

TRUE SPIRIT OF “HAJJ”

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## TRUE SPIRIT OF "HAJJ"

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The month of Zil-haj is godsent treasure to millions of Muslims. The devotees of Tauheed from four corners of the world rush towards the House of Allah (The Ka'aba). They gather to avail bounties of Hajj by performing ceremonies of Tawaf (seven times circumambulation around the Ka'aba), Sa'ee (running between Safa and Marva), stay at Arafat, Muzdalfa and Mina, sacrificing of animals and the head shave, etc. While offering the congregational Eid-ul-Azha prayer, sacrificing animals, reciting Takbeer and the Kalima during the Tashreeq days, the believers' hearts throb in unison with over 1½ billion Muslims of the world. This way the Ummah commemorates in togetherness the grand tradition long before set by the Prophet Ibrahim.

A comparative study of Islamic worship concept with other world religions and civilizations would substantiate a basic difference between them. While it denotes only a collection of certain rituals in other religions (e.g. idolatry, isolationism, cynicism, self mortification etc.), Islamic concept on the contrary is that: Divine worship (Ibadan) is the sole purpose of man's creation. In this context, the Qur'an clearly lays down:

"I created mankind and JINN so that they might worship me." **(Zariat, 51-56)**

All mankind, particularly the prophet's followers, have been invited towards this type of Divine worship. The Qur'an says:

"Say, O People of the Book, let us come to an equitable agreement among us that we will worship none but Allah". **(Al Imran, 64)**

In Islam, worship is not limited to rituals only, like Namaz (which is important in that it is the very basic act of worship), but it involves the entire life of man to do what is good and resist that which is evil. The concept encompasses man's all activities, his locomotion, daily chores from dawn to dusk, eating, drinking, resting and toiling, travelling or staying. All acts should be worship-oriented and thus should abide by the Divine code. Allah ordains in the Qur'an:

Say:

"Truly my prayers and my service of sacrifice, my life and my death, are all for Allah, Lord of the Creation. He has no partner: This I am commanded and bow before Him being the first of the Muslims." **(Al Inam, 162-63)**

Thus Islam and devotion are synonymous and reflect one way of life. Worship demands of the bondsman to discipline desires and devote physical and spiritual potential for the achievement of

goal set by Allah and His prophet (pbuh). This is the spirit and essence of prayers and its manifestation is desired in his whole life. Such manifestation is not an easy task. It needs besides unending strength of faith, a strong and all pervading mental, spiritual, physical, individual and collective training which may bring change in thinking and vision. This in turn shall stabilize the individual and collective conduct of society. The Quranic injunctions of five time prayers, fasts, zakat, hajj, 'Umra, craving mercy (Istaghfar) and supplications (Du'a), are all meant to develop the desired man and the desired nation. All these are prayers in themselves and are means to mould man's life into worship. The primary goal is to fulfill mission of preaching goodness, testimony to righteousness, commanding good and prohibiting the evil, upholding just and supporting the faith (Deen). That is the reason for calling them the Arkan-e-Islam — pillars on which citadel of Islam rests.

### Defining Hajj

With a view to understanding the concept of worship and its revolutionary role in human life, it is incumbent to discreetly view the reality of Hajj and its real message. The incumbency of Hajj once in life upon those who possess means and resources for it, points to the need for deep consideration.

Hajj is a comprehensive prayer covering all rituals and disciplines of worship. It covers all the conspicuous historical facets of the universal and eternal call of Islam. This aspect alone explains reason for this practice's having been once experienced with all its attributes for channeling the stream of one's life towards the course of servitude. The experience proves so strong and enthralling that a man can lead rests of his life on this pattern, renewing the pledge every Eid-ul-Azha.

The literal meaning of Hajj is making up mind for a pilgrimage. Hajj is setting out for pilgrimage of Ka'aba during fixed days (8 - 13 Zil-haj) and performing all prescribed rites. Every sane, Muslim, adult who possesses enough financial resources to sustain and perform Hajj rites is ordained to perform Hajj once in life. If one fails to carry out this duty to Allah, despite fulfilling these prerequisites, his losses claim to be a good Muslim. The Qur'an declares avoiding Hajj despite enjoying resources as Kufr, and the Holy Prophet (pbuh) equated death of a Muslim to death of a Jew or a Christian, who despite having resources and conveyance to reach Ka'abatullah, fails to perform Hajj.

