

Ahmadiyya Gazette

Online

United States of America

April 2022

Ramadan Edition

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَ
بَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ
الشَّهْرَ فَلْيَصُمْهُ ط

The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein

Holy Qur'an 2:186



USA Jamā'at Calendar 2022

Date/Day/Time	Event	Local/Region/National	Venue
8-9 Jan-Sat-Sun	Local/Auxiliary Activities, Review 2021 Plan 2022	Local/ Auxiliary	Jamā'at
9 Jan, Sun [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
15-16 Jan, Sat-Sun	MKA USA Nazimeen Atfāl Refresher Course	National/Auxiliary	In-Person/Zoom
23 Jan Sun	Seerat-un-Nabi Day	Regional	Jama'at
29 Jan, Sat, [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept.	Webinar
5-6 Feb, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/Auxiliary	Jamā'at
13 Feb, Sun, 5 PM	National Tarbiyat Webinar	Tarbiyat Department	Webinar
19 Sat [11A.M- 1 PM EST]	Alliance for Absolute Justice	Missionary In-Charge-Azhar Haneef	Webinar
20 Feb, Sun	Muslih Mau'ūd Day	Local	Jamā'at
26-27 Feb Sat-Sun	Ansar Leadership Conference	National/Auxiliary	Dallas, TX
5-6 Mar, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/Auxiliary	Jamā'at
12-13 Mar Sat-Sun	Local Qur'an Conference	Local / TaQWA	Webinar
13 Mar, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
20 Mar, Sun	Masih Mau'ūd Day	Local	Jamā'at
25-27 Mar, Fri to Sun	Lajna Mentoring Meeting	National / Auxiliary	Atlanta, GA
26 Mar, Sat	National Tahir Academy Meeting	National Tarbiyyat Dept.	Bait-us-Samad, MD
2-3 Apr, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
3 Apr Sat to 1 May Sun	Ramadan	National	Jama'at
10 Apr, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
2 May, Mon	Eid-ul-Fitr	National Jamā'at	Jamā'at
6 to 8 May Fri to Sun	Humanity First USA 'All Hands at Deck' Conference	Humanity First USA	Houston TX
7-8 May, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
8 May, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
14 to 15 May, Sat-Sun	2 nd Global God Summit	International	Zoom
20 to 22 May Fri to Sun	15th Boys Trip to Jami'a Ahmadiyya Canada	National Waqf-e-Nau Dept.	Jami'a Canada
29 May, Sun	Khilafat Day	Local	Jamā'at
30 May, Mon	Memorial Day Long Weekend		Federal Holiday
4-5 Jun, Sat & Sun	Local Jamā'at/Auxiliary Activities	Local/Auxiliary	Jamā'at
4 Jun Sat	Waqf-e-Nau Evaluation and Parents Day	Waqf-e-Nau Dept.	Jama'at
12 Jun, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
17 to 19 Jun, Fri to Sun	Jalsa Salana USA (Tentative)	National	Harrisburg PA
25 & 26 Jun, Sat & Sun	Spiritual Fitness Camp	Local	Jama'at
27 to 2 Jul, Mon to Sat	Youth Camp	National	Bait-ur-Rahman
2-3 Jul Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
2-4 Jul, Sat to Mon	Independence Day-Long Weekend		Federal Holiday
2 to 7 Jul Sat to Thu	8th Wāqifāt-e-Nau Girls Camp	National Waqf-e-Nau Dept.	Zoom
9 July, Sat	Eid-ul-Adhā	National	Jamā'at
10 Jul, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
15 to 17 Jul, Fri to Sun	Majlis Khuddamul Ahmadiyya USA National Ijtima	National / Auxiliary	Bait-ur-Rahman
18 to 28 Jul Mon to Thu	Hifzul-Qur'an Camp	National / TaQWA	In-Person/Zoom
23 Jul, Sat [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept.	Webinar
29 to 31 Jul, Fri to Sun	Presidents National Refresher Course	National	In Person/Zoom
6-7 Aug, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
6 to 11 Aug, Sat to Thu	17 th Waqf-e-Nau Boys' Jami'a Orientation Camp	National Waqf-e-Nau Dept.	Zoom
13-14 Aug, Sat-Sun	Spiritual Fitness Camp	Local	Jamā'at
14 Aug, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
3 & 4 Sep, Sat & Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
5 Sep, Mon	Labor Day - Long Weekend		Federal Holiday
10-11 Sep, Sat-Sun	MKA Majlis-e-Shura & National Amila Meeting	National / Auxiliary	TBD
11 Sep, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
16 Sep, Fri	National Tarbiyat Meeting	National Tarbiyyat Dept.	Bait-ur-Rahman
16 to 18 Sep, Fri to Sun	Majlis Ansarullah National Ijtima	Aux/National	Bait-ur-Rahman
18 Sept, Sun	Know Your History [7:30 to 8:30 PM EST]	National Isha'at Dept.	Webinar
24 Sept, Sat	Lajna Ima'illah USA-Nat. Sem. "Women's Rights in Islam"	National / Auxiliary	Bait-ur-Rahman
1 Oct, Sat	Lajna Ima'illah USA-Centenary Celebrations	National / Auxiliar	Webinar
1-2 Oct, Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
8 Oct Sat	2022 Qur'an and Science Symposium	National Tarbiyyat Dept.	Webinar
9 Oct, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
10 Oct, Mon	Columbus Day - Long Weekend		Federal Holiday
21 to 23 Oct, Fri to Sun	Majlis-e-Shura Lajna Ima'illah USA	National / Auxiliary	Zion, IL
22 Oct, Sat [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept.	Webinar
29-30 Oct Sat Sun	National Qur'an Conference	TaQWA Dept	In Person/Zoom
5-6 Nov, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
13 Nov, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
19-20 Nov Sat-Sun	Majlis Ansarullah National Shura	National / Auxiliary	TBD
24 Nov, Thu	Thanksgiving – Long Weekend		Federal Holiday
3-4 Dec, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
11 Dec, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
17 Dec, Sat	National Public Affairs Seminar	National Umur Khārijiyya Dept.	In-Person / Zoom
23 to 25 Dec, Fri to Sun	West Coast Jalsa Salana (Tentative)	National/Jamā'at	Chino, CA
25 Dec, Sun	Christmas Day – Long Weekend		Federal Holiday

Ahmadiyya Gazette Online

United States of America

Vol. 1. No. 4- Sha'bān- Ramaḍān 1443 AH — Shahadat 1401 HS — April 2022

Patron: Sahibzada Dr. Mirza Maghfoor Ahmad
Amīr Jamā'at Aḥmadiyya USA

Adviser: Azhar Haneef, Missionary In-Charge

Management Board:

Chairman: Faheem Yunus. **Secretary:** Secretary Publications

Members: General Secretary, Secretary Tarbiyat, Secretary Ta'lim-ul-Qur'ān, Secretary Umur Amma, Secretary Rishtā Nata, Missionary Faran Rabbani, Dhul Waqar Yaqub

Chief Editor: Syed Sajid Ahmad

Editor: Dr. Mahmud Ahmad Nagi

Assistant Editor: Qudratullah Ayaz

Design Lead: Latif Ahmed

Graphics Team: Rashid Arshad. Sumera Ahmad.
Naveed Malik, Silver Spring.

Online Gazette: Hammad Malik. Jaleel Akbar.

IT: Munawar Saqib

Lajna Contact: Syeda Bushra Sultana Ahmad

Visit us at AhmadiyyaGazette.us

The Aḥmadiyya Gazette USA

Baitur-Rahman, 15000 Good Hope Road,
Silver Spring, MD 20905

Phone: 301-879-0110 FAX: 301-879-0115

e-mails: gazette@Ahmadiyya.us

publications@Ahmadiyya.us

Acronyms for salutations used in this publication

- s.a./s: Ṣallallahu 'Alaihi Wa Sallam
(may peace and blessings of Allah be upon him)
- a.s./a: 'Alaih-is-Salām
- r.a.: Raḍiyallāhu 'Anhu/'Anha
(may Allah be pleased with him/her)
- r.h.: Raḥimahullāhu Ta'ālā
(may Allah shower His mercy on him)
- a.b.a.: Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz
(may Allah support him with His mighty help)

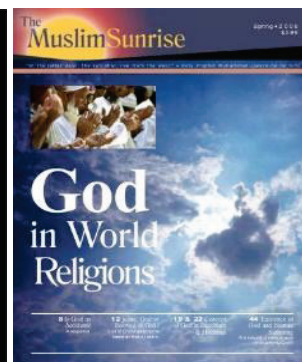
Disclaimer: The material presented herein reflects the original content of the authors. To the extent possible, Gazette staff has attempted to screen the material for accuracy and appropriateness but some oversights may have occurred. If the reader identifies a mistake and/or would like to comment on some of the material, please contact Gazette staff (gazette@Ahmadiyya.us).

The Aḥmadiyya Gazette USA is published by
The Aḥmadiyya Movement in Islam, Inc.,
at Fazl-i-Umar Press, P.O. Box 226, Chauncey, OH 45719
Periodical Postage Paid at Chauncey, Ohio
Postmaster: Send address changes to
The Aḥmadiyya Gazette
P.O. Box 226, Chauncey, OH 45719-0026

Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

Ramaḍān-ul-Mubarak

Fasting is prescribed for you	2
Superiority of Fasting	3
Salat Purifies the Spirit and Fast Illuminates the Heart	3
Friday Sermons of Hazrat Khalīfatul-Masīḥ V	4
Khilafat News	5
International News of Ahmadiyya Muslim Community	7
Activities and News of US Ahmadiyya Muslim Community	8
Fasting: Fourth Pillar of Islam	11
When does the time for Tahajjud start and end?	15
The great race to light up the earth	16
Dr. Amtul Hakim Shahnaz	18
Ghulam Abbas Shahid Baloch	19
Some Events in April in the History of Ahmadiyyat in the USA	20
Notes on the Chapters and the Verses of the Holy Qur'ān	22



Subscribe at amibookstore.us.



Fasting is prescribed for you

Guidance from the Holy Qur'ān

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
أَيَّامًا مَعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى
الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَنْ تَصُومُوا خَيْرٌ
لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous. The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew. (2[Al-Baqarah]:184-185)

Commentary:

The Qur'ān here fittingly turns to the subject of fasting, which is a most effective means of self-discipline. The command to fast, whatever its details, is to be found in most religions in one form or another. The early devotions and fasting of Buddha (see Lalita Vistara & Buddha Charita), the fasting of Moses, prior to his receiving the Ten Commandments (Exod. 34:28; Deut. 9:9), the fasts of Jesus before his receiving the heavenly call (Matt. 4:2), all testify to the importance of this institution.

The object is attained through fasting in two ways: (1) When a man commits evil deeds and becomes deserving of God's punishment on account of those deeds, but later feels ashamed of them and turns to God in repentance, then fasting serves as an atonement for his sins. (2) Fasting not only makes a man fit and able to bear hardships but also makes him realize the sufferings of his brethren in distress and feel sympathy for them. Thus, fasting goes a long way to remove and minimize the pains and sufferings of humanity.

Second verse again refrains from giving the actual commandment regarding fasting but prepares further ground by pointing out that the fasting about to be prescribed is not meant for all days but only for a limited number of days. Again, the commandment to come is not meant to be observed in all circumstances; for those suffering from disease or those on a journey will be exempt from it. In fact, Islam is a practical religion. It does not give any commandment which is impossible of compliance. Hence, while referring to its injunctions about fasting, the Quran makes it clear that whosoever is ill or is on a journey should not fast but should redeem the omission by fasting an equal number of days at some other time when the sickness is gone or the journey is over.

Some commentators do not recognize the last-mentioned class as being separate from, and independent of, the first two, but take it as being an exception from them. In this case the verse would mean that such of the sick and of those on a journey as can afford to feed poor men should also do so, besides fasting the same number of days after the sickness or the state of journey is over. (The Holy Quran with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on Chapter 2 [Al-Baqarah]: 184-5)



Superiority of Fasting

Guidance from the Holy Prophet

الصَّيَامُ جُنَّةٌ، فَلَا يَزُفْتُ وَلَا يَجْهَلُنَّ، وَإِنْ أَمَرُوا قَاتِلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ إِنِّي صَائِمٌ. مَرَّتَيْنِ، وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ، يَثْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصَّيَامُ لِي، وَأَنَا أَجْزِي بِهِ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا

Fasting is a shield. So, no person should neither talk obscenely nor speak of ignorance, and if somebody fights with him or abuses him, he should tell him twice, "I am fasting." The Holy Prophet (may peace and blessings of Allah be upon him) added, "By Him in Whose Hands is my soul, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk (a pleasant-smelling perfume). (Allah says about the fasting person), "He has left his food, drink and lusts for My sake. The fasts are for Me, and I will reward for it, and the reward of good deeds is multiplied ten times." (Sahih al-Bukhari, Hadith 1894)



Salat Purifies the Spirit and Fast Illuminates the Heart

Guidance from the Promised Messiah

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

The month of Ramadan is that in which the Qur'an was sent down. (2[Al-Baqarah]:186)

This verse indicates the greatness of the month of Ramadan. The Sufis have recorded that this is a good month for the illumination of the heart. One who observes the fast has frequent experience of visions in this month. The Salat purifies the spirit and the fast illumines the heart. The purification of the spirit means that one may be delivered from the passions of the self that incites to evil; and the illumination of the heart means that the gates of vision may be opened so that one may be able to behold God. [Malfūzāt, Vol. IV, pp. 256-257]

On one occasion I began to reflect on the purpose of the prescribed expiation of missing a fast and I conceived that the expiation is prescribed so that one may be bestowed the capacity and the strength to observe the fast. God Almighty alone can bestow such strength and everything should be sought from God Almighty. He is the All-Powerful; if He so wills, He can bestow the strength for observing the fast on one who is afflicted with tuberculosis. The purpose of the prescribed expiation is that one may be bestowed the strength for the observation of the fast, and this can be achieved only through the Grace of God Almighty. One should supplicate: Lord! This is Thy blessed month and I am being deprived of its blessings. I know not whether I shall be alive next year, or would find the opportunity of observing the fasts that I am missing. Do Thou bestow upon me, by Thy Grace, the strength that should enable me to observe the fast.

