



The significance of Hajj

SYED ASHRAF ALI

THE holy Makkah and its black-robed Ka'ba command the hearts of more than a billion Muslims all over the world. Wherever they are, the faithful turn toward the holy Shrine five times each day in prayer. And the centre-piece of the Muslim World, the Sacred Mosque at Makkah, throbs with life and exuberant piety at the height of the Hajj season in this auspicious month of Zilhaj. "Caught up in the whirling scene," describes Thomas Abernethy in *The Sword and the Sermon*, "Millions of pilgrims orbit God's House in accord with the atoms, in harmony with planets. And at the ritual climaxing the Pilgrimage, the sacred plain of A'rafah once again blooms majestically with believers as the multitude halts and bows toward the holy Makkah for the (combined) midday and afternoon prayers, testifying so eloquently to the eternal truth of Allah's kind assurance given to the Prophet Ibrahim (pbuh). Proclaim the Pilgrimage among men. I will make sure the call reaches whoever I wish, though he be at the ends of the earth."

Hajj is the fifth of the five Arkan or "pillars" of Islam. Hajj literally means "setting out", "tending towards", "to go round". The Pilgrimage to Makkah on the appointed days in the month of Zilhaj, the twelfth month in the Islamic calendar, is known as Hajj. According to the Islamic law, it comprises acts like compassing the sacred territory, or going round the Ka'ba (Tawaf) in a particular period, stay or "halt" (Wukuf) in the plain of Arafah, running between as-Safa and al-Marrah hills, casting pebbles at Mina, etc. The Holy Quran declares that Ka'ba at Bakkah (Makkah), known as Baitullah (the House of Allah), was "the first House of worship appointed for men." (3:98). The Prophets Abraham and Isma'il (peace be upon them) "raised the foundation of the House." (2:127). Allah instructed Abraham to "sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (there in prayer), and proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every

kind of camel, lean on account of journeys through deep and distant mountain highways."

In accordance with this divine ordinance Abraham introduced Hajj centering around the holy Ka'ba. In response to his clarion call people started gathering in Makkah to perform Hajj every year. But gradually, this centre of Tawhid (or the Oneness of Allah) was turned into a place of idolatry and 360 idols were placed therein. Many other indecent and illegal practices were also followed. For example,

(1) Changing the lunar months whimsically to make the prohibited (Haram) months (2:217) lawful (Halal) and to lengthen the duration of some years to 13 months instead of the usual twelve through the Nasi system (9:36). As a result, the Hajj in the year 9 A. H (631 AD) was celebrated in the month of Zilqad and not in Zilhaj.

(2) All the pagan Arabs, excepting the Quraysh, male and female alike, used to circumambulate the Ka'ba naked. Due to such reasons the Holy Prophet (pbuh) did not perform the Pilgrimage in the 9th Hegira. (Shibli Numani, Sirat-un-Nabi, 2:124). A caravan of 300 Muslims under the leadership of Abu Bakr was sent for Hajj that year. While it was on the way, Ali B. Abu Talib was commissioned by the Holy Prophet (pbuh) as Naqib to read out to the pilgrims that i) the performance of the Pilgrimage would after that year be forbidden to the unbelievers (except those with whom the Holy Prophet (pbuh) had made special treaties), and ii) no one henceforth be allowed to go round the Ka'ba naked.

(3) In pagan times, the pilgrims used to gather in assemblies in which the praises of their ancestors were sung. It was revealed: "So when ye have accomplished your holy rites, celebrate the praises of God, as ye used to celebrate the praises of your fathers, -- ye, with far more heart and soul." (2:200).

(4) The people of Yathrib (Medina) used to worship the goddess Manat and did not go to the two hills of as-Safa and al-Marrah, although it had always been considered an integral part of the Pilgrimage in memory of the Prophet Isma'il (pbuh) and his mother Hagera (Hajar). The gross superstitious rites of the pagan Arabs caused offence to

the early Muslims and they felt some hesitation in going round these places during the Pilgrimage. Allah, therefore, ordains in the Holy Quran: "Safa and Marwa are among the Symbols of God, so if those who visit the House in Season or at other times, should compass them round, it is no sin in them." (2:158).

(5) The Quraysh also used to fight shy of the Wukuf (the halt) at the plain of Arafah, although this too had always been an essential part of the Pilgrimage.

