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5 Usman Block, New Garden Town, Lahore, Pakistan (email: centralanjuman@yahoo.com)

Introductory Message from Hazrat Ameer

Dear Members of the Jama'at

It gives me great pleasure to write this message for the first issue of the ILAN. I have a vision to bring the Ahmadiis all over the world, youth and adults alike, closer to one another. A Newsletter is one of the many means that I hope will not only fulfill this objective but also help in the education of our youth and make them better informed about their faith and the role that they are expected to play as members of the Lahore Ahmadiyya community. The newsletter has been launched with the objective of information, teaching, news sharing and participation in mind.

The first issue has been produced in a short period after a team of enthusiastic youths came to discuss the idea with me. I organized a workshop for them in my office and what you see in front of you is the first attempt to put into practice their discussions and deliberations from the workshop.

I hope this issue will be the first in the series that will appear every month. The plan ahead will only be possible if you all actively participate and contribute. It will also contain international news and I hope you will all send in news from your countries and Jama'at to the editor for inclusion in the forthcoming issues.

I pray for the success of this venture and hope that fruit of the efforts of all those who contribute towards it will be apparent very soon and that Allah will reward all of them for their time, enthusiasm and effort.

Professor Dr. Abdul Karim Saeed



*Hazrat Mirza Ghulam Ahmed of
Qadian – the founder of Ahmadiyya
Movement, the Mujaddid of the
14th Century and Promised Messiah*

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The Islamic view on . . . The Worldly Life

Contributed by: Sarah Ahmed

Holy Quran

“Know that this world’s life is only sport and play and gaiety and boasting among yourselves and a vying in the multiplication of wealth and children. It is as rain, whose causing the vegetation to grow pleases the husbandmen, then it withers away so that thou seest it turning yellow, then it becomes chaff. And in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure. And this world’s life is naught but a source of vanity.

Vie one with another for forgiveness from your Lord and a Garden the extensiveness of which is as the extensiveness of the heaven and the earth — it is prepared for those who believe in Allah and His messengers. That is the grace of Allah; He gives it to whom He pleases. And Allah is the Lord of mighty grace.”

(Al Hadeed 57:20, 21)

Hadith Qudsi

Narrated Mujahid:

Abdullah bin 'Umar said, "Allah's Apostle took hold of my shoulder and said, “Be in this world as if you were a stranger or a traveller.” The sub-narrator added: Ibn 'Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death.”

(Sahih Bukhari, Volume 8, Book 76, Number 425)

Hazrat Mirza Ghulam Ahmad Sahib Qadiani

“Does the possessor of a vast monetary treasure wail in anguish over the loss of a single penny? So, if you were aware of this treasure that God is there to help you during every time of your need, you would not fret for this world. God is a wonderful treasure. Value this treasure and He shall be your Helper at every step of your life. Without Him, you are naught and your means and plans are utterly insignificant and trifling. Do not imitate the nations that have placed their trust in materialism ... I do not mean to discourage you from seeking worldly goods, provided that you practice moderation. But I do want to dissuade you from devoting yourselves to materialism like these nations have ... **if you could only discern, then you would see that the only thing that is of essence is God, whereas the rest is mere trappings.**”

(Kishti-i-Nooh)

Lahore Ahmadis' Vision for the 21st Century

**By: Maulaana Mustapha K. Hydal
Trinidad & Tobago**

The *Ahmadiyya Anjuman Isha'at Islam* (Ahmadiyya Organisation for the Propagation of Islam) founded in Lahore, Pakistan, is an international Muslim movement, which exists for the purpose of presenting the religion of Islam, *in its pure and original form*, to the entire world. The Ahmadiyya movement's approach is to convince the human mind, intellect, conscience and heart, of the truth of Islam, by presenting reasoned arguments and showing the inherent beauty of Islamic principles and their appeal to true human nature. The Ahmadiyya Movement ensures that the truth and beauty of Islam is shown through one's practical life and example.

