



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 "In the name of Allah,
 The Beneficent, The Merciful".



THE CALL

JOURNAL OF THE AHMADIYYA ANJUMAN ISHA'AT-IL-ISLAM.
 TRINIDAD & TOBAGO and GUYANA.

Vol. 15 No. 12

Zul Hij-jah, 1411

July 3, 1990

Editor: Maulana Mustapha K. Hydal, B.A.

FOR FREE DISTRIBUTION

THE QUR'AN FORBIDS POLYGAMY

It is often alleged by non-Muslims that Islam preaches polygamy. Muslims rebut this allegation by stating that Islam has not instituted polygamy, it has regulated it. The fact of the matter is that Islam is the only religion that preaches monogamy and forbids polygamy.

Polygamy literally means many marriages. Polyandry is one wife having several husbands, while polygyny is one man having several women. Polygamy is approved of in the Scriptures of the Hindus, Jews and Christians. In the Mahabhaarat Ram's father Dasrath had three wives. Polyandry was evidently in practice at the time of the marriage of the five Pandu brothers to Draupadi.

In the Old Testament polygamy is mentioned as early as Genesis 4:19. Many of the religious leaders practised polygamy. Abraham had two wives Sarah and Hagar, Jacob had four, David had many and Solomon had seven hundred wives and three hundred concubines.

In the New Testament the father of Jesus must have contracted a polygamous marriage as Jesus had other brothers and sisters (Mark 6:3) and it is assumed that Mary had no other children. It is also suggested that Jesus himself was polygamous in that two families in France and in Kashmir have claimed descent from him. It may be said though that while the teaching of the Old Testament is polygamy, the teaching of the New Testament is the opposite extreme i.e. celi-

bacy. Indeed to Paul, monogamy is the lesser of two evils in that it is better to marry than to burn (1 Corinthians 7:9). Today, however, polygyny i.e. one man many mistresses is admittedly condoned by most Christians.

MARRY THOSE WHO ARE SINGLE

The Holy Qur'an is quite emphatic that only monogamous marriages are to be contracted. "Marry those among you who are single, and those who are fit among your male slaves and your female slaves" is the command given in Chapter 24 verse 32. The word *ayaamaa* translated as single means men or women who have never been married or are divorced or are widowed.

The command is obviously given to men as well as women, for if it were to apply to men alone then the rest of the verse would imply that men could marry male slaves and this is against the clear teachings of the Qur'an. Thus the Qur'an quite clearly states that men must

marry only single women and women too must marry only single men. A woman is therefore forbidden to marry a man who is already married. The Qur'an then, is the only Divine Scripture that enjoins monogamy as no other scripture contains this command.

There is only one verse of the Qur'an which suggests polygamy. "If you fear that you cannot do justice (QIST) to orphans, marry such women as seem good to you, two, or three, or four; but if you fear that you will not do justice (ADL), then (marry) only one or that which your right hands possess. This is more proper that you may not do injustice." (4:3) It is evident that the suggestion to marry more than one woman is here subject to a very strict condition - i.e. the fear of not doing justice. By stating "if you fear that you will not do justice, then (marry) only one" the Qur'an gives the option to reject polygamy.

Further, the Qur'an here

Contents

Id ul-Adhaa and the Pilgrimage to Makkah.....	Page 2
WE ARE DIFFERENT.....	Page 4
The Well of ZAM-ZAM.....	Page 5
'Aishah's age at the time of her marriage.....	Page 6
Editorial - POLYGAMY IN ISLAM.....	Page 7

We believe in the finality of Prophethood in Muhammad.

مَعْنَى رَسُولِ اللَّهِ وَحَاكِمِ النَّبِيِّينَ

www.aail.org

quite clearly states "if you fear that you will not do justice, then (marry) only one" and in 4:129 the Qur'an admits "you cannot do justice between wives, even though you wish it." Thus by making the condition for polygamy an impossibility the Qur'anic law becomes "then, (marry) only one." The Qur'an therefore allows the Muslim society to reject polygamy if it is a source or cause of injustice. Indeed it even states that "this is more proper."

The question now arises "Why does the Qur'an state marry two or three or four if it prohibits polygamy?" It must be remembered that in certain cases when the Qur'an forbids something, it allows it in special circumstances. Thus in 2:173 and 5:3 certain foods are prohibited, but the Qur'an further states "whoever is driven by necessity, not desiring, nor exceeding the limit, no sin is upon him." Like

wise, the law of monogamy is relaxed in certain special circumstances.