It needs pragmatic approach to know as to what is so special about Hajj that its deliberate refusal is disagreeable as Kufr while its performance guarantees deliverance. The principal significance of Hajj is its link with Ka'aba which is the House of Allah on the earth. It is the centre of Ummah and the humanity at large and its special attribution to the creator of this House. Hajj is the pilgrimage to Ka'aba. It is an annual reanimation and renewal of faith in the path followed by the Prophet

Ibrahim. By way of this course, the pilgrim passes through all the historical stages of the call towards Islam on the one hand and on the other he experiences the spirit and essence of all the Quranic prayers. This way it becomes a bouquet of ritualistic prayers and manifestation of abounding luster. Ka'aba is the first house of Allah and first prayer site of all bondsmen. It is the symbol of Oneness and the first ever bowing place before the Creator. Man started his journey of servitude on the earth from this centre and it is the pivot for devotion and worship for the humanity at large. Whether it is the east or the west, the north or the south, people from all directions turn towards it when calling the Creator and bowing before Him. The objective of Hajj is to visit Ka'aba and to communicate with the Creator of this House.

The other aspect worth considering is that Ka'aba is not only the House of Allah, but it enfolds memories of the grand performance of Allah's chosen Prophet (pbuh) and his ancestors  $\frac{3}{4}$  Hazrat Ibrahim and Hazrat Ismail. These great prophets present ideal with respect to dawah, submission, devotion, exclusion and sacrifice for the cause of truth. They were the chosen prophets who built Baitullah in its present design as directed by Allah. Hazrat Ibrahim's life played a decisive role in the history of Islamic dawah. He is the model of faith and belief, submission and surrender, servitude and devotion, selflessness, sacrifice and unrelenting efforts which today serve as lighthouse for Muslims. His love for Allah and Allah's declaring him as his Khalil (true and sincere friend) is the eminence par excellence. It also explains the reason for his being a kin to that perfect human being (Last Prophet) on whom the golden chain of prophet hood (Silsalatul mazahab) ended.

It was the exemplary character of Hazrat Ibrahim that earned him this high position. He was put to a series of trials but each time he came safe and sound. In prime of youth, he, responding to the Creator's command, proclaimed Tauheed in idolatrous tribal environment and pulled down idols whom people had installed as gods. He jumped into the fire set by Namrud for his desecrating the ancestral gods. When Namrud proclaimed divinity, he silenced him with his cutting arguments without caring for his life. He migrated leaving his family, his people, his country and everything else for the purpose of preaching the truth and engaged in Jihad to spread Allah's Kalima. The most severe test came when he was asked to offer the sacrifice of his beloved son. For Allah's sake, he got up unhesitatingly and offered it. Compliance of Allah's orders, elucidating and illustrating the task of preaching the truth, renouncing everything on the lightest inkling from the Lord; all this set that bright instance of spiritedness, devotedness and surrender of life which became forever a standard for humanity at large.

In fact, Hajj is the way followed by Hazrat Ibrahim  $\frac{3}{4}$  the way to develop the spirit of submission, selflessness and sacrifice by emulating him. The real Hajj was one that was performed by Hazrat Ibrahim under Allah's commandment establishing a model of unflinching faith, unison with Allah, spirit of submission and the accomplishment of servitude and immense love. Hajj is an act of responding to the call from the Creator and surrendering the whole life with absolute willingness, zeal and true love for achieving His approbation, calling:

Here I am to do they bidding, my Lord, none is your confederate. Undoubtedly all praise is for you, all favors, all bounties are from you, all the suzerainty and sovereignty rests with you and none is your partner.

This Talbiha (the above given hymn repeated constantly during Hajj days) is an undertaking for whole life. It is a vow of absolute surrender to the will of the Creator. This model was placed before mankind by Hazrat Ibrahim, Hazrat Ismail and by the Last Prophet (pbuh). Thus the real lesson and message of Hajj is surrender. Pandering over Hajj rites i.e. leaving the kith and kin, hearth and home, undertaking the hazard of long journey, replacing the normal clothing with Ihram ¼ the humble clotting of the poor ¾ Tawaf, Sa'ee, stay in Arafat, night sojourn of Muzdalfa, the rendezvous of Mine, animal sacrifice, the Rami Jimar (pelting stones on Satan) and shaving of head; one concludes that all this completes the image of servitude. Each of these rites is attributed to the traditions of Hazrat Ibrahim. Every section vividly depicts affinity with Allah, surrender and immense love of Allah. This is the real secret of Hajj.