In an age when Muslims had slumped to their worst decline, Hazrat Mirza Ghulaam Ahmad received intimation from God indicating that the time for the final, worldwide triumph of the faith of Islam, as prophesied in the Qur'an, had now arrived. But this would be a victory of the arguments, principles and beauty of Islam, which will capture the hearts and minds of people all over the world.

Hazrat Mirza Ghulaam Ahmad the Promised deputy of the Prophet Muhammad, is not only the invincible proof of the truth that Islam is the living religion for humanity but through him comes an immeasurable volume of regenerative power which is capable of healing the ills of the entire Muslim nation and establishing peace and order in every nook and corner of the earth.

The impact of this tiny body of Muslims who have accepted **Mirza Ghulaam Ahmad**

(popularly known as **Ahmadis**) over the vast populace of world Muslims is simply astonishing. This tiny body of the reformed Muslim is a positive force against all imperialism, communism, pessimism, atheism, fanaticism and terrorism - to be brief, this is the body which stands for a new world order based on religious values of life.

"The Ahmadiyya Movement in Islam was never intended to add to the number of existing sects among Muslims, it was to unite them all under one leader (Imaam) appointed by Allah

Hazrat Mirza rose as a lone champion of Islam by ably proving the Divine Truth of the religion, by giving true interpretation to the Qur'an and re-capturing its pristine purity, which had been lost. He also demonstrated that the Holy Qura'n offers the true and beautiful conception of God and the only guidance to humanity to attain nearness to God. He came and gave regenerative power to Islam at a time when the Muslim world lay bleeding under the awful wounds of superstition, ignorance and irreligion; when there was no pride left in Muslims and when Islam was regarded by all the world as an immoral and Godless cult.

Hazrat Mirza gave hope to the Muslims and replaced lost vitality within them when he announced the triumphant approach of the victory of Islam over all the religions of the world and the eminence to which Muslims shall attain in taking Islam to the four corners of the world. Unfortunately, the attitude of Muslims is to regard anything different from what they hold fast to, as a new sect whose members are quickly declared as **Kaafirs** (unbelievers) who are outside the pale of Islam.

Every battle requires a squadron and a leader; whether that battle is with the word or with the sword. Just as for a physical battle, a spiritual battle also requires a uniformed army and a commander. Muslims desire unity but where and in whom is the leadership to be found? The problem with those who oppose the Ahmadiyya Movement is that they observe religion with eyes of bigotry and prejudice and so consider this organization as a separate sect.

The Muslim 'Ulamaa (learned persons) should stop their hostile attitude towards Mirza Ghulaam Ahmad and guide the masses to rally around his Divinely-ordained Mission of Ahmadiyya Anjuman. To reject the *Mujaddid* of the age is to reject the Truth, and according to the Prophet Muhammad, peace and blessings of Allah be on him, **"THOSE WHO DO NOT RECOGNISE THE IMAAM (MUJADDID) OF THE AGE SHALL DIE THE DEATH OF A JAHILIYYA (IGNORANT).**

How is it that Muslims are not annoyed or offended when organisations arise that preach Jihaad with the sword and then in place of the sword they use guns and bombs? Don't the Muslim scholars consider it a *bid'at* to fight with guns, planes and tanks instead of sword and spears? **To replace the sword with modern weapons of warfare is not un-Islamic (in their view)** but to replace the sword with the word or the pen or the computer brings down the anathema of *Kufr*. Strange it is that the general body of Muslims cast aspersions on this Anjuman that is doing Jihaad with the Qur'an and the pen. Strange it is that Muslims don't join the Ahmadiyya Anjuman in this religious duty but rather rebuke and reproach us for it.