I am sure that one with such a heart would be bestowed the needed strength by God Almighty. If God Almighty so wished He would not have prescribed limitations for the Muslims as He had prescribed for earlier peoples; but the purpose of the limitations is the promotion of the welfare of the people concerned. According to me the principle is that when a person supplicates; God Almighty with perfect sincerity that he should not be deprived of the blessings of the month of Ramadan, he is not so deprived, and if such a one should become ill during the month of Ramadan his illness becomes a source of mercy for him, in as much as the value of every action is determined by the motive that inspires it. It behooves a believer that he should prove himself brave in the cause of God Almighty.

(Malfūzāt, Vol. 4, pp. 258-260, quoted from Essence of Islām, Vol 2, pp. 312-315)

Friday Sermons of Hazrat Khalīfatul-Masīḥ V

May Allah support him with His mighty help

January to March 2022

7 January 2022

Khalifatul-Masih V announced 65th year of Waqf-e-Jadid Scheme. Huzoor gave examples of Ahmadis who are making extraordinary financial sacrifices.

Khalifatul-Masih said, “God enabled the worldwide community to establish 187 mosques, aside from which 105 mosques are currently under construction in Africa.

In terms of overall collection, the UK ranked first, then Germany, Canada, USA, India, Australia, Indonesia, a country from the Middle East, Ghana and Belgium.

14 January 2022

Hazrat Khalifatul-Masih V described services to Islam done by Hazrat Abu Bakr, the first rightly guided caliph in Islam.

Huzoor narrated details of Surāqah bin Malik who was given bracelets of Khosrow after the conquest of Iran by Muslim army.

21 January 2022

Hazrat Khalifatul-Masih V described the life and services of Hadrat Abu Bakr (may Allah be pleased with him).

28 January 2022

Khalifatul-Masih V described the life and services of Hadrat Abu Bakr (may Allah be pleased with him). Huzoor narrated the expedition of Badr al-Mau'id.

Huzoor led funeral Prayer in absentia of Syed Waqar Ahmad of USA.

4 February 2022

Khalifatul-Masih V described the life and services of Hadrat Abu Bakr (may Allah be pleased with him). Huzoor outlined the Treaty of Hudaibiya.

11 February 2022

Khalifatul-Masih continued to describe first rightly guided caliph in Islam—Hazrat Abu Bakr (may Allah be pleased with him). Hazrat Abu Bakr surpassed all in financial sacrifices at the time of Battle of Tabuk.

18 February 2022

Ahmadiyya Muslim Community holds the Promised Reformer Day on 20th of February every year. Khalifatul-Masih V described one aspect of the prophecy about the Promised Son, “He will be filled with secular and spiritual knowledge.”

25 February 2022

Khalifatul-Masih V continued to describe the life and services of Hadrat Abu Bakr (may Allah be pleased with him).

4 March 2022

Khalifatul-Masih V described the leadership qualities of Hazrat Abu Bakr (may Allah be pleased with him).

Huzoor appealed for prayers in light of the prevailing war situation in the world. Now there are even threats of nuclear warfare, which will have catastrophic consequences and shall impact future generations. In these days there should be an increased focus on reciting Durood Sharif (seeking blessings upon the

Holy Prophet (may peace and blessings of Allah be on him)) and Istighfar (seeking forgiveness).

11 March 2022

Khalifatul-Masih V described how Hadrat Abu Bakr (may Allah be pleased with him) was resolute in his decision to send army to Syria under the command of Hazrat Usama (may Allah be pleased with him).

Huzoor drew attention to prayers for the current war situation between Russia and Ukraine.

18 March 2022

Hazrat Khalifatul-Masih V continued to describe the life and services of Hadrat Abu Bakr. He elaborated points mentioned in his last sermon of 11 March 2022.

25 March 2022

In observance of the Promised Messiah Day, 23 March, on which the first bai'at (pledge of allegiance) was taken, Hazrat Khalifatul-Masih V described in detail the purpose of the advent of the Promised Messiah (may peace be on him).

Huzoor announced the launch of the Ahmadiyya Community's website in the Kurdish language, which is yet another means of spreading the message of the Promised Messiah. The website comprises various articles, commentaries, videos, etc. It also comprises Community literature, including writings of the Promised Messiah and the Caliphs.

(Adapted by the Editor Ahmadiyya Gazette from alislam.org)

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us.

Clouds of war loom over us and people will ask why this happened: MKA USA meet Hazrat Khalifatul-Masih



The event took place on 13 March 2022. 126 Khuddam aged 15-25 from MKA USA had the opportunity to meet Khalifatul-Masih V (may Allah support him with His mighty help) through a virtual Mulāqāt. The Khuddam asked questions.

Meeting Kababir Ahmadis with Hazrat Khalifatul-Masih V said on 5 June 2021, “The next few decades are crucial for the success of the Jamā‘at.” Omer Amir from Houston asked, “How Ahmadis today could fulfil their roles for this success?”

Huzoor said: Allah has promised to the Promised Messiah that his Jamā‘at will spread all across the world. Because we can see the world is changing; even nowadays you can see. Some years ago, even your politicians, thinktanks and analysts used to say that “Oh, there’s no chance of any world war” and I would always say that “No, there’s a fear of world war and you have to be very much careful.”

Muneeb Ahmad from Fort Worth asked if any doubts had ever arisen in Huzoor’s mind regarding the truth of Ahmadiyyat and if so, how did he reconcile those doubts.

Huzoor said: “Fortunately, I was brought up in such an atmosphere which was a religious atmosphere. And we used to have our Atfāl-ul-Ahmadiyya classes in the mosque from the very childhood. There we knew what are the Islamic teachings and we were taught that it was the prophecy of the Holy Prophet (may peace and blessings of Allah be on him) that in the Latter Days a reformer will come to revive the teachings of Islam. It never occurred to me in my life that I ever think that Ahmadiyyat is not true. in the future as well.

Nauman Farid from Minnesota, a Waqf-e-Nau asked: “I offer five daily prayers regularly and at times Tahajjud prayers too. However, sometimes he felt as if his heart was not present in the Prayer and wanted to take a break. What to do in such a situation?”

Iqaan Ahmad from Oshkosh asked, “What his most memorable experience was with any of the previous Khulafa.”

Danial Ahmad from Atlanta said that being a college student in America, it was inevitable to have friends who drank, used drugs and practiced wrongful relationships. He asked how Ahmadis could balance religious values while also maintaining close and healthy relationships with society.

Raghib Shahid was next to ask a question, “How one could overcome bad habits that were affecting spirituality?”

Huzoor said: “For that Allah the Almighty says you should do more Istighfār. And never ever try to see the programmes on your internet, on your media, on your television which can lead you to go astray. Read the Holy Quran daily and know the meaning of it also. Now you are grown up Ma-‘Sha-Allah with a beautiful beard.”

Frasat asked, “He was part of the Waqf-e-Nau scheme and on Huzoor’s questioning said he planned to go to Jami‘a Ahmadiyya. He asked how Huzoor felt when he received the letters of Ahmadis.

Jasim Ijaz from Houston said that in the Western world it was difficult to lower one’s gaze as society was overwhelmed with unavoidable forms of media in every direction. He asked: “How one could ensure modesty and lower one’s gaze in such an atmosphere.”

Umar Chaudhry from Detroit said there were Khuddam who felt there was no good marital matches for them within the Jamā‘at, therefore they sought other girls outside the Jamā‘at. He asked for Huzoor’s advice to such Khuddam.

Hazrat Khalifatul Masih said, “The Holy Prophet said that a person marries for four reasons and out of those the Prophet selected the criteria which a true Muslim should focus on when finding a marriage match. A person married a woman for either beauty, wealth or because of her family. The Holy Prophet however said, “A true Muslim, a true believer should prefer to marry a girl who is pious and more inclined towards religious things. And she’s a true believer.”

(For detail, please see Al-Hakam of 17 March 2022)

IAAAE must prepare for rebuilding the world

Hazrat Khalifatul-Masih V addresses IAAAE Symposium 2022



Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V addressed IAAAE (International Association of Ahmadi Architects and Engineers) symposium on 5 March 2022.

Huzoor said: “Al-Hamdu-Lillāh, the IAAAE has done some excellent work in recent years and has continued to increase its service to mankind.

Slowly but surely the organization continued to progress and broadened the scope of its activities beyond Pakistan. Now, by the grace of Allah, the IAAAE has reached the stage where it has undertaken and completed some very sophisticated projects and large-scale constructions for the sake of serving humanity and the Jamā’at. In Africa, the IAAAE has conducted extremely beneficial work such as providing water relief to the local people by installing or rehabilitating water pumps both independently and in collaboration with other organizations such as Humanity First.

Huzoor said, “IAAAE had also constructed many “Model Villages” which have had a direct impact upon the lives of the local people. IAAAE Model Villages and

other projects have been built at the lowest possible costs. In this regard, I know some of your members have worked tirelessly and travelled to China in order to cultivate contacts with local manufacturers and retailers so that necessary materials can be procured as cheaply as possible. May Allah, the Almighty reward their efforts which have played a significant role in enabling the limited resources of the IAAAE to go much further.”

Huzoor said that according to the latest reports, people in nine countries have benefited from the “Water for Life” project and thousands of the most impoverished people in Africa were able to get clean water. Some years ago, he had expressed his desire for IAAAE to work towards providing clean water to remote and deprived parts of the world.

Huzoor said, “The current state of the world is extremely concerning and alarming, especially in relation to what is happening in Ukraine and the increasing enmity between Russia and the West.

“What about the fate of the rest of humanity,” Huzoor asked.

Huzoor said, “As a first step, the IAAAE should formulate a detailed plan identifying how low-cost housing, including necessary facilities and services, can be constructed swiftly to rehome displaced people. We should consider and reflect upon how we can make those less-developed nations and regions stronger so that they can free themselves from the shackles of debt and stand with dignity and honor.” (Edited from Al-Hakam, 4 March 2022)

Hazrat Khalifatul-Masih V leads funeral Prayer in absentia of Syed Waqar Ahmad of US Jamā’at

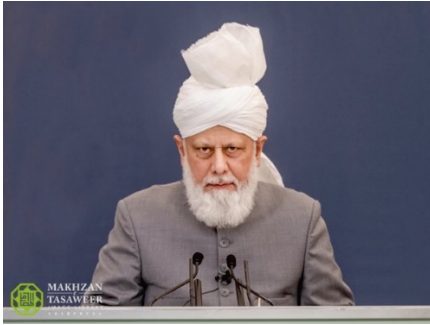
Hazrat Khalifatul-Masih V, may Allah be his helper, led funeral Prayer in absentia of Syed Waqar Ahmad of USA on 28 January 2022. He said, “He passed away on 17 January due to a heart attack. His wife is the great maternal granddaughter of Mirza Bashir Ahmad (may Allah be pleased with him) and the great paternal granddaughter of Mirza Sharif

Ahmad (may Allah be pleased with him). He was an exemplary husband and father and led a selfless and simple life. He would say that when he went to the mosque, he would repeat his oath. He himself observed, that even when faced with a great trial, he maintained his oath of giving precedence to the faith over worldly matters. He was always obedient to Khilafat. His son Syed

Adil Ahmed is a missionary, and also echoes that his father lived a simple life, and gave precedence to his family's needs over his own. He possessed many virtuous qualities. Huzoor prayed that may Allah, the Almighty treat him with forgiveness and mercy and enable his children to carry on these virtues.

International News of Ahmadiyya Muslim Community

Press release on Russia-Ukraine Crisis—Statement of Head of Ahmadiyya Muslim Community



Hazrat Khalifatul-Masih V said on 24 February 2022: “For many years, I have warned the major powers of the world that they must heed the lessons from history, particularly in relation to the two catastrophic and devastating world wars that took place in the 20th Century. In this regard, in the past, I have written letters to the leaders of various nations urging them to set aside their national and vested interests in order to prioritize the peace and security of the world by adopting true justice at all levels of society. Most regrettably, now a war in Ukraine has started and so the situation has become extremely grave and precarious. Furthermore,

it has the potential to escalate even further depending on the next steps of the Russian government and the response of NATO and the major powers. Unquestionably, the consequences of any escalation will be horrific and destructive in the extreme. And so, it is the critical need of the hour that every possible effort is made to avoid further warfare and violence. There is still time for the world to step back from the brink of disaster and so, for the sake of humanity, I urge Russia, NATO and all major powers to concentrate all their efforts on seeking to de-escalate the conflict and working towards a peaceful solution through diplomacy.

As the Head of the Ahmadiyya Muslim Community, I can only draw the attention of the world’s political leaders towards prioritizing the peace of the world and setting aside their national interests and enmities for the sake of the wellbeing of all mankind. Thus, it is my sincere Prayer that the world’s leaders act

with sense and wisdom and strive for the betterment of humanity.

I pray that the world leaders strive earnestly to safeguard and protect mankind, both today and in the future, from the torment of warfare, bloodshed and destruction. And so, from the depths of my heart, I pray that the leaders of the major powers and their governments do not take steps that will serve to destroy the future of our children and next generations. Rather, their every effort and motivation should be to ensure that we bequeath to those that follow us a world of peace and prosperity.

I pray that the world’s leaders pay heed to the need of the hour and value, above all else, their obligation to ensure the peace and stability of the world. May Allah, the Almighty protect all innocent and defenseless people and may true and lasting peace in the world prevail. Ameen.” (Mirza Masroor Ahmad, Khalifatul-Masih V, Head of the worldwide Ahmadiyya Muslim Community)

Hazrat Khalifatul-Masih V launches first Kurdish language website



During his Friday Sermon on 25 March 2022, Hazrat Khalifatul-Masih V (may Allah support him with His mighty help) announced the launch of a new website of the

Jamā‘at in the Kurdish language: IslamAhmadiyya.krd.

Hazrat Khalifatul-Masih said, “This [website] is also a means of Tabligh in spreading the message of the Promised Messiah (peace be on him) to the corners of the earth.” Dr. Ismail Muhammad is overlooking the website and a team from the Kurdish Jamā‘at will assist him.

Huzoor said that for the first time, those who speak Kurdish can read about the truth of the

Ahmadiyya Jamā‘at in their own language. The website will cover various Kurdish dialects.

The website will have an array of areas including books of Promised Messiah’s, books of Ahmadiyya Khulafa and other Jamā‘at books. The Friday Sermons of Hazrat Khalifatul-Masih will also be uploaded. Another feature is world Jamā‘at news in Kurdish.

