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**HAZRAT MIRZA TAHIR AHMAD, KHALIFATUL MASIH IV**

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## FROM THE HOLY QURAN

"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.

"The month of Ramadhan is that in which the Quran 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. But whoso is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful.

"And when My servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.

"It is made lawful for you to go in unto your wives on the night of the fast. They are a garment for you and you are a garment for them. Allah knows that you have been acting unjustly to yourselves, wherefore He has turned to you with mercy and afforded you relief. So you may now go in unto them and seek what Allah has ordained for you; and eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then complete the fast till nightfall and do not go in unto them while you remain in the mosques for devotion. These are the limits fixed by Allah, so approach them not. Thus does Allah make His commandments clear to men that they may become secure against evil." (2:184-188).

يَا أَيُّهَا الَّذِينَ آمَنُوا  
 كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ  
 لَعَلَّكُمْ تَتَّقُونَ ۚ أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا  
 أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ  
 يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا  
 فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ  
 تَعْلَمُونَ ۗ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ  
 هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن  
 شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى  
 سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا  
 يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى  
 مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ۗ وَإِذَا سَأَلَكَ عِبَادِي  
 عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ  
 فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ۗ أَجَلٌ  
 لَّكُمْ لَيْلَةُ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ  
 وَأَنتُمْ لِبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَعْيُنَكُمْ تُخْتَانُونَ أَنفُسَكُمْ  
 فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ فَالَّذِينَ بَاشَرُوا هُنَّ وَأَبْتَغُوا  
 مَا كَتَبَ اللَّهُ لَكُمْ وَكَلُوا وَأَشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ  
 الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا  
 الصِّيَامَ إِلَى اللَّيْلِ وَلَا تَبْشَرُوا هُنَّ وَأَنتُمْ عَافُونَ ۗ فِي  
 الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ  
 اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ۗ

### SO SAID THE HOLY PROPHET (peace and blessings of Allah be on him)

Hadhrat Abu Hurairah (Allah be pleased with him) narrates that the Holy Prophet (peace and blessings of Allah be upon him) said: Allah the Honoured and the Lofty says: All tasks of the son of Adam are for himself but the fast is for Me and I am Myself the reward for it. So anyone of you who is fasting should not indulge in loose talk nor should he make noise or mischief. If someone quarrels with him, he should say "I am fasting." I tell you in the name of Him who controls the life of Muhammad (saw) the odor from the mouth of a person who is fasting is purer and more fragrant to Allah than the smell of the musk. When a person fasts, he receives two occasions of joy: (1) when he opens his fast and (2) when he meets his Lord.

Hadhrat Abu Hurairah (Allah be pleased with him) narrates that the Holy Prophet (peace and blessings of Allah be upon him) said: He who does not refrain from telling lies and acting upon falsehood, Allah does not need for him to remain hungry and thirsty.

Hadhrat Abu Hurairah (Allah be pleased with him) narrates that the Holy Prophet (peace and blessings of Allah be upon him) said: When the month of Ramadhan comes, the gates of Paradise are opened and the gates of Hell are closed and Satans are locked up.

Hadhrat Anas (Allah be pleased with him) narrates that the Holy Prophet (peace and blessings of Allah be upon him) said: Take the *Sehri* (the meal to start the fast) because starting the fast with *Sehri* is full of blessings.

— عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : قَالَ اللَّهُ عَزَّ وَجَلَّ : كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ . وَالصِّيَامُ جَنَّةٌ فَإِذَا كَانَ يَوْمَ صَوْمِ أَحَدِكُمْ فَلَا يَزِفُّهُ وَلَا يَضْحَبُ فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ ، إِنِّي صَائِمٌ . وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوتُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْوَسْكِ . لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا ، إِذَا أَفْطَرَ فَرِحَ ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ . (بخاری کتاب الصوم باب هل يقول ابني صائمًا فاشتمت)

— عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ لَمَّ يَدْعُ قَوْلَ التَّزْوِيرِ وَالْعَمَلِ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدْعُ طَعَامَهُ وَشَرَابَهُ . (بخاری کتاب الصوم باب من لم يدع قول التزوير والعمل به)

— عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا جَاءَ رَمَضَانُ فَتُبِحَّتْ أَبْوَابُ الْجَنَّةِ وَعُلِقَتِ أَبْوَابُ النَّارِ وَصُقِدَتِ الشَّيَاطِينُ . (بخاری کتاب الصوم باب هل يقال رمضان او شهر رمضان)

— عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَتًا . (بخاری کتاب الصوم باب بركة السحور ومسلم)

#### Prayer to begin the Fast:

"I hereby make the intention to observe the Fast of Ramadhan tomorrow"

#### Prayer at breaking the Fast:

"O Allah, for Thee I kept the Fast and upon Thee I have faith and I am breaking the Fast with the provisions provided by Thee."

وَبِصَوْمِ غَدٍ تَوَيْتُ مِنْ شَهْرِ رَمَضَانَ

اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَبِكَ آمَنْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

## **SO SAID THE PROMISED MESSIAH (peace be on him)**

### **Prayer Requires Persistence**

Acceptance of prayers requires persistence and Almighty Allah does eventually bestow the result of acceptance. My own experience as well as that of other righteous ones show that silence, from Allah, is a hopeful sign and leads to positive results. But, when Allah will not accept something He reveals the response readily. Routine observations show that even a persistent beggar, despite disregard and ridicule, will eventually get some change from even the most miserly person. Should one not be just as persistent in prayers to Allah? After all, Allah is most Gracious and would be receptive to persistent prayers. He will not let you down.

For instance, if a pregnant woman were to begin questioning in four or five months why the child was not delivered yet, and if she were to use some medication to hasten the delivery, what kind of a child would result in five months? It will only bring despair to her. Likewise, if a person tries to hasten anything prematurely, he loses. It is not only a simple loss. He might lose faith. Many become atheists in this way.

There was a carpenter in our village. His wife fell ill and died. He said that if Allah truly existed, his prayers for her recovery and survival would have been answered. His distress turned into disbelief and he became an atheist. The fact is that if the true believers remain persistent, then their faith becomes stronger and they get their results.

The treasures of this world have no value in the sight of Allah. He can do anything in an instant. Have you not witnessed that Allah made kings out of an unknown people, and He made big kingdoms subservient to them and He turned slaves into kings.

If a person adopts righteousness and becomes a true servant of God, he can attain to an excellent life in this world. The condition is that he must prove to be truthful and steadfast. His heart must not falter and he should not try to show off and he should be free from *shirk* (associating others with God).

What was so special in Abraham (peace be on

him) that made him such a great prophet and the father of many nations? It was precisely these qualities of truthfulness and steadfastness. You see, Abraham prayed for a prophet among his Arab progeny. Was this prayer answered quickly? It took a long time but eventually Allah manifested the answer to his prayer. Prophet Mohammed (peace and blessings of Allah be on him) was the great manifestation of the acceptance of Abraham's prayer. How magnificently did that prayer find acceptance.

### **Praying Or Fasting Has No Merit If It Is Not Performed With Sincerity And Truthfulness**

If Praying and fasting is not accompanied by sincerity and truthfulness, it does not have any merit at all. Even the yogis go through arduous exercises. Some of them put themselves in great difficulties and pain, but all this pain does not grant them light, nor do they attain peace and comfort. Rather, their inner condition remains diseased. Their bodily exercises have nothing to do with their inner workings of soul. That is why the Holy Quran says "*Their flesh does not reach Allah nor does their blood, rather it is your righteousness that reaches Him.*"

Indeed, Allah does not love the shell but He loves the kernel and He wants the core of the fruit. The question arises if the flesh and the blood does not reach Him, but only the righteousness reaches Him, then what is the need for slaughtering? Similarly, if true prayer and fasting is that of the spirit, then what is the need for the physical form?

The answer is, and that is the real truth, that those who stop making use of their bodies cannot make their spirit follow the right path. The spirit of these people can never attain the sincerity and the spirit of obedience, which is the true purpose. Those who put their bodies to work, without involving the spirit in it, are gravely mistaken. The yogis belong to this group. The Almighty Allah has created a relationship between the body and the soul, and the body does have its impact on the soul.

For example, if someone tries to induce a weeping posture, he will ultimately start crying.

Similarly someone who induces laughter, will start laughing. In the same way the various postures which are adopted during prayers, like standing and bending down in *Ruku*, have their impact on the soul. As you cultivate humility in your body, so is humility cultivated in your soul. Although Allah does not accept the mere physical act of prostrating, but the act of prostrating has an impact on the soul, that is why the ultimate high point in prayer is prostration.

When someone reaches the ultimate point of humility he wants to perform prostration. You can observe that even in the animals. When a dog expresses its love to its master, it comes and puts

its head on the master's feet and thus expresses its loving relation in the form of a prostration. This clearly shows that the body and the soul have a special link, similarly the soul also affects the body. When the soul is sorrowful the body shows it in the form of tears and lack of cheerfulness. If the body and soul are not related why does this happen then? Of course the heart does perform the act of circulating the blood but it is also true that the heart is an engine for delivering feelings to the body. Everything is done by the cheerfulness, or lack of cheerfulness, in the heart.