In 10 A. H (632 A.D.) the Holy Prophet (SM) himself led the Hajj. This historic Hajj, held in the month of Zilhaj, is popularly known as the Farewell Pilgrimage (Hajjatu'l-Wada) and taken as the model of an ideal Hajj. The way the Hajj is to be performed was very clearly demonstrated by the Holy Prophet during this Pilgrimage and a number of days in the month of Zilhaj were earmarked for the performance of Hajj. From this year the ecclesiastical year was also definitely fixed as a purely lunar year of roughly 354 days, the months being calculated by the actual appearance of the moon, and the hitherto practiced wrong system of adding or deducting months was abolished for good.

Imam Ghazzali (RA) has beautifully interpreted the spiritual meaning of the Hajj as a whole and in its individual phases. According to the great theologian, as narrated by GE von Grunebaum, "The first requirement, for the pilgrim, is to understand what the Hajj means within religion as a whole. There is access to Allah except through self-abnegation. For this reason the religions of earlier faiths withdrew from the world. When this tendency weakened, Muhammad (pbuh) was sent to revive the tradition; but as the Prophet explained, in exchange for monasticism the Lord gave the Muslims Holy War and the Pilgrimage.

As the believer will some day meet God in a garment he does not wear in this life, that is, the shroud, so the pilgrim goes to the House in an unusual garment -- the Ithram. Both are alike in that they are unseen. On the journey the pilgrim should hope for acceptance, not in virtue of his own acts, but trusting in God's Grace and the fulfillment of His promise. The Ta'biya is the answer to God's summons and

should remind the faithful of the response of the people to the Trumpet on the Day of Resurrection, when they will rise from their graves and assemble in uncertainty about their ultimate fate. Upon entering the Holiday Territory, the pilgrim should both hope for safety from punishment and fear that he might be considered unworthy of the Lord's proximity -- but hope should be stronger than fear.

"In Arafah, the crowds, the shouting, the many tongues, the grouping of the nations by their leaders should remind you of the Plains of the Last Day when the nations will assemble around their prophets, fearful and perplexed. Be humble, but hopeful. When all unite their earnings, do not think God will disappoint them. It has been said that to "stand" in Arafah and not to believe that God has forgiven you is a very great sin. When you throw the pebbles, be motivated by obedience only; try to be as Abraham was, when the Devil appeared to him to inject doubt in his heart and induce him to rebel, and Abraham stoned the Devil at God's behest. Should you think that Abraham was faced by Satan, and you are not -- know that this very thought is given you by Satan who wants you to think the pelting to be a meaningless play. Outwardly you are casting pebbles at the 'Aqaba' but in reality you are smiting Satan by your increased obedience to God's Command. Realise, finally that sacrifice will draw you near to Him in virtue of your obedience. Be hopeful that, for each limb of the victim, God will free one of your limbs from the Fire."

"When the Hajj is duly completed," says Imam Ghazzali (RA), "fear must lodge in the pilgrim's heart, for he does not know whether his Hajj has been accepted or not. But he will obtain certainty from his heart and his own actions. For, if he finds himself moving away from delusion and doing right in the light of the Law, he may be sure of acceptance. For God accepts only those whom He loves, and whom He loves He befriends openly and manifests in him the effects of His love, keeping them from Satan's assaults. May Allah, in His infinite Mercy, protect us from having our Pilgrimage rejected."

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Fifth pillar of Islam

MIR LUTFUL KABIR SAADI

THE word "Hajj" literally means heading for an honourable person or place.

Formally, Hajj means worshipping Allah by performing the Hajj rituals. Performing Hajj is an obligation once in a lifetime upon every Muslim who can afford the journey.

Hajj is obligatory and represents the fifth pillar of Islam. It is an obligation that should be performed as soon as possible. The four obligatory acts of Hajj are 1. Ihram, 2. Standing by 'Arafah, 3. Ifadah Circumambulation, and 4. Sa'i between Safa and Marwah.

Necessary ritual means whatever ritual a pilgrim must observe and if not, he should offer a sacrificial animal. The seven obligations of Hajj are 1. Performing Ihram from Miqat, 2. Standing by 'Arafah, 3. Spending one night in Muzdalifah, 4. Spending one night in Mina, 5. Shaving the head or cutting hair short (shaving is recommended), 6. Throwing pebbles and 7. Farewell circumambulation. Some supererogatory (Sunnah) acts of Hajj are 1. Washing the whole body upon entering into the state of Ihram, 2. Performing Talbiah, 3. Performing the arrival circumambulation for a Mufrid or Qarin pilgrim, 4. Spending the night of 'Arafah in Muzdalifah, and 5. Performing Ramal and Idtiba during the arrival circumambulation to perform the Hajj. Pilgrims enter a state of consecration known as Ihram.

