



THE *Ahmadiyya* **Gazette** 300
USA

اِنَّ الدِّينَ عِنْدَ اللّٰهِ الْاِسْلَامُ

NOVEMBER, 2002

NABUWAT, 1381



Amir, USA is shaking hands with Khuddam at the inaugural ceremony of National Ijtemah, Khuddamul Ahmadiyya, 2002. Sadar Khuddamul Ahmadiyya USA is accompanying Amir Sahib



Ismaeel Ahmad and his friends from Ghana are reciting a special poem in their typical national style about the coming of the Messiah. While on the stage (L to R) are Mukaram Nazir, Sadar Majlis Khuddam-ul-Ahmadiyya, Canada, Abdul Shukoor, Sadar Majlis Khuddam-ul-Ahmadiyya, USA, Masood A. Malik, National General Secretary of USA, Shamshad A. Nasir, Missionary, National Headquarters.



Atfal-ul-Ahmadiyya are attending their own separate program at the occasion of National Khuddam-ul-Ahmadiyya Ijtemah, 2002.

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 guard against evil. 2:185. The prescribed fasting is for a fixed number of days, but whoso among you is sick or on a journey, shall fast the same number of other days; and for those who are able to fast only with great difficulty, is an expiation - the feeding of a poor man. And whoso does good of his own accord it is better for him. And fasting is good for you, if you only knew. The month of Ramadaan is that in which the Qur'an was revealed as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever is present at home in this month let him fast therein. But whoso is temporarily sick or on a journey, shall fast the same number of other days, Allah desires ease for you and HE desires not hardship for you, and HE desires that you may complete the number, and that you may exalt Allah for HIS having guided you and that you may be grateful. And when MY servants ask thee about ME, say 'I am near. I answer the prayer of the supplicant when he prays to ME. So they should hearken to ME and believe in ME that they may follow the right way. It is made lawful for you to go in unto your wives on the night of the fast. They are a sort of garment for you and you are a sort of 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 tread 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 set 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)

In This Issue

- 3) From the Holy Quran
- 4) Sacred Sayings of the Holy Prophet (s. a. w.)
- 5) From the writings of the Promised Messiah
- 5) Fasting by Khalifatul Messih IV
- 7) Fasting: Fourth Pillar of Islam
- 15) Lailatul Qadar
- 16) Eidul Fitar
- 17) Health Corner
- 18) Tehrik-e-Jadid and Khuddam-ul-Ahmadiyya
- 19) A note on Aleem Academy
- 22) The Holy Quran on War and Peace
- 29) Hazoor's letter for Amir USA
- 30) Scholarship Forms

**The Ahmadiyya Gazette and An-Noor
Ahmadiyya Movement in Islam, Inc**
15000 Good Hope Road,
Silver Spring, MD 20905
Ph: (301) 879 0110 Fax: (301) 879 0115

Ameer Dr. Ahsanullah Zafar
Editor Syed Shamshad Ahmad Nasir
Printers Fazl-i-Umar Press

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

Sacred Sayings of the Holy Prophet

(PEACE AND BLESSINGS OF ALLAH BE ON HIM)

ON FASTING

Abu Hurairah relates that the Messenger of Allah, peace and blessings of Allah be on him, said: "Fasting is an armor with which one protects oneself; so let not him (who fasts) utter immodest (or foul) speech, nor let him act in an ignorant manner; and if a man quarrels with him or abuses him, he should say twice, I am fasting. And by Him in Whose hand is my soul, the odor of the mouth of one fasting is sweeter in the estimation of Allah than the odor of musk--he gives up his food and his drink and his (sexual) desire for My sake; fasting is for Me and I will grant its reward; and a virtue brings reward ten times like it." (*Bukhari*)

Abu Hurairah further relates that the Holy Prophet, peace and blessings of Allah be on him, said: "He who does not give up uttering falsehood and acting according to it, Allah has no need of his giving up his food and his drink." (*Bukhari*)

Abu Harayrah further relates that the Prophet (peace be upon him) says "Fasting is Mine and

it is I who give reward for it. [A man] gives up his sexual passion, his food and his drink for my sake. Fasting is like a shield, and he who fasts has two joys: a joy when he breaks his fast and a joy when he meets his Lord. The change in the breath of the mouth of him who fasts is better in Allah's estimation than the smell of musk." (*Bukhari and Muslim*)

Abu Hurairah relates that the Holy Prophet, peace and blessings of Allah be upon him, said: "He who observes fast during Ramadhan out of sincerity of faith and in hope of earning merit will have his past sins forgiven." (*Bukhari and Muslim*)

Abu Harairah relates that the Holy Prophet, peace and blessings of Allah be upon him, said: "When Ramadhan arrives, the gates of Paradise are opened and the gates of hell are locked up and satans are put in chains." (*Bukhari and Muslim*)

Announcement from Editorial Office of Ahmadiyya Gazette, USA

We are seeking suggestions to improve quality of Ahmadiyya Gazette, USA both from content and appearance point of views. Please email your suggestions to gazetteusa@yahoo.com, which can help us stimulate the readers. Furthermore, any material, which you want to publish in Ahmadiyya Gazette, please email the electronic version to the same email address. All presidents and auxiliaries of various Jama'ats are encouraged to send reports of important events and activities to 15000 Good Hope Road, Silver Spring, MD 20905 or fax to 301 879 0115.

From the Writings of Promised Messiah

(peace be upon him)

I have already spoken of 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 upon 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 and 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)

Fasting

By Hadhrat Mirza Tahir Ahmed (aba)

Fasting is another form of worship found universally in the world religions. Although there are vast differences regarding the mode of fasting and the conditions applied to it, the

central idea of fasting is present everywhere. Where it is not mentioned clearly, it is likely that it may gradually have either been discontinued or have petered out through

gradual decay in practice. The case of Buddha is an interesting example. He started his quest for truth with a severe form of fasting, but later on it is said that he abandoned this practice because it had adversely effected his health. In view of this one can understand why he discontinued, but this does not in any way indicate that he had ceased to believe in fasting. Perhaps that is why some Buddhists, here and there, still observe some form of fasting.

Fasting in Islam is a highly developed institution, and needs to be studied in depth. There are two types of injunctions with regards to fasting. One relates to obligatory fasting and the other to optional. Obligatory fasting is further divided into two categories:

1. There is one full month in every year in which fasting is prescribed for Muslims all over the world. As the month is a lunar month, so it keeps changing around the year in relation to the solar months. This creates a universal balance for the worshippers. Sometimes the fasting in winter months is easy as far as the days go, in comparison to the long winter nights, while during the summer months the days become long and exacting. As the lunar months keep rotating around the year, so Muslims in all parts of the world have some periods of easy fasting and some of arduous fasting.

Fasting in Islam begins everywhere at the first appearance of dawn, and ends with sunset. During this period one is expected to abstain from all food and drink completely. It is not just physical hunger and thirst that constitute the Muslim fast, but the nights prior to the beginning of the fast acquire a far more important character and play a central role in the institution of fasting. The Muslims wake up many hours before dawn for individual prayer and the remembrance of God. Also the Holy Quran is recited in every Muslim house much more than in ordinary days. A greater part of the night is thus spent in spiritual exercises which make upso the very essence of fasting.

During the day, apart from restraining from food and water, all Muslims are particularly exhorted from vain talk, quarrels and fights, or from any such occupation as is below the dignity of a true believer. No indulgence in carnal pleasure is allowed; even husband and wife during the day lead separate lives, except for the formal human relationship common to all people.

In Islam, alms-giving and care for the destitute is so highly emphasised that it becomes part of a Muslim's daily life. However when it comes to Ramadhan, the month of fasting, Muslims are required to redouble their efforts in this field. It is reported of the Holy Prophet that spending in the cause of the poor was a routine daily practice with him which has been likened unto a breeze, never ceasing to bring comfort and solace to the needy. However during Ramadhan, the reporters of the *Ahadith* -- the sayings of the Holy Prophet (sa)-- remind us that the breeze seemed to pick up speed and began to blow like strong winds. Alms-giving and care for the destitute are so highly emphasised, that in no period during the year do Muslims engage in such philanthropic purposes as they do during the month of Ramadhan.

2. Other obligatory fasting is most often related to the condoning of sins by God. This also includes violation of the obligatory fasts.