(Malfoozat, Volume 4, pp. 419-421; Translated by Naseer Choudhry and Munawar Saeed)

*An Urdu poem of the Promised Messiah (as) translated by brother Aminullah Khan Saliq.*

## نصرتِ الہی

خدا کے پاک لوگوں کو خدا سے نصرت آتی ہے  
 جب آتی ہے تو پھر عالم کو اک عالم دکھاتی ہے  
 وہ بنتی ہے ہوا اور ہر نفس رہ کو آزاتی ہے  
 وہ ہو جاتی ہے آگ اور ہر مخالف کو جلاتی ہے  
 کبھی وہ خاک ہو کر دشمنوں کے سر پہ پڑتی ہے  
 کبھی ہو کر وہ پانی اُن پہ اک طوفان لاتی ہے  
 غرض رکتے نہیں ہرگز خدا کے کام بندوں سے  
 بھلا مخالف کے آگے خلق کی کچھ پیش جاتی ہے

### God's Protection

God's holy people are protected by God.

His support shows humanity a wonderful new phenomenon.

It turns into a wind and makes every straw fly away.

It transforms into fire and sets every opponent ablaze.

Turning into a mighty cyclone it hurls dust on Allah's foe.

At times it is water that turns into a deluge.

That is to say God's works are unobstructed by human efforts.

Creatures can not interude the will of the Creator.

**EDITORIAL**

Dear readers,

*Assalamo Alaikum wa Rahmatullahe wa Barakatohu*

*Alhamdulillah.* By the Grace of God, we have entered into the New Year 1997. We wish all of you a very blessed New Year. Huzoor (Atba), in his sermon dated December 29, 1995 said, "Each of us must carry out an introspective analysis and see how we fared during the previous year. What good qualities we acquired and what bad habits we gave up. This must be done every year, so the process of self-improvement continues.

We must also review our responsibilities. For people who are under your care and are associated with you, endeavor to help them acquire good habits and discard habits that are destructive, so as to advance spiritually. Have they moved closer to fulfilling the requirements of faith? Are they taking more interest in doing good deeds? Or have they moved away from faith and are attracted to filthy programs. The process of reviewing this every year is important and provides an incentive to change for the better.

The blessed month of Ramazan is about to begin. You must compare how you fared from the last Ramazan and the year that follows. This time frame is another way of looking at your past and working to improve upon it in the coming year. I feel we must measure our year from one Ramazan to the next".

The month of Ramazan is so blessed that the Holy Prophet (peace and blessings of Allah be upon him) has said: "Most unfortunate is the person who received the blessed month of Ramazan, and failed to earn the forgiveness from Allah". We should give a place in our hearts to Ramazan and welcome it from the depth of our hearts and souls, and fulfill all its delegations to the best of our abilities, so that we may be counted among those who are covered by the mantle of Allah's forgiveness.

Along with keeping fast, we need to be punctual in establishing the five daily prayers in congregation, say the Tahajjud/Traveeh prayers and during this month, recite the Holy Quran as much as possible. The Holy Prophet (peace and blessings of Allah be upon him) used to be more generous than the first blowing wind. We should, therefore, attend to the payment of our chandas (jamaat subscription). We should also attend to the task of Da'wat Ilallah (inviting people towards Allah). May Allah grant us an outstanding result in the field of propagation.

The month of Ramazan is a month for the acceptance of prayers. Please pray especially for the victory of Islam and also pray fervently for our beloved Imam, Syedna Hazrat Mirza Tahir Ahmad (may Allah strengthen him) that Allah may grant him a long and successful life and fulfill all his objectives in a magnificent way.

# WAQF-E-JADID SACRIFICE OF USA JAMAAT SET A NEW RECORD

## USA JAMAAT CONTRIBUTED MORE THAN THE REST OF THE WORLD

### A NEW SCHEME LAUNCHED FOR THE BENEFIT OF EASTERN EUROPEAN COUNTRIES

*(A summary of the Friday Sermon of Hazrat Khalifatul Masih IV, Ayyadahullaho Benasrehil Aziz, delivered at the Fazl Mosque, London, on December 27, 1996. It is being published on the sole responsibility of the Editors of Ahmadiyya Gazette.)*

Huzoor recited Al-Fateha and then Al-Hadid, verses 19-20:

*"As to the men who give alms, and the women that give alms, and those who lend to Allah a goodly loan – it will be increased manifold for them, and their's will also be an honorable reward – And those who believe in Allah and His Messengers and they are the Truthful and the Witnesses in the sight of their Lord, they will have their reward and their light. But as for those who disbelieve and reject Our Signs, these are the inmates of hell." (57:19-20).*

Then Huzoor said that the topic of this Khutba is a review of the current fiscal year of Waqfe-Jadid. Originally, Pakistan, India and Bangladesh contributed into this scheme. As Bangladesh, India and Pakistan were not self-sufficient, Huzoor appealed to western countries and some eastern countries to take up the burden of Waqfe-Jadid. The needs of these countries were increasing and it was necessary that Waqfe-Jadid contributions should increase. There was a need for more financial resources to create gatherings/classes for education. This program is according to the process of education as mentioned in the Quran. It says: First invite representatives of different religions. These first representatives are educated and in turn become teachers in

service of Islam.

God promises to multiply wealth of those who give in the way of Allah. The root of the word Sadiq (the truthful) and Sadqah (charity) is the same. Spending for Allah is the result of faith in Allah and His Prophet. The Sadiq gets reward because of financial sacrifice. Sadqa is done with the true spirit. The reward mentioned is linked to their sacrifices. Allah will increase their reward manifold. Light (noor) is linked to reward as well. More light yields more reward. However, Prophethood is not mentioned as a reward here. This is because Prophets submit themselves to God totally. They give themselves to God. The verse here speaks of Siddiq and Shaheed, whose sacrifices are limited in scope.

Although people try to outdo one another in financial sacrifice, they should focus on excelling in spiritual station. The Holy Quran says that everyone has an aim that he pursues, and that becomes his Qibla.

Sacrifice promotes the Love of God. Our aim is to excel in piety and good work. The concept of God should be part of sacrifice. Sacrifice should be for God's love. Therefore, good work becomes light. The concept is that the love of God should be in every action. If this is so, there will be a new spirit of sacrifice created and God will reward us for it.

The 41st year of Waqfe-Jadid has just about ended. Of more than 152 countries, only 56 sent in their reports. This is because some countries do not have access to modern media equipment, and others are not upto par. The goal of the 56 countries should be to bring the others up. The purpose of Waqfe-Jadid is to bring up the spiritual status of villagers. There will be a lot of work needed in the 42nd year.

The Waqfe-Jadid contributions are collected from all countries but are not spent in proportion to the amounts collected. Huzoor said the Waqfe-Jadid is a subscription for mankind. Islam is worldwide; the question is where the money is needed. Money is sent where it is needed.

Huzoor emphasized this point by mentioning that he sent representatives to Africa and found many Ahmadies who did not have access to MTA. Africa had millions of converts in the past 2-3 years. Though many did not receive proper guidance, they remained steadfast Ahmadies, saying: "Although we have not been educated as we should have been, we still believe." Huzoor arranged the MTA dishes to be set up there to educate people who can become missionaries from among those people. These are the needs. There are over a million Ahmadies, therefore, we need much support to meet this need.

This leads into Waqfe-Jadid, the scheme through which Allah has helped us. The top collector for Waqfe-Jadid is USA. The USA Amir Sahib was amazed at such a large amount collected. This was far more than the amount collected last year.

USA has set a new milestone. Of the £1,094,364 (Pounds Sterling) collected, £564,000 were collected from USA. USA is

far far ahead. Ten years ago, the total chandas collected under all schemes was less than the amount collected just for Waqfe-Jadid this year.

Huzoor said that although the financial situation in the USA has gone up and down and the financial clout of doctors has decreased, but their capacity has increased and they have shown increased courage to sacrifice.

Worldwide, last year there was £576,790 in pledges and the collections were £670,000. This year the pledges were £655,172 and the collections were £1,094,364. The majority of this increase is America's contribution. Furthermore, the number of contributors have increased from 146,462 to 167,493. Huzoor especially appreciated this. He said that once someone is introduced to the spirit of sacrifice, it is difficult to get them to stop. Sacrifice becomes fun for them. The coming year, the Waqfe-Jadid budget for USA is more than \$900,000. Huzoor appreciated this pledge.

The second highest contribution came from Pakistan, the 3rd from Germany, the 4th from UK and the 5th from Canada. India also showed great sacrifice with £244,000. Indonesia, with half the number in India, had only £8,000. This is probably due to lack of proper organization. They have a better financial status than Pakistan. Indonesia is no less sincere than USA, possibly more so. Lack of organization must be the cause of lack of sacrifice. Mauritius was not specially impressive this year. Belgium, a fledgling Jamaat, outshone them this year. Norway was number 10.

