



THE *Ahmediyya* **Gazette** **USA**

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

DECEMBER, 1998

FATAH, 1377

THE MONTH OF RAMADHAN IS THE SAFEST MONTH FOR A BELIEVER

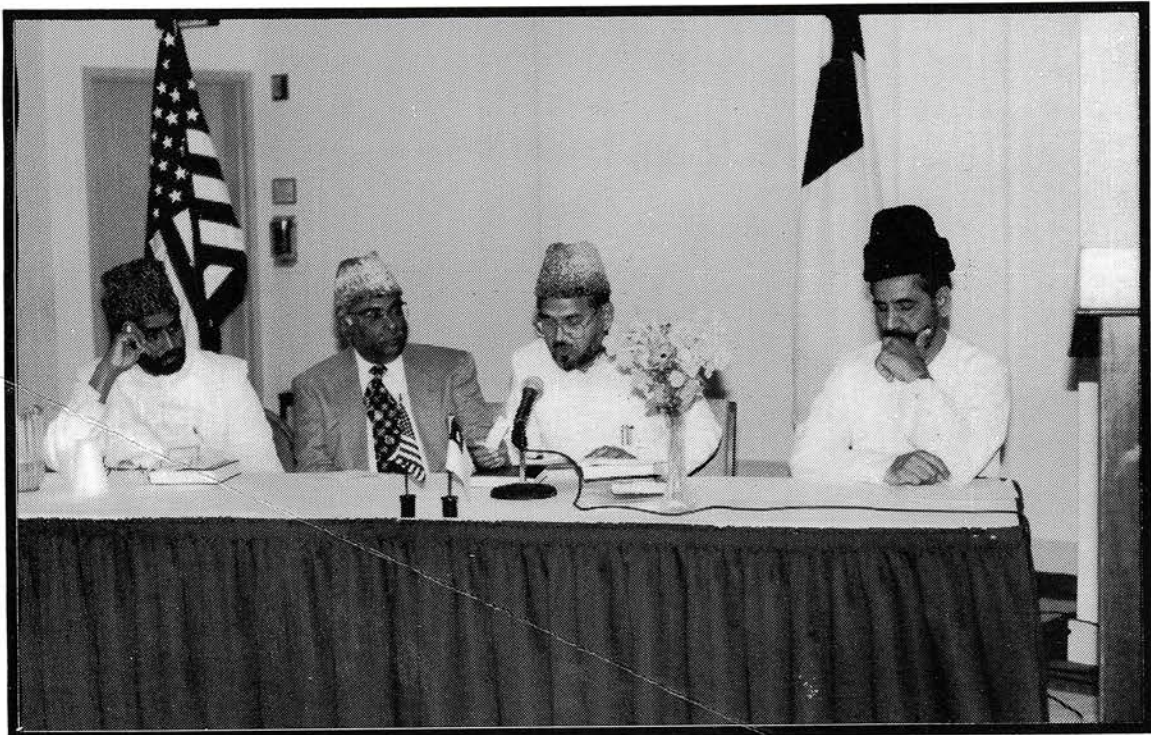
Hazrat Khalifatul Masih IV, in his Friday Sermon on January 26, 1996, elaborated on the superiority of Fasting, in the light of the Holy Quran and the sayings of the Holy prophet Muhammad (s.a.w.). He said that the one person who had the best knowledge of the blessings and advantages of Ramadhan was the Holy Prophet (s.a.w.) himself. He related some of the sayings of the Holy Prophet (s.a.w.) And said that a person who fasts with fortitude and sincerity, his sins are forgiven. He said that the *Tahajjud* prayers are especially related to Ramadhan. Those who fast, get a way opened up for them for *Tahajjud*. Huzoor said that even children should be encouraged to get up at *Sahri* time so they can at least say the *Nawafil* prayers.

With reference to the *Hadith*, Huzoor said when Ramadhan arrives, the gates of heaven are opened up and the gates of hell are closed and Satans are tied up. It does not mean that there is no one who can do bad deeds in Ramadhan. The glad tidings are for those believers who remain within the limits set up by the Quran and the Hadith. For them Ramadhan brings so many tidings for good deeds and fear of God that it is not possible for them to do any bad thing which may take them towards hell. It is the safest month for the believer because he is ever vigilant to do good and shun evil.

Every person has a Satan attached to him. For a believer that Satan is tied up. Effort should be made to permanently tie down this Satan. The gates of hell are open for them who live outside the teachings of the Quran and the Hadith.

SOME SCENES FROM THE ANNUAL IJTEMA, ANSARULLAH, 1998

Abdul Latif and Mubarak Piracha, receiving Alam-i-Inaami
from the Amir Sahib, Sahibada M. M. Ahmad,



The Panel at the Question/Answer Session during the Ijtema Ansarullah

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 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 exalt Allah 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 ۗ أَيُّهَا مَن مَّقْدُونٌ فَمَن كَانَ مِنكُم
 مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ
 يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا
 فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ
 تَعْلَمُونَ ۗ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ
 هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن
 شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ
 سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا
 يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ
 مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ۗ وَإِذَا سَأَلَكَ عِبَادِي
 عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
 فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلِقَائِكُمْ بِرُسُلِي ۗ وَأَجَلٌ
 لَّكُمْ لَيْلَةُ الصِّيَامِ الرِّفْقُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ
 وَأَنتُمْ لِبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَفْتَنُوهنَّ أَنفُسَكُمْ
 فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ فَالَّذِينَ بَاشَرُوهُنَّ وَابْتَغُوا
 مَا كَتَبَ اللَّهُ لَكُمْ وَكَلُوا وَأَشْرَبُوا حَتَّىٰ يَبْيُنَ لَكُمْ الْخَيْطُ
 الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ لَا أَتُوا
 الصِّيَامَ إِلَىٰ الْبَيْتِ وَلَا تَبَاشَرُوهُنَّ وَأَنتُمْ عَلِيمُونَ ۗ فِي
 الْمَسْجِدِ بِتِلْكَ أَدْوَانِ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ
 اللَّهُ لِيِبِهِ لِّلنَّاسِ لَعَلَّكُمْ تَتَّقُونَ ۗ

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The Ahmadiyya Gazette and An-Noor

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PRINTERS

FAZL-I-UMAR PRESS, ATHENS, OHIO

THE AHMADIYYA GAZETTE is published by the AHMADIYYA MOVEMENT IN ISLAM, INC., at the local address 31 Sycamore Street, P. O. Box 226, Chauncey, OH 45719. PERIODICALS POSTAGE PAID AT CHAUNCEY, OHIO. Postmaster: Send address changes to the AHMADIYYA GAZETTE, P.O.Box 226, Chauncey, Ohio 45719-0226

SO SAID THE HOLY PROPHET

(Peace and Blessings of Allah be Upon Him)

Hadhrat Abu Hurairah (Allah be pleased with him) narrates that the Holy Prophet (peace and blessings of God be on him) said: Allah the Honored and 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 (s.a.w.), the odor from the mouth of a person who is fasting is purer and more fragrant to Allah than the smell of 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 God be on him) said: he who does not refrain from telling lies and acting upon falsehood, Allah does not need for him to remain hungry or thirsty.

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

From the Writings of the Promised Messiah:

THE PURPOSE OF FASTING IS PURIFICATION

I have already spoken of the *Salat*. Next in order is worship in the form of fasting. It is a pity that some who call themselves Muslims at this time desire to modify these forms of worship. They are blind and are not aware of the perfect wisdom of God Almighty. These forms of worship are essential for the purification of the spirit. These people seek to intervene absurdly in a sphere of which they have no knowledge and devise false schemes for the improvement of a territory that they have not visited. Their lives are devoted to worldly affairs; of spiritual matters they have no notion.

To be moderate in eating and drinking and to bear hunger and thirst are necessary for the purification of the spirit and promote the capacity for visions. Man does not live by bread alone. To discard all thoughts of eternal life is to invite Divine wrath. But it should be remembered that

the fast does not mean merely that a person should abstain from food and drink over a certain period. During the fast one should be occupied greatly with the remembrance of God. The Holy Prophet, peace be on him, occupied himself greatly with worship during the month of Ramadhan. During that month one should discard one's preoccupation with eating and drinking and cutting asunder from these needs should address oneself wholly towards God.

Unfortunate is the person who is bestowed material bread and pays no attention to spiritual bread. Material bread strengthens the body, and spiritual bread sustains the soul and sharpens the spiritual faculties. Seek the grace of God, as all doors are opened by His grace. (*Malfoozat*, Vol. 9, p. 123)

SPEND IN THE CAUSE OF ALLAH FOR SELF-PURIFICATION: HELP EVERY BROTHER TO JOIN IN THE SCHEME THE BEGINNING OF 65TH YEAR OF TEHRIK-E-JADEED

(Summary of the Friday Sermon of Hazrat Khalifatul Masih IV delivered on
November 6, 1998. Translated by Dr. Rasheed Syed Azam, NC)

After Tashahhud, Ta'awwuz and Surah Al-Fatihah, Huzoor (a.b.a.) recited the following verses from Surah Al-Saff.

"O ye who believe, shall I guide you to a commerce which will deliver you from a painful punishment? It is that you believe in Allah and His Messenger, and strive in the cause of Allah with your belongings and your persons. That is better for you, if you did but know." (61:11-12)

Huzoor (a.b.a.) said that Surah Al-Saff contains the prophecy about the Second Coming of the Promised Messiah *alaihissalam* and the Jama'at Ahmadiyya. The name of the Promised Messiah (a.s.), how his Jama'at was to be prepared and the circumstances the Jama'at was to go through including their sacrifices of wealth and life, all are mentioned in this Surah. There is a strong connection between Surah Al-Saff and Saffa'at as both refer to the people who strive in the way of Allah as one indivisible body. These characteristics particularly apply to Ahmadiyya Jama'at.

Huzoor (a.b.a.) said that many hidden subjects in this Surah become clear after a little reflection. People are not being asked to give up their trades or commerce, which can be profitable at personal or national level. They are not being asked to forego struggle for better economic status in life. They are being asked to undertake clean and honest trades and then spend in the cause of Allah what they earn. Such is the commerce, which will bring success in this life and in the life to come. One who learns to spend in the cause of Allah out of honest and successful business, is saved from the painful chastisement.

Huzoor (a.b.a.) said that the painful punishment becomes apparent at the time of death for those who are lost in the pursuit of this world. They collect wealth and spend it on worldly causes. They see their children are lost and are moving away from God and will waste their hard-earned wealth.

However, the people who do not mix the bad with the good and spend in the cause of Allah are saved from such agony.

Huzoor (a.b.a.) said that here the sacrifice of possessions is mentioned before the sacrifice of persons. This is a prophecy about the time of the Promised Messiah (a.s.) when commerce was to become very common and people were to spend more in the cause of Allah to purify themselves. Spending more out of one's income will further purify the devout faithful. Those who have pure intention and suffer for the sake of Allah and spend more than they can afford, God Almighty increases their capacity to spend more with His blessings. After the initial financial sacrifices they are willing to sacrifice and spend in the cause of Allah out of everything God has given them, *i.e.*, their belongings, their time, their intellect, etc.

Huzoor (a.b.a.) elaborated the subject of his sermon with reference to the Ahadith of the Holy Prophet (s.a.w.) and the writings of the Promised Messiah (a.h.).

Huzoor (a.b.a.) presented a Hadith from '*Muslim*', which was narrated by Hazrat Motarrif. He heard this from his father, who said, "I heard the Messenger of Allah recite '*Alhako muttakathur*' (Chapter 102). The Holy Prophet (s.a.w.) said: "Son of Adam claims 'my wealth, my wealth'. But O Son of Adam! What is your wealth? Your belonging is only what you consumed and it perished, and what you wore and it became worn out or what you gave in charity and sent it forward." (*Muslim, Kitab Al-Zohad*)

Huzoor (a.b.a.) explaining the Hadith said that it was a fine way to make the son of Adam understand that he has no wealth. Whatever he saves for his children, it does not belong to him. His wealth can belong to him only if he spends it in the best way. If a person really wants to make wealth his own then

he should spend it in the cause of Allah. The wealth spent this way in this world is yours and it will also belong to you in the next life.