### Hajj – Its Scope

In addition to the above, an all-embracing aspect of Hajj is its comprehensiveness. In fact, Hajj covers all the prescribed forms and rituals of Islamic prayers. Its real spirit lies in profusely reciting Allah's name. In its first reckoning, Hajj encompasses all forms of prayers as the bondsman turns towards Baitullah in the first instance and proceeds to perform this pilgrimage. Clad in Ihram with purity of body and soul he goes round and round the Ka'aba, prostrates frequently and recites Allah's name from beginning till the Tawaf-e-Wida (the departing ceremony).

As Namaz is defence against evil and indecency, as the Qur'an says "Prayer fends away indecency and evil," so is the Ihram, which also wards off amorality. The rituals of Hajj save man from evil desires, adultery and impiety. Zakat is the pecuniary invocation restraining man from the lust of worldly wealth on the one hand and on the other serving as means to mitigate economic disparity, elimination of hunger and poverty. For performing Hajj, one has to spend wealth on travel and animal sacrifice besides bearing loss by waiving his earnings for some time and making provisions for his family during his absence. Ihram, the Hajj attire for rich, poor, king and beggar, presents a unique model of human equality. The sacrificial meat is distributed among the poor and the needy. This way, the spirit of Zakat becomes manifest. The purpose of fasting is to inculcate fear of Allah, control passions, to prepare man for physical exertion, to restrain from sex and to create an atmosphere of apprehension and to keep busy in recitations. All these elements are found in Hajj.

Each one of the prayer modes is included in Hajj in its own peculiar way. Fasting has special bearing on Qur'an. During Hajj the recitation of Qur'an creates deepest impact when one visits the sites where It descended 14 centuries before.

Hajj is thus the converging point of congregational aspect of all modes of prayers, e.g., offering prayers with Jama'at, organized distribution of Zakat through the institution of Baitul Mal and its prescription for Ummah in one particular month. Thus all the Islamic rituals and their targets have been put together in this one form of worship. It is peculiar in itself and an experience that lasts throughout a Muslim's life.

### The Element of Tauheed

Another unique aspect of Hajj is its vivid exhibition of Oneness of the Ummah and the humanity. During Hajj days, the pilgrims seem to belong to one family and one community, who have shunned difference of colour, breed, country, language, social variance and economic disparity. All bondsmen converge on one centre from every corner of the world for Ziarah and Tawaf while spending days and nights following one Imam and reciting one verse of Talbiha. Here all distinctions of civilization and civic traits are dissolved. Hajj congregation thus becomes a model of devotion to Allah and a model for humanity.

It becomes one's passion to devote one's life to preaching of Deen and upholding its approach. His is the raison d'être for raising the Ummah. The real task, therefore, during Hajj is constantly remembering Allah. Maulana Syed Sulaiman Nadvi explains this aspect saying:

Khana Ka'aba is the shade of Allah's Arsh in this world and the focal point of His bounties and blessings. This is the source wherefore emerged the fountain of true worship and satiated the whole world. This is the horizon of spiritual bearing and knowledge, wherefrom the rays brightened up the entire planet  $\frac{3}{4}$  the earth. It is the geographical bondage that binds all the people of this Ummah who live in different countries and territories, speak different languages, put up different dresses, reside in various civilizations but all of them, despite their natural dissimilarities and innate distinctions go to one Khana Ka'ba and determine one Qibla as their focal point for worship. By recognizing one place as the mother of all habitation, by eliminating all other discriminations of country, nation, civilization and society, race and colour, become united on one home country, one nationality (dynasty of Ibrahim) one society and civilization (Millat-e-Ibrahimi) and one language (Arabic). Today people's dream is to get rid of the narrow straits of rationalism and country affiliation and move on to the open theatre of human brotherhood. But it was the initial call of Ibrahimi Millat followed by its renewed calling by Millat-e-Muhammadi dreamed of it thousands of years earlier and presented it in real terms to the world. People are busy today in devising a lingua franca (common language) for the whole world but the decision about the centralism of Khana Ka'ba solved this problem long ago for the dynasty of Ibrahim. People are striving to hold a world conference or universal moot to create affinity among the nations of the world but so far as Muslims are concerned this assembly has existed since the last thirteen hundred years in this world and the standard bearer of Islamic learning, civilization, religion and morality.

