

THE MUSLIM STANDARD

Number 34

Zul Qada - Zul Hijja 1398 / October - November 1978

25 Cents Monthly

Rape is one of the fastest rising crimes in almost every country in the world. In the United States alone statistics have shown that rape has risen by 146% from 1960-1971. In the period of 1967 - 1976 it has risen by 105.4%, almost the level of robbery (107%) for the same period.* If it were possible to compare the figures of each country over a particular period of time, one would get an idea as to the extent and rate of growth of the problem. (It is unfortunate that our 'Annual Statistical Digest 1974/75, fails to provide us with such vital statistics pertaining to rape).

We should bear in mind that the statistics for rape available are the least accurate, as a result of the large bulk of unreported cases. Also, that rape is not the prime concern of sociologists, psychologists, criminologists and the legislature but of the whole society. For rape, or crime as a whole, is in fact, a violation of the natural law of the Creator, the right of the individual to life and human dignity and the 'contract' between the individual and the proper development of the society.

A steady rise in this crime indicates too that the society has failed to adequately and effectively safeguard itself and the rights of its members. However, the question which faces us at the moment is - how do we deal with this problem?

RAPE: A DEFINITION

According to the Encyclopaedia Britannica, Vol. 16, rape is defined as follows: "Rape, in law, is the crime committed by a man in obtaining unlawful carnal knowledge of a woman, without her consent, by fear, force, or fraud."

Psychologist Menachem Amir also states in his book 'Patterns of forcible Rape, 1971,' "Rape is a deviant act, not because of the sexual act per se, but rather in the mode of the act, which implies aggression, where the sexual factor provides the motive."

THE FACTORS OF RAPE

The factors responsible for the

CRIME

An Analysis of Rape

origin and rise of rape are many and varied. An attempt is made here to enumerate some of the important ones.

1. An overcharged atmosphere of sex: widespread sexual obsessions and perversions in the form of pornography, Lesbianism, 'group sex', homosexuality, nudism, etc.

2. Constant sexual excitement through obscene dress, literature, music dance, advertisement, the cinema and the theatre, newspapers, sensate ideologies (e.g. Epicureanism, 'free love' pleasure seekers, etc.)

3. Sexual revolution in the family resulting in:

a. The breakdown of the family unit: The family system is retreating in the face of common law unions, 'shack ups' and 'love communes'.

b. The emphasis of sex as the only medium of male/female relationship.

c. A rise in illegitimacy, promiscuity and a gradual overthrow of the marriage 'contract'.

4. A large proportion of unreported cases of rape: The rapist can and does take advantage of this situation by knowing that public admission of rape brings dishonour and disrepute to the victim and the victim's family. Therefore the rape victim and the family prefer silence than legal prosecution.

5. The existence and frequent use of 'lovers spots'. These are preying grounds for the rapist.

6. The laxity of the law in dealing with the problem. In some cases a glib lawyer can secure freedom for his client by just proving consent. Since the law does not prosecute for non-marital sex the rapist gets away free to commit the crime again. Or he may be given a light jail sentence depending on the frequency of the crime.

7. The ability of the rapist to evade the law: In some cases the rapist has committed the crime many times before being caught.

8. Drugs: Rapes committed under the influence of drugs particularly alcohol. Although sociologists and psychologists haven't yet determined to what extent drugs play in this crime, its influence is not to be discounted. There are many reports where fathers, brothers, and other close relations have raped their daughters, sisters and relatives under its influence.

ITS EFFECTS ON SOCIETY

Although it is not possible to state all the effects of rape on the society, these, however, are worth noting.

1. It establishes a reign of terror and fear over the society.

2. It restricts freedom of movement. Men and women are unable to walk the streets at night without fear of aggression, assault and mutilation.

3. It relegates human relationship to the level of sex, lust and animalism. The law of the jungle is revived. The strong conquers the weak and oppression and aggression become the way of society.

4. Rape creates a series of unbalanced personalities. It has already been established that in most cases, the rapist is an unbalanced individual. However, it is possible that the rape victim, due to the traumatic experience of rape, may never be able to adjust to a normal life in society.

5. It leads to other serious crimes such as murder, abduction, assault etc. The memory of Yvonne Manrique is a classic example of this on the local scene.

(Continued on pages 2 & 3)

6. There is an overall increase in the crime rate in the country, making the society more unfit to live in and bringing it closer towards an ultimate end.
9. The lack of a proper ideology and code of conduct based on Divine guidance for the individual, the family and the society.

METHODS TO COMBAT THE PROBLEM

The methods in use so far are as follows:

1. General advice in the form of safety precautions, e.g. Keeping door tightly locked; refusing lifts from strangers, being accompanied by a male escort when late at night, etc.
2. Increased police vigilance in parks and 'night spots' and general surveillance.
3. The establishment of 'Rape Crisis Centres'. These centres are well established in the U.S.A. and Canada. They are assemblies of rape victims organised with the following objectives:
 - a. To assist the rape victim to socially and psychologically adjust to a 'normal' life in society.
 - b. To exert pressure on the government to improve its methods of dealing with the problem.
 - c. To give advice and counsel, medical or otherwise, to rape victims.
4. Self Defence: Women are encouraged to learn Karate/Judo to protect themselves.
5. Educational: Organising debates and dialogues on a community level so as to prepare it to handle the problem more effectively.
6. The laws: Updating and reviewing the laws concerning rape.

A general assessment of these methods will show that although they may be useful they fail to get at the root cause of the problem. What is needed therefore, is a more effective programme that will cut at the root of the problem and not just treat its symptoms.

WHAT ISLAM HAS TO OFFER

The Islamic approach to the problem of rape is both comprehensive and organised. Firstly, it identifies the root cause of the problem; secondly, it seeks to isolate the factors contributing to its growth and existence and thirdly it proceeds to eliminate the problem in its entirety.

The basic elements of the Islamic programme can be condensed into four parts:

1. The ideology
2. The institution of the family,
3. The state and
4. The law and penal system

1. The Ideology: In the Islamic context rape is a reflection and product of the ideology and life style of the individual and the society. This conclusion coincides with the findings of sociologists and psychologists. In an article entitled "Rape: Breaking the Silence," M. Wasserman states that "The root cause of rape is not in a woman's smile or walk but as a result of a sexist society."

Sociologist—Psychologist
Menachem Amir in his book, 'Patterns of Forcible Rape, 1971', states that 'Rape is the logical (outcome) consequence of the way men and women are taught to treat each other.'

Islam, therefore, ascertains, that any society that is nurtured on the sovereignty of man over man, of man's 'ownership' of the resources of the universe, on the imbalance between man and woman, and his non-accountability to the Creator for his thoughts and behaviour, is bound to produce deviations resulting in rape, drug abuse, murder, prostitution etc.

THE ROOT CAUSE OF RAPE IS NOT IN A WOMAN'S SMILE OR WALK, BUT AS A RESULT OF A SEXIST SOCIETY.

Therefore, Islam directs its assault on the problem of rape by first inviting the members of the society, to accept the ideology of Islam — The way of submission and obedience to Allah, the Master of the universe — and to reconstruct their lives in accordance with the natural laws of the Divine system. It is on this matter that the Qur'an states,

"And whoso seeketh a way of life other than Al Islam, never will it be accepted from him, and he will be a loser in the Hereafter." 3:85

"Seek they other than the way of submission to Allah, when unto Him submits whatsoever is in the Heavens and the Earth, willingly or unwillingly." 3:83

THE FAMILY SYSTEM

a. Marriage: Islam establishes the institution of marriage as the only natural, legal and legitimate outlet for sex.