Muslims preach peace but uphold violence as the means of salvation. They are unaware of the fact that **spiritual force or power lies in humility rather than arrogance**, which was responsible for the

downfall of the Devil (2:34, 35) Muslims have failed to understand that Islam is to be used a tool for self-development. *They are more concerned about whether they are in Islam than whether Islam (submission) is in them.*

Thus the Qur'an clearly teaches that *"there is no compulsion in religion."* (2:256) It also demands *"will you force people to believe?"* (10:99). When the Qur'an forbids the use of force and compulsion why do some Muslims still insist on using it to propagate Islam? *Fear and force create hypocrisy not faith in the heart of the human being.*

As long as Muslims upheld the format of Jihaad with the Qur'an, they progressed and nations were subdued. When Muslims gave up Jihaad with the Qur'an they fell and Allah's help also left them.

There is Honour in the name AHMADIYYA

It is indeed regrettable that the names **Ahmadi** and **Ahmadiyya** derived from **Ahmad** the honoured name of the Prophet of Islam as referred to in the Qur'an (61:6) are considered as being synonymous with *Kafir* or *non Muslim* while Muslims and Muslim organizations take pride in calling themselves after the names of the followers of Muhammad, peace and blessing of Allah be on him, (e.g. Hanafi, Shaafi'i, Hanbali, Maaliki, Wah-haabi etc.) or after the names of pieces of land (e.g. Sa'udi, Pakistaani, Iraaqi, Sudaani, Deobandi etc.)

Muslims would do well to heed the call of Mirza Ghulaam Ahmad and the Ahmadiyya Anjuman Isha'at-i-Islam to collaborate on the basis of the verse of the Qur'an (8:46) that states:

"Obey Allah and His Messenger and squabble not one with another that you become indolent and lose your stamina. Be

determined. Indeed Allah is with the determined ones."

"If religion cannot bring us closer together how can it bring us closer to Allah"

The service of Islam at the present day entails no small amount of hardship and self-sacrifice. To form a solid band of persons, to uphold the cause of Islam under the most adverse conditions is, therefore, a pressing necessity. And *bai'at*, a solemn public declaration, is obviously the very cornerstone of any such organisation. The soldiers of Islam who must rally round the standard of the Mujaddid are therefore, required to declare that come what might, they would live and die by Islam. "I will hold religion above the world," everyone has to pledge.

The administration of the Ahmadiyya Anjuman is dependent on the two principles of self-help and team management. Self help or self development is enjoined thus in the Qur'an: "O you who believe, upgrade yourselves," (5:105) and "Allah alters not what's in people until they alter what's in themselves." (13:11) Team management is also a directive of the Qur'an: "Team up with them in the management (of affairs)," (3:158) and "those who respond to their Lord and keep themselves upright through prayer, and manage their (affairs) by teaming up among themselves." (42:38)

VISION STATEMENT FOR THE NEW MILLENNIUM

The history of the Ahmadiyya Anjuman has always been linked with the vision (prophecy) of the Prophet Muhammad that "the sun (of Islam) will rise in the West." The Founder, Mirza Ghulaam Ahmad forged this vision into practical terms through the

slogan "put religion above the world." Maulaana Muhammad Ali, the first president of the Lahore Ahmadiyya Movement further urged "Our mission is to carry the message of the Qur'an to the four corners of the world."

The vision and mission statement of the Ahmadiyya Anjuman in the new millennium must now be:

As an Ahmadi my vision of a better world must be realized through the changes I make in myself for my self-development. I will cooperate with others to call to the way of my Lord with wisdom and goodly exhortation (16:125). I will speak what is best (17:53) and will place (raise) Islam above the world. I will always be conscious that Allah is watching me. I will seek to find favour with Allah that others will find favour in me. I will strive for greater commitment to the practices of Islam. I will endeavour to be decently dressed especially at every time and place of prayer (7:31). I will promote the message of the Qur'an to the world. I will strive for self-improvement as I seek nearness to Allah. I will join with others to make ourselves better believers (Muslims) by upholding truth at all times.