Usually Switzerland and Japan fight for per capita honors in Waqfe-Jadid. This year, the USA excelled in this regard. USA had



£124.06 per family head, while Switzerland had £70.97, Japan had £31.30, Belgium had £19.43 and Germany had £11.50. However, Germany contributes a great deal in all schemes. Therefore, their comparison to USA is not fair. The USA focussed on Waqfe-Jadid and tried to get the first place in that scheme.

Huzoor then addressed the Jama'ats in India. He exhorted them to become self-sufficient. Huzoor said he remembers the day when Qadian took care of the needs of the entire world. Now, India is not even self-sufficient. Huzoor wanted this honor to return to India.

Hazrat Musleh Mau'ood (ra) saw a dream that "friends of Allah" would emerge from the villages as a consequence of Waqfe-Jadid. He believed that people of great spiritual station would be born in villages. The station of Truthful (Sadiq) was the aim of Hazrat Musleh Mauood. We cannot create the stations of Wali and Sadiq, but God can. We must emphasize the struggle.

Europe's needs are being filled by general contributions. But new financial sacrifices in Eastern Europ will be needed for mosques.

Right now there is a need in Albania and for Albanian speakers in other countries, and also for Bosnians. It the right of Bosnians to receive our help.

**Therefore, Huzoor launched a scheme for \$1.5 million to be collected over the next two years; two-third this year and one-third the next.**

Huzoor will contribute 1% of this, to show that Allah extends his capacity and ours to sacrifice. Those who contribute in other schemes, who do not have more capacity, should contribute a token amount. Others who do not contribute as much in other schemes should give more. Albanians have the spirit of sacrifice. While others ask what different groups have sacrificed, Albanians stand and help others.

We must enter this next year of Waqfe-Jadid with trust in Allah, and an increased gratitude in Allah. Gratitude should control the heart. Thank Allah more and more. Pray that Allah give us the capacity to thank Him continuously in advance.

INAUGURAL ADDRESS AT THE 105TH JALSA SALANA, QADIAN

## **"PHILOSOPHY OF THE TEACHINGS OF ISLAM" IS THE KEY TO THE PROPAGATION OF ISLAM IN THE NEXT CENTURY**

### **Translations in 60 Languages Under Preparation or Distribution**

In his opening speech to the 105th Jalsa Salana, Qadian, which Huzoor participated via satellite from London, Huzoor devoted most of his speech to the first question discussed in the book "Philosophy of the Teachings of Islam".

Huzoor noted the international character of

the Jalsa. Participants from 21 countries were physically present in Qadian and translations of speeches were being done in five languages. 14 newspapers and TV representatives were recording the event. At the political level, two Ministers of State were present in the gathering. Huzoor also noted that

many in the vicinity of Qadian, and in particular the Sikh community, were beginning to recognize the holy status of Qadian.

The Huzoor recalled the events of 1896 when the Conference of Great Religions took place in Sheran-wala Gate in Lahore and Maulvi Abdul Karim Sialkoti read the paper written by the Promised Messiah (peace be on him). The lecture took seven and a half hours out of the 19 hours of total proceedings, but still was not finished and the conference had to be extended at the demand of the audience by one day to finish the speech of the Promised Messiah (peace be on him).

The organizer of the Conference, Swami Shugan Chandar, wanted to learn the true path. He spent a few days in the company of the Promised Messiah (peace be on him) and was completely won over. He expressed his desire for the Jalsa and for the participation of the Promised Messiah (peace be on him) in the Jalsa. The Promised Messiah (peace be on him) had very little time to prepare, but after a lot of prayers, he was promised by God that his essay would prevail over all others. In his vision, he saw that his hands were full of light (this shows a similitude with Hazrat Moses). Then a man shouted: "*Allah is the Greatest. Khyber has fallen*" This was a clear prophecy that the fall of the false deities was destined to take place through this book.

Huzoor also narrated the report made by Bhai Abdul Rahman Qadiani who reported that he heard some Sikhs saying "Subhan Allah" with his own ears. Many Hindus said: If this is the true Islam then we must believe; if not today, then tomorrow.

Huzoor added that the Promised Messiah (peace be on him) announced that his essay would prevail. Making such a proclamation when every other faith was preparing for

defending their own religion was not an ordinary matter. But the Promised Messiah (peace be on him) had such a conviction about the truth-fulness of his revelation that he had no fear. Some weak Ahmadies tried to hide the poster and tried to post it in place which were not highly visible.

Then Huzoor read from the poster of the Promised Messiah (peace be on him) and described how it stated very clearly that the essay would be victorious and would be a cause of the ruin of false faiths.

Huzoor added that doing justice to this heavenly book is very difficult. Up until now, about 200,000 copies have been distributed, but at least one million should be printed and distributed. Huzoor added: Do not keep them in your store rooms. Get them into the hands of scholars, students, the right minded people and libraries. He also asked that clear and honest reports should be sent to him about the distribution and the impact it is having.

Huzoor said that the victory of Islam is destined to take place through this book.

Thereafter, Huzoor explained the first question dealt with in the book. He pointed out that the *Nafs-i-Ammara*, though very similar to the animal state, is nevertheless different from the animal life in an important way. In animals, there is no distinction between good and evil. Their actions are, therefore, derived from natural impulses. In man, since the distinction is provided, *Nafs-i-Ammara* means a refusal to yield to the impulses for goodness.

*Nafs-i-Lawwama* makes one feel guilty and inclined towards reformation. This fight between *Nafs-i-Ammara* and *Nafs-i-Lawwama* continues until the force for goodness gain a complete victory – and that is *Nafs-i-Mutma'inna*.

## A MONTH OF GREAT BLESSINGS IS ABOUT TO START

Almighty Allah has declared Ramazan-ul-Mubarak a very important and blessed month. The revelation of the Holy Quran started in this month. Allah says:

*“The month of Ramadhan is that in which the Quran 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. But whoso is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Alah for His having guided you and that you may be grateful.” (2:186).*

This is the same blessed month in which the Holy Prophet (saw) used to pray in the cave of Hira before he was commissioned to be a Prophet. In this reference *Ibn-e-Ishaq* narrates that every year the Holy Prophet (saw) used to stay in the cave of Hira for worship in the month of Ramazan, until one year when he had gone there as usual for worship, Hazrat Gibrael (Archangel Gabriel) descended on him and he received the first revelation. (*Al Seerah-tul-Nabawiyyah*). That is how the revelation of Quran began in this blessed month and the foundation of religion of Islam was laid.

According to the Islamic calendar, the month of *Shabaan* precedes the month of *Ramazan*. Hazrat Salman Farsi narrates that on the last night of *Shabaan* the Holy Prophet addressed us and said:

“O people! a month of great glory and prestige is about to dawn on you. Yes a month of blessings in which comes a night which is better than a thousand months. Almighty Allah has made fasting obligatory during day time and worship at nights as *Nafil*.”

He (the Holy Prophet) said, “this month is the month of patience and reward for this patience is Heaven. This is the month of compassion.”

He also said “This is such a month in which the

livelihood of the believers is increased. (*Mishkat al Masaabeeh, First Volume, The Book of Fasting, third chapter.*)

The Holy Prophet (saw) had described the greatness of this month on different occasions and had established the significance and importance of this month in the hearts of people. Out of these sayings some are mentioned here,

1. “This is the month, the beginning of which is blessings and the middle of which is forgiveness and the end of which is a time for perfect reward, *i.e.*, deliverance from hell.” (*Mishkat al Masaabeeh, First Volume, The Book of Fasting, third chapter.*)
2. “This is the month in which any person who wakes up in the nights of *Ramazan* with the intention of seeking pleasure of Allah and to fulfill the requirement of faith, all the previous sins of that person are forgiven.” (*Bukhari, Book of Fasting*)
3. “In this month any one who worships with sincerity and seeking pleasure of Allah, such a one is cleansed free of sins as one was the day one was born.” (*Nisai, Book of Fasting*)
4. “This is the month in which the doors of heaven are opened and the doors of hell are closed and Satan is chained.” (*Bukhari, Book of Fasting*)
5. “This is the month in which a caller calls out that O! who is desirous of good, come and move forward and O! who is desirous of evil, stop! And a lot of people are delivered from fire for the sake of Allah and it so happens in every night of *Ramazan*.” (*Ibn-e-Maja, Book of Fasting*)
6. The Holy Prophet (saw) has declared this month the gateway of worship. He said, “For everything is a gateway and *Ramazan* is gateway of worship” (*Al-Jaame-al-Munir fee Ahadeeth al Nazeer, Part one, hadeeth #2415*)
7. This is the blessed month in which the Archangel Gabriel used to complete the recitation of the Holy Quran with the Holy Prophet (saw) and in the last *Ramazan* before the demise of the Holy Prophet (saw)

he completed it twice.

8. The Holy Prophet (saw) said, "The almsgiving during this month is the best of all almsgiving." (*Sunan Al Tirmizi*)

9. "Anyone who lightens the burden of one's servant and lessens the workload in this month, Almighty Allah will forgive such a person and will deliver him from fire." (*Mishkat al Masaabeeh, First Volume, The Book of Fasting, third chapter.*)

10. "Anyone who does not quit lying and committing wrong deeds during fasting, Allah does not care for such person's giving up eating and drinking." (*Bukhari, Book of Fasting*)

11. On another occasion he said, "Fasting does not mean just quit eating and drinking, rather, giving up all loose talk and stopping from utterance of obscenities is also included in it. Therefore, those who keep fast should be aware that if anyone abuses you or angers you, you just tell him that I am fasting." (*Bukhari, Book of Fasting*)

If anyone indulges in loose and obscene talk while fasting then his fast would be nothing more than staying hungry and thirsty and would not achieve any reward.