"And who guards their modesty (private parts) save from their wives..."
Qur'an 23:5-6

"But whoso goes beyond that, such are transgressors"

Qur'an 23:7

b. Family: Islam has established the institution of the family as the purpose and logical outcome of man-woman relationship:

"And of His signs is this: He created for you partners/helpers from yourself that you may find rest in them, and He ordained between you love and mercy."

Qur'an 30:21

"O mankind! Be careful of your duty to your Lord Who created you from a single being and from it created its mate and from them both has spread a multitude of men and women."

Qur'an 4:1

Also, the family in which both parents exhibit a pure and healthy relationship within the marriage bond is one of the best ways of impressing on the child's mind proper respect for members of the opposite sex and also the use and place of the sexual act.

c. Polygamy: For a man who may be induced into extra-marital sex, or any other deviations due to a strong sex drive, Islam caters for this by allowing polygamy on a limited scale but with conditions.

"... marry of the women who seem good to you, two, three, or four: and if you fear you cannot deal justly with so many of them then one only..."
Qur'an 4:3

THE STATE

Islam does not concern itself with mere 'inviting' and 'converting' but seeks to give political and administrative control of the society to those who would enforce the Divine System of life in all its aspects. This would entail keeping the society 'clean' and 'healthy' and preventing the growth of any kind of unnatural deviation.

The Qur'an states thus:

"(They are) those who, if We (Allah) give them power in the land would establish the system of worship, enforce the payment of zakah (poor-relief), enjoin what is right and forbid the wrong."

22:41

"Let there arise from amongst you a band of people inviting to goodness enjoining right and forbidding the wrong."

3:104

In order to remind the believers of the necessity and importance of this phase — the stage of political and administrative control, the Qur'an re-enacts the experience of the prophet Lut, the messenger of Allah sent to take the message of Islam to the inhabitants of

the Plains (Sodom and Gomorrah) and to eradicate the social problem of sodomy from the society. He, however, without political power and faced with a growing evil (sodomy) could only lament thus: "Would that I had power to suppress you or that I could betake myself to some powerful support."

Qur'an 11:83

THE LAW AND PENAL SYSTEM

In dealing with the other factors responsible for the crime and with the crime itself Islam prescribes the following measures:

a. Islam prohibits all sexual deviations: premarital or extra marital sex, rape, homosexuality etc. and prescribes strict punishment for such crimes.

"The adulterer and adulteress, (scourge) flog each of them with a hundred stripes: And let not compassion for them withhold you from obedience (in the matter prescribed by Allah), if you believe in Allah and the Last Day. And let a party of the believers witness their punishment"

Qur'an 24:2

Reporting on this matter prophet Muhammad, (p.b.u.h.) has also said:

"Surely Allah has ordained a way for them (those guilty of sex crimes). When a married man commits adultery with a married woman and an unmarried male with an unmarried female, then, in the case of the married persons there is the punishment of a hundred lashes, then stoning to death. And in the case of the unmarried persons the punishment is one hundred lashes and exile (imprisonment) for a year." *Sahih Muslim: Kitab Al Hudud.*

It is of interest to note that according to the Encyclopaedia Britannica, Rape was a capital offense. (see the offences Against the Persons Act 1861). It is possible, however, that this law has undergone change for there is hardly any country in the world, except some Muslim states where capital punishment is meted out for rape.

b. Islam prohibits and also prescribes strict legal punishments for obscene literature, dance, music, books etc. for the objective of Islam is to keep the society and the individual within the limits of morality and purity.

c. Lastly, in the case of unreported attacks of rape, Islam states that it is a moral duty and an act of worship for individuals to speak out against aggression and injustice.

The prophet has said:

"Whoever sees a wrong being done then he should prevent it with his hand, if he is not able to do so, then with his

The Believers Are Those Who:

"Walk softly on the earth".

"When the ignorant come up to them they say, peace be on you, and go away".

"They spend their nights in the presence of their Rabb in bowing and prostration".

Qur'an 25:63-64

"In spending they are not wasteful nor miserly but moderate between the two."

"Apart from Allah they do not call anyone in worship."

"Do not take any life unjustly".

"Do not commit adultery".

25:67-68

Do not bear false witness".

"When they pass something foolish they pass by with dignity".

25:72

"In their prayers they are very conscious of their Creator".

23:2

"They protect their private parts".

23:5

"They stand by their trust and their treaties and their words".

23:8

"Do not walk arrogantly on the earth".
"Walk modestly and keep your voice low".

31:18-19

"Those who do not turn back".

"Those who praise Allah".

"Those who travel in Allah's Way".

"Those who bow and prostrate".

"Those who forbid wrongdoing."
"Those who safeguard the limits of Allah".

tongue, and if he is not able to do so, then with his heart - and that is the weakest level of faith" *Sahih Muslim.*

This, therefore, is what Islam has to offer 20th century societies plagued by failures to find solutions to problems and the inflationary situation in crime:

"Say, this is my way, I call to Allah, on evidence as clear as the seeing with one's eyes - I and whoever follows me. Glory be to Allah! and never will I join gods with Allah!" *Qur'an 2:108*

**The U.S.A Statistical Abstract, 1977*

Abu Abdullah

Words Of Wisdom

God is the Light
Of the heavens and the earth.
The parable of His Light
Is as if there were a Niche
And within it a Lamp:
The Lamp enclosed in Glass:

The glass as it were
A brilliant star:
Lit from a blessed Tree,
An Olive, neither of the East
Nor of the West,
Whose Oil is well-nigh
Luminous,
Though fire scarce touched it:
Light upon Light!
God doth guide
Whom He will
To His Light:
God doth set forth Parables
For men: and God
Doth know all things.

Qur'an, 24:35

O men! Here is
A parable set forth!
Listen to it! Those
On whom, besides God,
Ye call, cannot create
(Even) a fly, if they all
Met together for the purpose!
And if the fly should snatch
Away anything from them,
They would have no power
To release it from the fly.
Feeble are those who petition
And those whom they petition!

Qur'an 22:73

Does Man think
That he will be left
Uncontrolled, (without purpose)?

Qur'an 75:36

"Did ye then think
That We had created you.

In jest, and that ye
Would not be brought back
To Us (for account)?"

Qur'an 23:115

It is He Who hath made
You (His) agents, inheritors
Of the earth: He hath raised
You in ranks, some above
Others: that He may try you
In the gifts He hath given you
For thy Lord is quick
In punishment: yet He
Is indeed Oft-forgiving,
Most Merciful.

Qur'an 6:165

The followers of Mirza Ghulam Ahmad of Qadian in India are generally called Qadianis. These followers are now divided into two groups with headquarters in Rabwah and Lahore, with branches in Trinidad under the names Tahrir-i-Jadid and Anjuman Ahmadiyya Isha'at-i-Islam. These two organisations recognise Ghulam Ahmad as their founder. Since Mirza is common to both organisations, we will take a brief look at this man.

It would appear that Mirza Ghulam Ahmad was born in the year 1835 C.E. He first attracted attention by debating with the leaders of the Arya Samaj, at the time a new movement among the Hindus. In 1879 he undertook to produce a voluminous work to demonstrate on the one hand, the truth of Islam, the Divine origin of the Qur'an, and the Prophethood of the Apostle of Allah by rational arguments and to expose Christianity, Sanatan Dharm, Arya Samaj and Brahmo Samaj. The book was called Barahin-i-Ahmadiyyah.

In this book Mirza announced for the first time that he had been appointed by God to demonstrate the truth of Islam and that he was prepared to satisfy the followers of other religions about his religion. The central theme of this book is that Divine inspiration has not ceased and should not cease. Of course he cites examples of his own inspiration which are almost entirely an 'incoherent collection of different Qur'anic verses. In this book he also frequently mentioned that he had been commissioned by God to reform the world and spread the message of Islam; that he was the Mujaddid (Reformer) for the present age and that he bore resemblance to Jesus (peace be on him).