What these circumstances are, is clearly indicated by the Qur'an in 4:127: "they ask thee for a decision (FATWAA) about women. Say: Allah gives you a decision (FATWAA) concerning them; and what is recited to you in the Book (i.e. in 4:3) is concerning special cases of women (viz. those) whom you do not give what is prescribed for them, (and also) you do not desire to marry them; and (He also gives you a decision) concerning the weak among children and (it is) that you should stand up for special cases with justice (QIST). Indeed, whatever good you do, Allah is surely ever knower of it."

This verse contains the arabic words yataama n-Nisaa normally translated as "the orphans of women" or "widows among

women". But the word yateem of which yataama is the plural, also means that which is rare or special. Thus the words also mean special or rare case of women. These women are described by the Qur'an as women who because of their special circumstances are unable to enjoy their rights, more so as no one wants to marry them. This may be due to old age, lack of beauty or means, widowhood, divorce, abundance of children, possessing a handicap or having been raped.

Polygamy, then, is neither a man's need or right, it is a woman's need or right. It is not that a man needs another wife, it is rather that a woman needs a husband even if he is already married. Since women are prohibited from marrying married men, this prohibition may be relaxed if the women fall into the special categories.

ID UL-ADHAA

THE FESTIVAL OF SACRIFICE and THE PILGRIMAGE TO MAKKAH

The significance of Hajj (Pilgrimage) and Id ul-Adhaa (the Festival of Sacrifice) is to teach mankind the importance of the belief in the Unity and Supremacy of Almighty God and of Divine worship; of how to accept the universal brotherhood of the human race, wherein every person must make the greatest possible sacrifice to serve his fellowmen.

Once every year at a time prescribed by Allah, believers from every part of the globe join in the great and sacred Pilgrimage to Makkah. These pilgrims who leave the comforts of home and family life, facing all sorts of privation and difficulties, journey to the sun-baked and desolate deserts of Arabia in utter obedience to Divine commandments.

The pilgrimage which was instituted by the beloved Patriarch Abraham through a command from his Lord, was designed to encourage all people of the world to assemble once a year at the first "House" of Divine worship known to mankind; so as to perpetually (as one whole and indivisible family) keep acknowledging and testifying to the Oneness and Supremacy of the

Almighty Creator, Allah.

No other institution of the world has ever impressed upon the minds of men the undeniable truth of the oneness or universal brotherhood of the human race and of its acknowledgement of the sole Sovereignty of Almighty God.

On arrival at Makkah for the beginning of the Hajj proper, every pilgrim in obedience to Allah, shed all garments that may signify rank or distinction or nationality among pilgrims. They are commanded to wear only two sheets of unsewn white cloth (called the IHRAAM) which they wrap around their bodies, and by constant prostration together before the Almighty Allah, the entire assembly is made to pass through the narrow and sacred gate of equality that opens into a life of eternal peace and goodwill among men.

Another lesson of the Hajj is that every person must learn the meaning of making sacrifices for the love of Allah and His creatures. At this time the opportunity is given us to commemorate the great acts of sacrifice made by our spiritual father Abraham, his wife Hagar and his

son Ishmael - all of whom for the love of Allah were willing to deprive themselves of all that was dear and worthy to each other.

Sacrifice as an act of obedience to the Divine Will is as old as the known religious history of mankind. In Islam, one word for sacrifice is *qurban* from the arabic word *qurb* meaning nearness. Adam and his mate were both told not to go near (*laa taqrbaa*) this tree. They were to sacrifice their desire to eat of the tree. The two sons of Adam, too, offered a sacrifice, only one of them being accepted. In the first instance man's failure to sacrifice leads to his animal self being over-ridden by the devil (Shaitaan - external negative forces). While in the second instance man's failure to have his sacrifice accepted leads to human sacrifice and bloodshed.

