

The Ahmadiyya

September-October 2004

# Gazette

USA

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ  
الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَ  
الْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن  
كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ  
اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا  
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ  
تَشْكُرُونَ





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# Ahmadiyya Gazette USA

September-October 2004

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# Al-Qur'an

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ  
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ  
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

ya ayyuhalladhina amanu kutiba  
'alaikumussiyamu kama kutiba 'alalladhina  
min qablikum la'allakum tattaqun  
allahumma innaka 'afuwwan tu hibbul  
'afwa fa'fu 'annu

O Ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous. (2:184)

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# Al-Hadith

Hadhrat A'isha<sup>ra</sup> relates that she asked the Holy Prophet<sup>saw</sup>: "Messenger of Allah, tell me, in case I should realize the *Lailatul Qadr* (Night of Decrees), how should I supplicate during it?" He<sup>saw</sup> told her to supplicate:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ  
فَاعْفُ عَنِّيْ-

allahumma innaka 'afuwwan tu hibbul  
'afwa fa'fu 'annu

O Allah! You are the Great Pardoner, You love to pardon. Hence I seek Your pardon.

(Tirmidhi)

# So said the Promised Messiah (as)

## Why Allah has prescribed *Fidyah*?

Hadhrat Promised Messiah and Mahdi<sup>as</sup> said about *Fidyah*:

"Once I thought why Allah has prescribed *Fidyah*? I was given the knowledge that it enables one to fast. Allah alone gives strength and capacity to do anything and one should beseech only Allah for every need. He is Omnipotent. If He so Wills He can grant the strength to fast to even a person suffering from tuberculosis. Therefore, it is appropriate that if a person sees that he is being deprived of the fast, then such a person should supplicate that, O Allah! this is your blessed month and I could not benefit from its blessings and I do not know whether I shall be alive next year or not or I would be able to complete the fasts that I am unable to keep now. If he seeks the power and strength from Allah then I am certain that Allah will bestow strength on such a soul."

(*Malfuzat*, Vol. 4, p. 288)

## The Mission

*The Promised Messiah and Mahdi<sup>as</sup> writes:*

"The purpose for which God has appointed me is that I should remove the malaise that afflicts the relationship between God and His creatures, and should restore the relationship of love and sincerity between them. Through the proclamation of truth I should bring about peace by putting an end to religious wars and should manifest the verities which have become hidden from the eyes of the world. I am called upon to demonstrate that spirituality, which has been overlaid by selfish darkness. It is for me to demonstrate in practice and not only in words, the Divine attributes which penetrate into the hearts of people and are manifested through prayer and concentration. Most of all it is my purpose to plant once more in the hearts of people the pure and shining unity of God which is free from every suspicion of paganism and which has completely disappeared. All this will be accomplished not through my power, but through the Power of Him Who is the God of Heaven and earth."

(*Lecture Lahore*, p 47)

"God has sent me into the world so that through gentleness, kindness and meekness, I should draw towards God and His Holy Guidance such people as are involved in error, and should make them tread along the path of righteousness to the light which has been bestowed upon me. Man stands in need of such reasoning as would convince him that God exists, inasmuch as a great part of the world is being driven to ruin for lack of faith in the existence of God Almighty and His revealed Guidance. There is no clearer and easier way of believing in the existence of God that He reveals to His special servants that which is hidden and will come to pass in the future. He discloses to those who are close to Him the hidden secrets, which are beyond the power of human intellect and faculties to discover. There is no way for man to be enlightened through his own efforts about the secrets of the future, which are beyond the reach of human faculties, especially those matters which are related to existence, Divine power and command. God, of His own beneficence, has chosen me out of the whole world so that through manifestations of His Signs, He should bring back to the right path those who have gone astray."

(*Taryaqul Qulub*, p 13)

# FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V<sup>aba</sup> DELIVERED ON JANUARY 30, 2004

*Free flow English translation, from the original in Urdu as telecasted by  
Muslim Television Ahmadiyya, by Dr. Khalil M. Malik*

After tasha'hud, ta'awwudh and recitation of Surah Al-Fatihah, Hazoor recited:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ  
وَ يَحْفَظُوْا فُرُوْجَهُمْ ؕ ذٰلِكَ اَزْكٰى  
لَهُمْ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ۝  
وَقُلْ لِلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ  
اَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوْجَهُنَّ وَلَا  
يُبْدِيْنَ رِجْلَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا  
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى اَنْفُسِهِنَّ ؕ  
وَلَا يُبْدِيْنَ رِجْلَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ  
اَبْنَائِهِنَّ اَوْ اَبَاءٍ بُعُوْلَتِهِنَّ اَوْ اَبْنَائِهِنَّ اَوْ  
اِخْوَانِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِي  
بَسَائِلِهِنَّ اَوْ مَا مَلَكَتْ اَيْمَانُهُنَّ اَوْ  
التَّبَعِيْنَ غَيْرِ اُولٰٓئِ الْاَرْبَةِ مِنْ  
الرِّجَالِ اَوْ الْوَلَدِ الَّذِيْنَ لَمْ  
يُظْهَرُوْا عَلٰى عَوْرَتِ الْبِسَآءِ ؕ وَلَا  
يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ  
مِنْ رِجْلَتِهِنَّ ؕ وَتَوْبَتَاۤ اِلَى اللّٰهِ جَمِيْعًا  
اٰيَةُ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تَفْلَحُوْنَ ۝

"Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allah is

well aware of what they do. And say to the believing women that they restrain their eyes and guard their private parts, and they not

display their beauty and embellishments except that which is apparent thereof, and that they draw their head-covers over their

bosoms, and they not display their beauty and embellishments thereof save to their husbands, or to their fathers or the fathers of their husbands, or their sons or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants who have no wickedness in them, or young children who have not yet attained any concept of the private parts of women. And they walk not in a style that such of their beauty as they conceal is noticed. And turn you to Allah altogether, O believers, that you may succeed." (24:31-32).

From the verses that I have recited today, you might have guessed what subject I wish to explain. I have briefly discussed this topic in a couple of other speeches and sermons (*khutbas*) but I feel there is a need to explain it further. From some of the letters I receive, it seems that there are still many who do not appreciate the true importance of this injunction, that is the injunction about *Purdah*. Some ask if *Purdah* is the only necessity for the progress of Islam and Ahmadiyyat or if its progress depends entirely on it. Some others say these are old and outdated teachings of Holy Qur'an; one need not insist on them, one should stay in step with the times. Although the number of such people in the *Jama'at* is very small, still it worries me that they might be swept away by the current trend. This matter should not be regarded as trivial.

Now, first of all my an-

swer to such people is that for all those things about which Allah *Ta'ala* has told us to do or not to do and about which the instructions have been recorded in this perfect and complete book, the Holy Qur'an, and all the do's and don'ts that have been explained by the Holy Prophet<sup>saw</sup>, that is the correct Islamic teaching. The progress of Islam and Ahmadiyyat is now linked to them whether you consider these matters significant or not. This last book of *Sharia* that Allah gave to the Holy Prophet<sup>saw</sup>, and its teachings can never become old or outdated. Therefore people who entertain such thoughts should try to reform themselves and beg Allah's forgiveness.

Now I will expound further the points that are mentioned in these verses:

First of all it is the men who are commanded to use *Ghadhe Basr*, that is, restrain their eyes. They should abstain from looking at people that are forbidden to look at. They should not look at the *ghair-mehrum* (person with whom marriage is acceptable) women unnecessarily. Whenever you walk around looking at everyone freely, your eyes are apt to follow them with curiosity. Therefore the commandment in the Holy Qur'an is that you should keep your eyes cast low. To guard against this affliction Hadhrat Promised Messiah<sup>as</sup> has advised that you should go about with eyes only half open. You

should not be staring at every person. Of course, it does not mean that you should walk around with eyes closed and bump into each other. They should be open just enough. You should not display the keenness that you are interested in looking at them. How should you look, I will explain that further from Hadith. But before that I like to tell you what Allama Tibri writes in the explanation of this. He says that it (*Ghadhe Basr*) means to restrain oneself from looking at all those things that Allah has forbidden to look at. *Ghadhe Basr* means not looking at anything that is forbidden to look at by Allah. So the instruction is first for men to cast their eyes low. If they restrain their eyes, many of the ills will stop right there.

Hadhrat Aqdas (His Holiness) Promised Messiah<sup>as</sup> says every pious man, who wishes to keep his heart pure, should not look at whatever he wants and whenever he wants like animals without any inhibition. It is essential for him to adopt the habit of *Ghadhe Basr* in his social dealings. It is this blessed practice that will transform his natural instinct into a great moral quality.

Then the believing women are also commanded that they should use *Ghadhe Basr* and keep their gaze low. If the women go out looking at people without any inhibition, then such men, who are under the influence of Satan, will

obviously create difficulties for them. Therefore women should adopt this instruction of Allah Ta'ala about *Ghadhe Basr* in order to protect their good name and that of their family, so that they do not become the cause of any embarrassment for themselves or their families in any way. Those men who have any malice in their heart or are prone to mischief, they exploit even a minor thing sometimes and start making unnecessary comments. Therefore the Holy Prophet<sup>saw</sup> has gone to the extent of admonishing his wives to observe *Purdah* even from eunuchs because it is possible that they could talk about them in public and may thus promote indecency. So look at the extent to which the Holy Prophet<sup>saw</sup> has gone to put precautions. Now contrast this with women talking freely with men or looking in their eyes without any inhibition, whereas these men may have all kinds of evil thoughts in their hearts that we do not know about. In fact there is an instruction that if a woman has to talk to a man, she should display a certain degree of firmness and curtness in her tone so that the man may not entertain any evil thought about her. So this is the extent of caution being advised. On the contrary, sometimes at the occasion of our weddings, young men are engaged to serve food etc. among women. Now contrast this. On the one hand we have this degree of caution and on the other hand young men are

engaged to serve the women. Then it is said that they are only young boys while these so called young boys are at least 17 or 18 years old and certainly they have reached the age of puberty. In these weddings there are young girls present too. And one does not know what kind of character these waiters may have. As I have said they are of such age that they are certainly old enough and for them the rule of *Purdah* is positively applicable. Even if they are of a younger age, due to the environment in which they work and move about, their thoughts are already corrupted but for an occasional exception. Neither do they have decent language nor do they have clean thoughts. I know at least about Pakistan. My observation is that such boys certainly can not be trusted.

So at least the mothers of girls should be more careful. If they are past the age of *Purdah* themselves, they should be at least concerned about their daughters. You can not restrict the gaze of these workers; they can gossip about you afterwards, they can also become cause of a bad name for your daughter or your family. So in the Ahmadiyya society, as Hadhrat Khalifatul Masih IV<sup>rh</sup> once said, Ahmadi boys, *atfal* and *khuddam*, can make teams to serve at the weddings. This will be doing public service also. It will also reduce the expenses. There are many families who can not afford

attendants anyway yet they do so to show off. In this way this practice of having attendants to serve will cease at least in the Ahmadiyya culture. Khuddamul Ahmadiyya can perform this duty and if it is a Lajna fuction then Lajna girls can serve. If you really have a great desire for it and do want to spend to get these attendants then they should be restricted to serve only among the men. I have seen it here also that men serve men and ladies serve ladies. So it is the women who ought to serve among the women. In this regard you should not feel any inferiority complex. As I have said earlier, some people spend just because others have done so. There should be no inferiority complex on this account or any other account for that matter. If you resolve that you are going to obey the instructions of the Holy Qur'an, and that you want to maintain purity in the society, the work will get done anyway and you will also earn spiritual reward for doing it.

Then this verse says not to display your beauty. This instruction is concerning women. It is that they should not be made up when they go out in public places. The rest like the height and the build, or hands and feet, or the walk, these are the traits that are obvious when you go out and can not be concealed. These traits, therefore, do not come under the term *zeenat* (beauty) as used here. Certainly Islam has not banished women to

incarceration. Thus it is said that whatever of your body is self-evident that much is exempt. The *Purdah* of the face, however, definitely needs to be observed. This is an Islamic injunction. Hadhrat Musleh Mau'ood<sup>ra</sup> gave one definition of it that it means the face is to be covered from the forehead over the nose; then the covering should be extended from the neck down. Hair should not be visible either. So the scarf or the veil or the *chaddur* (shawl), or whatever the woman is wearing, should be large enough on the back to cover the hair, etc.

#### *Illa maa zahara minhaa*

That is, except that which is manifest by itself. Explaining this Hadhrat Musleh Mau'ood<sup>ra</sup> says, "These words indicate that whatever is self evident, only that much is permitted by the *Sharia* to be exempt from *Purdah* and not whatever a woman wants to display, that would be accepted as permissible." He says "in my estimation, there are two main features that become evident on their own, these are the height and the movement of the body, the walk. But logically it makes sense that whatever becomes visible by itself due to the nature of work she is engaged in or other circumstances, it would be acceptable and it would not be considered a violation of *Purdah*. Therefore, under this provision, a physician can examine a woman. The illness compels a

woman to expose that much of her body at that particular time." Then he says "if a family is engaged in such pursuits that their women have to work on a farm or in a field, they shall be permitted to keep the face exposed from the eyes to the nose and this would not be deemed a violation of *Purdah* because they would not be able to do their work properly without exposing that much. And that much, which needs to be exposed due to the demand of the work or the profession, that will still be considered within the limits of *Purdah*." He says "other women who do not need to work in the fields; they can not apply this leniency to themselves. Thus the phrase *illa maa zahara minhaa* permits that much exposure as is necessary."

From this the limits or *Purdah* are defined in much detail. Anyway the instruction to cover the face is very much there. Eyes and nose may be left open so there is no hindrance in seeing and breathing. That much is fine.