The second phase in Mirza's life started with the publication in 1891 of his book Fath-i-Islam when he made the claim of Messiahship. We quote from Muhammad Ali who wrote in his monograph, 'Mirza Ghulam Ahmad, His life and Mission' that "he (Mirza) announced that it was disclosed to him that Jesus Christ was dead and the Messiah whose advent was promised to Muslims would be a mujaddid of this nation and that the prophecies relating to the advent of the Messiah were fulfilled in his own person. He further made it known that the reports relating to the appearance of a Mahdi also referred to the coming of the Messiah who would spread Islam in the world, not by the sword as was commonly believed but by arguments and reasoning relating to the spiritual force which underlay the truth of Islam. The coming of a Mahdi who would propagate Islam at the point of the sword, he said,

was against the express teachings of the Qur'an." In contrast to the above view we would mention that the return of Jesus is an established fact in Islam. Muslims have known this and have believed in it.

Up to this time Mirza had only made the claims of Mujaddid and Messiahship. It was inevitable that the claim of prophethood would have followed. Mirza made the claim of prophethood in 1901 and further announced anyone who denied his Messiahship or the truthfulness of his revelations was liable to punishment. In Haqiqat-al-Wahy he wrote "So of all the people of this ummah, I am the only one who has received this big portion of Divine revelation and knowledge about the Unseen. All the saints of this ummah who have preceded me, they were not given such a big share of this bounty. For this reason I alone was chosen to be designated a prophet and none else deserved this title."

At this stage the reader should be reminded that the finality of prophethood is a basic article of faith in Islam. All those who claim prophethood after the Prophet Muhammad, (p.b.u.h.) are none but liars and impostors.

CLAIMS OF MIRZA

In his lifetime Mirza made many claims some of which are reproduced below:-

1. Claim of Prophethood:-

a. "I say by God in whose hands is my life that He has sent me and named me Nabi (prophet)." (See *Tatimma Haqiqat al Wahy* by Mirza Ghulam Ahmad pp 503).

b. "For the present generation (ummah) I have been chosen and named Nabi (prophet) while no one else deserves this distinction" (*Haqiqat al Wahy* pp 391.)

c. "About myself I say that God has called me both Nabi (prophet) and messenger" (*Aik Ghalti Ka Izala* by Mirza Ghulam Ahmad pp 10.)

d. "The true God is one that has sent his messenger in Qadian." (See *Dafe'al Bla* by Mirza Ghulam Ahmad pp 19.)

2. Claim of prophet Muhammad's (p.b.u.h.) person in him.

a. "About twenty years back God, in *Barahin-i-Ahmadiyah* named me Muhammad and Ahmad and declared me as him in person". (*Aik Ghalti Ka Izala*, pp 10)

b. "In this divine revelation I have been named Muhammad as well as messenger." (*Aik Ghalti Ka Izala* pp 4.)

Note the audacity of Mirza in applying the verse sent by Allah about His beloved messenger and his companions directly to himself discarding even the veil of personification.

c. "There is no difference between Mustafa and me, the one who makes a distinction does not recognise me."

(See *Khutaba Ilhamia* pp 259)

Mirza Ghulam Ahmad and his Teachings

3. Claim of receiving the revelation of God through an angel.

"The name of the angel who brought the message of God (Wahy) was A'eel;" (*Haqiqat-al-Wahy* pp 103) but further on in the same book on pp 332 the name of angel is given 'Tehi Tehi'.

4. The place of peace and tranquility is Masjid Qadian. Mirza further writes that "By Baitulfikr is meant the upper story of the house where he used to write books and still does. And by Baitulzikr is meant the mosque built on the side of Baitulfikr. (See *Barahin-i-Ahmadiyyah* Page 558 marginal notes.) Here again Mirza appropriated Qur'anic verse about the holy house of Allah (Ka'aba) to his mosque at Qadian.

5. Superiority of Hajj Qadian:-

"Just as Islam is dry i.e. valueless without the following of Ahmadiyah of Mirza Ghulam Ahmad, similarly Hajj at Makkah has no value and dry without shadow Hajj (at Qadian). It is because the real purpose of Hajj is not now served there". (Pronouncement of a respected Qadiani in newspaper *Paigham Sulah* vol. 21 No. 22 dated 19th April 1933.)

6. Dictum of Mirza about his opponents.

a. "Every one of my opponent should be considered as a Christian, Jew, infidel and his place is in Hell."

(*Tableegh Risalat* vol. 9 pp. 37).

b. Mirza writes in his book, *A'ina Kamalat Islam* pp. 540:

"All Muslims as a community

accept these books and derive benefit out of them and accept me as well as my teachings except the illegitimate offsprings of prostitutes whose hearts have been sealed by God."

c. Referring to his opponents Mirza said "undoubtedly our enemies have become pigs of forest and their women folk have excelled even bitches."

The above mentioned are just a few samples of the abusive language used by Mirza but if one collects all such material it will form a book in itself.

7. Mirza's verdict about Congregation-al prayers.

a. Addressing his followers, Qadian's Mirza says "Be patient and never offer your prayers behind a non Qadiani" (Al-Hakam, dated 10th Aug. 1901).

8. Mirza Ghulam Ahmad wrote in 1908 that there was no harm in accepting girls in marriage of non Ahmadis just like accepting girls of people of the book but it was useful as one more person got guidance. A Qadiani Ahmadi should not give his daughter in marriage to a non-Ahmadi, being a sin and on the contrary there was no harm in accepting one.

THE TRINIDAD SCENE

After taking a brief look at the life of the founder of the Ahmadiyya movement we now return to make a few comments on its two branches in Trinidad and Tobago.

THE RABWAH GROUP

This group believes in all the claims of Mirza and considers anyone who denies these claims an unbeliever. In this connection one of their leaders, the son of Mirza Ghulam Ahmad, Mahmud Ahmad, Khalifa of Qadian, has said "All Muslims who have not accepted allegiance of the promised Messiah even if they have not heard his name are Kafirs (infidels) beyond the pale of Islam". (A'ina Sadaqat, p 35).

They also forbade their followers from offering prayers (including the funeral prayer) behind a non-Ahmadi. For marriage purposes non-Ahmadis are treated as 'People of the Book'.

The position of the Rabwah group is quite clear and the relationship between them and anyone who believes in the last prophet should be obvious.

THE LAHORE GROUP

This group supports all the claims of Mirza except that of prophethood. They further claim that Mirza not only repeatedly denied a claim to Prophethood but also stated that the word 'prophet' was only used in the metaphorical sense

for Muhaddath (one to whom Allah speaks) which in fact was his real claim.

It is indeed amazing that Mirza would use the term prophethood, the meaning of which has not changed since the advent of the first man (and prophet) Adam and then be bold enough to say that this term was used in a metaphorical sense. We cannot accept that a person who claims to be a reformer and who claims to have been spoken to by God can be loose and vague in his choice of words. Anyone claiming to guide others does not use a term which some of his followers will spend till the Day of Judgement trying to explain. Just look at the literature of this group, which usually refers to itself as Ahmadis in Trinidad, and you will see that nearly all their publications devote some space explaining what Mirza really meant when he (Mirza) used the term prophet! In fact, their visiting missionary used to equip himself with a mirror and during a lecture he would ask his audience whether a person who looks into a mirror and his reflection were the same! This was the missionary's method of demonstrating how Mirza used the term (Zilli) prophet! Such fundamental concepts cannot be explained in this naive fashion! Again Mirza stressed his prophethood to the extent that he made several prophecies to substantiate his claim.

(Needless to say none of these prophecies was fulfilled).

Mirza also abrogated Jihad but again it is left for his followers to explain it was not the Qur'anic Jihad that was abrogated but the foolish concept of Jihad that the Muslims were preaching. This is another instance where confusion could have been avoided if such was the intention.