Activities and News of US Ahmadiyya Muslim Community

Muslih Mau'ūd (may Allah be pleased with him) Day Meeting in Miami Florida



Muslih Mau'ūd day of Miami Jamā'at was held on 20 February 2022 in Bait-un-Naseer mosque in person. Al-Hamdu-Lillāh, hundred

members of the chapter attended. Two non-Ahmadi guests named Mr. Jose Cintron and Mr. Amir Almaseri also attended the program.

President of the chapter shed light on Hazrat Muslih Mau'ūd's (may Allah be pleased with him) relationship with Allah, the Almighty. He also explained why we celebrate Muslih Mau'ūd day every year, and the significance of it.

Dr. Hafiz Imran Ahmed, General Secretary, Miami chapter spoke about the life events of Hazrat

Muslih Mau'ūd (may Allah be pleased with him) and explained the divine decree and the blessings of Khilafat.

Farooq Ahmad prepared an interesting and interactive Kahoot. Young children especially enjoyed it a lot.

Final remarks were delivered by missionary Syed Muhammad Abdullah, and program was concluded with Du'ā. Lunch and sweets were served after the congregational prayers.

Muslih Mau'ūd Day celebrated in Mahmood Mosque, Detroit, USA



Detroit chapter of Ahmadiyya Muslim community, USA celebrated the Muslih Mau'ūd (may Allah be pleased with him) Day on 20 February 2022. Jamā'at members gathered in large numbers to celebrate the event after two-years of

Covid-19 restrictions.

The President of the Jamā'at, Maqbool Tahir in his opening remarks, welcomed members and the guests. Then, he described the significance of the Muslih Mau'ūd

(may Allah be pleased with him) day as, "Today's celebrations are not the birthday celebrations. We are here to celebrate the fulfillment of the Promised Messiah's grand prophecy regarding the Promised Reformer and Promised Son that was fulfilled

in the person of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the 2nd caliph of the Ahmadiyya Muslim Community.

Haroon Lughmani spoke on the topic "The achievements of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad." He provided details on the accomplishments including many great publications, commentary of the Holy Qur'an and writings on a wide array of subjects.

Sabaaha Ahmad read a poem in melodious voice.

Mahmood Ahmad Qureshi then presented the topic "His fame will spread to the ends of the earth and people will be blessed through him." He narrated details of the various schemes and projects initiated by Hazrat Muslih Mau'ud (may Allah be pleased with him) that led to the spread of Ahmadiyyat to the corners of the earth. From sending missionaries to far off place such as Africa and Americas where through their efforts Ahmadiyyat spread and

many people accepted and came into the fold of Ahmadiyyat — The true Islam.

Usman Mangla started an interactive session. He facilitated a 'Kahoot' an online interactive session in which all members participated. This interactive segment was very well received by the members. Young members were particularly excited and participated in the quiz where questions regarding the life of Hazrat Muslih Mau'ud were specially covered.

Missionary Shamshad Nasir presented his thoughts and he also concluded the session. He expounded great qualities and abilities that Allah Almighty bestowed on Hazrat Khalifatul-Masih II (may Allah be pleased with him), the Promised Reformer. He narrated that from early age he was not good in the school and many of his teachers complained to Hazrat Promised Messiah (may peace be on him) about his health. Despite this

and lack of interest in school, God Almighty arranged for his education in ways that no one can compete with. Allah, the Almighty has taught him the meaning of the Surah Fātiḥa that no one ever has been given that knowledge, elaborated missionary Shamshad Nasir. He was bestowed an extraordinary knowledge of the Holy Qur'an by Allah. Khalifatul-Masih II said that angels taught him the meaning and knowledge of Surah Fātiḥa. He wrote short and comprehensive commentary of the Holy Qur'an. Missionary Shamshad Nasir also mentioned about first celebration of Muslih Mau'ud day in Qadian in January 1944, and later in different cities like Lahore, Ludhiana, Hoshiarpur etc., where Hazrat Muslih Mau'ud participated himself and prove with cogent arguments that this prophecy is fulfilled in his person. More than 200 members attended in person program.

Waqf-e-Nau holds Masih Mau'ud Day

Fifty Participants showed up on 19 March 2022 in person at Bait-ul-Hameed, Chino, CA, including one brand new Waqf-e-Nau three months old boy Touseef K. Ahmad. Most participants including parents were involved interactively.

For instance, about one of the five Divine Revelations to Hazrat

Masih Mau'ud (peace be on him) اَللّٰهُمَّ احْفَظْ كُلَّ مَنْ فِي الدَّارِ So, we need to keep in touch with Khilafat, Jamā'at activity, and commitment to our Waqf Nau pledge. The main points of Khalifatul-Masih's Friday sermon on Zakat were told to the participants. Then the discussion proceeds to missionary as the first-choice career

for Waqf-e-Nau. A young boy Luqman Rahman asking about the specialization in the Jami'a, was answered eloquently by chance a parent Waqf-e-Nau Murabbi Tariq Malik. (Report by Mahmud Ahmad Surahman, serving WNLAX-Secretary Los Angeles chapter)

Tabligh Camp—MKA, USA

The event took place on 12 February 2022.

As Ahmadi Muslims, one of our duties that God has assigned us in the Holy Qur'an is to share the message of Islam with the world. However, some members feel hesitant to go out. So, the MKA USA Tabligh Department set in motion this year's "Da'wat Illallah Camp." Al-Hamdu-Lillāh, for this year's camp we had **200 total registered**

Khuddam (joined 203) and throughout the event the average was **90**. Topics discussed during the camp were as follows:

"Good without God—How to tackle Atheism?"

"Messaging, what should we say?"

"How to harness self-confidence, identity, motivation & passion?"

"Don't just spread the message,

but be the message"

As well as, during the conclusion of this years Camp, we had a special ceremony for the Mufti Muhammad Sadiq (may Allah be pleased with him) Lifetime Commitment Award. The recipient of the award was Akbar Tshaka Ahmad, a pioneer Ahmadi Muslim who resides in Harlem, New York. (Report Prepared by: Missionary Mahmood Kauser)

Anis Mohammad Shaikh of Phoenix Jamā'at passes away

Anis Mohammad Shaikh passed away in Phoenix, Arizona on 10 March 2022. He was 72 years of age. Inna Lillāhi Wa Inna Ilaihi Raji'oon.

Anis Shaikh fought ALS (Amyotrophic Lateral Sclerosis) disease for over five years. He leaves behind his wife, Attia Shaikh, four children and nine grand-children.

He was younger brother to Amtul Hakeem Khan wife of Anwer Mahmood Khan of Los Angeles. He was a pioneer and founding member of the Phoenix Jamā'at and served as President of the chapter for many years. He was instrumental in securing the local mosque (Bait-ul-Amn) during his tenure as President of the Phoenix chapter. He was a

devout Ahmadi, a Musi, and loved to read and translate the books of the Promised Messiah (may peace be on him). He had a deep connection to Khilafat. May Allah elevate his status in Jannah and give the family patience to bear the loss. (Mukhtar Ahmad Malhi, General Secretary Ahmadiyya Muslim Community, USA)

Mother of Nasir Maulood Quraishi passes away

Mr. Jamil Ahmad, President Ahmadiyya Muslim Community, Minnesota Chapter informs that the mother of Nasir Maulood Quraishi passed away on 20 March 2022.

Inna Lillāhi Wa Inna Ilaihi Raji'oon.

She was a devoted member of the Minnesota Chapter. May Allah Ta'ala grant the departed soul an

elevated place in Jannah and give patience and steadfastness to the family members in this difficult time. Ameen.

Do you have old issues of the Muslim Sunrise

The Muslim Sunrise team is looking to collect all past issues of the historic publication. In the last year alone, we have located nearly 10 missing issues. Please take five minutes to perform these three easy steps:

1. Gather together all your pre-2006 issues
2. Check to see if each one is uploaded on our Past Issues webpage
3. Write to archives@muslimsunrise.com if you have an issue that is not uploaded

Please help us preserve this rich history before it is lost. Thank you.

THE REVIEW OF RELIGIONS
FEBRUARY 2020 WWW.REVIEWOFRELIGIONS.ORG VOL. 115 - ISSUE TWO

Restoring the Golden Age of Islam

Islamic Principles on Education and Serving Humanity 12
Restoring Islam's Golden Age 30
Muslim Contributions to Mathematics & Astronomy 44
The Holy Qur'an 70

Only \$10/yr FOR STUDENTS

Members can also pay for the new subscription, renewal or gifts to the local finance secretary and email the receipt number and mailing address to usa@reviewofreligions.org

Fasting: Fourth Pillar of Islam

Muhammad Zafrulla Khan

The Holy Quran states: “O ye who believe, fasting is prescribed for you during a fixed number of days as it was prescribed for those before you, so that you may safeguard yourselves against every kind of ill and become righteous. But whoso from among you should be ailing, not being permanently incapacitated, or should be on a journey, shall complete the reckoning by fasting on a corresponding number of other days; and for those who find fasting a strain hard to bear is an expiation, the feeding of a poor person, if they can afford it. Whoso carries through a good work with eager obedience, it is the better for him. If you possessed knowledge, you would realize that it is better for you that you should fast.” [1]

“The month of Ramadhan is the month in which the Quran began to be revealed, the Book which comprises guidance for mankind and clear proofs of guidance and divine Signs which discriminate between truth and falsehood. Therefore, he who witnesses this month, being stationary and in good health, should fast through it. But whoso is ailing, not being permanently incapacitated, or is on journey, should complete the reckoning by fasting on a corresponding number of other days. Allah desires ease for you and desires not hardship for you; He has granted you this facility so that you should encounter no hardships in completing the reckoning, and that you may exalt Allah for His having guided you and that you may be grateful to Him.” [2]

“It is made lawful for you to consort with your wives during the nights of the fast. They are as a garment for you and you are as a garment for them. Allah knows that you were being unjust to yourselves,

whereof He has turned to you with mercy and has corrected your error. So, consort with them now without compunction and seek that which Allah has ordained for you, and eat and drink till the break of dawn begins to manifest itself. From then on, complete the fast till nightfall. But do not consort with your wives during the period when you are in retreat in the mosques. These are the limits prescribed by Allah, so approach them not. Thus does Allah expound His commandments to the people, so that they may safeguard themselves against evil.” [3]

The idea of the fast has been inculcated in all religious disciplines which are based on revelation, though strict conformity to the ordinances relating thereto is no longer insisted upon. Indeed, within some disciplines, the fast has been reduced to a purely symbolic observance. In Islam, the ordinances relating to the fast are clearly stated and defined and to the degree of their applicability, they are strictly observed. A tendency towards greater rigidity is sometimes encountered and has to be checked and countered through exposition of the true purpose of the fast and of the meaning of the regulations and their spirit.

Subject to the permissible exemptions, the observance of the fast is obligatory upon every adult Muslim during the month of Ramadhan, the ninth month in the lunar calendar current in Islam. As the lunar year is shorter by about eleven days than the solar year, Ramadhan rotates through the year and the seasons, arriving eleven days earlier every year. Thus, in every part of the earth, it progresses through every season in turn. In the tropics, when Ramadhan falls in the summer season, not only are days longer than in the winter but the fast entails

additional hardship on account of the heat, as normal occupations and pursuits has to be carried on and in the intense heat and dryness, a severe degree of thirst may have to be endured through several hours each day. The fast is, however, in no sense a penance. It is a physical, moral and spiritual discipline, and the object is the promotion of righteousness and security against evil. Through the experience of the fast, the worshipper is impelled to exalt Allah for His having provided the guidance and is prompted to the beneficent use of His favors and bounties. [4]

Outside Ramadhan, a voluntary fast may be observed at any time, except on the two festival days. The Holy Prophet, peace and blessings of Allah be upon him, often observed a fast on Monday and Thursday but he did not approve of a voluntary fast being observed on a Friday.

A fast is prescribed as an expiation or as an alternative penalty in respect of certain crimes or defaults, but in these cases also, the object is the promotion of physical, moral and spiritual values. For instance, if a person on Pilgrimage to the House of Allah is unable to offer the sacrifice of an animal as prescribed, he should observe the fast for three days during the course of pilgrimage and for seven days after return home, making up ten altogether. [5] The expiation of an oath is a fast for three days. [6] The alternative penalty for killing game while on Pilgrimage is a fast for a number of days corresponding to the number of animals killed. The alternative penalty for man slaughtered is a fast for two consecutive months [7] and the same is the penalty for Zihār, a frivolous declaration by a husband that henceforth consorting with his wife would amount to consorting with his

mother, a hateful method of pronouncing a divorce, practiced in pre-Islamic days abolished by Islam. [8]

A vow of silence during a certain period[9] has also been described in the Holy Quran as fast. [10]

Physical Observance

The observation of a fast, whether obligatory or voluntary, or by way of expiation or as a penalty, is subject to the same regulations. The period of the daily fast extends from the first flush of dawn normally about an hour and a quarter before sunrise, till after sunset. During this period neither food nor drink or nourishment may be pass through the lips of a person who is observing the fast. Nor should any drug or other substance be swallowed or injected into the system. The fast may, however, be discontinued in case of emergency and would be terminated if the person observing the fast becomes sick. Nor should there be any consorting between husband and wife or any approach to it.

The fast must not be continued beyond sunset even if nothing is immediately available for terminating the fast save a few drops of water, a pinch of salt or sugar, a bit of stale bread or a dried date, etc.

If during the fast, food or drink should be swallowed in complete forgetfulness of the fast, that would not vitiate the fast and the fast should be completed till nightfall. Should, however, something be swallowed through carelessness, even involuntarily, the fast is vitiated and cannot be continued.

It is customary and is considered desirable that a light breakfast should be taken immediately before the commencement of the fast. The breaking of the fast after sunset should not be made an occasion for gorging oneself with food and drink. This would be in contravention of the fast and would be a departure

from the example of the Holy Prophet, on whom be peace, which must be adhered to. It could also prove harmful to health.

The month of Ramadhan is a period of intensive training in beneficent values. Abstention from food and drink and conjugal relations for a certain number of hours each day through a month is a valuable exercise in endurance and steadfastness. But that is only the outer shell, as it were of the fast. Yet even this has a great social significance. It brings home to the well-to-do sector of society the meaning of hunger and thirst. Privation ceases, in their case also, to be a mere expression and becomes an experience shared in common with all. The consciousness that a large number of their fellow beings have to go hungry most of the time is sharpened and there is great eagerness to share with them the bounties that Allah has, of His grace, bestowed on themselves.