In various cultures sacrifices have been performed for the purpose of placating the wrath of the Deity thus insuring bounty of crops, protection from enemies and the forces of nature. Initially produce of the land was offered in sacrifice but when this failed to propitiate the

Deity higher forms of sacrifice were instituted. Eventually human sacrifice became the highest devotion man could offer God. Manslaughter and sometimes mass slaughter of Man was sanctified by cults in India, Greece and Rome. Even the Jews consecrated themselves to the Lord by this method (EXODUS 32:27-29). Christians still believe that without the cruel slaughter of innocent Jesus, man cannot reconcile himself (find at-one-ment) with God. Even today human sacrifice exists in the form of Capital Punishment. The convict is immolated on the altar of Justice in the belief that social vengeance is appeased.

THE END OF HUMAN SACRIFICE

It was to put an end to all human sacrifice that the Festival of Sacrifice was instituted by Divine Writ. More than this, the Holy Qur'an gave the explanation to enable us to accept sacrifice as a factor to human edification. Firstly it blots out the false notion that "blood and flesh" reach Allah but states that piety and righteousness reach Him (22:37). Secondly the Qur'an places on record the salient features of the historical incident of Abraham's intent to sacrifice his son Ishmael and extract from it a lesson of piety and righteousness.

The sacrifice is, therefore, merely symbolic of something very grand which takes our mind back to that period when Prophets Abraham and Ishmael lived and reminds us of what they did to please Allah. It should be noted that it does not matter whether one sacrifices a lamb, a cow or a camel. What matters most is the spirit behind the sacrifice.

The sacrifice on the occasion of Id ul-Adhaa, therefore, signifies that we as Muslims are expected to display more devotion to Allah than to other things which appear to make life pleasant. The festival serves as an annual reminder of what Abraham and Ishmael and Hagar did to please Allah and what we are expected to do for the same purpose.

ANIMAL SACRIFICE IS SYMBOLIC

Allah does not at all desire that innocent animals should be slaughtered in an attempt to please Him. Their sacrifice in Islam is merely symbolic. What

He desires from muslims, or from anybody for that matter, is undivided devotion to Him and unreserved obedience to His commandments that the Holy Qur'an represents.

Every human being is born in a primitive state akin to the animal. He then spends his life (through eating and drinking, work and play) in passing over control of his animal limbs and organs to his own supreme mind or brain. It is when the higher human mind of man takes control of his entire self that man can realise the full potential of the human self and elevate himself from the level of the animal. Likewise when the higher mind of man (through the digestion of Truth and imbibing moral qualities, worship and meditation) passes over control to the Higher Supreme Mind or Allah man can realise the full potential of the spiritual self and elevate himself from the level of the human to the realm of the spiritual or Divine.

The God of muslims is not one who can be satisfied with a sacrifice of an innocent animal. He demands unreserved obedience from us if we desire to live with honour in this world. The sacrifice on Id ul-Adhaa is, then, nothing but an act that invites our attention to our duty to Allah. It also reminds us that even if our very lives are demanded by Him in His service, there should be no hesitation from us.

SACRIFICE IS UNFLINCHING DEVOTION

It would be therefore, in the fitness of things if we realise what this sacrifice means and play our part accordingly. For in unflinching devotion to Allah lies not only our greatness and happiness but also the very necessity and meaning of our lives.

But it is one thing to say we must play our part but another to explain how we can live in productive association with others. We belong to a community in which every member has an obligation to another to encourage him to be more active in religious and social life. Just as Abraham approached his son Ishmael asking him to submit to Allah, so each one of us should approach another and ask him to submit to the demands of Allah, to keep up prayer regularly and frequently, to assist in teaching the Holy Qur'an to organise so-

cial get-togethers for the purpose of explaining and interpreting the Holy Qur'an and other Islamic fundamentals.

It is really unfortunate that the world today beholds the spectacle of muslims being carried away by the current of materialistic life without an attempt on their part to extricate themselves. We should realise, before it is too late, that in devotion to our faith and in obedience to its teachings lies our safety in an uncharted sea of materialism in which our rudderless ship of life is drifting and only our stronghold on the teachings of our faith will avert its foundering. It is never too late to mend one's ways and if we rectify what has been responsible for our sad state and live in accordance with what Islam teaches, we will be once again at the top of the ladder as were our ancestors in the past.