The optional fasting is so well promoted that it becomes a part of the righteous Muslim's way of life. Although a majority of Muslims do not go beyond the month of obligatory fasting, some keep fasts now and then particularly when in trouble. As it is expected that the prayers offered in fasting are more productive, some people keep extra fasts to ward off their problems, but some do it only for the sake of winning Allah's special favours. There no limit to this, except that the founder of Islam strongly discouraged those who had vowed to fast continuously for their whole life. When the Holy Prophet (sa) came to learn of one such

case, he disapproved of the practice and censured the man for attempting to achieve liberation as if by forcing his will upon . He told the person concerned that: 'Just by putting yourself to trouble or discomfort, not only will you be unable to please God, but you may even earn His displeasure.' He pointed out that over emphasis on austerity is likely to make one negligent towards one's wife and children, kith and kin, friends etc. The Holy Prophet (sa) reminded him specifically of his responsibilities in the area of human relationship: '*Do your duty to God as well as the creation of God equitably*' was the advice. To some, after their insistent petulant begging, he permitted optional fasts only in the style of David, peace be upon him. The Holy Founder of Islam told them that it was the practice of

David to fast one day and abstain from doing so the next. Throughout his life, after he made this vow, he kept the fast on alternate days. So the Holy Prophet (sa) said 'I can only permit you that much and no more.'

The institution of fasting is extremely important because it cultivates the believer in almost every area of his spiritual life. Among other things, he learns through personal experience about what hunger, poverty, loneliness and discomforts mean to the less fortunate sections of society. Abstention from even such practices during the month of Ramadhan as are permissible in everyday life plays a constructive role in refining the human character.

(From *An Elementary Study of Islam*)

Fasting: Fourth Pillar of Islam

Muhammad Zafrulla Khan

At the time of the publication of this issue of the Review of Religions, Muslims throughout the world will be fasting during the sacred month of Ramadhan. This article by one of the greatest international statesman and jurist of his age, the late Hadhrat Muhammad Zafrulla Khan gives a brief and lucid insight to the fourth Pillar of the Islamic faith.

'The Holy Quran states: 'O ye who believe, fasting is prescribed for you during a fixed number of days as it was prescribed for those before you, so that you may safeguard yourselves against every kind of ill and become

righteous. But whoso from among you should be ailing, not being permanently incapacitated, or should be on a journey, shall complete the reckoning by fasting on a corresponding number of other days; and for those who find fasting a strain hard to bear is an expiation, the feeding of a poor person, if they can afford it. Whoso carries through a good work with eager obedience, it is the better for him. If you possessed knowledge you would realise that it is better for you that you should fast.'(1)

'The month of Ramadhan is the month in which the Quran began to be revealed, the

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

'It is made lawful for you to consort with your wives during the nights of the fast. They are as a garment for you and you are as a garment for them. Allah knows that you were being unjust to yourselves, whereof He has turned to you with mercy and has corrected your error. So consort with them now without compunction and seek that which Allah has ordained for you, and eat and drink till the break of dawn begins to manifest itself. From then on, complete the fast till nightfall. But do not consort with your wives during the period when you are in retreat in the mosques. These are the limits prescribed by Allah, so approach them not. Thus does Allah expound His commandments to the people, so that they may safeguard themselves against evil.'(3)

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

Subject to the permissible exemptions, the observance of the fast is obligatory upon every adult Muslim during the month of Ramadhan, the ninth month in the lunar calendar current in Islam. As the lunar year is shorter by about eleven days than the solar year, Ramadhan rotates through the year and the seasons, arriving eleven days earlier every year. Thus in every part of the earth, it progresses through every season in turn. In the tropics, when Ramadhan falls in the summer season, not only are days longer than in the winter but the fast entails additional hardship on account of the heat, as normal occupations and pursuits have to be carried on and in the intense heat and dryness, a severe degree of thirst may have to be endured through several hours each day. The fast is, however, in no sense a penance. It is a physical, moral and spiritual discipline, and the object is the promotion of righteousness and security against evil. Through the experience of the fast, the worshipper is impelled to exalt Allah for His having provided the guidance and is prompted to the beneficent use of His favours and bounties.(4)

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

A fast is prescribed as an expiation or as an alternative penalty in respect of certain crimes or defaults, but in these cases also, the object is the promotion of physical, moral and spiritual values. For instance, if a person on Pilgrimage to the House of Allah is unable to offer the sacrifice of an animal as prescribed, he should observe the fast for three days during the course of pilgrimage and for seven days after return home, making up ten altogether.(5) The expiation of an oath is a fast for three days.(6) The alternative penalty for killing game while on Pilgrimage is a fast for a number of days corresponding to the number of animals killed. The alternative penalty for manslaughter is a

fast for two consecutive months(7) and the same is the penalty for Zihar, a frivolous declaration by a husband that henceforth consorting with his wife would amount to consorting with his mother, a hateful method of pronouncing a divorce, practised in pre-Islamic days abolished by Islam.(8)

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

Physical Observance

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

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

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

It is customary and is considered desirable that a light breakfast should be taken immediately before the commencement of the fast. The

breaking of the fast after sunset should not be made an occasion for gorging oneself with food and drink. This would be in contravention of the fast and would be a departure from the example of the Holy Prophet, on whom be peace, which must be adhered to. It could also prove harmful to health.

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

The True Purpose of Ramadhan

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

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

Recitation of the Quran and I'tikaf

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

That is another unique feature of Islam. No less than seventy times is the Scripture of Islam referred to in the Revelation itself by the name Quran. The word means that which is repeatedly read, recited, proclaimed. It is the only Scripture which is in its entirety expressed in the words of the revelation. It is thus the only one which is literally the Word of God. Its very name is a prophecy that it will be widely and repeatedly read, recited, and proclaimed. Its

text, in the words of the revelation, is preserved intact and in its proper sequence in the memories of millions of its devotees from generation to generation. Hundreds of millions read and recite portions of it in Prayer services and otherwise in the course of the day and night around the globe. During Ramadhan the number is greatly augmented. Numberless people read it through by themselves during that month. Others hear it interpreted and expounded.

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

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

Prohibitions

Complete abstention from food and drink during the period of the fast does not constitute so great a hardship for a Muslim as adherents of other disciplines may be disposed to imagine. Muslim children are brought up in an atmosphere of respect for and devotion to the values indicated by the faith. Very early they begin to exhibit an eagerness to practise them. Parents have often to restrain young children from observing the fast. They are trained into endurance of the rigours of the fast through a

gradual process, spread over a number of years. A child of twelve or thirteen may be permitted to observe the fast on three or four days at intervals during one Ramadhan. The following year, he may be permitted to increase the number to eight or ten. In the third year he may be content with fasting on each alternate days. In the fourth year, he would be ready to assume the full obligation.

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

A relaxation is made in the case of a person who is driven by necessity and to whom no other means of sustenance and nourishment is for the time available. Such a one may partake of a prohibited article of food, consuming only that much as he may consider necessary for his immediate need. In such instance, priority is given to the need of maintaining and sustaining life, as against the possibility of such harm, if any, as might result from the consumption of a minimum quantity of the forbidden article.(13)

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

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

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

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

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

Within these limitations, there is neither harm nor sin in eating and drinking of the good things provided by Allah out of His bounty, so long as the objective is that life may be sustained and health promoted for the purpose of carrying out Allah's will through firm faith

in the guidance that He has sent down and action in conformity therewith.

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

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

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

Finally, not only the immediate purpose of food, drink, but also the ultimate purpose, namely the promotion of the moral and spiritual values must be kept in view.

Discipline and Righteousness

It will thus be appreciated that a Muslim's freedom in respect of food and drink, as indeed in respect of all matters is controlled by beneficent regulation, and is disciplined. During Ramadhan, the regulation and

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

It must never be overlooked that the whole of fasting, whether obligatory, as during the month of Ramadhan, or voluntary, as at other times, is to promote righteousness, which means the progressive cultivation of spiritual values. The same applies when the fast is observed as an expiation or a penalty. The spiritual recompense of proper observation of the fast is high indeed. The Holy Prophet, peace and blessings of Allah be upon him, has said:

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

Prayer

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

Thereafter the normal daily routine is followed with a heightened consciousness of the duty owed to Allah and to His creatures, one's fellow beings. Praise, glorification and remembrance of Allah form, as it were, the infrastructure of all activity and greater

attention is directed towards caring for the poor, the needy, the widow, the orphan, the sick, the distressed, the neighbour, the wayfarer, etc. Courses on the Holy Quran are given in mosques and seminaries. Towards the close of the day the heart experiences a glow of gratitude to the Divine that His Grace has enabled one to approach the end of the fast having spent the night and the day in striving to conduct oneself in conformity to His will.