The True Purpose of Ramadhan

The true purpose of Ramadhan, as of all forms of Islamic worship is to draw people closer to Allah. Though normal pursuits and occupations are carried on as usual, the emphasis on moral and spiritual values and concentration on them are intensified, and everything is subordinated to the main purpose. The hearing, the sight, the tongue, the mind are all under stricter control. For instance, not only vain talk, but much talk is also eschewed, so that there should be greater concentration on remembrance of Allah and reflection upon His attributes. The Holy Prophet said: "He who abstains from food and drink during the period of the fast but does not restrain himself from uttering a falsehood starves himself to no purpose." It is related of him that during Ramadhan, his own concern for and care of the poor, the

needy, the sick and the orphan was intensified manifold, and that his charity knew no limit.

Recitation of the Quran and I'tikaf

The study of the Quran and reflection over the Divine Signs recited therein takes up the greater part of the time that can be garnered by reducing the other demands upon it to a minimum. Divines and scholars carry on discourses on the Quran throughout the month. Voluntary Prayer during the latter part of the night is deemed obligatory during Ramadhan but may be offered individually or in congregation. For the convenience of those who may find it difficult to proceed to a mosque at that hour to take part in the service, a congregational service is held after Isha, the evening service. Whether held after Isha or before Fajr the follow up passage after the Fātiḥa assumes considerable proportions. The service comprises eight raka'as, offered in four units of two raka'as each, and is led by an Imam who is Hafiz, that is one who has learnt the whole Quran by heart. During this service, the recitation from the Quran is made in sequence and the recitation of the whole of the Quran is completed during Ramadhan. This entails the recitation of approximately one twenty-eighth of the Quran in the course of the daily service, one eighth of that portion being recited as the follow-up passage after the Fātiḥa in each raka'a. The Imam, of course, recites from memory and the congregation follows the recitation with rapt attention.

That is another unique feature of Islam. No less than seventy times is the Scripture of Islam referred to in the Revelation itself by the name Quran. The word means that which is repeatedly read, recited, proclaimed. It is the only Scripture which is in its entirety expressed in

the words of the revelation. It is thus the only one which is literally the Word of God. Its very name is a prophecy that it will be widely and repeatedly read, recited, and proclaimed. Its text, in the words of the revelation, is preserved intact and in its proper sequence in the memories of millions of its devotees from generation to generation. Hundreds of millions read and recite portions of it in Prayer services and otherwise in the course of the day and night around the globe. During Ramadhan the number is greatly augmented. Numberless people read it through by themselves during that month. Others hear it interpreted and expounded.

A much larger number hear it recited from beginning to end in the course of the service just described. All this in the very words of the revelation in which it was sent down close upon 1400 years ago. That in itself is a matchless Divine Sign and Testimony.

During the last ten days of Ramadhan, many people go into seclusion, as it were, in a mosque and devote the whole of their time, not occupied by the obligatory and voluntary services, to the study of the Quran and the remembrance of Allah. This period of complete devotion of a worshipper's time to the exercise of the purely spiritual values, is the culmination of the physical, moral and spiritual discipline instituted by Islam. To carry such a discipline farther would be a sort of asceticism or monasticism which is not approved of in Islam. [11]

Prohibitions

Complete abstention from food and drink during the period of the fast does not constitute so great a hardship for a Muslim as adherents of other disciplines may be disposed to imagine. Muslim children are brought up in an atmosphere of respect for and devotion to the

values indicated by the faith. Very early they begin to exhibit an eagerness to practice them. Parents have often to restrain young children from observing the fast. They are trained into endurance of the rigors of the fast through a gradual process, spread over a number of years. A child of twelve or thirteen may be permitted to observe the fast on three or four days at intervals during one Ramadhan. The following year, he may be permitted to increase the number to eight or ten. In the third year he may be content with fasting on each alternate days. In the fourth year, he would be ready to assume the full obligation.

Another very helpful factor is furnished by the dietary regulations of Islam. In the matter of food, the prohibitions are blood, the flesh of an animal that dies of itself and is slaughtered for food, the flesh of swine and the flesh of an animal on which the name of any other than Allah has been invoked, meaning thereby, sacrifices made to idols or other gods and offerings made to saints or to any being other than Allah. [12] The first three categories are prohibited because they are harmful for the body, and that which is harmful for the body is necessarily harmful for the spirit. The last prohibition relates to something which is manifestly harmful morally and spiritually in as much as it involves association of others with Allah.

A relaxation is made in the case of a person who is driven by necessity and to whom no other means of sustenance and nourishment is for the time available. Such a one may partake of a prohibited article of food, consuming only that much as he may consider necessary for his immediate need. In such instance, priority is given to the need of maintaining and sustaining life, as against the possibility of such harm, if any, as might result from the consumption of a minimum quantity

of the forbidden article. [13]

Liquor and all intoxicants are forbidden. It is recognized that some people may derive some pleasure or advantage from the use of liquor or other prohibited article, but it is pointed out that the harm resulting from their use is far greater than any pleasure or advantage that might be derived from it. [14] The prohibition however is clear and absolute:

“O ye who believe, liquor, gambling, idols and divining arrows are only an abomination of Satan's handiwork. So, shun each one of them that you may prosper. Satan's design is only to promote enmity and hatred between you through liquor and gambling and to keep you back from the remembrance of Allah and from Salat. Will you desist?” [15]

It needs to be remembered that in the matter of any pleasure or advantage to be derived from liquor or any other intoxicant, and the harm that may result from their use, it is, not only an individual or a class that has to be considered; society as a whole must be taken into account. It may well be that the harm resulting to an individual or to a number of individuals may not be overtly manifested, but there is no denying that society as a whole suffers grave harm from the use of liquor and other intoxicants. The purpose of the Quran is not only to furnish guidance for the individual, but to furnish guidance to the individual as a member of society and, indeed, to mankind as a whole.

These are the prohibitions, but not all that is permissible may be used as food and drink in all circumstances. Of that which is permissible, only that may be used as food and drink which is clean and wholesome. [16] This has a relative aspect also. Articles of food and drink over a wide range may be wholesome for a child or for an invalid. But even that which is permissible and is clean and wholesome may be partaken of only

in moderation:

“Children of Adam, look to your adornment at every time and place of worship, and eat and drink but be not immoderate, surely, He loves not those who are immoderate.” [17]

Within these limitations, there is neither harm nor sin in eating and drinking of the good things provided by Allah out of His bounty, so long as the objective is that life may be sustained and health promoted for the purpose of carrying out Allah’s will through firm faith in the guidance that He has sent down and action in conformity therewith.

“There is no harm for those who believe and work righteousness in respect of that which they eat, provided they are mindful of their duty to Allah and believe and work righteousness, are again mindful of their duty to Allah and carry it out to the uttermost. Allah loves those who carry out their duty to the uttermost.” [18]

Here, then is a gradation which is elastic and yet takes full account of the immediate as well as the ultimate purpose of food and drink. That which is harmful on the whole is forbidden altogether, except in the case of extreme necessity, when the preservation of human life must take precedence even at the risk of some, possibly only temporary, harm. The exemption or relaxation in such a situation is only in respect of the minimum quantity that would suffice for the immediate need. Under this restriction, the possibility of harm would be slight, and once the immediate need has been met, the prohibition would continue to operate.

Of that which is permissible only that which is clean and wholesome may be consumed as food and drink but only in moderation. That again is a relative matter to be determined with reference to the requirements of each individual and class.

Finally, not only the immediate purpose of food, drink, but also the

ultimate purpose, namely the promotion of the moral and spiritual values must be kept in view.

Discipline and Righteousness

It will thus be appreciated that a Muslim’s freedom in respect of food and drink, as indeed in respect of all matters is controlled by beneficent regulation, and is disciplined. During Ramadhan, the regulation and discipline become stricter in order to intensify the effort for the achievement of the ultimate purpose. That which is forbidden as being harmful, whether in the matter of food and drink or in respect of any other activity, is to be abstained from at all times. In the month of Ramadhan, there is to be abstention during the period of the fast even from that which is lawful and permissible; food and drink which sustain life, and marital intercourse which promotes the continuance of the species, the purpose being to win the pleasure of Allah. It also has a symbolic aspect. By observing the fast, the worshipper makes a pledge or covenant that if in the course of carrying out his duty of complete submission to the will of Allah, he should be called upon to put his life in jeopardy or to sacrifice the interests of his progeny, he would not hesitate to do so. Such a discipline practiced through a whole month every year should ensure that the participant would, during the remaining eleven months of the year progressively achieve greater and greater adherence to moral and spiritual values.

It must never be overlooked that the whole of fasting, whether obligatory, as during the month of Ramadhan, or voluntary, as at other times, is to promote righteousness, which means the progressive cultivation of spiritual values. The same applies when the fast is observed as an expiation or a penalty. The spiritual recompense of

proper observation of the fast is high indeed. The Holy Prophet, peace and blessings of Allah be upon him, has said:

“There are appropriate spiritual rewards for all worship and righteous action; the ultimate reward of the person who observes the fast solely for winning the pleasure of Allah is Allah Himself.”

Prayer

The month of Ramadhan is one of the months of the lunar calendar. It begins with the appearance of the new moon and ends with the next appearance of the new moon. As soon as the new moon of Ramadhan is sighted, a joyous surge of anticipation inspires the hearts of young and old. The season of closer communion with his Most Glorious, Ever Merciful, Most Compassionate, Most Forgiving Lord of the worlds, Originator, Creator, Fashioner and Maker, Master of the Day of Judgment, has opened and we have been accorded once more, by His Grace, the good fortune of witnessing it and the privilege of striving to enrich ourselves through the continuous opportunities it provides of seeking the pleasure of Allah. All praise to Allah for His unending bounties! Greetings and felicitations are exchanged all round. All is bustle and solemn preparation. Mosques begin to fill with eager worshippers for the Maghrib service to be followed after brief interval by ‘Isha and then Taravīḥ during the eight raka‘as of which the congregation is privileged to listen to the recitation of the Holy Book from the very beginning to the end in proper sequence, evening after evening till, by the end of the month, the whole has been recited. The greater part of the night is passed in supplication and in precise, glorification and remembrance of Allah. Those who prefer to offer the eight raka‘as of voluntary Prayer during the latter part of the night

rather than in the evening as Taravīḥ occupy themselves with it as the time approaches for a light breakfast in the solemn dawn hour. The Muezzin's Call to Prayer with its first Allah-o-Akbar, Allah is Great is the signal for the commencement of the fast and preparation for the Fajr Salat.

Thereafter the normal daily routine is followed with a heightened consciousness of the duty owed to Allah and to His creatures, one's fellow beings. Praise, glorification and remembrance of Allah form, as it were, the infrastructure of all activity and greater attention is directed towards caring for the poor, the needy, the widow, the orphan, the sick, the distressed, the neighbor, the wayfarer, etc. Courses on the Holy Quran are given in mosques and seminaries. Towards the close of the day the heart experiences a glow of gratitude to the Divine that His Grace has enabled one to approach the end of the fast having spent the night and the day in striving to conduct oneself in conformity to His will.

The Muezzin's Call to Prayer for

the Maghrib Salat is the signal announcing the end of the fast, which is terminated with a mouthful of water, a cup of tea, a dried date or two, or even a pinch of salt should nothing else be immediately available and with the supplication:

"Allah, for thy sake I observed the fast putting my trust in Thee, and I have ended it with that which Thou has provided. Thirst is quenched and the arteries refreshed and I look for my recompense with Thee, if Thou should so will. I beg of Thee Allah, of Thy mercy that encompasseth all things, that Thou may be pleased to forgive me my sins."

The Maghrib Salat follows within a few minutes and thereafter, the evening meal is partaken of. It is considered very meritorious to invite others, but more particularly the poor, the needy, the orphan to the breaking of the fast and the evening meal. These two need not be, however, separate occasions. A simple meal may be taken at the time of breaking the fast, thus preceding the Maghrib Salat. An elaborate meal designed as a compensation for the period of assentation is not only

contrary to the spirit of the fast but tends to also upset the digestion. In this, the spirit of the fast is not respected and observed as strictly in certain part of Muslim world as could be wished.

(The Review of Religions, March 1994)

References:

1. Al Quran 2.184/5
2. Ibid., 2.186
3. Ibid., 2.188
4. Ibid., 2.186
5. Ibid., 2.197
6. Ibid., 5.90
7. Ibid., 4.93
8. Ibid., 58.5
9. Ibid., 19.11
10. Ibid., 19.27
11. Ibid., 57.28
12. Ibid., 2.174/5
13. Ibid., 2.174
14. Ibid., 2.220
15. Ibid., 5.91/2
16. Ibid., 2.168
17. Ibid., 7.32
18. Ibid., 5.94

When does the time for Tahajjud start and end?

Tahajjud starts from any time after the Isha prayers have been offered and one has slept for a period of time and then awoken.

The end of Tahajjud time occurs at the nautical twilight, when the time for Fajr starts. A good general rule of thumb to keep in mind is that the end of Tahajjud and the start of Fajr time begins 70-90 minutes before sunrise, however this time may vary country to country.

From alislam.org / Library / Frequently Asked Questions / Salat

<https://www.alislam.org/question/when-does-time-for-tahajjud-start-end/>

Note by Syed Sajid Ahmad: Nautical twilight time varies by the location on the earth and by the day of the year even within a country. The duration of Fajr and Maghrib times decrease as one moves closer to the equator, and they increase as one moves away from the equator. There are many apps available for cell phones and computers that display the nautical twilight times for a location on any day of the year. The information is readily available through an internet search. The nautical twilight times for a location are the same year after year for the same dates during the year, therefore, a yearly calendar can be developed for a location that would be valid every year.

The great race to light up the earth

Laila Yakub Mariam Isac, USA Jamā'at

I was thinking about the Olympic Games right around the corner, and the endurance and perseverance of the players that come from all around the world to compete in the games. I was thinking about how athletes from all around the globe strive tirelessly day after day to compete in the glorious game of sport for the world to see, many of whom have trained since their early childhood.

From the fastest sprinters—to the fastest swimmers—to the highest jumpers—every competitor is mentally and physically trained in their craft to the highest level of standard. It was through pondering over the Olympics, that I was inspired to write this article.