In this state they may not clip their nails, cut or pluck any hair, or have any sort of sexual contact. Male

pilgrims wear special clothes consisting of two seamless strips of white cloth, one covering the back and shoulders, the other covering from the waist to the knees. Female pilgrims can wear ordinary clothing that covers everything but the face and hands.

The rituals of Hajj date back to the time of Prophet Ibrahim (peace be upon him) and commemorate his willingness to sacrifice his only son, Isma'il to fulfill the desire of Allah. During the days of Hajj, the pilgrims attempt to forget all but their most basic worldly needs and to focus their attention and devotion on Allah alone. Upon arriving in Makkah, the pilgrims first circumambulate the Ka'bah seven times in a ritual known as Tawaf. This ritual reminds the pilgrims that Allah should be the focus and center of their lives.

The next ritual is Sa'i, which is walking back and forth seven times between the hillocks named Safa and Marwah. This commemorates the search for water made by Hajar when Prophet Ibrahim (peace be upon him) left her and her infant son Isma'il (peace be upon him) in the desert. On 8 Dhul-Hijjah, pilgrims head to Mina, where they spend the day supplicating Allah. Early the next morning they go to 'Arafah. They spend the day supplicating Allah and begging for His forgiveness. When the sun sets on the Day of 'Arafah, the pilgrims' sins are forgiven.

After sunset the pilgrims move on to Muzdalifah, where they spend the night and collect pebbles to be used in the next ritual.

The next morning, 10 Dhul-Hijjah, is the Day of Sacrifice. Most pilgrims slaughter a sheep, goat or camel or cow. Muslims who are not on Hajj also slaughter that day, which is known as 'Eid Al-Adha. The ritual commemorates Ibrahim's willingness to sacrifice his son Isma'il (peace be upon them both) and Allah's provision of a ram as a substitute sacrifice. But before slaughtering, the pilgrims go to throw pebbles at the stone pillars known as Al-Jamarat. This ritual commemorates Ibrahim's stoning of Satan when the latter tried to tempt him to disobey Allah.

After this, the pilgrims cut or shave their hair (women cut off only a small amount) and return to Makkah to repeat Tawaf and Sa'i. They sleep at Mina and repeat the stoning of the pillars on the next two days. A final Tawaf before leaving Makkah completes the Hajj. Pilgrims also go to Madinah before or after Hajj in order to pray in the Prophet's Mosque and visit his holy grave. Visiting his tomb at Madinah is not an essential obligation to make Hajj valid or complete. Honoring him remains a matter of the heart, and a Muslim proves his love towards the Prophet by following his path of Islam.

As Hajj provides every pilgrim with tranquility of heart, inner purity, and fullness of understanding of his existence in the cosmos, every single step should recall the ideas of the creation, glory of divine transcendence, and the unity of the believers that crosses boundaries and ethnic and gender diversities. In the heart of every aspect of Hajj is

some reflection signifying the Hereafter.

The pilgrim should watch the duties of his heart at all stages. He will realize if he has been accepted or not by watching his heart and its conduct. If he finds his heart adverse to this world and inclined to be intimate with Allah, then he may count on acceptance, for Allah accepts only those whom He loves. Throughout the performance of Hajj, the pilgrim can easily observe that it is a course of spiritual enrichment and moral rearmament, a journey of intensified devotion and disciplinary experience, a course of humanitarian interests and inspiring knowledge, all put together in one single Pillar of Islam.

If the pilgrim understands where Hajj really stands in Islam, he will notice in himself a process of spiritual transformation through the rituals. Every step of Hajj serves as a reminder, a sign of submission to Allah, an instructive tool for self-discipline and devotion, and an exhortation to the faithful aspirant. If the pilgrim hopes his visit is to be accepted, he should carry out Allah's commands, cast off iniquities, repent for all acts of disobedience, and sever his heart's connection from all worldly concerns during Hajj. Then he can turn to Allah as he turns his face in the direction of the Ka'bah in each prayer. Unless the pilgrim does so, he will get nothing from his journey except trouble and hardship at the outset, and dismissal and rejection at the end.