Muslims lived under one system of government viz. Khilafat for one hundred and fifty years. During that period the occasion of Hajj remained a major element of their political and organizational set up. On this occasion all the important issues of the state (Khilafat) used to be decided. All the important state dignitaries from Spain upto Sind used to assemble here to discuss with Khalifa all their problems and to decide way of their working. The subjects of different countries could come to ventilate their grievances, if any, against the governors and other state functionaries before the Khalifa. Justice was administered then and there Islamic instructions and preaching could reach distant areas of the world within short span of time and prevailed there swiftly despite meager transport facilities. It was all due to this annual Hajj congregation. The Holy Prophet (pbuh) himself performed his only Hajj  $\frac{3}{4}$  called Hajjatul Wida) with this principle in view. The person who resided in Makkah for thirteen years alone was addressing a congregation of one hundred thousand devotees, after 23 years. All those present heartened him and hailed, "We hear and we submit". Later, the Khalifa-e-Rashdeen, other Khilafah, Sahaba and renowned Imams assembled here year after year and preached and propagated the dictates of Islam. The result was that in response to the new events and new problems the people were apprised of their solutions and Fatwa were given about them and this is the practice now as well.

**(Seeratun Nabi, Translation, vol. 5, pp. 319-321)**

We have referred to the above writing of Maulana Syed Sulaiman Nadvi with a view to the assess unique aspect of Hajj as expounded by an acknowledged Islamic scholar. Unfortunately the narrow minded people still call it by way of pleasantry as 'political angle of Deen'. In fact Hajj is such a marvel of Islam and a historical feat that it astounds even its opponents.

If we consider it from this angle we find that Allah's Book Qur'an has so far been preserved through its memorization (Hifz), it's copying by hand, its nazira teaching and its recitation during the month of Ramazan. In the same way Hajj has converted itself into a historical system imbued with Islam's real spirit of devotion to Allah, His servitude, Muslim Ummah's oneness and brotherhood as a whole. As an institution this tradition has been travelling from this centre to the entire world and from one generation to the other and it shall continue Insha'Allah to be so till the eternity.

Maulana Syed Abul A'ala Maududi has very beautifully described this aspect:

"It would be pertinent if I say that the month of Ramazan is a session of Taqwa (Allah's fear) throughout the world of Islam. Likewise, the period of Hajj is a spell for awakening and life of Islam all over the world. In this way, the wise, the dexterous creator of Shariah has made such an immaculate arrangement that Insha'Allah the universal movement of Islam can never be obliterated. The state of affairs in the world may deteriorate to any extent and the worst times may overtake but this centre of Ka'aba has been planted in the body of Islamic world like heart in the body of a human being. So long as heart beats a man can not die despite his having



become motionless due to ailments. Exactly in the same way this heart of Islamic world sucks blood every year from the end veins as well and then spreads to every artery. For so long as this movement continues and the process of sucking and releasing is on, it would be unthinkable that the life in this body shall come to an end, may it be emaciated to any extent". **(Khutuba, vol. IV, p. 152)**

These are the blessings and gains of Hajj that despite all the degradations, this Ummah survives with life and warmth. If evil forces are attacking from all sides, the strength of truth is engaged in defence, resistance and progress. All this is inspite of the fact that presently due to various reasons Hajj and other ritual performances are not yielding the desired results and the system prescribed by Islam for correction and renewal is paralyzed to the great extent. No doubt pious personalities are also there in Muslim Ummah and some active groups do exist which are struggling to re-establish 'Deen' with its original spirit but Muslim Ummah by an large is the victim of negligence and inattention towards Deen. The influential, the modern educated people and those in power are just negligent, and lost in selfishness and worldliness, away from the concept of establishing Deen and revival of Shariah. Prayers are generally devoid of their real spirit and reduced to mere rituals. That is the reason why inspite of the presence of Sunnah and Shariah, respect for fasting, zakat and hajj, building of mosques and Madrassas and profusion of Dawah and Tableegh, missions and congregations, Namaz produces no effects, fasts do not create the flower of god-fearing, institution of zakat fails to develop economic and social justice and Hajj is not infusing fresh blood in the body of Muslim Ummah despite the assemblage of millions of Muslims and now the body suffers from blood tissue.

### The Decay Factors in Ummah

While appreciating whatever positive impact of Hajj and other ritual performances is forthcoming despite all the deprivations and degradation and after thanking Allah for it, we invite attention of the Ummah as a whole and particularly of the wise and the mediating people and collective religious leadership towards the reasons due to which our prayers are not fully bearing their fruit.