SERVING A HIGHER PURPOSE

When at the Hajj the pilgrims re-enact the scenes of Abraham's sacrifice, and they relive the agonising and tortuous moments of the ordeal experienced by the noble Hagar and Ishmael, they come to realise the great law of life that every thing created under the sun is intended to serve a higher purpose. All lower life must be sacrificed to sustain higher life - plant life is sacrificed to subserve the growth and development of animal life, animal life is sacrificed to sustain a higher life i.e. human life. In a like manner human life can have but one purpose - to sacrifice itself to do and promote the will of the Highest Being, Almighty Allah.

This is Islam - the resignation to the Great Will. The losing or merging of one's own identity into the Larger Divine Life. This is the great law of life which the Hajj and the Id ul-Adhaa comes year after year to remind us of.

This has been the truth taught by all teachers or Prophets from Allah. This was what Abraham, Hagar and Ishmael demonstrated; this was what Jesus proclaimed *Thy Will, not my will*! This was what the Holy Prophet Muhammad and his companions lived and died for; and this is what muslims the world over will be reminded of as the Hajj and Id ul-Adhaa are commemorated.

WE ARE DIFFERENT

THERE ARE TWO SECTIONS OF THE AHMADIYYA MOVEMENT

Do not confuse us - the LAHORE AHMADIS - with the RABWA AHMADIS

by
Maulaana S.M. Tufail

These are the views of the Rabwa Ahmadis:

1. A Muslim may consider Hazrat Mirza Ghulaam Ahmad to be true in his claims but unless he takes formal pledge he remains a kaafir (infidel, unbeliever) !!

"Not only are those deemed to be kaafirs who openly style the Promised Messiah as kaafir, and those who, although they do not style him thus, decline still to accept his claim, but even those, who in their hearts, believe the Promised Messiah to be true, and do not even deny him with their tongues, but hesitate to enter into his bai'at (pledge), have been adjudged to be kaafirs" (THE TRUTH ABOUT THE SPLIT pp 139-140 by Mirza Bashir ud-Deen Mahmud Ahmad, first head of the Rabwa Ahmadis)

2. A Muslim is a kaafir even if he has not heard the name of Hazrat Mirza !!

"All those so-called Muslims who have not entered into his bai'at formally, wherever they may be, are kaafirs and outside the pale of Islam, even though they may not have heard the name of the Promised Messiah.

"That these beliefs have my full concurrence I readily admit." (THE TRUTH ABOUT THE SPLIT pp 55-56)

3. "Our Duty" ??

"It is our duty that we consider all non-Ahmadis as non-Muslims and must not say our

prayer in their lead for in our view they deny a prophet." (ANWAAR KHILAAFAT p. 90 by Mirza Bashir ud-Deen Mahmud Ahmad)

4. Non-Ahmadi children should be treated like the children of Hindus and Christians !!

"Now one more question is left that non-Ahmadis are the deniers of the Promised Messiah, therefore, funeral service should not be held for them, but if a small child of a non-Ahmadi dies why should not the funeral service be offered for him as he was not a denier of the Promised Messiah? I ask from the person who has put this question: If this is true then why is not the funeral service held for Hindu and Christian children? How many people are there who offer such services?" (ANWAAR KHILAAFAT p. 93)

The Founder of the Ahmadiyya Movement condemned such views.

It must be pointed out here that all the views quoted above are against the teachings of the Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulaam Ahmad. He never said anything like that. On the contrary he condemned such views.

We therefore, ask our Rabwa friends these questions:

1. Did Mirza Ghulaam Ahmad ever say that a person might consider him true in his claims but unless he took formal pledge (bai'at) he remained a kaafir?
2. Did Mirza Ghulaam Ahmad ever say that a Muslim was a kaafir even if he had not heard his name?
3. Did Mirza Ghulaam Ahmad ever

say that it was the duty of his followers that they should consider all non-Ahmadis as non-Muslims and must not say their prayers in their lead because they denied him as a prophet?

4. Did Mirza Ghulaam Ahmad ever say that even non-Ahmadi children should be treated like the children of Hindus and Christians and their funeral service should not be said?

The questions are simple and direct. The reply should also be given in the same way. If the reply is in the affirmative I would like to know where to find such references. If the reply is in the negative (which of course it is) then falsehood has been propagated in the name of Mirza Ghulaam Ahmad, the Founder of the Ahmadiyya Movement in Islam.