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Qurbani: Piety for Lord Creator

KAZI AULAD HOSSAIN

BARRING A microscopic minority of our vast Muslim population of over 12 crore, I humbly feel, many of them are not fully conscious of the real teaching of Eid-ul-Azha, the second greatest religious festival of the Muslims after Eid-ul-Fitr. According to Holy Hadis, the leader of all the prophets Hazrat Muhammad (peace be upon him) has said: (i) There is nothing dearer to Merciful Allah than the occasion of Eid-ul-Azha, (ii) People who are able to sacrifice suitable animals on the occasion Eid-ul-Azha but do not do so should not come to my prayer mat (Jai namaz). In other words they should not be considered as his followers.

Prophet Hazrat Ibrahim had the great privilege to add an appellation after his name "Khalilullah" which means Friend of Allah Rabbul Alameen. Almighty Allah desired to test His friend Hazrat Ibrahim, and it was undoubtedly an acid test for him, but he came out with flying colours. Benign Allah ordained Hazrat Ibrahim (A) to sacrifice in the name of his Lord Creator his dearest thing in the world. Since his son Hazrat Ismail (A) was the dearest thing to him in the whole world, he sacrificed him in deference to Almighty Allah's command although at the end his son was not actually slaughtered. In his place a thick-tailed sheep was slaughtered as desired by Almighty Allah.

Muslims all over the world celebrate the festival of Holy Eid-ul-Azha every year in the lunar month of Zilhaj in commemoration of the supreme sacrifice made by Hazrat Ibrahim Khalilullah. Millions of healthy, robust and unblemished

cows, goats, sheep are sacrificed on the occasion. While celebrating the festival we, however, give greater importance to observance of the rites and formalities of the occasion than following the real teaching of Eid-ul-Azha. As has been stated above a very small percentage of our Muslim population endeavour to be pious and virtuous to show reverence to Allah Rabbul Alameen as clearly indicated in Ayat (Verse) 37 of Surah (Chapter) Hajj of the Holy Quran. Almighty Allah declares:

"It is not your meat nor their blood that reaches Allah: it is piety that reaches Him: He has thus made them subject to you, that you may glorify Allah for His guidance to you; and proclaim the Good News to all who do right."

In the aforesaid Quranic Ayat Benign Allah clearly says that He does not delight in flash and blood of the sacrificial animals. He puts great emphasis on piety. And what is the meaning of the word piety? Piety, inter alia, means Reverence for Almighty Allah. So, it is only possible to show reverence for Him when His "Bandas" or servants will meticulously carry out His commandments indicated in various Ayats of the Holy Quran. But unfortunately instead of following His commandments most of His "Bandas" attach greater importance to purchase of healthy and robust animals on the occasion for such animals may enable them to prepare delicious dishes out of the meat of the sacrificial animals for days together. To them perhaps gastronomic delight is more important than the helpless condition of the poor, indigent and unfed people living in their neighbourhood. We should not, therefore, remain oblivious of the helpless

condition of these unfortunate fellow-men.

We should be specially careful to mitigate the sufferings of our neighbours for Benign Allah has specially revealed a Surah with a view to looking after comforts of our needy neighbours, and the name of this Surah of the Holy Quran is Surah "Maun" or "neighbourly needs." He has cautioned the moneyed and affluent people of the society not to be unmindful of the needs of their needy neighbours. Relevant Ayats of Surah "Maun" are quoted below:

Ayats 4-5: "So, woe to the worshippers who are neglectful of their Prayers, those who (want but) to be seen (of men), but refuse (to supply) (even) neighbourly needs."

The Quranic Ayats referred to above clearly indicate that we should be careful about the dire needs of the neighbours.

There is still another very important Ayat, Ayat 9 of Surah Munaafiqun (Hypocrites) of the Holy Quran in which Allah Rabbul Alameen declares:

"O ye who believe! Let not your riches and children divert you from the remembrance of Allah. If any acts thus the loss is his own."

Almighty Allah has warned the rich people through the above quoted Ayats of the Holy Quran to take lesson from them.

I will be failing in my duty if I do not also give a reference of another important Ayat of the Holy Quran, that is, Ayat 7 of Surah Hadid (Iron) which has a direct bearing on the rites and celebration of Holy Eid-ul-Azha popularly known as "Qurbani" (Sacrifice) and which also relates with "Piety" on which Merciful Allah has laid great emphasis. In this Ayat He says in unequivocal terms:

"Believe in Allah and His messenger, and spend of that whereof He has made you trustees, and such of you as believe and spend (aright) theirs will be a great reward."