God has stated in the Qur'an:

"THIS DAY I HAVE PERFECTED FOR YOU YOUR RELIGION AND COMPLETED MY FAVOUR TO YOU." (5:3)

This does not mean that since religion has reached perfection and completion, there is no need for a Mujaddid or reformer. Reformers and saints do not come into the world to remove something from religion or to add to it. But after a period of time, as the dust of corrupted notions settles upon the teachings and the face of pure truth is hidden, then to show that beautiful face of the beauty of Islam, Mujaddids (reformers) come.

Completion of religion does not imply that its legitimate defence should be totally abandoned. Suppose someone builds a house, constructs all its rooms elegantly and fulfils all its requirements as a building to the best standard; then after a time storms blow, rains come, dust and dirt settle on the decoration and its beauty is hidden. If then one of his descendants should want to clean and wash the house should he be forbidden to do so merely on the grounds that the building was already complete? *Completion is one thing and the periodic cleaning of a completed thing is another.* Mujaddids (reformers) do not add anything to the religion nor take anything away from it. What they do is to reinstate lost faith in the hearts of Muslims.

The strength of any religion lies in the character of its people not in the grandeur of its places of worship. Religion is not a gimmick to earn a place in paradise. Religion is a method to develop Divine qualities in a person and in a community. **Life's value is measured not in material quantities but in the quality of divinity we have in ourselves.**

The New Year is set before us like an unwritten volume - all its pages are blank. Let us write upon each day's page things that at the end of the year we will look upon with rejoicing rather than regret.

A Summary of the Friday Sermon

Tayyaba Anwar Ahmed

Maulana Abdul Hameed delivered the Khutba-i-Jummah at Jamiah Darus Salaam Lahore on Friday, 23rd of January 2004. The subject of the sermon was "**The Prevalence of Islam**".

"He it is Who sent His Messenger with guidance and the Religion of Truth, that He may cause it to prevail over all religions, though the polytheists are averse" (Al Bara'at 9:33)

This Quranic verse shines out in full resplendence. The light of Islam enlightens the whole world from the farthest East to the farthest West. Through reliable Hadith we find that a greater manifestation of the fulfilment of these words will be witnessed in the later days- when the Messiah of this ummah makes his appearance and the whole world has witnessed the fulfilment of this prophesy with open signs from Allah.

There exists a strong resemblance between Hazrat Masih-i-Mauood and the Prophet Moses. The Prophet Moses was brought up in the home of the Pharaoh. Allah Ta'ala later granted him prophet hood and he rejected Pharaoh's beliefs and thoughts. It is the same with our Messiah. He was born during Christian rule in his homeland and later proved and openly declared the death of Jesus, thus destroying the very basis of Christianity and showing Islam as the "Religion of Truth" to the whole world.

Significance of EID-ul-Azha

Address by Maulvi Mustafa Khan¹
Eid-ul-Azha, 14 August 1921, Woking, UK

"And when his Lord tried Abraham with certain commands, he fulfilled them. He said: Surely I will make you a leader of men. (Abraham) said: And of my offspring? My covenant does not include the wrongdoers, said He.

" And when We made the house a resort for men and a (place of) security. And: Take ye the place of Abraham for a place of prayer. 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.

"And when Abraham said: My Lord, make this a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I shall grant him enjoyment for a short while, then I shall drive him to the chastisement of the Fire. And it is an evil destination.

" And when Abraham and Ishmael raised the foundations of the House: Our Lord, accept from us; surely Thou art the Hearing, the Knowing.

"Our Lord, Make us both submissive to Thee, and (raise) from our offspring a nation submissive to Thee, and show us our ways of devotion and turn to us (mercifully); surely Thou art the Oft-returning (to mercy), the Merciful.