It is the theme of this article that Mirza did in fact claim prophethood and consequently repudiated the finality of the prophethood of Muhammad (p.b.u.h.) The Ahmadis deny this but still hold Mirza in the highest esteem. We maintain that it is a completely irrational attitude to deny that Mirza claimed prophethood, when clearly he did so, and then still revere him.

SPREAD OF AHMADIYYA

Ahmadiyyism is able to thrive because people who oppose this movement do so from a position of weakness. For instance, it is quite fashionable among the orthodoxy to brand anyone who practises the following a Qadiani (any follower of Mirza).

1. Does not stand up to ta'zim
2. Does not approve of Mawlud
3. Does not perform Neyaz

4. Does not observe three and forty-day functions for the dead.
5. Does not give a call for either Eid prayer.
6. Calls the Iqamah differently
7. Performs only eight raka's for tarawih.

When one finds out that there is no Islamic justification for the first five practices above, and in fact, some of them are categorically forbidden, and that there are two ways to call the Iqamah, and that one can offer eight raka's for tarawih, one begins to assume that every practice of the Ahmadis is correct. Even though Ahmadis claim that their name came from the other name of the Prophet, Ahmad, the denial of Mirza's claim prevents you from being an Ahmadi even though you were to believe in the Qur'an and Sunnah.

The Ahmadis capitalise on this ignorance and attract many to their fold by showing from Qur'an and Sunnah that some of our local practices are without foundation. This is enough to make you wary of all practices here. The Ahmadis' next weapon is in education and propagation. They can point out some monumental works that have been produced by their followers. They appeal to the elite and to the youth with their scientific and modern-day western explanations.

The Ahmadis claim that Allah has honoured their community by entrusting to them the task of propagating Islam. They can easily convince people of this. Their local missionary has announced that he will not officiate at any function where alcohol is served. They object to card playing at wakes. Do other missionaries do the same?

The greatest asset of the Ahmadis is the pen. They boast that even though the largest Muslim Organisation in Trinidad has called them kafirs and told its Imaams not to take part in their functions, the Ahmadiyya Missionary is invited and allowed to talk freely at their functions. The Ahmadis even claim that at their funeral services many orthodox Muslims can be seen behind their Imam.

CONCLUSION

If the Ahmadiyya Movement is to be taken seriously, they must not be confronted in their strong areas. Do not tell the people that they believe that Mirza was a Prophet when they do not. Their weakest point is their founder and his claim to prophethood. If the people are clear on the meaning and ramifications of the concept of tawheed (the oneness of God), they immediately see that Islam and Ahmadiyyism are incompatible.

The animal sacrifice that is offered by the Muslims all over the world every year is in commemoration of the supreme act and spirit of sacrifice offered by Prophet Ibraheem in lieu and recompense of his son Isma'eel. The act of sacrificing an animal signifies that all that one possesses actually belongs to Allah and should be willingly given away for His sake. It is indeed an expression of the will and spirit that the Muslim will not grudge offering even his own self in Allah's way if need be, and the expression of such a pledge is the very demand of the believer's faith, his profession of Islam as a Creed, and his righteousness.

SPIRIT OF SACRIFICE

Before the advent of Islam, people used to bring and place the flesh of the slaughtered animals in front of the Ka'aba and would smear its walls with their blood. The Qur'an categorically stated that Allah does not stand in need of the flesh or blood of the slaughtered animal, but He sees the spirit, feeling and intent of the person offering the sacrifice. He does not merely slaughter the animal but indeed slaughters all his evil desires and intentions. A person who slaughters an animal without this realisation performs a mere custom and does not fulfil the tradition set by Prophets Ibraheem and Isma'eel, for it is devoid of the true spirit of the sacrifice:

"The flesh and the blood of the animals do not reach Allah, but what reaches Him is (the spirit of) your piety". Qur'an 22:37

And elsewhere:

"Allah accepts the offerings of the pious people only". Qur'an 5:27.

INJUNCTION FOR SACRIFICE

1. Offering of the sacrifice is Wajib (Obligatory) in nature. According to Abu Hurairah, the Prophet said:

"The person who does not offer the sacrifice in spite of possessing the necessary means for it, should not approach our 'Id ground".

Jam'al-Fawa'id.

Somebody asked 'Abdullah bin 'Umar whether offering of the sacrifice is obligatory. He replied that the Holy Prophet and his followers have been offering the sacrifice. The person again put the same question, whereupon 'Abdullah retorted: "Why don't you understand? —the Holy Prophet and his followers have offered the sacrifice".

2. Apart from the pilgrims performing Hajj, offering of the sacrifice is incumbent upon the common Muslim with the

following two conditions:

a) He should be well-to-do and possessing property over and above his basic needs, amounting up to Nisab; in other words, a person who is required to pay Sadaqah Fitr ('Id Charity) is bound to offer the sacrifice.

b) He should be resident at home and not on a journey, because offering of the sacrifice is not incumbent upon the traveller.

SPIRITUAL OBJECTIVES OF THE SACRIFICE

The Qur'an has referred to three objectives which must be borne in mind while offering sacrifice:

1. Sacrificial Animals as Symbols of Allah's Worship: *"And we have included the (sacrificial) camels among the signs of Allah for you."* Qur'an 22:36.

The sacrificial animals are the tangible signs and symbols which express the feelings of the one offering them in the way of Allah, thereby signifying that he intends to shed their blood in lieu of his own blood, and will be even prepared to lay down his own life in Allah's way as and when required.

2. Offering of the sacrifice is a practical expression of one's gratitude to Allah for His many blessings. The Qur'an says:

"Thus have We subjected these (animals) to you so that you may express your gratitude."

Qur'an 22:36

Animals are a great blessing for Allah to man on account of their numerous benefits. He drinks their milk, eats their flesh, puts their bones, silks, wool, etc. to different uses and purposes, he even employs them in agriculture, transportation, and to express his glory and grandeur. The Qur'an, by referring to these benefits, reminds man that animals should be sacrificed in Allah's name only for He alone has given them to man as a blessing.

3. Offering of the sacrifice is a declaration of Allah's greatness and glory:

"Thus has Allah subjected the cattle to you so that you may extol His greatness and glory in accordance with His guidance."

Qur'an 22:37

Thus, sacrificing animals in the name of Allah is indeed a declaration that Allah is their real Owner, Who has given and subjected them to man. Uttering the words Bismillahi Allahu Akbar (in the name of Allah: Allah is most Great) while slaughtering them is an expression of acknowledging of the same reality.

TIME AND DAYS OF SACRIFICE

The days of offering the sacrifice are from the 10th to the 12th of Zil-Hajj till sunset. The best day for the purpose is the 10th of Zil-Hajj (the day of 'Id al-Adha), the next in merit is 11th, and the least 12th.

REGULATIONS CONCERNING SACRIFICIAL ANIMALS

1. Sacrificing animals are: a male or female camel, sheep, goat, cow, bullock, or buffalo. No other animal is allowed to be offered as a sacrifice.

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2. A male or female sheep, or a male or female goat, can be sacrificed on behalf of one person only.

3. Seven persons can join in the sacrifice of a cow, buffalo or camel, provided that each of them has the intention of the sacrifice, or of 'Aqiqah on the birth of a child, and not of flesh merely. Then each person's share must be exactly one-seventh and no less. If either of these conditions is not satisfied by any of the persons, the sacrifices of all others will be invalidated.

4. The cow, buffalo or camel can be shared by less than seven persons also, as some may have more than one share, but none can have a share of less than one-seventh of the whole.

5. A cow can be bought by a person with the intention of including other share-holders later; it is also permissible to include other share-holders even if in the beginning there was no such intention, although it is preferable to sacrifice it on behalf of the one man as originally intended. If a person has to be included as a share-holder, he must be well-to do, and not a person who is not bound by the Shari'ah to offer a sacrifice.