Why is the *Purdah* of the face deemed so important? Hadhrat Musleh Mau'ood<sup>ra</sup> has given the argument based on Hadith. Once the Holy Prophet<sup>saw</sup> sent one of his companions to see the face of a particular woman whose marriage proposal was under consideration. If there was no instruction to cover the face as part of *Purdah*, there would not have been any need for

this as everyone would have seen her face anyway. Then another incident is mentioned in Hadith when the Holy Prophet<sup>saw</sup> asked a young man who desired to marry a certain woman if he had seen her or may be the Holy Prophet<sup>saw</sup> had proposed that marriage and he told him to see her first. Due to the injunction of *Purdah* he must have not seen her earlier. When he reached her home and told her father why he had come, her father said that there was the injunction of *Purdah* in Islam and because of that he would not show his daughter to him. The young man referred to the specific directive of the Holy Prophet<sup>saw</sup>. The father still would not yield. Incidentally everyone is at a different level of faith. This man insisted on the Islamic injunction of *Purdah* and did not heed the specific instruction of the Holy Prophet<sup>saw</sup> for that particular situation. He could have accepted and followed the directive in that particular situation. The girl inside overheard this conversation. She came out without any hesitation and said "you can look at my face if this is the instruction of the Holy Prophet<sup>saw</sup>."

"Thus if the instruction of *Purdah* did not pertain to the face," asks Hadhrat Musleh Mau'ood<sup>ra</sup>, "Why did the Holy Prophet<sup>saw</sup> ask the people to see the face of these ladies. Everyone should have known how such and such lady looked. The question of seeing her before deciding about



the marriage, etc. would not arise.

Similarly on one occasion when the Holy Prophet<sup>saw</sup> was in *I'tekaf* (the state of seclusion in the mosque during the last 1/3<sup>rd</sup> of *Ramadhan*) one night his wife Hadhrat Safia<sup>ra</sup> came to meet him. Later as he was escorting her back to her home, he saw two men coming from the opposite direction. He lifted her veil and told the men to see for themselves that it was only his wife Safia<sup>ra</sup> lest they fall victim to Satan and start entertaining ill thoughts about him. Thus the *Purdah* of the face is definitely required.

Then Hadhrat Musleh Mau'ood<sup>ra</sup> argues further about it by saying that "those people who say there is no commandment in Islam to hide the face, we ask them that the Holy Qur'an says 'hide your beauty' and the most significant part of the beauty is the face. If there is no instruction to cover the face then what is meant by the beauty that we are instructed to conceal. Of course we do agree that the face should be covered in such a manner that it should not adversely affect the health. For example, a thin veil can be used or a veil like the Arabs wear can be made in which the eyes and the nose are open but the face should remain in *Purdah*."

Then Hadhrat Musleh Mau'ood<sup>ra</sup> says "those women who grow weak due to old age

and are past the age of marriage, if they abandon the traditional *Purdah*, it is permissible. However they should not be wearing make up and ornaments in public. The instructions about *Purdah* are limited to a certain age group. After that they become void. In our country the commandment about *Purdah* is applied so inappropriately that young women are abandoning *Purdah* and the older women are being forced to stay in the confines of their homes.

The face of a woman is under the restriction of *Purdah*. Otherwise we will be forced to interpret *anyaza'ana thyaba hunnaa*, that is the hands and feet were exposed anyway, now you can expose other parts like the chest and the arms and ultimately your whole body. Obviously no sane person would accept this interpretation."

This is what happens if everyone starts making his own interpretation of *Purdah*. If everyone starts to make the interpretation according to his liking, the sanctity of *Purdah* will not be maintained. Therefore mothers and fathers both should pay attention to the *Purdah* of their daughters. It is their combined responsibility.

Someone wrote, in connection with her job in one of these western countries, that where she is to work she will be required to wear a uniform and the uniform consists of

jeans, blouse and skirt. They do not allow other clothes. Can I work wearing this kind of uniform? I gave her the reply and it was that if she is permitted to work while wearing a long coat and a scarf on the head, then she may accept the employment, otherwise she is not permitted to work there.

Now in these verses, the relations that are mentioned are all those where exception to *Purdah* is granted. All these are very intimate relations like the husband, the father, the father-in-law, the brother, the nephew, etc. Apart from these, *Purdah* is expected, of course, from all other male relatives that are not so intimate. Then it is said that you can reveal your beauty to your women. Hadhrat Musleh Mau'ood<sup>ra</sup> says that this verse says you can reveal your beauty to women does imply that there are some women that you should be careful with and you should not come in front of them in an unrestricted and uninhibited fashion. For example there are women of loose character. Every respectable woman tries to avoid them. Their actions and their character are too well known. But there are other women who work for shady characters. They first make friends with the elders in the family, like they will establish rapport with the mother and then try to make contact with young girls in the household. Then they entice them gradually to evil. There is instruction here

that you should be cautious about such women. You should not allow anyone and everyone to gain access to your homes. You should check them out first. You should try to find out what kind of person she is before you permit her into your homes. Hadhrat Musleh Mau'ood<sup>ra</sup> writes that "this approach was used frequently in the past but this practice has decreased now." It had decreased before but now similar incidents are being reported from different places indicating that new groups are taking shape that have the same objective. Particularly the Ahmadi girls in Pakistan should exercise great degree of caution. Even their parents should be very vigilant. Sometimes a woman may gain access to a home pretending as a servant but in reality she is an agent for someone else. After initially making friends through phone, etc. she gradually misleads the young girls. Therefore caution should be exercised in employing such people. Such non-Ahmadi women should not be employed without proper check up of their background.

This kind of activity is now taking place through the internet. In Germany and other places, reports have surfaced that there are groups of people who establish contacts gradually, initially by engaging in intellectual discussions, etc. They bait the unsuspecting. Friendships take shape and then they try to lure them

to evil. I have repeatedly cautioned about the risks of internet contacts. There is no use regretting after the fact. This is the responsibility of the fathers. It is also the responsibility of the mothers that they should warn their children, particularly their daughters, about the perils of the internet. May Allah protect our daughters.

Thus whether it is the hiring of employees or making friendships, whosoever you bring into your home you should thoroughly investigate their background first. These days the society outside is not such that you could bring anyone and everyone into your home. This is the injunction of Holy Qur'an and in following it lays our well-being.

Then in some households it is the practice that the male servants walk around freely. Except for those servants who have grown up in that household or the ones that are too old and are beyond the age of lust or are not expected to talk about private matters indiscreetly, for everyone else and for other servants one should observe *Purdah*. In some places it has been noticed that such servants who may have been employed only for a short time, can walk right into the bedrooms where sometimes women and girls are sitting without even *dapatas* (thin shawl). And this is considered "enlightenment." This is not enlightenment. When the consequences of this be-

come evident then they are regretful. Then the exception about *Purdah* is granted in this verse only for young children and minors.

Then it is commanded that the way you walk should also be respectable and dignified. You shouldn't stomp your feet on the ground. Your walk should be so dignified that no one would dare look at you lustfully. When you are in *Purdah*, and in proper *Purdah*, and you are also dignified in your manners, no one would dare cast a lustful glance at you.

Then, in our culture, there is quite a passion to show off the jewelry and ornaments. Although, they are not worn nearly as much as before, due to the fear of thieves and robbers, still on the occasion of weddings, etc. sometimes women wearing jewelry pass by men who can see them and an undue display of this ornamentation takes place. One should be careful about this also.

Then Hadhrat Musleh Mau'ood<sup>ra</sup> has derived another conclusion from the prohibition about stomping the feet. And it is that *Shariah* has completely forbidden dance and music because this promotes indecency. Some people, some women say what is the harm if women dance in front of other women. Even if women dance in the presence of only the women, it is still harmful. Holy Qur'an has said

that this promotes indecency. Therefore every Ahmadi woman must comply with this instruction. And, if in the weddings, etc. it is discovered that song and dance has been permitted, the administration of the *Jama'at* should move to take corrective action against such people.

Some women who are lacking in proper training say that when you go to Rabwah, you will not find any difference between a wedding and a funeral. There is no dance, no music, nothing. First of all, there is no affinity between honorable people and dance and music. And if someone has an objection then he should not attend our weddings. As far as the singing is concerned, girls there do sing decent wedding songs. They also play *dhholky* (a kind of drum). There is no harm in this. Then there is the prayerful poetry that is recited. So how can one say that there is no difference between a wedding and a funeral? This is due to a lack of understanding on their part. Such people are in need of reforming themselves. We send off the newly weds with prayers so that they can start their new life, start it in a blessed way. And they need prayers at this time of happiness. So that Allah may keep their homes blessed and that He may grant them righteous children and that they may serve the faith and that their future generations too may serve the faith, and that both parties who have been joined

in marriage as husband and wife may discharge their duties towards their parents and other relatives. These prayers should be made for them. So this is how Ahmadies have their weddings. If someone objects to this, then let him object because this is the instruction of Allah to us that you should celebrate your happiness but celebrate it with simplicity and you should always keep Allah's approval in your forefront. Our success now depends on seeking Allah *Ta'ala's* approval and in turning to Him. So we celebrate our weddings in this fashion. Even the outsiders who attend our weddings leave with a good impression.

Now I will present some Ahadith:

Abu Rayhana<sup>ra</sup> reports that he was with the Holy Prophet<sup>saw</sup> during one expedition. One night he heard the Holy Prophet saying, "Fire is forbidden on the eye that stays awake in the worship of Allah, and fire is forbidden on the eye that sheds tears in the fear of Allah." In one version of this he is reported to have said that fire is forbidden on the eye that is cast low instead of looking at what Allah has forbidden, and fire is also forbidden on the eye that has been blinded in the fight for Allah.

So see how a great rank *Ghadhe-Basr* has? Such people are getting the same rank as those who worship Allah or battle in the cause of Allah or

become martyrs for Allah. In other words such people who keep their eye cast low for the sake of Allah, in compliance to this instruction of Allah, such people will get to worship Allah and will get a place of nearness to Him.

Then Abu Saeed Khudri<sup>ra</sup> narrates that the Holy Prophet<sup>saw</sup> said "don't stand in groups in streets." The companions said we have no other choice. To this the Holy Prophet replied, "then give what is due as the right of the public places." The companions asked what are those rights. He said, "return the salaam of all who walk by; do the *Ghadhe-Basr*; help the people who ask for directions; exhort people to do good deeds and admonish them about the evil acts." So look how emphatic the advice is. Firstly don't crowd the path of people if you can help it. If you have to do so, then be mindful of your duty to the walkways. Don't just sit there looking at everyone that passes by. But use *Ghadhe-Basr* and keep your eyes cast low. Not that if you saw someone, you would follow him or her with your eyes from one end of the street to the other.

The Mother of the believers, Hadhrat Umme Salama<sup>ra</sup> reports that, "I was with the Holy Prophet and Maimoona<sup>ra</sup> was there too when Ibni Umme Makhtoom<sup>ra</sup> came in. It was sometime after the command about *Purdah* had

been revealed. The Holy Prophet<sup>saw</sup> said, "Observe the purdah from him." We submitted, "O Holy Prophet<sup>saw</sup>, Isn't he blind? Neither can he see us nor can he recognize us." The Holy Prophet<sup>saw</sup> said, "Are you both blind also? Are you not looking at him?" See how strict is the application of *Purdah*. The *Ghadhe-Basr* command is applicable to men as well for women that they should not look at a stranger without a good reason.

Then is a narration from *Jareer*<sup>ra</sup>. He says that, "I asked the Holy Prophet what to do if you see someone suddenly." The Holy Prophet said, "*isrif basaraka* – turn your gaze away." Now see the beauty of Islamic teaching of *Purdah*. Sometimes you suddenly see someone, this can happen, it is natural. On the one hand, women are cautioned that they are permitted to go out only while observing proper *Purdah*. And with the exception of those features that are evident on their own, you are not to display your beauty. And on the other hand, men are advised to cast their eyes low when you are in public places. And if you do happen to look at a woman, immediately look away from her, so that a chaste and virtuous society can take shape.

Then Abdullah bin Abbas<sup>ra</sup> reports that once Fazal bin Abbas was riding behind the Holy Prophet<sup>saw</sup> when a woman from the tribe of Qasam came. Fazal started

looking at her and she started looking back at him. Noticing this, the Holy Prophet<sup>saw</sup> turned the face of Fazal to the other side.

The Holy Prophet<sup>saw</sup> said that when a Muslim looks at the beauty of a woman and then observes *Ghadhe-Basr*, Allah Ta'ala enables him to do such worship that he feels its sweetness. Thus, to cast your glance low so that Satan may not overcome you, is rewarded by Allah Ta'ala with the ability to do virtuous deeds and to do the special worship.

Hadhrat Aqduṣ Masīḥ-e-Mau'ood<sup>as</sup> says, "this command of Islam that men should observe *Purdah* from women and women should observe *Purdah* from men, its purpose is to protect man from the point where he might slip or stumble. In the beginning the '*nafs*' (self) is in such condition that it is ever inclined to evil and even at the slightest invitation it falls on it as a man starving for days falls on sumptuous food. It is obligatory on man to reform it. This is the rationale of Islamic *Purdah*. And I have specifically explained this for the benefit of those Muslims who do not know much about Islamic teaching and its wisdom."

Then he says, "Tell the believing women that they should protect their eyes from looking at *ghair-mehrum* men and they should protect their ears from *ghair-mehrum*

women, that is not to listen to their voices, and they should keep their bodies in *Purdah* and not expose their body parts of beauty. And they should wear their coverings on the head in such a way that it should extend from their heads to their chests. That is the neck, the ears, the head, the temples, should all be under the covering. And they should not stomp on the ground like dancers. It is this strategy, the application of which can save them from faltering."

