

# *Paigham-E-Haqq*

## *MESSAGE OF TRUTH*

Ahmadiyya Anjuman Ishaat-I-Islam (Lahore) Fiji  
(Ahmadiyya \* Society for the propagation of Islam)  
(\* The term Ahmadiyya is derived from the name of the  
Holy Prophet Muhammad (PBUH) whose other name was Ahmad)

Our humble plea to the reader is not to let your prejudice cloud your views towards our Movement but to consider these articles in a cool and dispassionate manner.

“Call to the path of thy Lord with wisdom and goodly exhortation, and argue with people in the best manner.” (Holy Quran 16:125)

In the spirit of the above-cited verse, this periodical attempts to dispel misunderstandings about the religion of Islam and endeavors to facilitate inter-faith and inter-denomination dialogue based on reason and rationality.

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The main objective of the A.A.I.L.L is to present the true, original message of Islam to the whole world - Islam as it is found in the Holy Quran and the life of the Holy Prophet Muhammad, obscured today by great misconceptions and wrong popular notions. Islam seeks to attract the *hearts and minds* of people towards the truth, by means of reasoning and the natural beauty of its principles. *Hazrat Mirza Ghulam Ahmad* (d.1908), our Founder, arose to remind the world that Islam is:

**International:** it recognizes prophets being raised among all nations and requires Muslims to believe in them all. Truth and goodness can be found in all religions. God treats all human beings equally, regardless of race, nationality or religion.

**Peaceful:** Allows use of force only in unavoidable self-defence. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

**Tolerant:** Gives full freedom to everyone to hold and practice any creed or religion. Requires us to tolerate differences of belief and opinion.

**Rational:** In all matters, it argues use of human reason and knowledge. Blind following is condemned and independence of thought is granted.

**Inspiring:** Worship is not a ritual, but provides living contact with a Living God, Who answers prayers and speaks to His righteous servant even today as in the past.

**Non-sectarian:** Every person professing Islam by the words *La ilaha ill-Allah, Muhammad-ur rasul-ullah* (There is no god but Allah, and Muhammad is the Messenger of Allah) is a Muslim. A Muslim cannot be expelled from Islam by anyone.

Hazrat Mirza Ghulam Ahmad taught that *no* prophet, old or new, is to arise after the Holy Prophet Muhammad. However, *Mujaddids* will be raised by God to revive and rekindle the light of Islam.

**About Ourselves**

Ahmadiyya Anjuman Isha'at Islam Lahore has branches in many countries including:

USA	Guyana
UK	Australia
Holland	Canada
Indonesia	Germany
Suriname	India
Trinidad	South Africa
	Philippines

**Achievements:**

The Anjuman has produced extensive literature on Islam, originally in English and Urdu, including translations of the Holy Quran with commentaries. These books are being translated into other languages, including French German, Spanish, Dutch, Russian, Chinese and Arabic. The Anjuman has run several Muslim missions around the world including the first ever in Western Europe.

**History:**

- 1889: Hazrat Mirza Ghulam Ahmad founder of the Ahmadiyya Movement.
- 1901: Movement given name Ahmadiyya after Holy Prophet Muhammad's other famous name Ahmad
- 1905: Hazrat Mirza appoints central body (Anjuman) to manage the Movement.
- 1908: Death of Hazrat Mirza. Succeeded by Maulana Nur-ud-Din as Head.
- 1914: Death of Maulana Nur-ud-Din. Ahmadiyya Anjuman Isha'at Islam founded Lahore as Continuation of the original Anjuman. Maulana Muhammad Ali elected as Head.
- 1951: Death of Maulana Muhammad Ali after fifty years of glorious service to the cause of Islam. Maulana Sadr-ud-Din (9.1981 becomes Head.
- 1981-1996: Dr Saeed Ahmad Khan, an eminent Medical Doctor and religious scholar, led the Movement, at a time of intense persecution
- 1996 -2002: Prof. Dr Asghar Hameed, a distinguished Retired University Professor of Mathematics, and learned Islamic scholar, served as Head.
- 2002: Prof. Dr Abdul Karim Saeed Pasha elected Head.

## RISE OF SUN IN THE WEST AND THE CAPTURE OF BIRDS

*Promised Messiah's vision confirmed by the Holy Quran*  
by Zahid Aziz, Editor, *The Light*

*The Holy Quran:*

"Have you not thought of him who disputed with Abraham about his Lord because Allah had given him kingdom?"

When Abraham said: 'My Lord is He Who gives life and causes to die',

he said: 'I give life and cause death.'

Abraham said:

'Surely Allah causes the sun to rise from the east, so make it rise from the west.'

Thus he who disbelieved was bewildered. And Allah guides not the unjust people." -- 2: 258.

*Hazrat Mirza Ghulam Ahmad:*

"Similarly, the rising of the sun from the west which will take place, we believe in it. However, what has been shown to me in a vision is that the rising of the sun from the west means that the Western countries which have been involved in the darkness of unbelief and misguidance from ancient times will be illuminated by the sun of guidance and will receive a share of Islam." -- *Izala Auham*, page 515.

*The Holy Quran:*

"And when Abraham said, My Lord show me how You give life to the dead. He said: Do you not believe? He said: Yes, but that my heart may be at ease.

He said: Then take four birds, then tame them to incline to you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise." -- 2:260.

*Hazrat Mirza Ghulam Ahmad:*

"I saw in a vision that I was standing on a pulpit in London, delivering a well-reasoned speech in English showing the truth of Islam. Afterwards, I caught many birds who had been sitting on small trees, who were white in colour . . . I interpreted it to mean that, although I may not go there, but my writings will spread among those people and many righteous Westerners will fall prey to the truth.

In fact, the Western countries have up to this time shown very little aptitude for spiritual truths, as if God had bestowed all religious wisdom upon Asia and given all material wisdom to Europe and America... Now Almighty God intends to cast a look of mercy upon them." -- *Izala Auham*, p. 515-516.

The passages from the writings of Hazrat Mirza Ghulam Ahmad that I have quoted above on the right are very well-known to Ahmadis.

In the first, he refers to a hadith in Bukhari, that a sign of the last days is that the sun will rise from the west, and interprets it as the sun of Islam rising in Western countries. In the second, which immediately follows the first, he describes a vision of his in which he saw himself making a speech in London, and at the end of this address he caught a number of birds who had been sitting nearby on trees.

### **Support in the Holy Quran**

The question I wish to discuss is, Does the Quran have anything to say on this. Every authentic saying of the Holy Prophet must have some support or grounding in the Quran. And all the interpretations of Islamic issues given by Hazrat Mirza will also be found to have support in the Quran, because his interpretations were Divinely-inspired.

In this connection I refer to the first verse of the Quran that I have quoted (2:258).

Narratives in the Holy Quran such as these are generally taken as describing events of the past, but the Quran tells us that the stories of the earlier prophets which are related in it also speak prophetically about similar happenings which shall take place in the future (see, for example, the Quran, 11:49). I will now discuss this verse and show how it relates to the work started in this age by Hazrat Mirza Ghulam Ahmad.

### **Argument between Abraham and his king**

The verse records an argument between Abraham and the king of his time about the power of God. Abraham says that God gives life and causes death. But the king, considering himself as all-powerful, argues that he has the power to decide who lives and who dies. So Abraham then says to the king that if you have this kind of power over the laws of God, can you also change the law of God and cause the sun to rise from the west instead of the east. And the king realizes that he is powerless over the laws of nature.

This is the standard interpretation of this verse. But there seems to be no obvious reason why Abraham should ask the king if he was able to make the sun rise from the west. What has that to do with giving life and causing death?

If we look at this verse in the light of what Hazrat Mirza Ghulam Ahmad has written in the passage that I have quoted, then the meaning of the verse becomes clearer. Hazrat Mirza himself has not at all mentioned this verse in connection with his writings of his, but it turns out that what he has written gives us a very coherent interpretation of this verse.

### **Hazrat Mirza and the modern materialism**

Abraham's argument with the possessor of the kingdom is prophetically the argument of Hazrat Mirza with that greatest possessor of the material kingdom, the modern West. Just as Abraham held an argument with the king, so did Hazrat Mirza hold an argument with the nations under whose rule he lived.

The subject of the argument is the power of God. And the disbeliever is arguing because God has given him kingdom or control over the material world, making him think that he had become all-powerful. This is exactly what the Dajjal or the modern materialistic world have come to think.

Abraham said that it is God Who gives life and causes death. Similarly, Hazrat Mirza said that real life, which is spiritual life in human beings, which brings about the moral reform of man, can only be produced by revelation from God. Spiritual awakening cannot be brought about merely by human efforts. No intellectual or philosopher can, by his thought, produce a philosophy which will generate spiritual life. No government or worldly authority, by means of its power, can bring about moral reform. It can only be done by the spiritual power contained in the word of God.

### **Claim to have control over life and death**

Arguing against this, the king says: I give life and cause death. The modern materialistic world also makes this claim. It considers physical and material life to be all-in-all, and it is indeed able to give physical life and cause physical death in ways that in the past were considered impossible for man. By means of modern medicine, people have been given a new lease of life who would have otherwise died. People who could not have children can now produce offspring, sometimes in the most mind-boggling ways. As to death, millions can be killed in an instant by modern weapons. There are even weapons that will only kill people and not damage property. Modern materialistic civilization does claim, or at least create the very strong impression in the human mind, that it has control over life and death. Even writing a hundred years ago, Hazrat Mirza said that man's control over nature by means of the knowledge and the inventions of the West had created the impression in many minds that man now (and this is a hundred years ago) had acquired the powers of God.

### **Reply to materialist's claim**

The reply given to this claim of the materialist is as follows: "Allah causes the sun to rise in the East, Can you make it rise from the West?"

Hazrat Mirza similarly told the world that the sun of spiritual guidance, revealing deep religious truths, had risen in the east. Note that the Holy Prophet Muhammad is called a light-giving sun in the Quran. And his challenge is: Can Western materialistic philosophy and science, by means of its human exertions and endeavour, create such spiritual knowledge and guidance that was taught by Divine revelation to the Holy Prophet? God made the sun of religious truths to rise in the east, can you by your humanly developed knowledge make such a sun rise in the West?

No, you cannot. But God can bring that light to the West. And that is the message with which Hazrat Mirza arose: that spiritual enlightenment cannot come to the West by means of its philosophies based on materialism and pure reason, and its physical sciences; it will come when the revelation of God in Islam reaches the West.

### **Vision of capturing birds**

In his book *Izala Auham*, after giving the interpretation of the sun rising in the West, Hazrat Mirza describes his famous vision of preaching Islam in London and then catching birds in his hand. It is very curious that in the Quran too, very shortly after the verse which I have been discussing there is one referring to the catching of birds.

Abraham asks God to show him how life will be given to the dead. The answer given to him by God is interpreted by our traditional scholars of religion as follows. They say that God asked Abraham to take four birds, cut them up into pieces and mix the meat up (rather like what our ladies have been doing in the kitchen at this Convention). Then he was told to place parts of this meat on mountains around him, and call out to the dead birds. God would then raise them to life and they would come to him flying, and he would know from this demonstration that God can raise the dead to life.

Apart from the ridiculous nature of this story, this interpretation does not show us the answer to Abraham's question. His question was not whether God could give life to the dead, but how, by what means, God gives life to the dead, and this is not explained by this story.

Sensible interpreters of the Quran have written that what Abraham is asking is how God brings spiritually dead people to life, people who had no inclination to accept religious teaching and ran away from it. So God gave him the example of birds. They run away from people

when they are approached. But God told Abraham that if he were to take some birds, and tame them till they became familiar with him, then they would obey his call even at a great distance from him.

#### **How to catch and tame birds in this age?**

I will now apply this verse to the work of Hazrat Mirza of awakening the spiritually dead nations to the call of Islam, and draw a parallel with his vision about catching birds. A very curious similarity is that just as Abraham is told that the tamed birds would hear and obey his call even from great distances, Hazrat Mirza too while living in India sees his call reaching thousands of miles away in London and birds responding to it.

What is meant by "taming" the birds "to incline to you" can be seen from the vision that Hazrat Mirza has described. He makes what he calls a well-reasoned speech in English explaining the truth of Islam and birds fall into his lap. So you tame those birds by presenting the true picture of Islam, removing their misconceptions and fears about Islam. Just as birds fly away from you when you approach them because they apprehend danger from you, similarly the Western people are repelled by the mere mention of Islam because of the danger they perceive from it. So you tame these human birds gradually by correcting their wrong ideas which are making them fear Islam as a threat. You calm and soothe their fears,

and show them the attraction of Islamic teachings.

Hazrat Mirza did this by strongly emphasizing the peaceful nature of Islam, that it does not preach the use of violence or force, that jihad is not fighting a war to defeat non-Muslims, and that Islam teaches Muslims to live as law-abiding citizens of whatever country or rule they happen to be living under. A repeated theme in his writings which occurs with great stress is that Islam does not pose any violent, physical or war-like threat to the dominant Western powers of the world. On the other hand, he challenged their beliefs, philosophies and ideologies most vigorously and boldly. That was, in fact, a major aspect of his mission.

Unfortunately, the traditional Muslim religious leaders do the opposite. Their statements about Islam actually reinforce and feed the prevalent, wrong image of Islam, and increase the fears that people are wrongly entertaining. They portray Islam as a challenge to the West in the political domain, and do very little to challenge the West intellectually in the domain of beliefs and ideologies.

To conclude, I have shown how the knowledge contained in the Quran about bringing dead nations to life has found its manifestation in the work started by the Founder of this Movement.

## **PRAYER - THE SUSTENANCE OF THE SOUL**

*by Dr. Mohammad Ahmad, Columbus, Ohio*

"Surely We have given thee abundance of good. So pray to thy Lord and sacrifice. Surely thy enemy is cut off (from good)."