Therefore if one does not take care of these requirements and etiquette of fasting then such a person is not going to get any benefit from it. Fasting is a kind of worship which is done by following and fulfilling all the conditions. A lot of unfortunate people lose the best of the rewards of this worship by not paying proper attention to these conditions.

Hazrat Abu Huraira narrates that the Holy Prophet (saw) said, "There are a lot of people who do not gain anything except hunger and thirst by fasting and there are many who wake up at night to say prayers but do not gain anything except sleeplessness." (*Ibn-e-Maja, Book of Fasting*)

Hazrat Promised Messiah (a.s.) said, "One who keeps fast should be careful that fasting does not only mean that one should stay hungry but should constantly remember Allah while fasting."

Then he said, "This month is better than the rest of the months." (*Speeches At Annual Convention 1906, pp. 20-21*)

This is such an important month that safety and blessings for the rest of the year depend upon completing this month safely (while fulfilling all the conditions).

The Holy Prophet (saw) said, "If *Ramazan* is passed safely then be rest assured that the rest of the year will be safe." (*Al Jaame-al-Sagheer, Part One, Hadeeth # 675*)

One should be very careful about maintaining the proper honor and observing the etiquettes of the blessed and sacred month of *Ramazan* so that from physical, spiritual, moral, and every other aspect, the rest of the year should become a source of peace and blessings and this month should become an expiation for sins and weaknesses for the rest of the year.

Hazrat Promised Messiah (a.s.), while describing the importance and significance of the month of *Ramazan*, said, "The importance of the month of *Ramazan* is evident from the verse of Holy Quran, "*Shahro Ramazan allazi Unzela fee-hil Quran*" (2:186). The divines have written that for enlightenment of the soul this is a very important month. Frequent revelations are received during this month. *Salat* (prayer) results in *Tazkia-e-Nafs* and *Saum* (Fasting) results in *Tajjalli-e-Qalb*.

*Tazkia-e-Nafs* means that one becomes distant from evils of *Nafs-e-Ammara* (a soul inclined towards evil), and *Tajjalli-e-Qalb* means that the door of revelation is opened so that one attains communion with Allah and witnesses Him." (*Malfoozat, Volume 4, p. 256*)

If someone is so unfortunate that in addition to the fasts in *Ramazan* he is also deprived of other prayers and blessings of this month then he should say the following prayer as described by Hazrat Promised Messiah (as).

"O Allah! this is your blessed month and I am missing the benefit from its blessings and I do not know whether I shall be alive next year or not or I would be able to complete the fasts that I am unable to keep now."

The Promised Messiah added: If he seeks the power and strength from Allah then I am certain that Allah will bestow strength on such a soul. (*Malfoozat, Volume 4, p. 288*)

## ISLAMIC INJUNCTIONS ABOUT FASTING

By Abdul Majid Tahir

(Translated from Alfazal International by Dr. Salam Malik)

### Who is Obligated to Fast?

Fasting is obligatory for every adult, fit, healthy, stationed (not traveling) Muslim man and woman. Traveler and sick is given the concession to make up for lost fasts in other days. Those who have chronic illness who are unlikely to regain health or someone who is so weak and incapacitated that it is unlikely for him to make up for these fasts even in other days should pay *Fidya*. Similarly pregnant women and nursing mothers should also pay *Fidya*.

### Age of Fasting

Hazrat Khalifatul Masih II (Allah be pleased with him) writes, "There are quite a few who force young children to keep fast. One must realize that for every obligatory worship there are separate prescribed limits and times. In my view certain injunctions start at age 4 and certain others which start between ages 7 to 12 and some start at ages 15 to 17. I am of the opinion that fasting becomes obligatory at age 15 to 18 and this is also the age of maturity. From age 15 one should start keeping fast and at age 18 it becomes obligatory. I remember that when we were young we were also fond of keeping fasts but Hazrat Promised Messiah (a.s.) would not allow us to keep fast. Instead of persuading us to keep fast, he used to prohibit us from fasting. So in order to maintain the health of children and to enhance their strength they should be kept from fasting. When they attain their strength and reach age 15 they should be gradually asked to fast. Allow them to keep as many fasts in the first year as they want, increase the number in the second year and few more the third year. In this way they gradually develop the practice of fasting." (*Al-Fazal*, 11 April, 1925)

### Traveler and Sick Should not Fast

Almighty Allah enjoins in The Holy Quran, "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." (2:185)

Hazrat Promised Messiah (a.s.) was asked about

fasting during travel. He replied, "From the Holy Quran it is evident that those who are sick or are traveling should not fast, and this is an injunction. Allah has not said that you are given an option not to fast. In my opinion, a traveler should not fast. Many people keep fast as a routine, there is nothing wrong with it. But still one should be careful about the injunction "make up for these fasts in other days". It is as if, one who keeps fast during travel while enduring hardships, is trying to appease Allah by a show of his strength. He does not seek pleasure of Allah by obedience. Such a person is misled. True faith requires obedience of commandments and prohibitions of Allah." (*Al Hakam*, January 26, 1899)

On another occasion, the Promised Messiah (a.s.) said, "If one is traveling by train and there is no hardship then one can fast, otherwise he should take advantage of God's permission." (*Al Hakam*, December 24, 1900)

The Promised Messiah (a.s.) said, "If someone fasts in the month of *Ramazan* while traveling or being sick, such a person is being disobedient of a clear commandment of Allah. Almighty Allah has clearly revealed that the traveler and sick should not fast. One should fast after recovering from illness and finishing the journey. One should obey this command of Allah as deliverance is by grace of Allah and one can not attain deliverance on the strength of his deeds. Allah did not reveal that sickness should be mild or severe or journey should be short or long. Instead, this injunction is all encompassing and one should follow it. If a sick person or a traveler fasts then he must be decreed as disobedient." (*Al Badr*, October 17, 1907)

"There are certain illnesses in which the sick continues with his/her daily chores. Such a person is not considered sick. Similarly, if one travels routinely because of his/her occupation then he/she can not be considered as a traveler. There are certain illnesses in which a person keeps on performing routine duties. For example, if some soldiers develop diarrhea for few days, they don't quit working for ever. Therefore, if one can find time and strength to engage

in other activities, why can such a person not fast? These excuses are used by people because in reality they are against fasting. No doubt this is a Quranic injunction that during travel and while sick, one should not fast and we insist on this so that we should not be disrespectful to Quranic command. But if someone uses this injunction as an excuse for not fasting while he can fast, or if some fasts are missed and if they had tried hard enough they might have been able to keep those fasts, then they are just as guilty as one who does not keep fast even without any reason. Therefore, every Ahmadi who did not fast because of negligence or without any valid reason, should make up later" (*Al Fazal, August 16, 1948*).

Therefore, anyone who travels in the course of his duty, for example, railway guard, driver, pilot, travel agent, would be considered as stationed and would fast.

### Chronic Patients and Travelers

When asked about chronically ill and the traveler, the Promised Messiah (a.s.) replied, "Those sick people and travelers who do not think that they will get another chance to fast, for example, an old weak person or a weak pregnant woman who thinks that after delivery she would be incapacitated because of suckling and the whole year will pass, such persons are allowed not to fast because they cannot fast. They should pay *Fidya* (expiation). Only *Fidya* is allowed for extremely old person or someone who would never have the strength to fast. But for the rest it is not allowed that just by paying *Fidya* only they would be excused from fasting. To allow only *Fidya* to those people who regain strength to fast after recovering from illness, would mean opening the door of mischief. The religion in which there is no striving is not worth anything. Likewise, to remove the obligations set by Allah, is a grievous sin. Allah says in the Holy Quran that only those people are given guidance who strive in our way." (*Fatawa Ahmadiyya, p 183*)

### Travel & Fasting

Hazrat Khalifatul Masih II states, "Although some religious jurists may differ, my opinion and belief regarding travel is that the journey that starts after *Sehri* and finishes before sunset should not be considered as journey as far as fasting is concerned.

Sharia prohibits from fasting during travel not traveling during fast." (*Al Fazal, December 25, 1942*)

There could be 4 possibilities regarding fasting during travel:

If travel is in progress, on foot or on any mode of transportation, then one should not fast.

1. If one is going to stay overnight and the entire next day and facilities are available then its optional to fast.
2. If travel is to start after *Sehri* and there is a possibility of returning home before *Aftaari* then it is permissible to fast or not to fast.
3. If during travel there is going to be a stay for 15 days or more then one should make arrangement for *Sehri* and fast.