6. It is not lawful to offer the sacrifice of a cow or a buffalo on behalf of one or more persons without their knowledge or permission; willingness to join in and permission of a person is essential before an animal is sacrificed on his behalf.

7. The age of a goat or sheep should be at least a year and of a cow or buffalo at least two years, and of a camel at least five years before they can be offered as sacrifices.

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8. If an animal is without horns from birth, or if it had horns, a little of the horns was broken off later, it can be offered as a sacrifice; however, if an animal has its horns broken off from the root, it is unfit for a sacrifice.

9. It is not valid to offer as sacrifice an animal which is blind of one or both eyes, lame, or which walks on three legs without using the fourth leg effectively; however, if it walks on all four legs, but limps a little, it can be offered as a sacrifice.

10. It is not valid to offer as sacrifice an animal whose ears or tail is cut off by

SACRIFICE

more than one-third of its normal size.

11. One should offer a fat, healthy and good-looking animal as sacrifice, and not a lean and thin one, which though permissible, should not be mere skeleton, in which case it will not be valid to slaughter it for the purpose of sacrifice.

12. It is permissible to offer as sacrifice an animal which has no ears from birth, or if it has, they are small.

13. It is not valid to offer as sacrifice a toothless animal; however, if an animal has most of its teeth intact and a few have fallen off, it is fit for the sacrifice.

14. The castrated ram or he-goat is fit for the sacrifice, because castration is no defect; but is performed to make the animal plump and fat.

15. If a well-to-do person buys an animal for sacrifice, but later on discovers a defect in it, which renders it unfit for sacrifice, he should buy another animal for the purpose. However, if the person concerned is poor, and offering of the sacrifice is not incumbent upon him, he is allowed to offer the same defective animal as a sacrifice.

MISCELLANEOUS REGULATIONS

1. It is not necessary to express the intent for sacrifice verbally, the intention in the mind and heart is enough for the sacrifice to be valid.

2. It is preferable to slaughter one's animal oneself; if one cannot do so due to some reason, one should stand at the place; even ladies are required to remain present near their sacrificial animal when it is being slaughtered.

3. In case of the sacrifice of a cow or buffalo, the whole quantity of the flesh including liver, head, etc. is to be divided into seven equal parts and given to the share-holders accordingly.

4. The sacrificial meat may be consumed at home, and can be sent to relatives and friends, but at least one-third of it should be distributed among the needy and poor people.

5. All or several of the share-holders in the sacrifice of a cow, buffalo or camel, can pool their shares together, if they so like, and distribute the whole lot, cooked or otherwise, among the needy and poor people at the spot.

6. It is permissible to give the sacrificial meat to the non-Muslims as well, though it is not lawful to give it in lieu of wages.

7. The animal skin should also be given away in charity, or sold and the price given away in charity to the deserving poor.

8. One may keep the skin for personal use as a praying mat or for making a bucket.

9. The butcher should not be given meat, skin, rope, etc. in lieu of the wages, for all these things are meant to be given away in charity.

THE PROCEDURE AND SUPPLICATION

The sacrificial animal should be made to lie on the ground with its face towards the Qiblah, and should be slaughtered as far as possible by the person himself with a sharp knife; if he cannot do this himself, he should at least be present at the place. The following supplication should be made before slaughtering the animal:

Inni wajjhatu wajhiya lillazi fatar-as-samawati wal-arda 'ala millati Ibrahima hanif-an-wa ma ana min-al-mushrikin. Inna Salati was nusuki wa mahyaya wa mamati lillahi Rabbil-'alamin. La sharika lahu wa bialika umirtu wa ana minal-muslimin. Allahumma laka wa minka.

"I have turned my face sincerely towards the Being Who created the heavens and the earth, on the way of Ibraheem, and I am not from among the idolatrous people. My Salat and my rites of worship and my life and my death are all for Allah, the Lord of the universe, Who has no partner with Him. This is what I have been enjoined and I am among those who surrender to Him. O Allah! This is for Thy sake, and granted by Thee."

(Mishkat).

Then he should slaughter it with *Bismillahi Allahu Akbar*, and after that should pray:

In Defence Of The Ka'aba

In the name of Allah, the Beneficent, the Merciful.

Have you not seen how your Lord dealt with the people of the elephant? Did He not render their treacherous plan go futile?

And send against them flights of birds. Striking them with stones of sand and clay. Then He made them like corn and dry leaves (which may be) easily eaten.

Qur'an 105
This surah refers to a widely famous incident in the Arabian Peninsula which took place before the commencement of the Islamic message. This incident shows very clearly how Allah protected the Holy Land which He willed to be the focus point of the last enlightenment, the cradle of the new ideology and the place from where it was to begin its blessed and holy march to exterminate ignorance from all corners of the world and to establish in its place the Right, the Good, the Infallible Guidance.

The various reports on this incident relate that after the Abyssinians had expelled the Persians from Yemen and established their rule there, the Abyssinian Governor of Yemen, Abrahah, built a superbly luxurious church in his area giving it the name of the Abyssinian emperor at the time. He did this after he witnessed the love and enthusiasm of Yemeni Arabs (which were the same as those felt all over the Arab land) to the Ka'aba, the Holy Mosque at Mecca, with the aim of making them forsake their attachment to the Mosque of Mecca and turn instead to his new luxurious church.

But the Arabs did not turn away

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Allahumma taqabbal minni kama taqabbalta min habibika Muhammad-in-wa khalilika Ibrahima 'alaihima-as-salatu was-salam.

"O Allah! Accept this sacrifice from me as Thou didst accept the sacrifices offered by Thy favourite Muhammad and Thy friend Ibraheem (upon whom be peace and blessings)".

(Extracted from *Everyday Fiqh*, Vol. 2 by Abdul Aziz Kamal)

IN DEFENCE OF THE KA'ABA

from their Holy House. They believe themselves to be the descendents of Ibraheem and Isma'eel who built the House. For them, this fact was a source of pride in line with their tradition of taking pride in their forefathers. Before, vain and hollow as they were, their beliefs were, in their eyes, better and more profound than those of the people of the earlier revelations. They knew how the latter beliefs were idle, conflicting and futile.

As a result Abrahah made up his mind to pull down the Ka'aba in order to achieve his objective of turning the Arabs away from it. He, therefore, led a large army equipped with elephants. At the head was a very big elephant which enjoyed special fame among his men. The news of Abrahah's movement and his objective travelled in the Arab land and they felt very strongly against the destruction of their Holy House. A nobleman of the royal family of Yemen called Dhu Nafar, tried to stop the Abyssinian governor. He called unto his people and others Arabs to fight Abrahah and defend the Holy House against his attack. His call was responded by some Arab tribes and he attacked Abrahah but lost in the battle and was taken prisoner.

Abrahah despatched one of his commanders to Mecca where he looted some belongings of the Quraish and other Arabs including two hundred camels which belonged to 'Abdul Muttalib ibn Hashim, the chief of Mecca. Quraish, Kinna, Hudhail and neighbouring Arab tribes gathered to fight Abrahah but they then realised that they stood no chance to win, so they did not proceed. Abrahah then sent a messenger to Mecca to meet its chief and convey to him that the governor did not come to fight the Meccans but to pull down the House; if they did not attack him, he has no wish for bloodshed. Abrahah also ordered his messenger to bring him the Meccan chief. When the messenger communicated his master's message to 'Abdul Muttalib, the latter said, "By God's sacred house, built by His intimate friend, Ibraheem (peace be upon him). If He protects it against him, it is because the house is His, and if He leaves it to destroy we cannot defend it". 'Abdul Muttalib then went with the messenger to Abrahah. 'Abdul Muttalib said he wanted to request the king to give him back his two hundred camels which were looted by his commander. Abrahah ordered his interpreter to tell 'Abdul Muttalib on his behalf, "I admired you when I first saw you but when I spoke to you I was dis-

appointed. Do you come to talk to me about two hundred looted camels and forget about the House which is an embodiment of yours and your forefather's religion and which I have come to destroy and you leave without saying a word to persuade me to spare it?" 'Abdul Muttalib said, "I am only the master of my camels, but the House has its own Lord Who is sure to protect it." Abrahah snapped, "It cannot be defended against me". The Meccan chief said, "You take your chance!" Abrahah returned his camels to him.