#### **The Holy Quran, ch. 103.**

If we apply the first verse of this chapter (Al-Kauthar) to the Holy Prophet Muhammad, peace be upon him, as it has been commonly interpreted, it becomes difficult to reconcile it with the subsequent verse, "So pray to thy Lord and sacrifice," for we know for a fact that prayer and sacrifice were manifest in the most excellent and exemplary fashion in his life. Wherever in the Holy Quran the Holy Prophet is specifically addressed, the terms, "O Prophet," or "O Messenger," are used. In the words of this chapter, therefore, man in general is addressed. The question which, then, comes to mind is, what is the abundance of good that all of mankind has been given?

The human body is one of these blessings; however, it can and does become unhealthy, and eventually perishes away; also in many ways it is inferior to certain animals. It is therefore an unlikely recipient for the abundance of good. The spirit within man is, however, something with which he is uniquely blessed. In the Holy Quran Allah

tells us, "And We breathed into him our spirit." This spirit which comes from Allah is capable of reflecting His colors, as stated in the verse, "We take Allah's color and who is better than Allah at coloring and we are His worshippers." The Hadith of the Holy Prophet also conveys this in the words, "create the moral characteristics of Allah within yourself." The spirit of man which becomes his soul (nafs) is what grows with him and becomes a part of his personality. It evolves to receive the heavenly fruits in this worldly life in the form of serenity of mind, and travels into the life Hereafter, where it is blessed with a new body to experience the everlasting blessings of heavenly paradise. The human soul is, therefore, the part of him capable of receiving the abundance of good, and prayer is what leads to this development. Man then becomes ready to sacrifice in the way of Allah, and cuts off his greatest enemy, the devil or the shaitan.

#### **Prayer - nourishment for the spirit.**

Just as food is essential for the life, health and

development of the human body, the human soul also requires sustenance for its well-being, progress and existence. This spiritual nourishment is provided by the institution of prayer. This is the reason why so much stress has been laid on prayer in the Holy Quran and Hadith, and it is a major edict of Islam. The human spirit which receives such nourishment, stays healthy, develops, and remains alive. This is the greatest blessing for mankind. The Holy Quran explains this vital truth in these verses:

“And strain not thine eyes toward that with which We have provided different classes of them, (of) the splendour of this world’s life, that We may thereby try them. And the sustenance of thy Lord is better and more abiding. And enjoin prayer on thy people, and steadily adhere to it. We ask not of thee a sustenance. We provide for thee. And the (good) end is for guarding against evil.” (20:131,132)

This tells us that Allah has created different classes of men. Each class of men has been given variable amounts of material possessions. Abundance of wealth, however, leads to a greater degree of trial, when man makes it the purpose of his life, despite the fact that the world is a temporary abode. The sorrow of leaving one’s prized possessions, and the realization in the Hereafter of the immense loss sustained by not having exerted oneself for the greatest blessing, i.e. the love of Allah, is in itself akin to the torment of hell. In addition, one will have to account for all that he was given in this world. If he considered his worldly possessions a trust of God, and spent out of them according to Divine injunctions, he would be secure. His punishment, otherwise, would be that of a dishonest person who betrays a trust given to him.

The attraction of material wealth is very evident in this age of tribulation of the Dajjal, and for the members of the Ahmadiyya Movement, to whom the identity of the Dajjal was correctly revealed by the Founder of this Movement, it is very essential not to be led astray by the abundance of wealth. The only way that this can be accomplished is explained in the Divine words that follow: “And the sustenance of thy Lord is better and more abiding. And enjoin prayer on thy people, and steadily adhere to it. We ask not of thee a sustenance. We provide for thee. And the (good) end is for guarding against evil.”

The believer is told not to greedily long for the fineries of this world. Worldly sustenance is temporary, and one is held accountable for its appropriate disposal. For him the everlasting reward is the spiritual sustenance which is bestowed without the need for accountability, and is of a far superior quality - this spiritual sustenance only being acquired through prayer.

The Holy Quran is such a wonderful book of knowledge and profound wisdom that while mentioning prayer, it first enjoins the believer to ask his family to keep it up, and also provide a strong personal example of steadfastness in doing so himself. This is because even in case of physical sustenance, man gives preference to his wife and children. A large portion of his earnings is spent for food and clothing and other necessities for his family. The man of the house, who is usually the breadwinner, spends very little on himself. Thus man is told that just as he worries for the physical maintenance of his family, he should be even more concerned for their spiritual well-being. In order to accomplish this he is advised not only to enjoin them to keep up prayer, but also to keep up prayer in person so as to set an example. Without a personal example it would be difficult to get their compliance.

We are then told that Allah provides us with physical sustenance, and does not ask us for it. In a similar manner, when He enjoins prayer, it is not for His own benefit. It is purely for the good of mankind, and provides him with spiritual sustenance which is essential, much superior, and everlasting. The final comment is that taqwa (keeping one’s duty, guarding against evil) leads to a better end. This means that we should keep up our duty in regards to the physical sustenance given to us, for we will be held accountable for it and utilize the spiritual sustenance provided in the form of prayer to strengthen and keep our spirit healthy, so that we can control our animal desires. If the animal within is left unbridled, it will weaken the defenses against evil (taqwa), resulting in loss and torment of hell.

Keeping up of prayer means that it is not merely recited but said with full understanding, and the realization that one is standing in front of Allah. It should be considered a great privilege to be given the opportunity to stand before the Best of judges, five times a day. The words of the prayer create the most excellent concept of the Divine Being, and His attributes (provided, prayer is kept up, and not just said in a hurry). Prayer also strengthens the belief in our hearts that Allah, the Possessor of all perfect attributes, is with us all the time; He sees us, and we can pray to Him wherever we are. He is able to hear our prayers, and is Aware of our inner secrets. This is why during prayer we stand with our hands folded, bow down and prostrate; and some of the prayer is recited loudly while the rest is said in silence. When faith firmly becomes established in all of these concepts, the truth of the Quranic statement, “Surely prayer keeps (one) away from indecency and evil” (29:45), is fully manifested. This means that no dirt or evil collects in one’s heart, or remains behind as a part of his actions. He reaches the state of taqwa or guarding against evil, which is a great achievement.

### **Spiritual ascension through prayer.**

The Holy Prophet said: "Prayer is the ascension (Mi'raj) of the believer." Now the event of Mi'raj (Ascension) is well-known to the Muslims. The Holy Prophet in a state of vision (kashf) ascended to the spiritual heavens. He progressed in spiritual status beyond the level of all other prophets. At a certain point in this spiritual journey, the Angel Gabriel who escorted him also parted his company, stating that from there on he would not be able to withstand the manifestation of the Divine presence. He advised the Holy Prophet to go on further by himself. As the Holy Prophet proceeded, he came in the presence of Allah. He sat down respectfully with his legs folded in front of Allah and said:

"All services rendered by words, and bodily actions, and sacrifice of wealth are due to Allah."

To this Allah replied:

"Peace be on thee, O Prophet, and the mercy of Allah and His blessings."

To this the Holy Prophet answered:

"Peace be upon us, and on the righteous servants of Allah."

What other conversation took place during this spiritual encounter is not recorded. The extraordinary precious treasure or reward, however, that he brought back with him was the permission for his followers to pray five times a day. The lessons that we learn from these events of the Ascension (Mi'raj) are as follows:

1. If we follow completely the footsteps of the Holy Prophet, we can ascend to those highest levels in the life after death, where we have to go eventually.
2. By completely following the path of the Holy Prophet, one can progress further than the reach of the angels. The Quran also tells us that if a man truly becomes the vicegerent of Allah, angels are committed to bow before him.
3. The spiritual status achieved by the Holy Prophet is the ultimate stage of Fana-fi-Allah (losing oneself completely in Allah). At this stage every word, action, and possession is spent in the way of Allah, and under His direction. This is apparent from the words of the Holy Prophet: "All prayers and worship rendered through words, bodily actions and sacrifice of wealth are due to Allah."
4. As a result of this complete obedience and service with humility, Allah rewarded the Holy Prophet with peace, mercy and everlasting blessings in this world, and the Hereafter. He immediately conveyed these to his followers, and all the righteous servants of Allah, because he knew that whenever Allah says something it is fulfilled. This is clearly indicated by his words, "Peace be upon us and the righteous servants

of Allah." In these words we see a remarkable display of the feelings of selflessness, love and caring for humanity that the heart of the Holy Prophet was endowed with. These words also show that the spirit which is from God remains restless until it achieves peace by communion with Allah through prayer.

5. Going directly into the Divine presence is a historically unique occurrence. What did the Holy Prophet request from Allah? He asked Allah to bless His followers with the same honor and blessing that he was blessed with in obtaining nearness to God. The permission to pray five times a day was granted for this very purpose. How unfortunate is the one who keeps himself deprived of this blessing, and does not keep up prayer; or merely recites it as a custom without acquiring its full benefit.
6. The Holy Prophet has called prayer the Ascension (Mi'raj) of the believer. This tells us that prayer is the means to get close to Allah, and recognize Him. The conversation which took place between Allah and him, is recited in the obligatory prayer service after the prostration. From this it is quite apparent that prostration is the posture of closest proximity to the Divine Being. Prolong your prostration and understand what is being recited, i.e., "My Lord is free of all faults, and He is the most High." In reciting these words, we are imploring Allah, Who has created the means for our spiritual evolution; just as He is free of all faults, may He nurture our spiritual progress, so that we can obtain freedom from all our shortcomings; just as He is the most High, due to His goodness and perfect attributes, may He create good qualities in us. If this prayer is rendered sincerely, in it lie all the blessings of this life, and the Hereafter. Besides the prayers of the Hadith and the Holy Quran, if one has to make any other request before Allah, he can pray in his own language. Say prayers with the shedding of tears, for prostration is the time when one is closest to God. When a child wraps his arms around his mother and cries, maternal feelings of love and mercy are aroused. Crying of the suppliant in prostration evokes an outpouring of Divine mercy; for who is more Merciful and Bounteous than Allah?

Hazrat Mirza Ghulam Ahmad, the Reformer (Mujaddid) of the fourteenth century Hijra and the Founder of the Ahmadiyya Movement, expresses this in one of his books, Barakat-ud-du'a, or 'The Blessings of Prayer':

"This strange occurrence took place in the desolate country of Arabia that hundreds and thousands of dead were raised to life in a short period of time and those who were decadent for generations took the coloring of Allah. Those devoid of vision began to see, and the speechless became fluent in Divine knowledge. The

world saw a change which nobody had heard of, or witnessed before. Do you know what it was? It was the crying in the dark nights of one lost in the love of Allah that brought about this momentous change, and such miraculous happenings were manifested which seemed impossible at the hands of the helpless unlettered one, peace and blessings of Allah be upon him."

He then states:

"I am also observing this from my own personal experience that the effect of prayer is stronger than that of fire and water. In fact, in the realm of natural means, there is nothing more powerful than prayer."

May Allah give us the strength and understanding to keep up prayer - the means of spiritual sustenance. Ameen.

## HAJJ OR PILGRIMAGE:

*by Dr. Mohammad Ahmad, Columbus, Ohio*

### **European Views on Adoption of Pilgrimage by Islam:**

As an institution Hajj<sup>1</sup> existed, before the advent of Islam, from a very remote antiquity. Modern European criticism takes the view that its adoption by Islam, with certain reforms, of course, was due to several causes which sprang up after the Prophet's flight to Madinah. Chief among these causes are said to be the victory won by Islam at Badr which, it is opined, made the Prophet look forward to the conquest of Makkah, and the final rupture with the Jews, whom the Prophet had, at first, hoped to win over to his cause. Hughes advances this theory in his Dictionary of Islam under the heading "Ka'bah":

"When Muhammad found himself established in al-Madinah, with a very good prospect of his obtaining possession of Makkah, and its historic associations, he seems to have withdrawn his thoughts from Jerusalem and its Sacred Rock and to fix them on the house at Bakkah as the home founded for mankind.... The Jews proving obdurate and there being little chance of his succeeding in establishing his claim as their prophet, spoken of by Moses, he changes the qiblah, or direction for prayer, from Jerusalem to Makkah. The house at Makkah is made "a place of resort unto men and a sanctuary."

Other European writers have advanced the same theory, and recently A.J. Wensinck has incorporated it into the Encyclopaedia of Islam. Writing under "Hadjj", he says:

"Muhammad's interest in the Hadj was first aroused in al-Medina. Several causes contributed to this, as Snouck Hurgronje has shown in his Mekkaansche Feest. The brilliant success of the battle of Badr had aroused in him thoughts of a conquest of Mecca. The preparations for such a step would naturally be more successful if the secular as well as the religious interests of his companions were aroused. Muhammad had been deceived in his expectations regarding the Jewish community in Medina and the disagreements with the Jews had made a religious breach with them inevitable. To this period belongs the origin of doctrine of the religion of Abraham, the alleged original type of Judaism

and Islam. The Ka'ba now gradually advances into the centre of religious worship, the father of monotheism built it with his son Isma'il and it was to be a 'place of assembly for mankind.' .... In this period also the Ka'ba was made a kibla - This is the position of affairs in the year 2 of the Hidjra."

On the face of it, it appears to be a very plausible theory but it is in flat contradiction to historical facts. The battle of Badr was fought in the month of Ramadhan, in the second year of Hijrah, and the final rupture with the Jews came in the third year after the battle of Uhud; while the Ka'bah was made a qiblah sixteen months after the Hijrah (Bu. 8:31), that is to say, about three months before the battle of Badr. The structure which, according to Hughes, Wensinck and Hurgronje, was built on the victory of Badr and the rupture with the Jews, the idea of formulating a doctrine of the religion of Abraham, the father of monotheism, as a prototype of Islam, Judaism and Christianity; of the sacredness of the Ka'bah and its connection with the names of Abraham and Ishmael; of the Ka'bah being made a qiblah and of the institution of Hajj with prospects of conquering Makkah; all this existed not only long before the battle of Badr but even before the Prophet's flight to Madinah. The religion of Abraham as pure monotheism is mentioned in a chapter of the Quran (surah) belonging to the middle Makkah period, where Abraham is also called a hanif: "Surely Abraham was a model of virtue, obedient to Allah, upright (hanif).... Then we revealed to thee: Follow the faith (milla) of Abraham, the upright one (hanif), and he was not of the polytheists" (16:120-123). And again in a chapter belonging to the last Makkah period: "My Lord has guided me to the right path - a right religion, the faith (milla) of Abraham, the upright one (hanif), and he was not of the polytheists" (6:162). It is surprising to find Orientalists so learned ignoring such broad facts of history for the sake of a pet theory.