### Definition of Travel

In this regard the Promised Messiah (peace be on him) said, "It is my belief that one should not create too many hardships for himself. Whatever is commonly known as travel even if it involves only few miles, during such travel one should follow the injunctions specified for travel. *Inna Mal Aamaal-o-Bin Niyyat*. i.e., deeds are judged by intentions. Some times we go for a walk for 2-3 miles with our friends and nobody considers it as travel. But when somebody packs up luggage and set out with the intention of travel then such a person is considered as traveler. Sharia is not based on hardship. Whatever is commonly conceived as travel is travel concerning religion. One should follow the leaves granted by Allah as one follows the commandments. Commandments are from Allah as are the allowances." (*Al Hakam, Volume 5, February 17, 1901, p13*)

Hazrat Promised Messiah (a.s) wrote to Hazrat Sahibzada Pir Siraj-ul-Haq (raa) in a letter, "*man kana minkum mareezen au alaa safarin fa iddatun min ayyamin ukhar*, that is, "if you are sick or on journey (short or long) then fast same number of days at other time". Allah has not set any limit for the journey neither one finds any limit in Ahadeeth. Rather, whatever distance is ordinarily called journey should be considered as journey. Any distance which is less than that can not be called journey." (*Maktoobat, Volume 5, p. 81*)

### Laborer and Fast

Some laborers find it difficult to fast while doing manual labor. Are they allowed not to fast on this basis? The Holy Quran has not mentioned any exception about this, neither do we find any mention of this in Ahadeeth, although people used to perform manual labor even in those days. Of course if someone is very weak and fasting is unbearable, then such a person should be considered as sick and fasting is not allowed in sickness.

When this question was presented before Hazrat Promised Messiah (peace be on him) that some times Ramazan falls in such a weather that farmers have to perform hard manual labor like sowing the seeds or harvesting the crop and it becomes impossible for them to fast. What should they do? Hazrat Promised Messiah (a.s.) replied, "*Inna mal Aamaal-o-Bin Niyyat.*" (actions are judged according to intention). These people keep their condition secret. Everyone should evaluate his/her condition with piety and fear of God. One should hire a laborer if one can afford, otherwise such a person is to be regarded as sick and should fast when situation eases up." (*Al Badr, September 26, 1907*)

### Women And Fasting

A woman having periods is not allowed to fast. In this regard Hazrat Ayesha (raa) narrates that when we did not fast during the time of our periods, the Holy Prophet (saw) told us to fast in other days. (*Ibn-e-Maja*)

The same injunction applies to women after delivering a baby. But once they are clean, they must make up for these lost fasts.

It is narrated in hadith, regarding nursing mothers and pregnant woman, "The Holy Prophet (saw) said that Allah has forgiven half of *Salat* (prayer) for the traveler, and a nursing mother and a pregnant woman is given leave from fasting." (*Tirmizi*)

Hazrat Anas (raa) narrates, "The Holy Prophet (saw) has given leave to pregnant women and nursing mothers from fasting." (*Ibn-e-Maja*) It means that these woman should complete the number of fasts after their condition has changed (i.e., they are no longer pregnant or nursing mothers). They should also pay *Fidya* if they have the capacity, otherwise making up for the lost fasts should suffice as

expiation.

If a woman is continuously facing a situation in which she is either pregnant or nursing mother then she does not have to fast and paying *Fidya* is enough. Same is the case of one who is extremely old or chronically ill and it is not possible to fast from the point of view health then it suffices for such a person to pay *Fidya* only.

### Student & Fasting

A student who is preparing for examination should consider the following regarding fasting. We are not allowed to quit routine activities. If fasting becomes unbearable for one because of routine daily activities then such person is to be considered sick. But in such a case such person is totally responsible for his decision and Allah will treat such person according to his motives and condition. In other words a person is him or herself the judge in deciding about his or her personal situation.

If someone becomes ill by fasting then such a person is excused from fasting. And if such a person is always in such condition then fasting never becomes obligatory. If the weather is contributing to his/her illness then fasts should be kept when weather changes. However, one should be very cautious and fear Allah before making this decision that it be a true reason and not just an excuse. (*Al Fazal, May 22, 1922*)

Some people go to extremes. Some people would not fast even without any valid reason and some people expect the very ill, old, pregnant and nursing mothers to fast. Both of these practices are wrong. There is no coercion in Islamic injunctions and one should also take advantage of the leaves granted by Allah. Islam has laid down some conditions for some of the commandments. For fasting this is one of the conditions that one is not allowed to fast if such a person is sick, or if fasting would definitely make such a person sick, or would increase the illness like being pregnant or nursing mother, or if someone is so old that fasting would incapacitate such a person. One should avoid extreme conduct. One should neither quit fasting on the basis of minor complaints of feeling weak nor should one insist on fasting in the presence of true and valid reasons.

Hazrat Promised Messiah (a.s.) has given very valuable advice on this issue. He said, "If Allah had

so willed he would not have set limits for this Ummah as He did not set any limits in other Ummahs (religions). He did so for our own benefit. As I understand the truth is this that when a person supplicates to Allah in true humility, truth and sincerity not to be kept from the blessings of this month, then Allah does not prevent such a person from getting the blessings of this month. In this condition (of heart) if a person becomes ill during the month of *Ramazan* then this illness becomes a blessing in such persons favor. This is because the outcome of every deed depends upon the motive behind it. A believer should prove his/her courage in the way of Allah by his/her acts. If someone is prevented from fasting because of sickness but had sincere desire to fast and the heart is full of grief because of this loss then angels would fast for such a person. If such a person is not trying to find an excuse then Allah will certainly not deprive such a person of the reward. (*Fatawa Ahmadyya*)

### ***Fidya***

The general teaching is that one should fast and if he has the capacity then pay *Fidya* as well. Fasting is obligatory and paying *Fidya* is practice of the Holy Prophet (saw) and a way of showing one's gratitude that Allah has given the strength to fast and enables such a person to get greater reward from Allah.

Fasting is not obligatory for such a person who could not fast for few days because of sickness. However such a person can pay *Fidya* with the intention that Allah may enable him/her to make up for these fasts later and should not deprive him of the reward of the fasts lost.

*Fidya* is mandatory only for persons who have the capacity to pay and are unlikely to make up for the lost fasts because of long term illness, extreme old age, being pregnant or wet nurse.

If the condition preventing from fasting is temporary then one must fast after that condition is removed regardless of *Fidya* payment.

Once a person asked Hazrat Promised Messiah (a.s.) that he never kept any fast in his life, what should he pay for *Fidya*? He replied, "Allah Does not burden anybody beyond his capacity. Pay *fidya* according to your capacity and make covenant that you will keep every fast in future." (*Al Badr, Vol. 1, No. 12, January 16, 1903, p 91*)

### **Determining The Amount of *Fidya***

While determining *Fidya*, this is the principal mentioned in the Holy Quran, "*Min Ausata ma tut'amoona ahleekum*" – What you on average feed your family; meaning that you should feed somebody according to your average standard. Hazrat Imam Abu Haneefa has determined it to be equal to nearly 3.5 lbs of wheat. This will be the *Fidya* for a lost fast which will suffice for two meals.

### **Who Should Be given *Fidya***

It is not necessary to give *Fidya* only to a poor person who is fasting. The idea is to feed any deserving poor person regardless whether such a person is fasting or not. On the other hand *Fidya* is mandatory only if such a person can afford it. While a person who cannot afford it, remorse, seeking forgiveness, prayer and remembrance of Allah would suffice.

Hazrat Promised Messiah (a.s.) said, "Those travelers and sick people who do not have the hope of fasting any time in future, for example, a very old weak person or weak pregnant woman who knows that after delivering the baby she would be incapacitated because of suckling the baby and the year will pass in this condition, for such people it is allowed that they should not fast because they are incapable of fasting and pay *Fidya*. *Fidya* alone is allowed for extremely old person or some one who would never have the strength to fast. But for the rest it is not allowed that just by paying *Fidya* only they would be excused from fasting. To allow only *Fidya* to those people who regain strength to fast after recovering from illness, would mean opening the door of mischief." (*Fatawa Ahmadiyya, p 183*)

### ***Fidya* Enables Us to Fast**

Hazrat Promised Messiah (a.s.) said, "Once I thought why Allah has prescribed *Fidya*? I was given the knowledge that it enables one to fast. Allah alone gives strength and capacity to do anything and one should beseech only Allah for every need. He is Omnipotent. If He so wills He can grant the strength to fast to even a person suffering from tuberculosis. Therefore, it is appropriate that if a person sees that he is being deprived of the fast, then such a person should supplicate that O Allah! this is your blessed month and I could not benefit from its blessings and I do not know whether I shall be alive next year or



not or I would be able to complete the fasts that I am unable to keep now. If he seeks the power and strength from Allah then I am certain that Allah will bestow strength on such a soul." (*Malfoozat, Volume 4, p288*).

### **Niyat (Intention) is Essential for Fasting**

If a person decides to keep fast he must have the intention to fast. Hazrat Hafsa (rata) narrates that the Holy Prophet (saw) said, "If one does not make intention before dawn (*Fajar*) his fast is not counted." (*Tirmizi, Book of Fasting*)

In Islam, as the Holy Prophet (saw) said, deeds are judged by motives. Therefore sincerity and righteous intention is a prerequisite before every Islamic worship. The same condition is laid down for fasting as well. It is better that one should make determination to keep fast the next day before going to sleep at night.