Before I go further let me quote Mirza Bashir ud-Deen Mahmud Ahmad, first head of the Rabwa Ahmadis, once again on the question of funeral service. Thus he writes:

"Then a question is raised about the saying of funeral services for the non-Ahmadis. The difficulty which is put forward is this that the Promised Messiah (Mirza Ghulaam Ahmad) in some cases has given the permission to offer funeral services. There is no doubt that there are such references which point towards this direction, and a letter has also been found to this effect about which I shall ponder later, but the practice of the Promised Messiah was against this." (ANWAAR KHILAAFAT p. 91)

Allahu Akbar ! What duplicity ! The Founder gave permission to others ! Undoub-

tedly there were some references to this effect, that the Founder permitted the saying of the funeral service for non-Ahmadis (kaafirs according to our Rabwa friends). A letter in his writing was also found ! BUT his practice was against this ! Gracious me ! What a person who goes against his own verdict !

"It is most hateful in the sight of God that you say that which you do not." (THE HOLY QUR-AN 61:3)

Our Rabwa friends should not get hurt and annoyed when we say that it is Mirza Bashir ud-Deen Mahmud Ahmad who was wrong in

this respect and not his father Mirza Ghulaam Ahmad, the Founder of the Ahmadiyya Movement in Islam. It is Mirza Bashir ud-Deen Mahmud Ahmad that made the Founder of the Ahmadiyya Movement look like a person who did not know what he was talking about. The story does not end here. There is another personal confession.

"I do not know what to say in reply."

Mirza Bashir ud-Deen Mahmud Ahmad says:

"Somebody produced before me a letter written

by the Promised Messiah (Mirza Ghulaam Ahmad) concerning the funeral service of a non-Ahmad. I looked at it and said: I do not know what to say in reply." (AL FAZAL 23rd March, 1940)

What a surprise ! He did not know what to say in reply but he had the boldness to issue *fat-waas* (religious pronouncements) against the writings and practices of the Founder, Mirza Ghulaam Ahmad and thus embitter the lives of hundreds of people and create a false image about Ahmadiyyat which he called "True Islam". But only those can see who have the eyes to see.

Funeral prayers for non-Ahmadis

1. Mir 'Abid 'Ali's mother died and she was not an Ahmadi. Mirza Ghulaam Ahmad said her funeral service.
2. Mirza Khuda Baksh's mother died in 1902 and Mirza Ghulaam Ahmad was told that she accepted him as a Saint but could not understand his claim of being the *Maseeh Mau'ood* (the Promised Messiah) and thus she did not take the pledge. On hearing this Mirza Ghulaam Ahmad pulled Maulavi 'Abdul Kareem Saahib aside and led the prayer himself.
(As quoted in *Raddi Takfeer Ahli Qiblah* by Maulana Muhammad 'Ali)

THE WELL OF ZAM-ZAM

Four thousand years ago in the desert land of FAAR-RAN (Paran - Arabia, the land of the two refugees Hagar and Ishmael) water from a spring called ZAM-ZAM was found. This Zam-Zam water began to flow from the time of Abraham.

Strangely enough, just about this time, another body of water was also discovered in the country now known as Palestine. This body of water became famous for its destructive qualities. It exists in the area where the Prophet Lot lived. This water is devoid of all life and it is poisonous to every living thing. It is in fact known as the DEAD SEA.

The DEAD SEA is life-destroying; the ZAM-ZAM is life-giving.

The water of ZAM-ZAM is situated to the east of the Ka'bah in Makka. The known history of the well begins with the Prophet Abraham who received an order from Allah to take his wife Hagar and his infant son Ishmael to the place where the Ka'bah now stands. As he was leaving them there Hagar inquired whether leaving them there in such a desolate region was a command of

Allah. Abraham replied in the affirmative. Hagar then said "Allah will not leave us to perish."

When water ran out, Hagar ran to and fro between the two hillocks Safaa and Marwah to find out if there was any caravan going that way. It was on this occasion that she saw an angel who pointed out to her a place where she could find water. Hagar drank the water and gave her son to drink, and this life-giving well has ever since been a source and comfort for millions. It was due to this water that some people settled there.