### **Sacredness of Makkah and the Ka'bah Recognised in Earliest Revelations:**

Similarly, the sacredness of Makkah and its connection with the names of Abraham and Ishmael, finds clear mention in the early Makkah revelations. In one of the earliest chapters, Makkah is described as "this city made



secure" (95:3). In another equally early revelation, it is referred to simply as the City: "Nay! I call to witness this City – and thou wilt be made free from obligation in this City – and begetter and he whom he begot" (90:1-3); where, in the last words, Abraham and Ishmael are referred to. The Ka'bah is called al-Bait al-ma'mur, or the House that is visited in a revelation of the same period (52:4), while another revelation of the early Makkah period speaks of al-Masjid-al-Haram or the Sacred Mosque (17:1). The sacredness of Makkah is spoken of in still clearer words in revelations belonging to the middle Makkah period: "I am commanded only to serve the Lord of this City, Who has made it sacred, and His are all things" (27:91). The names of Abraham and Ishmael in connection with Makkah, its sacredness and the fact of its being a place of resort for men, also find mention in the middle Makkah revelations: "And when Abraham said: My Lord, Make this City secure, and save me and my sons from worshipping idols .... Our Lord, I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord, that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits." (14:35-37).

#### **Why the Ka'bah was not made Qiblah Earlier:**

The theory thus built up by European savants has no foundation whatever. The sacredness of Makkah and its great Mosque, the connection therewith of the names of Abraham and Ishmael, and the fact of Makkah being made a resort for men, are all themes of the earliest as well as the later revelations. It is true that the various commandments and prohibitions were revealed gradually, and that the command to make the Ka'bah a qiblah was revealed at Madinah, but even this happened before the battle of Badr. Notwithstanding all that was said in the Quran with regard to the sacredness of Makkah and of the Ka'bah, notwithstanding the fact that pilgrimage to Makkah had been ordained as a duty of the Muslims towards the close of the Prophet's stay at Makkah, as shown later, notwithstanding even the fact that it was the Prophet's own desire that the Ka'bah should be made his qiblah (Bu. 2:30; 8:31; 65, sura 2, ch. 18), he continued to follow the qiblah of the last prophet that had passed away before him, that is, Jerusalem, and awaited the Divine direction. The Quran recognized the truth of all the prophets, including the prophets of Israel, and as Jesus was the last of those prophets and his qiblah the same as that of the Israelite prophets,<sup>2</sup> namely, the temple at Jerusalem, which place was honoured by the Quran (17:1) as al-Masjid al-Aqsa (lit., the Remote Mosque), he retained it as his qiblah until he received an express revelation to turn towards the Sacred Mosque. Moreover, he did not receive that commandment when he was at Makkah among the polytheists when it might have been said that he was scheming to win over the Arabs; but it was after his coming to Madinah, at a time when relations with the Jews were still friendly, when the prospects of winning

over the Arabs were as distant as ever, and when war with the Quraish at Makkah had become inevitable, that the Prophet received a revelation to turn to the Ka'bah as the future qiblah of the Muslim world. For sixteen long months at Madinah, he had continued to pray with his back to Makkah, the avowedly sacred territory, because he would not do anything of his own desire. As soon as he came to Madinah, he felt the difficulty that he could no more, as at Makkah, turn his face to both places, to the Holy temple at Jerusalem and to the Sacred Mosque at Makkah; he realized that in turning his face to one he must turn his back on the other; and however much he desired that the Sacred Mosque at Makkah should be his qiblah, still he would not turn his back to the qiblah of the last prophet before him, until he received a Divine commandment to that effect.

#### **When was Pilgrimage First Instituted:**

The Hajj was a recognized institution in the first and second years of Hijrah before the commencement of the war with the Quraish. The second chapter which was, in the main, revealed in the first and second years of Hijrah, is full of directions relating to hajj, the context whereof shows clearly that fighting had not actually taken place, though prospects of a war were in sight. The months in which hajj is to be performed are thus spoken of: "They ask thee concerning the new moons; say, They are times appointed for men and for the pilgrimage" (2:189). And again: "The months of the pilgrimage are well-known" (2:197). Between these two verses, which speak of the months of hajj, occur the verses by which the Muslims were permitted to take up the sword to defend themselves: "And fight in the way of Allah against those who fight against you" (2:190); from which it will be seen that the details of hajj were being given when fighting was as yet only permitted, and it was after that that the actual fighting began. The details, of hajj were, therefore, revealed before the battle of Badr. The rules of conduct to be observed when proceeding on hajj are also stated in the same context: "Whoever determines the performance of the pilgrimage therein, there shall be no immodest speech, nor abusing, nor altercation in the pilgrimage" (2:197). The running between the hills of Safa and Marwah (sa'y) is spoken of in still earlier verses: "The Safa and the Marwah are truly among the signs of Allah, so whoever makes a pilgrimage to the House or pays a visit<sup>3</sup> to it, there is no blame on him if he goes round them" (2:158). This permission was specifically granted because at the time there were two idols on the Safa and the Marwah. The going to 'Arafat and Muzdalifah is also spoken of: "So when you press on from 'Arafat, remember Allah near the Holy Monument" (2:198); and there is a clear injunction to accomplish the hajj: "And accomplish the hajj and the 'umrah for Allah" (2:196).

The mention of these details of hajj is a proof that the institution of hajj had already been recognized as part

of the laws of Islam. In fact, we find a Muslim, here and there, performing the hajj in the earliest days when, on account of some alliance, he deemed himself secure, it being impossible, of course, for the generality of the Muslims. Thus it is related of Sa'd ibn Mu'adh that on account of his friendship with Umayya ibn Khalf, a Quraish chief, he went to Makkah to perform an 'umrah after the Hijrah and before the battle of Badr -- that is, in the first year of Hijrah -- and had altercation with Abu Jahl, whom he threatened with cutting off the Quraish trade with Syria (Bu. 64:2). He would not have done so unless the institution of hajj had been adopted by Islam. Hence it is clear that hajj was instituted before the Hijrah took place, and while the Prophet was still in Makkah. The chapter entitled Al-Hajj was revealed towards the close of the Prophet's career at Makkah<sup>4</sup> and it was in this chapter that hajj was proclaimed to be an institution of Islam: "And proclaim to men the hajj:5 they will come to thee on foot and on every lean camel, coming from every remote path, that they may witness benefits provided for them and mention the name of Allah on appointed days over what He has given them of the cattle quadruped, then eat of them and feed the distressed one, the needy. Then let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House" (22:27-29). These verses leave not the least doubt that hajj was ordained as an Islamic institution before the Hijrah.

### Description of the Ka'bah:

As the chief features of the hajj centre round the Ka'bah, something must be said about this building and its name. The root-word Ka'ba means it swelled or became prominent (LL), or it became high and exalted ('ala-wartafa'a) (N) and the Sacred House is called Ka'bah on account of its glory and exaltation (N). The Ka'bah is a rectangular building, almost in the centre of the Sacred Mosque (Masjid al-Haram), whereof the front and back walls (north-east and south-west) are each 40 feet in length, and the two side-walls 35 feet each, the height being 50 feet, the four walls running north-west, north-east, south-west and south-east.

The four corners of the building are known by four different names, the north corner as al-rukn al-'Iraqi (after 'Iraq), the south corner as al-rukn al-Yamani (after Yemen), the west corner as al-rukn al-Shami (after Sham or Syria) and the east corner as al-rukn al-Aswad (after the Hajar al-Aswad, or the Black stone). The four walls of the Ka'bah are covered with a black curtain called Kiswa (lit.; clothing). The door of the Ka'bah is in the north-east wall, about seven feet from the ground, not in the middle of the wall but nearer the Black Stone. When the Ka'bah is opened, a staircase is placed in front of it to enable the visitors to reach the entrance. Outside the building is an open space, called al-Hijr (lit., prohibited), marked by a semi-circular wall three feet high, running opposite the north-west wall of the Ka'bah,

the two ends of this wall being about six feet distant from the north and west corners of the Ka'bah, and the central part about 37 feet from the wall. This part is also called al-Hatim (from hatama meaning it crushed), though Ibn 'Abbas is reported as saying that it should not be called by that name, as this name was given to it in the days of Ignorance, and carried with it the superstitious association of throwing there one's whip or shoe at the time of taking an oath (Bu. 63 :27). For the purpose of making circuits, the Hijr is included in the building. There are traditions showing that the Hijr was considered by the Prophet to be part of the building of the Ka'bah (Bu. 25:42; M. 15:66). It was for this reason that 'Abd Allah ibn Zubair included it in the building proper, but it was again left an open space when the Ka'bah was rebuilt after him by Hajjaj.

In the east corner at the height of about five feet is the Hajar al-Aswad (lit.; the Black Stone) built into the wall. It is of a reddish black colour about eight inches in diameter, and is now broken into pieces held together by a silver band. The Maqam Ibrahim must also be mentioned in connection with the Ka'bah. It means "the place of Abraham," and the name is given to a very small building within the Sacred Mosque, about five feet square, supported on six columns eight feet high. This name, handed down from antiquity from one generation to another, is a decided proof of the connection of Abraham with the Ka'bah, and attention is drawn to this in the Quran in 3:96. But in 2:125, the words Maqam Ibrahim are used for the Sacred House itself.

### History of the Ka'bah:

The Ka'bah is stated in the Quran to be "the first House (of Divine worship) appointed for men" (3:95). In one place it is called al-Bait al-'Atiq or the Ancient House (22:29). It is also called al-Bait al-Haram (5:97), or al-Muharram (14:37) which carries the same significance as al-Haram, both meaning originally al-mamnu' min-hu or that which is forbidden; in other words, a place whereof the sanctity must not be violated. There is nothing in the Quran, or the Tradition to show when and by whom the Ka'bah was first built; but it is said to have been rebuilt by Abraham and Ishmael: "And when Abraham and Ishmael raised the foundations of the House: Our Lord! Accept from us" (2:127). An earlier revelation makes it clear that the Ka'bah was already there when Abraham left Ishmael in the wilderness of Arabia: "Our Lord! I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House" (14:37). It appears from this that Ishmael had been purposely left near the sacred House; it was, in fact, under a Divine commandment that Abraham took this step (Bu. 60:9). It would seem that the Ka'bah was then in a demolished condition and was afterwards, when Ishmael grew to manhood, rebuilt by Abraham and Ishmael as stated in 2:127. In a long tradition of Ibn 'Abbas, speaking of Abraham leaving Ishmael and his mother near the Ka'bah, it is said: "And

the House was then rising above the surface of the earth like a mound, the flood waters passing to its right and to its left" (Bu. 60:9). The tradition then goes on to narrate how long after this, when Ishmael had grown to manhood and was a married man, Abraham came to pay a visit to him and told him that Almighty God had commanded him to build a house at the place where the mound was, and how the father and the son built the Ka'bah. Besides being in a ruined condition, it seems to have had idols placed in it and Abraham was required to purify it of these. "And We enjoined Abraham and Ishmael, saying: Purify My House for those who visit it and those who abide in it for devotion and those who bow down and those who prostrate themselves" (2:125). Nearly the same words occur in an earlier revelation (22:26).

The Ka'bah was again rebuilt by the Quraish when the Prophet was a young man, and he personally took part in its building, carrying stones on his shoulders. During the construction a dispute arose as to who should place the Black stone in its place. Every tribe was desirous of having this honour accorded to its representative. Finally a settlement was arrived at, namely that the decision of the man who made his appearance first in the Ka'bah should be accepted by all. Fortunately, the man who appeared first was Muhammad, peace and blessings of Allah be upon him, and there was an outcry that al-Amin (the Faithful one) had come. The prophet decided this dispute with his usual sagacity, placing the stone in a cloth with his own hands, and then asking a representative of each of the tribes to hold a corner of that cloth and lift the stone to its position, the Prophet himself fixing it in position. The Ka'bah remained as it was built by the Quraish until the time of 'Abd Allah ibn Zubair, when the building having been damaged by the Umayyad army which had besieged Makkah, 'Abd Allah decided to rebuild it, instead of repairing it, including the open space of Hijr in the building itself. But after the fall of 'Abd Allah, Hajjaj again rebuilt it on the foundations of the structure erected by the Quraish. And the building to-day rests on the same foundations.

#### **Al-Masjid al-Haram:**

The Ka'bah stands in the centre of a parallelogram whose dimensions, as given in the Encyclopaedia of Islam, are as follows:

N.-W. Side 545ft., S.-E side 553 ft., N.-E. Side 360 ft., S.W. Side 364 ft. This area is known as al-Masjid al-Haram or the Sacred Mosque, the famous mosque of Makkah. The name is met with in pre-Islamic literature (En. Is.). In the Quran this name occurs in revelations of the early Makkah period, as in 17:1. The area of the Sacred Mosque contains, besides the Ka'bah, the Maqam Ibrahim and the building over the fountain of Zamzam. The Sacred Mosque was the centre of all administrative activities before Islam, as within it was situated the Makkan Council Hall (Dar al-Nadwah) where all important matters regarding the weal or woe

of the people were settled. Since the advent of Islam, the Sacred Mosque has been the pivot of the intellectual activities of Makkah, and the whole Muslim world looks upon it as its central point.