'Abdul Muttalib went back to the Quraish and told them of his encounter with the Abyssinian commander and ordered them to flee Mecca and seek shelter in the mountains surrounding it. Then he went with a few personalities of the Quraish to the Ka'aba and they all prayed hard to Allah for His help and protection of the House. 'Abdul Muttalib is reported to have recited the following lines of poetry in his prayer:

Our Lord, a creature protects his property, so protect You Yours. Let not their cross and might ever overcome. If You are leaving them to destroy our House (of worship) then You surely have something in mind.

Abrahah on the other hand ordered his army to march with the elephants to complete their mission, but just outside Mecca the renowned big elephant sat down and refused to go any further. The soldiers exerted all efforts to persuade the elephant to enter the city but their efforts were in vain.

Then how was Allah's will to destroy the Abyssinian army and its commander? He sent groups of birds to stone the attackers with stones of sand and clay leaving them like dry and torn leaves, as the Holy Qur'an tells. Abrahah suffered physical injuries. The remainder of the army carried him on their way back to Yemen but his limbs began to disconnect from the rest of the body and he started losing one finger after another, until they arrived at Sana'a. Abrahah died after his chest was broken apart as related.

There is no force in the universe but subject to the power, of Allah. To that tyrant (Abrahah) who wanted to destroy the House, Allah sent birds for his destruction. Both he and his people were destroyed before entering Mecca. That was the grace and a blessing from Allah bestowed on the neighbours of His sanctuary, in spite of their polytheism. Allah willed to protect His House until He sends the one who will protect

Dr. Rashdan, a Jordanian, is now a resident of the U. S. A. and is working as the Secretary General of the Muslim Students' Association of the U. S. A. and Canada on a full-time basis. Recently he visited Trinidad and Tobago on the request of the Trinidad and Tobago Muslim Youth Organisation.

The following is an extract of an address delivered by Dr. Mahmoud Rashdan at the Caroni Masjid on September 14.

It would be an understatement to say that I'm sincerely happy to meet you. It's true I do not know your names, your genealogy or your ages but I know you very well. I know you because, as soon as you say Assalaamu-'Alaikum and that you are Muslims, we establish 1400 years of communication; we establish a common history of 1400 years and this history is what is most significant to us. I'm here to share with you a few ideas. I am very proud of your tenacious attitude and holding to the religion of Islam and of your desire and devotion to keep Islam in your hearts and in your deeds.

When Gladstone was the Prime Minister of England the British, on one occasion in Parliament, were discussing how they would control the Muslim

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it with the force of faith and ideology, that is, the Prophet (peace be on him). At the same time, it was a punishment from Allah, inflicted on His enemies, the people of the elephant, who wanted to destroy the House without any reason or crime (on its part) to justify their actions.

Allah had a scheme for the House. He wanted to preserve it as a refuge for mankind where everyone finds peace, and to make it as a gathering point for the adherents of the new faith to march out in security in a free land, not subject to any external force or to any tyrannical government which may try to smother the new message in its cradle. Allah also wanted to make this event a permanent lesson, clear to everyone in all ages, so much so that in this surah He reminds the Quraish even after the Prophethood of Muhammad (Peace be on him) of His grace He bestowed on them, and give it as an example of how He protects His sanctuaries and preserves them.

(Adapted from 'Fi Zilal al Qur'an by Sayyid Qutb)

A PRESCRIPTION FOR MUSLIMS

nation; how they would colonize them. It had become a British policy to divide and rule and, in fact, it was their standard policy that was applied all over the world, for, wherever people were united, they devised a method that the easiest way to control and over-rule them was to divide them. They were discussing this on a very serious note. When Gladstone, after listening to many speakers, pulled out a book from his brief-case, raised it and said, "You will not be able to rule the Muslims nor govern them until you take this book away from them". The book was the Qur'an. This was the prescription of a very wise and tricky politician, who was planning for his country to dominate six hundred million Muslims. Great Britain, a nation of forty to fifty million, was planning to control six hundred million Muslims who said; Ash-hadu an-la ilaha illa Allah wa ash-hadu anna Muhammadan 'abduhu wa rasooluh."

The British figured that the source of strength and unity, the source of clear-mindedness, devotion and commitment was a book, a book which was fourteen hundred years old. Only one book was able to unite these diverse nations and peoples, and this book was the Qur'an.

His prescription was to tell the politicians and the military that all of their efforts would go in vain to control the Muslims and rule them, unless and until they take away the Qur'an from them.

Now, how did they take it away? Did they destroy the copies of the Qur'an or burn them? No, to the contrary copies of the Qur'an are millions. The Qur'an is being recorded on tapes; read, recited and memorized, and hung on walls. In every place the Qur'an is being sanctified in a physical sense. But the removal of the Qur'an from among the Muslims was to take away the Qur'an from their hearts and minds and from their way of life. This was the prescription for controlling the Muslims. Though the Muslims would keep many copies of the Qur'an in different forms,

yet the Qur'an would not be their guide, their way of life; but only to be hung on walls, only to be memorized, and only to be recited on occasions but not to become the guide of the Muslims.

My dear brothers and sisters, I was very happy and pleased to listen to the Qaseedas relating to the Prophet, (P.B.U.H.) and the love which you have shown by listening. It means you are really loving the Prophet and that you want to exemplify and follow his teachings.

'USE OF THE QUR'AN

I want, however, to share with you an idea. Suppose you have headache and the doctor tells you to take aspirin, would it be good enough if you go and, instead of taking the Aspirin, you say Aspirin, Aspirin, Aspirin, will your headache go away? It will not go away. It may be even worse. Now the same thing applies to the Qur'an and the Sunnah (practices) of the Prophet. It wouldn't be enough to have the Qur'an on tapes, and here and there. It would be good, but its not enough. It wouldn't be enough to read and recite the Qur'an. It's good that you should do it, but there is one thing more to do to actually use the medicine. If you take a prescription from a doctor it wouldn't help you unless you go to the pharmacy and actually obtain the medicine and use it.

In the same way, Allah gave us the Qur'an. In it there is a healing, a solution to the problem, but this healing or solution does not manifest itself until we actually use the Qur'an. How can we use it unless we go and study it, and learn it and open our minds and our hearts so that we understand it correctly and with sincerity to apply it?

The first revealed verse in the Qur'an was "Iqraa", "Read!" The Prophet (p.b.u.h.) could not read and write, yet the instruction was to read. Why was this instruction given to the Prophet when he could not read and write? It was to teach the Muslims, that reading is a main medium of acquiring knowledge. But if we look around the Muslim world today, about eight hundred million Muslims we find that they are the people who read the least and talk the most. We talk too much and read very little and we do not learn by talking. We learn by reading, by studying and by listening. This is why Allah probably created two ears and one tongue so that we may listen twice as much as we talk. I want to emphasise to you the importance of learning. Every Muslim, man and woman, young and old, has the obligation of learning. The Prophet (p.b.u.h.) said, "The seeking

of knowledge is an incumbent duty upon every Muslim, man and woman." It is not whether you like it or not. It is a duty, because through learning we know Allah better, and how to become practical Muslims, not only theoretical Muslims by the birth certificate, but Muslims by action. Allah says, "Those who have knowledge fear Allah most." That is, those who are knowledgeable would be nearer to Allah than those who are not. Also, "Are those who are knowledgeable equal to those who are ignorant? They are not equal."