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

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

The Maghrib Salat follows within a few minutes and thereafter, the evening meal is partaken of. It is considered very meritorious to invite others, but more particularly the poor, the needy, the orphan to the breaking of the fast and the evening meal. These two need not be, however, separate occasions. A simple meal may be taken at the time of breaking the fast, thus preceding the Maghrib Salat. An elaborate meal designed as a compensation for the period of assentation is not only contrary to the spirit of the fast but tends to also upset the digestion. In this, the spirit of the fast is not respected and observed as strictly in certain part of Muslim would as could be wished.

Termination

The Isha service and Taraviah complete the rhythm and tempo of daily life during Ramadhan. When the month begins to approach its end, the general mood is one of pensiveness which promotes eagerness to take full advantage of the remaining days to make up for any shortcomings and fallings off during the earlier periods. Numberless people experience closer communion with their Maker and Creator during this blessed month, the intensity and frequency of which continue to increase as the month progresses.

The fast terminates with the appearance of the new moon. The new moon may be visible after sunset of the twenty-ninth day of the fast, but if not the fast must be continued the next day, thus making a total of thirty days during the month. It may be that on the thirtieth evening, visibility may be very poor due to atmospheric conditions, and the moon may not be visible. That would make no difference and Ramadhan would terminate at sunset on that day, as it is recognised that a lunar month cannot extend beyond thirty days. The same rule governs the commencement of the month.

The day following the last day of Ramadhan, determined as above, is observed as the Festival of the termination of the fast. It is one of those occasions when even a voluntary fast may not be observed. In conformity with the spirit of Islam, the only celebration prescribed for the Festival is an additional service during the forenoon comprising two raka'as and an address by the Imam. The service may be held in one of the bigger mosques of a large city, but in view of the large numbers involved, is generally held in the open. It is customary, following the example of the Holy Prophet, peace and blessings of Allah be upon him, to take a light breakfast after sunrise before setting out for the service, and also to vary the route home on returning from the service.

The festive character of the occasion is proclaimed through exchange of visits, feeding the poor, visiting the sick and glorification of Allah and celebrating His praise in thankfulness to Him for the guidance provided by Him, particularly with regard to all that pertains to the observance of the fast, and for having enabled those upon whom the fast was obligatory to observe it duly.

Allah is Great, Allah is Great;
None is worthy of worship save Allah;
Allah is Great, Allah Is Great;
To Allah belongs all praise!

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

The Review of Religions, March 1994

Lailatul-Qadar

Translated by Dr. A. M. Shamim, Maryland Jamaat

About Lailatul-Qadar, Hazrat Khalifatul Masih IV says: Now I present a tradition from Bukhari which, has been narrated by Hazrat Ibne Umar. Lailatul-Qadar was shown to some of the companions of the Holy Prophet (s. a. w.) in a dream in the last seven days, which meant that the special revelation of the night on selected person was to be on one of the seven last days of Ramadhan. The Holy Prophet (s. a. w.) said that if you all have seen such a dream, then look for it in the last seven days of Ramadhan. Now at this time, only six days of Ramadhan were left and in the light of this tradition this happening can occur repeatedly meaning that the days can be switched. Sometimes, it may happen on 21st and sometimes it may occur on the 30th. But usually this happens on the 21st, 23rd, 25th or 29th nights of Ramadhan. So we have some days left to hope for its occurrence. It's not impossible that this will happen at the end of this month this time. So for the persons who have wasted the Ramadhan, there is glad tiding for them. The Holy Prophet (s. a. w.) has said that all of you are agreed on the last seven days in your dreams so look for it in the last week of Ramadhan. This was the practice of the Holy Prophet (s. a. w.) that he used to wake up at night that it was a blessed awakening that with each awakening new attributes used to unfold upon him which was ever increasing with each occasion. This was ever increasing experience as the beneficence of God is limitless so is the comprehension associated infinite.

Hazrat Ayesha (r. a.) says that when Ramadhan arrived, the Holy Prophet (s. a. w.) would gird up his loins. He used to wake up at night and he used to awaken his family so I have used the

same words of awakening that Hazrat Ayesha (r. a.) used for him.

There was not a single night which was lifeless in his life but especially in Ramadhan. He used to make alive the night even more because he used to bring his family to life also.

Here to wake up the family was a physical act which the Holy Prophet (s. a. w.) used to perform this also, and to force upon us that we should draw the attentions of our family toward getting up at night in order to worship Allah.

But when the Holy Prophet (s. a. w.) used to awaken his family, then I think that he must be granting new treasures in regard to Ramadhan. From this angle, the way that the Messenger of Allah used to revitalize his nights he would also inspire his family. Hazrat Aysha (r. a.) stated that I once asked, "Oh Messenger of Allah, if I am sure that I am experiencing Lailatul-Qadar, what should I pray". He replied, "--- Oh my Lord, you are the most forgiving, you love forgiveness, therefore, forgive me".

It is remarkable that he did not advise a prayer concerning material gain. IT is apparent that only a negative aspect has been asked for, all old transgression should be forgiven but he also did not say what you should ask for after this fundamental prayer. It is a fact as I have said before the effect of Lailatul-Qadar is such that if you are forgiven then dawn will appear and this is a positive happening which will never transform into darkness. This means that the rest of his life, the person will be enlightened, this is the subject of Istighfar, and this is what the Holy Prophet (s. a. w.) was teaching us.

EID-UL-FITR

This religious celebration is observed on the day following the last day of fasting which is observed daily by all able-bodied Muslims from dawn till sunset throughout the Islamic month of Ramazan. It is a day of much rejoicing and happiness especially for those fortunate persons who observed the fasts and reaped the spiritual fruits of this holy exercise in accordance with the directions of God in the Holy Quran.

Fasting has been prescribed in one form or another by all the revealed religions of the world. The Bible tells us that Prophet David^{as} declared "I humbled my soul with fasting" (*Psalms* 35:13) and we read in the New Testament that "the disciples of Jesus and the Pharisees used to fast" (*Mark* 2:18). We are also told that "Jesus fasted forty days and forty nights" (*Matthew* 4:2).

One does not only feel happy on Eid-ul-Fitr because through exercising self-discipline one has successfully complied with the commandment of God to observe the fasts, but also on account of a feeling of spiritual exhilaration which glows within the heart and soul.

No doubt on Eid-ul-Fitr much pleasure is derived from wearing new clothes, meeting friends and relatives and eating specially prepared food. These are all ways of celebrating the occasion. The main event, of course, is the religious service when one offers prayers and listens to the inspirational address of the Imam on relevant matters concerning the significance of the occasion. As the main purpose of fasting is to develop righteousness and self-purification (*The Holy Quran*, 2:186) the most attractive garment one should be wearing is the one mentioned by God in the Holy Quran:

The raiment of righteousness -
that is the best. (7:27)

The real food that one should be enjoying is the spiritual nourishment acquired during the month of fasting.

Eid-ul-Fitr should remind one of many lessons learned from fasting and which, during the holy month of Ramazan, one should have endeavoured to keep in mind and to have practised. One of them is the offering of one's morning (Fajr) prayer before sunrise and also of the offering of the efficacious pre-dawn prayer (Tahajjud) which is highly recommended. One realizes that it is not too difficult to arise early and offer these prayers at the proper time. If one can discipline oneself to do so during the month of fasting then it is not impossible to do so during the other months of the year also.

The purpose of taking medicine is to combat and cure an ailing condition and when it takes good effect one wants to maintain one's improved condition. Likewise when one reduces weight after a course of dieting one wants to maintain one's lower weight and similarly one wants to maintain one's improved physical condition after completing a course of exercise. After completion of the holy month of fasting one is able to gauge one's improved spiritual condition as a result of one's devotion, conduct, prayers and divine favours received during that period. On Eid-ul-Fitr one should reflect one's condition of spiritual improvement and resolve not to lose what one has gained but rather, not only to maintain it, but to press forward to even higher spiritual development through righteous conduct, prayers and seeking the Grace of God. This is the spirit of Eid-ul-Fitr. (*Selected from Alislam.org*)

APPEARANCE OF CRESCENT AND BEGINNING OF LUNAR MONTH

According to the Royal Observatory London, the crescent of the new moon is only visible to the naked eye if the age of the moon is 20 hours or more after its astronomical appearance. The crescent is not visible to the naked eye if the age of the moon is less than 20 hours.

To comply with the Sunnah of visualizing the crescent The Ahmadiyya Muslim Community uses the above criteria to determine the beginning of the lunar month.

The beginning of Ramzan and Eids is therefore calculated using the above scientific information and members are informed well in advance of these dates. The rest of the Muslim world is now gradually following this method as well.