#### **Historical Evidence of Antiquity of Ka'bah:**

The Quran claims the Ka'bah as the first house of Divine worship on earth, and all available historical evidence upholds this claim. It is sufficient to quote Muir.<sup>7</sup> "A very high antiquity must be assigned to the main features of the religion of Mecca... Diodorus Siculus, writing about half a century before our era, says of Arabia washed by the Red Sea, 'there is, in this country, a temple greatly revered by the Arabs.' These words must refer to the Holy House of Mecca, for we know of no other which ever commanded such universal homage... Tradition represents the Ka'bah as from time immemorial the scene of pilgrimage from all quarters of Arabia:—from Yemen and Hadhramaut, from the shores of the Persian Gulf, the deserts of Syria, and the distant environs of Hira and Mesopotamia, men yearly flocked to Mecca. So extensive a homage must have had its beginnings in an extremely remote age".

#### **Abrahamic Origin of Chief Features of the Pilgrimage:**

Not only does Muir recognize "a very high antiquity" for the Ka'bah but also for "the main features of the religion of Mecca," that is to say for the main features of hajj. In fact, as he says, the sacredness of the territory around Makkah and the fact of its being a centre of pilgrimage, can only have come down from time immemorial, for there is no tradition or record showing that it was introduced at any time within historical memory. Some of the ceremonial is undoubtedly due to Abraham as for instance the running between Safa and Marwah (Sa'y) which is in commemoration of Hagar's running to and fro to seek water for the baby Ishmael, or the sacrifice which is in commemoration of Abraham's endeavour to obey the Divine commandment which, he thought, meant the sacrifice of Ishmael. The circumambulation (tawaf) of the Ka'bah, however, must have existed before Abraham. But all the main features of the hajj, as existing at the advent of Prophet Muhammad, were undoubtedly based on the authority of Abraham. Such at any rate was the tradition, and such is the statement of the Quran, for the order was given to Abraham and Ishmael: "And Ishmael: "And when We pointed to Abraham the place of the House, saying: Associate naught with Me, and purify My House for those who make circuits and stand to pray and bow and prostrate themselves. And proclaim to men the pilgrimage (hajj)" (22:26, 27). Thus Abraham not only rebuilt the Ka'bah and purified it of all traces of idolatry, but he also enjoined hajj with its main features which were therefore based on Divine revelation. Elsewhere, Abraham and Ishmael are spoken of as praying to God: "And show us our ways of devotion" (2:128). The Arabic word for ways of devotion is manasik, the very word which

throughout the collections of Tradition, is adopted for the devotional acts of hajj. And it was by Divine revelation that Prophet Muhammad was led to adopt them.

The only change introduced into the features of hajj, after Abraham, seems to have been the placing of idols in the Ka'bah and other important places of the hajj. Thus two idols, the Usaf and the Na'ilah, were placed on the hills of Safa and the Marwah, respectively (IJ-C. II, pp. 26, 27). The Ka'bah itself had within it 360 idols, all of which were thrown out by the Prophet at the conquest of Makkah. Some other minor changes were introduced. For instance, the tribes of Quraish and Kananah, who styled themselves the Hums, as a mark of their strength and vehemence, used to stay at Muzdalifah, thinking it beneath their dignity to join other pilgrims in going forth to the plain of 'Arafat. This distinction was evidently an innovation on the part of the more powerful tribes: and as Islam tolerated no distinctions, they were ordered to go forth to 'Arafat along with the others. Another change was the prohibition to go naked while making circuits round the Ka'bah (Bu. 25:66). Another tradition shows that before Islam people did not leave Muzdalifah, where the night was passed, until they saw the sun shining. The Prophet abolished this practice and ordered the march from Muzdalifah to begin before sunrise. It may be that the polytheists of Arabia connected it in some way with the worship of the sun and the change may have been ordered to destroy "a solar rite;" but evidently it was to facilitate matters for the pilgrims to enable them to start immediately after saying their morning prayers, that time being more suitable for moving from one place to another as the heat of the sun was avoided. This also seems to be the reason why the march from 'Arafat was deferred till after sunset.

### **Asceticism Combined with Secularism:**

Islam discourages asceticism in all its aspects. It condemns monkery outright, and speaking of the Christian practice, the Quran says: "And as for monkery, they innovated it – We did not prescribe it to them" (57:27). Yet Islam lays the greatest stress upon the spiritual development of man, and its four main institutions -- prayer, zakat, fasting and hajj -- introduces workable ascetic formulae into the daily life of man -- an asceticism which is quite in keeping with the secular side of life. The five daily prayers require the sacrifice of a small part of his time and, without in any way interfering with his everyday life, enable him to realize the Divine that is within him. The institution of Zakat demands the giving up of a small portion of his wealth without interfering with his right to property. Fasting requires the giving up of food and drink but not in such a manner as to make him unfit for carrying on his regular work or business. It is only in hajj that asceticism assumes a marked form, for the pilgrim is required not only to give up his regular work for a number of days for the sake of the journey to Makkah, but he must, in addition, give up many other amenities of life, and live more or less, the life of an ascetic. The hajj

is however, a function which generally comes only once in a lifetime, and, therefore, while leading a man through the highest spiritual experience, it does not interfere in any appreciable degree with the regular course of his life. Thus does Islam make a man pass through an ascetic course of life without neglecting his secular duties.

### **Levelling Influence of the Pilgrimage:**

No other institution in the world has the wonderful influence of the hajj in levelling all distinctions of race, colour and rank. Not only do people of all races and all countries meet together before the Holy House of God as His servants, as members of one Divine family, but they are clad in one dress -- in two white sheets -- and there remains nothing to distinguish the high from the low. There is a vast concourse of human beings, all clad in one dress, all moving in one way, all having but one word to speak, labbaika Allah-umma labbaika, meaning here are we, O Allah! Here are we in Thy Presence. It is hajj alone that brings into the domain of practicality what would otherwise seem impossible, namely, that all people, to whatever class or country they belong, should speak one language and wear one dress. Thus is every Muslim made to pass once in his life through that narrow gate of equality which leads to broad brother-hood. All men are equal in birth and death; they come into life and pass out of it in the same way, but hajj is the only occasion on which they are taught how to live alike, how to act alike and how to feel alike.

### **A Higher Spiritual Experience:**

The description of hajj by European writers takes notice only of its outward actions and has never tried to discover their real significance and inner value. The details of hajj will be discussed later on, but looking broadly at the scene at Makkah during the hajj days, one is struck in the first place by the unity which is achieved among the discordant elements of humanity. Deeper than that, however, lies another value of hajj, and this is the higher spiritual experience which is made possible by this unique assemblage of men, the experience of drawing nearer and nearer to God till man feels that all those veils which keep him away from God are entirely removed and he is standing in the Divine presence. It is true that God does not live in Makkah, nor is the Ka'bah the House of God in a material sense; true, too, that a Muslim is taught to hold communion with God in a remote corner, in solitude, in the dead of nights, and thus all alone he goes through the experience of drawing nearer to God; but there is yet a higher spiritual experience to which he can attain in that vast concourse of men assembled in the plain of 'Arafat. Every member of this great assemblage sets out from his home with that object in view. He discards all those comforts of life which act as a veil against the inner sight. He is required to put on the simplest dress, to avoid all talk of an amorous nature and all kinds of disputes, and to undergo all the privations entailed by a journey to a barren land like Arabia, so that he may be able to concentrate all his meditation on the Divine

Being. The comforts of life are undoubtedly a veil which shut out the other world from human sight, and sufferings and privations certainly make a man turn to God. To concentrate all one's ideas on God, not in solitude but in the company of others, is thus the object of hajj. A man may have the company of his wife and yet he must not have amorous talk with her; he may be in the company of his adversary, yet he is not allowed to have any quarrel with him; and all this that he may have a higher spiritual experience, the spiritual experience not of the hermit who is cut off from the world, not of the devotee holding communion with God in the corner of solitude, but of the man living in the world, in the company of his wife, his friends and his foes. The higher significance of a man's spiritual experience in an assemblage is evident from another point of view as well. That there is a mysterious communion from one heart to another is an undeniable truth; it is recognized even by the materialist. Therefore the company of a man who is inspired by similar feelings and who is undergoing a similar experience would undoubtedly give additional force to the spiritual experience of each one of such companions. Take the case of hundreds of thousands of people, all inspired by the one idea of feeling the presence of the Divine Being, all concentrating their minds on the One Supreme Being Who for the time is their sole object; and add to this the mighty effect of the outward unity of them all clad in the same two sheets, crying in one language what is understood by all, *labbaika Allah-umma labbaika* -- "Here we are, O Allah! Here are we in Thy august presence." Their appearance, as well as the words which are on their lips, show that they are standing in the Divine presence, and are so engrossed in the contemplation of the Divine Being that they have lost all ideas of self. Europeans who have observed this wonderful scene, but who have yet not gone deep enough into its inner significance, have wondered that, in this vast concourse of humanity, there are sobbings on every side, there are tears flowing from every eye, but perhaps they have never given a thought to the inner change which thus affects them outwardly. So engrossing is the Divine presence in which they feel themselves to be that they quite forget that they are in the midst of an assemblage; they forget even themselves, and the Divine presence is all in all to them. God is surely not in Makkah to the exclusion of other places, yet that vast assemblage at Makkah sees Him and feels His presence as if He is actually there in their very midst. Such is the higher spiritual experience of the pilgrims to Makkah, the experience not of the hermit shut up in his closet, cut off from the world, but the experience of a mighty concourse gathered together in one place.

### **On whom is Pilgrimage Obligatory?**

Hajj is obligatory on every adult, only once in his life, and its performance oftener is voluntary (AD. 11 :1). The obligation to perform the hajj is further subject to the condition that one is able to undertake a journey to Makkah: "And pilgrimage to the House is a duty which

men owe to Allah -- whoever can find a way to it" (3:96). The ability to undertake the journey depends on various circumstances. There may be a physical disability, such as renders a man unable to bear the hardships of the long journey. For instance, a very aged man was deemed to be exempt from the obligation (Bu. 25:1). Or, the disability may be due to financial reasons, as when a man has not got sufficient provisions for the journey as well as for the dependents whom he leaves behind. The condition of taking sufficient provisions for the journey is laid down in the Quran: "And make provision for yourself, the best provision being to keep one's duty" (2:197). It is related that people from Yaman used to come for pilgrimage without any provisions with them, saying that they were *mutawakkil* (people trusting in God), and when they came to Makkah, they resorted to begging (Bu. 25:6).

There is also an express prohibition against vowing to go for pilgrimage on foot. When the Prophet saw such a man performing the journey in distress, and was told that he had vowed to make the pilgrimage on foot, he said, Allah does not need that this man should punish himself thus, and ordered him to get on the back on an animal (Bu. 28:27). Similarly a vow to walk barefooted to Makkah was annulled by the Prophet (AD. 21:19). This shows that a man must have sufficient provisions to reach Makkah comfortably. Danger to life may also be a reason for freeing a man from the obligation of hajj. The Prophet himself and many of his companions could not perform a pilgrimage after the flight to Madinah, because their lives would not have been safe at Makkah. And when ultimately the Prophet undertook a pilgrimage ('umrah) with about 1,400 Companions in the sixth year of Hijrah, he was not allowed to proceed beyond Hudaibiyah which was outside the limits of the Haram, and had to come back without performing a pilgrimage.

### **'Umrah:**

The word 'umrah is derived from 'amara meaning he inhabited a place or paid a visit to it, and in the terminology of Islam 'umrah means a visit to the Ka'bah. It differs from hajj in two respects. In the first place, hajj cannot be performed except at the fixed time, while 'umrah may be performed at any time; Shawwal, Dhi-qa'd 8 and ten days of Dhi-I-Hijjah<sup>9</sup> are particularly spoken of as months of hajj (2:197; Bu. 25:33), so that a man can enter into the state of ihram<sup>10</sup> for hajj only in these months, while the actual devotions of hajj are limited from the 8th to the 13th Dhi-I-Hijjah. Secondly, the going to 'Arafat and the assembling there is dispensed with in the case of 'umrah, while it is an essential part of hajj. Another difference is that the sacrifice of an animal as the concluding act is essential to hajj but not so in the case of 'umrah. The 'umrah may be performed separately, or along with hajj, when it is like a parallel devotion to the latter. Though hajj is spoken of oftener in the Quran, yet there is an express injunction to accomplish both: "And accomplish

the hajj and the 'umrah for Allah" (2 :196). Tradition also speaks of wujub al-'umarh, or the obligatory nature of the 'umrah, and Ibn 'Umar is quoted as saying: "There is no man but on him rests the obligation of the hajj and the 'umrah", while Ibn 'Abbas said that the 'umrah is the companion of hajj in the Book of Allah (Bu. 26:1). In one tradition it is said that 'umrah in Ramadhan is equivalent to hajj (Bu. 26:4). According to another, 'umrah is not obligatory (Tr. 9 :86). But any one who performs the hajj can easily perform the 'umrah.

There are two ways in which hajj may be combined with 'umrah, tamattu' and qiran. Tamattu' (lit., profiting) consists in combining the hajj and the 'umrah in such a manner that the pilgrim should enter a state of ihram in the months of hajj with the intention of performing an 'umrah, and get out of that state after the performance of the 'umrah, again entering into a state of ihram in the days of hajj. Thus between the 'umrah and the hajj, the pilgrim profits by living in his ordinary condition and is not bound by the strict rules of ihram, and for this he is required to make a sacrifice, or fast for three days in the hajj and seven days after returning from hajj (2:196).<sup>11</sup> "The qiran (lit., uniting together) consists in entering into a state of ihram in the months of hajj with the intention of performing both hajj and 'umrah, and not getting out of that state until both have been performed, or entering into a state of ihram in the months of hajj with the intention of performing an 'umrah, and remaining in the same state until the hajj is also performed. Thus the difference between tamattu' and qiran is that in tamattu' there is a break in the state of ihram, while in qiran that state is continuous. When hajj alone is performed, it is called ifrad (lit., to isolate a thing). With the two differences pointed out earlier, whatever is said below concerning hajj applies also to 'umrah.