This Quranic Ayat clearly and unmistakably indicates that a man may be a billionaire, but he cannot say that he is the owner of this huge amount of money he has earned by the "sweat of his brow." He is merely a trustee or custodian of that. The havenots have a right to share at least a small portion of his huge bank balance. As desired by Benign Allah, the poor, indigent and helpless people of the society including the needy neighbours should not be deprived of this money so that society would be a better place to live in. After all these poor and needy persons are human beings. They are all Almighty Allah's supreme creation ("Ashraful makhluqat") on earth. They should not be deprived of at least a small portion of the wealthy person's money.

As has been stated sacrifice of animals is symbolic. Hazrat Ibrahim Khalilullah's sacrifice conveys something noble and something ideal. And what is that? That is the Muslims who sacrifice animals every year on the occasion of Eid-ul-Azha in consonance with Lord Creator's commandment should sacrifice at least a small portion of their wealth keeping in view the symbolism in order to bridge the wide gap between the haves and have-nots. They should remain free from all kinds of misdeeds and malpractices. Let us not remain oblivious of reverence for the Lord Creator, as has been indicated in Surah Hajj. And that is the real teaching of Eid-ul-Azha. Let us celebrate the occasion of Eid-ul-Azha in Bangladesh with due solemnity.

The festival of sacrifice

ABUL KALAM ELIAS

FROM time immemorial Muslims all over the world have been celebrating Qurbani -- "The festival of Sacrifice". But how many of us, the Muslims have been imbued with the true spirit of sacrifice?

We are told, Muslims in the middle east, Egypt and Arab countries celebrate their religious festivals for days together with pomp and pageantry in rejoicings, mirth, merry-making, pastimes, recreations and by paying courtesy visits to relatives -- to dear and near ones.

The people of Bangladesh are lagging behind other affluent Muslim states of the world. It is through gifts and endowments from richer Muslim countries that many of our mosques and religious institutions have been given a fresh lease of life.

There is no denying the fact that true piety and devotion of a Muslim does not consist in outward celebration of any festival. First and foremost, one must repose one's trust in Al-Mighty Allah. As Allama Iqbal once wrote -- "Complete trust in Al-Mighty Allah and the defiance of death, that is Islam."

Let us have a cursory glance at the sorry state of affairs and the prevalent condition of our society.

Most of us lay claim to being a Muslim. But who is a Muslim? Our Holy Prophet of Islam said that two Muslims are like two hands of a man helping each other in their trials and tribulations, sorrows and sufferings. A Muslim must be at the beck and call of his fellow-men. A Muslim does not choose anything which he does not choose for his brother-in-faith. Thus, we see that Muslims in the early days of Islam were better Muslim than we are today. Thus, we observe in the history of Islam that in the battlefield thirteen Muslim sacrificed their lives one by one at the instance of quenching thirst of nearest brother saying at the time of death just like Philip Sidney -- "Thy necessity is greater than mine."

A Muslim who eats to his heart's content but his neighbour, passes his days in starvation is not a true Muslim. -- Hadith. What is happening today in our present day society? Most of us are sadly lacking in Iman which is the bed-rock and foundation of the religion. Great men and philosophers are of the opinion that "Religion is morality and morality is religion." There are innumerable references in the Holy Quran about "Amrobil Maruf O Nihil Anil Monkar" implying "enjoining good deeds and resisting the Evil-ones." There is a saying of the prophet that "Khairunnasama Ma Yanfauna Nase" meaning that he is a good man who does good to others. Thus, to do good to others is Islam. A Muslim cannot, under any circumstances, do harm to others.

What are the signs of a Monafeq or disbeliever? According to Hadith, a man who, whatever he tells, tells lies, when he makes promise, breaks it and breaches the trust reposed upon him. They say lying tantamounts to stealth. It is said that lying is the mother of all sins. But what do we see today in our society around us? Truth has concealed itself behind the iron curtain. Our leaders and bureaucrats take recourse to bundle of lies for the realisation of selfish ends and for self-aggrandisement. Corruption of

every description is prevailing supreme in our society. Most of our people live below absolute poverty line. Who will lift the burden of illiteracy and poverty? Our so called leaders render only lip-service to the society by holding out alluring promises for poverty alleviation. Their utterances of mountain produce only mouse. Their tall-talk and high sounding words end in smoke.