Then he said, "It does not behoove a believer to be abusive or to walk around looking at everything unrestrictedly. Instead he should act on *yagudhoo-absaarahum* (keep the eyes cast low). And avoid the occasions that may lead to immodesty of the eyes."

"Now these commandments about *Purdah* and about *Ghadhe-Basr* and about *tauba* (repentance). All these instructions are for our own good. Allah Ta'ala will grant His love and nearness when you act upon His commandments." He says "at the same time your good deeds will prove your chastity in this society, in the world where you live. And no finger will point accusingly at you that this woman or this man has succumbed to carnal desires. And that you should stay away from this man or this woman. And people won't say about you, 'save yourself and your children from these people. Instead,



due to this virtue, we will get a place of respect and honor wherever we are."

Now notice that when Harqal, the king, asked Sufyan about the message of the Holy Prophet<sup>aw</sup> as to what was his teaching and what was his character. Abu Sufyan, despite his animosity, had to say, apart from other things, that he teaches chastity and modesty. Hearing this Harqal observed that it was the hallmark of only the prophets.

It is reported in one narration, on the authority of Mohammad bin Sireen, that once the Holy Prophet advised us on many things. It is a long narration. Among others, there is the advice that "chastity and truth are better and long lasting in contrast to lying and adultery." So chastity is something that is everlasting and it will be, forever, a distinction for the one who has it. Every finger will point to this virtue in him.

Hadhrat Aqduṣ Masih-e-Mau'ood<sup>as</sup> says, "Tell the faithful who are men that they should protect their eyes from looking at *ghair-mehrum* women and not look at such women openly that may arouse them." Included in this instruction are the women who do not observe Purdah. It does not mean that one is permitted to look at the women who do not observe Purdah. You should not look at them either. And he says "on such occasions, one should adopt

the attitude of 'half-open eyes' like one is half asleep. Keep your eyes semi-closed when you are out in public as if you are not keen at looking at women. And protect your private parts in every way possible. Similarly protect your ears from *ghair-mehrum*. That means do not listen to the voices and the melodies of women. And do not listen to the accounts of their beauty. This is a great way to keep your eyes and your heart pure."

Now the times have changed and the matter has gone beyond songs and music to the stage of vulgar movies. In this regard men and women both have to exercise caution. Both need to be very careful. There are stores all over where you can get videos and CDs that may have extremely vulgar movies and dramas and songs. The Jama'at organization and the auxiliaries should also keep a close watch and warn people and children about its evil influence. They should be advised because otherwise they would be misled to the wrong path by these things.

Hadhrat Aqduṣ Masih-e-Mau'ood<sup>as</sup> says, "Allah Ta'ala has, for achieving the moral quality of *ehsan* (chastity), not only described an excellent teaching but has also taught man 5 remedies to help maintain it. These are restrain your eyes from looking at *ghair-mehrum*, restrain your ears from listening to the

voice of *ghair-mehrum*, do not listen to the description of *ghair-mehrum* and avoid all such occasions that could excite one to this evil act and observe fast if one is not married, etc.

He says "we say at this point with great confidence that this excellent teaching and the remedies described in the Holy Qur'an are exclusive to Islam. And in this regard one point is worth remembering that because the natural instinct of man is the source of carnal passions, from which he can not be removed completely without a comprehensive change in him, his emotions are bound to be excited when appropriate circumstances for such are available, or one can say they become extremely vulnerable. That is why God did not tell us that we are permitted to look at *ghair-mehrum* women and to look at their beauty and to watch all their manners and movements but only look at them with pure intentions. Nor has He told us that we may listen to the songs and melodies of these young women and listen to the description of their beauty but listen to them with only pure thoughts. Instead we are commanded that we should never look at *ghair-mehrum* women and their beauty, neither with pure thoughts nor with impure thoughts. And we should not listen to their melodies and the description of their beauty neither with pure thoughts nor with impure thoughts. Instead

we should hate looking at them or listening to them like we hate a rotting corpse lest we should stumble. It is but natural to falter if you look indiscreetly. Since Allah *Ta'ala* desires that our eyes and hearts and our minds should all remain pure, that is why He has taught us this excellent guidance. There is no doubt that indiscretion becomes the cause for stumbling."

Then he says, "Therefore Allah has desired that human carnal passions should not have these opportunities for covert activities and no such occasion should be permitted that may instigate bad influences."

Then he says about the *Purdah* for the benefit of women, "that the lawful *Purdah* is that you should make sort of a ring with the *chaad-dur* (shawl) to cover the head and the hair covering up the forehead and the chin, and cover up every place of your beauty." For example, the covering on the face should be such that only the eyes and the nose should be open. The rest should be covered up and hidden. He said "this kind of *Purdah* can be easily observed by the women of England. There is no harm in going for a walk like this. The eyes remain open. The contemporary style of *burqua* (long coat) with a veil is quite adequate as long as it is proper and not tight fitting. It is pretty good *Purdah*. It allows the hands to be

unrestricted, eyes are open and one can breathe easily also.

Then the Promised Messiah<sup>as</sup> says, "one whose life is afflicted by impurity and ugly sins, he is always afraid and can not face a confrontation. He can not make a claim about his truth as boldly as is done by an honest and truthful person. And he can not boldly present the proof of his chastity. Just consider the working of the secular world. Who is there to whom Allah has given any degree of prosperity and he does not have people jealous of him. Every prosperous man has people jealous of him and they are always hounding him. The same is the state of spiritual matters. Satan is the enemy of reformation. Therefore a man should always try to be free of liabilities and should always keep his affairs with Allah straight. He should try to please God and then be afraid of no one nor should he be worried about anyone else. He should avoid such occasions that might make him deserving of divine punishment. But none of this can happen without *Taa'eed-e-Ghaibi* and *Taufeeq-e-Elahi* (Divine support and God's help). Mere human effort can not produce anything until Allah's grace accompanies it. *Kholeqal in-saana za'eefa* (man is created weak). He is full of weaknesses. Difficulties surround him on all sides. Therefore we should pray that Allah may grant us the capacity to perform good deeds and make us

inherit the Divine help and the fountain of His blessings.

May Allah *Ta'ala* enable us to act upon this.

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## Al-Fazl International

*Al-Fazl International* is a weekly Urdu newspaper that has been published since January of 1994 in the United Kingdom. The newspaper today enjoys International readership. New York Jama'at has been given the responsibilities of distributing and increasing circulation of this weekly newspaper within the United States. Earlier, Hadhrat Khalifatul Masih IV<sup>th</sup> had set a target of 350 subscribers in the USA.

Unfortunately, we are lagging far behind in achieving the goal assigned to us. All Jama'at members are encouraged to subscribe to the newspaper. It is an important newspaper as it routinely carries Friday sermons of Hadhrat Khalifatul Masih V<sup>aba</sup>, religious articles written by various *Ulema* of the Jama'at and Jama'at news. **Subscription is \$120 for 52 weeks, which includes mailing charges. Please make checks payable to:**

### Ahmadiyya Movement in Islam

Send these to the address given below. You may also order the newspaper online via [www.alislam.org](http://www.alislam.org).

**Al-Fazl International  
Baitul Zafar  
86-71 Palo Alto Street  
Holliswood, NY 11423**

**A Brief Summary of the Friday Sermon of  
Hadhrat Khalifatul Masih V<sup>aba</sup>  
Delivered on 16<sup>th</sup> July 2004 at  
Baitul Futuh, London.**

*Hazoor recited verse 10 of Surah Al-Mujadilah:*

**O ye who believe! When you confer together in private, confer not for the purpose of promoting sin and transgression and disobedience to the Messenger, but confer for the purpose of promoting virtue and righteousness, and fear Allah unto Whom you shall all be gathered.**

One of the virtues, which we have been instructed to practice in our society, is concerning the proprieties of meetings. Whenever we gather for counsel, whether it is concerning the protection of rights or administrative reform, our counsel should not be sinful, or rebellious, or disobedient to the Holy Prophet<sup>saw</sup>. When *Nizam-i-Jama'at* has set out clear guidelines, it is these, which should be followed; no one has the right to hold separate meetings and disobey the command of the Ameer. The most one can do is to inform the Khalifatul Masih or the relevant department, that is all. And you must also pray for things to get better.

Whether your meetings are for religious purposes or worldly aims, always respect the feelings of others, say good things and always have *Taqwa* and the pleasure of Allah as your aim. Try both with words and deeds to avoid mischief. Always keep away from vulgar and aimless meetings. Seek only those meetings from which you gain peace and satisfaction, and avoid those which lead you away from the faith and cause ruin. In one Hadith, the Holy Prophet<sup>saw</sup> is reported to have said, that you should keep the company of those who remind you of the hereafter. In another Hadith, the Holy Prophet<sup>saw</sup> has said that when a people sit together for the purpose of reciting the Book of Allah and for learning, peace descends upon them, they are covered by the grace of Allah and angels take them under their protection. Hazoor said that meetings of peace are those in which Allah is praised and remembered. Ahmadies are most fortunate in this respect, because, having pledged Bai'at at one hand, they have abundant opportunities, like *Jalsas* and *Ijtimas*, where Allah's blessings are showered upon them.

*Ch. Hameedullah*

*Vakil A'la*

*Tehrik-e-Jadid Anjuman Ahmadiyya Pakistan, Rabwah*

# FOURTH INTERNATIONAL TABLIGH AND TARBIYYAT SEMINAR

**Held at Annual Jalsa Salana, Islamabad, UK – 2004**

The Fourth International Tabligh and Tarbiyyat Seminar started at 10:00 am with the recitation of the Holy Qur'an. After recitation of the Holy Qur'an, Maulana Ataul Mujeeb Rashed, Imam Fazl Mosque, London presented a brief history of the seminar. This was followed by the start of the rest of the seminar program. There were two sessions. The first session, which dealt with Tabligh; was chaired by Dr. Karimullah Zirvi of USA. While the second session, which dealt with Tarbiyyat, was chaired by Mohammad Amin Jowahir, Ameer Mauritius. At the end of the sessions, a brief report was given by Dr. Nadeem Ahmad Malik, Coordinator of the seminar, which was followed by an address by Rafiq A. Hayat, Ameer, UK. Some of the highlights of the seminar are as follows:

## **First Session: TABLIGH**

**Subject: *The use of Internet and Information Technology (IT) for Tabligh Purposes***

Mr. Habibur Rahman Peer, Assistant Audio Video Secretary, USA, presented in

detail the Jama'at guidelines on the Internet, websites & e-mail. Particularly, he provided information about the Jama'at's main Website, [www.alislam.org](http://www.alislam.org), and some of the affiliated websites. He emphasized that individual websites for publication of Jama'at literature and debating religious issues in 'chat-rooms' were discouraged by the Jama'at. Furthermore, he advised not to respond individually to Internet based propaganda against the Jama'at websites. After his introductory talk the invited delegates spoke about various aspects of the topic.

## **Main points presented by the Invited Delegates are:**

- Establishment of 'International *Majlis Sul tan-ul-Qalam*' comprising of Ahmadies who are good at writing and/or would like to write for the Islam and the Jama'at. This group is to then be used for writing for press and other media including the Internet. The suggestion was based on recognising the effectiveness of media in influencing people's thinking.
- Importance of a well established Website was

mentioned, along with options of networking and e-mail addresses based on the site.

- The Internet was described as an extraordinary resource of information and access to masses. However need of awareness of its dangers and to educate the forthcoming generations and us was also highlighted.
- To have Internet committees in all countries where the Jama'at is established. In Charge of the Ahmadiyya Internet Committee, USA could supervise this.
- The Jama'at's own papers and publications and MTA should be used for education about advantages and disadvantages of Internet.
- The Internet provides an opportunity to reach out to the world in a quick and effective manner. It can also be a useful tool in communication in special circumstances. For example, the Bangladesh government was recently influenced through e-mails from around the world criticising persecution of Ahmadies.
- The Internet is the backbone of IT. The Jama'at's target to provide message of Ahmad-



ityyat to 10% of the world population can be achieved through the Internet.

The Message through the Internet can be provided even if the distribution of Jama'at literature is restricted. Furthermore, through it the Jama'at's message can reach to the areas where MTA may not reach.

- Include homeopathic treatment remedies. Also include Q&A.
- The limitation of IT is that people may not visit the site.
- Fresh arguments and evidence in support of Ahmadiyyat, the True Islam should be placed on the Jama'at Website.
- Software programmes on important themes can be developed for educational purposes.

### Points From the General Discussion

- To introduce information in other languages on the Jama'at Website especially Arabic. Some Arabic literature is available on the Website e.g. *Qandeel-e-Sadaqat*.
- Limitation: poverty of Africans limits wide scale access to the Internet, hence don't emphasise IT at the expense of other media like published literature.
- The *Jama'at* Website is a strong source of reliable information in parts of the world where local TV/press may be giving false propaganda against

the Jama'at.

- Example of effectiveness: the recent women's head cover issue in Germany was promptly responded to through the Jama'at Website, thus spreading information which has been quoted by other media. Emphasis was laid on promptness of response to top issues.
- To use the Jama'at Website particularly for responding to sensitive and commonly asked questions.
- We must use all forms of modern technology to spread the message of the Promised Messiah<sup>as</sup>.
- Highlighted key phrases can be advertised on other popular sites, clicking on which would open up the Jama'at Website.
- In Charge of the Ahmadiyya Internet Committee in the USA should develop a section that responds to Internet based anti-Ahmadiyyat propaganda.
- Advertise on other popular sites about the Ahmadi viewpoint on important topics.
- To add an Events Calendar of all international branches of the Jama'at on the Website.
- To develop a special section of the Website for attributes of Allah explained in a scientific manner.
- MTA is more effective than the Internet, more people watch TV than use the computer.
- The main Jama'at Web-

site should have links to access websites of all the Jama'ats in the world, which in turn should have information about themselves and how to contact them and a link to do so. This way any Jama'at can communicate with any other Jama'at in the world.