It is not necessary to say any specific prayer to make this intention. In fact intention is that determination by heart and soul that one is going to give up eating and drinking for the sake of Allah and this should be done before dawn. But if somebody has a genuine excuse, for example one did not know that the month of Ramazan is starting or did not wake up in time or if there is any other excuse of this kind then such person can make the intention of fasting before noon as long as he/she had not taken any food or water since dawn.

It is recorded in a hadith that once the report of sighting of new moon of Ramazan in a suburb of Medina was received before noon the next day. On hearing this the Holy Prophet (saw) declared, "Whoever has not taken any food or drink since dawn should make the intention and keep fast and if anybody has taken any food or drink he should make up this fast after Ramazan. (*Abu Daud, Book of Fasting*)

In case of voluntary fasting one can make the intention of fasting before noon if one has not taken anything by mouth since dawn. It is narrated in a hadith, "Sometimes the Holy Prophet (saw) would come to his home and ask for food. If no food was available then he would say I would keep fast today." (*Saheeh Muslim, Book of Fasting*)

It is evident from this hadith that if someone had no reason to have an intention to keep fast before

dawn then one can do this during the day although these were voluntary fasts of Holy Prophet (saw).

Once a person asked from the Promised Messiah (a.s.) that he was sitting inside house and believed that there still was time before dawn so he ate some food with the intention to keep fast. Later on he found out that it was already after dawn when he ate. What should he do now? The Promised Messiah (a.s.) said, "In this particular situation his fast was counted and he need not make up for this fast because he had thought that he has taken proper precaution and his intention was correct." (*Al Badr, February 14, 1907*)

### **Etiquette of Sehri (Meal before Dawn)**

Hazrat Anas Bin Malik narrates that the Holy Prophet (saw) said, "O Muslims! Eat *Sehri* because there is blessing in *Sehri* meal" (*Bukhari, Book of Fasting, Chapter-Blessing of Sehri*)

*Sehri* is an Arabic word meaning the food that is eaten early in the morning before dawn. The Jews were not prescribed *Sehri* whereas Muslims were ordered it. The Holy Prophet (saw), noting the difference, said, "Having *Sehri* is one of the differences between ours and Jewish fasts." (*Sunan Al Daari, Book of Fasting*)

The timing of *Sehri* starts after midnight and continues till dawn. However, eating *Sehri* at midnight was not the practice of the Holy Prophet (saw). The True blessing is in following the practice of the Holy Prophet (saw) and he used to eat a little just before dawn. The companions of the Holy Prophet (saw) used to follow the same practice. It is narrated, "there used to be very little gap between eating of *Sehri* meal and *Fajr* prayer. (*Tirmizi, Book of Fasting*)

Hazrat Anas said that Hazrat Zaid Bin Thabit narrated, "Once we had *Sehri* meal with the Holy Prophet (saw) and then we started *Fajr* prayer. Hazrat Anas asked about the time difference between *Sehri* and *Fajr* prayer to which Hazrat Zaid replied that it would be equal to time needed to recite fifty verses of Holy Quran." (*Bukhari, Book of Fasting*)

Hazrat Sohail Bin Saad narrates, "After finishing my *Sehri* meal I had to hurry to the mosque to join the Holy Prophet (saw) in *Fajr* prayer." (*Bukhari, Book of Timings of Prayers*).

While insisting on having *Sehri* meal, the Holy Prophet (saw) also explained the wisdom of it. Hazrat Ibn-e-Abbas narrates, "The Holy Prophet (saw) said: Have *Sehri* meal in order to ease the hardship of fasting during the day, and make it easier for you to say prayer during the night by taking a small nap." (*Ibn e Maja, Book-Fasting*)

On another occasion, the Holy Prophet (saw) mentioned that "Eat this blessed meal of morning in the last part of night." (*Al Jaame Al Sagheer, Part One, Hadith # 2392*) The Holy Prophet (saw) also said, "Eat *Sehri* even if it is only a sip of water." (*Al Jaame Al Sagheer, Part One, Hadeeth # 3293*)

### ***Sehri* of The Holy Prophet (saw)**

Hazrat Arbaz Bin Saaria narrates, "In *Ramazan* I heard the Holy Prophet (saw) calling his companions for *Sehri* and saying that they should come for this blessed meal." (*Sunan Nisai, Book-Fasting*)

Another companion narrated that the Holy Prophet (saw) was having *Sehri* meal and said, "This is a blessing that Allah has given you, so never give it up." (*Nisai, Book-Fasting*)

Hazrat Anas said that once at the time of *Sehri* the Holy Prophet (saw) said, "O Anas! I am going to fast today, bring me something to eat." Hazrat Anas stated that he brought some dates and water. By that time Hazrat Bilal had already called first Azan. Huzoor (saw) said, "Anas! find out if there is anyone (in the Mosque) who would join me in *Sehri*." Hazrat Anas asked Hazrat Zaid to come. He said I have already started my fast after eating *Sehri*. Huzoor said that we are also going to keep fast. Thereafter Hazrat Zaid Bin Thabit ate *Sehri* with Huzoor (saw). (*Nisai, Book-Fasting*)

This shows that the Holy Prophet (saw) did not like any formalities and would start his fast by eating whatever is available, so much so that the Holy Prophet (saw) said that dates are such wholesome *Sehri* for a believer.

The Holy Prophet (saw) had arranged, for the convenience of Muslims, to call out two Azans before Fajr. Hazrat Bilal used to call first Azan before the break of dawn to indicate that the time for *Sehri* is about to finish so that if somebody is saying Tahajjud prayer or still sleeping, he should eat *Sehri*. Hazrat Ibn-e-Maktoom used to call the Azan the second time

after dawnbreak indicating that the time for *Sehri* is finished. Therefore, the Holy Prophet (saw) said that when Bilal calls Azan keep on eating and when Ibn-e-Maktoom calls Azan quit eating. (*Bukhari, Book of Fasting*)

Hazrat Abu Huraira narrated that the Holy Prophet (saw) said, "If anyone of you hears the Azan while still eating then one should not stop eating until meal is finished according to the need." (*Abu Daood, Book-Fasting*)

### **Is It Essential to Eat *Sehri*?**

Keeping a fast without eating *Sehri* is not blessed but if someone wakes up after daybreak and time for *Sehri* is finished then it is allowed to keep fast without eating *Sehri* but it should not be made a routine practice.

It is extremely important to observe the limits set by Allah. Every righteous deed could be considered righteous only as long as the limits set by Allah and the practices of the Holy Prophet (saw) are followed. The Holy Prophet (saw) did not like the practice of keeping fast without eating *Sehri*. Rather, he said, "Eat *Sehri* as there is blessing in eating *Sehri*."

### **Etiquette of Aftaari (Breaking the Fast)**

Hazrat Umar narrates that the Holy Prophet (saw) said, "When the day is passed and night starts and sun is set, one should break the fast." (*Bukhari, Book-Fasting*)

Hazrat Sohail Bin Saad narrates that the Holy Prophet (saw) said, "As long as people would keep on hastening to break the fast they will keep on getting blessings and favors of Allah." (*Bukhari*)

The Holy prophet (saw) said, "As long as people will hasten to break their fast, Islam will remain strong because Jews and Christians used to delay the breaking of their fasts." (*Abu Daood*)

Hazrat Abu Huraira narrated that the Holy Prophet (saw) said, "Allah has revealed that of all his servants the dearest to him are those who are quickest to break their fasts." (*Tirmizi*)

Another companion of the Holy Prophet (saw) narrates that once he was in the company of the Holy Prophet (saw) in one of his journeys. After sunset the Holy Prophet (saw) asked someone to bring *Aftaari* (Food to break the Fast). He replied: Huzoor let it get

a little dark. Again, The Holy Prophet (saw) said: Bring *Aftaari*. He again said that Huzoor (saw) there is still too much light. Huzoor again said: Bring *Aftaari*. He brought *Aftaari*. After breaking the fast Huzoor (saw) pointed towards the east and said that when you witness darkness on the eastern horizon after sunset you should break your fast. (*Saheeh Muslim*)

An incident is reported after the demise of the Holy Prophet (saw). Two disciples of the companions of the Holy Prophet (saw), Hazrats Masrooq and Abu Attiya came to Hazrat Ayesha (raa) and asked, "O Mother of the faithful! Among the companions of the Holy Prophet (saw) there are two, none of the two is negligent in acts of piety and righteousness. But one of them is quick in breaking the fast (after the time of fast is up) and quick in saying his prayers (says every prayer at its earliest time) and the other companion is slow both in breaking his fast and saying prayers." Hazrat Ayesha (raa) asked, "Of the two, who is the one quick in breaking fast and saying prayers?" When she was told that it is Hazrat Abdullah Bin Masood, she said, "The Holy Prophet (saw) used to do the same." (*Minan Al Tirmizi*)

Talking about the time of *Aftaari*, the Holy Prophet (saw) said: "At every time of *Aftari* Allah frees some persons from fire. This act is repeated every evening."