Huzoor (a.b.a.) then presented a passage, with commentary, from the Promised Messiah's (a.s.) book '*Fateh Islam*' (*Victory of Islam*):

“O My Dear Ones! My beloved! O the fruitful branches of the tree in me, who are blessed by God Almighty to be initiated into my Jama'at and are sacrificing your life, your comfort, your wealth in the cause of Allah! Although I know that you will not hesitate to do your utmost and you will consider this a good fortune to obey my command yet for this service I can not make payment of a fixed amount obligatory on you with my own tongue. This is because your service should stem from the joyful heart and not under compulsion of my word. Who is my friend? And who is my beloved? The one who recognizes me. Who does recognize me? The one who believes in me that I have been sent. And the one who accepts me the way they are accepted who are sent. The world can not accept me because I am not of this world. But those who are bestowed the knowledge of the next world, they accept me and will accept me. One who leaves me, he leaves Him Who has sent me. One who is attached with me is connected with One from Whom I have come. I have a light in my hand and one who comes close to me shall partake from that light. However, any person who runs away with doubt and suspicion shall be cast into darkness.” (Page 34, *Roohani Khazain*, London Edition, 1984)

Huzoor (a.b.a.) said that the Promised Messiah (a.s.) has expressed great love for the members of the Jama'at here. Members attached to the tree of the Promised Messiah (a.s.) are the fruitful branches of that tree. However, Hazrat Aqdas (a.s.) has also mentioned the dry branches of the tree. There are two possibilities about these dry branches; one, they will remain dry and fruitless and become the fuel for Hell. Two, they may develop closer connection with the Promised Messiah (a.s.) to receive some nourishing treatment to become healthy. There is always a possibility of a dry branch turning green, as long it remains attached to the tree:

'Remain attached to the tree and hope that spring will come'

The Promised Messiah (a.s.) has given life to many dry branches, as he says:

“Spring has arrived in my garden
And the flowers are in bloom.
Though it is autumn all around.”

Huzoor (a.b.a.) explaining the text added: 'the branches that remain dry during spring deserve all the blame for being dry and are ultimately cast into hell. It will be foolish to cut the dry branches in winter because the farmer knows that the dry tree turns green during spring.'

Huzoor (a.b.a.) said that there are two kinds of Ahmadies. One, those who remain attached; there is hope for their revival. Two, those who become so lifeless that they think they are not receiving any benefit by being attached to the Jama'at. They cut themselves off and there is no hope of life for them. They do get some worldly benefits and advantages but what they believe and see as their prosperity does them no good. This subject has been mentioned at many places in the Holy Quran. Worldly progress does not mean much. Only those are very fortunate who remain sincerely attached to the Jama'at.

Huzoor (a.b.a.) said that the Promised Messiah (a.s.) did not fix any definite amount for optional 'Chandas' (contributions) not because he could not but because he did not want to, so that it should not become undue burden for those who always want to contribute beyond their capacity. Obligatory Chandas are those which the Jama'at as a whole has adopted as compulsory in the light of the writings and teachings of the Promised Messiah (a.s.). These obligatory Chandas for Jama'at Ahmadiyya include the set share of all income. Chanda Jalsa Salana, and all contributions related to Auxiliary of Ansarullah, Lajna Imaillah, Atfal and Nasirat Ahmadiyya.

Huzoor (a.b.a.) said if a person is paying the obligatory Chandas, he has all the rights to be part of the Jama'at, hold any office and vote. There is no blame on him. But he can not be counted among those who excel others in good deeds. Tehrike Jadeed and Waqfe Jadeed Chandas are optional and I have not set a standard for the payments. One can pay as much as possible. This decision has led to in-

crease in Chandas; so much so, we had to stop some persons not to exceed their capacity. America has been affected somewhat this year but the obligatory Chandas were not reduced. However, there will be increases in optional Chandas also after a temporary shortfall, insha Allah.

Huzoor (a.b.a.) said that people with doubt in their hearts run away from light and receive no part of light. There were some people like Malava Mal who lived close to the Promised Messiah (a.s.) but did not benefit from the spiritual light around them.

Huzoor (a.b.a.) read the following message of the Promised Messiah (a.s.) from *Al-Hakam*, Volume 7, Number 25, before presenting the Tehrike Jadeed Report:

“I stress upon all who are here today and those who are not here that you should all make your brethren aware of Chandas.”

Huzoor (a.b.a.) said that we should make it our habit not only to pay our own subscriptions but also incite others to pay for this great Scheme to keep it going always. We should not leave the entire responsibility to the Secretary of the Tehrik but help every weak brother to join in the sacrifice. We are living in a blessed time that we are being asked to offer only financial sacrifice and not our lives. The Promised Messiah (a.s.) has fully explained this matter elsewhere. We are sacrificing lives even today but not as a result of the commandment of Jihad with the sword.

TEHRIKE JADEED

Huzoor (a.b.a.) said that Tehrike Jadeed was launched sixty-four years ago on October 31, 1934. New Registers (*Daftars*) have been added for organizational purposes as needed and the time is approaching when 5th Register will be opened. Ahmadiyya Jama'at is established in more than 150 countries and reports have been received from 82 countries at this time. A total of 1,686,000 Pounds have been collected. This amount exceeds by 65,000 Pounds when compared to last year's collection. Although Chandas have increased the currency situation in Pakistan and Indonesia has affected the total amount when converted into Pounds Sterling.

Huzoor (a.b.a.) said that Ameer Jama'at Ahmadiyya Germany was concerned but Germany

has won the First Position this year. Their collection is higher by 135,000 Pounds this year. Burma deserves special recognition. It is comparatively a very small Jama'at and their financial condition is not that good. They have still managed to collect 45,000 Pounds, which is three times more than their previous collection.

Huzoor (a.b.a.) said that Pakistan has second position after Germany, America is third, United Kingdom is stuck at 4th position, Canada is 5th, Burma is 6th, Indonesia is 7th, India is 8th, (value of currency should not be an excuse for India to lag behind Burma), Switzerland is 9th, and Belgium and Japan both have 10th position. Belgium has also done well in spite of being a very small Jama'at.

Huzoor (a.b.a.) mentioned the top five Jama'ats in Pakistan according to their ranking in collection; Lahore, Rabwah, Karachi, Islamabad and Rawalpindi. Huzoor (a.b.a.) asked that all Jama'ats should be remembered in prayers.

Huzoor (a.b.a.) announced the beginning of the New Year of Tehrike Jadeed and prayed to God Almighty for making this a very blessed year. May Allah make this a blessed year for us and enable us to surpass one another in good deeds. Ameen.

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From the Desk of the Amir Sahib, USA

MMA/4629/98

December 5, 1998

To:

All Presidents
All Missionaries
Sadr Ansarullah
Sadr Khuddamul Ahmadiyya
Sadr Lajna Imaillah
Nat. Secy. Waqfe Jadid

Assalamo Alaikum wa Rahmatullahe wa Barakatohu

RE: Waqfe Jadid contributions year closing Dec. 31, 1998

1. This is in continuation of the earliest letter No: MMA/4599/98 dated November 22, 1998 on this subject. In this letter the great importance of our collection of Waqfe Jadid Chanda and the imperative need to retain our Number One position was stressed.
2. There is apprehension that on account of recent economic upheaval in Asia and other areas there can be serious short fall in recovery from those individuals who were heavy contributors to Chanda in the past but may not be able to do so in the current year. We must therefore explore all avenues to make up the short fall by adoption of the following measures:
 - (a) Increase the number of contributors. The attached statistical statement relating to the last year (1997) shows that out of a total registered population of 6,926 the participants in Chanda Waqfe Jadid were 4,892 or 72%. Here we should strive to raise the participation to 100%.
 - (b) The 1997 analysis shows also per capita contribution in each Jama'at and a glance at the Table "H" will show where substantial improvement in per capita contribution is obviously possible.
 - (c) The contribution from new Ahmadis is negligible in fact the total number of converts who contributed in 1997 were only 53.
 - (d) Region-wise the largest contributors were from West Region and East-Midwest region and the lowest contributions were from South Region and South-East region.
 - (e) We should not be content by routine and casual type of approach but should contact contributors for collection. Every effort be made to personally contact each contributor.
3. I would request that all Presidents should report to me what concrete efforts have been made and what collections have been attained. I would strongly urge that it is extremely important that we do not lose our Number One position in this field.

Yours Sincerely,

(S/d) M. M. Ahmad

No	A	B	C	D	E	F	G	H	I
	Jama'at	Popu- lation	# Parti- cipants	Collection	# Child Contr.	# New Ahmadi Contrib.	% Partici- pation	Per Capita Contrib.	Per Parti- cipant Contr.
1	Athens	55	38	1,005.00	17	23	69%	\$18.27	\$26.45
2	Alabama/Tenn.	33	33	1,100.00	9	0	100%	33.33	33.33
3	Albany, NY	57	55	3,885.00	12	0	96%	68.16	70.64
4	Baltimore	71	35	7,000.00	14	0	49%	98.59	200.00
5	Boston	85	50	9,781.75	6	0	59%	115.08	195.64
6	Brooklyn, NY	200	125	7,342.00	25	0	63%	36.71	58.74
7	Charlotte	54	48	2,482.00	10	0	89%	45.98	51.71
8	Chicago	480	406	17,044.50	85	5	85%	35.51	41.98
9	Cleveland	71	32	61,825.50	5	0	45%	870.78	1,932.05
10	Columbus	28	26	31,175.00	11	0	93%	1,113.39	1,199.04
11	Dallas	125	114	8,800.00	25	0	91%	70.40	77.19
12	Dayton	181	43	1,305.00	8	0	24%	7.21	30.35
13	Detroit	217	195	31,000.00	36	0	90%	142.86	158.97
14	Georgia/Carolina	93	54	1,682.00	9	0	58%	18.09	31.15
15	Hartford	83	68	2,962.00	21	0	82%	35.69	43.56
16	Houston	244	221	16,633.00	72	1	91%	68.17	75.26
17	LA East	566	396	245,150.00	139	9	70%	433.13	619.07
18	LA West	183	69	16,500.00	5	3	38%	90.16	239.13
19	Maryland	317	224	43,661.00	82	0	71%	137.73	194.92
20	Merced	18	16	571.00	5	0	100%	35.69	35.69
21	Miami	154	108	5,616.00	25	0	70%	36.47	52.00
22	Milwaukee	229	40	3,010.22	6	0	17%	13.15	75.26
23	New Orleans	82	82	10,100.00	23	0	100%	123.17	123.17
24	North Jersey	313	275	14,500.00	63	2	88%	46.33	52.73
25	North Virginia	418	257	37,309.00	82	0	81%	89.26	145.17
26	Philadelphia	338	205	9,844.00	55	0	61%	29.12	48.02
27	Phoenix	20	20	2,800.00	9	0	100%	140.00	140.00
28	Pittsburgh	54	54	6,074.10	0	0	100%	112.48	112.48
29	Portland	43	43	4,500.00	4	0	100%	104.65	104.65
30	Queens, NY	596	501	33,855.00	145	7	84%	56.80	67.57

No	A	B	C	D	E	F	G	H	I
	Jama'at	Popu- lation	# Parti- cipants	Collection	# Child. Contrib	# New Ahmadi Contrib.	% Partici- pation	Per Capita Contrib.	Per Parti- cipant Contrib.
31	Res. Triangle Park	48	48	13,347.75	18	0	100%	278.08	278.08
32	Rochester	133	78	18,836.00	10	0	59%	141.62	241.49
33	San Diego	36	36	1,109.00	18	0	100%	30.81	30.81
34	San Francisco	175	162	3,964.00	31	0	93%	22.65	24.47
35	San Jose	127	115	15,700.00	24	0	91%	123.62	136.52
36	Santa Maria	39	26	51,395.00	8	0	67%	1,317.82	1,976.73
37	Seattle	92	72	5,673.00	28	0	78%	61.66	78.79
38	St. Louis	180	92	92,012.55	22	1	51%	511.18	1,000.14
39	St. Paul	48	48	1,049.00	5	0	100%	21.85	21.85
40	Tucson	77	76	2,947.89	18	1	99%	38.28	38.79
41	Tulsa	21	21	1,000.00	3	0	100%	47.62	47.62
42	Washington	150	71	1,783.00	20	0	47%	11.80	25.11
43	Willingboro	184	115	14,279.00	29	0	63%	77.80	124.17
44	York	69	57	2,054.80	13	1	83%	29.78	36.05
45	Zion	141	42	936.25	11	0	30%	6.64	22.29
46	Total	6,926	4,692	\$864,600.31	1,266	53	71%	124.83	176.74
47	Increase over '96		324	(\$71,907.99)	72	-71	-4%		(28.27)
48	%Increase over '96		7%	-8%	6%	-57%			-14%

	REGIONS								
49	NE Region (DH)	1,467	1,152	91,162.00	262	9	79%	62.14	79.13
50	W Region (IHK)	1,374	1,031	350,310.00	289	13	75%	254.06	339.78
51	Wmid W.Reg. (AH)	896	536	22,040.00	107	5	60%	24.54	41.12
52	Capitol Reg. (SSAN)	956	587	89,753.00	198		61%	93.88	152.90
53	SE Region (MA)	747	527	48,082.00	125	1	71%	64.37	91.24
54	S Region (ZAS)	605	525	41,149.00	145	1	67%	68.01	78.38
55	EMidW Reg. (MMA)	552	334	126,311.00	77	23	61%	228.82	378.18
56	SMidW Reg. (MAC)	327	200	95,795.00	43	1	61%	292.95	476.97
57									
58	Total	6,926	4,892	864,600.31	1,266	53	71%	124.83	176.74

WAQF-I-JADEED – A HEAVENLY SCHEME

(English translation of an article written in Urdu by Mirza Khalil Ahmad Qamar. Translated by B. M. Mirza, Athens, Ohio)

Waqf-I-Jadid is a grand scheme of the 52 year period of the leadership of Hazrat Khalifatul Masih II. He had initially proposed a far reaching scheme, without naming it at that time, during his Eid sermon on July 9, 1957. Later, on December 27, 1957, during the Jalsa Salana, he gave more details of the scheme.