"Our Lord, and raise up in them a Messenger from among them who shall recite to them Thy messages and teach them the Book and the wisdom, and purify them. Surely Thou art the Mighty, the Wise." (Al Baqara 2:124-129)

Islam: A Very Old Religion

Islam is a very old religion; it is as old as humanity itself, and it did not originate with the Holy Prophet Muhammad, peace and blessings of Allah be on him, who was, of course its last exponent. The Western mind often makes a mistake in looking upon the Prophet as preaching something new, having nothing to do with the faith of those who preceded him. But, that is quite wrong. Take, for instance, the Eid of Bairam or Feast of Sacrifice. It is associated with the great patriarch Abraham, who is the common ancestor of Moses, Jesus and the Prophet Muhammad (peace and blessings of Allah be upon them. So far as the origin of the Eid-ul-Azha is concerned, it has no association with the Holy Prophet himself, but it can be traced back to the time of Abraham, who is the common father of the Semitic races. It is connected with two functions, viz. (1) Pilgrimage of Mecca and (2) Sacrifice.

Sacred House of Mecca

The verses mentioned above relate to the sacred house of Mecca, which is the object of pilgrimage of Muslims. It is the same house towards which we face in prayer, and it is the unique feature of this house that so many millions of Muslims scattered all over the world say their daily prayers facing towards it, making it a living centre of Islam. How and when was this house built? History is unable to answer this question. The tradition of the Arabs tells us that the house belongs to a very remote antiquity, of which we have no record. The Holy Qur'an says that it was the first house that was dedicated for the worship of one God. In the time of Abraham, however, this house was in a state of ruins, and when Abraham left his favourite wife and son Ishmael in the desert of Arabia, he rebuilt it as a place for worship of one God. It was therefore associated with Abraham, and was resorted to by the people, who acknowledged it as

¹ Adapted from The Islamic Review, August 1921

the most sacred place on the surface of the earth. But by the lapse of time the descendants of Abraham -- the wild children of the Desert - became idolatrous, and placed three hundred and sixty idols in the same sacred house which was meant for the worship of Allah. Then, in accordance with the Prayer of Abraham as contained in the above-quoted verses, the Holy Prophet was raised, who cleared the " house of God " from these idols and re-established the unity of God in the land which had been sunk in the worst type of idolatry. The twofold prayer of Abraham was granted. The barren piece of desert was converted into a beautiful city full of provisions and fruits, and the Holy Prophet was raised to purify the mankind.

" In pilgrimage the whole of humanity assumes one aspect, one attitude before its Maker, and thus the brotherhood of man becomes a living reality.

Pilgrimage

The Muslims of all parts of the world now go to Mecca and make a pilgrimage of the sacred house. This shows how selfless the Holy Prophet Muhammad was. He has no wish to blow his own trumpet. He does not make his own shrine the object of pilgrimage for his followers, but clearly lays down that his tomb should not be made an object of worship. In appointing Mecca as the place of pilgrimage, however, he has revived the sanctity of the old house that was built for the worship of one God, and has also tied together the Christians, Jews and Muslims into the bond of fraternity, because Abraham is their common ancestor and common Prophet.

On pilgrimage one has to put off the ordinary clothes, and wear one kind of dress consisting of two seamless sheets, leaving the head uncovered. The pilgrim also has to make seven circuits round the Kaba. In fact, the condition of a pilgrim, his different movements and the fashion of

dress represent the highest stage of the divine love. The worshipper is imbued with the true love of God, and in a state of ecstasy makes circuits round the house of one God. His dress is very simple, humble, and uniform, because all distinction of wealth and position must sink into insignificance in the sight, of God. In pilgrimage the whole of humanity assumes one aspect, one attitude before its Maker, and thus the brotherhood of man becomes a living reality. It should, however, be borne in mind that we do not worship the Kaba; we only respect it as the house that was built for the worship of one God.

Sacrifice

The other function with which the festival of today is associated is the institution of sacrifice. It has also its origin with Abraham. He saw in the vision that he was sacrificing his son Ishmael. Abraham, a true lover of God as he was, wanted to translate it into action and sacrifice his beloved son, showing thereby that his love for God was the most supreme, and nothing in the world could prevent him from obedience to God. He was going to sacrifice his son when the revelation came: " O Abraham, you have made your vision true!" and the animal sacrifice was substituted. The history of all the nations of the world shows that human sacrifice has always been practised in one form or the other. But Islam came to rescue humanity from this curse, and it substituted animal sacrifice.