The time of breaking the fast (*Aftaari*) is a very blessed moment. It is narrated in a hadith that the one who fasts is promised two occasions of happiness. He/She is given first happiness when fast is broken(completed) and second happiness will be given when he/she will be granted audience with Allah because of fasting. (*Ibn-e-Maja*)

Therefore one should not waste the most blessed moments of *Aftaari*. One should make special supplication during these moments of acceptance of prayers. The Holy Prophet (saw) used to say the following prayer at the time of *Aftaari*, "O Allah! I kept fast for your sake only and I am breaking it with the food that only you provided." (*Abu Daood*) Then he used to thank Allah after breaking his fast and

would say this prayer, "My thirst is removed and strength is restored and if Allah so wills the reward is established." (*Abu Daood*).

### **The *Aftaari* of The Holy Prophet (saw)**

The Holy Prophet (saw) did not use any formalities in his *Aftaari* either. Hazrat Anas narrates that the Holy Prophet (saw) used to break his fast with a few dates just before Maghrib prayer. And if dates were not available he would break the fast with few sips of water. (*Abu Daood*)

The Holy Prophet (saw) enjoined upon his Ummah (followers) the same simple *Aftaari*. He (saw) said, "When any one of you breaks a fast then he should eat a date as it has a lot of blessings and benefits in it. And if date is not available then break the fast with water as it is purest." (*Tirmizi*)

Hazrat Imam Maalik narrates that once a poor woman asked from Hazrat Ayesha (for some food). On that day Hazrat Ayesha (raa) was fasting and except from a loaf of bread there was nothing to eat. She (raa) told her mistress to give that loaf to the woman. Her mistress said there is nothing else for you, what are you going to break your fast with? Hazrat Ayesha (raa) asked her to give away that loaf regardless. In the evening some one sent goat meat as a gift. Hazrat Ayesha called her mistress and said, "Here, eat this, it is much better than that loaf of bread."

### **The Reward of Providing *Aftaari***

Hazrat Zaid bin Khalid (raa) narrates that the Holy Prophet (saw) said, "If someone provides for *aftaari* so that one can break the fast then that person will be given the same reward as the one who kept the fast. But no reward will be taken away from the person who kept the fast." (*Tirmizi*) Therefore, in the time of the Holy Prophet (saw) the companions used to provide food for breaking the fast of others.

On one occasion the Holy Prophet (saw) went to the house of Hazrat Saad Bin Maaz (raa) for *Aftaari*. The Holy Prophet (saw) broke his fast and said, "Your food was eaten by pious people and angels prayed for you." (*Ibn-e-Maja*).

## SOME ASPECTS OF QUALITY TRAINING (TARBIYYAT) OF CHILDREN

(Adapted from Reader's Digest (Asia Edition) Jan. 1996 and translated by Dr. N. Rehmatullah)

Because the results of proper training of children are not immediately evident, parents must not get impatient and adopt others ways. We must stay the course and continue with quality training methods.

Here are some aspects of quality training. These are a result of investigation by teachers.

Good students give a helping hand in household chores. Teachers have noted that students who are good in school work also are good helping around the house. This gives them confidence, a sense of responsibility and they learn proper ways of working.

### Expect the best from children.

We must expect the best from children and should constantly encourage them.

According to the result of investigation by the Department of Education, USA, in children of 13 years of age, the reasons for poor learning are:

- 1) poor environment in their house for studying;
- 2) poor attendance in school;
- 3) excessive watching of television.

To improve the education and training of children in this age group, we need to create a proper study environment in their house, improve attendance in school and limit watching television to MTA and other educational or healthy programs.

### Take interest in children's school.

It is the right and duty of parents to take interest in their children's schools, to keep in touch with their teacher and to volunteer for work around the school or school activities.

### Do not over-emphasize good grades.

Some parents put undue emphasis on good grades and limit or curtail other activities of their children. Children need extra-curricular activities to develop full potential. Participation in Khuddam, Nasirat, and Atfal activities should therefore be encouraged. According to teachers, some of the best ideas often come from children who do not have the best grades.

### Seeking knowledge is not always easy.

Children need to be reminded that the process of learning is not necessarily easy. One may face obstacles at times. Hard work and steadfastness is therefore essential.

It is important to take time out for rest and recreation. Children must be taught that "all work and no play makes Jack a dull boy". This means that one must take time out to rest and take part in recreational activities. These do not impede the learning process, but help it along.

## ATTENTION, PARENTS OF WAQIFEEN NAU

All the parents of Waqifeen Nau children are requested to, please, keep in touch with the National Secretary, Waqf-e-Nau, whose address is given below:

Dr. Khalil Mahmood Malik  
116 Gwynedd Lea Drive  
N. Wales, PA 19454  
Ph: (215) 661-0358; Fax: (215) 362-6860

Dr. Khalil Malik also requests that all parents of the Waqifeen Nau children complete the form given on the following page and send it to him as soon as possible.

# WAQF-E-NAU SURVEY – 1997

(Please Print all Information)

Waqf-e-Nau Number .....

Name .....  
LAST FIRST MIDDLE

Father's Name .....  
LAST FIRST MIDDLE

Mother's Name .....  
LAST FIRST MIDDLE

Grandfather's Name .....  
LAST FIRST MIDDLE

Sex: Male ..... Female .....

Date of Birth: ....., 19 .....  
MONTH DAY YEAR

Address: .....  
STREET APARTMENT

..... ZIP .....  
CITY STATE

Phone: ( ..... ) ..... - .....

FAX: ( ..... ) ..... - .....

Language Capability:	Urdu	.....	Speaking	.....	Reading	.....	Writing
	English	.....	Speaking	.....	Reading	.....	Writing
	Arabic	.....	Speaking	.....	Reading	.....	Writing
	Other	.....	Speaking	.....	Reading	.....	Writing

Please specify .....

Do you have the educational Syllabus Package: ..... YES ..... NO

Other particular Interests/Capabilities: .....  
..... Sports  
..... Science  
..... Arts

## HARLEM INTERFAITH CONFERENCE DRAWS 500 PLUS

by Rizwan Alladin

The Ahmadiyya Muslim Community sponsored an interfaith symposium on the topic "The object of man's life and means of its attainment" -- the third theme from the Promised Messiah's treatise, *The Philosophy of the Teachings of Islam* -- at the Canaan Baptist Church of Christ in Harlem. An estimated 500 people, 450 of which were non-Ahmadis, attended the event held on Nov 24, 1996.

The meeting began with the recitation of the Holy Qur'an by Hafiz Samiullah Sahib, and translation by Jalal Latif Sahib, both from New Jersey. Muballigh Daud Hanif Sahib then delivered opening remarks that introduced the Ahmadiyya Movement in Islam to the audience.

The first speaker of the evening, D. Gengaku Zazulinski, represented Zen Buddhism. He was followed by the Hindu speaker, Surendera Patel, who emphasized the need for happiness in everyday life. State Majority Leader, Archie Spigner, then welcomed the audience to the program.

Next, Rabbi Robert Kaplan presented the Jewish perspective on the subject. Representing the Christian faith was the senior pastor of the church, Rev. Wyatt Tee Walker, who spoke using parables from the Bible.

Finally, the respected National Tabligh Secretary, Anwar Khan of Los Angeles, gave a speech outlining the philosophies of Hadhrat Promised Messiah (a.s.).

The program was followed by a lively Question-Answer session. Refreshments and a book stall were held on the third floor. Moderating the event was Brooklyn's Ali Murtaza Sahib.

Much appreciation to the organizing committee -- Dr. Shahid Ahmad Sahib, Nazir Ayaz Sahib, Abdul Gayyur Mannan Khan Sahib, Kamran Shaukat Sahib, Rizwan Alladin Sahib -- and all involved in making this event successful. Please pray that may Allah bless them for their efforts and provide them with more opportunities to serve the cause of Islam and Ahmadiyyat

## Four Bai'ats in November in New York

By the grace of Allah, four people converted to Ahmadiyyat, the true Islam, in the past month. They are: Mr. Zeeshan Ahmad and Mr. Noreen Ahmad, both hailing from Flushing. They were introduced to the Ahmadiyya Community by Mansoor Shah Sahib. Mr. Abdul Wahid of Long Island City, introduced by Muhammad Arshad Janjua Sahib, and Sister Neri Rodrigues Cruz, introduced by Sister Laila Sikder.

To all our new members, we welcome you to our community. Many Allah bless you abundantly.

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## Bengalis' Visit to Baitul Zafar Featured in Local Paper

An account of the visit of several Bengali individuals to the mosque was published in *Shangbad*, a Bengali weekly. The editor-in-chief, who was present at the event, writes under the heading, "Ahmadiyya Tablighi Meeting": On Oct. 13, the Ahmadiyya mosque Baitul Zafar held a Tablighi Conference for the local Bangladeshi community ... At the meeting several new converts related their experiences in the Movement ... Khalilur Rehman Sahib in his speech said, "True spirituality can solve the problems of the world today, and that can be brought about only by following the Imam of this age'."

The article also advertised the upcoming Interfaith Symposium.

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## Book Fair in Columbus Features Ahmadiyya Stall

Every year our Columbus Jamaat of Ohio State organizes a book stall in International Festival in Columbus, where thousands of visitors come from different countries. In Nov. 96 this fair was organized.