They are not equal in the sight of Allah and in the sight of people. This means that all Muslims, men and women should spend part of their time, and part of their wealth so that they learn, and know better. But what should they know better? The first thing to know is your Religion, your Deen (way of life). If you know how to play basketball, or to drive a car, or to carry on business, it is important and you should acquire it, but before it, and simultaneously, it should be coupled with the knowledge of your Deen, (way of life), knowledge of Allah and a knowledge of the Prophet (p.b.u.h.) and his Sunnah. (practices). This is the knowledge which every Muslim should try to acquire.

CHARACTERISTICS OF MUSLIMS

Allah subhana wa ta'ala describes the Muslims as an Ummah (community). In the Qur'an He mentions the three basic characteristics of the Muslim Ummah. The first characteristic is Unity. Allah says, "Verily your Ummah (community) is one Ummah and I am your Lord, worship Me alone."

By definition, the Muslim community is one community and if the Muslims are divided there must be something wrong with them. How did it become one Muslim Community? We are one Ummah not because the political leaders decide it so. Not because they have met in a summit meeting and made a declaration that we are one Ummah.

How many summit meetings we know? The Arab heads of state meet regularly. They make a treaty and say that Syria and Egypt are one country and then they split. East and West Pakistan say they are together and they also split. So the unity of the Muslims does not depend on the declaration of the political leaders. It depends on one thing, on the Shahada (testimony). You did not get it from your political leader. You got it from Allah subhana wa ta'ala and that is "Ash-hadu an la ilaha illa Allah wa ash-hadu anna

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A PRESCRIPTION FOR MUSLIMS

Muhammadan 'abduhu wa rasooluh." This is the binding force which makes the Muslims one Ummah. It is the Qur'an, it is Allah who makes us one Ummah. It is not decisions, committees nor resolutions. It is not when ten organisations meet and decide they will unite. What makes unity is sincerity in the hearts, piety in the hearts that indeed we worship one Allah and that Muhammad alone is our leader, and we follow his Sunnah (practices).

The unity of Muslims does not come through their pockets but through their hearts. You reach their hearts by getting your hearts open to their hearts, by love and affection and concern for every Muslim without distinction whatsoever.

Your identity and sense of belonging does not belong to your membership in any organization. This is not what gives you your identity. If your identity is 'Ash-hadu an la ilaha illa Allah wa ash-hadu anna Muhammadan abduhu wa rasooluh", a membership card in an organization is not your passport because you could be an Arab and a thief at the same time, but you cannot be a sincere Muslim and a thief at the same time.

The second characteristic of the Muslim Ummah is contained in the following verse: "And thus we have made you an Ummah of moderation, of a balanced moderation, of a just moderation, so that you become witnesses of Mankind and the Prophet becomes witness over you."

This is the mission of the Muslims, that we are an Ummah of moderation, and not to the extreme. Why are we an Ummah in the middle? So that we are witnesses over mankind. If you go to the court and two people fight and you are called upon to be a witness, the judge would throw your testimony away unless you know what you are talking about, unless you have been present on the scene. Our mission of being witnesses over mankind is by conveying the message of Mercy, of Islam to them, so that they would worship one Allah subhana wa ta'ala and follow the Prophet (p.b.u.h.)

This is not done through word of mouth alone or through books but by actual behaviour. If I go and preach Islam and do things contrary to it I will not be conveying its message and that will be a testimony against me. The Prophet, (p.b.u.h.) was a witness over us and we are witnesses over mankind by transmitting the message without any distortion as was revealed to the Prophet. We also are witnesses and have to testify to the truth mainly through our behaviour.

The prophet (p.b.u.h.) said: "I have left with you two things, if you keep them, if you protect them, if you abide by them, you will not go astray; these are the Holy Book and my Sunnah". These are the two pillars, or sources of guidance which can keep us from going astray.

The third characteristic of the Muslim Ummah is contained in the verse "You were made the best of Ummahs (communities) ..." Why? Because you are beautiful in your physical appearances? No! Because you uphold what is good and forbid what is evil. These are the two qualifications that make the Muslim Ummah the best Ummah that was sent to Mankind. Now if we do not fulfil these requirements, we would not become the best Ummah. If instead of enjoining what is right and forbidding what is wrong, we do the opposite, we become the worst, and the weakest Ummah. We become divided and then we pray "Allah, Allah help us". Allah will not help us. "Allah will not change the condition of a people until they change what is in themselves". If we wonder why Allah does not listen to our prayer we should look into ourselves. If we raise our hands and pray for Allah to guide us but we continue to do wrong things, how can He help us. The Prophet (p.b.u.h.) said that Allah does not look at your physical appearances, but looks into your hearts. It's not the richest people or those with the highest degrees. The most noble is the one who is most righteous, the most pious. These are the criteria which Allah subhana wa ta'ala tells us to distinguish between the good and the bad.

CONCLUSION

Our final point and that is, we can be in one group here and be in ten groups. We can be in ten places and in one group. When we are talking about unity of Muslims, it is not unity for the bodies to sit next to each other. It's the unity of the heart. We could actually be sitting next to each other and our hearts could be miles and miles away. As such, we should emphasise the unity of hearts, the unity of minds and the unity of purpose, before we talk about the unity of the bodies. Allah subhana wa ta'ala says, "O Muhammad, if you have to spend all that is on the earth in wealth so that you unite them, you will not unite them, but Allah has united their hearts."

Every one of us without exception needs to purify his heart so that it does not carry any grievance or any hatred against his brother or sister, because Allah subhana wa ta'ala united us.

LETTERS

A Call To Muslims

The Editor,

In the Muslim Standard No. 21 the Local Muslim population was quoted as 127,000. Clearly, this number must refer to people with Arabic names and not the people practising Islam. Nevertheless, the number does indicate that Islam can be a vibrant force in the society and can play a dominant role by exemplifying a practical solution to the various problems facing it. This society is deteriorating to the point of insanity and only Islam can liberate it. However, many Muslims are going headlong with it towards destruction due to their lack of commitment to their way of life. It is in this respect that I would like to exhort my Muslim brothers and sisters generally and a few in particular to truth and righteousness for Allah says in the Qur'an:

"By time, Surely man is in a state of loss, Except those who believe and do righteous deeds, and exhort one another to truth and exhort one another to patience."

Surah 103

Islam was sent as the system of life to prevail and not to be presented as another religion. The Qur'an says: "He it is who has sent His messenger with the guidance and the true way of life, that He may make it conqueror of all other ways of life, however much the idolaters may be averse."

61:9

This to me is the highest form of Sunnah. The prophet Muhammad (peace be upon him) and his companions (may Allah be pleased with them) struggled with their time, their wealth and their lives to make Islam prevail and they were successful. They entered into that transaction in which Allah spoke in the Qur'an:

"Lo! Allah has bought from the believers their lives and their wealth because the Garden will be theirs".

9:111.

Today, Muslims are very particular about performing Sunnah in prayers even nafl as well which is voluntary, yet they remain blind to the highest form of Sunnah. Leaving the masjid they go out into the society and contribute nothing to help Islam to prevail. Actually, by so doing, by their resignation and lethargy and complacency with the environment, they actually help Jahiliyyah (Ignorance) to prevail. By not influencing the society, the society has influenced them to the point of their

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hearts being joined. And this is the condition of many Muslims in this society. I exhort my Muslim brothers and sisters to seek knowledge and implement it so that they can liberate themselves and contribute to the liberation of their environment.