However, there lies a deep significance under the institution of the sacrifice. It is a symbolical institution, and teaches us that we should be invariably ready to sacrifice everything--our passions, our carnal desires, our riches, our position for the love of God. Thus the pilgrimage and sacrifice are, so to speak, the physical image of our devotion to God, and represent the sentimental side of our faith, because Islam is both a religion of head and heart.

THE ANNUAL DUAIYYA 2003

A comment by

*Shaukat A. Ali, Regional Director South
Asia Pacific*

Alhamdulillah, I returned safely last night, after quenching my thirst from the spiritual fountain at Darus Salaam, Lahore.

I take this opportunity to convey my very warm greetings and prayers to Hazrat Ameer and to all the brothers and sisters of the Jama'at.

The arrangements for the Duaiyya were exceptionally good and the programme of events over the five-day period was excellent. The new format for the Duaiyya with presentations/discourses by learned personalities from all over Pakistan provided the opportunity to participants to pay full attention to the speakers and to relax during the breaks to meet others in order to establish or develop/strengthen social contacts.

The event was a tremendous success from all accounts. Hazrat Ameer's personal stewardship of the Anjuman and attention to details contributed to the success of the Duaiyya. Participation by members of the Jama'at was a record for recent years and I have no doubt whatsoever that it will continue to grow in the years to come. In this respect, I intend to submit a few comments and observations in the near future.

I would like to convey my heartfelt thanks and appreciation to all those who worked long hours behind the scenes and under tremendous pressures to contribute to the success of this spiritual annual event.

May Allah Ta'ala guide us and grant us wisdom and foresight to continue to implement the activities of the Movement in accordance with the general guidance and philosophy provided by the Imaam of the Age. Aameen.



Review by Sabiha Saeed

The Annual Duaiyya 2003, with God's help, concluded successfully on the 28th of December 2003. The purpose of the Duaiyya, That is, the spiritual advancement of individuals and the collective prayers and planning for the spread of Islam was eminently served.

Starting from the Dars-i-Quran on the morning of the 24th through the ladies Duaiyya and the four days of general gathering there was a lot enthusiasm and fervour in deriving the maximum spiritual benefit from these five days, set aside exclusively, for the quest of religious knowledge and prayers.

All the speakers had a message to convey to the audience. There were not only the young and spirited speakers who had fresh ideas to put forward that appealed to the sentiments of the gathering, there were also the polished experienced speakers whose knowledgeable speeches held the attention of the audience. The talks covered a wide array of subjects such as what is real faith and where should we look for guidance for it; the sterling exemplary life of the Prophet (peace be upon him); the message of the Promised Messiah; his role as Hakm-i-Adal (the judge); the activities and publications of the Jama'ats world over. In short all those who participated in the Duaiyya went home richer in knowledge and more determined to put in their best to fulfil the mission of the Ahmadiyya Jama'at.

The heart-warming speeches by Hazrat Ameer -- the opening and concluding speeches and appeal for donations moved all present.

Those of our brother in faith who had undertaken long journeys to attend the Duaiyya were given a chance to share their ideas. There were participants from USA, Australia, Holland, Fiji, Malaysia and Thailand. The extension of the duration of the Duaiyya by one day gave a chance to the participants to socialise with each other as well.

As always the donations at the Duaiyya were very generous reflecting the spirit of sacrifice inculcated in the Jama'at.

Hazrat Ameer held a separate session with the delegates from abroad to work out a better-coordinated program for the propagation for Islam.

The Youth sessions in the evening were interesting and informative and the high attendance was a morale booster for the youngsters.

The ladies also arranged a get-together for the representative of Jama'ats from within the country and abroad.

Alhamdulillah, the Duaiyya infused a new spirit in the Jama'at to develop a bond with God and fellow beings and work harder to fulfil the mission entrusted to us by the Mujaddid, Hazrat Mirza Ghulam Ahmad.