More than \$400 books were sold and thousands of pamphlets were distributed and many copies of the *Philosophy of the Teachings of Islam* were also given to the visitors. President Sinclair Community College was offered *Philosophy of the Teachings of Islam*.

Reported by Mirza Mahmood Ahmed  
Missionary, Midwest Region

## THE PHILOSOPHY OF THE TEACHING OF ISLAM

Centennial Celebration by the Philadelphia Jamaat

By the Grace of Allah the Exalted, the Centennial Celebration meeting for the book, *The Philosophy of the Teachings of Islam*, by Hazrat Masih-e-Mau'ood (a.s.), was a great success. It was conducted in the Pennsylvania College of Optometry in Philadelphia on Sunday, November 10, 1996, from 2 PM to 6 PM. In addition to the Ahmadi audience, many guests belonging to various religious groups attended the meeting. Christian, Sikh, Hindu and other community leaders came to the meeting and really enjoyed the atmosphere of peace and harmony, courtesy and hospitality.

The meeting was presided over by Br. Ghulam Ahmad, Publications Secretary of Philadelphia Jamaat. The meeting opened with the recitation of sacred verses of Sura Al-Nur of the Holy Quran, recited by Br. Rashid Bhatti. The English translation of the Quranic verses was read out by Br. Billal Abdus Salam. A Hymn to Allah the Exalted, written by the Promised Messiah (a.s.), was melodiously recited by Br. Hamid Bhatti, and its English translation was presented by Br. Muhammad Yasin Sharif, the President of York-Harrisburg Jamaat.

Br. Munir Hamid, President of Philadelphia Jamaat, welcomed the speakers and guests and gave an extensive historical background of the Centennial Celebration of the *The Philosophy of the Teachings of Islam*.

Speakers represented the following religions and spiritual denominations: Christianity, Christian Science, Buddhism, Judaism, Unitarian, Hinduism, Sikhism, and Islam. All of them spoke eloquently in response to the third question of the Great Religious Conference held in 1896. "What is the Object of Man's Life, and what are the Means to Attain It?"

Their presentations were based on the sacred scriptures of their respective faiths. At the end they responded to questions from the audience. Islam was represented by missionary Mubashar Ahmad.

At the end, all of the non-Muslim speakers were presented a copy of *The Philosophy of Teaching of Islam* as a gift which they all received with a sense of gratitude and much happiness.

*The Philosophy of the Teachings of Islam*, along with other Ahmadiyya literature, was on display for the benefit of the guests. Many of the books were purchased.

It was a good opportunity for opening new doors for Tabligh for Philadelphia Jamaat. Many guests appreciated Jamaat's efforts to bring harmony among the followers of different religions. They expressed their desire that they should be invited in our future meetings as well. We collected names, addresses and phone numbers of our guests.

Reported by Mubasher Ahmad  
SE Regional Missionary

## INTERFAITH SYMPOSIUM AT THE UNIVERSITY OF MARYLAND, COLLEGE PARK

The Ahmadiyya Muslim Student Association (AMSA) of University of Maryland at College Park sponsored the interfaith symposium to commemorate the centenary of *The Philosophy of the Teachings of Islam* on December 7, 1996 at 11:00 A.M. at the Grand Ballroom of the University of Maryland College Park campus. The topic of the symposium was "The Physical, Moral and Spiritual States of Man". This event was attended by about 400 people, out of which there were around 75 guest.

This program was co-sponsored by the following religious organizations:

Chinese Bible Church	Shiva Vishnu Temple
Bala Vikas of Virginia	Chinamoy Mission
Guru Nanak Foundation of America	

The meeting commenced with the recitation of the Holy Quran by Fouzan Pal and followed by a welcome address by the President of the AMSA, Usama Malik, who also introduced the Moderator Munawar Ahmad Saeed Sahib. The moderator described the background and the objectives of the Conference of Great Religions which was held on December 26 to December 29, 1896 in Lahore.

The first speaker of the symposium, Prof. Nanik Lahori, representing the Hindu faith touched upon the topic from the perspective of Hindu Faith. He also stated during his presentation that he read the lecture of Promised Messiah in the form of the book and found it very impressive. He was followed by Rev. Samuel To who spoke very briefly on the Confucius perspective. Next presentation was from Dr. William Stuart (Director of Undergraduate Studies in Anthropology at the University of Maryland) who focused on the Messianic Jewish perspective. Then Rev. Samuel To presented the Christian perspective on the topic. After him, Mr. Inderjit Singh Rekhi presented his speech on the perspective from Sikh Faith. In his presentation, he acknowledged wholeheartedly the efforts of Ahmadiyya Movement in Islam to establish a better understanding among other faiths by sponsoring interfaith symposium and religious founders day.

The final speech from the Ahmadiyya Movement in Islam was delivered by Anwer Mehmood Khan who very successfully focused on the topic in presenting Islamic perspective.

The program was followed by Question and

Answer session, which was performed in a dignified manner. Just before the conclusion, Respected Amir Sahib thanked all the speakers and elaborated on the wide coverage which was given to the Conference of Great Religions by the media in 1896. He also mentioned the overwhelming interest by the people in the conference and particularly the lecture of Promised Messiah. The symposium was concluded at silent prayers followed by a luncheon.

The symposium was covered by the following media outlets:

The Diamond Back (University of Md., College Park)  
The Eclipse;  
Voice of America (Hindi);  
Voice of America (Urdu).

A lot of organizational and coordination work was performed by the following jammah members: Kalimullah Khan, Fouzan Pal, Usama Malik, Wasim Haider, Noma Saeed, Aaliya Khan, Nusrat Alhadith, Hannah Malik and Dr. Majid Shah. May Allah reward their efforts and provide them many more opportunities to serve for the cause of Islam and Ahmadiyyat.

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## AHMADIYYA MUSLIM MEDICAL ASSOCIATION, USA

### A. MEMBERSHIP DUES

The membership year of the Ahmadiyya Muslim Medical Association (AMMA) is from July 1st of the year to June 30th of the next year. Six months in the current year have passed and very few members have paid their yearly membership dues. The membership dues are used to provide limited amount of help to Ahmadiyya hospitals in Pakistan, Guatemala and West Africa. Furthermore, the dues are used to cover the office expenses of the association, i.e. correspondence, etc. The members are requested to send their membership dues as soon as possible to the financial secretary at the following address:

Dr. Naseer A. Tahir  
14 Woostone Rise  
Pittsford, NY 14534

The membership rates are as follows:

Physicians/Dentists, etc.	\$100/year
Residents/pharmacists/Ph.Ds./Nurses:	\$25/year

### B. LISTING OF RECENTLY ARRIVED MEDICAL PROFESSIONALS AS AMMA MEMBERS

All those with medical professionals degree(s) who either have recently joined various institutions in America or are still trying to get into various programs are requested to send their current mailing address and telephone number to me at the following address:

Karimullah Zirvi, Ph.D.  
General Secretary, AMMA  
14-21 Saddle River Road  
Fair Lawn, NJ 07410

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## CALENDAR OF EVENTS 1997

Jan 05	Sunday	Programs/Plans for 1997 by different departments of each local jamaat.	Local*
Jan 10/11	Friday or Saturday	First Day of Ramadan ( Fasting ) According to appearance of moon	
Feb 9	Sunday	Eidul Fitr	
Feb 23	Sunday	Musleh Maud Day ( Historical Feb. 20 )	Local
Mar 23	Sunday	Masih Maud Day ( Historical March 23)	Local
Apr 18	Friday	Eidul-Adhia	
Apr 25-27	Fri-Sun	Majlise Shura at Bait-ur-Rahman	
May 25	Sunday	Khilafat Day ( Historical May 27)	Local
Jun 20-22	Fri-Sun	Jalsa Salana at Toronto ( Tentative )	National
Jun 27-29	Fri-Sun	Jalsa Salana USA (Tentative)	National
Jul 25-27	Fri-Sun	Jalsa Salana UK at Islamabad ( Expected )	UK
Aug 1-3	Fri-Sun	Ijtema Khuddam	National
Aug 8-10	Fri-Sun	Ijtema Lajna	National
Sep 12-14	Fri-Sun	Ijtema Ansarullah at Baitur-Rahman (also Shura Ansarullah)	National
Sep 21	Sunday	Seeratun Nabi Day**	Regional*
Oct 19	Sunday	Religious Founder's Day	Regional
Dec 19-21	Fri-Sun	Jalsa West Coast at Los Angeles	West Coast
Dec 31	Wednesday	First Day of Ramadan ( Fasting )	

\* Dates for Local/Regional events can be changed for local needs.

\*\* Additional Seeratun Nabi Days should be arranged. In addition to Regional and/or Local level functions, small scale functions for Seeratun Nabi should be arranged at Halqa level in Ahmadi homes.

### Special Programs for the New Ahmadis

Jama'ats are encouraged to make convenient regional groups for the training classes for new Ahmadis and get in touch with the National Tarbiyyet Secretary (Dr. Nasir Malik) to hold a regional training camp.

The local Jamaats are encouraged to organize locally Family Day(s) and programs for the Introduction of New Ahmadi Muslims to their communities.