It seems the Olympics have a special, unique, and positive way of uniting the world in the common appreciation for the game of sport, and they certainly have a way of fueling resilience and strength into the viewers as they watch the participants be put to the ultimate test.

It is no question that the Olympics are by far one of the greatest testaments to showcase our top athletes in the game of sport, as teams from every country send their strongest contenders to compete for the gold. Many would consider them the greatest games ever played in our modern time.

As I pondered over the Olympics, and the joy I had as a child watching the perseverance of the competitors, I started to think of the sprinters, quick and swift, and super skilled in their craft. From here, I began to ponder over the Olympic torch relay race—the passing of the torch from teammate to teammate, every member playing a crucial part in bringing the torch closer to the finish line—closer to the victory.

And then, what came as no surprise to me, and as Allah would have it, my mind quickly thought of the great race to light up the earth, and the holy torch of Allah that does not burn, but instead wipes away all forms of darkness, lighting up the entirety of the world, and running Satan off the face of the earth.

The most glorious and magnificent task of our time that any human, through the help of Allah, can take part in, and the greatest purpose for creation: to spread the noble teachings of the Holy Prophet Muhammad (may peace and blessings of Allah be on him) to the ends of the earth, and restore his most holy of name to its rightful place through the great reformer of the age—the Promised Messiah and Mehdi, Hadrat Mirza Ghulam Ahmad (may peace be on him).

There is no purpose and striving greater than the striving of spreading the message of the Promised Messiah (may peace be on him), as Ahmadis from all around the world train themselves tirelessly through Prayer and righteous efforts to purify their beings, many training since childhood in order to become the Great Lights that will ultimately continue to spread the Most Noble of Messages far and wide, and restore peace and harmony to our world.

I think about the Great Prayers of the night which give up their sleep to pray for world peace—their prayers like a lightning bolt that shoots up to the heavens and lands back down on the earth: accepted. I think about the training and dedication and efforts made by this righteous community that will ultimately save mankind from complete destruction, and will one day, In-Sha'-Allah, create an entirely new earth, free from sin, division, and free from all forms of

oppression.

I think about those doing great sacrifices who sacrifice their time and money to build mosques, feed and protect the poor, and lift up those in weakened conditions. I think of all the righteous champions of Islam that work tirelessly to light up the earth. I think of this being the Greatest Race on earth—to light it up with the message of the great Messiah (may peace be on him) that has come to restore the perfect teachings of the greatest Prophet of all time, Rasūlullāh (may peace and blessings of Allah be on him).

I think about generations of men and women who have sacrificed so much to pass this great light onto the next generation, and then I think, who will be the future champions of the torch? Who will take the light their ancestors have worked so hard to defend, and carry it further than before?

Who will take this holy torch and light up their entire being with the righteous teachings of the Holy Qur'an, and then go on to spread this light to everyone they meet? Who will spread the teachings of Ahmadiyya to the ends of the earth? Who will join the team of champions and bring home the gold?

The victory of Ahmadiyya Islam is on the horizon. The promised victory has been guaranteed, as we all know the prophecy delivered to the Promised Messiah (may peace be on him) from the Lord of the Worlds Himself: "I shall cause thy message to reach the corners of the earth."

This is the Promise of Allah, and it is the noble community of the Promised Messiah (may peace be on him) that has been appointed this honorable task of restoring the word of Allah, the Almighty and His most beloved and righteous of prophets—

the Holy prophet Muhammad (may peace and blessings of Allah be on him) to the entire world, raising the flag of peace for all of mankind to see.

So, it is not a question of who the winning team is—the question is when the final victory will take place, and who will be counted amongst those members that strived hard and endeavored in this most noble of tasks? Will it be you? Will you compete to become the best version of yourself—compete to follow the teachings of our Master and Chief, Muhammad, and compete to spread the message of his most sincere follower, Hadrat Mirza Ghulam Ahmad of Qadian?

Or will you sit idle on the sidelines watching the workers work—watching the strivers strive—like watching the Olympics air on the television? These are some things we all need to ask ourselves every passing moment as the hour of time continues to move forward. The clock is ticking, and our allotted time to fulfill our personal purposes on earth lasts not so long.

In the words of Allah, as written in the Holy Qur'an (23:62):

“These it is who hasten to do good works, and these it is who are foremost in them.”

May Allah give us all the ability to light up the earth, sleep less, pray more, sacrifice more, and become the great champions of Ahmadiyya Islam that spread this message to the corners of the earth. May He protect us along our journeys, strengthen us in times of trial, and may the world accept the true Islam. May we become the most true and sincere, devoted followers of the Promised Messiah (may peace be on him), and may we all go on to spread his message far and wide, without fail.

May Allah wipe away all our sins, clean us up completely, rid us of all and any hypocrisy, forgive us our shortcomings, and unite us in a most peaceful harmony. May He wipe away our weaknesses, strengthen our ties with Khilafat, and raise our standards in every way, that every member of the Jamā'at fulfill the Khalifa's wishes for us, and that we all come to understand our purpose and become noble champions for peace.

Let us light up the sky with the message of the Promised Messiah (may peace be on him), let us be the greatest sprinters, swimmers, and jumpers of Ahmadiyya Islam, and reach the highest peak—and let us continue our mission with every coming month thereafter until we

reach the promised victory!

Let the world know that the Messiah has come! The Messiah has come!

It is said in Islam that when one walks towards Allah, He sprints towards them. What happens if one sprints with all their God-given might, sparing no effort?

May the peace and blessing of Allah be upon the Holy Prophet Muhammad, may peace be upon the Promised Messiah, and may the peace and blessings of Allah be upon the sincere followers of the faith!

May Allah Ta'ala grant us all the ability to succeed, make greater efforts, and become the most honest and most devoted followers of the faith. Amīn!

Allahu Akbar! Allah is the Greatest! Allahu Akbar!

Long live Islam Ahmadiyya!
Long live the Ummah of the Holy Prophet Muhammad Rasūlullāh!
May the entire earth unite and come to recognize the Imam of the age, and may the entire earth fall into submission, taking the bai'at under the Khalifa of the time, and coming under the peace, protection and security of Allah Ta'ala. Amin!

اپنے علم اور معرفت کی ترقی کے لئے
روزہ افضل انہر نیشنل لندن خریدیں اور پڑھیں
ایک سو ڈالر سالانہ میں سال میں پچاس شمارے وصول فرمائیں۔

Subscribe online at www.amibookstore.us under subscriptions.

Dr. Amtul Hakim Shahnaz

By Haseeb Hussain

In recent days, a very loyal and dedicated member of the Los Angeles Jamā'at, Dr. Amtul Hakim Shahnaz, passed away. Inna Lillāhi Wa Inna Ilaihi Raji'oon. She was the wife of late Dr. Aslam Malik, daughter of late Dr Rafiq Ahmad, granddaughter of late Dr. Soofi Siddiq Ahmad, and great-granddaughter of late Maulana Zulfiqar Ali Khan (the eldest of Ali Brothers of the Indo-Pak movement and a companion of the Promised Messiah). She was a Musiyya and always kept her love and obligations with the Jamā'at. Her love and affection with Khilafat were exemplary and her belief in financial sacrifices had deep roots from her childhood. She joined Nizam-e-Waṣiyyat at the age of twelve. Perhaps, it was also an influence of her parents that she would become upset whenever she foresaw any delay in fulfilling her financial obligations. And her spirit of financial sacrifices did not end at compulsory obligations as she contributed to various schemes including funding of mosques and hospitals. She understood the value of each auxiliary scheme and made every effort to participate in all.

Her devotion to Khilafat was such that in early days when the Friday Sermon used to be delivered through audio and video cassettes, she would ask for expedited delivery and made sure that her children would also listen to each and every one of those cassettes. She considered MTA as a divine gift of God and ensured that her children and other members of the household also understood and benefited from it. She regularly wrote to the Khalifatul-Masih for prayers and guidance and influenced her children as well in keeping in touch

with Khilafat. For her, the connection with Khilafat was of such significance that she would write to Huzoor after every exam and stood first in every exam of every class every time. She also regularly kept in touch with the Jamā'at officers and had great regard for them.

Dr. Shahnaz's simplicity and humbleness is worth mentioning as she never invested in any jewelry or property and would rather distribute her income, including her wedding ring and locket, among the poor and needy. Perhaps she was inspired by the Holy Prophet (may peace and blessings of Allah be on him) and his companions and valued the spiritual treasures over the worldly ones.

Her zeal for helping the poor and needy was at a different level during her professional career as obstetrician and gynecologist in Lahore, Pakistan. During her practice, she would often waive the bills for poor patients whenever she would sense that the patient could not afford it and even pay for their medicines from her own pocket. In seventeen years of practice, she became famous for treating infertility and managing normal deliveries in her locality. She managed hundreds of normal deliveries, even in complicated situations when other doctors would insist on alternatives. When asked how she turned such complicated cases into normal deliveries, her reply was always that she prayed to Allah and she believed that Allah makes it possible.

Her whole life was a beautiful example of a perfectly balanced life, be it work or family. At the age of 21, both of her parents died in a car accident. She was in her third year of medical school and had nine siblings, the youngest one was just a

year old. Being the eldest one she took guardianship of all her nine siblings and fulfilled their responsibilities wholeheartedly from taking care of their needs, educating them, and getting them married.

Dr. Shahnaz's belief in the Promised Messiah was her greatest treasure which she protected throughout her life with great pride and dignity. During her professional career, considering the dangerous circumstances in Pakistan and the suppression of Ahmadis, she never laid a step backwards. Whenever her belief was questioned or criticized, she replied with patience and prayers. She was like a flagbearer of Ahmadiyyat even when faced with hostile critics. The gravity of her belief can be assumed by the fact that she gave up her career as a doctor due to severe persecution but remained loyal to Allah and firm in her belief in the Imam Mahdi (peace be on him) as for her the practice of Ahmadiyyat was far greater than her practice as a doctor.

وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Please pray that may Allah treat her with forgiveness and mercy and elevate her station in paradise and may Allah enable her children to continue the legacy of her virtuous deeds. Requesting prayers,

Mrs. Naziha Malik (daughter)

Mrs. Dr. Maham Malik (daughter)

Mrs. Amtul Jameel (sister)

Mrs. Maria Waqar Khan (sister)

Mrs. Amtul Karim (sister)

Mr. Layiq Ahmad (brother)

Mrs. Ruby Farooq Khan (sister)

Mr. Hanif Ahmed (brother)

Mr. Shafiq Ahmed (brother)

Mr. Kareem Ahmed (brother)

Ghulam Abbas Shahid Baloch

Professor Ghulam-Hussain Qamar Baloch



Ghulam Abbas Baloch was born on 15 August 1958. His father was Hakim Muhammad Waris Bozdar Baloch. Education Department, Government of Sindh sent his elder brother Professor Ghulam-Hussain Qamar Baloch to graduate Industrial Arts, equivalent to B.Ed. from Government Technical Teachers Training College, Lyallpur in 1966. From Lyallpur, Professor Baloch visited Rabwah and on making research, he embraced Ahmadiyyat in Islam at the hands of Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul-Masih III (may Allah shower His mercy on him) in 1966.

On his return home in Sindh, Professor Baloch faced massive opposition spearheaded by a Maulawi of Jami'a Masjid, Khipro. Unlike others, Ghulam Abbas Shahid Baloch stood like a rock by his elder brother. On one night in 1971, he saw in a dream that Hazrat Khalifatul-Masih III (may Allah shower His mercy on him) is helping him. Following this dream, he also embraced Ahmadiyyat at the hands of Khalifatul-Masih III.

Ghulam Abbas Baloch graduated with Master's in

Economics from University of Sindh, Jamshoro, Pakistan. He was class fellow of Peer Habib-ur-Rahman (martyr) son of Peer Fazal-ur-Rahman, President Jamā'at; Sanghar. Then, late Hazrat Mirza Nasir Ahmad, Khalifatul-Masih III, may Allah shower His mercy on him) administered his Nikah with Begum Nasira Baloch, daughter of late Abdul Rahim and youngest sister of Mr. Abdur Rashid of UK at Mahar Manzil of late Muhammad Ibrahim Jamooni in Rabwah in 1980.

He joined Government service at Islamabad. During his government job at Islamabad, he declared his house as "Salat Center," where Ahmadis offered Prayers and listened to Dars-ul-Qur'an for fifteen years. He worked as Finance Secretary and Local Sadr of Islamabad Jamā'at for many years.

Whether he was in a journey or in a bazaar, whatever the occasion was, he never missed the opportunity to preach Ahmadiyyat, the True Islam. He used to bring non-Ahmadi guests, priests, scholars and imams of the mosques to preaching sessions. Once he took a non-Ahmadi Imam to Masjid

Mubarak in Islamabad, London for meeting with Hazrat Khalifatul-Masih V. Huzoor asked him, "Baloch Sahib, wherefrom you found him?" Ghulam Baloch replied, "Huzoor, he is with me at the dialysis Center." That Non-Ahmadi Imam was very close to the mosque in Birmingham and loved to join Ahmadiyya congregational Prayers, and even used to give donations. But in the end, he told Ghulam Baloch that he could not swear allegiance to Ahmadiyyat because it was a matter of bread and butter.

During his marriage, Ghulam Baloch looked after me (his wife) very well. He was very caring and loving husband. We do not have any children. He was always ready to help relatives, the poor and in-laws. His Waṣiyyat was approved in 2006. He went to the hospital on 2 April for dialysis. He was taken to hospital for treatment after being diagnosed with a chronic illness and coronavirus. He passed away on 3 April 2020 at 6:00 AM."

May Allah Almighty elevate his rank and grant him eternal peace in Heaven – Amen.

Some Events in April in the History of Ahmadiyyat in the USA

1893: The Promised Messiah was writing a booklet on corroborative study of Islam in April 1893 which was to be dispatched to America. (Hujjat-ul-Islam, p. 11 [Rūḥānī Khazā'in, V. 6, p. 51])

1908: An American tourist, Mr. George Turner arrived in Qādiān on 7 April 1908 at about 10 A.M. along with his lady Miss Bardoona and a Scotchman Mr. Bonsor to meet the Promised Messiah. (Al-Hakam, 10 April 1908, pp. 1-4)

1908: The Promised Messiah received a revelation on 13 April 1908 prophesying earthquakes that was published both in Badr and Al-Hakam. America was also jolted with severe earthquake. (Haqiqat-ul-Wahy, p. 158 [Rūḥānī Khazā'in, V. 22, p. 597])

1921: Mr. Yusuf Khan arrived in the US in April 1921. (Ref: List or manifest of alien passengers, Courtesy Tanvir U. Nisa Ahmad, Hundred years of Ahmadiyya Islam in the US, the Ahmadiyya Gazette, April-September 2020, p. 52).