Let it be clear to them that I too curse the person who claims prophet-hood. I hold that there is no god but Allah and Muhammad is His Messenger, and I believe in the finality of prophet-hood of the Holy Prophet. So there is no claim of prophet-hood on my part either. (Majmu'a Ishtiharaat, vol. iii, p.224)

A Lesson From Hazrat Ibrahim's Sacrifice

Athar Rasool

Eid-ul-Azha is just around the corner. For Children, this Eid is less colorful, fascinating and 'profitable' as compared to Eid-ul-Fitr. On the other hand, for their parents this occasion brings a series of hectic activities regarding sacrifices.

However, during all these festivities, we hardly recall the lessons, which Hazrat Ibrahim's sacrifice of his beloved son Hazrat Ismael conveys to us. It can be summed up in a single word "**OBEEDIENCE**" as both the prophets passed Allah Almighty's test by demonstrating sheer obedience.

Now, the point to ponder is that the flesh and blood of sacrificed animals do not reach Allah Almighty, rather it is our obedience in our daily lives which is required.

So on this Eid day we should ponder whether we are obeying Allah Almighty's orders.

The historic episode of Hazrat Ibrahim and Hazrat Ismael teaches us about obedience of parents which is a rare commodity in today's so-called advanced world.

May Allah Almighty show us the right path so that we may draw actual benefits from this festival. It is only Allah Almighty's help that can provide us the mental strength for the required obedience.

GLIMPSES OF THE ANNUAL DUAIYYA 2003



The Pledge (Bai'at) Of a Lahori Ahmadi

"I bear witness that there is no God but Allah, and I bear witness that Muhammad, peace and blessings of Allah be upon him, is His servant and His messenger."

1. I declare in all sincerity that from now till I am laid in the grave, I will desist from associating anyone with Allah.
2. I will shun falsehood, adultery, sensual gaze and all kinds of inequity and impiety and perfidy and sedition, disloyalty, and will not submit to carnal passions under the most provocative instigation.
3. I will regularly perform my prayers five times in accordance with the injunctions of Allah and the Prophet, peace and blessings of Allah be upon him, and so far as possible, I will say the Tahajjud Prayers (Voluntary Nightly Prayers), and call for Blessings on the Holy Prophet, peace and blessings of Allah be upon him (Darood), and seek Allah's forgiveness and will crave for His mercy.
4. I will not inflict any injury on the people generally, and in particular on the Muslims, under any undue provocation by tongue or hand or in any other manner.
5. I will ever remain faithful to Allah under all circumstances whether in grief or respite, or distress or prosperity, and will be always content with Allah in calamity, and will be ready to bear willingly any disgrace and affliction in His path, and will not abandon Him on occurrence of any calamity; but instead will move forward.
6. I will abstain from following the traditional customs, and indulging in licentiousness. I will comply fully with the Quranic injunctions, and will follow in every way, the commandments of Allah and the Holy Prophet, peace and blessings of Allah be upon him.
7. I will entirely shun arrogance, haughtiness, and will spend my life in humility, and meekness, politeness and gentleness in consonance with the Quranic injunctions as contained in verse 63 of Chapter al-Furqan: "And the servants of the Beneficent are they, who walk on the earth with humility," and in verse 37 of Chapter Bani Israel: "And go not about in the land exultingly."
8. I will keep the Faith, and the honour of the Faith, and my sympathies with Islam, dearer than my life, my honour, and my wealth and my children, and, even more precious than everything dear to me.
9. I will be compassionate with all mankind for Allah's sake only, and as far as possible, I will utilise my God-given energies to benefit them with Allah's favours.
10. I will maintain fraternal relations with Hazrat Mirza Ghulam Ahmad, exclusively for Allah's sake with the pledge for submission in the right cause till my death, and in this fraternal kinship will be so thoroughly steadfast as to be above all blood relations and connections, and all subjugatory positions.