In an important message to the Jama'at, he said: "This is God's work and will definitely be accomplished. Since Allah has put this scheme in my heart, I will fulfil this duty even if I have to sell my property and even my clothes." (Alfazi, January 7, 1958)

"When more money becomes available and youth in large numbers also come forward to increase the strength of the Jamaat by their resolute efforts, then the Jamaat will come to know how blessed and expanding this scheme is." (Alfazi, January 16, 1958)

"The more this scheme (Waqf-I-Jadid) gains strength, the larger will be donations for the Sadr Anjuman Ahmadiyya and the Tahrik-I-Jadid, because when the light of faith enters one's heart, he is instilled with a spirit to excel and he becomes ready to take part in every blessed work." (Alfazi, January 5, 1962)

Explaining the importance of the Waqf-I-Jadid, Hazrat Khalifatul Masih IV said: "An effort should be made to include in it a large number of Ahmadies. Ahmadi children, women, older folks and young people should take part in it in large numbers... participate in the Waqf-I-Jadid donations in ever increasing numbers." (Zameema, Ansarullah Monthly, January 1986)

"If Allah wills, this scheme is a long lasting one and will produce many results. I trust that the Jama'ats who have only nominally participated in the past in this scheme because of their ignorance of its benefits will now participate in it more vigorously." (Alfazi, January 11, 1989)

THE RATE OF CHANDA

At the beginning of Waqf-I-Jadid, Hazrat Khalifatul Masih II enjoined the members of the Jama'at to participate in it according to their means. In this connection, he said, "The pledges for Waqf-i-Jadid being received indicate that the annual chanda of 6 rupees is the limit. This is not correct.... For the information of the members I publicize it that those who can afford, should give 12 rupees, those who can afford, should give 50 rupees. To instruct the members, it was sufficient to point out that my chanda of 600 rupees has been disclosed. Thus those who could afford, could pledge 12 rupees or 25 rupees. If Allah gives me the capacity, I planned to give six thousand or more, instead of 600... It is possible that God give me the capacity to give 24-25 thousand or even more." (Alfazi, January 15, 1958)

Huzoor said: "In the beginning the mistake was that the Jamaat assumed that 6 rupees is the limit, so a person who could give a thousand rupees gave only 6 rupees. It was not necessary that participation in this scheme was limited to 6 rupees, but the members assumed it to be the limit and pledged accordingly. Pledges are now coming which show that the members have understood the real intent and larger pledges are also coming in. When it becomes more apparent, there will be persons giving 500 or 600 rupees annually and then God will expand it still further and there will be those who give one thousand or even four thousand rupees also." (Alfazi, January 22, 1958)

"I, therefore, enjoin the members to understand the significance of this scheme, pay full attention to it and try hard to make it successful. Try to make sure that no member is left out who can afford but does not participate in this scheme." (Alfazi, February 17, 1960)

THE TWO LEVELS

In the light of the instructions of the Ahmadiyya Supreme Heads (Khulafa), two levels

have been established for the Waqf-i-Jadid donations

1. Ordinary donors
2. Special helpers.

The special helpers have two groups:

- a. Group One: Those who give One Thousand or more.
 - b. Group Two: Those who give Five Hundred or more.
3. The Atfal Group: In this group the Special helpers are those who give one hundred rupees or more.

ESTABLISHMENT OF ATFAL GROUP

Hazrat Khalifatul Masih III established this group in 1966 and said: "Today, I appeal to Ahmadi children (boys and girls): Get up and move forward and fill the laxity produced by your elders and remove this weakness... In this way, if Allah wills, the Ahmadi children can take up all the burden of the Waqf-I-Jadid" (Alfazal, October 7, 1966)

DUTY OF THE MOTHERS

A part of the Atfal group consists of Nasiratul Ahmadiyya (young Ahmadi girls) which is entrusted to the Lajna Imaillah to get all the female children participate in Waqf-i-Jadid chanda. In addition, there are children less than 7 years of age (boys as well as girls) who do not belong to any organization. These children are entrusted to the Ahmadi mothers who are bringing them up. For this reason, Hazrat Khalifatul Masih III addressed the mothers and said: "If all the Ahmadi children growing up in your laps and whose training is your responsibility are made aware of the scheme... but it requires full attention and the children are to be educated about the full significance of this scheme. You cannot tell them about its importance until its significance is not instilled in your minds first." (Alfazl, February 11, 1968)

DUTY OF KHUDDAMUL AHMADIYYA

Atfalul Ahmadiyya is a subgroup of the Khuddamul Ahmadiyya and the Khuddamul

Ahmadiyya has the responsibility of its supervision. Therefore, to include all Atfal in the Waqf-I-Jadid chanda and its collection is the responsibility of the Khuddamul Ahmadiyya. Talking about the chanda from Atfal, Hazrat Khalifatul Masih IV said: "The group (Khuddamul Ahmadiyya) which was entrusted this job seems to show laxity because there is a decrease in the Atfal chandas compared to previous years." (Zameema Khalid, January 1988)

Explaining the significance of the Atfal Group, Hazrat Khaliqatul Masih III said: "If all the Atfal and the Nasirat pay attention to this, I believe, the Atfal and Nasirat can bear almost all the burden. I should say that the children of ages less than 15 years – all the children Allah has given us from one minute to 15 years old – if 6 rupees are given on their behalf, which is not a big sum, Allah will bless them from their very childhood." (Alfazl, November 10, 1967)

Hazrat Khalifatul Masih IV said, in enjoining the Ahmadi youth to join the Waqf-I-Jadid: "This sheme has emphasised about the role of children from the very beginning. Hazrat Musleh Mau'ood emphasized that as many children as possible should participate. Hazrat Khaliqatul Masih III used to pay more attention to the contributions of children as compared to the contributions of older people, and whenever I would present the statistics, he would ask as to how much increase there is in children. There was a big significance in that. More than the chanda itself, we have to be interested in the sincerity of the future generations. If we instil in the children from the very start the taste of financial sacrifice and they get used to it, this will affect their trends all their lives. One who is used to financial sacrifice can have a guarantee of his spiritual life. Hazrat Khalifatul Masih III always used to enjoin me about the children. This was the question always: how many of the children had participated... I have emphasized it also, for the same reason, that an ever increasing number of Ahmadis, especially children, should participate. (Friday Sermon, January 4, 1991)

FASTING IN ISLAM

(We are grateful to Mr. Lutfur Rahman Mahmood, Former Missionary in Sierra Leone, West Africa, for rendering into English the material pertaining to fasting, given in the book titled *Fiqh-e-Ahmadiyya*, the authoritative compilation on Islamic jurisprudence according to Ahmadiyya interpretation- Editor)

Fasting is an important pillar of Islam. This act of devotion suppresses temptations, cultivates patience and instills zeal to obey Allah.

The Promised Messiah (A.S.) has said:

“A religion without hardship and trials is devoid of potential for accomplishing reformation.”
(*Fatawa Ahmadiyya*, p.183)

Fasting literally means Abstention. In Islamic terminology *Saum* (fasting) means abstention from eating, drinking and sexual intercourse from dawn to dusk, with an intention of religious devotion.

Allah, the Almighty, says in the Holy Quran:

“And eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then complete the fast until the nightfall.” (2:188)

Abstention from eating, drinking and conjugal relations, in obedience to divine command, symbolically stands for warning to guard us from impulses of all kinds of vices and evil tendencies. The Holy Prophet Muhammad (S.A.W.) is reported to have said:

“He who does not abandon falsehood and false actions in state of fast, Allah has no need that he should abandon his food and drink.” (*Bokhari*, p. 255)

This hadith simply conveys that if the real purpose of fasting is eclipsed, mere hunger and thirst cannot be beneficial. The Holy Prophet Muhammad (S.A.W.), remarked at another occasion:

“Fasting not only implies abstaining from eating and drinking but also from all type of gossip and obscene talk. Should anyone revile or seek to pick a quarrel with a fasting person, he should suppress his anger and respond: ‘I am observing fast’. If anyone utters abusive and insulting words, despite fasting, his hunger and thirst would go in vain.” (*Daarmy* with reference to *Mishkat*, p. 177)

FASTING AMONG EARLIER PEOPLE

Fasting as an act of divine worship, can be traced in ancient religions. Allah, the Almighty, has referred to it in the Holy Quran:

“O ye who believe! Fasting is prescribed for you

as it was prescribed for those before you so that you may guard against evil.” (2:184)

Although Islamic fasting differs in form from the fasting practiced by followers of earlier religions, basic elements appear to be common. The Holy Prophet Muhammad (S.A.W.) has referred to one such difference:

“A major difference between our fast and the fast of the Jewish people is that we take meal at dawn (*sahoor*) while the Jews do not.” (*Musnad Daarmy*, p. 154)

Hindus are permitted to eat or drink during fasting with the exception of certain types of foods and drinks. Christians, in some kind of fasts, do not eat meat or leaven bread. In some religious denominations, fast continues for twenty four hours without taking meals at the start. Some people fast for four consecutive days. Others refrain from solid food during fast. They are allowed to partake light refreshment like milk or juice. Such lunch or brunch does not invalidate their fast.

PURPOSE OF ISLAMIC FAST

The main purpose of the prescribed fasting is soul-purification through self-denial and self-discipline. In fasting, one abandons all sorts of permissible pleasures, shuns all types of prohibited things and concentrates on good deeds.

The following words of Hazrat Khalifa-tul-Mashi, II, (R.A.) emphasize the same aspect:

“The fasting does not aim to torture individuals with pangs of hunger and thirst. If hunger or thirst could have bestowed Paradise on humans, even the worst type of non-believers or hypocrites would have ventured to enter Paradise by abstaining from food and drink till death. It is extremely difficult to bring about a moral and spiritual revolution in one's life, which is the main objective of the institution of fasting. People are used to hunger and thirst during strikes in prisons or for pressing their demands. Brahmans (a priestly class in India) have been employing this technique to force their followers to obey them. Experiencing hunger or thirst does not constitute a supreme sacrifice. Hence it is not the real purpose of fasting.

The real purpose of fasting in Ramadhan is that the believers should be fully prepared to abandon everything for the sake of Allah. The discipline of hunger and thirst is merely symbolic. A believer is prepared to abstain from eating, drinking and sexual gratification for Allah's sake. When he can easily and willingly surrender what is lawful and permitted, he would not be tempted to violate Allah's prohibitions. Suppose the blessed month of Ramadhan ensues and ends but we keep on saying: how can we leave our natural rights in this month? In that case we would not benefit from the blessings of Ramadhan. Ramadhan comes to remind us that the blessed time has come that we should abandon even our lawful rights for Allah's sake." (*Alfazi*, March 30, 1926, p. 5-6)

Hazrat Khalifatul-Mashi, I (R.A.) once remarked:

"He who leaves his own possessions, whose use is neither legally nor morally prohibited, for Allah's sake, would never cast a glance at the things which belong to others. Naturally he would never harbor the desire of using things which have been declared unlawful by Allah." (*Alfazi*, December 17, 1966, p. 8)

Religiously speaking, fasting not only purifies the soul but also illumines the heart to experience spiritual enlightenment. Fasting bestows many important physical, moral and social advantages. It equips us with an ever increasing energy to penetrate in the spiritual realm. Fasting is a kind of spiritual food. Material food nourishes and sustains our body. This spiritual food (fasting) purifies and fortifies our soul. The Quranic verse "*And the fasting is good for you, if you only knew*" (2:185) refers to it.

The Holy Quran presents fasting as a time-honored confirmed prescription for attainment of self-purification and righteousness:

"O ye who believe! Fasting is prescribed for you as it was prescribed for those who were before you, so that you may guard against evil." (2:184)

There are four things which are sources of all rebellious tendencies: (1) Eating (2) Consumption of beverages (3) Lust (4) Wish to avoid hard work and exertion.