1933: "The overcoming of religious and race prejudices." Kalamazoo Gazette of Saturday, April 8, 1933, made headline "Sufi Bengali in city to form Moslem Chapter." The magazine mentioned about Ahmadiyya Movement and their goals. (The Moslem Sunrise April-July 1933, V. VI, No. 3-4, p. 43)

1940: Mr. Wellbus Kirkland of Chicago, a representative of a well-known newspaper "Life" met Khalifatul-Masih II in Qādiān, India on 2 April 1940. (Daily Al-Fazl, 23 April 23, 1940, p. 2)

1940: There were 5,000 to 10,000 Ahmadiyya Muslims in USA. (The Springfield Union USA, 22 April 1940)

1954: Nur-ul-Haq Anwar left Rabwah for USA on 12 April 1954 and assumed the charge of missionary USA in May 1954. He remained on this post for more than three years. (Tabshir file USA)

1963: Abd-ur-Rahman Bengalee assumed charge of missionary USA in April 1963 and took over as Missionary in-Charge in December 1963. He remained on this post till 16 October 1967. He was given the charge again from 19 October 1969 to 16 May 1972. (Died on 16 May) (The Ahmadiyya Gazette, Aug-September 1970, p. 2, The Ahmadiyya Gazette, January 1972, p. 3, General File USA, 1970-72, p. 50)

1968: Rev. Martin Luther King, Jr., delivers his –I Have a Dream speech before a crowd of 200,000 during the civil rights march in Washington, DC. He was assassinated in Memphis, Tennessee on 4 April 1968. (Wikipedia)

1969: Annual gathering of Khuddam-ul-Ahmadiyya was held from 25 to 27 April 1969. (The Ahmadiyya Gazette USA, May 1969, V. 8, No. 5, p. 5).

1971: Approval was received from the Center of the appointment of the following Khuddam as Nazim (Secretary) of the department mentioned against each name in April 1971. Brother Munir Hamid of Philadelphia-Enrollment & Publication, Brother Al-Nur Ghazali of New York-Finance, Brother Abdul Raheem Zafar of Dayton-Education & Instructions, Brother Jameelur Rahman of Pittsburgh-Propagation (Tabligh), Brother Abdul Karim Chicago-Social service, Malik Abdul Mannan, Philadelphia-Dignity of labor, Bashir-ud-din Usama, Detroit-Health & Hygiene and Lateef Ahmad of St. Louise-Atfal (Children) (Ref: The Ahmadiyya Gazette USA, April-May 1971, p. 8)

1973: Mian Muhammad Ibrahim arrived in US on 14 April 1973 as US missionary. He left in December 1977. He came back in June 1978 and remained on the post till December 1979. Missionary 'Ata-Ullah Kaleem wrote in Ahmadiyya Gazette of December 1977: Mian Muhammad Ibrahim's meritorious services as Imam of the Fazl-i-'Umar Mosque, Dayton-OH, missionary in-charge of Midwest area, editor of The Muslim Sunrise and the Ahmadiyya Gazette, and as general secretary of the Ahmadiyya Movement in USA would be remembered by the entire members of the Jamā'at.

1979: The following presidents of Jamā'ats and missionaries in USA attended meeting with Missionary in Charge Mir Mahmud Ahmad Nasir in the chair in April 1979. Muzaffar Ahmad, National President Dayton, Rashid Ahmad, regional President Milwaukee, Abid Hanif, Boston, Major Abdul Hamid, Missionary East Coast (NY), Mian Muhammad Ibrahim, Missionary MW and Lakes (Dayton), M. Abd-ur-Rashid Yahya, Missionary, S. East Region (Washington), Muhammad Sadiq N.J., Syed Sharif Ahmad, Concord (San Francisco), CA, Munir Ahmad, St. Louis, Missouri, Jamil-ur-Rahman, Pittsburgh, PA, Jamil Ahmad, Cleveland, OH, Abdul Hafiz, Baltimore, Ali Razaa, Kenosha, WI, Abdul Kabir Haque, Chicago, Yahya Sharif, Dover, PA, Mubashar Ahmad, Central Financial Secretary, Dr. B.A. Munir, Athens OH, Yusuf Amin, Troy-OH, Hussain Abdul Aziz, Philadelphia, PA, Abdul Mannan Malik, Willingboro, NJ, Umar Bilal Ibrahim, NY, Abu Bakr, Racine, WI and Nasir M. Malik (V. Pres) Detroit, MI attended. Among terms discussed were the feasibility of establishing schools for children, training of American Ahmadis as honorary missionaries and prospects of holding an Int. Conf. on the Crumbling of the Cross in America in 1980. (Ahmadiyya Gazette, April 1979, p. 5)

1990: Majlis-e-Shura of the US Jamā'at was held in Cleveland on 28-29 April 1990. It was attended by delegates from 35 Chapters, the members of the National Aamla and Missionaries. It was presided by the National Amir, Sahibzada Mirza Muzaffar Ahmad.

1991: Consultative Committee Meeting (Majlis Shura) of US Jamā'at was held on 26-28 April 1991 at Bait-ul-Ahad, Cleveland, Ohio. Sahibzada Mirza Muzaffar Ahmad welcomed the National Executives, Presidents and delegates from 36 US Jamā'ats. (The Ahmadiyya Gazette USA, May-June 1991, p. 12)

1995: Consultative Committee Meeting (Majlis Shura) of Jamā'at Ahmadiyya USA was held in Baitur Rahman, Silver Spring, Maryland on 28-30 April 1995. It was attended by 132 delegates from 30 Jamā'ats. Sahibzada M.M. Ahmad, Amir USA, presided. (The Ahmadiyya Gazette USA, July 1995, p. 17)

1996: MTA started 24-hour transmission from 1 April 1996. (Ahmadiyya Gazette, October 2020-September 2021, p. 61)

1998: Khalifatul-Masih IV sent message for the fiftieth Annual Convention Souvenir on 11 April 1998. (Ahmadiyya Muslim Community 50th Jalsa Salana USA)

2000: National Majlis Shura was held at Bait-ur-Rahman, Maryland 28-30 April 2000.

2002: Majlis Shura of the US Jamā'at was held Bait-ur-Rahman, Maryland on 26-28 April 2002.

2004: Bait-ul-Jami'at Glen Ellyn, IL and Ahmadiyya Community Center, Van Buren, Chicago, IL. was inaugurated by Dr. Ihsan Ullah, National Amir USA on 25 April 2004. (The Ahmadiyya Gazette USA, August 1997, pp. 15-16)

2006: National Majlis Shura was held at Bait-ur-Rahman, Maryland on 28-30 April 2006.

2008: National Majlis Shura was held on 25-27 April 2008.

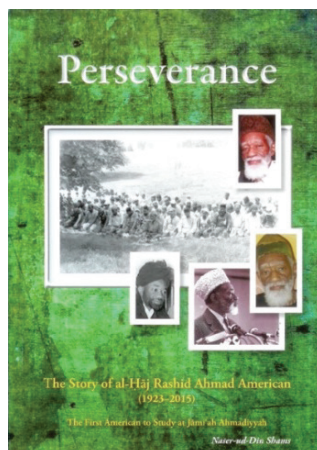
2009: Annual Consultative Body (Majlis-e-Shura) of the US Jamā'at was at Bait-ur-Rahman, Silver Spring, Maryland on 24-26 April 2009.

2013: The second International Conference of Muslim Television Ahmadiyya International (MTA) concluded on 15 April 2013 with an address by the World Head of the Ahmadiyya Muslim Jamā'at. Thirty-one delegates from sixteen countries attended the four-day conference which was held at the Baitul Futūh Mosque in South-West London. Countries represented were India, Pakistan, Bangladesh, Mauritius, Ghana, USA, Canada, Germany, Belgium, Norway, Sweden, United Kingdom, Kababir, Holland, Switzerland and Australia. (Press and Media office Ahmadiyya Muslim Community, 17 April 2013)

2013: Thirtieth Annual Consultative Body (Majlis-e-Shura) of the US Jamā'at was at Bait-ur-Rahman, Silver Spring, Maryland on 26-28 April 2013. (The Ahmadiyya Gazette USA, July 2013, p. 37)

2016: The thirty-third Majlis Shura of the Ahmadiyya Muslim Community, USA was held at Bait-ur-Rahman, Silver Spring, MD on 22-24 April 2016. (The Ahmadiyya Gazette USA, July-August 2016, p. 29)

2019: The Ta'lim-ul-Quran and Waqf-e-Aridi team of the USA Jamā'at had an audience with Khalifatul-Masih V on 13 April 2019.



Having no place to stay, I would routinely show up at the Mosque for the daily Fajr prayers at 4:30 am. Quite frequently, my knocking on the door would earn me the blessings of waking up the others for prayers, and on the occasions that no one answered the door, I would offer my prayers on the Mosque porch alone.

The story of Br Rashid. Now available from amibookstore.us. US \$ 4.

Notes on the Chapters and the Verses of the Holy Qur'ān

By Hazrat Khalifatul-Masih IV, may Allah shower His mercy on him

English Translation by Missionary Shahid Ahmad of Ghana

5. Al-Ma'idah — Introduction

This Surah was revealed towards the end of the Medinite period. Including *Bismillah*, it consists of one hundred and twenty-one verses.

This Surah addresses the reality of numerous miracles of Hazrat Jesus Christ^{as}. It has been related in commentaries of the Holy Qur'an that they were literally given tray of provision from the heavens. Its reality also has been uncovered by saying that this was a prophecy that the immeasurable amount of sustenance provided to the Christian people would be the result of the supplications and sacrifices of Hazrat Jesus Christ^{as}. But if they became ungrateful after that, unfortunately whose signs have appeared, then the punishment they receive would be so horrible that never anyone may have been inflicted on such a punishment before.

In view of the depravations caused by breaking covenants, generated in the Jews and Christians, the *ummah* of Muhammad (may peace and blessings of Allah be on him) has been warned in the beginning of the Surah.

Earlier in Surah Al-Baqarah lawfulness and unlawfulness of certain foods was discussed. But in this Surah, something different has been related which distinguishes Islam from every other religion, i.e., provision should not only be lawful, but it should be pure as well. Thus, if a food substance is lawful apparently, it's better to abstain from it unless it is absolutely purified and wholesome.

The teaching to administer justice in all circumstances has been

discussed earlier. In the current Surah the topic of evidence starts. And the teaching of absolute justice with reference to evidence has been discussed so profoundly that the protection of the rights of even the antagonist people, and never ever letting go of justice while settling issues with them, has been urged.

This Surah discusses the covenant again that how the Jews fell victim to mutual malice and enmity and disintegrated into seventy-two sects as a result of breaking the covenant. At this point Hazrat Jesus Christ^{as} was sent to them who founded the seventy-third redeemed sect. But it was also in a way prophesied that his people would not benefit from it and would further continue disintegrating into factions. And as a result of jealousy, malice, and meanness with each other, worldwide huge wars will originate, which the Christian nations would wage against their own brethren Christian nations.

Where on the one hand this Surah addresses the issue of nations' mutual wars and bloodshed, it also talks about a group whose transgression and brutality will exceed all bounds (verse 34). As we find brutal violence against juveniles in the Western world in the current age, the Eastern world also is rampant with it. And such extreme violence is to be met with, which should be punished very severely so that *فَشَرُّهُمْ مِّنْ خَلْقِهِمْ* (i.e., Strike fear in those that are behind them) may be fulfilled, and that other criminals may abstain from crime after seeing such a serious result.

This Surah raises voice against all types of transgressions. In this

very connection it has been urged that someone's conversion to another faith by force can never be allowed. As a result of extreme coercive measures if some people become apostate, in lieu Allah the Almighty will grant such great nations who will vastly outnumber these apostates. They will greatly love the believers and will be very harsh to the disbelievers.

This Surah gives such an account of the just teaching of the Holy Qur'an which is not to be found in any other book of the world. That is, the followers of other religions who are true in following their religious teachings, do righteous deeds, and firmly believe in accountability of their deeds in the Hereafter, even if they do not believe in the Holy Prophet (may peace and blessings of Allah be on him), Allah the Almighty will reward them the best for their good deeds. They need not entertain any fear or grief about their end result.

The topic of mutual malice and hatred under discussion in this Surah addresses some other reasons which cause extreme malice and hatred. One of them is alcohol and the second is gambling. Though they have some minor benefits, but their harms far exceed their benefits.

The death of Hazrat Jesus Christ^{as} has been mentioned very clearly at the end of the Surah. And he has been presented as a Prophet who believed in the absolute Unity of God. He never taught Trinity or Idolatry to his people, nor did he teach them to deify both him and his mother besides Allah.

Verse 3:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ النَّبِيِّ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نَقُومَ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Verse numbers 3 and 9 admonish to be completely equitable even to the opponents, whether the cause of the enmity is on secular or religious grounds. In verse 3 it was said that “if an enemy has hindered you from the Sacred Mosque, even because of this enmity based on religious grounds you are not allowed to do injustice to them. The Muslim *ummah* would never have gone astray had they had followed the directive in these two verses wholeheartedly.

Verse 36:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

The word وَسِيلَةً (seek the means) in the expression “seek the means of approach unto Allah” stands for the Holy Prophet (may peace and blessings of Allah be on him). No direct contact can now be established with Allah the Almighty unless through the means of the Holy Prophet (may peace and blessings of Allah be on him). The supplication after *Azan* (Call for prayer), wherein the mention of a means is found, supports this very subject matter.

Verse 39:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

The words السَّارِقُ والسَّارِقَةُ signify habitual and professional thieves, men and women. Stealing something to eat out of poverty does not fall under this injunction. So much so that eating of swine is permissible in *Makhmasa* (extreme hunger). Something eaten by a hungry person without permission will never subject his hand to be cut off.