Ever since then, millions of people from all over the world flock to the Ka'ba. Yet no matter how many people come there is hardly any shortage of food or water. Indeed with the exception of the water of Zam-Zam, Makkah does not produce anything for the sustenance of life. It is called in the Qur'an "a valley unproductive of vegetation." (14:37)

But it is also known that Abraham prayed : "My, Lord make this city secure and provide its inhabitants with fruits." (2:126) Abraham's prayer was

answered thus: "Have We not settled thee in a secure, sacred territory to which fruits of every kind are brought - a sustenance from Us." (28:57)

There was time in the history of the well of Zam-Zam when it dried up and its location was forgotten. It was the Holy Prophet's grandfather, 'Abdul Mutalib who rediscovered it.

Abraham's prayer was not only that material blessings should accrue to Makkah. He also prayed for spiritual blessings on Makkah and its people. He prayed: "Our Lord, and 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).....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....." (2:128-129)

Just as the waters of Zam-Zam had dried up and was rediscovered so too the teachings of Abraham on the Oneness of God had dried up and was rediscovered by the Holy Prophet Muhammad.

'AISHAH'S AGE AT THE TIME OF HER MARRIAGE TO THE PROPHET MUHAMMAD WAS FOURTEEN AND NOT NINE AS COMMONLY SUPPOSED.

I may add a few words here as to a general misconception relating to the age of 'Aishah when she was married. It is generally supposed that the marriage, virtually a betrothal, took place when she was six years of age and the consummation of marriage when she was nine. That in a warm country like Arabia a well-built girl may have attained puberty at nine is quite possible, for there is not the least doubt that the delay in consummation was meant for this purpose. But there are clear reports which show that it was not a period of three, but five years elapsed between the marriage and its consummation. There is an agreement that 'Aishah's marriage took place in the month of Shawwal in the tenth year of the Prophet's Call, which was the year of the death of Khadijah. There is also an agreement that the consummation of marriage also took place in the month of Shawwal after the Flight to Medina. But while there is overwhelming evidence that it was the second year of the Hegira, some have held it to be the first year of the Hegira. Even if this were true, full four years had elapsed between the marriage and its consummation, and therefore the report that 'Aishah was six at marriage and nine at consummation cannot be accepted. But as I have said there is overwhelming evidence that the consummation took place in the second year of the Hegira. The Flight took place in the beginning of the fourteenth year of the Call, but Abu Bakr and the Prophet had both left their families at Mecca when they fled to Medina. It was after they had settled at Medina that arrangements were made to fetch the two families. This must evidently have taken some three to

four months. And it is further related by Bukhāri that when Abu Bakr's family reached Medina, 'Aishah fell ill and she remained sick for such a long time that all the hair of her head fell off. Then after she had recovered, she grew fresh hair and before she came to the Prophet's house her hair had grown so long that it reached her shoulders. Now the Prophet's Flight (Hegira) took place in the month of Rabi I, and from this to Shawwal, of the same year, there were only six or seven months in all, about half of which time was undoubtedly taken in 'Aishah's coming to Medina. So the long illness followed by the fresh growing of the hair down to the shoulders was simply impossible within the short period of three or four months. The absurdity of this view is so clear that 'Ani, Bukhāri's most famous commentor, calls it "*qaul-un wahn*" — a nonsensical utterance. It was therefore Shawwal of the second year of the Hegira in which the consummation of 'Aishah's marriage took place. Thus full five years elapsed between the marriage and its consummation and the report that 'Aishah was six at marriage and nine at consummation thus stands self-condemned. Even if she was six at marriage, she was eleven at consummation. Further consideration of this question shows that 'Aishah could not have been six at marriage. When the proposal of her marriage with the Prophet was put before Abu Bakr, he replied that she was already betrothed to Jubair, but betrothal at four or five was not customary in Arabia. On the other hand, there is positive evidence in reliable reports that she was born about the year of the Prophet's Call. For instance, Bukhāri relates

on the authority of 'Aishah herself that when the Chapter entitled "al-Qamar" (the Moon), 54th chapter of the Holy Qur'an, was revealed, she was a girl playing about and remembered certain verses which she heard being recited. Undoubtedly then she could not have been less than four years of age at that time, and the 54th chapter was undoubtedly revealed before or in the fifth year of the Call. This points to her birth having taken place in the first or second year of the Call, so that she must have been nine at the time of her marriage.