All other actions and situations are the off-shoots of the above culprits. Since all other rebellious acts sprout from the above mentioned four things, Islam has sought to harness them by prescribing obligatory fasting. Imagine a man who does not wish to work hard, to earn lawful income, rather he prefers to have money by hook or by crook. If he fasts, it would become practically difficult for him to pursue that

course of action. He has to devote a major part of night in worship. Moreover he has to get up early for taking meal for fasting (*sahoor*) and has to refrain from idle talk and obscene language and other bad deeds during fasting. Moreover he is exposed to this rigorous discipline throughout Ramadhan and becomes used to it. Naturally a great change is silently wrought in his thinking. Likewise he has to abandon eating, drinking and coition in state of fast, from dawn to sunset. Practically he is liberated from the bondage of those powerful impulses which generally lead to sin." (*Alfazi*, December 17, 1966)

Fasting has physical advantages too. It bestows on a practicing believer a great deal of patience and fortitude to face tribulations and difficulties. At times, certain food restrictions are imposed as medical necessity. If the principle of moderation is followed, it ensures good health. In other words, fasting is a source of righteousness from spiritual point of view and at the same time ensures good health, inculcates excellent morals, preserves chastity, honesty, integrity, virtuous conduct, patience and courage. It generates sympathy in the heart by creating a soft corner for the poor and less fortunate segments of society. That is how fasting helps to promote economic and social harmony.

HIGH RANK AND REWARD FOR FASTING

A well known Hadith-e-Qudsi reads:

"Allah says that man undertakes many things for his own sake but observes fast for My sake and I shall bestow the reward for it. He undertakes fast, gives up his food, drink and desire for My sake. (*Bokhari*, p. 255)

The Holy Prophet Muhammad (S.A.W.) remarked:

"By Him in whose hands is the life of Muhammad, the breath of one who is fasting is purer in the sight of Allah than the fragrance of musk." (*Bokhari*, p. 255)

Another Hadith reads:

"He who observes midnight prayer and fasts in Ramadhan, with intention of satisfying all the requirements of faith, his/her previous sins are pardoned." (*Bokhari*, p. 260)

KINDS OF FASTS

The Holy Quran and Hadith refer to different kinds of fasts which can be divided into two classes:

1. Obligatory fasts
2. Voluntary fasts

OBLIGATORY FASTS

1. Prescribed fasts in the month of Ramadhan,
2. Omitted fasts of Ramadhan which must be undertaken,
3. Fast for atoning "Zihar".*
4. Fast for atoning unintentional murder
5. Sixty consecutive fasts as penalty for breaking a prescribed fast intentionally
6. Atonement fast for breaking an oath.
7. Fasting to honor a voluntary pledge to fast
8. Fasts associated with *Hajj-e-Tammatu*** and *Hajj-e-Qiran****
9. Penalty fasts for hunting in state of *Ihram*
10. Penalty fasts for shaving head in state of *Ihram*.

VOLUNTARY FASTS

1. Six fasts in the month of *Shawal*
2. Fast on the day of *Ashura*
3. Fasts observed by Prophet Daud (David) – i.e. fasting on alternate days.
4. Fasting on the day of *Arafa* (i.e. 9th *Zil-Hajj*)
5. Fasting on 13th, 14th and 15th day of every lunar month of Islamic calendar.

PROHIBITED DAYS

It may please be noted that fasting is prohibited on the following days/occasions:

1. *Eid-ul-fitr* (1st *Shawal*)
2. *Eid-ul-adhia* (10th *Zil Hajj*)
3. *Tashriq* days (11th, 12th and 13th *Zil-Hajj*)
4. Fasting on every day of the year (365 days consecutively)
5. Fasting on "*Nerose*" and "*Mehrgan*"*

(*Fatawa Alamgeeri* and *Durr-e-Mukhtar* with reference to *Bahar-e-Shariat* Vol. 5, p. 98)

FASTING IN RAMADHAN.

The Holy Quran refers to Ramadhan as a blessed month. The revelation of the Holy Quran ensued in the month of Ramadhan.

"The month of Ramadhan is that in which the Quran was revealed as a guidance for mankind with clear proofs of guidance and judgement (between right and wrong). (2:186)

The Holy Prophet Muhammad (S.A.W.) is

reported to have said about the month of Ramadhan:

"When Ramadhan arrives, the gates of Paradise are opened and the gates of Hell are locked up and Satans are put in chains." (Bokhari - p. 255)

Ramadhan is the month of divine blessings and mercy. The Holy Prophet Muhammad (S.A.W.) used to devote a lot of time, energy and money in supplications and charity.

OBLIGATION TO FAST

Every adult, sane and capable (healthy) Muslim male and female is bound to fast in the month of Ramadhan. Travellers and sick persons are exempted with the condition that they should complete the omitted days of fasting later on (before the advent of next Ramadhan). The following categories of people are excused from fasting on the condition that they should pay expiation (*Fidya*) by feeding a poor man for each omitted fast.

1. The sick and the aged and infirm who have no hope of having a chance to observe fasting in Ramadhan.
2. Expectant ladies and nursing mothers who breast-feed their babies.

The Holy Quran says:

"But whosoever among you is sick or is on a journey shall fast 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)

BEGINNING OF THE FASTING SESSION

The following Hadith of the Holy Prophet Muhammad (S.A.W.) deals with this issue:

"Do not start fasting without observing the crescent (of Ramadhan)" (Bokhari, p. 255)

It has two aspects:

- (a) Observing with eyes
- (b) Observing as result of knowledge

Sight of crescent, on a clear day, by a single honest and dependable individual is legally sufficient to start fasting. The consequent announcement in electronic media (radio, TV) is valid. The completion of 30 days of *Sha'ban* (month preceding Ramadhan) is also a valid reason. Knowledgeable authorities can decide the matter and guide the community accordingly.

However it is important to take into account the aspect of horizon while considering astronomical appearance of crescent at a particular location. Such sighting of the crescent applies to only those areas or

regions which share the same horizon and are not too far away. For example, Pakistan and the United Kingdom do not have the same horizon and are separated by thousands of miles. The observing of Ramadhan crescent in England will not be binding on people living in Pakistan.

INTENTION (NIYYA) FOR FASTING

It is necessary that one should intend to keep fast as a religious obligation. The Holy Prophet Muhammad (S.A.W.) is reported to have said:

“He who fasts without having an intention for observing fast, prior to Fajr, is without a fast.” (Tirmidhi, p. 87)

There are no fixed set of words to be used as declaration of intention. Intention or *Niyya* is actually the existence of that firm determination to refrain from eating, drinking, etc., for the purpose of fasting. For a voluntary fast, one can make intention up to *Zuhr* Prayer provided he/she has not tasted a food or a drink up to that time. The same applies to Ramadhan fast in case of a genuine circumstance.

TIME TO START AND END THE FAST

The Holy Quran says:

“And eat and drink until the while thread becomes distinct to you from the black thread of dawn. Then complete the fast till nightfall.” (2: 188)

The following Hadith of The Holy Prophet Muhammad (S.A.W.) deals with the same subject:

“When the night approaches and the day retreats and the sun has set, the one observing the fast breaks it.” (Tirmidhi, p. 88)

Keeping fast with some food around midnight or without taking meals at dawn is not in accordance with the practice (*Sunnah*) of The Holy Prophet Muhammad (S.A.W.). The showering of divine blessings is associated with following the practice of The Holy Prophet (S.A.W.), which is partaking of meals before breaking of dawn, known as “*sahoor*”. The Holy Prophet (S.A.W.) advised his companions with the following words:

“Take breakfast before the fast begins, there is blessing in breakfast.” (Bokhari, p. 257)

Now-a-days we can easily estimate the time for breaking of dawn (time to stop eating) with reference to time of sunrise. It is an hour and twenty two minutes before the sunrise. Next activity is the *Fajr* prayer. The time between the two (end of *Sahoor* and start of *Fajr* prayer) is roughly equal to the time spent on the recitation of fifty verses of The Holy Quran.

END OF THE FAST

Soon after the sunset, one should hasten to break the fast. Unnecessary delay in breaking the fast is not a correct attitude. The Holy Prophet Muhammad (S.A.W.) is reported to have said:

“My people will adhere to good as long as they do not delay in breaking the fast.” (Bokhari, p. 263)

Another Hadith narrated by Abdullah Ibn Aufa gives some interesting details:

“We were with The Holy Prophet (S.A.W.) in the course of a journey, when he was observing a voluntary fast. When the sun set he said to someone: so and so, dismount and prepare the food for us. He answered: Messenger of Allah if you would let it be dark. He repeated: Dismount and prepare the *Aftari* (food) for us. The man said: there is daylight still. The Holy Prophet said a third time: Dismount and prepare the *Aftari* for us. On this the man dismounted and brought him the *Aftari*. The Holy Prophet ate of it and pointing to the East said: When you perceive the night approaching from that direction let the one observing the fast break it.” (Muslim, p. 456)

Breaking of fast with dates, milk or water is the practice (*Sunnah*) of The Holy Prophet (S.A.W.). Salman Ibn Amir Dhabi relates that The Holy Prophet Muhammad (S.A.W.) said:

“Break your fast with a date, else with water for it is pure.” (Tirmidhi, p. 87-88)

The following prayer should be recited at the time of breaking the fast:

“O Allah I observed the fast for Thy sake and I break it with food provided by Thee.” (Abu Daud, p. 322)

After breaking the fast a believer may add the following words:

“Thirst has been quenched, arteries have been refreshed and the reward for fasting would be granted by the grace of Allah.” (Abu Daud, p. 321)

According to a saying of The Holy Prophet Muhammad (S.A.W.), he who makes arrangement for breaking of the fast of another believer, is granted the reward of observing a fast, without diminishing the reward of the other.

INFRACTIONS OF FASTING

The following factors invalidate the fast:

1. Eating and drinking knowingly/willfully

2. Sexual intercourse (Any seminal emission)
3. Enema
4. Injection
5. Deliberate vomiting

According to Hadith, involuntary vomiting does not vitiate the fast. There is no "Qada" or restitution for it. (*Tirmidhi*, p. 90) Such a person should complete the fast.

There is "Qada" (restitution) as well as "Kaffara" (atonement) for breaking a fast deliberately. "Qada" consists of fasting one day for each invalidated fast. "Kaffara" is the penalty for the same offence and consist of two months of consecutive fasting or feeding of sixty poor or needy people. Sixty poor persons can be fed collectively on a single day – or one poor man can be given provisions or cash to cover food expenses for sixty days.

If the man guilty of breaking a fast deliberately, himself is a poor and needy person and cannot afford to feed sixty poor people, he can leave his matter with Allah, heavily relying on his infinite mercy and forgiveness. (*Bokhari*, p. 259)

Women in their period of 'Hayd' (Menstruation) or 'Nifas' (post-natal bleeding) are not allowed to fast. Since there is 'Qada' for the omitted days of fasting, they are required to make up later for the missed days.

FACTORS WHICH DO NOT INVALIDATE FASTING

The following actions or incidents do not vitiate fasting:

1. Eating and drinking while truly forgetting that he/she is fasting.
2. Involuntary entering of smoke, dust, fly, gnat, etc. into throat or food pipe. Same applies to droplets of water while gargling or swallowing of one's saliva.
3. Entry of water into external ear
4. Pouring of ear drops
5. Bleeding from gums and teeth
6. Brushing of teeth with brush or acacia twig ("Miswak")
7. Smelling of perfume
8. Anointing of head or beard
9. Kissing a child or wife
10. Wet dream

11 Failure to take ritual bath before "Sahoor", after having consorted with wife during the night of fasting.

12 Nose bleed

13 Applying of "Kajal" (eye cosmetic) by females. Men are forbidden from doing this during the daytime.

The Holy Prophet Muhammad (S.A.W.) has prohibited men from using eye cosmetic while fasting (*Musnad Darrmy*, p. 157)

In answer to a similar question, the Promised Messiah (A.S.) said:

"There is no express need for use of eye cosmetic during the day in Ramadhan. Let him apply it at night." (*Badr*, February 7, 1907)

DISRESPECT FOR RAMADHAN

Failure to observe fasting in the month of Ramadhan, without valid reason or for minor excuses is a wrong and unfortunate development. The Holy Prophet Muhammad (S.A.W.) is reported to have said:

"If someone neglect a single fast in Ramadhan, without an acceptable excuse, he cannot make amends for the omission even by fasting for the rest of his life." (*Musnad Daarhy*, p. 156)

The following remarks of Hazrat Khalifa-Tul-Mashi, II, emphasize the importance of fasting:

"Some people, who regard fasting an ordinary commandment, fail to observe it for trivial excuses. Some of them do not fast for fear of falling sick. This is not a valid excuse. One can be exempted from fasting only when he is actually sick and nature of the sickness is such that fasting may worsen it. In the face of a minor indisposition or a condition which cannot be affected adversely by fasting, neglecting of fast, being unlawful, cannot be justified." (*Al-Fazl*, April 11, 1925)

PRONOUNCEMENTS (FATAWA)

FASTING AND INTENTION (NIYYA)

Question: Is declaration of intention necessary for fasting?