- Bangladesh website is: [www.ahmadiyyabangladesh.org](http://www.ahmadiyyabangladesh.org)
- Some other websites are: [www.muslimwriters.org](http://www.muslimwriters.org) [www.askislam.org](http://www.askislam.org)
- There is need to bridge the gap between elders who are not familiar with IT but have knowledge about the Jama'at and the younger generation who may not be as knowledgeable in this respect but are very comfortable with IT.
- Need for an 'internal component' of the Jama'at Website for Jama'at announcements et.
- Need for more Jama'at literature including important books through the Website.
- Auxiliary Jama'at websites should be linked from the principle Jama'at Website.
- Need for scientific approach to religious arguments on Website to appeal to the educated, young and Western people.
- The Jama'at Website based e-mail system was lost with closure of Ahmaddiya.org. An alternative is being developed with the current Jama'at Website. In-Charge in USA offered help to other national

Jama'ats to develop own Website.

- A site dedicated to Tabligh is under development.

National Secretary Tabligh UK, Dr Sardar Hamid Ahmad, closed the session with the following remarks:

- The era of universal teaching of the Holy Qur'an had to have tools developed for the purpose of spreading such teaching.
- Some CD based educational software are being made available at the seminar

After the silent prayer, which was led by the Chairman of the session, the seminar ended for Prayers and lunch.

## Second Session: TARBIYYAT

### Subject: *How to Combat the Negative Effects of the Internet.*

The second session of the seminar was started at 2:30 pm with recitation of the Holy Qur'an. Following are the highlights from the speeches of the invited delegates:

- Parents to be advised about 'Parental Control Systems' available for restricting access to non-credible sites.
- The computers at home are to be placed in living areas instead of children's own rooms.

- The *Jama'at* to advise about credible sites and their positive effects for the members to engage with them thus reducing the 'need' to engage with the non-credible sites.
- Education is vital including children's upbringing about the good and bad effects of the Internet. Righteousness of heart will be the best way to refrain from the non-credible sites.
- If *Dajjal* uses the Internet for spreading itself, the same weapon can be used to fight back with the strength of the message of the Promised Messiah<sup>as</sup>.
- The Qur'an reminds us that our good deeds will act as protection against bad deeds; hence involvement with good deeds on and off the Internet will be protective against bad use of the Internet by our members.
- Strong moral upbringing of the new generation is not only an effective protector against the negative effects of Internet but also against negative effects of other exposures. Another member spoke of 'Fear of God' being similarly protective.
- Example of the Hadith: 'If you come across something bad use your hands to prevent it, or use words to discourage it or at least pray for protection against its bad effects' was cited as something to follow by the parents which in turn

would become an example for children.

- Marry children early. This would help channel a young person's sexual energy appropriately rather than tempting them to experiment. Khalifatul Masih IV<sup>th</sup> advised against education being allowed to obstruct early marriages.

## Points From the General Discussion

- To pray and to teach children to pray for protection against negative effects of Internet.
- Insensitive criticism and restriction of children's exposure to the Internet is not fruitful. It provokes reactionary behaviour. Sensitivity is strongly advised.
- It would have been good to have youngsters at the seminar to hear their perspective. Germany *Jama'at* has held seminars on this subject with 15-25 age group.
- Parents should be aware of peer pressure for school going children. Need of educating children about reasons for restriction if imposed. Involvement with healthy *Jama'at* activities can be protective against the social effects of the Internet.
- Parents should spend more time with children sharing healthy activities with them otherwise they develop their own interests.
- Ahmadi IT specialists to be assigned responsibility for general education

about good use of the Internet, and also to develop specific filters for non-credible sites.

- Introduction of web based attractive, interesting, educational programmes for Jama'at members particularly the young ones. Example was given of an educational class about Qur'anic teachings presented in an interactive and interesting manner.
- Improve communication with the younger generation; attempt to reduce the generation gap.
- The mind of a child using the Internet is like an empty glass. It can either be filled quickly with milk thus providing nourishment or, if left empty for sometime, it will get filled with coke.
- The Jama'at to develop a strategy about educating the members regarding positive use of the Internet.

## CONCLUSION

Mr. Rafiq A. Hayat, Ameer UK in his concluding remarks emphasised the necessity of follow up after the seminar. He advised that the seminar report be sent to all Jama'ats internationally and to seek feedback from them before the next year's seminar. He also suggested finding a way to assess whether there has been benefit from the points raised in this seminar.

*Dr Shakeel Ahmad &  
Dr Shahnaz Ahmad*

# Review of Religions

The Promised Messiah<sup>as</sup> started the publication of *Review of Religions* in 1902 from Qadian, India. The purpose of this English monthly magazine was to spread the message of Islam to the West. This is the only journal of its kind that is being published continuously for over a century. During this span of time, it has enlightened millions of hearts. At a critical juncture of time, when a closer look at religious ideologies has once again become crucial, the magazine can serve as a very useful source of information.

In addition to regular features from the writings of the Promised Messiah<sup>as</sup> and his Khulafa, spiritual and intellectual articles on current topics are published in the magazine.

The articles published in the *Review of Religions* present the true Islamic teachings as compared to other religious magazines. Alexander Dowie and his Zion, The Immaculate Conception, Economic Justice, and Who are the Amish?, are few of the many interesting topics, which have been recently published in

the Magazine.

The Promised Messiah<sup>as</sup> wished to have 10,000 subscribers of the *Review of Religions*. The *Review* is now printed in Islamabad, UK and distributed in the United States from New York. Members of the USA Jama'at are urged to subscribe towards the magazine. Furthermore, they are requested to increase circulation of the magazine by promoting its subscription at the local libraries and other institutions.

**Annual subscription for the magazine is \$30 (thirty dollars), which includes mailing expenses.**

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**Jazak Allah!**

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# The Holy Prophet<sup>saw</sup>

## How Close is Our Image?

Proceedings of a Panel Discussion at the Occasion of Annual Ijtimā, Lajna Imaillah, USA Which was Held on August 14, 2004 at Baitur Rahman Mosque, Silver Spring, Maryland

**Moderator: Saliha Malik, Boston, MA**

### Saliha Malik

A poet says in Persian about the Holy Prophet<sup>saw</sup>:

*"Thou combine in thyself  
the beauty of Joseph,  
The reviving breathe of  
Jesus,  
And the effulgent hand of  
Moses"*

In other words, in the Holy Prophet Muhammad Mustafa<sup>saw</sup> was concentrated all that was individually possessed by other great prophets. He was a perfect man and a true image of God. The Mission of those who came before was limited to the cultivation of a particular trait of human character. The life of each of them presented a model in this or that branch of human morals, but the life of the Prophet of Islam and the Hero of humanity, embraced human nature in its entirety, and raised it to the acme of perfection. The Holy Prophet<sup>saw</sup> was humanity's noblest specimen and a perfect model in beauty and beneficence. God Himself has declared in the Holy Qur'an:

Verily, you have in the Prophet of Allah an excellent model. (33:22)

Peril and danger did not discourage or dismay the Holy Prophet<sup>saw</sup> nor could victory and success spoil him. He was charitable and compassionate, ever solicitous for the welfare of others. He was courteous and even-tempered towards all, patient with people's failings and ever ready to forgive their faults. He was simple in manners and tastes, led a frugal existence and frowned at indulgence and luxury. He was humble and pure in mind, clean in his body and appearance, and straightforward and honest in his dealings. He was true to his word, loyal to friends and generous to all. His life was no theoretical ideal but a practical example to people of all ages and countries.

As regards all standards by which human greatness may be measured, we may ask is there any man greater than he?

*Lamartine: History of Turkey*

In a recent sermon, Hadhrat Khalifatul Masih V<sup>aba</sup> reminded us that it should be the foremost aim of every Ahmadi to please Allah. We are most fortunate, therefore, to have this opportunity to assess how close we are to the best example of mankind, the Holy Prophet Muhammad<sup>saw</sup>. Hazoor has also made it clear to us that if we are to make progress morally and spiritually, we must first be firmly rooted in truthfulness and honesty, and unless we are truthful we cannot move forward. With this in mind I turn to the panel members to talk about the topics assigned to them:

### Samrah Ahmad

**Holy Prophet  
Muhammad<sup>saw</sup>:  
His Example of Truthfulness and Honesty**

**Muhammad<sup>saw</sup>:  
"Al-Saadiq and Al-Ameen" witnessed by the  
worst enemies of Islam.**

Abu Jehal, the worst en-



enemy of Islam, said to the Holy Prophet<sup>saw</sup>: "O Muhammad, we do not call you untruthful, but we say that the teachings you have brought to us are not true."

Harqal, the king of the Romans asked Abu Sufyan<sup>ra</sup> (an enemy of Islam at that time): "Did you ever see any dishonesty and falsehood in this man before he claimed to be a prophet?" Abu Sufyan<sup>ra</sup> promptly replied, "No"

Umaiyya Bin Khalf wanted to eradicate the Prophet of Islam but when Hadhrat Sa'd Bin Mu'aaz<sup>ra</sup> informed him that the Holy Prophet<sup>saw</sup> had predicted that Umaiyya will be overtaken by death very soon, he panicked and anxiously told his wife: "By God, when Muhammad says something, it is not false!"

Nazr Bin Al-Haarith, an enemy of Islam heard someone say that Muhammad is untruthful. He promptly reacted: "Muhammad was a little child amongst you, and his noble character was admired by all of you, he was the most honest and the most truthful in all of Arabia – this is what all of you said about him until you saw that he has reached old age and has brought to you something upon which you started claiming that he is a magician and is untruthful. By God, Muhammad is not untruthful and neither is he a magician!!"

When the Holy Prophet<sup>saw</sup>

invited the people of Quraish to accept Islam, he gathered them all on a mountain and said to them: "If I tell you all that behind this mountain there are troops of enemies who are ready to attack you, would you all believe me?"

Even though it seemed impossible, they all replied, "Yes, because we have always known you to be the most truthful and most honest!"

**Muhammad<sup>saw</sup>:  
"Al-Saadiq and  
Al-Ameen" witnessed by  
his beloved wife, Hadhrat  
Khadija<sup>ra</sup>.**

When the Holy Prophet<sup>saw</sup> received his first revelation from Allah Almighty, he was trembling and said to his wife Khadija<sup>ra</sup>, "I fear about myself" who promptly replied, "By God, Allah will not let you be disregarded; you have always shown mercy towards relatives; you have always spoken the truth; you share people's pains and sufferings; you are full of all the moral qualities that others have lost; you are hospitable and help people in the path of truth."

**Muhammad<sup>saw</sup>:  
"Al-Saadiq and Al-  
Ameen" witnessed by his  
beloved wife, Hadhrat  
Ayesha<sup>ra</sup>.**

Hadhrat Ayesha<sup>ra</sup> was once requested to say something about the character of the Holy Prophet<sup>saw</sup>. She replied by saying:

**"His character was the  
Qur'an"**

**Muhammad<sup>saw</sup>:  
"Al-Saadiq and  
Al-Ameen" witnessed by  
the Holy Qur'an.**

Allah says in Surah Al-Furqan, verse 2:

**"Blessed is He Who has  
sent down the Discrimina-  
tion to His servant, that he  
may be a Warner to All the  
worlds."**

**What is "Furqan"?**

Something which differentiates between what is true and what is false

- A proof or evidence because an argument or a proof serves to discriminate between right and wrong.
- Also signifies morning or dawn because dawn distinguishes the day from night
- The Holy Qur'an is Furqan because it makes truth so distinguishable from falsehood as day is from night.
- The Holy Prophet<sup>saw</sup> is also said to be "The Furqan" because "His character was the Qur'an!"

**"Furqan":** Another Interpretation by Hadhrat Musleh Mau'ood<sup>ra</sup>.

Blessed is the God who has chosen such a man to send down *Furqan*, whose outside and inside is the same and who is an example and a role model for all mankind and he is chosen so that he may be a Warner for all mankind till the Day of Judgment.

**Sadka Ahmad**

## **The Holy Prophet Muhammad<sup>saw</sup>: His Example of Humility and Modesty.**

It is stated in the Holy Qur'an:

**"And the servants of the Gracious God are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, 'Peace'!" (25: 64)**

The Holy Prophet<sup>saw</sup> was the greatest example of humility mankind has ever known, despite the fact that he was the seal of the prophets.

Hadhrat Abu Huraira<sup>ra</sup> relates, "One day I heard the Holy Prophet<sup>saw</sup> say that no man would attain salvation through his own good deeds. Thereupon I said, "O, Messenger<sup>saw</sup> of Allah surely you will enter paradise through your own good deeds. To which he replied "No, I too cannot enter paradise through my own actions, save only that God's grace and mercy should envelop me."

(Bukhari)

The Holy Prophet<sup>saw</sup> said, "If Allah does not cover me with His mercy, I will not enter paradise". And yet the whole universe was created for his sake.

On one occasion the Holy Prophet Muhammad<sup>saw</sup> addressed his aunt, Hadhrat Safia<sup>ra</sup> and his daughter, Hadhrat Fatima<sup>ra</sup>, "I can not save you on the Day of Judgment, only God's grace and mercy will. O Fatima! Allah will not ask you of your lineage. He will ask of you your deeds. Be humble.

Hadhrat Ayesha<sup>ra</sup> relates," No one was of better moral qualities than the Holy Prophet Muhammad<sup>saw</sup> not even his companions. Whoever called him, he said, 'Here I am'.