#### **Ihram:**

The state into which the pilgrim is required to put himself on the occasion of hajj or 'umrah is called ihram (from haram meaning prevention or forbidding), or entering upon a state in which a particular dress is put on and certain acts, ordinarily lawful, are forbidden. When the Prophet was asked as to what dress the muhram (the man entering into a state of ihram) should put on, he replied: "He should not put on a shirt or a turban or trousers or a cap, nor a dress coloured by wars (red) or saffron (yellow); and if he does not find shoes, let him put on leather stockings (khuffain)" (Bu. 3:53). Another tradition describes his own dress in the state of ihram as follows: "He wore his unsewed waist-wrapper (izar) and his unsewed outer garment covering the upper part of the body (rida'") (Bu. 25:23). The ihram dress, therefore, consists of two seamless sheets, a sheet reaching from the navel to below the knees and a sheet which covers the upper part of the body. Both these sheets must preferably be white. As regards women, they can wear their ordinary clothes, and 'A'ishah held that there was no harm if a woman pilgrim wore cloth dyed black or

red or wore boots (khuff). She further held that a woman should not cover her face or wear a veil in ihram (Bu. 25:23). Change of clothes during ihram is not forbidden, according to one authority (ibid.). But even women must wear simple dress. The object is to remove all distinctions of rank, and this is done, in the case of men, by making them all wear two seamless sheets, and in the case of women by requiring them to give up the veil, which was a sign of rank. Probably the ihram dress of two seamless sheets dates back from Abraham, and the simple patriarchal dress has been preserved in hajj to give men a practical lesson in simple living.

Before donning the ihram dress, the pilgrim must take a bath and utter talbiyah, facing the Qiblah. The practice is also to say two rak'ahs of prayer, but all that is related of the Prophet is that he entered a state of ihram after saying two rak'ahs of the early afternoon prayer. During the state of ihram, and even before that, from the beginning of the journey to Makkah, no amorous discourse is allowed and sexual intercourse is therefore also forbidden: "So whoever determines to perform the pilgrimage therein, there shall be no amorous speech, nor abusing nor altercation in hajj" (2:197); nor is the use of scent allowed in the state of ihram, nor shaving, nor the paring of nails. The cares of the body are sacrificed for a few days to devote greater attention to the cares of the soul, and this is a practical lesson which serves a useful purpose on many occasions in one's life.

#### **Miqat or Muhill:**

The state of ihram, as described above, may be entered upon at any time during the months of hajj, after the journey is undertaken; but as it would be too inconvenient to remain in this state for a long time, the law has fixed certain places on the different routes to Makkah, on reaching which the pilgrims enter upon a state of ihram. Such a place is called miqat (from waqt meaning time) meaning an appointed time, or a place in which a certain action is appointed to be performed. The miqat is also called a muhill (from ahalla meaning he raised his voice), which signifies the place of raising voices with talbiyah. The talbiyah consists in saying aloud labbaika Allah-umma labbaika, meaning or Here am I, O Allah! Here am I in Thy august presence." <sup>12</sup> As soon as the state of ihram is entered upon, with the determination to devote as little attention to the cares of the body as possible, the spiritual aspect of hajj is brought to mind by all the pilgrims crying aloud that they are in the august Divine presence. The place where ihram is entered upon is, therefore, also the place where voices are raised aloud for the remembrance of God, and the miqat, is, for that reason, also called the muhill. The several places appointed for ihram are: Dhu-I-Hulaifa for pilgrims coming from the direction of Madinah, Juhfa for those coming from Syria and Egypt, Qarn al-Manazil for those from Najd, Yalamlam for those from Yaman (among which are included all pilgrims from India, Pakistan, Indonesia and other countries, proceeding by boats via Aden) and

Dhat 'Irq for those from Iraq (Bu. 25:7-13). For all places within these limits, the miqat is the place from which the pilgrim starts, and for the people of Makkah, the miqat is Makkah itself (Bu. 25:7).

#### **Tawaf:**

The word tawaf is derived from tafa (he went round a thing), and in the technical language of Islam it means making circumambulation of the Ka'bah. The command to perform the tawaf of the house is contained in the Quran in a Makkah revelation: "And let them go round the Ancient House" (22:29). In the devotional acts of hajj, tawaf occupies the most important place, being the first act of the pilgrim on his arrival at Makkah and his last act when he leaves the holy place. Bukhari heads one of his chapters as follows: "He who makes circumambulations of the House on his arrival in Makkah before he goes to his abode, then offers two rak'ahs of prayer, then goes out to Safa" (Bu. 25:62). Under this heading he reports the tradition of Ibn 'Umar, which says "that the Prophet made circumambulations on his first arrival in hajj and 'umrah, then offered two rak'ahs, then went to and fro (tafa) between Safa and Marwah." The pavement on which the tawaf is made is called the mataf. The tawaf is performed by going round the Ka'bah, as near the walls of the sacred building as possible, but on the north-western side, keeping close to the small semicircular wall, as the Hijr is included in the mataf. Before the tawaf, it is necessary to make ablutions (Bu. 25:77), if possible to take a bath. Men and women perform tawaf, together, the women keeping apart from the men, but women are not allowed to go inside the Ka'bah until it is emptied of men (Bu. 25:63). Before Islam, some people used to make tawaf naked; but Islam forbade it (Bu. 25:66). The tawaf made on arrival is called tawaf al-qudum (the tawaf of arrival), the tawaf made on departure is called tawaf al-wada' (the tawaf of departure), and the tawaf on the day of sacrifices (yaum al-nahr, or the tenth of Dhi-I-Hijjah) is called tawaf al-ziyarah (the tawaf of visit), this last being one of the necessary devotional acts of hajj (Bu. 25:129), while the first two are not obligatory though they are generally resorted to.

The tawaf begins at the Hajar al-Aswad (the Black Stone) which is kissed (Bu. 25:55), but even the making of a sign over it is sufficient (Bu. 25:59, 60). The Prophet used to kiss both the rukn al-yamani and the Hajar al-Aswad, but many Companions are reported as kissing all the four corners of the Ka'bah (Bu. 25:58). In going round, the Ka'bah is kept to the left, and seven rounds are made in all. The first three rounds are made at a fast pace (raml), and the remaining four at an ordinary pace (Bu. 25:62). But, if necessary, the tawaf may be performed while one is riding on the back of an animal. The Prophet performed the tawaf in his Farewell Pilgrimage on the back of a camel, and allowed Umm Salma to do the same on account of her illness (Bu. 25:73). The doing of an act or speaking, if there is necessity for it, is not forbidden in tawaf (Bu. 25:64,65). Prayers or supplications may be

addressed to God in the course of tawaf. The Prophet is reported to have prayed thus: "Our Lord! grant us good in this life and good in the Hereafter and save us from the punishment of the fire"<sup>13</sup> (AD.11:49). Menstruating women should postpone the tawaf, and the sa'y between Safa and Marwah, for the duration of the menses. For those who enter upon ihram for both hajj and 'umrah' at the same time (hajj qar'in), the first tawaf al-qudum is sufficient (Bu. 64:79; AD.11:51). But in the case of tamattu', a second tawaf must be performed when the ihram for hajj is entered upon.

#### **The Black Stone:**

Reference has already been made to the Hajar al-Aswad (lit., black stone), in the history of Ka'bah, where its description is given, and under the heading "Tawaf," where it is stated that it is kissed by the pilgrims as they pass by it in their circumambulations. There is not the least indication to show where this stone came from and when it was placed there, but as it was there before the advent of Islam and was even kissed, it must have been there at least from the time of Abraham, as the main features of the hajj are traceable to that patriarch. Yet it is remarkable that though the Ka'bah had 360 idols within its walls before the coming of Islam, the Black Stone was never regarded as an idol by the pre-Islamic Arabs, nor was it ever worshipped by them like the idols of the Ka'bah. The fact that the practice of kissing it in the course of circumambulations has been retained, has been turned by Western critics of Islam into an argument that Islam retains remnants of pre-Islamic idolatry. There are even critics who are of opinion that the tawaf of the Ka'bah itself is an idolatrous practice. But a cursory glance at facts is enough to show the absurdity of this view. Among the innumerable objects which were taken for gods by the pre-Islamic Arabs, the Ka'bah and the Black Stone are the only two which are conspicuous by their absence, notwithstanding the reverence which the Arab mind had for them before Islam. The Ka'bah was known by the name Bait Allah or House of God, and there was belief prevalent among them that no enemy could destroy it. It was due to this belief that when Abraham<sup>14</sup> attacked Makkah, 'its people took to the surrounding hills, offering no resistance, and when Abraham asked 'Abd al-Muttalib<sup>15</sup> why he did not request him to spare the Ka'bah, his reply was that the Ka'bah was the House of God and He would take care of it. Yet, notwithstanding all this reverence, the Ka'bah was never worshipped. It, no doubt, contained idols, yet it was the idols that were worshipped, and not the Ka'bah; and the same is true of the Black Stone. It was kissed but it was never taken for a god, though the Arabs worshipped even unhewn stones, trees and heaps of sand. And the Muslims, to say nothing of the Prophet, were so averse to idolatry that when they saw two idols, the Usaf and the Na'ilah, on the hills of Safa and the Marwah respectively, they refused to make the sa'y between these two mountains, until a verse was revealed: "The Safa and the Marwah are truly among the signs of Allah, so whoever makes a

pilgrimage to the House or pays a visit to it, there is no blame on him if he goes round them both" (2:158). The words used here "there is no blame on him" clearly show that the Muslims thought that there was a sin in going round places wherein idols had been set. Evidently they had not the same scruples about the Ka'bah as the idols in the Ka'bah were shut up in the building, while those on the Safa and the Marwah were not only exposed to view but even touched by the pilgrims. The Muslims so hated idolatry that they could not brook the thought of idols being connected in any way with their religious practices. How could they think of worshipping the Ka'bah and the Black Stone, which even the idolaters had never worshipped? Had the idea of idolatry been connected in the least with the circuits round the Ka'bah and the kissing of the Black Stone, the Muslims would never have resorted to those practices. They had no hesitation in turning their backs to the Ka'bah when on reaching Madinah they were required to take Jerusalem for their qiblah of prayer. And it has just been shown that the Prophet once made circuits of the Ka'bah on the back of a camel; he also touched the Black Stone with the rod in his hand; all of which goes to show that the Muslims never entertained the idea of the worship of these things, nor was their attitude towards them at any time that of the worshipper towards the object of his worship. The Black Stone was not kissed alone; the Prophet kissed both the Black Stone, which is in the Eastern corner, and the Yaman corner, while some of the Companions kissed all the four corners of the Ka'bah.

#### **Significance Underlying Tawaf of the Ka'bah:**

To say that tawaf of the Ka'bah is a remnant of idolatry is to force a meaning on idolatry which it has never borne. Circumambulation of an object which is considered sacred is met with in the history of the Israelites, "where the altar is circumambulated once on the first six days and sometimes on the seventh" (En. Is., art. Tawaf), yet no critic has ever asserted that the altar was worshipped by the Israelites. And, of all men, the Muslim would be the farthest from the idea of idol-worship in his tawaf of the Ka'bah, when he feels himself in the presence of the One God, crying aloud, labbaika Allah-umma labbaika, la sharika la-ka labbaika, "Here am I, O Allah! here am I in Thy presence, there is no associate with Thee, here am I." From the time when he is still at a distance of several miles from Makkah, to the time when he leaves the Holy city, there is but one phrase on his tongue, one idea in his heart, there is no associate with God. How could he at the same time entertain the idea of idol-worship? And what is tawaf itself? It is going round about the House which is an emblem of Divine Unity, the place from which sprang the idea of Divine Unity, the place which would always be the centre for all believers in Divine Unity. All ideas of the pilgrim at that time are concentrated upon one theme, the theme of Divine Unity. The pilgrim forgets everything and remembers only the One God. He forgets even his own presence, and to him the august Divine presence is all in all. That is the tawaf.

#### **Significance Underlying Kissing of the Black Stone:**

That the Ka'bah was rebuilt by Abraham is an historical fact. The Black Stone has been there ever since the Ka'bah has been known to exist, there is not the least reason to doubt. That it was a stone sent down from Paradise, or that it was originally white and became black on account of the sins of men, there is no reliable tradition to indicate. The Black Stone is, in fact, the corner-stone of the Ka'bah, and stands there only as an emblem, a token that that part of the progeny of Abraham which was rejected by the Israelites was to become the corner-stone of the Kingdom of God. The Psalms contain a clear reference to it: "The stone which the builders refused is become the head-stone of the corner" (Ps. 118:22). Ishmael was looked upon as rejected and the Divine covenant was considered to have been made with the children of Isaac only. That was the Jewish view, and it was due to the fact that Ishmael was placed by Abraham near the Ka'bah. And again while prophet after prophet appeared among the Israelites, no prophet appeared of the progeny of Ishmael, and hence the Jewish belief that Ishmael was rejected became stronger. Yet it was from the progeny of Ishmael that the last Prophet, "the head-stone of the corner" in the words of the Psalmist, was to arise, and the black Stone, whencesoever brought, was placed as the corner-stone of the Ka'bah, as a sign that the rejected Ishmaelites were the real inheritors of the Divine Kingdom. And while David referred to it as "the stone which the builders refused," Jesus spoke of it more plainly in the parable of the husbandman, telling the Israelites that the vineyard, which in the parable stands for the Kingdom of God, would be taken away from them and given to "other husbandmen;" that is, to a non-Israelite people: "Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner?" (Mt. 21:42); "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Mt. 21:43). That by the rejected stone in the prophecy was meant a rejected nation is made clear by Jesus Christ. That rejected nation was no other than the Ishmaelites is borne out by history. And in the whole world there is only this unhewn stone, the stone "cut out of the mountain without hands," (Dan. 2:45), that is the corner-stone of a building which in point of importance stands unique in the world.