Verse 55:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The idea of capital punishment for an apostate has been refuted in this verse. And said, if someone among you becomes apostate Allah the Almighty will bring in his stead a large people who will love the believers and will be hard and firm against the disbelievers.

Verse 76:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ. وَأُمُّهُ
صِدِّيقَةٌ. كَانَا يَأْكُلَنِ الطَّعَامَ. أَنْظِرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ إِلَى
يُوقُونَ

This verse also mentions the definite death of Hazrat Jesus^{as}. Because the expression قَدْ خَلَتْ (*Qad Khalat*) as has been mentioned earlier, is used at somebody's death, and not for passing by. Another proof of it furnished here is that he and his mother both used to eat food. It means that they both do not eat food anymore, because both of them have passed away now. If Hazrat Jesus^{as} forsook eating food because he was taken to the sky then why Hazrat Mary^{as} forsook eating food, as she did not ascend to the sky; it is evidently clear that because of her death. Thus, Hazrat Jesus^{as} as well, like his mother, does not eat food anymore because he, too, has passed away.

Verse 90:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ
الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا نَطْعَمُونَ
أَبْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ
ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا خَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

Vain oaths signify the use of **بِاَللّٰهِ** in daily usage, or idiomatic usage of the expression of “swear in the name of Allah,” as some people do habitually. Allah the Almighty will not take to task on this. But Allah will take to task if somebody seriously makes a false oath.

Verse 102:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ. وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْآنُ تُبَدَّ لَكُمْ. عَمَّا اللَّهُ عَذَّبَهَا. وَاللَّهُ عَفُورٌ
حَلِيمٌ

There are many issues whose elaboration has not been forbidden. And this is a mercy for mankind. This also refers to taking decision on one's own according to the situation. But some people were given to asking absurd questions when revelation was being sent down. At that time, it was necessary to reply to them; otherwise, they would have thought that the revelation failed to reply the questions that arose in mind. In the next verse the mention of a past people is found who had put themselves into trouble by asking questions at the time of sending revelation down.

Verse 104:

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَآكَثُهُمْ لَا يَعْقِلُونَ

Under بَحْرَتُ الْبَعِيرِ (*Baheerah*) the meaning of اَذْنَهُ شَقًّا وَاسِعًا i.e., I have torn the ear of the camel well

(Mufradaat).

بَحِيرَة (*Baheerah*) is that she camel whose ears have been torn well. It was a custom in the age of ignorance that when a she-camel had given birth to ten young ones they would slit her ears and free her; nobody would use her for mounting or transporting burden anymore.

سَائِبَة (*Sa'ibah*) is that she-camel which is let loose in a pasture. Neither it is hindered from a pond of water nor from grazing in a pasture. In the age of ignorance, it was done when a she-camel had given birth to five young ones.

وَصِيلَة (*Waseelah*) this was also a custom of the age of ignorance that when a female goat gave birth to male and female cubs at a time they would not be slaughtered lest one suffer because of the other.

حَامٍ (*Haam*) is a bull that has fathered ten young ones and would be let loose. It was not used for mounting or any other purpose; neither would it be hindered from grazing in any pasture or from drinking water.

Verse 117:

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتُ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي
الْهَيْئِينَ مِنْ دُونِ اللَّهِ ۚ قَالَ سُبْحَتَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي *
بِحَقٍّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي
نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

This verse says that on the Day of Resurrection Hazrat Jesus^{as} would say, "I never educated my people to

worship me and my mother besides God." This is absolutely proven from the Bible. Not a single verse in the Bible is found where Jesus^{as} educated to worship him or his mother besides God. On the contrary when the Satan tried him and demanded him to prostrate to him even then in reply Jesus^{as} did not ask him to prostrate to him instead.

Verse 118:

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ
شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ
عَلَى كُلِّ شَيْءٍ شَهِيدٌ

The death of Hazrat Jesus^{as} is clearly mentioned in this verse. It is also proven that as long as Hazrat Jesus^{as} was alive his people (Bani-Israelites) did not start polytheism. Once he had emigrated from Palestine, Saint Paul misled the Greeks who were not Bani-Israelites, and they deified Hazrat Jesus^{as}. As long as Hazrat Jesus^{as} lived idolatry did not prevail in the Bani-Israelites to whom Hazrat Jesus^{as} was sent.

Verse 119:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تُغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ

According to this verse Hazrat Jesus^{as} supplicated with great wisdom for the forgiveness of the sinful that "If You punish them, they are Your servants; and if You forgive them, You surely are the Mighty, the Wise."

6. Al-An'am-Introduction

This Surah was revealed in the Meccan period. Including *Bismillah*, it consists of one hundred and sixty-six verses.

In the last verse of the preceding Surah, it was stated that Allah was the Master of all the worlds and everything between them. And the current Surah starts with the very subject with more clarity and grandeur. That is to say, all praise belongs to Allah, Who created the heavens and earth. Despite numerous types of darkness hindering the way to acquire the essence of their knowledge Allah also bestowed upon the requisite Divine insight to continuously dispel all darkness. Thus, today's scientific advancement has uncovered the enshrouded creation of the heavens and earth in such a way that their essence, and what is in them, is coming to light ever greatly. And all

darkness is turning into light. As the account of dispelling the darkness at the beginning of (creation) heavens is found, similarly turning of the darkness of the land and sea into light is also found in it. In the same way from the heaven's calamities befall human beings, which are attracted by the darkness of their inner self. This subject can be found in verse 66 of the current Surah.

One such (group of) people are the scientists who are enlightened, as a result of their inquisition, with the secrets of the heavens and earth. The others are the great men of God, like Hazrat Ibrahim (peace be on him), to whom Allah the Almighty disclosed the Kingdom of the heavens and earth. And light descends onto them from the heavens as has been mentioned in verse 76.

This Surah repeatedly talks

about the Prophets, descent of their Divine books, and descent of the guiding light.

This Surah also discusses the sprouting of closed seeds and stones as to how from their darkness comes into life flourishing plants. Similarly, the account of stars is found therein as to how they dispel the darkness of land and sea and guide the travellers.

A very profound verse consisting of this topic is found in the *ruku'* that starts from verse 96, i.e., all types of clustered seeds are brought forth from foliage and all types of fruit are produced. Ponder over the system of ripening of these fruits. There are numerous signs in it for those who believe in the signs of Allah the Almighty.

Foliage is produced from chlorophyll, which in itself is a great sign. The scientists failed to find any

evolutionary stages in it. It is an extremely complex chemical which is more complex than any other chemical. In the very inception of life chlorophyll is required, which caused man's creation. The question as to through what evolutionary stages, at that time, chlorophyll came into being is still a mystery. The remarkable point to be noted is that chlorophyll makes life with the help of light, and not fire. The very subject of light as to what revolutions has it brought in the heavens and earth reaches its culmination at the end of this Surah.

This Surah also discusses worn

out superstitions of the idolaters related to An'am, i.e., cattle, who had been created by Allah the Almighty as a support for human life; but they, through various idolatrous rituals, laid to waste all wisdom with regard to cattle.

At the end of the Surah, not only lawful and unlawful things with relation to the cattle were explained, rather morally lawful and unlawful things were also explained. In other words, not only physical sustenance but spiritually lawful and unlawful things were discussed as well; and exhorted to be kind to one's parents, who go through extreme hardships

for their children.

There is a verse at the end of this Surah which mentions complete obedience of the Holy Prophet (may peace and blessings of Allah be on him) before his Lord with such perfection that better than that was impossible. No Divine Book world over contains such a verse. The Holy Prophet (may peace and blessings of Allah be on him) was directed to announce that his prayers and all his sacrifices were not like that of An'am; rather sacrifices of the emotions of heart, his life and his death have been dedicated purely for his Lord.

Notes: Al-An'am

Verse 3:

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ

In this verse the first *أَجَلٌ (ajal)* signifies accidental death, or death through an ailment, which may occur before the fixed term which is fixed as the ultimate possible age of a thing. In the world as well, man fixes an expiry date for his products. For instance, a bridge may remain intact at the most for a certain number of years. After that it will have to collapse. But as a result of accidents, it may be destroyed before its fixed term.

Verse 69:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ. وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ

It does not mean to completely boycott them for good. Rather it signifies that in order to express your jealousy for faith stop having terms with them as long as they desist not from their abominable activities.

Verse 77:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُجِبُ الْآفِلِينَ

From verses 77-79 a debate of Hazrat Abraham^{as} with his people is mentioned which off and on continued for three days. In order to prove their error Hazrat Abraham^{as} mentioned that they deify stars whereas they are something that set. Furthermore, he mentioned that some of you deify moon, whereas that too is something that sets. Finally, he mentioned the sun because majority of his people worshipped the sun. He said, though it is huge, and you honor it taking it to be your deity. But you see! This too sets. Thus, your deification of anyone else

besides Allah is merely false.

About this verse some commentators of the present age relate a strange story that the father of Hazrat Abraham^{as} had confined him in a cave. When he was brought out first time (in life) he saw a star, then moon and finally the sun. For the first time he learnt that all three of these are something that set. But this story is untrue.

Verse 97:

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

As compared to the circulation of the sun and moon instead of earth the word *ساكن (sakin)* has been used for the night, because the people at that time considered the earth as static. The word *سَكَنًا (sakanan)* also implies comfort.

Verse 104:

لَا تُدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

The masses believe that the ability to see is a result of cornea and thus eye sees things at a distance. Whereas this verse refutes it and says, the light itself reaches the eye. The same applies to those who are gifted with the insight of Allah the Almighty. No one is authorized to see God on his own even with the eyes of his heart. But when Allah desires He reveals Himself to His righteous men.

Verse 109:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

This verse advocates a wonderful piece of justice of not abusing the false deities of your opponents; you may believe them to be false, but they do not believe so.

Therefore, in reply if they, in ignorance, abused your God then you will be responsible for it. Next, it presents a general rule that everyone sees his faith to be fair. On the Day of Resurrection Allah, the Almighty will judge as to who was on the right and who on the wrong. But this decision can also be seen in the world before the Day of Resurrection. Only those who are on the wrong perceive it not.

Verse 131:

يَمْعَشَرُ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمُ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّبْنَاهُمْ
الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

The words مَعْشَرُ الْجِنِّ (company of jinn) do not signify some non-human creatures. Rather the words of جِنِّ (jinn) and إِنْسِ (men) refer to powerful men or nations, or insignificant men or nations. If this deduction is not correct, then why the Jinn Prophets that came among the Jinn did not give the glad tidings of paradise to them after they believed in them. No verse in the Holy Qur'an or Hadith mentions the presence of the Jinn in paradise.

Verse 149:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ

The principal question raised in this verse primarily is their saying that if Allah the Almighty had not allowed us to associate partners with Him neither we nor our forefathers would have associated partners with Him. The issue is resolved with the very mention of their forefathers as they followed their forefathers, otherwise Allah the Almighty did not at all teach them to associate partners with Him. Immediately after that they have been demanded to produce any Divine Book concerning permission to associate partners with Allah.

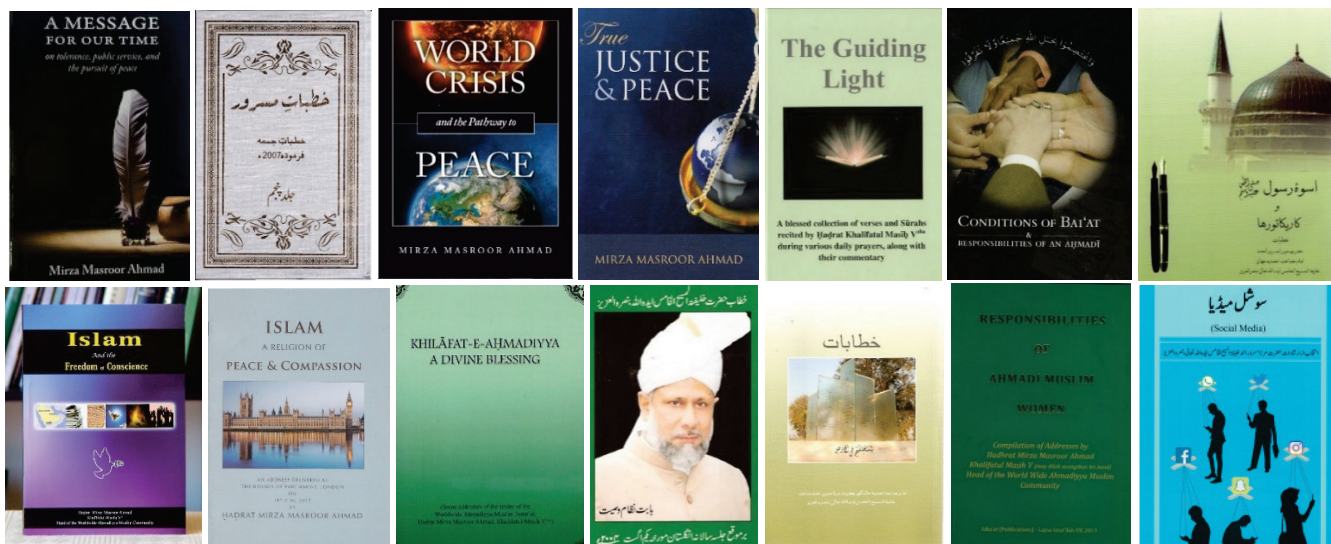
Verse 152:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيَّكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِأُولَ الَّذِينَ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Slaying of children in fact applies to contraception for fear of poverty. Otherwise, contraception for medical reasons is allowed.

Books by Hadrat Khalīfat-ul-Masīh V

may Allah be his helper



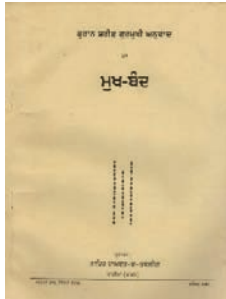
Some titles available in more than one language.

Free shipping when ordered at amibookstore.us.