The Holy Prophet<sup>saw</sup> was the personification of humility. Once Hadhrat Omar<sup>ra</sup> thinking that now and then ambassadors and representatives from the other countries come to visit the Holy Prophet<sup>saw</sup> he should wear impressive clothes on those occasions and also at the gatherings like Friday and Eid. Once Hadhrat Omar<sup>ra</sup> was walking with the Holy Prophet<sup>saw</sup> in a shopping area, he saw some silken fabric. Taking this opportunity, he suggested to the Holy Prophet<sup>saw</sup> that he should buy that fabric and wear it. To this the Holy Prophet<sup>saw</sup> replied, "Only he who does not want any share from the life hereafter will wear it.

(Bukhari)

Till the end of his life, the Holy Prophet Muhammad<sup>saw</sup> wore thick coarse cotton clothing.

By nature he was a shy man, who preferred to go for long periods away from people to the cave in the mountains to pray and remember Allah.

Hadhrat Abu Saeed Khudri<sup>ra</sup> describes him as being more modest than the virgin behind her veil. He never used immodest words nor did he like to hear them.

(Bukhari Kitabul Adab)

As Noldeke states, "On the whole, after he became the ruler of all Arabia, he maintained the original poverty and simplicity of his establishment; he never stored up money or estates, nor did he spend his time eating and drinking or wearing soft clothing. He continued to fast and watch and pray after his earlier fashion. That was plainly out of heartfelt need and without any ostentation."

*Encyclopedia Britannica*

Will Durant in his voluminous book, *The Age of Faith*, wrote about the life of the Holy Prophet Muhammad<sup>saw</sup> in Medina:

"The lonely preacher who roamed the streets of Mecca for thirteen years, unmoved and undaunted by the most primitive opposition, never changed his frugal habits even

when he became the undisputed ruler of the whole of the Arabian Peninsula. Such was Muhammad<sup>saw</sup> the like of whom the world never knew before nor would it ever witness again till the end of time.'

The Holy Prophet Muhammad<sup>saw</sup> never wanted to cause any kind of discomfort to anyone or attract any attention to himself. One day he was passing by a graveyard and noticed a woman who was wailing at the grave of her son. The Holy Prophet Muhammad<sup>saw</sup> tried to comfort her by saying, "Do not cry like this, it was God's will" The women did not know the Prophet. She answered, "If your child has died as mine did, you would know what grief is." The Holy Prophet Muhammad<sup>saw</sup> answered, "I lost not one but seven children" and walked away. This was one of the few times that the Holy Prophet<sup>saw</sup> would express his feelings.

The Holy Prophet<sup>saw</sup> taught us that if a man shows humility, Allah will raise him to a high station. The high station is only achieved through meekness. The gardener loves the branch whose bough is full with fruit and is bowing low to the earth.

*(Khutba, Hadhrat Khali fatul Masih V<sup>aba</sup>, 1/1/04)*

The Promise Messiah<sup>as</sup> followed the same humility, he learned from his master, the Holy Prophet Muha-

mmad<sup>saw</sup>. Allah told him in a revelation that he liked his humble ways,

On his Farewell pilgrimage the Holy Prophet<sup>saw</sup> prayed to Allah,

"O, Allah, you hear my words, you see my situation, know my hidden matters, my manifest matters. I am a beggar and depend on you. I seek your help and support. Accept my sinful acts. I come to you like a beggar, fearful in your court and my head is bowing in front of you, my eyes shedding tears, my body is in prostration, my nose is in dust. O, Allah, do not deprive me in my supplication and show mercy and grace to me You accept the greatest supplication and grant the most, please accept my prayers."

## Homaira Khandakar

### The Holy Prophet Muhammad<sup>saw</sup>: His Example of the Simple Life.

**"Beautified for men is the love of desired things—women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is Allah with Whom is an excellent home."**  
(3: 15)

According to this verse

Islam does not prohibit the use or seeking of the good things of this world; but it certainly condemns those who are wholly engrossed in them and make them the very object of their life.

As Muslims, we are enjoined by the Holy Qur'an to seek a different kind of life; a simple life. The Question is what is simple life? A simple life is a life lived richly in the spiritual sense, full of faith and devotion to the one Supreme Being, plainly in the worldly sense, having only the simplest of pleasures and no association with indulgent wealth and materialism.

In order to simplify our life we have to make choices; sometimes difficult choices. And often it means saying no; even to the things we want to do. Our desire to simplify our lives goes against the mainstream in this culture. In making the decision to simplify your life you run the risk of going against the generally accepted American standard of success. Your friends and associates might think maybe you just don't have what it takes to succeed in the "real world." The idea of paring down ones assets and living a simple life seems not only impractical, it's unthinkable. The question often is "why would you want to have only a little when you can have a lot? Or even have it all?"

As Muslims we have the luxury of having a master

like the Holy Prophet Muhammad<sup>saw</sup> as the best example. Our Prophet<sup>saw</sup> had the highest point of patriarchal simplicity. In his habits, in his manners, in his living, in his furniture, in his foods, in his dresses, in his habitation structures, he was extremely simple and unostentatious. He led the same life throughout. No wealth, no kingdom and no greatness could change his mode of living. He rose to be the ruler of Arabia, the equal of Chosroes and Caesar, but the same humility of spirit, the same purity of heart and the same life-style characterized his life.

His bed consisted of a blanket and of a pillow of date straw covered with skin. Once Hadhrat Hafsa<sup>ra</sup> spread a blanket with two or three folds to be used as the bed of the Prophet. The Prophet<sup>saw</sup> slept on it for the night and could not rise early for prayer. He at once directed his wife not to repeat it but to spread the blanket with a single fold for his bed.

When he was the undisputed ruler of the whole of Arabia from Yemen in the south to Syria in the north, his furniture consisted of only bedding and an earthen pitcher. Hadhrat Ayesha<sup>ra</sup> reported that after the demise of the Holy Prophet<sup>saw</sup> there was nothing in his house but a little quantity of wheat for food. He used to say: "Sufficient for a man in this world is such provision as is sufficient for a traveler for his journey."

Once the Holy Prophet<sup>saw</sup> had some impressions of his hard bed on his back. On being requested to get a soft cushion for sleeping, he replied: "What is the necessity of this world for me? My relation with this world is like that of a mounted wayfarer who pauses at noon under the shade of a tree just to rest for a while, and then to proceed on his way."

The Holy Prophet<sup>saw</sup> also guided his wives to lead simple lives. When he was the ruler of Arabia, his wives naturally sought the comforts of a kingly house. Thereupon came the divine injunction:

"O Prophet! say to thy wives, 'If you desire the life of this world and its adornment, come then, I will provide for you and send you away in a handsome manner. But if you desire Allah and his Messenger and the Home of the Hereafter, then truly Allah has prepared for those of you who do good a great reward.' (33:29,30).

Thus the worldly fineries were abandoned and a simple mode of living was adopted.

In short, he was extremely simple in his habits, manners, deportment, character and conduct. Thus simplicity was the keynote of his life, sincerity was his slogan and work was his mission.

In order to apply this to our daily life we have to revolve ourselves around devotion to Allah through prayer,

sacrifice, steadfastness, humility before Allah, and through giving yourself and what you earn to humanity for the sake of Allah. Also by remembering what is our purpose of life and how close to death we are approaching everyday. Keeping in view this goal, I would like to close my remarks with the following prayer:

"And say, 'This is my path leading straight. So follow it; and follow not *other* ways, lest they lead you away from His way. That is what He enjoins upon you, that you may *become able to guard against evils.*' (6: 154)

Marie Murtaza

## The Holy Prophet Muhammad<sup>saw</sup>: His Example of Forgiveness.

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good. (3: 135)

Allah's Apostle said, "Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My forgiveness so that I may forgive him?."

to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My forgiveness so that I may forgive him?."

*Sahih Bukhari, No. 246, Vol. 2*

All of us desire and expect forgiveness from God. If we expect this of God, then we should show similar behavior to His people.

Allah says about the Holy Prophet<sup>saw</sup> that he was tender hearted and forgiving and that we had in him and excellent example. So it behooves us to follow his lead and lean towards forgiveness rather than punishment. Forgiveness does not mean that you keep your feelings suppressed till an opportune time to seek revenge. This is cowardice and should not be confused with forgiveness.

An example of forgiveness from the life of the Holy Prophet Muhammad<sup>saw</sup> that shows us how to respond in daily interactions:

Hadhrat Anas<sup>ra</sup> a companion of the Holy Prophet<sup>saw</sup> narrates:

"I was walking with the Holy Prophet<sup>saw</sup> who had on a *Najrani* cloak which had a stiff border. A rustic came up taking hold of the side of his cloak and jerked it violently. I noticed that the violence of the jerk had bruised the base of the neck of the

Holy Prophet<sup>saw</sup>. The rustic said: "O Muhammad direct that I be given out of Allah's provision that is with you."

The Holy Prophet<sup>saw</sup> turned to him and smiled and directed that he be given something.

Lane Poole, author and Historian has preserved the forgiving character of the Holy Prophet Muhammad<sup>saw</sup> with regard to the description of his triumphant entry into Mecca as follows:

'But what is this? Is there no blood in the streets? Where are the bodies of the thousands that have been butchered? Facts are hard things; and it is a fact that the day of Mohammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Kureysh all the years of sorrow and cruel scorn they had inflicted on him; he gave an amnesty to the whole population of Mecca. Four criminals whom justice condemned, made up Mohammad's proscription list; no house was robbed, no woman insulted. It was thus that Mohammad entered again his native city. Through all the annals of conquest, there is no triumphant entry like unto this one.'

*Lane Poole, Introduction to Higgins' Apology for Mohammad pp. ixxi*

The clemency shown by Joseph to his brothers bears no comparison to the mercy

shown by the noble Prophet Muhammad<sup>saw</sup> to his deadly enemies. He forgave the woman who poisoned him, he forgave the woman who cut the liver of his valiant uncle and ate it, and he forgave the man responsible for the death of his pregnant daughter, Hadhrat Zainab<sup>ra</sup> and her unborn child. For such forgiveness and clemency there is no parallel in history. Peace be on Muhammad<sup>saw</sup> the forgiver and merciful.

So, we pray to Allah that he may cleanse our hearts of all malice and grant us love and forgiveness towards one another, and help us to reform our moral qualities on the example of the Holy Prophet Muhammad<sup>saw</sup> this is the real purpose of our Islam. "

**"LOVE FOR ALL,  
HATRED FOR NONE"**

**Saliha Malik**

## **The Holy Prophet Muhammad<sup>saw</sup>: His Example of Service.**

*I bear witness that there is none worthy of worship except Allah, and He has no partner. And I bear witness that Muhammad<sup>saw</sup>, is His servant and His messenger.*

In many spheres the work and life of the servant is looked down upon. We like to be served. We are easily critical about the service of others. But how are we when it comes

to offering ourselves in the way of service?

And I bear witness that Muhammad<sup>saw</sup> is Allah's servant.... and His Messenger.

Through Muhammad Mustafa<sup>saw</sup> the greatest leader of all time, we understand the way of service. He addresses himself as Muhammad, the Servant of God and His Messenger, and throughout the Holy Qur'an we see these titles intimately intertwined.

**Blessed is He Who has sent down the Discrimination to His servant, that he may be a Warner to all the worlds. (25: 2)**

A good servant is imbued with two outstanding qualities:

1. He is respectful
2. He is obedient

Mr. Bashir Ahmad Orchard writes in his book, *'Life Supreme'*.

'But when we look at the Life of Hadhrat Muhammad<sup>saw</sup> we realize something else as well. What did he do that changed the hearts of men? What was the energy behind his way of service? It was love. He taught them how to love Allah.'

Hadhrat Khalifatul Masih IV<sup>th</sup> lovingly explains the following verse of the Holy Qur'an:

**Say, 'My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds. (6:163)**

"O Muhammad<sup>saw</sup> teach these slaves how to love, for they do not know how to love Me. Teach them the secrets of love"

(Friday Sermon, 4/3/87)

The Holy Prophet Hadhrat Muhammad<sup>saw</sup>, was so completely immersed in his love for Allah that every moment of his life was an act of service. Service was his way of expressing love and gratitude to Allah. Having no arrogance, it did not matter what he did. He did whatever was needed. When a man urinated in the mosque it was the Messenger<sup>saw</sup> of Allah who cleaned it.

So, if Muhammad<sup>saw</sup> the pride of men, spent his life in loving service for the sake of Allah, where does that leave us? Are we not called Allah's servants too? Allah says:

There is none in the heavens and the earth but he shall come to the Gracious God as a bondman. (19:94)

### **Expedition of Tabuk:**

Though the time of war-like Jihad was fleeting and our Jihad today is of a different kind, I see some important messages for us in the expedition of Tabuk regarding our attitude to service. This was a

long and arduous journey. The heat was intense. There was drought. The men had to cross the desert at the extreme heat of the year. At home the fruit was ripe for harvesting, and the men wanted to sit in the shade. The Hypocrites made excuses. 'It is our children that prevent us from going.' 'I have some important affairs that keep me at home - my work, my property.' They said: 'O Messenger<sup>saw</sup> of Allah, do not put me to trial in this affair.'

But Allah said about them:

**It was not proper for the people of Medina and those around them from among the Arabs of the desert that they should have remained behind the Messenger of Allah or that they should have preferred their own lives to his. (9: 120)**

It was not proper that they should have preferred their own lives to his. And Allah warns them that their possessions and their children, for whose sake they refrained from going, would become a source of torture for them.

For the true companions, there was no question. They eagerly prepared and gave generously and took on the sufferings to be beside the Holy Prophet<sup>saw</sup>. Some said: 'Why am I in the comfort of my home when the Messenger<sup>saw</sup> of Allah is enduring the heat of the desert?' And they mounted their horses and

made all speed to join him. There were those who wept when a mount could not be obtained for them, and they could not go. Then they said they didn't need a mount, all they wanted was a pair of shoes so that they could walk across the desert.