This is confirmed by a report in the "Tabaqat" of Ibn Sa'd that 'Aishah was nine years of age at the time of her marriage. Again, the "Isabah", speaking of Fātimah, the Prophet's daughter, says that she was born about four years before the Call and was about five years older than 'Aishah. This also points to 'Aishah's birth having taken place about the Second year of the Call, and this would show her to be nine at the time of marriage.

There are other reports as well which show that 'Aishah was nine years of age at the time of marriage, and therefore she was a fully grown-up girl of fourteen at the time when she was admitted to the Prophet's household. Before that she had learned and committed to memory much of poetry of pre-Islamic days, and was not intellectually sufficiently developed to understand and realize what the Prophet's message was and how it was to be preserved. It was therefore with a full understanding of her duties as a wife and her duties as a student of religion that 'Aishah entered the Prophet's house.

POLYGAMY IN ISLAM

The merging of ones personality with the Divine Being is considered in religious terminology to be a *spiritual marriage* with God. In Christianity the community of the church is likened to a bride in its relation with God. In Hinduism ideal dharma is personified in the marriage of Ram and Sita. The Qur'an likens the relationship between the believer and Allah to the status of a chaste relationship of Mary, the mother of Jesus, with her husband. (67:10-12)

One of the pillars of Islam viz. fasting is a mode of spiritually 'marrying' one's soul with Allah. The fact that fasting also includes abstinence from sexual relations is an indication that Islam enjoins monogamy. Man cannot have spiritual intercourse with his Creator at the same time he has relations with his marriage partner.

It has been alleged that Islam has instituted polygamy. This allegation is contrary to the facts. Before Islam, polygamy was never forbidden, nor even curtailed or regulated by any religious or secular system. If monogamy was practised it was because of circumstance and not because of law.

The Qur'an teaches "*and if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two or three or four; but if you fear that you will not do justice (between them) then (marry) only one*" Chapter 4 verse 3

This is the only verse of the Qur'an which speaks of polygamy. It is clear from this that Islam does not enjoin polygamy it merely permits it. And even then it lays down conditions and regulates it. By stating the words "marry one", the Qur'an becomes the only Divine Scripture that enjoins monogamy as a law of God.

As a rule, Islam recognises only the union of one man and one woman as a valid form of marriage. Under exceptional circumstances it allows the man more wives than one, but does not allow the woman more husbands than one. Thus while a married woman cannot contract a valid marriage, a married man can do it. There is no difficulty in

understanding this differentiation, if the natural duties of man and woman in the preservation and upbringing of the human species are kept in view. Nature has so divided the duties of man and woman, in this respect, that while one man can raise children from more wives than one, one woman can have children only from one husband. Therefore while polygamy may at times help in the welfare of society and the preservation of the human race, polyandry has no conceivable use for man.

It is sad but our society is one in which there is polygamy by force and not by choice. This has given rise to all sorts of immorality and promiscuity. Muslims must therefore, not only strive to understand the Islamic permission of polygamy, we must also ensure that monogamy be practised under all circumstances except under the special circumstances mentioned by the Qur'an. It is our duty to educate our society so that the permission of polygamy is used and not abused.

Polygamy in Islam is, both in theory and practice, an exception, not a rule, and as an exception it is a remedy for many of the evils of the modern civilisation. It is not only the preponderance of females over males that necessitates polygamy in certain cases, but there is a variety of other circumstances which require polygamy to be adopted under exceptional circumstances, not only for the moral but also physical welfare of the society. Prostitution, which is on the increase with the advancement of civilisation, and which is eating into it like a canker, with its concomitant increase of bastardy, is practically unknown to countries where polygamy is allowed as a remedial measure.

It may be further stated that the institution of polygamy, which is allowed by Islam, only as a remedy, has largely been abused by sensual people, but then there are people in every society who would abuse any institution, however necessary it may be to the right growth of human society. In countries where polygamy is not allowed, the sensuality of man has invented a hundred other ways of giving vent to his carnal passions, and

these are a far greater curse to society than the abuse of polygamy. Indeed that abuse can be easily remedied by the state by placing legal limitations upon its practice, while the state is quite helpless against the evils which result from its rejection.

So far as Islam is concerned there is one point that becomes quite clear and that is that **polygamy is by no means obligatory upon muslims.** On the contrary, those muslims who indulge in polygamy and do not observe equity between wives, *commit a sin because they go against the plain injunction of the Qur'an to be monogamous if they cannot be equitable.* The Qur'an says and teaches us that "*if you fear that you cannot act equitably towards orphans then marry such women as seem good to you two or three or four. But if you fear that you will not do justice between them then marry only one.*" (4:3)

Where is there another religion which makes polygamy a sin in certain circumstances?