Health Corner

Eating almonds can lower cholesterol

By Ijaz A. Qamar, Ph.D. (Wisconsin), Secretary Umoor-e-Kharijiyya, Canada Jama'at

According to a recent University of Toronto research study, a handful of almonds can lower harmful cholesterol (LDL) just as effectively (if not more) as expensive drugs. Researchers have found that people who were asked to eat 37 grams (about 25 average size almonds) of nuts each day (which may be spread out during the day) for a month saw their low-density lipoprotein (the so-called bad cholesterol) fall by 4.4 per cent. When they ate more almonds (74 grams/day), LDL fell 9.4 per cent. And the ratio of bad cholesterol to good cholesterol fell 12 per cent.

According to Dr. David Jenkins, the Canada research chairman in nutrition and metabolism

at the U of T, "Almonds can actually be part of a potential cholesterol-lowering dietary package. This is particularly noteworthy because, until recently, nuts were something you absolutely didn't give people with heart disease or high cholesterol. Our thinking has changed radically" by this study. However, Dr. Jenkins cautions that for almonds to be good for health they should be taken raw or baked unsalted. If they are roasted in oil, that negates their benefit, according to research findings.

A co-researcher Alice Lichtenstein stresses that the key for a healthy diet is to replace carbohydrates (such as bread, pasta, and potatoes) and saturated fats (such as those in

meat and snack foods) with monosaturated fats in nuts. That way people don't add too many calories to their diet. Nuts such as almonds are very high in calories and fat, but they contain good fats and are also high in fibre, which is a good thing. There is growing body of research that suggests that consuming nuts reduces the risk of heart disease. Nuts that contain high level of monosaturated fats include pecans, walnuts, macadamias, pistachios, peanuts, but almonds are by far the most studied. (Research on some of these other nuts is being currently done at the U of T and other institutions).

Dr. Jenkins calls research on the usefulness and utility of nuts as research of the Garden of Eden diet as recorded in some Holy Books. He concludes that high-fibre diet of fruits,

vegetables and nuts, which mirrors that of our distant ancestors, has been shown to dramatically improve heart health, and cholesterol level in particular. The cornerstone of the diet is 100 grams of fibre daily – three times the current recommendations. Fibre creates fecal bulk, leading to excretion of bile acids, which in turn eliminates cholesterol from the body. This research will likely have a profound effect on the pharmaceutical industry as more than 10 million prescriptions for cholesterol-lowering drugs were issued in Canada in 2001.

[Technical paper documenting the above research has been published in a professional journal *Circulation* of September 10, 2002]

Tehrik-e-Jadid and Khuddam-ul-Ahmadiyya

Khutba Jumah, delivered by Hadhrat Mirza Bashir-ud-din Mahmud Ahmad (Khalifatul Masih II) on January 13, 1950, published in Alfazal – January 22, 1950.

Translated by Waseem Ahmad Sahib of Indiannapolis and reviewed by Anwer Mahmood Khan, National Secretary Tehrik-e-Jadid

KHUDDAM-UL-AHMADIYYA SHOULD ENDEAVOR TO NOT LET ANY YOUNG MEMBER BE DEPRIVED OF PARTICIPATION IN TEHRIK-E-JADID.

“During the last announcement of Tehrik-e-Jadeed, I expressly pointed out to Khuddam-ul-Ahmadiyya that they should pay special attention towards Daftar-e-Daum⁽¹⁾ of Tehrik-e-Jadeed. I again direct the attention of Khuddam-ul-Ahmadiyya towards their responsibility to strive such that not even a single khaddim fails to participate this year in Daftar-e-Daum⁽¹⁾ of Tehrik-e-Jadeed. In all majalis, Khuddam-ul-Ahmadiyya should contact every young member, and ensure that there are no such members left who did not participate during Daftar-e-Awwal⁽²⁾ and who

are not participating in Daftar-e-Daum⁽¹⁾ as well. Similarly, I have also come to know that Majlis Khuddam-ul-Ahmadiyya is not established in every place where Jama'at exists. I direct the attention of all Jama'ats towards establishing their Majlis Khuddam-ul-Ahmadiyya. No place should be left where Jama'at-e-Ahmadiyya is established but Majlis Khuddam-ul-Ahmadiyya is not. Any project assigned to young khuddam should progress quickly and smoothly. This work belongs to Allah and I am certain that He Himself will open all kinds of avenues for us. But it is Allah's Blessing upon us that He is granting us the opportunity to do this work.

Thus blessed is the person who was brought in this world by Allah in an era that was keenly

anticipated for hundreds of years by many saints, apostles and holy men. And blessed is the person whom Allah not only brought in this world in the present era but then also granted the ability to recognize the Massih and the Mahdi whom the world had been awaiting for hundreds of years. The significance of this matter becomes clear in a saying of the Holy Prophet (may Allah's peace and blessings be upon him). The Holy Prophets (sws) said:

'Go to him even if you have to crawl on your knees across glaciers to reach him, and convey him my salaam.'

Thus, blessed is the person who was granted not only the ability to recognize the Promised Messiah (asw), but also such a sufficient opportunity to participate in the work for which the Promised Messiah (asw) came to this world, that he was ranked among the eminent saints of the past.

Serving the Mission of the Promised Messiah (asw) is a Great Opportunity and a Great Honor:

The young khuddam need to understand that Allah has provided them with a rare opportunity that comes to pass only once in centuries, rather thousands of years. The world had to wait for six thousand years before the Holy Prophet Mohammad (saw) was born. The Muslims then spent thirteen centuries waiting for the arrival of the Holy Prophet's (sws) successor, and only then the Promised Messiah (asw) was born. The present era has been called the era of the final battle with the Satan. As such, this is the most sensitive time the world has ever seen in the past, or will ever see in the future. Thus, exceedingly blessed is the person who is given the gracious opportunity by Allah, to work for His cause at such a time. So, know your worth, feel the critical nature of the time, and value this gracious Blessing from Allah,

which He has placed within your arm's reach. All you have to do is just reach out to acquire this Blessing. This is the Blessing that was longed for even by those saints and holy men whom you admire and whose thought moves you to tears.

Admiration for the Deeds of the Noble Saints of the Ummah:

Just as you admire the piousness and devoutness of the noble saints of the Ummah, your participation in Allah's work during present times is similarly worthy of admiration by these same noble saints. Whenever you read the names of saints like Hazrat Shibli (ra), Hazrat Junaid Baghdadi (ra), Hazrat Shahabuddin Soh'rwardi (ra), Khwaja Moeenuddin Chishti (ra), Hazrat Mohiyyuddin ibn Arabi (ra), you admire them for their profuse efforts towards attaining Allah's nearness. Allah opened numerous avenues of blessings for them. Thus, you are justified in your admiration, because in their own times, these saints were the pillars of the faith. They were the living signs of Allah's kingdom, and they showed a reflection of Allah's face through their persons. I truthfully state that even these saints admire you because Allah gave you life during an era that was eagerly desired by these holy men. Thus, understanding your status, and recognizing your eminent rank, search for the path that is adopted by people of eminence."

(Khutba-e-Jummah delivered on January 13, 1950, published in Alfazal - January 22, 1950).

Glossary:

1. Daftar-e-Daum: Phase Two of Tehrik-e-Jadeed (1945-1965).
2. Daftar-e-Awwal: Phase One of Tehrik-e-Jadeed (1934-1944).



7543 Main Street
Sykesville, Maryland 21784

A Note on Aleem Academy

Aleem Academy Muslim School is among the few Ahmadi schools started in the United States. It opened its doors one year ago to all those looking for an alternative to the public school system. The school was founded because the need and urgency was realized to begin a school which incorporated the fine academics of some of the top school systems in the nation along with a strong Islamic environment teaching morals and values. Along with all the major academic subjects, the academy also offers Quran, Hadith, and Islamic Studies classes, physical education, arts and crafts, music appreciation, library skills, daily congregational prayers, and Juma services. Aleem Academy is certified through the Maryland State Board of Education, passing strict codes and regulations.

It integrates Islamic and Quranic values and teachings throughout its curriculum. By the Grace of Allah, Aleem Academy has been supported by the Jamaat and numerous individuals from all across the US. Now, in its second year of operation, the Academy has almost doubled its enrollment from 7 to 12 students ranging from Pre-Kindergarten through 4th grade. Based on discussions with members of the Jamaat, Aleem Academy anticipates some 20 children for the next academic year. While such progress is, Alhamdulillah, very exciting, this initiative cannot be successful without the support of other Jamaat members joining in the cause. The Academy has attracted other Muslims and non-Muslims alike to learn more about Islam and its true teachings. The school continues to request prayers for its success and growth.