The foremost is their role and performance in the overall scheme of offering prayers, rituals in a routine and formal way sans real spirit, importing Islamic teachings without improvements therein. Study of the history of religion and culture tells us that any revolutionary concept retains its real character as long as its real spirit pulsates and it is not reduced to mere rituals and a lifeless being. For this very reason Qur'an and Sunnah have assigned great importance to rectification of aim and intent and to performing every prayer with faith and accountability (Ehtesab). Today the most fundamental problem is lack of knowledge in respect of Deen, general ignorance and degradation in education whereas Islam had emerged to muster up educative revolution and it was incumbent upon every Muslim man and woman to get educated. Performance of rituals and prayers particularly Hajj without fully understanding their spirit, is the malaise that is rendering them



ineffective. Therefore, what is needed is inculcating awareness about Deen and Shariah importing Quranic teachings and creating full understanding about their role in the whole system of life. More cramming a few Surahs and repeating them is not desired. Every prayer should be reckoned with its full understanding, grasping the meanings of each word, thoroughly knowing the purpose and intent of every item of prayer. Attaining this much of learning is the responsibility of each individual and particularly of the influential people of the society as well. The Holy Prophet (pbuh) advised that each of you is like a herdsman, answerable for his herd. It means that responsibility lays with parents, teachers, elders in home, councilor of the area, leaders of the society and state functionaries to achieve deliverance of the nation from the state of ignorance. Instructional revolution is the first step towards rectification of the present situation.

This instructional revolution is three dimensional, first, inculcating among people the essential teachings of Deen with their true sense. Second, comprehending these teachings with their real spirit and performing the rituals with full understanding. Third, maintaining good standards so that virtue could be promoted and evil forces could be given a fight not only through education and persuasion but through practical motivation as well.

When worship is reduced to mere formal rituals and practices instead of communication with Allah and His supplications, and become an unsprited and lifeless routine, then it can usher no change in life. Today our Namaz, our Fasts and Hajj, all have become ineffective because we have rendered them a mere formality, a practice and a body without life but we still assume that we have done what was due.

Learning of Deen, learning of worshipping is the essence of education. Thus what is needed is that every one of the Ummah is acquainted with the basic teachings of Deen their real spirit and their desired results by employing all the modern means of imparting education and knowledge. Only then our prayers can bear optimum fruit. Otherwise it is apprehended that not only Ibadat but every other activity about Deen shall be rendered lifeless and ineffective without faith, accountability and Allah's fear.

### True Spirit of Ibadat

In this context the point to ponder is: What bearing Ibadat (Worship) have with overall system of Shariah. Iman (faith), Ehtesab (the sense of accountability), and Taqwa (god fearing approach) are the very factors that infuse life into the corpus of Ibadat. Without these traits, worship is mere collection of rituals – rather than a habit. If Ibadat lose relevance with the Shariah – the Islamic system of life - they become ineffective like an unbound part of a machine that moves itself but fails to move the machinery. In such a case, the point to remember is that the machinery itself cannot lend any support to this loose part.

At present, the tragedy that has overtaken Muslim Ummah is that the pillars, viz. Ibadat, are very much there but the building they were to bear is not present. Logically then, until and unless this building is raised, these pillars shall remain like stumps without flower and fruit. Namaz, Soum, zakat and hajj are meant to groom a person to withstand stress of life. But they cannot achieve real targets without organizing collective life along with individual's character building and shaping his affairs according to Shariah in every walk of life. Many a Shariat laws cannot be enforced without first establishing its supremacy over the existing social taboos of economy, judiciary and the state affairs because otherwise the obvious result would be that life becomes a model of dualism, contradictions and contrasts and ultimately the Ummah also becomes the target of deterioration. It follows Allah's directions in some matters but ignore them in others. Allah has charge-sheeted such people saying:

“Do you then believe in one part of the scriptures and deny another? Those of you that act thus shall be rewarded with disgrace in this world and with most of the grievous punishment on the day of resurrection. Allah is watching all your actions”.

**(Al-Baqarah: 85)**

It is a very serious warning. The whole Muslim Ummah is afflicted with weaknesses and all sorts of miseries due to the contradictions it maintains links.

One more reason for Ibadat becoming ineffective is the absence of a system of accountability besides the criminal neglect about the ordained duty of enjoining justice and forbidding evil. The distinctive characteristics of the Ummah have been described in holy Qur'an. Among them three are very prominent (a) this Ummah is One Ummah (b) It is a just nation (c) This Ummah is the standard bearer of a mission and a call. It bears a Shariah and it has to stand evidence for it to the whole mankind in regard to this Shariah. It also carries the responsibility to struggle for the success and supremacy of Shariah. For these characteristics this Ummah claims its descendancy from Ummah of Hazrat Ibrahim. Qur'an says:

“Your brotherhood is one brotherhood and I am your Lord: therefore fear me”.