#### **The Sa'y:**

Sa'y means running, and in the Islamic terminology it signifies the running of the pilgrims between the two little hills situated near Makkah, called the Safa and the Marwah. In the devotional acts of hajj, it occupies a place next to the tawaf. In fact, in the case of 'umrah, the minor pilgrimage as it is called, tawaf and sa'y are the only functions of importance, and the 'umrah therefore ends with the sa'y unless of course there is an animal to be sacrificed when 'umrah alone is to be performed. The sa'y is spoken of in the Quran: "The Safa and the Marwah are truly among the signs of Allah, so whoever makes a



pilgrimage to the House or pays a visit to it, there is no blame on him if he goes round about them" ( 2 :158). The word used in the Quran is not sa'y but a derivative of tawaf (yattawwafa). These two hills were the scene of Hagar's running to and fro in quest of water for her baby Ishmael, when she was left there by Abraham (Bu. 60:9). They have thus become monuments of patience under the hardest trials, and it is in connection with the teaching of patience that the tawaf of Safa and Marwah is spoken of in the Quran, as the context of 2:158 would show. Between these two hills there is now a street with houses and shops on both sides.

The Hajj Proper -- March to Mina:

Tawaf and sa'y are the individual acts of every pilgrim when he first arrives at Makkah, whether he intends to perform the 'umrah or the hajj, or unites hajj with 'umrah (qiran) or combines the two (tamattu'). In case it is simply an 'umrah or in case of tamattu', the pilgrim emerges from the state of ihram after performing the 'umrah, the hajj proper beginning on the 8th of Dhi-l-Hijjah when the whole body of pilgrims moves together. It is called the yaum al-tarwiyah.<sup>16</sup> The pilgrims who have got out of the state of ihram on account of tamattu', again enter into ihram on the morning of the 8th, and so also do the residents of Makkah who wish to perform the pilgrimage (Bu. 25:81). The whole body of pilgrims then moves to Mina, a plain which is midway between 'Arafat and Makkah, about four miles distant from the Holy City. The way into this plain which is about a mile long goes over a hill which is called the 'Aqabah, famous in the history of Islam because of the two pledges taken there by the Prophet from the Madinah Muslims. To the north side rises Mount Thabir. During the hajj proper, the pilgrims' longest, and in fact the only, stay, is in Mina. Mina must be reached before noon, so that the early afternoon prayer, Zuhr, may be said there. The night is also passed in Mina, and next day, the 9th Dhi-l-Hijjah, at midday the pilgrims move to the plain of 'Arafat.

#### 'Arafat and the Wuquf:

'Arafa or 'Arafat is the name of the plain which is situated to the east of Makkah at a distance of about nine miles. It is derived from 'arf or ma'rifah, which means knowledge of a thing, and ma'rifah especially means the knowledge of God. The name given to this plain seems to be based on the fact that here men assembled together, as equals in all respects, are best able to know their God. This plain is bounded on the east by the lofty mountains of Ta'if, while northward rises a small hill of the same name, 'Arafat, about 200 feet above the level of the plain. The Jabal al-Rahmah (lit., the mountain of mercy), on which is the pulpit from which the sermon is delivered, is situated to the east, sixty steps of stone leading to the top. Leaving Mina at noon on the ninth Dhi-l-Hijjah, the pilgrims reach 'Arafat in time to say the Zuhr and 'Acer prayers combined, after which the Imam delivers a sermon (Khutbah) from the pulpit on the Jabal al-Rahmah. The pilgrims' stay in 'Arafat lasts only from

afternoon till sunset and is known as wuquf (lit., halting or standing still), but so important is the place it occupies in the devotional acts of hajj, that hajj is considered to have been performed if the pilgrim reaches 'Arafat in time on the 9th Dhi-l-Hijjah, but if he is unable to join in the wuquf, the hajj is not performed. The whole time of the pilgrims, from afternoon till sunset, is passed in glorifying God and crying aloud labbaika Allah-umma labbaika. Before the advent of Islam, the Quraish and certain other tribes, who claimed superiority over the other Arab tribes, did not go to 'Arafat, hence the injunction in the Quran levelling down this distinction: "Then hasten on from where people hasten on" (2:199).

#### Muzdalifah:

After sunset the pilgrims leave 'Arafat, and stop at Muzdalifah (from zalf meaning nearness), which is so called because by staying there nearness to God is sought (N.) In the Quran it is called al-Mash'ar al-Haram (lit., the Sacred Monument), and the remembrance of God at that place is specially enjoined: " So when you press on from 'Arafat, remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones" (2:198). It has also received the name of al-Jam' (lit., the place of gathering together). On reaching Muzdalifah, the pilgrims say their Maghrib and 'Isha' prayers, combining the two (Bu. 25:96). There the night is passed, and then after saying the morning prayer at an early hour the pilgrims leave for Mina. Those who are infirm are allowed to leave even before the morning prayer (Bu. 25:98). Before Islam the pilgrims did not leave until the sun shone on the Mount Thabir (Bu. 25:99) It may be that the idea of sun-worship was in some way connected with this custom.

#### Yaum al-nahr in Mina:

Thus the pilgrims again reach Mina on the morning of 10th Dhi-l-Hijjah, which is called yaum al-nahr (lit., the day of sacrifices), being the day which is celebrated as the 'Id al-Adzha all over the Muslim world. After saying the 'Id prayers in Mina, the animals are sacrificed,<sup>17</sup> the pilgrims then return and perform the tawaf of the Ka'bah. This is called tawaf al-ifadza and with it, the pilgrim emerges from the state of ihram, by having his head shaven or his hair clipped. But before the sacrifice there is another small act of devotion called the ramy al-jimar, which will be described presently. Though the pilgrim leaves the state of ihram after the tawaf al-ifadza, yet he must return to Mina again, for it is in Mina that the hajj ends.

#### Ayyam al-tashriq:

The pilgrims are required to stay in Mina for three or at least two days after the yaum al-nahr, that is, on the 11th, 12th and 13th Dhi-l-Hijjah. This stay is required by an express injunction of the Quran, where the ending of the devotional acts of hajj is thus spoken of: "And remember Allah during the appointed days. Then whoever hastens

off in two days, it is no sin for him, and whoever stays behind, it is no sin for him, for one who keeps his duty. And keep your duty to Allah, and know that you shall be gathered together to Him" (2:203).

The "numbered days" referred to here are the two or three days that are spent in Mina after the yaum al-nahr, and they are known by the name of ayyam al-tashriq or the days of tashriq. The word tashriq is derived from sharq signifying east; but, according to some, these three days of pilgrimage are given the name tashriq because one of its meanings is spreading out flesh in the sun for the purpose of drying it, and the flesh of the sacrificed animals was dried during these days to form part of provision for the journey (N.). Another explanation is that they were so named because the animals were sacrificed after the rising of the sun, which is also one of the meanings of tashriq (N.). But, again, tashriq also means going east (LL.), and Mina lies to the east of Makkah; or it may have a deeper spiritual significance in that it also means being beautiful and shining in the face (LL.). In pre-Islamic days, after the performance of hajj, men used to boast of the greatness of their fathers when they gathered together in 'Ukaz and other markets. Islam discontinued this and set apart these days for the glorification of God.

### **Ramy al-jimar:**

During the last day of hajj, the 10th Dhi-l-Hijjah and the three tashriq days, the pilgrims are required to cast stones at certain fixed places. This is known as ramy al-jimar (ramy meaning throwing, and jimar, pl. of jamrah, meanings small stones). Each of the three places in Mina, where stones are thrown, is also called Jamrah, because of the throwing or the collection of stones there. Of the three Jamrahs, that nearest to Makkah is called Jamrah 'Aqabah, being situated on the 'Aqabah; the second Jamrah wusta or the middle Jamrah, is near the Mosque of Mina; and a little further on is the third, the Jamrah sughra, or the smallest Jamrah. The practice of the Prophet is thus described. On the yaum al-nahr he threw stones in the forenoon, and in tashriq days in the afternoon (Bu. 25:134). Again, while a start was made with Jamrah 'Aqabah on the yaum al-nahr, the order was reversed in the tashriq days. The number of stones thrown at each Jamrah was seven, and every stone thrown was accompanied with takbir (Bu. 25:138). It is also related that after throwing stones at the first Jamrah he proceeded a little further, and then stood for a long time raising both hands for prayer and facing the Qiblah; then he went to the second Jamrah and after throwing stones there again proceeded a little further, then stood for a long time raising both hands for prayer facing the Qiblah, and last of all he came to the last Jamrah and departed after throwing stones there (Bu. 25:142). It is true that in the hajj many pre-Islamic practices were

retained, but as has been shown above, the origin of these practices is traceable to Abraham, and every one of them carries with it a spiritual significance. The whole atmosphere of hajj is a demonstration of the greatness of God and the equality of man. The hajj is, as it were, the final stage in man's spiritual progress. Yet in spiritual advancement the temptations of real life must not be forgotten, and the throwing of stones draws attention to the temptations of the Evil one. To live in perfect peace is the message of Islam, but there is no peace of mind for the man who is tempted by evil. The throwing of stones teaches the lesson that man must learn to hate evil and that the Evil one should be kept distant – a stone's throw. The nearer a man gets to temptations, the more likely he is to yield, and the best way of avoiding them is to keep them at a distance. The throwing of stones is, moreover, a reminder of the spiritual fight which man must wage against evil.

### **Other Activities allowed in Pilgrimage:**

Though hajj is meant to bring about an ascetic experience in man's practical life, yet so closely combined are the ascetic and secular experience in Islam, that the utilizing of the pilgrimage to Makkah for secular purposes is not excluded. The Quran, while enjoining the making of sufficient provision for the hajj journey, adds: "It is no sin for you that you seek the bounty of your Lord" (2:198). The seeking of bounty is accepted here by all commentators as meaning the seeking of increase in one's wealth by means of trade in the pilgrimage season. Explaining this verse, Ibn 'Abbas says that Dhu-l-Majaz and 'Ukaz were markets for trade in the pre-Islamic times. The Muslims however did not like the idea of mixing up the spiritual lessons of Pilgrimage with material advantages, until this verse was revealed which allowed the carrying on of trade in the pilgrimage season (Bu. 25:150). These markets were held in or near 'Arafat, from the beginning of Dhi-Qa'd till the 8th Dhi-l-Hijjah, when pilgrimage began. The Quran thus not only allows the carrying on of trade in the pilgrimage season, but in a way recommends it by calling it a "bounty of your Lord." It is easy to see that, even if trading is allowed in the pilgrimage season, this great assemblage of Muslims from all quarters of the world may also be made the occasion of other advantages of a material or cultural nature, and it should serve the purpose of unifying the Muslim world and removing misunderstanding between nation and nation. World-wide conferences are held on many occasions, and this should, in the new conditions of the world, be a regular feature of the hajj, and the best minds among the various nations should on this occasion discuss all problems affecting the Muslim world, not the least important of which is the advancement of Islam itself.

## FOUR EXCELLENT QUALITIES BESTOWED UPON SAINTS

by Hazrat Mirza Ghulam Ahmad

*[Editor's Note: The verse 4:69 of the Holy Quran tells us that those who obey Allah and His Messenger are "with" or "in the company of" the prophets, the truthful (siddiq), the faithful (shahid) and the righteous (salih). Despite the fact that it most certainly does not say that a Muslim can become a prophet by obeying Allah and the Messenger, the Qadianis are always citing this verse in support of their wrong belief that prophets can arise from among Muslims. Below we translate a lengthy explanation of this verse as given by Hazrat Mirza Ghulam Ahmad. It is absolutely clear from his explanation that what the verse means is that saints (auliya) among Muslims attain four kinds of qualities, and the quality of the prophets which they attain is the receiving of knowledge of the unseen from God, in the manner, of course, in which saints receive revelation. Hazrat Mirza has repeatedly used the word 'saint' in this writing, and he has not even remotely suggested that this verse promises that a Muslim can become a prophet.]*

It should be borne in mind that a comprehensive knowledge of matters unseen is not granted to those who do not have sound connections with God; and though it is possible for such persons to have the occasional true dream or true vision, but the necessary condition for sainthood (wilayat) and acceptance by God is that unseen matters and hidden affairs should be revealed to the person in much greater abundance than to anyone else in the whole world, so that none can rival this abundance. It is worth remembering that whenever Almighty God, out of His great grace, bestows upon some person the robe and status of sainthood, He grants him clear distinction over his peers and his contemporaries in all of four things. And if such distinction is found in anyone, then it becomes necessary to believe, surely and certainly, that he is one of those perfect servants and exalted saints of God whom He has himself chosen and trained under His special guidance.

The four things that mark out the perfect saints and men of God are four qualities granted to them to serve as signs and miracles. In each of these qualities they have a clear and plain distinction over others; in fact, these accomplishments reach the grade of miracles. Such a man is like the philosopher's stone, and only he reaches this rank who has, since eternity, been chosen to benefit the world. The four qualities, which are as four signs or miracles, and which distinguish one who is a great saint (wali) and master and chief of the saints, are as follows.

### **First quality: receiving revelation.**

Firstly, matters of the unseen should, after supplication or by other means, be disclosed to him in such abundance, and many prophecies be fulfilled so clearly, that no other person could rival him in respect of abundance of quantity and clarity of condition. And as regards this abundance and clarity, it should be not only improbable, but impossible, that someone else could have a share of these qualities. That is to say, it should be entirely impossible that someone else could parallel or rival these qualities in terms of secrets of the unseen revealed, acceptance of his prayers and prior intimation of the same to him, and signs of support that appear in heaven and earth. And he should, by way of miracle and in an extraordinary manner, be granted such divine knowledge of the unseen, luminous visions and heavenly support, as if a gigantic river were flowing and a glorious light descending from heaven and spreading on the earth; and these things should reach the stage where they appear to be miraculous and unequalled in their time. This excellence is called the excellence of prophethood.