Are we weeping when we cannot find the means or the opportunity to serve Allah?

And Allah said about them:

**That is because there distresses them neither thirst nor fatigue nor hunger in the way of Allah,....But there is written down for them a good work on account of it. (9: 120)**

**And they spend not any sum, small or great, nor do they traverse a valley, but it is written down for them, that Allah may give them the best reward for what they did. (9: 121)**

Stepping out into service, without hesitation, no matter what the obstacles, because you want to be like the Holy Prophet<sup>saw</sup>, because you want to be the Holy Prophet's<sup>saw</sup> companion, is a sign of love for Allah. Then His response is also loving.

"You will see how Allah showers His blessings on you" Khalifatul Masih IV<sup>th</sup> explains. Allah puts love for service in the heart of those who serve. And when it is said to them, 'Did you suffer in the world on account of it?' They

reply; 'It was no trouble at all.'

In explaining the meaning of the following verse of the Holy Qur'an, Hazoor says:

**Never shall you attain to righteousness unless you spend out of that which you love. (3:93)**

You cannot attain to piety in the least. You talk about piety. What do you know about it? You will not be able to attain to piety unless you learn the secrets of offering that in the way of Allah, which you love dearly. When you have learned to offer your dear things to Allah then you can say that you have understood the meaning of piety. This too is the continuation of the subject of love.

*(Friday Sermon, 4/3/87)*

Service for the sake of Allah is sacrificing one's life and time. These are very dear things to us. And who would have thought that the way of service and the work of the servant would be so challenging, would be so fulfilling, and would take one's whole life to master?

*Al Hamdu lillaahi Rabbil Aalameen*

## **Concluding Remarks by the Moderator**

Blessed is He who has chosen to send down "Furqan" on the one whose inside is the

same as his outside and who is a perfect example and a role model for the whole of mankind and who was chosen to be the Warner for the whole of the world.

Because the Holy Prophet<sup>saw</sup> was not going to live until the Day of Judgment in his physical form, his *Umma* has been made responsible to become the Warner for the whole of mankind. And you will not succeed as a Warner unless each and everyone of you transforms yourself into a little Muhammad<sup>saw</sup> and you will not succeed unless each and everyone of you reaches a moral state where a person looking at you would not see you but will see an image of the Holy Prophet<sup>saw</sup>.

When one is looking at an image/picture, he can see the strengths and weaknesses in it; he can analyze whether his eyes are small or big, what his/her face looks like, whether his head is small and what his features are like.

After looking at a picture if someone says that he/she has a small head, you will not say that "It is only a picture/image, it is not the reality" because if it were your answer, you would be considered foolish because the image is a reflection of the person.

Similarly, if you do not become a perfect image of the Holy Prophet<sup>saw</sup> you will give the rest of the world a chance to object. However if you



change your lives to reflect the life of the Holy Prophet<sup>saw</sup> you will become a Warner and an example for the whole of mankind. At that time it would not be a question of whether you received worldly education or not, whether you are intellectually smart or otherwise, regardless of what worldly status you possess, you will be victorious over the world because in you people will see the image of the Holy Prophet<sup>saw</sup>.

Until you imitate the Holy Prophet Muhammad<sup>saw</sup>, until you follow the footprints of the Holy Prophet Muhammad<sup>saw</sup>, until you strive to transform yourself into a little Muhammad<sup>saw</sup> you will not be successful.

The Holy Qur'an should occupy your minds, bodies and souls, for the Holy Qur'an is destined to be victorious. When you connect yourself to the Qur'an, Allah, Insha Allah, will also grant you victory.

(Hadhrat Musleh Mau'ood<sup>ra</sup> on  
Surah Al Furqan)

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## HUMANITY FIRST

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## Announcement of Results of 2004 Awards from the Ahmadiyya Scholarship Committee

The following applicants are announced as winners of the talent based award for the year 2004:

### TALENT AWARDS

#### Dr. Abdus Salaam Scholarship

Rishan Mohamed	LA East	Stanford University
Lubna Malik	Detroit	Princeton University
Naima Malik	Virginia	George Mason University

#### Maulana Sheikh Mubarak Ahmad Scholarship

Samia Solangi	New Orleans	Univ. of Southern Missisipp
Madeel Abdullah	Philadelphia	Drexel University
Nasiruddin Ahmad	North Jersey	Kean University

### TALENT RECOGNITION AWARDS

Tuseef Chaudhry	Seattle	Seattle University
Moazzum Bajwa	Research Triangle	Univ. of North Carolina
Tehmeena Luqman	Portland	London School of Economic
Aamna Bhatti	Maryland	Towson University
Attiya Ahmad	North Jersey	Rutgers University
Ayesha Parvez	Houston	Univ. of Houston
Shuaib Ahmad	Chicago	Univ. of Chicago

The Need based awards have been announced and the successful applicants have been have been notified by email. Jazakamullah.

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karimzirvi@yahoo.com

# FASTING IN ISLAM

Translated from *Fiqah-e-Ahmadiyya*, the authoritative compilation on Islamic jurisprudence according to Ahmadiyya interpretation

By Mr. Lutfur Rahman Mahmood

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

The Promised Messiah<sup>as</sup> has said:

“A religion without hardship and trials is devoid of potential for accomplishing reformation.”

(*Fatawa Ahmadiyya*, p. 183)

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

Allah, the Almighty, says in the Holy Qur’an:

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

Abstention from eating, drinking and conjugal relations, in obedience to Divine command, symbolically stands for warning to guard us from impulses of all kinds of vices and evil tendencies. The Holy Prophet Muhammad<sup>saw</sup> is reported to have said:

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

(*Bukhari*, p. 255)

This Hadith simply conveys that if the real purpose of fasting is eclipsed, mere hunger and thirst cannot be beneficial. The Holy Prophet Muhammad<sup>saw</sup>, remarked at another occasion:

“Fasting not only implies abstaining from eating and drinking but also from all type of gossip and obscene talk. Should anyone revile or seek to pick a quarrel with a fasting person, he should suppress his

anger and respond: “I am observing the fast”. If anyone utters abusive and insulting words, while fasting, his hunger and thirst would go in vain.”

(*Daarmy with reference to Mishkat*, p. 177)

## FASTING AMONG EARLIER PEOPLE

Fasting as an act of Divine worship can be found in ancient religions. Allah, the Almighty, has referred to it in the Holy Qur’an:

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

Although Islamic fasting differs in form from the fasting practiced by followers of earlier religions, basic elements appear to be common. The Holy Prophet Muhammad<sup>saw</sup> has referred to one such difference:

"A major difference between our fast and the fast of the Jewish people is that we take a meal at dawn (*sahoor*) while the Jews do not."

(*Musnad Daarmy*, p. 154)

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

## PURPOSE OF ISLAMIC FAST

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

The following words of Hadhrat Khalifatul Masih, II<sup>ra</sup> emphasize the same aspect:

"The fasting does not aim to torture individuals with pangs of hunger and thirst. If hunger or thirst could have bestowed Paradise on humans,

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

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

(*Al-Fazl*, March 30, 1926, p. 5-6)

Hadhrat Khalifatul Masih I<sup>ra</sup> once remarked:

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

(*Al-Fazl*, December 17, 1966, p. 8)

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

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

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

(2:184)

There are four things which are sources of all rebel-

lious tendencies:

- (1) Eating
- (2) (Consumption of beverages
- (3) Lust
- (4) Wishing to avoid hard work and exertion.

All other actions and situations are the offshoots of the above culprits. Since all other rebellious acts sprout from the above-mentioned four things, Islam has sought to harness them by prescribing obligatory fasting. Imagine a man who does not wish to work hard; to earn a lawful income, rather he prefers to have money by hook or by crook. If he fasts, it would become practically difficult for him to pursue that course of action. He has to devote a major part of night in worship. Moreover he has to get up early for taking meal for fasting (*sahoor*) and has to refrain from idle talk and obscene language and other bad deeds during fasting. Moreover he is exposed to this rigorous discipline throughout *Ramadhan* and becomes used to it. Naturally a great change is silently wrought in his thinking. Likewise he has to abandon eating, drinking and coition in state of fast, from dawn to sunset. Practically he is liberated from the bondage of those powerful impulses, which generally lead to sin.

(*Al-Fazl, December 17, 1966*)

Fasting has physical advantages too. It bestows on a practicing believer a great deal of patience and fortitude to face tribulations and difficul-

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

## HIGH RANK AND REWARD FOR FASTING

A well-known Hadith-e-Qudsi reads:

“Allah says that man undertakes many things for his own sake but observes the fast for My sake and I shall bestow the reward for it. He undertakes the fast, gives up his food, drink and desire for My sake.”

(*Bukhari, p. 255*)

The Holy Prophet Muhammad<sup>saw</sup> remarked:

“By Him in whose hands is the life of Muhammad, the breath of one who is fasting is purer in the sight of Allah than the fragrance of musk.”

(*Bukhari, p. 255*)

Another Hadith reads:

“He who observes midnight prayer and fasts in *Ramadhan*, with intention of satisfying all the requirements of faith, his/her previous sins are pardoned.”

(*Bukhari, p. 260*)

## KINDS OF FASTS

The Holy Qur'an and Hadith refer to different kinds of fasts, which can be divided into two classes:

1. Obligatory fasts
2. Voluntary fasts

## OBLIGATORY FASTS

1. Prescribed fasts in the month of *Ramadhan*,
2. Omitted fasts of *Ramadhan* which must be undertaken,
3. Fast for atoning 'Zihar' (*Uttering something which has the effect of a divorce; saying to wife, you are like mother to me*).
4. Fast for atoning unintentional murder
5. Sixty consecutive fasts as penalty for breaking a prescribed fast intentionally.
6. Atonement fast for breaking an oath.
7. Fasting to honor a voluntary pledge to fast.
8. Fasts associated with *Hajj-e-Tammatu* and

**Hajj-e-Qiran.** (Please see page 51 for definition)

9. Penalty fasts for hunting in state of *Ihram*.
10. Penalty fasts for shaving head in state of *Ihram*.

## VOLUNTARY FASTS

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

## PROHIBITED DAYS

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

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

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

## FASTING IN RAMADHAN

The Holy Qur'an refers to *Ramadhan* as a blessed month. The revelation of the Holy Qur'an ensued in the month of *Ramadhan*.

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

The Holy Prophet Muhammad<sup>saw</sup> is reported to have said about the month of *Ramadhan*:

*"When Ramadhan arrives, the gates of Paradise are opened and the gates of Hell are locked up and Satans are put in chains."*

(*Bukhari* - p. 255)

*Ramadhan* is the month of divine blessings and mercy. The Holy Prophet Muhammad<sup>saw</sup> used to devote a lot of time, energy and money in supplications and charity.

## OBLIGATION TO FAST

Every adult, sane and capable (healthy) Muslim male and female is bound to fast in the month of *Ramadhan*. Travelers and sick persons are exempted with the condition that they should complete the

omitted days of fasting later on (before the advent of the next *Ramadhan*). The following categories of people are excused from fasting on the condition that they should pay expiation (*Fidya*) by feeding a poor man for each omitted fast.

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

The Holy Qur'an says:

*"But whosoever among you is sick or is on a journey shall fast same number of other days, and for those who are able to fast only with great difficulty is an expiation - the feeding of a poor man." (2:185)*

## BEGINNING OF THE FASTING MONTH

The following Hadith of the Holy Prophet Muhammad<sup>saw</sup> deals with this issue:

*"Do not start fasting without observing the crescent (of Ramadhan)"*

(*Bukhari*, p. 255)

It has two aspects:

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

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

However it is important to take into account the aspect of the horizon while considering the astronomical appearance of the crescent at a particular location. Such sighting of the crescent applies to only those areas or regions, which share the same horizon and are not too far away. For example, Pakistan and the United Kingdom do not have the same horizon and are separated by thousands of miles. The observing of the *Ramadhan* crescent in England will not be binding on people living in Pakistan.

## INTENTION (NIYYA) FOR FASTING

It is necessary that one should intend to keep the fast as a religious obligation. The Holy Prophet Muhammad<sup>saw</sup> is reported to have said:

“He who fasts without having an intention for observing fast, prior to *Fajr*, is without a fast.”

(Tirmidhi, p. 87)

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

## TIME TO START AND END THE FAST

The Holy Qur'an says:

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

The following Hadith of The Holy Prophet Muhammad<sup>saw</sup> deals with the same subject:

“When the night approaches and the day retreats and the sun has set, the one observing the fast breaks it.”

(Tirmidhi, p. 88)

Keeping fast with some food around midnight or without taking meals at dawn is

not in accordance with the practice (*Sunnah*) of the Holy Prophet Muhammad<sup>saw</sup>. The showering of divine blessings is associated with following the practice of the Holy Prophet<sup>saw</sup>, which is partaking of meals before breaking of dawn, known as “*sahoor*”. The Holy Prophet<sup>saw</sup> advised his companions with the following words:

“Take breakfast before the fast begins, there is blessing in breakfast.”

(Bukhari, p. 257)

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

## END OF THE FAST

Soon after the sunset, one should hasten to break the fast. Unnecessary delay in breaking the fast is not a correct attitude. The Holy Prophet Muhammad<sup>saw</sup> is reported to have said:

“My people will adhere to good as long as they do not delay in breaking the fast.”