Answer: Hadhrat Khalifatul-Mashi II (R.A.) said:

"Intention is necessary for fasting. No reward is credited without intention. Intention is the determination of heart and mind." (*The Alfazl*, July 28, 1914)

Take the case of a man who remained extremely absorbed in his work or slept the whole day without tasting food or drink. The hunger and thirst of this man cannot be regarded as fasting. The major difference is that he had no intention of keeping fast.

Question: A person did not intend to fast at the time of 'Sahoor' but made an intention to do so around 10 or 11 o'clock. Is this type of "fast" a valid fast?

Answer: The right time for making intention for fasting is before dawn i.e. *Sahoor* time. However, an exceptional situation can be considered on its merit. As an example consider the case of a man who was not aware that the month of Ramadhan has already started. On getting up he learnt that it was the first day of Ramadhan. He can make the intention for observing fast provided he has not taken food up to that time.

Hadhrat Ibn-e-Umar (R.A.) reports on the authority of Hadhrat Hafsa (R.A.) that the Holy Prophet Muhammad (S.A.W.) remarked:

"Only that man's fast is valid who made a firm intention for fasting on that day before *Fajr*." (Tirmidhi, p. 91)

Another Hadith shows that there is some flexibility in case of voluntary fasting. The Hadith reveals that at times The Holy Prophet Muhammad (S.A.W.) would come home in the morning and ask for some food for breakfast. On finding that no food was available, he would opt to observe fasting." (Muslim, p. 481)

Another Hadith refers to a particular situation when, before noon, the news reached Medina that the Ramadhan crescent had been sighted in Suburbia. The Holy Prophet Muhammad (S.A.W.) decreed:

"He who has not eaten anything from dawn should intend to complete fast but those who have taken meals should fast on another day as restitution ('*Qada*') (Abu Daud, p. 320)

Question: (a) Somebody intended to observe a voluntary fast but could not take meals at *Sahoor* time. Should he complete his fast? (b) Another individual fell sick in the night of Ramadhan but felt much better at the time of *Sahoor*. Is he allowed to fast on that day?

Answer: (a) Taking meal at *Sahoor* is a highly recommended *Sunnah* (practice) of The Holy

Prophet Muhammad (S.A.W.) but is not an essential for fasting. Such a person can proceed to complete the fast. (b) If he feels better and fit, he should fast on that day.

Question: Is taking of meals (*Sahoor*) a legal essential for fasting?

Answer: Partaking of meals for fasting is a source of great blessing. In case of a special situation one can fast without taking food before dawn.

It may be noted that it is an important *Sunnah* of The Holy Prophet Muhammad (S.A.W.). Hadhrat Anas (R.A.) narrates that The Holy Prophet (S.A.W.) said:

"Take food for fasting because such a food is blessed." (Bokhari, p. 257)

Another Hadith conveys that angels invoke blessings on a person who takes meals for observing fast. (*Sharah (commentary) Muatta Imam Malik*, Vol. 3, p. 15)

Question: It is reported that the following question was presented to the Promised Messiah (A.S.) for guidance:

"While I was in my room, considering that there was enough time to keep fast, I ate with the intention of observing fast. Thereafter someone pointed out to me that the white thread of dawn was already visible. What should I do in this case?"

Answer: The Promised Messiah (A.S.) replied:

"His fast is valid. There is no need to keep a substitute fast as retribution ("*Qada*") because he has observed precaution and has made intention for the fasting." (*The Badr*, February 4, 1907)

Question: What is the meaning of the following Qur'anic verse in the light of Arabic lexicon:

"Then complete the fast till nightfall." (2:188)

Answer: According to Arabic lexicon the word "*lail*" (night) refers to the time from sunset to sunrise – but in accordance with the Holy Prophet's (S.A.W.) *sunnah* and its collective implimention by generations of Islamic Umma, with reference to fasting, the word "night" in this verse does not mean the entire span of night but it refers to that part of night which is meant for breaking of fast. The Qur'anic usage of the term confirms that it refers to the beginning of night i.e., the time of sunset.

An important Hadith, recorded in both *Bokhari* and *Muslim* endorses this concept. The Hadith reads:

“When you perceive the night approaching from the East and sun setting in the West, let the one observing the fast break it.” (*Bokhari*, p. 262; *Muslim*, p. 456)

The Holy Prophet Muhammad (S.A.W.) is reported to have said:

“My people will adhere to good as long as they do not delay the breaking of the fast.” (*Tirmidhi*, p. 88)

Yet another Hadith states:

“Jews and Christians delay the breaking of their fast. Muslims should not follow them (i.e., they should hasten to break the fast soon after sunset) (*Ibn-e-Majah*, p. 122)

FASTING AND TRAVELING

- i. The Promised Messiah (A.S.) regarded fasting during journey or sickness as a violation of Divine commandment contained in the Holy Quran. The Promised Messiah (A.S.) deduced his pronouncement from the following Qur'anic verse:

“The prescribed fasting is for a fixed number of days, but who so among you is sick or is on a journey shall fast the same number of other days.” (2:185)

- ii. The Promised Messiah (A.S.) referred to Qadian (the Jama'at Headquarters) as the second home of all traveling Ahmadi Muslims and by virtue of that fact allowed them to fast while in Qadian. He also permitted them not to fast by benefitting from the leave granted to travelers.
- iii. Considering the physical displacement, a journey terminating in the Jama'at Headquarters, is still a journey. Since the Holy Quran exempts travelers from fasting, the travelers who reached Qadian before sunset, were told to break their fast on the instruction of the Promised Messiah (A.S.)
- iv. The people who are obliged to travel as part of their professional duties i.e., railway guards, drivers, pilots and postal workers who deliver mail in rural areas, would not be regarded as travelers. The people belonging to this class, are required to fast during Ramadhan. (*Fiqah-e-*

Ahmadiyya, p. 288)

The Promised Messiah (A.S.) has elaborated this issue from another angle:

“If someone travels by rail and does not experience any difficulty, he may fast, otherwise he is entitled to benefit from the leave granted by Allah.” (*The Al-Hakam*, December 24, 1900)

Question: Somebody is fasting but unexpectedly a situation has arisen that demands immediate traveling. Should he break his fast?

Answer: Traveling in Ramadhan should be avoided. It should be undertaken only when one is compelled by circumstances beyond his control. It should be left to his discretion to embark upon a journey or not. In that case he himself would be answerable to Allah for his choice.

FASTING WHILE TRAVELING

Hadhrat Khalifa-Tul-Mashi II, (R.A.) once gave the following remarks on the issue:

“My belief about traveling is that the journey which is undertaken after ‘*Sahoor*’ and which ends before sunset – is not a journey from point of view of fasting. May be some jurists have a dissident opinion on this point but I think that Islamic *Sharia* stops from fasting while traveling but does not ban traveling while fasting. Therefore a journey which starts after ‘*Sahoor*’ and ends before sunset is not a journey for the purpose of fasting. One can travel in state of fast but cannot fast when traveling.” (*The Alfazl*, September 25, 1942)

Question: What does Islam teach regarding fasting while on a journey? What is the minimum distance in miles which makes a journey permissible for not observing fasting?

Answer: Travelers are exempted from fasting in the month of Ramadhan. However, it is important that such a person should not eat or drink in public places. Islamic *Sharia* has not stated quantitatively the minimum or maximum distance in miles. It has been left to the discretion of the traveler.

SUMMARY OF THE ABOVE DISCUSSION

Traveling can take the following four forms:

1. Continuous journey on foot or by a vehicle and the traveler is constantly covering distance. He should not fast in this situation.

2. If he breaks his journey and has to pass the night and the following day at a place where he can keep fast by using the available facilities. In such a case he may or may not fast.
3. He takes meals at *Sahoor* and then embarks upon journey and anticipates to return home before sunset. In this situation he may fast.
4. Suppose he has to stay at another location for fifteen days or more and can make arrangement for meals at *Sahoor*. In this particular situation he should fast regularly.

The Promised Messiah (A.S.) says about travelers and the sick:

"Any sick person or a traveler who fasts in the month of Ramadhan, violates Divine law. Allah, the Almighty has explicitly exempted the sick and the travelers from the obligation to fast. They should fast for the same number of omitted days after recovering from illness or after returning from the journey. True believers are expected to obey Allah's commands wholeheartedly. Salvation cannot be achieved forcibly by dint of virtuous deeds. It comes as a manifestation of Divine grace. Allah has not differentiated between major or minor illness or long or short journey. The command deals with illness or journey without specification. The travelers and the sick who insist on observing fasting, actually become guilty of violating a Divine command." (*The Badr*, Octo. 17, 1907)

THE AGE FOR FASTING

Hadhrat Khalifa-Tul-Mashi II, (R.A.) has dealt with this issue in the following words:

"Some parents force their children to fast in Ramadhan. That is a wrong attitude. The fact is that there is a certain age for observance of different commandments. Some commands are to be obeyed at the age of four, some when kids are seven years old and others at fifteen or eighteen years. I think that fasting should be observed at the age of fifteen to eighteen – because this is the age of puberty or maturity. Boys and girls at fifteen, should be told to develop a taste for observing fast in Ramadhan, and should fast regularly as an obligation at eighteen. In our childhood we were eager to observe fasting but the Promised Messiah (A.S.) did not allow us to fast. Childhood is that phase of age when children need environment and facilities to grow and gain

strength for future demands. At the age of fifteen, they should start fasting. Next year the number of days for fasting, should be increased. More days should be added in the third year. In this way, gradually they would be prepared to fully honor the institution of fasting." (*The Alfazl*, April 11, 1925)

"For an aged and infirm person, whose strength and physiology are declining, observing of fasting cannot be regarded as an act of piety, as it is likely to worsen his condition. Likewise for a growing child, who is in the process of storing energy for the demands of forthcoming five or six decades, fasting cannot be counted as a virtuous deed. But if a capable and healthy adult, who is the right person invited in the Quranic verses to observe fasting in Ramadhan, fails to do so, it is sinful in the sight of Allah." (*The Alfazl*, February 2, 1933)

NURSING MOTHERS, EXPECTANT LADIES, MINORS AND STUDENTS

The Holy Quran exempts from fasting the sick and the travelers. Such exemption does not exist in the Holy Quran for nursing mothers and pregnant ladies but the Holy Prophet Muhammad (S.A.W.) has placed them in the category of "the sick". Likewise kids, who are in need of rich nourishment for growth, can be placed in the same category. Same applies to the students, with weak build-up, who prepare for examination and are exposed to extreme mental stress. At times such students fall sick physically or mentally. One should evaluate this situation with utmost care. What is the benefit of fasting for a few days, in such circumstances and becoming deprived of the blessing of fasting for the rest of the life. (*The Alfazl*, Vol. 18, No. 88, 1930-31)

Question: With reference to fasting, what does Islam teach concerning a student who has to study hard for forth coming examination?

Answer: Islam does not teach us to make fasting an excuse to run away from our day-to-day normal activities. If the work schedule of a person makes fasting practically unbearable, then he can be placed in the category of "the sick". In that case, he himself is solely responsible for this decision or choice. Allah would treat him in the light of his intention and the existing situation. In such circumstances, a man himself is the best judge of his heart and mind.

A person who always falls sick on account of

observance of fasting, is exempted from this exercise. If it is a kind of permanent condition, then he is permanently exempted. But if this condition is the result of a particular weather or season then he should fast same number of days at some other time of the year. The situation must be handled with a high degree of righteousness. His excuse of being "sick" must be valid and genuine. (*The Alfazl*, May 22, 1922)

Question: Periodically Ramadhan comes in a season when farm-workers have to do a lot of labor work in the fields. Same applies to other unskilled laborers who have to perform heavy manual work. What is the Islamic teaching in respect of the affected people?

Answer: The following remarks of the Promised Messiah (A.S.) shed light on the subject:

"The Hadith of the Holy Prophet Muhammad (S.A.W.) teaches that actions would be judged in the light of intentions. The affected people know the true nature of their situation. Every individual should decide in the spirit of high degree of righteousness and piety. If a person can substitute another laborer, he should do so in order to be able to observe fasting, otherwise he falls in the category of "the sick". Whenever he is chanced, he should fast for the omitted days of fasting, during a relatively convenient season. (*The Badr*, September 26, 1907)

Somebody asked the Promised Messiah (A.S.) about fasting by a diabetic? He replied:

"The sick are exempted from fasting and it is more harmful for a person who is affected by diabetes." (*The Alfazl*, July 15, 1915)

CHRONIC DISEASES AND AILMENTS

Some chronic diseases do not affect the daily activities and routine of the ailing individuals. Such a person cannot be regarded as "the sick" with reference to fasting.