**(Al-Muminun: 52)**

About the second and third characteristics the Qur'an says:

“And thus we have made you a just Ummah, so that you might witness over the mankind and the Messenger a witness over yourselves”.

**(Al-Baqarah: 143)**

“And strive in the cause of Allah as you ought to strive (with sincerity and discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Ibrahim. It is He who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you and you be witnesses for

mankind. So establish regular Prayer, give Zakah and hold fast to Allah, for He is your Guardian. A gracious Guardian and a gracious Helper". **(Al-Hajj: 78)**

Describing the mission of this Ummah, the Qur'an says:

"You are the best of people, raised up for mankind. You enjoin what is right and forbid what is wrong". **(Al-e-Imran: 110)**

While determining the mission and the role of this Ummah it has also been told in clear terms that virtue is not simply a specific style and appearance and limited reckoning of some rituals in the name of religiosity. It rather lies in adapting one's life according to the will of Allah, fulfilling the rights of fellow beings and Jihad in the way of Allah (sacrificing life and property). Therefore our Ibadat shall bear fruit in real terms only when we tread on that path and only then this earth would become a real peaceful abode after its being protected against the monsters of year and hunger.

"Righteousness does not consist in whether you face towards the east or the west. The righteous man is he who believes in Allah and the Last Day, in the angles and the Book and the prophets; who for the love of Allah gives his wealth to his kins, to the orphans, to the needy, to the way farers and to the beggars, and for the redemption of captives; who attends to his prayers and pays the Zakah, who is true to his promises and steadfast in trial and adversity and in times of war. Such are the true believers, such are the God-fearing". **(Al-Baqarah: 177)**

"The true believers are those who have faith in Allah and His Messenger, and never doubt, and who fight for His cause with their wealth and persons. Such are the truthful ones". **(Al-Hujurat: 15)**

Besides it, a warning has been served citing the fate of Bani Israil:

"Those of the Children of Israil who disbelieved were cursed by Dawud and Isa, the son of Mariam, because they disobeyed and persisted in excesses. They never restrained one another from wrongdoing". **(Al-Maidah: 78-79)**

"The Holy Prophet (pbuh) also warned, "By the Lord of who possesses my life, you continue enjoining justice and forbidding evil. If you fail to do so then surely it shall happen that Allah shall send his scourge. You will then pray to Allah but your prayers shall not be accepted." **(Tirmizi)**

"In the same strain the Holy Prophet (pbuh) said, "If anybody living in a community becomes disobedient to Allah and persists in it but the people who are capable of

changing his behavior do not do it then Allah shall involve them in His scourge in this world before they die." **(Abu Dawud, Ibn-e-Majah)**

Qur'an has addressed the Ummah and has warned in clear terms if it does not fight evil, piety and Ibadat would not be able to come to the rescue.

"And guard against the tumult which will not afflict the wrong doers alone. Know that Allah's punishment is stern". **(Al-Anfal: 25)**

From the aforesaid clear instructions and declarations of Qur'an and the Hadith, it becomes manifest that all our Ibadat, our beseeching, our virtuosity shall not bring us the fruit and blessings unless we discharge the responsibility entrusted to us, undertaking Jihad and carrying out the mission of calling towards virtue, standing evidence of truth, enjoin justice and forbid evil. If we fall short of it, than inspite of our individual virtuosity we shall not be spared from falling prey to Allah's scourge. Our prayers shall not be effective. May Allah save us from that situation. But it is a hard fact that the Ummah and those at the helm of affairs are advancing towards that grave risks due to their neglect and ignorance. The way to rescue Ummah from disaster lies, besides our Ibadat, in putting at stake our life and property in the struggle for upholding the truth, rejecting the false and establishing Deen.

One aspect of the embarrassing situation is the absence of legitimacy of governing system and the non existence of consultative bodies (Shoora) in denial of freedom and basic rights in Muslim countries. Legitimacy for attaining power is confessed on the basis of only two things in Islam i.e. supremacy of Shariah and those in power being trustees and trustworthy, having been elected by Shoora for running the state. Today even after attaining political freedom these two basic factors of legitimacy are non-existent in most of the countries. So how our collective life can enjoy the blessings and bounties of Islam and how can we stand like a rock against the enemy?

This historic occasion of commemorating the traditions of Ibrahim (AS) invites consideration of all these matters cool heartedly.

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