There are individuals in the Muslim Community whom Allah has placed in a position to exhort and educate the people and what they do, whether they realise it or not, is to cloud the minds of the people and hide Islam from them. A typical example is that of Jama Masjid, which obviously should be an example to other masjids. And yet, the Khutba (Sermon) for a Friday prayer is the same as that for the corresponding Friday five years ago unless a scholar 'the authorities' recognise is passing through. When I was a Catholic the priest did the same thing with Sunday Sermons. This method puts many people to sleep. Do not those in authority know that the Khutba should be relevant to the prevailing circumstances and for the most part in a language which everybody understands? It is amazing how complacent people can be though they do something that is absurd time after time as though unaware of the reality that men will meet Allah one day and those in authority will be questioned about how they fulfilled their responsibility to those in their charge. The attitude displayed has contributed to separation in the community to the extent in some cases of individuals reacting by adopting ideologies which misrepresent Islam.

In this Muslim community those in authority seem more preoccupied with staying in authority than about the Day of Reckoning. And those in organisations seem more preoccupied with keeping their organisations alive than emphasising the deen (way of life) of Allah. Muslim organisations in this country don't seem to understand the purpose of organisation in Islam and consequently they copy the Western approach to organisation. Organisation is not an end in itself. It is true that the prophet (p.b.u.h.) and his followers were organised, so much so, that they evolved to the formation of the Islamic state, the perfect human society. But they didn't treat organisation as an end. They emphasised the deen of Allah and invited mankind to the worship of the One God- Allah. Allah says:

"And coöperate (with one another) in righteousness and piety. And help not one another in sin and transgression; and keep your duty to Allah, surely Allah is severe in inflicting punishment." And He also says: "In the way of Allah let people compete." It doesn't mean to

be at each others throats to get more glory for one's organisation. The competition is 'in the way of Allah'. It is a friendly race and the foremost prizes are the highest places in Jannah (Paradise). The influential Muslims in this society had better emphasise the deen of Allah and influence the people towards good behaviour and stop making Islam play second fiddle to worldly interests: The Qur'an exhorts: "O ye who believe! what aileth you that when it is said unto you: Go forth in the way of Allah, you are bowed down with heaviness. Take ye pleasure in the life of the world rather than the Hereafter? The comfort of the life of the world is but little than in the Hereafter."

If you go not forth, He will afflict you with a painful doom, and will choose instead of you a folk other than you. You cannot harm Him at all. Allah is able to do all things." 9:38;39. And it tells us what is the best business deal:

"O you who believe! Shall I show you a commerce that will save you from a painful doom? You should believe in Allah and His messenger and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know." 61:10;11 There's too much talk and no action and this Allah hates:

"O ye who believe! Why say you that which you do not? It is most hateful in the sight of Allah that you say that which you do not" 61:2;3

Islam was not established around a conference table or in a seminar room or by functions with plenty delicious food. A hadith of 'Ayesha says that the first innovation after the death of the messenger of Allah (p.b.u.h.) was eating to satisfaction.

Rather, Islam was established by those who were prepared to sacrifice what they loved:

"You will not attain unto piety until you spend of that which you love. Qur'an 3:192

Many a time in those sleepy khutbas and those talkative conferences and those functions with lots of delicious food, the majority of women present are not dressed properly and thus their prayers are not answered (if they pray at all) and how much exhortation do they get? And there may be men present who control garment factories or stores and can thus contribute towards their Muslim sisters dressing properly instead of just aiming at profit by selling the clothes which leave people naked and how much exhortation do they get?

It is hypocrisy to sing praises of the prophet and show no concern for his

message. So I am exhorting those in authority to exhort the people to true Islam and remove the smoke screens from in front of their eyes. They won't give me a hearing but they'll give you. And if you make some enemies, think of how many enemies the prophet made when he told people the truth.

I ask the forgiveness of Allah.

Z.F. Abdullaah

Same Standards

The Editor,
"The Muslim Standard".

Ever since I have been reading the "Muslim Standard" (from Oct. 1977), I have been enchanted to see the Islamic picture of justice and fairplay. But I am beginning to see the "Standard" drifting from its name.

Take for instance, an article in the July-August issue under the sub-heading "Points against" from "From Africa to the Caribbean" by Onawale B. Muhammad (Andy Thomas), "The Ahmadiyah Movement which started in Pakistan but was denounced by King Faisal as un-Islam, has grown here and has caused much discord within the Muslim Community." Onawale B. Muhammad and those who think like him should know that King Faisal was the King of Arabia for some years, but Prophet Muhammad (P.B.U.H.) who was "That King" — "King of Islam and Muslims" and he said "Whoever says his prayers as we say our prayer and faces the Qibla (in his prayers) and eats the animals slaughtered by us, he is a Muslim and for him is the covenant of Allah and His Messenger, so do not look lightly on the covenant of Allah" (Al Bukhari 8:28)

Again in the September issue of the "Muslim Standard," another article "Ahmadiyya Propaganda," where aforementioned magazine stated treacherous activities of the Ahmadiyya Movement in trying to discredit Mallam Tayo and Muslims in general. All Muslims must be aware of this menace."

How can a magazine that usually advertise "people must have standards, they must have Muslim Standards" turn around and call another Muslim Organization a menace? Has this magazine been Mallam Tayo's mouthpiece? Has the "Muslim Standard" been in touch lately with the Islamic work being done by the Ahmadiyya Anjuman Isha'at-I-Islam?

See
MIRZA GHULAM AHMAD
AND HIS TEACHINGS
on pages 4 & 5.

TODAY, great battles are waged for the minds of men. Which way leads to sound solutions for the problems of poverty, powerlessness, racism, crime, exploitation and immorality? Does any one ideology have the programme necessary to alleviate the multifarious woes of contemporary society? Marxism? Capitalism? Nationalism? Revolutionary Suicide? Islam?

ALSO, do you want to remain part of the problem, or do you yearn to be part of the real solution? If you want to be part of the solution, check out ISLAM, for yourself and your future.

IT'S SOMETHING YOU OWE YOURSELF

ISLAM STANDS FOR

Worship and obedience to the One True God
 Man's trusteeship over the earth's resources
 Pure Thinking and Clean Living
 Seeking Useful Knowledge
 Honest Intentions and Good Works
 Spending and Struggle in the path of Truth and Justice
 Brotherhood (on the basis of faith and righteousness and not on the basis of race, colour, lineage or nationality)
 Strong Family Units
 Sexual relations only within Marriage
 Self Discipline and Collective Effort
 Belief in the Judgement of the Hereafter as the test of man's true worth, success or failure
 Individual responsibility and accountability (to the Creator of all beings)

ISLAM CONDEMNS

False Worship (of idols, other men, vain desires, superstitions like horoscopes etc.)
 Gambling (lottery, raffles, bingo, whe whe etc)
 Fornication and adultery and all that encourages it (scanty dress, lewd songs etc)
 Intoxicants (rum, beer, etc)
 Unclean foods (the pig, blood)
 Racialism
 Idle Talk, Lying, Deceit, Backbiting
 Stinginess or Miserliness
 Usury, Hoarding, Bribery
 Extravagance — in spending on unnecessary things
 Laziness, Idleness
 Asceticism (Life renunciation)
 Monopoly, exploitation and injustice in all forms.

ISLAM — The Natural Way

ISLAM — The Universal Way —The Satisfying Way

For further information, contact **The Islamic Trust,**
Pundit Street, El Socorro Road, San Juan.

You are welcome to use the reference library at the above address, obtain books and magazines, and attend introductory sessions on Islam.

**In these times
 people must have standards**

THE BEST STANDARD

THE MUSLIM STANDARD

WHAT WE AIM AT:

- o Establishing obedience to the authority of God and adherence to the example of His messenger, Muham mad, upon whom be peace.
- o Projecting Muslim standards of thought and conduct as the solution to problems.
- o Encouraging dialogue for the advancement of all.

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