The Promised Messiah (A.S.) was once requested for guidance on the subject of traveling as a part of profession, he replied:

"The traveling of such a person cannot be accepted as the journey for the purpose of fasting. His traveling is part and parcel of his profession. There are some medical conditions which do not interfere with the routine of the affected person. It has been observed that some members of the armed forces, suffer from one

or the other diseases but discharge all duties and do all sorts of jobs. A man who is afflicted by the attack of dysentery does not leave his job for good. If a man can manage to do all other things, why can he not observe fasting? The fact is that the people who do not wish to observe fasting, try to take refuge in lame excuses.

There is no doubt that the Holy Quran exempts the sick and the travelers from fasting and we do emphasize that this Quranic teaching should be duly honored, but those who overstretch this exception, despite the fact that they can easily fast or can make amends for omitted days of fasting, are sinful in the sight of Allah like a man who deliberately fails to fast in the month of Ramadhan. Therefore, it is binding on affected Ahmadi to fast for the omitted days of fasting (on account of sickness or traveling) later on. Some jurists believe that omitted fast cannot be observed in the next year (i.e., after the advent of the next Ramadhan), but in my opinion, if somebody has not fasted for the omitted days of fasting, in the same year, out of forgetfulness or ignorance, his omission is pardonable. There is no restitution ("Qada") for not fasting for an omitted fast if it has been done knowingly. Same applies to deliberate non-observance of obligatory prayer (*Salat*). But if he forgot to fast for the omitted days of fasting or maybe made a wrong legal deduction, he can fast for all the omitted days, as soon as possible, even in the next year." (*The Alfazl*, August 16, 1948)

CHANGE OF ADDRESS

Maulana Sheikh Mubarak Ahmad Sahib informs us that his address has changed. His new address is:

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PERSECUTION OF AHMADIS IN PAKISTAN

News Report September 1998

The Blasphemy Law applied Maliciously en-mass in Sind

Ahmadiyya Mosque Attacked and Destroyed – Defenders arrested under Anti-Terrorist Act

Four different Criminal Cases Registered against 22 Ahmadi Victims-None against the Attackers and Perpetrators of Violence – 15 Ahmadis arrested.

Discrimination, Injustice and Persecution against Ahmadis in Sind reaches another Peak – Islamabad Involved.

District Umakot, Sind; September 1998: In the last week of August 1998 an incident happened. Briefly—a small old mosque stood in the farmland of Mr. Mustafa Khan, an Ahmadi landlord at Nafis Nagar, District Umakot. It was in use by a few Ahmadi and non-Ahmadi peasants, and was in a dilapidated state. Mr. Khan was requested to rebuild the Mosque, to which he agreed after consultation with non-Ahmadi users. Arrangements were made accordingly. The old building was demolished and the rebuilding started. An opponent came to know of this and he saw in it the germs of potential mischief. He reported the activity to a mulla in the town who informed others, and all these started crying hoarse that a mosque had been desecrated and destroyed by Qadianis; Holy Quran was burnt, etc. Ahmadis hurried to take the authorities in confidence, and informed them that nothing of the kind had happened. Officials were taken to the site and were shown the reconstruction in progress. The authorities seemed satisfied. The mulla, however, was not prepared to let the Ahmadis off the hook so easily. He had already informed his mentors at Karachi who are ever ready to cash a check of this kind. They organized a protest mob, one thousand strong, at 'Naukot'. The procession was harangued into frenzy, and it was led towards the town's Ahmadiyya Mosque. Ahmadis hurried to their mosque to defend it against any possible attack. The police also arrived at the scene. The mob started throwing stones at the defenders and the mosque. The Police Inspector himself was injured. Thereafter, the mob managed to enter the mosque and started to demolish and ransack it. Ahmadis had to open fire in self-defense which resulted in injuries to two of the intruders. The mob was not deterred. They demolished some

walls and the mosque roof. Then they set the building on fire. Two shops adjacent to the mosque that belonged to Ahmadis were also badly damaged. Three Ahmadis were injured as a result of stoning, one of them seriously. He was hospitalized. As the Ahmadis present at the mosque were in great danger they were moved out of the mosque and provided protection at the nearby Rangers' post.

The Sindhi and Urdu press covered the event the next day in provocative headlines. To add sensation to the news, they even invented stories like desecration of the Holy Quran. For the mulla, the situation developed to his entire satisfaction. Clerics spread the trouble to other towns. The police intervened at some locations to restore calm.

During the initial investigation, the truth emerged that the mulla was to blame. Obviously this was not acceptable to the clerics, and they resorted to their usual technique – intimidation, threats and contacts with high-ups at Islamabad. It worked as always, and within the week the attitude of the entire administration changed. Ahmadis were to be suppressed, even terrorized. How dare they stand up against the Ulema? As a first step, the police were told and they registered a case, NR: 83/98, on 26 August against 14 Ahmadis under PPC 427, 147, 148, 149, 285, 324 and 436. While applying various clauses of the law, it seems they were stopped only by the space available on the FIR form. These men were all arrested. Thereafter, they registered a case, NR: 85/98, under 13/D Arms Ord, on 26-8-98, against the three Ahmadis who were among the defenders of their mosque. On 2nd September, another case, NR: 88/98 was registered against 19 Ahmadies of Naukot under PPC 34,

295/A and also 295-C, the Blasphemy Law. The Blasphemy Law was applied, according to the FIR, because the complainant had found the *Kalima* (Islamic Creed) and *Darud* (Blessings on the Holy Prophet of Islam) written on plaques in the Ahmadiyya Mosque. Most of the accused were already in custody. These cases were all registered at Police Station Judhoo. In all, twenty-two Ahmadis were mentioned in four FIRs. Of these, fifteen persons, including a fourteen year old boy, are under arrest while seven have escaped arrest. Ahmadis under arrest were first detained in 'Digree'. On 10-9-98, they were produced before an Anti-Terrorist court at Hyderabad. The court was requested and it granted the police a further remand for one week of all those under arrest. All of them were then transferred to the Central Jail, Hyderabad, where they met initially a harsh treatment. Another case, NR: 87/98, was registered against five Ahmadis on 2-9-98 at the same police station under PPC 295, 295-A and 295-B for the incident at Nafis Nagar.

Not a single man, from among the attackers, assailants and agitators, the official Muslims, has been arrested or even charged. The higher authorities, in order to make their intentions clear to all concerned, suspended the police officer, called SHO, who had first hand knowledge of the incident and had the courage to conduct the inquiry fairly. *The Daily 'Nation'* reported the news on September 7, 1998, a copy of which is reproduced here. The joint conspiracy of the administration and the Mulla is easy to read between the lines. All the twenty two Ahmadis have been charged under the laws which are cognizable by Anti-Terrorist Courts. Those under arrest have already been produced before such a court. The final indictment is likely very soon, after which the trial will proceed within a week, and a decision could be announced as soon as after a fortnight. The sentences could be death, life imprisonment and heavy fine. The mullas of Naukot who know the details of behind-the-door activities have announced openly that they are being backed-up by Islamabad. They even state that they have been assured that no Ahmadi will be spared and the sentences would include death, long imprisonment and confiscation of properties.

The names of fifteen Ahmadis who are under

arrest are as follows: Messers 1. Rashid Morani; 2. Farooq Ismail; 3. Allah Nawaz; 4. Ghulam Murtaza; 5. Irshad Ahmad; 6. Arshad Javed; 7. Anis Ahmad; 8. Naveed Mubashir; 9. Muhammad Ahsan; 10. Faisalur Rahman; 11. Abdul Hameed; 12. Mushtaq Ahmad; 13. Waris Ahmad; 14. Abdul Rashid; 15. Nazir Ahmad S/o Nabi Ahmad Rashid.

Ahmadis whom the police have not yet been able to arrest: Messers 1. Mahmud Ahmad; 2. Rana Abdul Kaliq; 3. Safeer Ahmad; 4. Zaheer Ahmad; 5. Allah Rakha; 6. Nabi Ahmad; 7. Javaid Ahmad.

The punishment under PPC 295-C is nothing short of Death. Conviction under PPC 295-A invites 10 years imprisonment, or fine, or both. PPC 295-B allows imprisonment for life, which in Pakistan extends to 25 years in prison.

The President of Pakistan, Mr. Rafiq Tarar and the Minister of Religious Affairs, Raja Zafarul Haq and others in the government have asserted with boring repetition that minorities in Pakistan are treated kindly and generously. Hardly anything else could be further from the truth. The results of their actions clearly belie their words.

Monday, September 7, 1998

SHO Suspended in Mosque Desecration Case

TANDO JAN MUHAMMAD (PPI) In the incident of desecration of a mosque in Nafis Nagar Jhudu, an SHO allegedly responsible for complicating the matter was suspended along with the release orders of two youths arrested in the case and the dismissal of cases against 10 Muslim youths was announced.

On September 1, in a meeting at the Town Committee Digri, Ulema from Nawakot, Deputy Commissioner Mirpurkhas, SSP Mirpurkhas, SDM Digri, DSP Digri, Khidmat Committee Sub-Div. Chairman Digri Zahoor Rabani, divisional member Babu Muhammad Hanif, leaders of Sipah-e-Sahaba (SSP) Saiful Rehman and Dilawar Hussain Amin, agreed that cases against 10 Muslim youths to be dismissed and two arrested youths, Anwar Qaimkhani and Murtaza Amin, should be released. They also demanded the suspension of SHO as he failed to handle the case properly. Police authorities suspended the SHO to avoid possible agitation. After the suspension of SHO, Ulema announced cessation of the ongoing protest and rallies.

Blasphemy Law applied to deny Freedom of Faith

Gujrat, September 6: Two brothers from Gujrat, namely Messers Raza Hussain Shah Bokhari and Tabassum Hussain Shah joined the Ahmadiyya Community fifteen months and two months ago respectively. A case under the Ahmadi-specific PPC 298-C and the Blasphemy Law PPC 295-C was registered against them, despite the fact that the Legal Department of the Police conveyed their opinion that PPC 295-C was not indicated in this case. The two brothers were arrested, and their request for release on bail has been deferred.

Almost any religious act by an Ahmadi invites the hammer of the Blasphemy Law. There is no truth in the Government undertaking that it will restrict application of this law which has invited condemnation from all over the world as it has been used extensively as a tool of tyranny by the society and the State of Pakistan.

Another Excess in Sind

Sangar, 30 September: It is learnt that Mr. Maqsd Ahmad, District President of the Ahmadiyya Community and a brother of Mr. Mahmud Ahmad of Naukot, was arrested by the police. The details of the circumstances are not yet known.

Another Victim of the Notorious Ordinance

Sargodha, 29 September: Mr. Abdul Majeed, Ahmad of Chak 168/171 District Sargodha, was arrested by the police on charges of preaching on 24 September 1998. He was booked under PPC 298-C at Salanwah Police Station. An application was moved in the court for his release on bail. The court deferred its decision till another date.

Provocative Conference at Rabwah

Rabwah, 7 September: Anti-Ahmadiyya clerics held their annual Khatme Nabuwat Conference at Rabwah. They celebrated their great victory over Ahmadiyyat on this date, as it was on 7 September that they prevailed upon an obliging Prime Minister, Mr. Z. A. Bhutto, to declare Ahmadis a non-Muslim minority. While the authorities forbid Ahmadis to hold openly any religious conference at Rabwah, they readily and routinely allow non-

Ahmadis to hold their conference in this Ahmadiyya town. The Stage Secretary, in his opening remarks, declared the day as a day of 'Thanksgiving'. He urged the audience to make concerted efforts to eradicate the evil of Qadianiyyat from their midst. Hafiz Anwar, a speaker at the Conference, declared that Ahmadis were a bad lot, that Islam could be destroyed. Maulvi Usama declared that Qadianis were enemies of both Islam and Pakistan; they will be pursued and harried all over the world by the Ulema. Maulana Aslam harangued the audience to undertake Jihad like Usama Bin Laden and fight for Kashmir and Palestine. Mirzais (Ahmadis) should be exterminated for their apostasy, he concluded. Allama Ataulla Bengali assured full co-operation to all those who strive and fight against Qadianis.