Their words are not in conformity with their deeds.

The rich is becoming richer and the poor poorer. We are told some of our opulent and well-to-do men have flourished at the expenses of have-nots, slum dwellers, pavement dwellers and left-over eaters. They are the blackship of the race, to all intents and purposes. They are lacking in patriotism. They



society can kindle sparks of hope in the hearts of teeming millions who are groaning today under the burden of soaring prices of essential commodities, unemployment, corruption, bribery and evil customs of society.

"Chill penury (extreme poverty) represents the genial current of the soul." Poverty is crime. It is malnutrition that is solely responsible for the sickly society. Broken families consequent on poverty and misuse of wealth pave the way for future offenders, criminals, musclemen, thugs and terrorists.

In our country and society Qurbani is meant for the rich and well-to-do who can afford to buy eye-catching cattle to make a parade of their piety and fame and to win over the hearts of the people whose cooperation and help can enable them to come out with flying colours in any probable election of the countryside.

I have seen how the poorer section of our society look forward to the day of Qurbani with eagerness and expectancy -- the scene of gathering gift-meats by dancing attendance from door to door and carrying the loads of meat in the earthen pots to their beloved abode in the country side so as to enable their dear and near ones to be co-sharer with them who can ill afford to partake of any good food throughout the year.

Thus Qurbani brings a flash of light to the otherwise dull, dreary and desert-like life of the crippled, handicaps and have-nots just like the oasis in the desert.

Who does not know how science got out of Muslim hands. We the Muslims have forgotten the teachings of Islam. We stand on ceremonies. Most of the Muslim today have

flourished outwardly, but they have inwardly been degraded and degenerated. What is the panacea for all evils and malady? According to Allama Iqbal if we desire to regain our lost glory and glorious past, it is incumbent on us to go back to the Quran and Mohammed (SM).

Nothing can be done without sacrifice. Selfishness is next to meanness in social sense. In our society today, those who indulge in the pleasure of slaughtering cattle in the name of religion, hardly pause and think over the lot of underprivileged, undernourished and less fortunate brethren. Most of them do not even pay Zakat to the poor. We are told some of the opulent dwellers of the metropolis do not hesitate to deprive the distressed of their due share of charity and gift meat only to pander to the greed of eating meat for many days at a stretch.

It is said that those who were true Muslims are in the grave and Islam is in scripture.

Muslims today have become selfish to the last degree. Though many of us perform prayers, keep fast, go to the pilgrimage and attend Eid congregations and sacrifice animals on the occasion of Eid-ul-Azha, only to display their outward rituals or customs to keep up appearance like playing to the gallery, the revolutionary spirit of Islam is conspicuous by its absence among us.

Those who are regular newspaper readers, are well-acquainted with the fact how the rural folks are turned into street beggars as disastrous consequences of litigation against their neighbours and brothers over the possession of a mango tree or interactions over a very trifling matter, or over the quarrel of their children with nextdoor neigh-

bours. Making a gift of their new crops or fruits to the mosques or the poor and beggars or the festival of eating new rice after distributing it among the needy have become scarce this days.

Most of the Muslims have become narrowminded, closefisted and out and out parsimonious and miserly. This is against the tenets of Islam. What is the use of slaughtering the beast of the wood land by a Muslim who can not slaughter the beast in his mind?

"The blood of the beast dust not reach God Al-Mighty, What is sought after is Taqwa or God fearings of the devotees." Hadith.

We may not understand what Islam truly is. Islam is the touchstone of life that wrought miracle in the history of Muslims. It is a pity that the nation rarely recalls the sacrifices of Hasan and Hossain who laid down their life at the altar of truth.

There is no royal road to the destined goal. On this day of Eid-ul-Azha, we must realise the real invocation of this festival -- the sacrifice of life to Allah's sacred cause. This day is the day of sacrifice.

Even to this day devoted pious Muslims prick up their ears to the voice from heaven like poet Kazi, Nuzrul Islam:

"Listen then, O bereft of Strength, O Abraham! Do sacrifice this day Your Soul, your best of possessions!"

"This blood is the blood of sacrifice Of a Soul possessed of truth and strength!"

"Islam Zinda Hota Hai Har Karbala Ke Bad" implying Islam is rejuvenated and regenerated after every Karbala" wrote an Urdu Poet:

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