The society in which we live in today appears to condemn polygamy in law but honour it in practice. No day passes in which a television soap opera or romance serial does not condone adultery and unfaithfulness to ones marriage partner. Even the press and other electronic mass media encourage promiscuity and chides those who call for monogamous relationship.

HYPOCRISY

Our society preaches one man, one wife but practices one man many mistresses. Why the hypocrisy in condemning Islam and its regulatory teachings when the society has nothing to offer in guiding the sexual morals and behavior of our times. To say we cannot stop adultery we have to move with the times, is equally as foolish as to say we cannot stop incest or homosexuality, we have to move with the times.

On the other hand the behavior of muslims with regard to the Islamic guidance on polygamy does more damage to the wisdom and purpose of this regulation which is a facility to improve the sexual morals and behavior of the entire society. Some muslims

We accept Hadrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyyah Movement as the Mujaddid of the 14th century and we affirm that he never claimed to be a Prophet.

flaunt polygamy as if it were a Divine right rather than a Divine permission.

Polygamous marriages among muslim in Trinidad and Tobago is illegal both from an Islamic point of view as well as the law of the land. Trinidad follows the British legal system which makes it illegal to contract any other religious ceremony when

there is an existing marriage of one of the partners. Thus to perform a Nikah or muslim marriage ceremony while one of the parties is still married is illegal.

So far as Islam is concerned, muslims in Trinidad and Tobago have demanded that the law of the land recognise muslim marriages. By mutual agreement

our legal system recognises muslim monogamous marriages while muslims recognises the principle of monogamy as part of our country's judicial system. The Qur'an enjoins upon us to obey those in authority. As long as the Muslim Marriage Act is accepted by muslims therefore, from an Islamic point of view a polygamous marriage is illegal in Trinidad and Tobago.

The Ahmadiyya Anjuman has organised a

SYMPOSIUM on THE LAW & POLYGAMY

on Saturday June 30, 1990 at the San Fernando Technical Institute.

The Programme begins at 2.00 pm and presentations are by:

Mr. Clem Razack - Attorney at Law
The Criminal aspects of Polygamy

Miss Nafeesa Mohammed - Attorney
Women's Views on Polygamy

Maulana M.K. Hydal - Missionary
The Qur'an Forbids Polygamy

The Symposium's Co-ordinator is Justice Ralph Narine

Time is allotted for QUESTIONS

ANNUAL ACTIVITIES

Ahmadiyya Anjuman's Family Day

Monday 24th September
Republic Day holiday

Meelaad un-Nabee
Prophet Muhammad's
Birth commemoration

Monday 1st October

Ahmadiyya Anjuman's
Annual General Meeting
(Annual Jalsa)

Wednesday 26th December

Counselling

The recent attitude of Muslim men to go through a ceremony of a second marriage (Nikaah) often unknown to their wives is tantamount to mental abuse. Some prominent Muslim husbands commit bigamy in secret then mentally force their wives to consent to polygamy before disclosing their second marriage.

The Qur'an in Chapter 5 verse 5 forbids marriage in secret. Wishing to have one wife in place of another is called slandering and a manifest wrong (4:20).

Some wives are known to prefer to commit suicide than to be forced to consent to polygamy. Islam elevates the status of woman it does not degrade her.

The Anjuman provides personal counselling with complete confidentiality. Women who are affected can call 67-315-17.

RADIO PROGRAMMES

Two more radio programmes will be broadcasted on 610 Radio Guardian on Tuesday July 3, 1990 on the occasion of

ID UL - ADHAA THE FESTIVAL OF SACRIFICE

From 11.30 a.m. - 12.00 noon
and
5.15 p.m. - 5.45 p.m.

From now on, Ahmadiyya Anjuman's programmes on Radio, Television or Newspapers will be known as:

THE VOICE OF TRUTH

As before two topics will be discussed by Maulana M.K. Hydal, Religious Head and Missionary. The Maulana will speak on *HIJAB* and *HALAAL AND HARAAM FOODS*

Name:.....
Address:.....
.....
.....