Death to Opponents of Sharia Bill - Press Reports

Although the Sharia Bill, if approved, will do eventually as much harm to the Muslims as to the non-Muslims of Pakistan, the tone of its supporting clerics is already very noteworthy, even alarming. Some recent headlines from the press:

- Baqi proposes Death penalty for Opponent of Sharia; *Frontier Post*: 5-9-98
- Open War against the Government if Sharia Bill abandoned. We shall chase Qadianis till the last frontier of the earth. *International Khatme Nabuwat Movement; The Daily Jang*: 9-9-98
- A Religious Scholar from NWFP declares Benazir an Infidel for using improper words about Sharia.; *The Daily Nawa-I-Waqt*; 9-9-98
- Opponents of Sharia are sons of the English, the Corrupt and the Infidels. Maulana Niazi: *The Daily Ausaf*: 10-9-98
- If Islam is not Imposed, there will be a Civil War in the Country. Maulana Akram Awan; *The Daily Ausaf*: 10-9-98

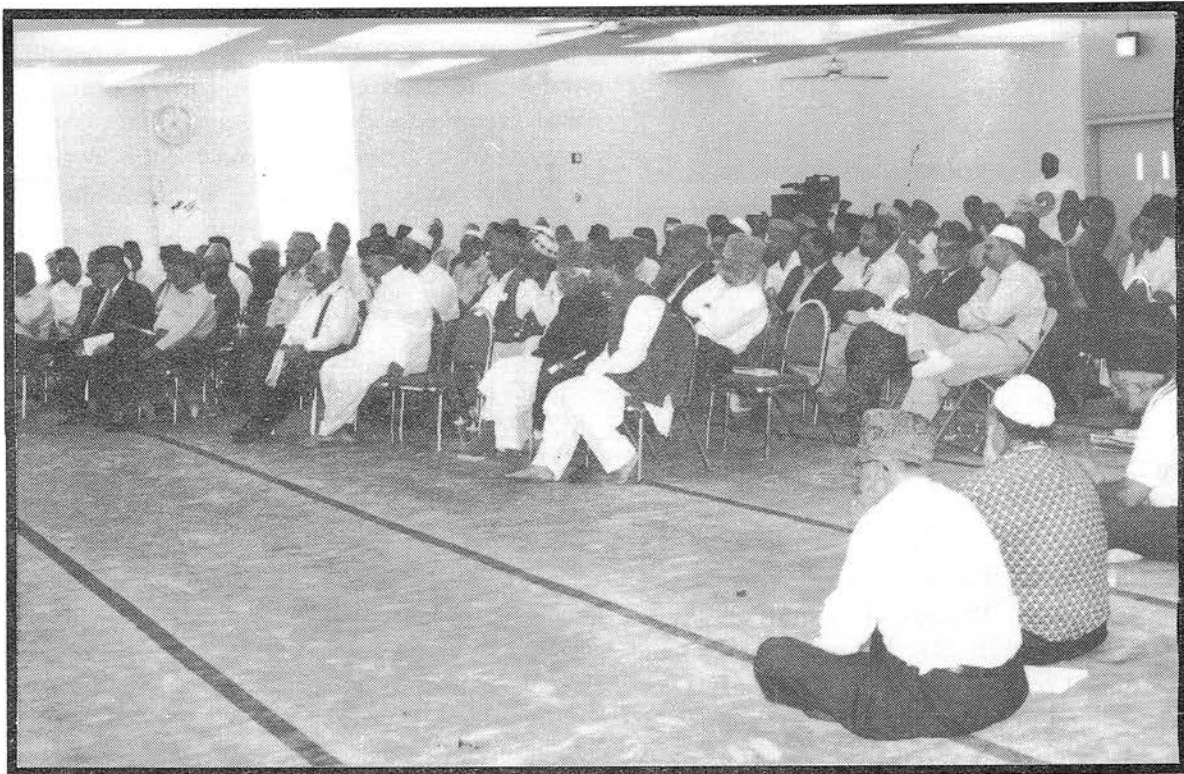
If such is the beginning of the Sharia in Pakistan, it is not hard to visualize the end

SEVENTEENTH ANNUAL IJTEMA AND SIXTH MAJLIS-E-SHURA OF MAJLIS ANSARULLAH, USA HELD ON SEPTEMBER 11-13, 1998 AT BAIT-UR RAHMAN MOSQUE

(by Rafi Ahmad, Qa'id Umumi)

The seventeenth Annual Ijtema of the Majlis Ansarullah which was held on September 12th and 13th at Majid Bait-ur Rahman in Silver Springs, Maryland, by Allah's grace, was a great success. *Alhamdollilah*. Over 250 Ansar from all over the United States participated in this blessed event and benefitted greatly from the various spiritual and physical activities. The proceedings of the Ijtema began on Saturday, September 12th, under the chairmanship of Munir Hamid Sahib, Na'ib Amir. The program started with the recitation of the Holy Quran by Hafiz Samiullah Sahib. In his opening address, respected Na'ib Amir Sahib praised the hard work of the Majlis Ansarullah and reminded the Ansar as follows:

“Remember, my dear Ansar brothers. You are the members of the world's foremost spiritual organization. Allah (*Subhana taala*) has chosen to bring about the triumph of Islam on the face of this earth through the members of the Ahmadiyya Jama'at. In carrying out this spiritual project to its successful conclusion, you as members of this spiritual organization will have to endure a thousand, thousand, thousand hardships and persecution. And you will be exposed in your daily life to every type of trial and tribulation known to mankind. I pray that you may stand every test successfully and that you may be bestowed steadfastness by Allah (*Subhana taala*) at the time of every trial and tribulation in your life.”



PARTICIPANTS OF THE IJTEMA, 1998

Na'ib Amir Sahib's address was followed by a speech by Maulana Shamshad A. Nasir Sahib who spoke about the "Importance of Congregational Prayers". Citing various Ahadith, Malfoozat and writings of the Khulafa on this subject Maulana Shamshad Nasir Sahib brought out the importance of the congregational prayers and the blessings associated with it. Maulana Shamshad Sahib concluded his speech with a very powerful excerpt from the writings of the second Khalifa, Hazrat Mirza Bashiruddin Mahmood Ahmad (May Allah be pleased with him) on the subject of prayer and how the glory of Islam be established on earth through the observance of prayer. After this Maulana Inamul Haq Kauser Sahib spoke on the topic of "Conveying the Message of True Islam." Maulana Kauser Sahib beautifully outlined the various methods that could be adopted while conveying the message of Islam. By presenting various past experiences of his own and those of the other members of the Jama'at during preaching. Kauser Sahib explained how one should approach either a Christian or a Muslim in conveying the message of Islam and Ahmadiyyat. Some interesting and valuable points were given by Kauser Sahib which will definitely help the Ansar in their Tabligh activity, Inshallah. These speeches were followed by a prepared speech contest in which several Ansar took part. The topic was, "The root of every goodness is *taqwa* (righteousness)".

The second session of the Ijtema (Saturday afternoon), was presided by Dr. Karimullah Zirvi Sahib, Sadr Ansarullah, Maulana Mukhtar A. Cheema Sahib addressed the participants of the Ijtema on the topic, "Moral Training of An Ahmadi Muslim Family." Maulana Cheema Sahib cited verses from the Quran, and also Ahadith, to describe that the process of moral training of the family begins even before the child is born. Maulana Cheema Sahib gave various examples of the Holy Prophet (s.a.w.) of how he showed respect to children and taught them with understanding. In bringing up children, it should be borne in mind that the company a child keeps affects his or her belief. So one should be very careful in making sure that his child is keeping good company. All speeches both during the first and the second session of the Ijtema were excellent and the

participants listened to the speeches in rapt attention.

Dr. Waseem A. Syed Sahib, National Secretary, Waqfe Jadid addressed the participants about Chanda Waqfe Jadid. He encouraged the Ansar to participate in the blessed scheme and urged all those Ansar who can afford to pay at least \$1,000 towards Waqfe Jadid, this year.

An interesting Question and Answer session, with panelists Maulana Shamshad A. Nasir Sahib, Maulana Inamul Haq Kauser Sahib and Dr Shahed Ahmed followed. This program was moderated by Maulana Mukhtar A. Cheema Sahib.

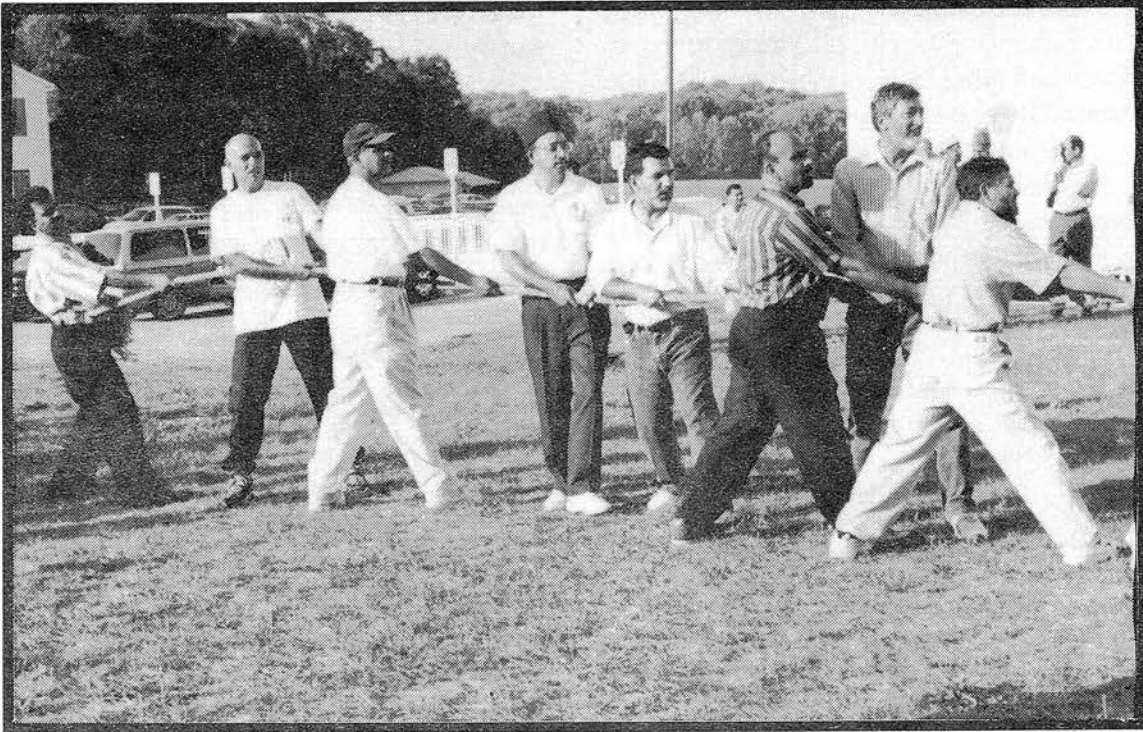
After the Question and Answer session there were some keenly contested sports competitions in Volleyball, Tug of War and Arm Wrestling. In addition, there were field events in 80 meter race and 1 mile walk.

On Sunday, September 13th, in the third session of the Ijtema, after recitation of the Holy Quran and poem, Sadr Majlis Ansarullah, USA, Dr. Karimullah Zirvi Sahib, gave the progress report of the Majlis Ansarullah, USA for the previous year and brought to the knowledge of the Ansar, the various tasks accomplished during the previous year and also some goals to be accomplished in the coming year. He also announced names of the Majalis who had excelled in Chanda collection during the year and the top three Majalis in overall activities.