### **Second quality: truth.**

The second excellence that is necessary as a sign for the leader of the saints and chief of the purified ones is the attainment of the higher understanding and knowledge of the Quran. It is necessary to remember that there is a lower, an average and a higher teaching of the Quran. The higher teaching abounds in so much light of knowledge, brightness of truth, true beauty, and virtue, that the lower or average ability cannot possibly reach it. Only the possessors of the purest nature, whose entirely luminous disposition draws light to itself, attain to these truths.

So the first stage of sidq (truthfulness) that they attain is aversion for worldly affairs and an instinctive dislike of what is vain. After this condition is firmly established, the second stage of sidq is reached which can be called zeal, enthusiasm and turning towards God. And after this state is thoroughly established, a third stage of sidq is attained which can be called the greatest transformation, an entire cutting off, personal love, and the rank of total self-effacement in Allah.

This having been deeply-rooted, the spirit of truth penetrates the human being, and all pure truths and matters of knowledge of a high order are revealed to

him. There rises up in his heart, and pours forth from his lips, the most profound and deep knowledge of the Quran and points of the shariah. And such secrets and subtleties of the religion are disclosed to him as are inaccessible to the intellects of the followers of customary and conventional knowledge. This is because he is inspired by God, and the holy spirit speaks within him. All inclinations to falsehood are cut out from within him because he learns from the spirit, speaks according to it, and by the spirit does he influence others. In this state he is called *siddiq* (lit. truthful) because the darkness of falsehood entirely leaves him, and is substituted by purity and the light of truth. The manifestation through him, at this stage, of truths and matters of knowledge of a high order is a sign of him. Having been fermented by the light of truth, his holy teaching astonishes the world. People are wonder-struck by his pious knowledge which stems from his self-effacement in Allah and knowledge of the truth. This quality is called the quality of *siddiqiyya* (lit. truthfulness).

It should be remembered that *siddiq* is one who both has a complete knowledge of the Divine truths and acts on them perfectly instinctively. For instance, he knows the true significance of matters such as Divine unity, obedience to God, love of God, the obtaining of complete riddance from worshipping others than God; the real meaning of devotion to God, sincerity, repentance; and the essence of moral virtues such as patience, trust in God, resignation to Him, effacement in Him, truthfulness, fidelity, forgiveness, modesty, honesty, trustworthiness, etc. And apart from having this knowledge, he is well-established on all these virtues.

**Third quality: being a witness of faith.**

The third excellence granted to the great saints is the rank of *shahadah*. By this rank is meant that station where, by the strength of his faith, man acquires such a belief in God and in the Day of Judgment that it is as if he sees God with his own eyes. Then, with the blessing of this conviction, the effort and exertion of doing righteous deeds melts away, every Divinely-ordained fate appears sweet as honey to his heart, and each trial is seen by him as a reward.

Hence *shahid* is one who, by the strength of his faith, beholds God, and enjoys like sweet honey the bitter fate ordained by Him. This is why he is called *shahid*. This rank is a sign of the perfect believer.

**Fourth quality: righteousness.**

There is also a fourth rank which is attained fully and completely by the perfect saints and the purified ones:

the rank of *salihin* (lit. the righteous). A person is called *salih* when he becomes inwardly cleared and purified of all wickedness, and with the removal of all this putrid and filthy matter, the ecstasy of Divine worship and contemplation reaches the highest degree. For, just as the taste of the tongue is spoilt by physical illness, so is the sense of spiritual flavour vitiated by spiritual ailments; and a person thus afflicted feels no pleasure in Divine worship and contemplation, nor does he have any enthusiasm, zeal or urge for it. On the other hand, the perfect man is not only cleansed of all evil matter but this quality develops so much within him as to appear as a sign and miracle.

These are, in short, the four grades, to try to attain to which is the duty of every believer. The person who entirely lacks these, lacks faith. This is why in the Sura Fatiha (opening chapter of the Holy Quran) the Glorious God has ordained for the Muslims this very prayer that they implore Him for all these virtues. This prayer is: "Guide us on the right path, the path of those upon whom Thou hast bestowed favours". This verse has been explained elsewhere in the Holy Quran [4:69] where it is made clear that by those upon whom God has bestowed favours are meant the prophets, the *siddiq*, the *shahid*, and the *salih*. The perfect man has all of these four qualities combined in him.

(Tiryaq al-Qulub, pp. 246 – 250)

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Elsewhere Hazrat Mirza Ghulam Ahmad writes:

"The Holy Quran in the Sura Fatiha gives us the hope of becoming the likes of prophets. God exhorts us to pray to Him five times a day and beseech Him as follows: 'Guide us on the right path, the path of those upon whom Thou hast bestowed favours', meaning O God, grant us the guidance so that we may become the like of Adam, the like of Seth, the like of Noah, the like of Abraham, the like of Moses, the like of Jesus, and the like of the Holy Prophet Muhammad and Ahmad." (Izala Auham, p. 257)

It is the like of a prophet, and not a prophet, that a Muslim is instructed to pray to become in the Sura Fatiha. The Qadiani assertion that a Muslim is taught here to pray to become a prophet is entirely baseless.

## EID-AL-ADHA SERMON

by Imam Kalamazad Mohammed

There are two major festival in Islam: Id-ul-Fitr or Eid-ul-Fitr (the Festival of the Breaking of the Fast), which comes after the month of Fasting, and Id-ul-Adha or Eid-ul-Adha (the Festival of the Sacrifice), which is performed by pilgrims as part of the devotions pertaining to the Hajj (Pilgrimage) and which is replicated by Muslims all over the world to coincide with this great event. This festival commemorates the willingness of the Prophet Abraham to obey the command of Allah to sacrifice his son, Ishmael, and the son's readiness to submit.

As regards Id-ul-Adha, which is called the Greater Id, Ghulam Sarwar states:

"Id-ul-Adha begins on the 10th of Dhu'l Hijjah and continues until the 12th day of the month. It is celebrated to commemorate Prophet Abraham's readiness to sacrifice his son Ishmael on the command of Allah. Allah accepted Abraham's devotion and obedience and asked him to sacrifice a lamb instead" (Islam, Beliefs and Teachings, p. 184).

An account of this incident is given to us in the Holy Qur'an in chapter 37. After escaping from his idolatrous tribe who had thrown him into a fire for his refusal to worship anyone or anything except Allah, the one true God, Prophet Abraham turned to his Maker for refuge and guidance. The following verses give us the rest of the narrative:

*And he said: Surely I flee to my Lord – He will guide me. My Lord, grant me a doer of good deeds. So We gave him the good news of a forbearing son. But when he became of age to work with him, he said: O my son, I have seen in a dream that I should sacrifice thee; so consider what thou seest. He said: O my father, do as thou art commanded: if Allah please, thou wilt find me patient. So when they both submitted and he had thrown him down upon his forehead, and We called out to him saying, O Abraham, thou hast indeed fulfilled the vision. Thus do We reward the doers of good. Surely this is a manifest trial. And We ransomed him with a great sacrifice (37:99-107).*

The writer continues:

"This occasion of great importance comes every year during the days of Hajj (Pilgrimage to Makkah) and is observed by offering congregational prayer, as in Id-ul-Fitr.

After the prayer, the Muslims, who can afford it, sacrifice animals like goats, sheep, cows or camels to seek Allah's pleasure. The meat of the sacrificed animal is eaten and shared among the relatives, neighbours and

the poor. This sacrifice expresses the inner feeling of a Muslim that, if need be, he will sacrifice his most loved possession for Allah. This is the lesson of the occasion. We must remember here that what Allah wants is not the animal nor its meat or blood, rather He wants our devotion and submission to His command" (Islam, Beliefs and Teachings, pp. 184-185).

In this regard, the Holy Qur'an informs us:

*And for every nation We appointed acts of devotion that they might mention the name of Allah on what He has given them of the cattle quadrupeds. So your God is One God, therefore to Him should you submit. And give good news to the humble, whose hearts tremble when Allah is mentioned, and who are patient in their afflictions, and who keep up prayer, and spend of what We have given them. And the camels, We have made them of the signs appointed by Allah for you – for you therein is much good. So mention the name of Allah on them standing in a row. Then when they fall down on their sides, eat of them and feed the contented one and the beggar. Thus have We made them subservient to you that you may be grateful. Not their flesh, nor their blood, reaches Allah, but to Him is acceptable observance of duty on your part. Thus has He made them subservient to you, that you may magnify Allah for guiding you aright. And give good news to those who do good to others (22:34-37).*

According to Maulana Muhammad Ali:

"It will thus be seen that Islam has invested the principle of sacrifice with a new meaning. The institution of sacrifice has been accepted in one form or another by all the nations of the world. Like all other religious principles which are universally recognised, the principle of sacrifice finds a deeper meaning in Islam. The outward act is still there as of old, but it no longer conveys the meaning attached to it in some ancient religions, namely, that of appeasing an offended deity or serving as an atonement for sin. In Islam it signifies the sacrifice of the sacrificer himself, and thus becomes an outward symbol of his readiness to lay down his life, and to sacrifice all his interests and desires in the cause of truth. The animal that is sacrificed really stands for the animal in man, so that the outward sacrifice of the animal reminds man of the necessity for the sacrifice of the animal within him. And one day, and one particular moment on that day, is chosen so that all Muslim hearts from one end of the world to the other may pulsate with one idea at a particular moment, and thus lead to the development of the idea of self-sacrifice in the community as a whole (The Religion of Islam, p. 365).

## LAHORE AHMADES CONTRIBUTION TO THE WORLD

*Speech By: Mehboob Raza, Fiji. At Ohio, USA, Convention.*

It is most unfortunate that the Muslim World through Pride and Prejudice still do not appreciate the depth of gratitude owed to the 14th Century Reformer and to the scholarly literatures produced by his disciples such as Maulana Muhammad Ali, Maulana Abdul Haq Vidyarti (Author of Mohammed in World Scriptures), and Maulana Khwaja Kamal-Ud-Dean, (Founder of Woking Mosque, Surry England) and many other World re-known Scholar of our Jamaat.

Maulana Muhammad Ali was highly thought of by Hazrat Mirza Saheb due to his receiving some revelations and dreams about Maulana Muhammad Ali. He stated in no uncertain terms that he will be the true successor of the Movement in Propagating Islam to the World, which he undoubtedly did.

Maulana Muhammad Ali's monumental translation of the Holy Quran, (the first Muslim to do so in 1914) removed many of the misconceptions that were and are still prevalent amongst the Muslims and the non-Muslims alike.

Anyone having some knowledge about Maulana Muhammad Ali would vouch for the fact that he was very academically and spiritually qualified to do the English translation of the Holy Quran.

In his translation he kept close to the Rule of Interpretation as stated in **Ch 3:7 of the Holy Quran**:

*"He it is Who has revealed the Book to thee; some of its verses are decisive – they are the basis of the Book - and others are allegorical. Then those in whose heart is perversity follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own interpretation). And none knows its interpretation save Allah, and those firmly rooted in knowledge. They say: we believe in it, it is all from our Lord. And none mind except men of understanding."*

Accordingly, it is not just anybody that is capable of translating the Holy Quran, as is mandatory, but those that are **Deeply Rooted in Knowledge** and undoubtedly Maulana Muhammad Ali perfectly fitted into this description.

Not only that, being a very close disciple of Mirza Saheb and drinking deep from the fountain of knowledge from him, he would have been well aware of the Principles Of Interpretation of the Holy Quran. **Hazrat Saheb in his book Barakat-ud-dua** wrote:

"It should be remembered with full attention and concentration that the Holy Quran, unlike ordinary books substantiating and exposing the truth it contains. It is the perfectly proportioned edifice, moving a single brick from which would change the shape of the whole structure. It contains no truth within it that is not supported by 10 or 20 pieces of evidence from within itself. If we interpret a verse of the Quran in a certain way, we should see to it that affirmative evidence for it is provided by other verses of the Holy Quran. If such evidence is lacking or if in fact the interpretation is clearly contradicted by other verses, then we should understand that it is totally false, for it is not possible for there to be a contradiction amongst the various verses of the Holy Quran."

Further expanding on Ch3:7 Maulana Muhammad Ali himself writes that it is incumbent on a person that he must read through the various passages of the Holy Quran in the light of each other, then only they will discover the true significance of the ambiguous passages. The Hadith of Bukhari says that: "such people are spoken of as knowing the true interpretations of allegorical verses." (B.65:III.2).

Authoritatively, we could say that Maulana Muhammad Ali's views, as we would shortly traverse on the under-mentioned topics, ought to be accepted as the true interpretation of the Holy Quran. It only glorifies the pristine beauty of the Holy Quran. One does not become an Ahmady by accepting the true interpretation of the Holy Quran, which Maulana Mohammed Ali had done by referring to various Arabic and English dictionaries. He has also given his detailed reasons and backed up by authorities for the reasons for his conclusions whilst interpreting any word of the Holy Quran. Indeed, it is an incumbent duty of every Muslims to follow the truth by accepting the right interpretation of the Divine Words.

In Ch 8:20, Ch 8:21, and Ch8: 22

*"O you who believe, obey Allah and His Messenger and turn not away from Him while you hear."*

8:21

*"And be not like those who say, We hear; and they hear not";*

8:22

*"Surely the vilest of beast in Allah's sight are the deaf, the dumb, who understand not. (Note that the deaf and dumb signify those who are spiritually deaf and dumb-those who do not understand)"*

In Chapters 21:51; 21:52, and 21:53 the Holy Quran says as follows:-

21:51

*"And certainly We gave Abraham his rectitude before, and We knew him well".*

21:52

*"When he said to his sire and his people : What are these images to whose worship you cleave?"*

21:53

*"They said: We found our fathers worshipping them."*

Due to time constraint I will try to deal only with some of the current topics on some of the misconceptions held by Muslims.