For further information, please contact Aleem Academy at 410-795-5375.

*WHERE CHILDREN SUCCEED
WITH ACADEMICS, FAITH AND VALUES*

IN THE NAME OF ALLAH, THE GRACIOUS, THE MERCIFUL

THE AHMADIYYA MOVEMENT IN ISLAM
TA'LIM DEPARTMENT

AWARD OF TALENT SCHOLARSHIPS AND NEED BASED GRANTS/LOANS

An amount of \$100,000 was approved by Amir Sahib (late Sahibzada M.M. Ahmad) for the award of Talent Scholarships and Need Based Grants/Loans for the academic year 2002-2003 to Ahmadi Students studying in the USA. This year 91 students applied for the awards, while last year 85 applications were received. The applicants were evaluated by the Scholarship Awards Committee of the Ta'lim Department for the award of the following scholarships/grants/loans:

i. Two Fazole Omar Scholarships	\$2,500.00 Each	= \$ 5,000
ii. Two Professor Dr. Abdus Salam Scholarships	\$2,500.00 Each	= \$ 5,000
iii. One Maulana Sheikh Mubarak Ahmad Scholarship	\$2,500.00	= \$ 2,500
iv. Need Based Grants	\$1000 to 2,000 Each	= \$57,500
v. Need Based Loans	\$500 to 2,000 Each	= \$30,000
	<i>Total Amount</i>	= \$100,000

Amir Sahib (Dr. Ahsanullah Zafar) has approved the following recommendations of the Educational Scholarships Award Committee with regards to **Talent Based Scholarships, Need Based grants/loans**:

TALENT BASED SCHOLARSHIPS

1. Fazole Omar Scholarship	Hamid Rahim Sheikh, Austin, TX
2. Fazole Omar Scholarship	Tahir Ahmad, Brooklyn, NY
3. Professor Dr. Abdus Salam Scholarship	Shoeb Abulkalam, Queens, NY
4. Professor Dr. Abdus Salam Scholarship	Nasiruddin M. Ahmad, North Jersey, NJ
5. Maulana Sheikh Mubarak Ahmad Scholarship	Durr-e-shahwaar, Los Angeles/East, CA

NEED BASED GRANTS AND LOANS

Forty-five students have been awarded educational grant from \$500 to \$2,000 each.
Twenty-three students have been awarded educational loan from \$1,000 to \$2,000 each.

BOARD OF EDUCATION AND ECONOMIC ADVANCEMENT OF AFRO-AMERICANS

Besides the 5 talent scholarships and 68 need-based grants/loans from the Ta'lim Department's Educational Funds, 12 Afro-American students have been awarded need-based grants from \$1,000 to \$2,000 to each student from the Board of Education and Economic Advancement of Afro-American Funds (*Amount awarded: \$17,000*)

Congratulations to all the awardees of the scholarships/grants/loans. May God Almighty help all of you to excel in your studies and make you excellent representatives of the Jamat.

Karimullah Zirvi
National Secretary Ta'lim

The Holy Quran on WAR AND PEACE

Hadrat Mirza Bashir-ud-Din Mahmud Ahmad (1889-1965)
May God be pleased with him
Second Successor to the Promised Messiah, peace be on whom.

We quote below the passages in the Quran which bear on the subject of war.

(1) In 22:40-42 we have:

Permission to fight is given to those against whom war is made, because they have been wronged-and Allah indeed has power to help them-Those who have been driven out from their homes unjustly only because they said, "Our Lord is Allah"-And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty.-Those who, if We establish them in the earth, will observe Prayer and pay the Zakat and enjoin good and forbid evil. And with Allah rests the final issue of all affairs.

The verse purports to say that permission to fight is given to the victims of aggression. God is well able to help the victims-those who have been driven out of their homes because of their beliefs. The permission is wise because, if God were not to repel the cruel with the help of the righteous, there would be no freedom of faith and worship in the world. God must help those

who help to establish freedom of worship. It follows that fighting is permitted when a people have suffered long from wanton aggression-when the aggressor has had no cause for aggression and he seeks to interfere with the religion of his victim. The duty of the victim, if and when he attains to power, is to establish religious freedom and to protect all religions and all religious places. His power is to be used not for his own glorification, but for the care of the poor, the progress of the country and the general promotion of peace. This teaching is as unexceptionable as it is clear and precise. It proclaims the fact that early Muslims took to war because they were constrained to do so. Aggressive wars were forbidden by Islam. Muslims are promised political power, but are warned that this power must be used not for self-aggrandizement, but for the amelioration of the poor and the promotion of peace and progress.

(2) In (2:191-194) we have:

And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not transgressors. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not in, and near, the Sacred Mosque until they fight you, then fight them: such is the requital for the

disbelievers. But if they desist, then surely Allah is Most Forgiving, Merciful. And fight them until there is no persecution, and religion is professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors.

Fighting is to be for the sake of God, not for our own sake or out of anger or aggrandizement, and even fighting is to be free from excesses, for excesses are displeasing to God. Fighting is between parties of combatants. Assaults on individuals are forbidden. Aggression against a religion is to be met by active resistance, for such aggression is worse than bloodshed. Muslims are not to fight near the Sacred Mosque, unless an attack is first made by the enemy. Fighting near the Sacred Mosque interferes with the public right of pilgrimage. But if the enemy attacks, Muslims are free to reply, this being the just reward of aggression. But if the enemy desists, Muslims must desist also, and forgive and forget the past. Fighting is to continue so long as religious persecution lasts and religious freedom is not established. Religion is for God. The use of force or pressure in religion is wrong. If the *Kafirs* desist from it and make religion free, Muslims are to desist from fighting the *Kafirs*. Arms are to be taken up against those who commit excesses. When excesses cease, fighting must cease also.

Categorically, we may say, the verses teach the following rules:

- i. War is to be resorted to only for the sake of God and not for the sake of any selfish motives, not for aggrandizement or for the advancement of any other interests.
- ii. We can go to war only against one who attacks us first.

- iii. We can fight only those who fight against us. We cannot fight against those who take no part in warfare.
- iv. Even after the enemy has initiated the attack, it is our duty to keep warfare within limits. To extend the war, either territorially or in respect of weapons used, is wrong.
- v. We are to fight only a regular army charged by the enemy to fight on his side. We are not to fight others on the enemy side.
- vi. In warfare immunity is to be afforded to all religious rites and observances. If the enemy spares the places where religious ceremonies are held, then Muslims also must desist from fighting in such places.
- vii. If the enemy uses a place of worship as a base for attack, then Muslims may return the attack. No blame will attach to them if they do so. No fighting is allowed even in the neighborhood of religious places. To attack religious places and to destroy them or to do any kind of harm to them is absolutely forbidden. A religious place used as a base of operations may invite a counter-attack. The responsibility for any harm done to the place will then rest with the enemy, not with Muslims.
- viii. If the enemy realizes the danger and the mistake of using a religious place as a base, and changes the battle-front, then Muslims must conform to the change. The fact that the enemy started the attack from a religious place is not to be used as an excuse for attacking that place. Out of reverence Muslims must change their battle-front as soon as the enemy does so.
- ix. Fighting is to continue only so long as interference with religion and religious freedom lasts. When religion becomes free and interference with it is no longer permitted and the enemy declares and begins to act accordingly, then there is to be no war, even if it is the enemy who starts it.

(3) In 8:39-41 we have:

Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return thereto, then verily the example of the former people has already gone before them. And fight them until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is Watchful of what they do. And if they turn their backs, then know that Allah is your Protector. What an excellent Protector and what an excellent Helper.

That is to say, wars have been forced upon Muslims. But if the enemy desists, it is the duty of Muslims to desist also, and forgive the past. But if the enemy does not desist and attacks Muslims again and again, then he should remember the fate of the enemies of earlier Prophets. Muslims are to fight, while religious persecution lasts, and so long as religion is not for God and interference in religious matters is not abandoned. When the aggressor desists, Muslims are to desist also. They are not to continue the war because the enemy believes in a false religion. The value of beliefs and actions is well known to God and He will reward them as He pleases. Muslims have no right to meddle with another people's religion even if that religion seems to them to be false. If after an offer of peace the enemy continues to make war, then Muslims may be sure of victory even though their numbers are small. For God will help them and who can help better than God?