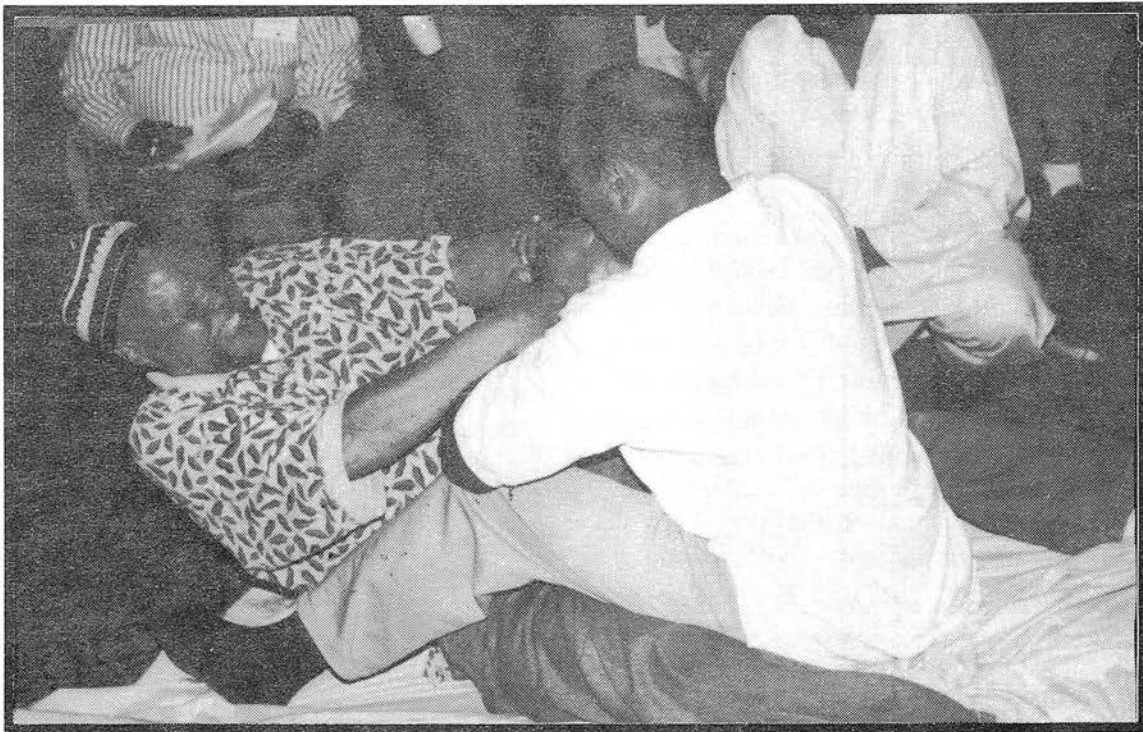
Sadr Sahib's address was followed by the various religious competitions (Recitation of the Holy Quran, Poem, Hadith and impromptu speech competitions). This was followed by presentation of the Talim Program for Ansarullah by Salim Nasir Malik Sahib, Qa'id Talim.

The last session was chaired by Respected M.M. Ahmad Sahib, Amir Jama'at, USA who gave away Alam-e-Inaami to the best Majlis in overall performance during the last year and also gave away prizes to the winners of the various religious and sports competitions held during the Ijtema. Sadr Ansarullah announced names of the top 3 Majalis in overall performance: Dallas, Research Triangle Park and North Jersey being the 1st, 2nd and 3rd, respectively. He then requested Respected Amir Sahib to give the Alam-e-Inaami to Zaeem

SOME SCENES FROM THE ANNUAL IJTEMA, ANSARULLAH, 1998



Tug-of-war in progress during the sports competitions at the ansarullah ijtema, 1998



Arm wrestling competition during the sports session at the Ansarullah Ijtema, 1998

Dallas Majlis for best overall performance. Zaeem Majlis Ansarullah Dallas during the last year, Abdul Latif Sahib and the current Zaeem Mubarak Ahmad Piracha Sahib received the Alam-e-Inaami from Respected Amir Sahib. Shields were also awarded by Amir Sahib to Dallas, Research Triangle Park and North Jersey Majalis for best overall performance. Amir Sahib then gave prizes to the winners of the various religious and sports competitions.

In his concluding address Respected Amir Sahib congratulated Majlis Ansarullah for the successful Ijtema and Shura. He expressed concern in the area of Tabligh and Tarbiyyat. He exhorted the members that there was still a lot of room for improvement in these two major areas. He particularly drew the attention of the participants of the Ijtema towards the importance of Tarbiyyat in two areas i.e., Tarbiyyat of our children, and Tarbiyyat of our new converts. Elaborating in the Tarbiyyat of our children Amir Sahib mentioned that since the environment here is very poisonous, we have to pay extra attention to the training and Tarbiyyat of the children. The children should be taught always to speak truth and shun falsehood very vigorously. Also in addition to this the children should be taught the importance of trust. Also we should be content with our life and not be envious. Amir Sahib expressed his desire to see that the members of the Majlis Ansarullah are good examples for their children.

He also stressed the importance of Tabligh, that we should pay more attention to Tabligh in the USA. It is disappointing to see that we are still way behind in our Tabligh efforts and that as Ansar we should try to pay more attention to Tabligh in our activities and urged the Ansar when they go back to their Majalis that they should constantly impress on their Ansar brothers the importance of Tabligh. Amir Sahib also commented on the new book of Hazrat Khalifatul Masih IV (ABNA) titled *Revelation, Rationality, Truth and Knowledge* as the *Braheen-i-Ahmadiyya* of this age, that this book will have the same strong, widespread impact in this age, as *Braheen-i-Ahmadiyya* had in the time of the Promised Messiah (alaihissalaam). Amir Sahib also cited how he benefitted greatly from Chaudhri Muhammad Zafrulla Khan Sahib's (RA)

example of how he used to pray while he was walking or at other times, besides the regular Salat that we offer.

The Ijtema concluded with silent prayers followed by a delicious lunch, prepared by the Ziafat Team from Philadelphia who had provided some excellent food throughout the Shura and Ijtema proceedings. *Jazakomullah Ahsanal Jazza!*

MAJLIS-E-SHURA

The sixth Majlis Shura of Ansarullah was held under purely spiritual atmosphere on Friday, September 11, 1998 at Bait-ur Rahman Mosque. After recitation of the Holy Quran, Sadr Ansarullah, Dr. Karimullah Zirvi led the Ansarullah pledge and gave a brief opening address. In his opening address, the Sadr Sahib talked about the institution of the Majlis-e-Shura in Ahmadiyyat and then read a portion of the Friday Sermon of Hazrat Khalifatul Masih IV (ABNA) delivered on April 30, 1993 in which Huzoor has talked about various aspects of Majlis-e-Shura.

Qa'id Umumi presented implementation status of the 1997 Majlis-e-Shura decisions, proposals not accepted for consideration during the Majlis-e-Shura and the proposals accepted for consideration during the Majlis-e-Shura. Qa'id Mal presented income and expenses budget for 1999. Four subcommittees were formed. After formation of the subcommittees, the meeting was adjourned for listening to Huzoor's taped Friday Sermon and for Juma Prayer.

Discussions of the subcommittees and the General body were conducted in a highly charged, spiritual atmosphere. All proposals were thoroughly discussed. Recommendations were arrived at by consensus. A few of the recommendations were also put to vote in order to determine a clear view of the delegates. All sessions began and concluded with silent prayers. At the conclusion of Majlis-e-Shura elections for Sadr, Naib Sadr Safe Dom, Majlis Ansarullah were conducted by Dr. Ahsan Zafar Sahib, Naib Amir. The Majlis-e-Shura was concluded with silent prayer led by Dr. Ahsan Zafar. *Allhamdollillah*, 85 delegates from all over the USA participated in Majlis-e-Shura and there was representation from 35 Majalis out of 39.

CALENDAR OF EVENTS 1999

{Dec. 20, 98	Sunday	First day of Ramadhan (Fasting)***	
Jan. 3, 99	Sunday	Programs/Plans for 1999 by each local Jamaat	Local*
Jan. 19	Tuesday	Eidul-Fitr***	
Feb. 21	Sunday	Musleh Maud Day (Historical Feb. 20)	Local
March 7	Sunday	Regional Tarbiyyat Class	Regional
March 21	Sunday	Masih Maud Day (Historical March 23)	Local
March 28	Sunday	Eidhul-Adhia***	
April 2-11	Fri-Sun	National Tarbiyyat Class at New Jersey	National
Apr.30-May 2	Fri-Sun	Majlise Shura at Bait-ur-Rahman	
May 16	Sunday	Regional Tarbiyyati Class	Regional
May 30	Sunday	Khilafat Day (Historical May 27)	Local
June 25-27	Fri-Sun	Jalsa Salana USA at Washington Metro Area	National
Not known	Fri-Sun	Jalsa Salana Canada at Toronto	Canada
July 11	Sunday	Regional Tarbiyyati Class	Regional
July 16-18	Fri-Sun	Ijtema Mid-West Lajna	Mid-West
July 30-Aug.1	Fri-Sun	Jalsa Salana UK at Islamabad (Expected)	UK
Aug. 22	Sunday	Regional Tarbiyyati Class	Regional
Aug. 6-8	Fri-Sun	Ijtema Khuddam-ul-Ahmadiyya	National
Aug. 13-15	Fri-Sun	Ijtema Lajna East Coast	East Coast
Aug. 27-29	Fri-Sun	Ijtema Lajna at Baitul Hameed, Chino, CA	West Coast
Aug. 27-29	Fri-Sun	Ijtema Ansar at Bait-ul-Hameed, Chino, CA	West Coast
Sep. 10-12	Fri-Sun	Ijtema & Shura Ansarullah at Baitur-Rahaman	National
Sep. 19	Sunday	Seeratun Nabi Day**	Regional*
Oct. 17	Sunday	Religious Founder's Day	Regional
Nov.14	Sunday	Remembrance of fulfillment of Hazrat Masih Maud's Prophecy about Dr. Dowie	
Nov. 26-28	Fri-Sun	Jalsa West Coast at Los-Angeles	West Coast
Dec. 9	Thursday	First Day of Ramadhan (Fasting)***	
Jan.8, 2000	Saturday	Eidul-Fitr***	

* 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 at Ahmadi homes.

*** The dates for events based on appearance of the moon have been calculated on a rational basis with great care. If there are local Ahmadi eyewitnesses of the moon at an earlier date, then the event should be celebrated according to the eyewitnesses.

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WAQF-E-JADEED LET US SURPASS OUR EXCELLENT RECORD OF 1997

Last year the USA Jamaat had the honor of making the largest contribution to the blessed scheme of Waqf-e-Jadeed. As Huzoor pointed out, this scheme is fulfilling the urgent need of taking care of the new converts who, by the Grace of Allah, are increasing in number at an accelerated pace.

Let us also accelerate the pace of our sacrifices and maintain the honored position which the Jamaat achieved last year.

The Waqf-e-Jadeed financial year closes on December 31, 1998. Please fulfill your pledges as soon as possible.

URGENT NOTICE AHMADI PHYSICIANS TAKE NOTE

Per Huzoor's (aba) instructions, physicians are needed for hospitals in Gambia. Those physicians who can do Waqfe-Arzi work should immediately submit their names and time-period they can work to Amir Sahib USA. *Jazakomullah.*

Nasim Rehmatullah
President, Ahmadiyya Medical Association, USA

ALL CONCERNED PLEASE TAKE NOTE

The Local Presidents and regional Missionaries are requested to please send us news reports of the Tableeghi and Tarbiyyati activities of their respective Jamaats. We would like to publish them in our Ahmadiyya Gazette. This will give others encouragement and inspiration. Thank you.

MESSAGE FOR THE WEST COAST JALSA SALANA 1998

(by Sahibzada M. M. Ahmad, Amir Jamaat, USA)

I have selected the extract for this purpose (It is a message which Hazrat Aqdas, Promised Messiah (a.s.) once sent (probably around 1898) to the Ahmadiyya Jama'at in Lahore.) Both the original version and its English translation may be read out at the West Coast Jalsa Salana:

"Allah the Exalted does not care for anyone except His righteous servants. Cultivate mutual brotherhood and love and leave off animal life and discord. Keep away from all kinds of frivolous jesting and ridicule because ridicule takes one's heart away from truth. Treat each other with respect. Let everyone give preference to his brother's comfort over his own.

"Develop a true peace with your Lord and return to His obedience. The wrath of God is descending upon the earth. Only those will be saved from it, who repent totally from their sins and take refuge in His presence. Remember, if you devote yourselves to the commandment of God, and become active in serving His faith, He will remove all obstacles, and you will be successful. Have you not observed that a farmer uproots the useless weeds for the sake of protecting the useful plants, and decorates his garden with

beautiful trees and fruit bearing plants. He safeguards them and protects them from all types of harm. But the trees and plants which do not yield any fruit, and start withering and decaying, receive no protection. An animal may come and eat them, or they may be put into a stove to burn.

"In the same way, you should remember that if you prove truthful with your Lord, no opposition will do you any harm. But if you do not mend your ways, and do not enter into a covenant of obedience with your Lord, Allah does not care for anybody. Thousands of sheep and goats are slaughtered every day, and nobody takes mercy on them. But if a man is killed, there is great investigation and punishment.

"If you make yourselves useless like the animals, then you will accorded the similar treatment. Let all of you enter into the dear ones of Allah, so that no calamity or epidemic should dare to approach you. Because without the will of God, nothing can occur in the world. Remove your mutual bickering, emotions and enmity. The time has come that you evade the frivolous and engage in important and great tasks."

APPOINTMENTS APPROVED

Hazrat Khalifatul Masih IV Ayyadahullah Ta'ala has approved the following appointments based on recent elections and the recommendation of the respected Amir Jama'at, USA.

Sadr, Majlis Khuddamul Ahmadiyya (For one year)

Mr. Munam A. Naeem

Sadr, Ansarullah

Dr. Karimullah Zirvi

Naib Sadr, Saf-e-Dom, Ansarullah

Hafiz Samiullah

Masoud Malik, General Secretary