(Bukhari, p. 263)

Another Hadith narrated by Abdullah Ibn Aufa<sup>ra</sup> gives some interesting details:

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

(Muslim, p. 456)

Breaking the fast with dates, milk or water is the practice (*Sunnah*) of The Holy Prophet<sup>saw</sup>. Salman Ibn Amir Dhab<sup>ra</sup> relates that The Holy Prophet Muhammad<sup>saw</sup> said:

“Break your fast with a date, or else with water for it is pure.”

(Tirmidhi, p. 87-88)

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

“O Allah I observed the fast for Thy sake and I break it with food provided by Thee.”

(Abu Daud, p. 322)

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

“Thirst has been quenched, arteries have been refreshed and the reward for fasting would be granted by the grace of Allah.”

(Abu Daud, p. 321)

According to a saying of the Holy Prophet Muhammad<sup>saw</sup>, he who makes arrangement for breaking of the fast of another believer is granted the reward of observing a fast, without diminishing the reward of the other.

## INFRACTIONS WHILE FASTING

The following factors invalidate the fast:

1. Eating and drinking knowingly/willfully
2. Sexual intercourse (Any seminal emission)
3. Enema
4. Injection
5. Deliberate vomiting

According to Hadith, involuntary vomiting does not vitiate the fast. There is no ‘*Qada*’ or restitution for it.

(Tirmidhi, p. 90) Such a person should complete the fast.

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

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

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

## FACTORS WHICH DO NOT INVALIDATE FASTING

The following actions or incidents do not vitiate fasting:

1. Eating and drinking while truly forgetting that he/she is fasting.
2. Involuntary entering



of smoke, dust, fly, gnat, etc. into throat or mouth. It applies to droplets of water while gargling or swallowing of one's saliva.

3. Entry of water into the external ear
4. Pouring of ear drops
5. Bleeding from the gums and teeth
6. Brushing teeth with a brush or acacia twig ('Miswak')
7. Smelling of perfume
8. Anointing of the head or beard
9. Kissing a child or wife
10. Wet dream
11. Failure to take ritual bath before 'Sahoor', after having consorted with wife during the night of fasting.
12. Nose bleed
13. Applying of 'Kajal' (eye cosmetic) by females. Men are forbidden from doing this during the day-time.

The Holy Prophet Muhammad<sup>saw</sup> has prohibited men from using eye cosmetic while fasting

(Musnad Darrmy, p. 157)

In answer to a similar question, the Promised Messiah<sup>as</sup> said:

"There is no express need for use of eye cosmetic during the day in

*Ramadhan*. Let him apply it at night."

(Badr, February 7, 1907)

## DISRESPECT FOR RAMADHAN

Failure to observe fasting in the month of *Ramadhan*, without valid reason or for minor excuses is a wrong and unfortunate development. The Holy Prophet Muhammad<sup>saw</sup> is reported to have said:

"If someone neglects a single fast in *Ramadhan*, without an acceptable excuse, he cannot make amends for the omission even by fasting for the rest of his life."

(Musnad Daarmy, p. 156)

The following remarks of Hadhrat Khalifatul Masih II<sup>ra</sup> emphasize the importance of fasting:

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

(Al-Fazl, April 11, 1925)

## PRONOUNCEMENTS (FATAWA)

### FASTING AND INTENTION (NIYYA)

**Question:** Is declaration of intention necessary for fasting?

**Answer:** Hadhrat Khalifatul Masih II<sup>ra</sup> said:

"Intention is necessary for fasting. No reward is credited without intention. Intention is the determination of heart and mind."

(The Al-Fazl, July 28, 1914)

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

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

**Answer:** The right time for making intention for fasting is before dawn i.e. *Sahoor* time. However, an exceptional situation can be considered on its merit. As an example consider the case of a man who was not aware

that the month of *Ramadhan* has already started. On getting up he learnt that it was the first day of *Ramadhan*. He can make the intention for observing fast provided he has not taken food up to that time.

Hadhrat Ibn Umar<sup>ra</sup> reports on the authority of Hadhrat Hafsa<sup>ra</sup> that the Holy Prophet Muhammad<sup>saw</sup> remarked:

“Only that man’s fast is valid who made a firm intention for fasting on that day before *Fajr*.”

(*Tirmidhi*, p. 91)

Another Hadith shows that there is some flexibility in the case of voluntary fasting. The Hadith reveals that at times the Holy Prophet Muhammad<sup>saw</sup> would come home in the morning and ask for some food for breakfast. On finding that no food was available, he would opt to observe a fast.

(*Muslim*, p. 481)

Another Hadith refers to a particular situation when, before noon, the news reached Medina that the *Ramadhan* crescent had been sighted in the surrounding areas. The Holy Prophet Muhammad<sup>saw</sup> decreed:

“He who has not eaten anything from dawn should intend to complete fast but those who

have taken meals should fast on another day as restitution (*Qada*).

(*Abu Daud*, p. 320)

### Question:

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

### Answer:

- (a) Taking meal at *Sahoor* is a highly recommended *Sunnah* (practice) of The Holy Prophet Muhammad<sup>saw</sup> but is not an essential for fasting. Such a person can proceed to complete the fast.
- (b) If he feels better and fit, he should fast on that day.

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

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

It may be noted that it is an important *Sunnah* of the Holy Prophet Muhammad<sup>saw</sup>. Hadhrat Anas<sup>ra</sup> narrates that

the Holy Prophet<sup>saw</sup> said:

“Take food before fasting because such a food is blessed.”

(*Bokhari*, p. 257)

Another Hadith conveys that angels invoke blessings on a person who takes meals before observing the fast.

(*Sharah (commentary) Muatta Imam Malik*, Vol. 3, p. 15)

**Question:** It is reported that the following question was presented to the Promised Messiah<sup>as</sup> for guidance:

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

**Answer:** The Promised Messiah<sup>as</sup> replied:

“His fast is valid. There is no need to keep a substitute fast as retribution (*‘Qada’*) because he has observed precaution and has made intention for the fasting.”

(*The Badr*, February 4, 1907)

**Question:** What is the meaning of the following

Qur'anic verse in the light of the Arabic lexicon:

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

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

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

"When you perceive the night approaching from the East and sun setting in the West, let the one observing the fast break it."

(*Bokhari*, p. 262; *Muslim*, p. 456)

The Holy Prophet Muhammad<sup>saw</sup> is reported to have said:

"My people will adhere to good as long as they do not delay the breaking

of the fast."

(*Tirmidhi*, p. 88)

Yet another Hadith states:

"Jews and Christians delay the breaking of their fast. Muslims should not follow them (i.e., they should hasten to break the fast soon after sunset)."

(*Ibn-e-Majah*, p. 122)

## FASTING AND TRAVELING

- i. The Promised Messiah<sup>as</sup> regarded fasting during journey or sickness as a violation of Divine commandment contained in the Holy Qur'an. The Promised Messiah<sup>as</sup> deduced his pronouncement from the following Qur'anic verse:

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

- ii. The Promised Messiah<sup>as</sup> referred to Qadian (the *Jama'at* Headquarters) as the second home of all traveling Ahmadi Muslims and by virtue of that fact allowed them to fast

while in Qadian. He also permitted them not to fast by benefiting from the leave granted to travelers.

- iii. Considering the physical displacement, a journey terminating in the *Jama'at* Headquarters, is still a journey. Since the Holy Qur'an exempts travelers from fasting, the travelers who reached Qadian before sunset, were told to break their fast on the instruction of the Promised Messiah<sup>as</sup>.
- iv. The people who are obliged to travel as part of their professional duties i.e., railway guards, drivers, pilots and postal workers who deliver mail in rural areas, would not be regarded as travelers. The people belonging to this class, are required to fast during *Ramadhan*.

(*Fiqah-e-Ahmadiyya*, p. 288)

The Promised Messiah<sup>as</sup> has elaborated this issue from another angle:

"If someone travels by rail and does not experience any difficulty, he may fast, otherwise he is entitled to benefit from the leave granted by Allah."

(*The Al-Hakam*, December 24, 1900)

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

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

## FASTING WHILE TRAVELING

Hadhrat Khalifatul Masih II<sup>ra</sup> once gave the following remarks on the issue:

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

(*The Al-Fazl*, September 25, 1942)

**Question:** What does Islam teach regarding fasting while

on a journey? What is the minimum distance in miles which makes a journey permissible for not observing fasting?

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

## SUMMARY OF THE ABOVE DISCUSSION

Traveling can take the following four forms:

1. Continuous journey on foot or by a vehicle when the traveler is constantly covering distance. He should not fast in this situation.
2. If he breaks his journey and has to pass the night and the following day at a place where he can keep fast by using the available facilities. In such a case he may or may not fast.
3. He takes meals at *Sahoor* and then embarks upon journey and anticipates to return home before sunset. In this situation he may fast.
4. Suppose he has to stay

at another location for fifteen days or more and can make arrangement for meals at *Sahoor*. In this particular situation he should fast regularly.

The Promised Messiah<sup>as</sup> says about travelers and the sick:

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

(*The Badr*, October 17, 1907)

## THE AGE FOR FASTING

Hadhrat Khalifatul Masih II<sup>ra</sup> has dealt with this issue in the following words:

"Some parents force their children to fast in *Ramadhan*. This is a wrong attitude. The fact is that there is a certain age for observance of different commandments. Some commands are to be obeyed at the age of four, some when children are seven years old and others at fifteen or eighteen years. I think that fasting should be observed at the age of fifteen to eighteen because this is the age of puberty or maturity. Boys and girls at fifteen, should be told to develop a taste for observing the fast in *Ramadhan*, and should fast regularly as an obligation at eighteen. In our childhood we were eager to observe fasting but the Promised Messiah<sup>as</sup> did not allow us to fast. Childhood is that phase of age when children need the environment and facilities to grow and gain strength for future demands. At the age of fifteen, they should start fasting. Next year the number of days for fasting, should be increased. More days should be added in the third year. In this way, gradually they would be prepared to fully honor the institution of fasting."

(*The Al-Fazl*, April 11, 1925)

"For an aged and infirm person, whose strength and physiology are declining, observing of fasting cannot be regarded as an act of piety, as it is likely to worsen his condition. Likewise for a growing child, who is in the process of storing energy for the demands of forthcoming five or six decades, fasting cannot be counted as a virtuous deed. But if a capable and healthy adult, who is the right person invited in the Qur'anic verses

to observe fasting in *Ramadhan*, fails to do so, it is sinful in the sight of Allah."

(*The Al-Fazal*, February 2, 1933)

## NURSING MOTHERS, EXPECTANT LADIES, MINORS AND STUDENTS

The Holy Qur'an exempts from fasting the sick and the travelers. Such exemption does not exist in the Holy Qur'an for nursing mothers and pregnant ladies but the Holy Prophet Muhammad<sup>saw</sup> has placed them in the category of 'the sick'. Likewise children, who are in need of rich nourishment for growth, can be placed in the same category. The same applies to the students, with a weak constitution, who are preparing for examinations and are exposed to extreme mental stress. At times such students fall sick physically or mentally. One should evaluate this situation with utmost care. What is the benefit of fasting for a few days, in such circumstances and becoming deprived of the blessing of fasting for the rest of the life.

(*The Al-Fazal*, Vol. 18, No. 88, 1930-31)

**Question:** With reference to fasting, what does Islam teach concerning a student who has to study hard for forthcoming examinations?

**Answer:** Islam does not teach us to make fasting an excuse

to run away from our day-to-day normal activities. If the work schedule of a person makes fasting practically unbearable, then he can be placed in the category of 'the sick'. In that case, he himself is solely responsible for this decision or choice. Allah would treat him in the light of his intention and the existing situation. In such circumstances, a man himself is the best judge of his heart and mind.

A person who always falls sick on account of observance of fasting, is exempted from this exercise. If it is a kind of permanent condition, then he is permanently exempted. But if this condition is the result of a particular weather or season then he should fast the same number of days at some other time of the year. The situation must be handled with a high degree of righteousness. His excuse of being 'sick' must be valid and genuine.

(*The Alfazl*, May 22, 1922)

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

**Answer:** The following remarks of the Promised Messiah<sup>as</sup> shed light on the subject:

"The Hadith of the Holy Prophet Muhammad<sup>saw</sup> teaches

that actions would be judged in the light of intentions. The affected people know the true nature of their situation. Every individual should decide in the spirit of high degree of righteousness and piety. If a person can substitute another laborer, he should do so in order to be able to observe fasting, otherwise he falls in the category of 'the sick'. Whenever he is able, he should fast for the omitted days of fasting, during a relatively convenient season.

(*The Badr*, September 26, 1907)

Somebody asked the Promised Messiah<sup>as</sup> about fasting by a diabetic? He replied:

"The sick are exempted from fasting and it is more harmful for a person who is affected by diabetes."

(*The Al-Fazl*, July 15, 1915)

## CHRONIC DISEASES AND AILMENTS

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

The Promised Messiah<sup>as</sup> was once requested for guidance on the subject of traveling as a part of profession, he replied:

"The traveling of such a person cannot be accepted as

the journey for the purpose of fasting. His traveling is part and parcel of his profession. There are some medical conditions, which do not interfere with the routine of the affected person. It has been observed that some members of the armed forces, suffer from one or the other diseases but discharge all duties and do all sorts of jobs. A man who is afflicted by an attack of dysentery does not leave his job for good. If a man can manage to do all other things, why can he not observe fasting? The fact is that the people who do not wish to observe fasting, try to take refuge in lame excuses.