These verses were revealed in connection with the Battle of Badr. This battle was the first regular fight between Muslims and disbelievers. In it Muslims were the victims of unprovoked aggression. The enemy had chosen to disturb the peace of Medina and of the territory around. In spite of this, victory went to

the Muslims and important leaders of the enemy were killed. To retaliate against such unprovoked aggression seems natural, just and necessary. Yet Muslims are taught to stop fighting as soon as the enemy ceases it. All that the enemy is required to concede is freedom of belief and worship.

(4) In 8:62-63 we have:

And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who has strengthened thee with His help and with the believers.

That is to say, if in the course of a battle the disbelievers at any time incline towards peace, Muslims are to accept the offer at once and to make peace. Muslims are to do so even at the risk of being deceived. They are to put their trust in God. Cheating will not avail against Muslims, who rely on the help of God. Their victories are due not to themselves but to God. In the darkest and most difficult times, God has stood by the Prophet and his followers. So will He stand by them against cheats. An offer of peace is to be accepted. It is not to be rejected on the plea that it may only be a ruse with which the enemy seeks to gain time for a fresh attack.

The stress on peace in the verses is not without significance. It anticipates the peace which the Prophet signed at Hudaibiya. The Prophet is warned that a time will come when the enemy will sue for peace. The offer is not to be turned down on the ground that the enemy was the aggressor and had committed excesses, or that he cannot be trusted. The straight path inculcated by Islam requires a Muslim to accept an offer of peace. Both piety and policy make the acceptance desirable.

(5) In 4:95 we have:

O ye who believe! when you go forth in the cause of Allah, make proper investigation and say not to anyone who greets you with the greeting of peace, "Thou art not a believer." You seek the goods of this life, but with Allah are good things in plenty. Such were you before this, but Allah conferred His favor on you; so do make proper investigation. Surely, Allah is well aware of what you do.

That is to say, when Muslims go out for war, they are to make sure that the unreasonableness of war has been explained to the enemy and that he still wants war. Even so, if a proposal of peace is received from an individual or a group, Muslims are not to turn it down on the plea that it is not honest. If Muslims turn down proposals of peace, they will not be fighting for God, but for self-aggrandizement and worldly gain. Just as religion comes from God, worldly gain and glory also come from Him. Killing is not to be the aim. One whom we wish to kill today may be guided tomorrow. Could Muslims have become Muslims if they had not been spared? Muslims are to abstain from killing because lives spared may turn out to be lives guided. God is well aware of what men do and to what ends and with what motives they do it.

The verse teaches that even after war has begun, it is the duty of Muslims to satisfy themselves that the enemy is bent upon aggression. It often happens that no aggression is intended but that out of excitement and fear the enemy has started preparations for war. Unless Muslims are satisfied that an aggressive attack has been planned by the enemy, they are not to go to war. If it turns out, or if the enemy claims, that his preparations are for self-defense, Muslims are to accept the claim and desist from war. They are not to argue that the enemy preparations point to nothing but

aggression; maybe he intended aggression, but his intention has changed. Are not intentions and motives continually changing? Did not enemies of Islam become friends?

(6) On the inviolability of treaties the Quran says clearly:

Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfill to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous (9:4).

Pagans, who enter into a pact with Muslims, keep the pact and do not help the enemy against Muslims, are to have reciprocal treatment from Muslims. Piety requires that Muslims should fulfill their part of a pact in the letter as well as the spirit.

(7) Of an enemy at war with Muslims who wishes to study the Message of Islam, the Quran orders:

And if anyone of the idolaters ask protection of thee, grant him protection, so that he may hear the word of Allah: then convey him to his place of security. That is because they are a people who have no knowledge (9:6).

That is to say, if any of those at war with Muslims seek refuge with Muslims in order to study Islam and ponder over its Message, they are to have refuge with Muslims for such time as may be reasonably necessary for such a purpose.

(8) Of prisoners of war, the Quran teaches:

It does not behoove a Prophet that he should have captives until he engages in a regular fighting in the land. You desire the goods of the world, while Allah desires for you the Hereafter. And Allah is Mighty, Wise (8:68).

That is to say, it does not become a Prophet to make prisoners of his enemy save as a result of regular war involving much bloodshed. The system of making prisoners of enemy tribes without war and bloodshed practiced until-and even after-the advent of Islam, is here made unlawful. Prisoners can be taken only from combatants and after a battle.

(9) Rules for the release of prisoners are also laid down. Thus we have:

Then afterwards either release them as a favor or by taking ransom-until the war lays down its burdens (47:5).

The best thing, according to Islam, is to let off prisoners without asking for ransom. As this is not always possible, release by ransom is also provided for.

(10) There is provision for prisoners of war who are unable themselves to pay, and who have none who can or will pay, for their release. Often, relations are able to pay, but do not, because they prefer to let their relations remain prisoners-possibly with the intention of misappropriating their property in their absence. This provision is contained in the Quran:

And such as desire a deed of manumission from among those whom your right hands possess, write it for them, if you know any good in them; and give them out of the wealth of Allah which

He has bestowed upon You (24:34).

That is, those who do not deserve to be released without ransom but who have no one to pay ransom for them-if they still ask for their freedom-can obtain it by signing an undertaking that, if allowed to work and earn, they will pay their ransom. They are to be allowed to do so, however, only if their competence to work and earn is reasonably certain. If their competence is proved, they should even have financial help from Muslims in their effort to work and earn. Individual Muslims who can afford to do so should pay; or, public subscription should be raised to put these unfortunates on their feet.

The passages from the Quran which we have quoted above contain the teaching of Islam on the subject of war and peace. They tell us in what circumstances, according to Islam, is it right to go to war and what limits have to be observed by Muslims when they make war.

THE PROPHET'S PRECEPTS ABOUT WAR

Muslim teaching, however, does not consist only of precepts laid down in the Quran. It also includes the precepts and example of the Prophet. What he did or what he taught in concrete situations is also an essential part of the Islamic teaching. We append here some sayings of the Prophet on the subject of war and peace.

- i. Muslims are forbidden altogether to mutilate the dead (Muslim).
- ii. Muslims are forbidden to resort to cheating (Muslim).
- iii. Children are not to be killed, nor women (Muslim).
- iv. Priests and religious functionaries and religious leaders are not to be interfered with (Ôa^aavi).

- v. The old and decrepit and women and children are not to be killed. The possibility of peace should always be kept in view (Abu Dawud).
- vi. When Muslims enter enemy territory, they should not strike terror into the general population. They should permit no ill-treatment of common folk (Muslim).
- vii. A Muslim army should not camp in a place where it causes inconvenience to the general public. When it marches it should take care not to block the road nor cause discomfort to other wayfarers.
- viii. No disfigurement of face is to be permitted (Bukhari and Muslim).
- ix. The least possible losses should be inflicted upon the enemy (Abu Dawud).
- x. When prisoners of war are put under guard, those closely related should be placed together (Abu Dawud).
- xi. Prisoners should live in comfort. Muslims should care more for the comfort of their prisoners than for their own (Tirmidhi).
- xii. Emissaries and delegates from other countries should be held in great respect. Any mistakes or discourtesies they commit should be ignored (Abu Dawud, *Kitab al-Jihad*).
- xiii. If a Muslim commits the sin of ill-treating a prisoner of war, atonement is to be made by releasing the prisoner without ransom.
- xiv. When a Muslim takes charge of a prisoner of war, the latter is to be fed and clothed in the same way as the Muslim himself (Bukhari).

The Holy Prophet was so insistent on these rules for a fighting army that he declared that whoever did not observe these rules, would fight not for God but for his own mean self (Abu Dawud).

Abu Bakr, the First Khalifa of Islam, supplemented these commands of the Prophet by some of his own. One of

these commands appended here also constitutes part of the Muslim teaching:

- xv. Public buildings and fruit-bearing trees (and food crops) are not to be damaged (Mu'atta).

From the sayings of the Prophet and the commands of the First Khalifa of Islam it is evident that Islam has instituted steps which have the effect of preventing or stopping a war or reducing its evil. As we have said before, the principles which Islam teaches are not pious precepts only; they have their practical illustration in the example of the Prophet and the early Khalifas of Islam. As all the world knows, the Prophet not only taught these principles; he practiced them and insisted on their observance.

Life of Muhammad, pp. 96-106, Islam International Publications, U.K., 1990.

ACTIVITIES OF HOUSTON JAMAAT

AMSA Seminar: Sept. 11, 2002

AMSA (Ahmadiyya Muslim Student Association) at the University of Houston held an interfaith dialogue on September 11, 2002 on the topic of "*How to Achieve Global Peace*". Speakers from the Islamic, Christian, Hindu, and Buddhist faiths were on hand to present their religion's views on the topic.