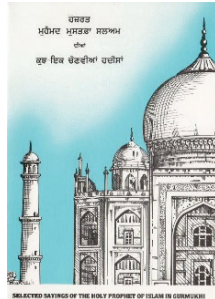
Books in Gurmukhi



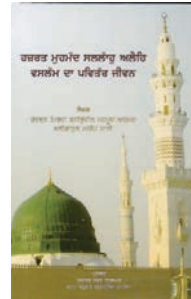
Holy Quran with Gurumukhi Translation



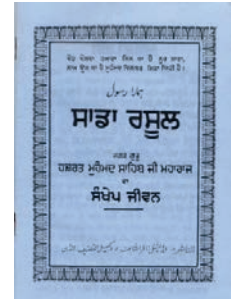
Preface to the Gurumukhi Translation of Quran



Selected Sayings of The Holy Prophet (pbuh)



Life of Muhammad (pbuh)



Hamaaraa Rasool



Our Teaching



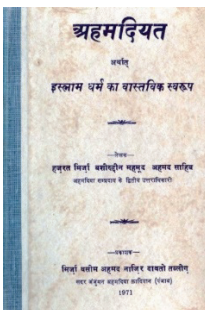
The Philosophy of the Teaching of Islam



A Message of Peace



Selection from the Writings of the Promised Messiah ^A



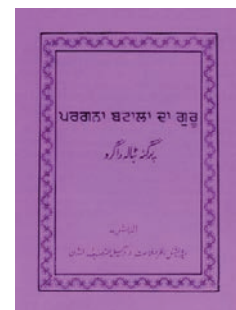
Ahmadiyyat or True Islam



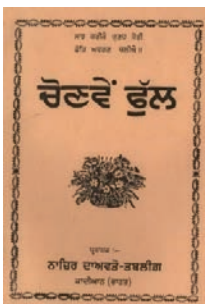
A Message of Peace and a Word of Warning



Salat, Gurumukhi Translation



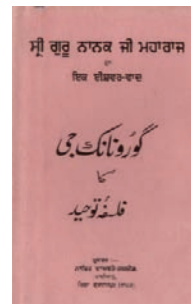
Pargana Bataalai Daa Guroo



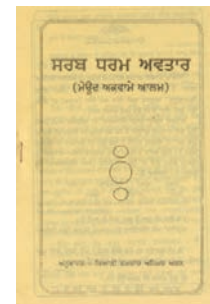
Common Features of Islam and Sikhism



Baba Guru Nanak's Witness About Islam



Baba Guru Nanak's Concept of Unity



Sarb Dharam Avataar

Ahmadiyya Movement in Islam, 15000 Good Hope Road, Silver Spring MD 20905

Information on Islam: alislam.org

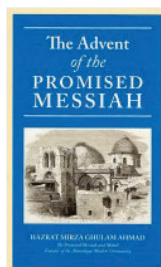
27/7 TV Broadcast: mta.tv

Source for books on Islam: amibookstore.us

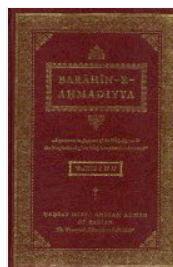
Have you read all the books of the Promised Messiah?

May peace be upon him

Promised Messiah and Imam Mahdi, Ḥadrat Mirza Ghulam Ahmad, may peace be upon him, says, “Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable.” (Victory of Islam, Page 45, Published in 1891)



The Advent of the Promised Messiah



Barahin-e-Ahmadiyya 1-2



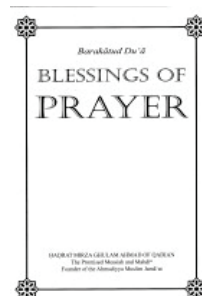
Barahin-e-Ahmadiyya 3



Barahin-e-Ahmadiyya 4



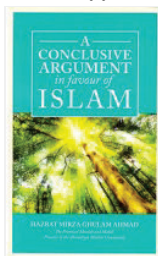
Barahin-e-Ahmadiyya 5



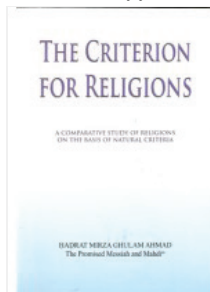
Blessings of Prayer



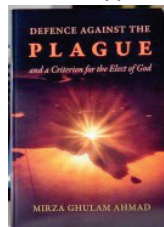
The British Government and Jihad



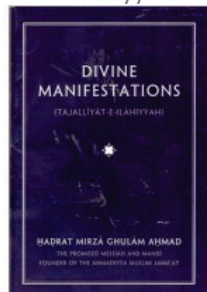
The Conclusive Argument in Favour of Islam



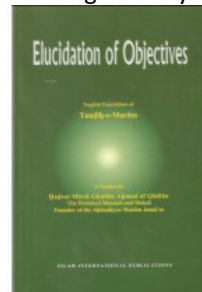
The Criterion for Religions



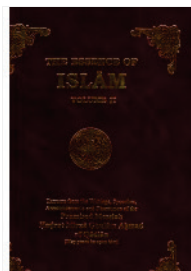
Defense against the Plague and a Criterion for the Elect of God



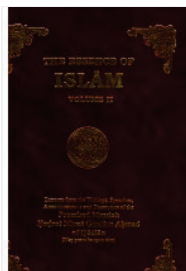
Divine Manifestations



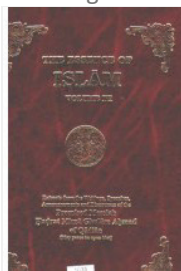
Elucidation of Objectives



The Essence of Islam Volume 1



The Essence of Islam 2



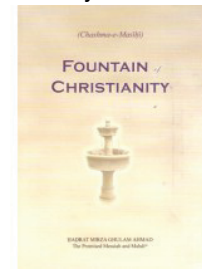
The Essence of Islam 3



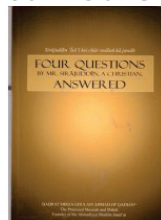
The Essence of Islam 4



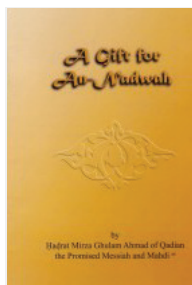
The Essence of Islam 5



Fountain of Christianity



Four Questions by Mr. Sirajuddin, A Christian, And Their Answers



A Gift for Al-Nadwah



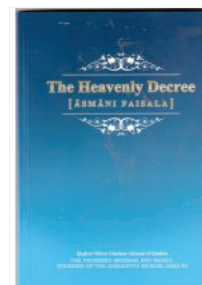
A Gift for the Queen



The Green Announcement



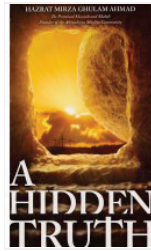
Haqiqat-ul-Wahi



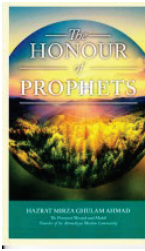
The Heavenly Decree



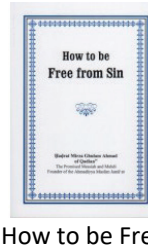
The Heavenly Sign



A Hidden Truth



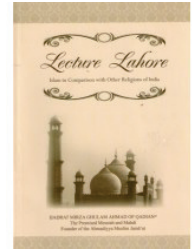
Honor of Prophets



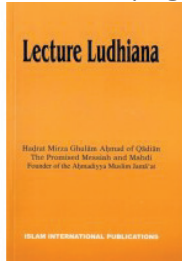
How to be Free from Sin



Jesus In India



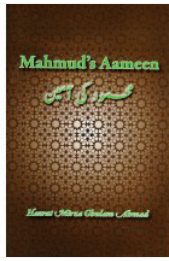
Lecture Lahore



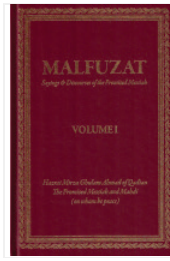
Lecture Ludhiana



Lecture Sialkot



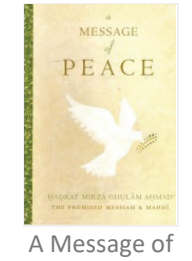
Mahmud's Ameen



Malfūzāt Volume 1



Malfūzāt Volume 2



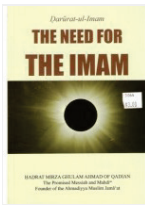
A Message of Peace



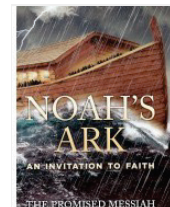
The Miracle of Ahmad



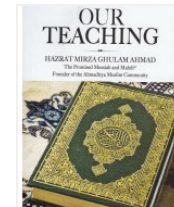
A Misconception Removed



The Need for the Imam



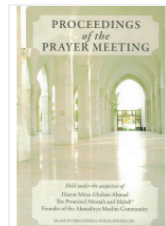
Noah's Ark



Our Teaching



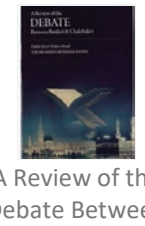
The Philosophy of the Teachings of Islam



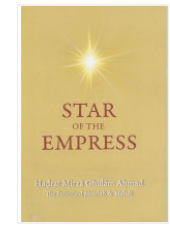
Proceedings of the Prayer Meetings



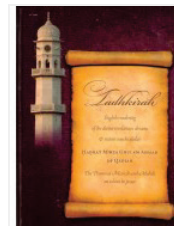
Al-Qaseeda Audio



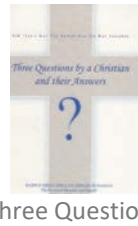
A Review of the Debate Between Batalavi and Chakrhalavi



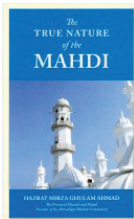
Star of the Empress



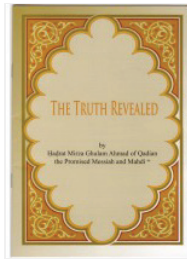
Tadhkirah



Three Questions by a Christian and Their Answers



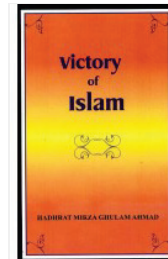
The True Nature of the Mahdi



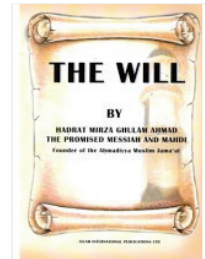
The Truth Revealed



The Truth Unveiled



Victory of Islam



The Will

Place your orders at amibookstore.us.

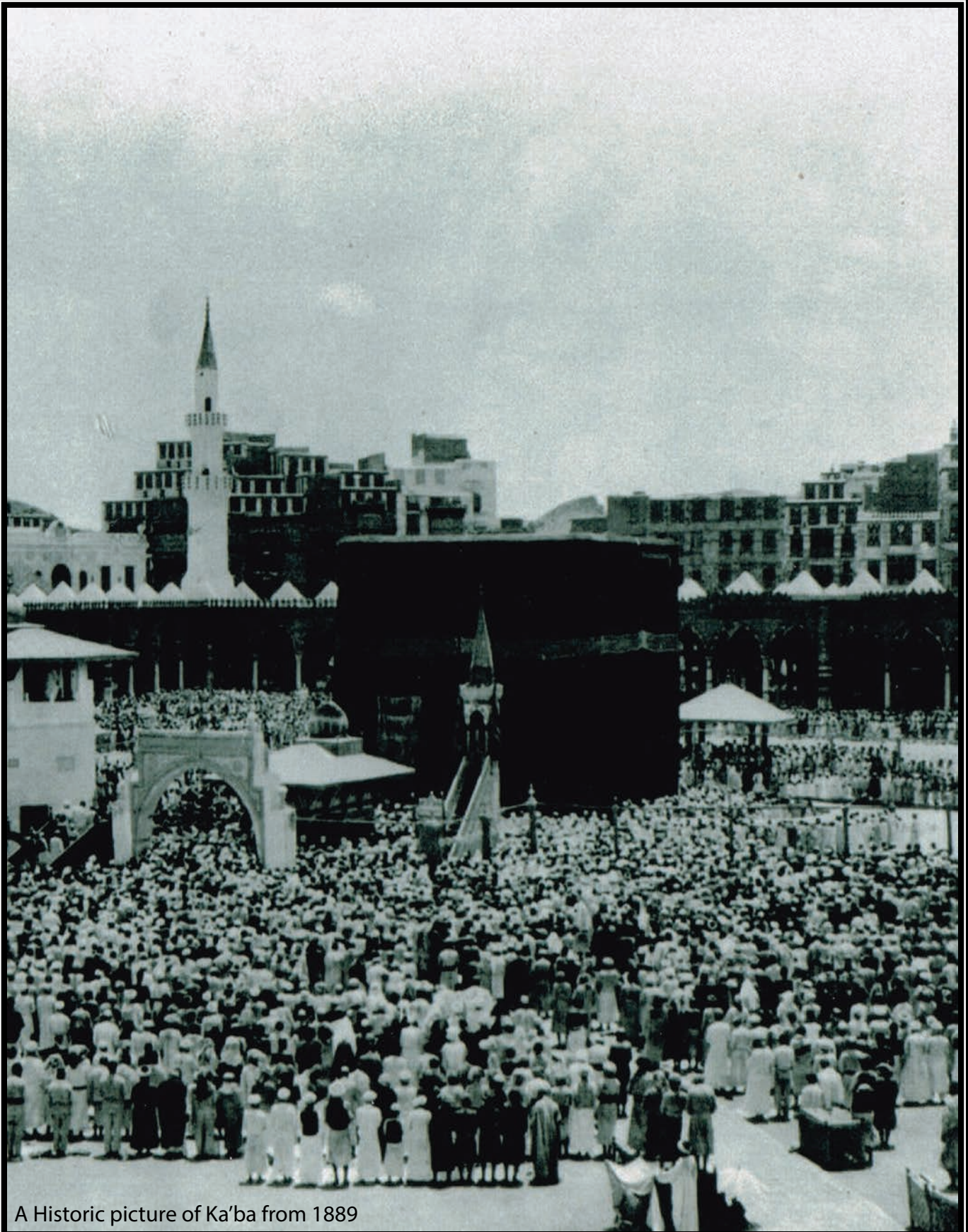
There is no shipping charge within the US.

Many of these titles can also be ordered at amazon and eBay.

1,500 additional titles are available at amibookstore.us.

The following additional titles are available to read online at alislam.org.

- Arabic-Mother of all languages
- Hallmarks of the Saints
- The Miracle of Ahmad
- The Narrative of two Martyrdoms
- Testimony of the Holy Quran
- So Said the Promised Messiah
- Precious Pearls
- Allah the Exalted
- The Holy War
- Selection from the Writings of the Promised Messiah



A Historic picture of Ka'ba from 1889