### 1. Adultery

The common concept seems to be that Islam allows stoning to death. It is obvious that this misconception arose when the Jews intended to embarrass the Holy Prophet and asked him, "What punishment should the Jewish adulterer and adulteress be given? The Holy Prophet replied, "What does your law say?" They replied, "It is by stoning to death." The Holy Prophet then told them to do so according to your law.

Unfortunately, this has been interpreted as the Sunnah of the Prophet (PBUH) to follow.

However, soon after this incident Ch24:2 was revealed, which says:

*"The adulteress and the adulterer flog each of them (with a hundred stripes) and let not pity for them deter you from obedience to Allah, if you believe in Allah and the Last Day..."*

The punishment prescribed in Ch 4:25, is;

*"...then if they are guilty of adultery when they are taken in marriage they shall suffer half the punishment of a married woman..." (i.e. half the punishment is referred to the married slave women.)*

If death is the prescribed punishment as is being practiced by many Muslim countries, then one begs the question; what is half the punishment of death? Please exercise your own God-given mental-faculty and not to be a blind-follower.

Once again we witness that people not being "deeply rooted in knowledge" give their own interpretations or

having perversity in their hearts, are prepared to give the contrary meaning to what is stated in the Holy Quran.

### 2. Death of Jesus

Despite the fact that there are thirty verses of the Holy Quran which refer to the death of Jesus, yet the overwhelming majority of Muslims still hold on to the belief that Jesus (PBUH) is still alive. They hold onto this erroneous belief based on the Hadith of the return of Jesus, son of Mary. They even disregard the Hadith of Holy Prophet (PBUH) having stated that "where the Quran and the Hadith conflicts the Holy Quran is to prevail".

The Quran clearly states that:

- a. Jesus was only a messenger refer to 4:171; 5:75; 43:59
- b. Jesus was only a servant of God refer to 19:30; 21:26; 43:59
- c. Conceived and born in ordinary manner refer to 3:44(A), 47(A); 19:23
- d. Jesus was an ordinary mortal refer to 3:59, 59(A);5:75
- e. Death of all Prophets
  - (i) 5:75 says ;  
*"The Messiah, son of Mary, was only a messenger; messengers before him had indeed passed away."*
  - (ii) 3:143 says;  
*"And Muhammad is only a messenger – messengers have already passed away before him. If, then, he dies or is killed, will you turn back upon your heels?"*
  - (iii) 3:55 says;  
*"O Jesus, I will cause you to die, and exalt you to My presence, and clear you of all those who disbelieve and make those who follow you above those who disbelieve till the day of judgment."*
- f. The belief that Jesus is alive also contradicts the Finality of Prophethood.

Ch33:40 says;

*"Muhammad is not the father of any men from among you but he is the messenger of Allah and the one to end the Prophethood (khatam an nabiyyin)"*

Suffice to say that there is not one verse of the Holy Quran which speaks about the return of Jesus. Also to speak of the return of Jesus flies-flat on the face of our

basic tenets of faith i.e that Muhammad (PBUH) is the Seal of the Prophets – “La Nabi Abadi”

It is most unfortunate that even the so called learned Muftis, Ullamas and Scholars still prescribe to the view that Jesus is alive and perhaps, inadvertently or otherwise, keeps Christianity alive! It is common knowledge that whilst the intelligensia of the Christian world believes that Jesus is dead the Muslims on the other hand have taken “leave of absence from their mental faculties to believe to the contrary!” Ask yourselves what has Jesus (PHUB), a Jewish Prophet, to do with Islam? Secondly, by saying that Jesus (PHUB) will return, doesn't it imply that Jesus will complete the mission of our Holy Prophet. ...Tobah Nauzabillah!!! Your answer should be based on Holy Quran, if you still persist that Jesus (PBUH) is still alive.

### 3. Apostacy

It is generally thought that Islam provides a death sentence for those who desert the religion of Islam. Anyone who takes the trouble to read the Quran will see that there is not the least ground for such a belief:-

Several times the Holy Quran speaks of people going back to unbelief after believing, but never once does it say that they should be killed or punished. The Quran refers to the war being made upon Muslims by their opponents based in Makka and says:

“They will not cease fighting you until they turn you back from their religion, if they can. And whoever of you turns back from his religion, then he dies while an unbeliever – these it is whose works go for nothing in this world and the Hereafter.” – 2:217

This verse clearly speaks of a person as continuing to live after turning away from the religion of Islam until he dies while still an unbeliever. This verse also shows that force was being used against Muslims by their enemies to make them leave Islam, rather than being used by Muslims to keep the followers of Islam within its fold.

The Quran also says:

- (i) 5:54 says;  
*“O you who believe, should anyone of you turn back from his religion, then Allah will bring a people whom He loves and who love Him”*
- (ii) 3:90 says;  
*“Those who disbelieve after their believing then increase in this belief, their repentance is not accepted, and these are they that go astray.”*

- (iii) 4:137 says;  
*“Those who believe then disbelieve, again believe and again disbelieve, Allah will never forgive them nor guide them the (right) way.”*

The above verses speaks of certain people who switched back and forth between Islam and unbelief. They embarrassed Islam of their own accord, then left it of their own accord, then came back of their own accord, and finally left it and became confirmed in disbelief. No punishment was applied to them at the hands of the Muslims, nor prescribed to be applied. Only God would judge them.

In the Encyclopedia of Islam, which is a production largely of a number of non-Muslim Western orientalist, it is stated at the beginning of the article Murtadd (‘Apostate’) written by Willi Haffening:

*“In the Quran the apostate is threatened with punishment in the next world only.”*

### (iv) Apostacy during war,

- 4:90 says;  
*“ those who join a people between whom and you there is an alliance, or who comes to you, their hearts shrinking from fighting you or fighting their own people... So if they withdraw from you and do not fight you, and offer you peace, then Allah allows you no way against them.”*

Unfortunately, most people confuse between an act of treason by a fellow Muslim, especially during war, and wrongfully hold that the Hadith allows the killing of Muslims who leave their religion.

### 4. Jihad

The Arabic word for Jihad means striving or exerting yourself to the utmost against something that is disapproved. However, it does not mean war or fighting by means of arms except in defense of Islam.

In fact there are:

#### (a) Jihad to Attain Nearness to God

- (i) Ch 29:69 says;  
*“And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good.”*
- (ii) Ch 22:78 says;  
*“And strive hard for Allah with due striving. He has chosen you and has not laid upon you any hardship in religion... so keep up prayer and pay the due charity and hold fast to Allah.”*



- (iii) Ch 29:6 says;  
*"And whoever strives hard, strives for himself. Surely Allah is Self-sufficient, above need of His creatures."*

**Note: the above verses were revealed when the Prophet was living under persecution in Makka.**

So surely the above verses of the Holy Quran clearly indicates that the form of striving is by prayer, giving in charity and holding fast to God.

**(b) Likewise there are Jihad of Patience and Endurance**

This is indicated in the following verse.....:  
*"Then surely your Lord, to those who flee after they are persecuted, then strive hard and are patient, surely your Lord after that is Protecting, Merciful.".....Ch 16:110.*

This verse was revealed while the Holy Prophet was still resident at Makka, before Muslims had been commanded to fight any battle, while they had started to emigrate to Madina. Their striving hard or Jihad was to bear all this hardship with patience, and did not mean fighting.

A Jihad of this kind is also indicated in the well known Hadith report in which the Holy Prophet Muhammad (PBUH) said:

"The most excellent Jihad is to say a word of truth before an unjust ruler."(See Trimidhi)

**(c) Jihad by propagating the message of Islam.**

The Jihad of verse 16:110 quoted above, includes propagating the message of Islam, because it was for this also that the Muslims were being persecuted. This verse requires them to persevere in the Jihad of preaching and be patient as to the results.

**(d) Jihad of War**

The Quran also speak of Jihad by fighting e.g. Ch9:41 says;

*"Go forth, light and heavy and strive hard in Allah's way with your wealth and your life."*

The only time war is allowed in Islam is on self defense and self preservation by an entire Muslim community, which is being persecuted for its religion and in defense of Islam.

On 02/03/11 in London one Dr. Muhammad Tahir-ul-Qadri founder of Minhaj ul-Quran International gave

a lecture to a large audience including MP's, Police and University students issuing a global ruling against suicide bombers and terrorists. and issued Fatwa that such people are unbelievers and outside the pale of Islam. He further told the audience that "The Prophet Muhammad (PBUH) warned his followers about the dangers of extremism and terrorism.

PS. What a different world it might have been only if the Muslims would have accepted Mirza Saheb's declaration more than 100 years ago that Jihad is by Pen and not by acts of violence. Perhaps terrorism may not have taken its root.

Instead, Mirza Saheb was condemned as Kafir and accused of abrogating the Holy Quran on Jihad.

In conclusion I wish to refer to what Hazrat Saheb said in his book, Victory of Islam that at the time of founding this Movement, God had given him glad tidings by saying...

*"I will cause you to die and exalt you towards Myself, but your true followers and devotees will remain till the Day of Judgment, and will always be dominant over those who oppose."*

And why not? Did not the Holy Prophet (PBUH) say in Abu Daud that "anyone not recognizing the Imam of his age, will die a death of an ignorant."

Unfortunately, it is amazing how Pride and Prejudices which is most prevalent and wide-spread mental aberrations from which humanity has suffered throughout the ages and which still continues to afflict the human race and most deplorably, even in this age of enlightenment.

The gratitude owed to Hazrat Mirza Saheb and his disciples, far from being applauded are instead ridiculed with fatwas of kafir etc on unfounded allegations; which over-shadows the Debt and the Gratitude owed by the Muslim world.

At this point I conclude with a very poignant poem from Shakespeare, in one of his plays entitled, As You Like It, depicting the pangs of ingratitude in these memorable lines:

*Blow, blow thou winter wind,  
 Thou art not so unkind  
 As man's ingratitude!  
 Thy tooth is not so keen,  
 Because thou art not seen.  
 Although thou breath be rude.  
 Freeze, freeze thou bitter sky,  
 As benefits forgot!  
 Though thou the waters warp,  
 Thy sting is not so sharp  
**AS DEBT REMEMBERED NOT!***

“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 Ilahu Muhammad ur Rasul Allah (there is only one God and Muhammad is His Apostle ) - is a Muslim and not a Kafir.
8. It is permitted to say prayers behind any Muslim Imam provided he is not guilty of dubbing other Muslims.
9. Marriage relations with non-Ahmadis are permitted.
10. After the Holy Prophet Muhammad ( peace and blessings of Allah be upon him) Wahi-e-Nabuwat has ceased, only Wahi-e-Walayah (Sainly revelation) is continued. Hazrat Mirza Sahib's revelation was Wahi-e- Walayah and not Wahi-e-Nabuwat.
11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A.LL.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.
12. The members of this section call themselves Ahmadis, and are generally known also as Ahmadis or Ahmadis of Lahore Movement.

**Qadian Section .....**

1. Muhammad ( may peace and blessings of Allah be upon him) is khatam al- Nabiyyin, the interpretation of which is that he is the greatest though not last of all the prophets.
2. The same.
3. Prophets may come after the Holy Prophet Muhammad.
4. Mirza Ghulam 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-Nabuwat is continued. Hazrat Mirza Sahib's revelation was Wahi-e-Nabuwat.
11. The Founder of the Qadian Section was Mirza Bashir-ud-Din Mahmud Ahmad, who was the son of the Founder of the Movement and was a youngman in his teens at the time of his noble father's death.
12. The members of this secion call themselves Ahmadis, but are generally known as Qadianis.

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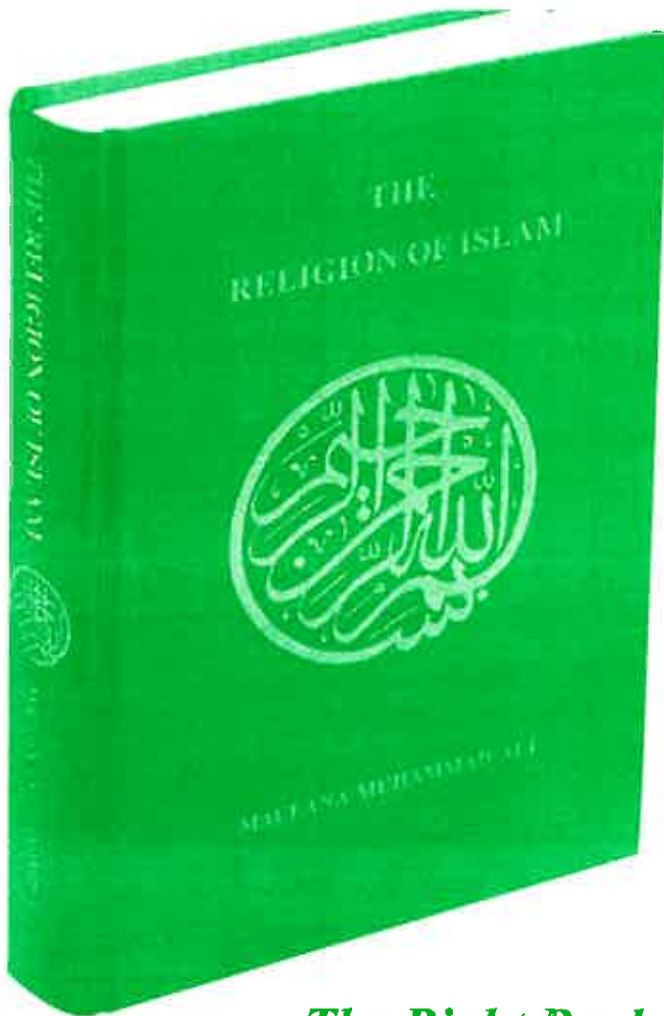
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