Khalid Bhatti began the seminar by introducing our organization and the Ahmadiyya Community. This was followed by a beautiful recitation of the Holy Qur'an by Abdul Lateef. The moderator of the seminar, Dr. Helen Eubaugh, introduced the event by focusing on how the events of 9/11/01 have created a thirst for religious knowledge in the past year. Next, Gaurang Nanavaty presented the Hindu point of view by stressing that society can not change unless the individuals in a society decide to change. He specifically stressed upon five ways in which we could become a harmonious society. Dr. Lynn Mitchell represented Christianity with a look at the relationship between religion and violence. He highlighted the effects of religious wars over time, and mentioned that most wars fought in the name of religion were never justified. The Islamic view was presented by Mohammad Rahman who focused on the aspect of peace. He stressed that one should not only make reference to peace, but actively implement it. He ended by asking the audience to 'find' that reform that is mentioned in all of the revealed books. The Buddhist viewpoint was represented by Kim Viola who spoke on the individual's ability to impart compassion and love towards his fellow man. She told us all to 'smile' and see what a difference it makes on our attitude towards others. The resonating idea in all of the speeches was the focus on *individual* reform before societal change. In the final session, questions were asked covering topics from religious fanaticism to the idea of unification of religions. The question and answer session turned out to be the most interesting, and made the seminar seem like it came to an untimely end.

RELIGIOUS FOUNDERS DAY – September 15, 2002

On September 15th, Jamaat Houston held an Interfaith Conference (Religious Founders Day) at Baitus Samee Mosque. The topic of the conference was "How to Achieve Global Peace." Speakers were asked to speak on the topic in respect to their religious scriptures. Representatives from Zoroastrianism, Hinduism, Judaism, Christianity, Sikhism, Buddhism, and Islam spoke to the audience. Approximately 30 guests and over 150 Jamaat members attended. After the speeches, the audience was given the opportunity to ask questions. In all, the event was very successful.



AHMADIYYA MUSLIM FOREIGN MISSIONS OFFICE

INTERNATIONAL HEADQUARTERS RABWAH, PAKISTAN

London Office: 16 Grosvenor Road, London SW18 5QJ, U.K. Telephone: 020 8870 6134
Cables: Islamabad London, Fax: 020 8870 1095

FAX
T-689
19.08.02

کم در لازم ڈاڑا احسان ظفر صاحب امیر جماعت احمدیہ امریکہ

السلام علیکم ورحمۃ اللہ وبرکاتہ

سیدنا حضرت خلیفۃ المسیح الرابع ایدہ اللہ تعالیٰ بنصرہ العزیز نے
آپ کو امیر جماعت احمدیہ امریکہ مقرر فرمایا ہے۔ اللہ تعالیٰ
آپ کے لئے یہ اعزاز مبارک فرمائے اور آپ کو احسن رزق
میں یہ ذمہ داری ادا کرنے کی توفیق بخشنے۔ اللہ آپ کا حامی و ناصر
اور معین رہے گا۔

والسلام
فاکس
عبدالحمید
ایڈیشنل وکیل التبشیر لندن

Translation

Fax T-689
A9.08.02

Respected Dr. Ahsan Zafar Sahib, Amir Jama'at Ahmadiyya America
Assalamo Alaikum wa Rahmatullah wa Baratuha

Syedna Hadhrat Khalifatul Masih IV, May Allah strengthen him with His mighty support, has appointed you as Amir Jama'at Ahmadiyya America. May Allah the Exalted made this honor a source of blessings for you, and may He enable you to carry out this responsibility in the most appropriate way. May Allah be your Helper, Guide and Supporter..

Wassalam
Humbly

Abdul Majid Tahir
Additional Wakiluttabshir. London

CALENDAR OF EVENTS — 2003

January 5	Sunday	Review of last year activities and Future Plans	Local *
January 18-19	Sat-Sun	Tablighi Class 1 (Southeast)	Regional
January 25-26	Sat-Sun	Ansarullah Leadership Conference	National

FEBRUARY, the whole month is established as the month of TABLIGH

February 8	Saturday	1st National Aamila Meeting at Baitur Rahman	National
February 12	Wednesday	Eidul Adhia ***	
February 23	Sunday	Musleh Mau'ood Day (Historical Feb. 20)	Local/Regional
March 23	Sunday	Masih Mau'ood Day (Historical March 23)	Local
March 29	Saturday	2nd National Aamila Meeting at Baitur Rahman	National
April 5-6	Sat-Sun	Tablighi Class 2 (Northeast)	Regional
April 25-27	Fri-Sun	National Majlis-e-Shura at Baitur Rahman	National
May 17	Saturday	Taleemul Quran Class I at Old Bridge, NJ	East Coast
May 18	Sunday	Taleemul Quran Class 2 at Queens, NY	East Coast
May 24	Saturday	3 rd National Aamila Meeting at Baitur Rahman	National
May 23-26	Fri-Monday	Summer Camp Khuddamul Ahmadiyya	National
May 25	Sunday	Khilafat Day (Historical May 27)	Local/Regional
May 30-June 1	Fri-Sun	Tarbiyyati Train the Trainer Class at LA East	National
June 7-8	Sat-Sun	Tablighi Class 3 (Headquarters)	Regional
June 27-29	Fri-Sun	Jalsa Salana USA at Baitur Rahman	National
July 4-6	Fri-Sun	Jalsa Salana Canada at Toronto (Expected)	Canada
July 25-27	Fri-Sun	International Jalsa Salana at UK (Expected)	UK
August 1-3	Fri-Sun	Ijtema Khuddamul Ahmadiyya	National
August 9	Saturday	4 th National Aamila Meeting at Baitur Rahman	National

August 8-10	Fri-Sun	Ijtema Lajna & Nasirat in Willingboro	East Coast
Aug. 15-17	Fri-Sun	Ijtema Lajna & Nasirat in Chicago	Midwest
August 30	Saturday	Taleemul Quran Class 3 at Milpitas, San Jose	West Coast
August 31	Sunday	Taleemul Qur'an Class 4 at Chino, California	West Coast
Sept. 22	Sunday	Seeratun-Nabi Day **	Regional*
October 4	Saturday	5 th National Aamila Meeting at Baitur Rahman	National
Oct. 10-12	Fri-Sun	Lajna National Majlis-e-Aamila & Local Presidents Meeting	National
October 12	Sunday	Religious Founders Day	Regional
Oct. 17-19	Fri-Sun	Ansarullah Ijtema & Shura at Baitur Rahman	National
October 27	Monday	First Day of Ramadhan (Fasting) ***	
Nov. 1-2	Sat-Sun	Tablighi Class 4 (Southwest)	Regional
November 25	Tuesday	Eidul Fitr ***	
December 13	Saturday	6 th National Aamila Meeting at Baitur Rahman	National
Dec. 20-21	Sat-Sun	Taleemul Quran Class 5 at Houston, TX	South
Dec. 26-28	Fri-Sun	Jalsa West Coast at Los Angeles	West Coast

* Dates for Local/Regional events can be changed for Local/Regional needs. As a routine, local functions can be held on 1st Sunday of the month while regional functions can be held on the 2nd Sunday of the month. Report should be sent to the Headquarters.

** Additional Seeratun Nabi Days should be arranged. In addition to Local/Regional 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 moon, have been calculated on scientific basis with great care. If there are local/Regional Ahmadi eyewitnesses of the moon at an earlier date, then the event should be celebrated according to the eyewitnesses account.

CALENDAR OF EVENTS CONTINUED ON PAGE 37

In the name of Allah, the Gracious, the Merciful

AHMADIYYA MOVEMENT IN ISLAM
15000 Good Hope Road, Silver Spring, MD 20905

APPLICATION FORM

AHMADIYYA EDUCATIONAL SCHOLARSHIPS/GRANTS/LOANS FOR 2003-2004

The Ahmadiyya Movement in Islam, USA, offers the members of the community financial assistance towards pursuit of higher education. The financial assistance is awarded through talent and need-based scholarships; need based grants, and loans (Qarza Hasna). Applicants can apply for all three categories of financial assistance but will be awarded in only one category. The Jama'at's funding comes solely from contributions of its members. When applying, students should consider which type of assistance they are truly in need of and qualify for, and do not misuse their right to apply.

The Jama'at assumes all information provided is accurate and correct. However, if necessary, Jama'at may ask to verify the information provided.

The current budget of the Ahmadiyya Muslim Community, USA, includes an amount of **\$100,000**, which will be distributed as: **TALENT AND NEED BASED SCHOLARSHIPS: \$70,000** and **LOANS (QARZA HASANA): \$30,000**.

Eligibility Rules and Regulations

1. Applicant must be a member of the Ahmadiyya Movement in Islam. The applicant must be registered with the Tajneed Department and have been assigned a 5-digit member code. *Applications without a Jama'at member code and President's certification will not be considered.*
2. Applicant should be either a High School senior planning to attend college as a **full-time student** in the academic year starting in the Fall of 2003 **OR** is already enrolled as a **full-time student** in a college working towards an undergraduate or graduate degree during the Fall 2003-Spring 2004. Applicant must be registered as a **full-time student**.
3. Applicants applying for the **Talent Scholarships** must have a minimum Cumulative Grade Point Average (CGPA) of 3.75 on a 4.0 scale. Applicants applying for the **Need-based grants and loans** must have a minimum Cumulative Grade Point Average (CGPA) of 2.5 on a 4.0 scale.
4. No two members of a family will be awarded a Talent Scholarship during the same year.
5. Talent Scholarships will be awarded a maximum of two times to a student.

Interested Ahmadi students are requested to submit the attached application by February 2, 2003 to:

Dr. Karimullah Zirvi
National Secretary Ta'leem
14-21 Saddle River Road, Fair Lawn, NJ 07410
Tel. & Fax: (201) 794-8122

AHMADIYYA MOVEMENT IN ISLAM, USA

15000 Good Hope Road, Silver Spring, MD 20905

APPLICATION FOR EDUCATIONAL SCHOLARSHIP/GRANT/LOAN (Academic Year 2003-2004)

Application Requirements

1. The completed application **must** reach the *Ta'leem Secretary by February 2, 2003*.
2. The required material to be submitted includes:
 - i. Completed application form neatly printed or typed and signed by the President of the applicant's Jama'at. (Lajna members may have the application signed by the Lajna President).
 - ii. An **official transcript** (from the Registrar's office in a sealed envelope) for the most recent year showing CGPA and GPA in the major, and most recent semester's GPA. **Applications submitted without an official transcript will not be considered.**
 - iii. Two letters of recommendations from former/current teachers/professors **on the attached form.**
 - iv. One page essay explaining what the pursuit of higher education means to you. Further explain how your educational plans and courses you are taking will help you to achieve your educational goals. The essay should not exceed 1,000 words.
 - v. Please list your involvement in the following on a separate sheet of paper:
 - a) *Extra curricular activities in college.*
 - b) *Participation in Jama'at activities. Highlight significant contributions.*
 - c) *Service to humanity in general.*
 - d) *Honors, and awards, scholarships, etc.*

I. Applicant Information

Name of Applicant: _____ Age: _____

Name of Father/Guardian/Spouse (Please circle one): _____

Address: _____

Phone Number: _____ Fax Number (If available) _____

Jama'at: _____ Jama'at Membership Code: _____
(Compulsory)

II. Educational History

Last Educational Level Completed: _____ (e.g. 12th Grade, Freshman

Year, Sophomore Year, Junior Year, 1st year Graduate Program). Date of Completion: _____

Educational Institution (Last level completed at): _____

Cumulative Grade Point Average (CGPA): _____ Grade Point Average in your Major: _____

III. Proposed Course of Education

Educational Level in September, 2003 _____

Educational Institution to be attended (*Give Address of the Institution*): _____

Degree/Educational Program to be Pursued: _____

Length of Course (*No. of years*): _____ Anticipated Graduation Date: _____

IV. Financial Information

Tuition Cost (*a*): _____ Books Cost (*b*): _____

Room & Board Cost (*c*): _____

Total Annual Cost ($e = a + b + c$): _____

Household Income (*Parent's/guardian's Annual Income*) (*f*): _____

Personal contributions (*g*) _____ Grants/loans (*h*) _____

Total Funds Available from All Sources for Education ($k = f + g + h$): _____

Shortfall in Educational Expenses (*Cost minus funds available*) ($e - k$): _____

If you feel there are any other factors that are relevant to your financial situation that are necessary to be brought to the evaluation committee's attention. You may tell us this information on a separate paper.

I would like to be considered for: **Talent Scholarships, Need Based Grants, Loans, Scholarships/Grants/Loans - Please circle the choice(s).**

I understand that if I am a recipient of an award I will do the following:

- a) Continue to pursue my studies in the intended major.
- b) Maintain a full time student status throughout the academic year.
- c) Strive to maintain CGPA of 3.75 or higher (talent scholarship awardees), and CGPA of 2.5 or higher (need-based grant/loan awardees).

Signature of Applicant _____ Date _____

VII. Certification by the President

This is to certify that _____ s/o, d/o _____

Is a born Ahmadi/converted to Ahmadiyyat since: _____

Any Jama'at/Auxiliary office Held: _____

He/She is regular/ somewhat regular/ Irregular in attending Jum'uah Prayers and Jama'at meetings.

He/She is the category A/B/C/D in paying Chanda subscriptions: _____

Dear President:

1. ***Please do not sign if the applicant does not have Jama'at's Membership code.***
2. ***Please ask the financial secretary about the applicant's chanda status before signing the application.***
3. ***If you feel the need to provide us with more information on the applicant, please do so on a plain paper and mail it under separate cover. Thank you.***

President's Name: _____

President's Signature: _____ Date _____

AHMADIYYA MOVEMENT IN ISLAM, USA

2002-2003 EDUCATIONAL SCHOLARSHIP LOAN FORM

To be completed by faculty member. Recommendation form due on February 2, 2003.
Please mail the completed form to:

Dr. Karimullah Zirvi
National Secretary Ta'leem (Education)
14-21 Saddle River Road
Fair Lawn, NJ 07410

Tel. & Fax: (201) 794-8122

Name of Scholarship/Loan Applicant: _____

Length of time you have known applicant: _____

In what capacity? _____

In comparison with other students, please rate the applicant with respect to the following:

	Excellent	Very Good	Good	Fair	Poor	Unknown
Intellectual ability						
Responsibility, dependability						
Academic/professional growth potential						
Leadership						
Ability to work with others						
Motivation						
Potential in major program						

Additional Comments:

Recommendation Completed by (Please print): _____

Title: _____ College/University: _____

Signature: _____ Date: _____

CALENDAR OF EVENTS – 2003, CONTINUED

4 Tablighi Classes - Regional			10 Tarbiyyati Classes - Regional		
(1)		January 18-19	Dates to be announced in consultation with Local Jamaats		
(2)		April 5-6	Train the Trainer Class May30-31, June 1		
(3)		June 7-8			
(4)		November 1-2			
5 Taleemul Quran Classes - Regional			3 Lajna Ijtemas - Regional		
(1)	East Coast	May 17	(1)	West Coast	July 4-5
(2)	East Coast	May 18	(2)	East Coast	Aug. 8-10
(3)	West Coast	August 30	(3)	Midwest	Aug. 15-17
(4)	West Coast	August 31			
(5)	South	Dec. 20-21			

- * Dates for Local/Regional events can be changed for Local/Regional needs. As a routine, local functions can be held on 1st Sunday of the month while regional functions can be held on the 2nd Sunday of the month. Report should be sent to the Headquarters.
- ** Additional Seeratun Nabi Days should be arranged. In addition to Local/Regional 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 moon, have been calculated on scientific basis with great care. If there are local/Regional Ahmadi eyewitnesses of the moon at an earlier date, then the event should be celebrated according to the eyewitnesses account.

LATEST REPORT ON HUZOOR'S HEALTH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

To,
The Amīr,
Ahmadīyya Muslim Jamā'at.....

Dear Amīr Šāhib,

السلام علیکم ورحمۃ اللہ وبرکاتہ

The latest report about the health of Huḍur is that on account of nervous debility Huḍur sometimes experiences considerable weakness in legs which causes restlessness. The attending physicians have prescribed new medicincs for relief.

The Consultant Vascular Surgeon will examine Huḍur on October 29 and decide if surgical operation is indicated in connection with the artery which supplies blood to some parts of the body.

Medical report about Hudur's blood pressure, sugar and heart condition is satisfactory الحمد لله.

All members of the Jamā'at are requested to continue praying earnestly and offering Nawafil and Šadqāt for the full and early recovery of our beloved Imam. May Allāh grant him a full, long, healthy and vigorous life. Amīn

Wassalam,

Hameedullah

(Hameedullah)
Wakīl A'lā,
Tahrik Jadid Anjuman Ahmadiyya,
Pakistan, Rabwah.
Dated: Saturday, October 26, 2002.