There is no doubt that the

Holy Qur'an exempts the sick and the travelers from fasting and we do emphasize that this Qur'anic teaching should be duly honored, but those who overstretch this exception, despite the fact that they can easily fast or can make amends for omitted days of fasting, are sinful in the sight of Allah like a man who deliberately fails to fast in the month of *Ramadhan*. Therefore, it is binding on affected Ahmadies to fast for the omitted days of fasting (on account of sickness or traveling) later on. Some jurists believe that omitted fast cannot be observed in the next year (i.e., after the advent of the next *Ramadhan*), but in my opinion, if somebody has not fasted for the omitted days of fasting, in the same year, out of forgetfulness or ignorance, his omission is pardonable. There is no restitution ('*Qada*') for not fasting for an omitted fast if it has been done knowingly. Same applies to deliberate non-observance of

obligatory prayer (*Salat*). But if he forgot to fast for the omitted days of fasting or maybe made a wrong legal deduction, he can fast for all the omitted days, as soon as possible, even in the next year."

(*The Al-Fazl*, August 16, 1948)

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## TRAVIH PRAYERS

*Travih* Prayer is a special congregational Prayer held in the mosque daily after '*Isha*' Prayer during the month of *Ramadhan*. The *Travih* Prayer comprises eight *Rak'at* offered in units of two *Rak'at* each. The Prayer is preferably led by a *Hafiz*. A *Hafiz* is a person who has committed the whole of the Holy Qur'an to memory. He recites the Holy Qur'an in proper sequence during the *Travih* Prayers and finishes one course of recitation of the Holy Qur'an during the month of *Ramadhan*. If a *Hafiz* is not available, any pious Muslim who has memorized several *Surahs* of the Holy Qur'an may lead the *Travih* Prayers. *Travih* Prayers are not a replacement of the *Tahajjud* Prayers.

(*Welcome to Ahmadiyyat, the True Islam*)

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# At the Feet of the Master

(Contributed by Ismail Nayyar, New York Jama'at)

Selections from "*Zikr-e-Habib*" by Hadhrat Mufti Mohammad Sadiq<sup>ra</sup> were rendered into English by Mohtrama Mahmooda Nayyar Sahiba<sup>ra</sup>, the wife of Hadhrat Maulana Abdur Rahim Nayyar<sup>ra</sup> and published as a series in "The Sunrise" Qadian from August 1939-1941. We are reproducing the second and final installment of these selections in this issue of the Ahmadiyya Gazette. For the first installment please see Ahmadiyya Gazette of March, 2004. (Editor)

## CHAPTER II

*Some of the Thoughts, Characteristics and Habits of the Promised Messiah<sup>as</sup>*

### Description of the Promised Messiah<sup>as</sup>

The Promised Messiah<sup>as</sup> was a little above medium height, and was somewhat heavily built. His eyes were large, but on account of his habit of keeping his gaze low, they appeared to be narrow. His countenance was bright and open, his chest was broad, and his back straight. His muscles were firm. There were no wrinkles on his face or body. He was of a light brown clear and ruddy color, and when he laughed his face turned very red. The hair of his head was straight, soft and lustrous, and always hung down to his ears; his beard was thick and about six inches in length. He would have any extra length clipped off.

### The Writings of Revelation During the Night

At night the Promised

Messiah<sup>as</sup> would always keep a note-book, pen and ink or pencil by his bedside, and if he had any revelation during the night he would write it in the book. He would write one revelation several times on one page so that there should be no difficulty in reading it correctly by day-light. This writing was done in the dark.

### Conversing with the Visitors

When friends arrived from outside (Qadian) the Promised Messiah<sup>as</sup> would sometimes ask the following questions: "Do the people of your town oppose our community?" and if anyone replied "No, they do not", Hazrat Sahib would express regret and would say, "If there are no opponents how can there be progress? There should be opposition at least once." The second question he usually asked was, "Is there an Ahmadi mosque of the Ahmadis?" He would add: "A place for the worship of God should be erected, even if it is no more than a platform. Another question he asked was, "What is the duration of your leave and how long will you stay here?"

### Use of Henna

The Promise Messiah<sup>as</sup> was in the habit of having his moustache trimmed every fifth day - then he would have henna applied to the hair of his head and his beard by the barber. On account of the henna, his hair was red in color. In later years, Hadhrat Mir Hamid Shah prepared a prescription, which when mixed with henna, minimized the chance of catching cold and also had the peculiar property of giving a blackish color to the hair. That was why Hadhrat Sahib's hair looked black in his later years. Out of doors Hadhrat Sahib habitually carried a walking-stick in his hand. Whenever he was on a journey, going for a walk, or for Friday prayers to the mosque, he would have the walking-stick without fail.

### Privacy

The Promised Messiah<sup>as</sup> was in the habit of having an hour or two in a day all to himself. In Gurdaspur on the ground floor of the house where we were residing was a small room which was to the



left of the main door. This room was used as a lavatory, but as there were other lavatories upstairs, Hadhrat Sahib had this one cleaned, thoroughly washed and had new floor laid. At noon time he would retire to this room for two or three hours every day, and chain the door from the inside.

## Poem Recitations

If a friend wished to read out his literary composition or wished to recite a poem he had written, the Promised Messiah<sup>as</sup> would listen to them in the company of those around him. If there happened to be any flaws or mistakes in the poem he did not criticize. Once an Ahmadi from Fareedabad, Abdur Rahman by name, read out his poem in a gathering of people; the poem provoked much laughter among the audience, and even Hadhrat Sahib continued to laugh with the people.

## The Requirement of Versification

Doctor Abdul Hakim who recanted afterwards, once recited a poem which had literary defects. He accentuated or stressed certain words unnecessarily to keep the rhythm or balance of the lines. Hadhrat Maulvi Abdul Karim Sahib expressed his dislike, but the Promised Messiah<sup>as</sup> smilingly said "Maulvi Sahib have you never heard..." and he quoted a couplet in Persian, in which

undue stress was laid on the wrong words, and which meant that stressing was one of the essentials of poetry!

## Christian Era

The Promised Messiah<sup>as</sup> usually dated his writings according to the Christian Era. He seldom used the *Hijra* Era. This seems to be due to because, as it has become a confirmed custom with the people of this country to use the Christian calendar, everyone seems to remember, and use it. Besides, when dating otherwise than the Christian Era, it cannot easily be ascertained exactly when a certain date was.

## The Subordinate Role of the Anjuman

Probably towards the end of 1906 an advertisement, which made mention of some medicine which helped the growth of moustaches appeared in the papers, "Badar and Al-Hakam".

Upon this some members of the Anjuman, after a conference, passed a resolution that the Editor (i.e., the author) should not have accepted such an advertisement. This behavior rather grieved me. It was an insignificant matter, the advertisement had appeared in the "Badar", and had it been brought to my notice. I would have had a note published regretting the mistake. There was no need for the Anjuman to take cognizance of

the matter and get a resolution passed about it. I spoke about it to Hadhrat Sahib in private. The Promised Messiah<sup>as</sup> said, "These people are our subordinates, don't worry about them, it does not harm you."

## False Rumors

During the lifetime of the Promised Messiah<sup>as</sup> the opponents of the Movement, among other mischievous designs, proclaimed abroad news such as, "The Mirza has got plague" or "the Mirza has leprosy." The opponent propagandists in order to convince the public, would add such untruths as, "We have been to Qadian and have witnessed with our own eyes the Mirza's hands and feet bandaged on account of leprosy." They would even waylay people either on the road or in the train and prevent them from coming to Qadian saying, "Do not go to Qadian, there is nothing special there." Some weak-minded people would be deceived and would go back but most of them as they had intended, would come to Qadian. They were astonished to find the opponents' lies exposed. They wondered at these people that they should be capable of such deception, and they would relate the incidents to the Promised Messiah<sup>as</sup> and would kiss his hands. These were the pure hands about which such impure rumors had been spread abroad--rumors that proved altogether false.

## He gave Shelter in his Home

During the days of the plague the Promised Messiah<sup>as</sup> offered some friends living space in his house; incidentally, Hadhrat Sahib offered me and Maulvi Sayyed Sarwar Shah Sahib<sup>ra</sup> rooms in the lowest compound of the house.

## Aid from Non-Muslims

There was an old friend of the Promised Messiah<sup>as</sup> named Lala Bhim Sain, who was an advocate. Once, when the Promised Messiah<sup>as</sup> went to Sialkot, he went to visit this friend at his house. I also accompanied Hadhrat Sahib.

In connection with Karam Din's case Lala Bhim Sain, as an expression of sympathy and goodwill, wrote to the Promised Messiah<sup>as</sup>, that his son had just returned from England after passing his law examination, and that he desired to send him to the Promised Messiah<sup>as</sup> to defend his case. Hadhrat Sahib thanked him but declined the offer.

## Use of the Address "Thou"

(Note: The Urdu or Punjabi word "Tu" is equivalent to "Thou" but it is generally used in addressing children or those to whom one does not owe much respect.)

I never heard the Promised Messiah<sup>as</sup> addressing anyone as "Tu" except once to a man who was a messenger of Maulvi Sanaullah. On this occasion the messenger spoke very rudely and impertinently, so the Promised Messiah<sup>as</sup> addressed him once as "Tu".

## Loose Pajamas

Towards the latter part of his life the Promised Messiah<sup>as</sup> used to wear pajamas that were narrow at the ankles and loose at the waist, but during the early days (about 1890-1895) I saw the Promised Messiah<sup>as</sup> wear pajamas that were loose and wide-legged. (In the Punjab it is called Gharrara.)

## Forbade Wailing and Shrieking During Mourning

When Hadhrat Mubarak Ahmad (son of the Promised Messiah<sup>as</sup>), died and the body was still lying in the upper compound, the Promised Messiah<sup>as</sup> led his wife away to another roof so that there should be no instigation to sitting beside the dead and crying; he also forbade other women to wail or cry.

## The Right Hand of the Promised Messiah<sup>as</sup>

The right wrist of the Promised Messiah<sup>as</sup> was weak. He used to say, that as a child, he fell down once and broke his arm bone; ever since then

the arm was weak and he was unable to lift anything very high with that hand. That was why he lifted the tea-cup with his left hand, but he always ate with the right hand and asked others to do the same. Outwardly there appeared no defect in his hand---there seemed no weakness and no broken bone.

## Bag of Abusive Literature

Any filthy, abusive literature printed by the opponents of the Promised Messiah<sup>as</sup>, was stored in a bag by him. In time the bag grew great in bulk and it was always safely laid in a trunk or a niche in the Promised Messiah's<sup>as</sup> room.

## CHAPTER III

*Some Narratives and Sayings of the Promised Messiah<sup>as</sup> Arranged According to Order of Year and Date After the Initiation of the Author.*

**1893 A.D.**

## Precautionary Prayer

This is an incident of those early days after the Promised Messiah<sup>as</sup> declared himself as the Messiah<sup>as</sup> when the Ahmadies were very few. In or about 1893 A.D., a poor Ahmadi, who used to be the dervish in a mosque of some village used to visit Qadian. Once he related to the Promised Messiah<sup>as</sup> that the people of that village prayed four ra-

*ka'ats* of the usual *Zuhr* Prayer in addition to the *raka'ats* of the Friday Prayer and called them 'pre-cautionary Prayer'. He asked the Promised Messiah<sup>as</sup> opinion on the matter.

The Promised Messiah<sup>as</sup> answered: "There is no need of *Zuhr* after Friday Prayer. Those who doubt, their Friday Prayer and *Zuhr* Prayer are both doubtful---it is neither this nor that. The 'Pre-cautionary' is nonsense, but as you are a poor and weak man, you may pray 'Precautionary' as a precaution against the people ill-treating you."

### Translating the Qur'an

An Ahmadi who used to teach the translation of the Quran in the Mosque of a town, asked the Promised Messiah<sup>as</sup> what Urdu translation he should teach. The Promised Messiah<sup>as</sup> answered, "Wherever Jesus Christ is mentioned translate his passing away as death, mark this particularly, and translate and teach the Qur'an as you think best."

### Five Hundred Rupees in an Envelope

Around 1893, Hadhrat Sahib addressing the three or four devotees who were then in Qadian, said, "I have been ill for a long time, and the mail coming in during this time has collected because I

could not attend to it. You may read through the mail and if you think a reply is necessary consult me and answer the letter."

Accordingly the followers were soon deep in the work assigned to them. In the midst of the mail, five one hundred-rupee bank notes (which were evidently enclosed in a plain envelope for the Promised Messiah<sup>as</sup> by some devotee) were discovered.

### Two Learned Syrians-1894

Probably in about 1894 two Syrians who were well-versed and proficient in Arabic came to Qadian, and after a stay of some duration with the Promised Messiah<sup>as</sup>, were initiated into the movement. Both of them were named Mohammed Saeed and were the inhabitants of Tripoli and Syria respectively. One of them was also a poet. Hadhrat Nawab Mohammad Ali Khan<sup>ra</sup> had him married to a Hindustani girl from Maler Kotla.

### 1895

#### Friday Service Leave

It was in about 1895-1896 that the Promised Messiah<sup>as</sup> wished to persuade the Government to grant 2 hours leave for Friday Service to Muslim employees in Government offices. For this purpose Hadhrat Sahib drew up a Me-

morial and started securing signatures on it from Muslims. Maulvi Mohammad Husain, however, published a notice in which he said, "The work is good, but Mirza Sahib should not do it, we will do it." Thereupon the Promised Messiah<sup>as</sup> announced that he did not wish to make a show, but that if Maulvi Mohammad Hussain chose to undertake it, he (the Promised Messiah<sup>as</sup>) would proceed with it no longer. Accordingly Hadhrat Sahib did not proceed with this affair. It is, however, to be regretted that neither Maulvi Mohammad Husain nor any other Muslim Maulvi ever fulfilled that task and consequently it remained where it was left off.

### Learning English

The Promised Messiah<sup>as</sup> once thought of learning English. He knew the alphabet and for further study he suggested that the English text of Mathew from The New Testament be transliterated into Urdu script and every word should have its corresponding Urdu meaning beneath it. Accordingly some chapters of the book were distributed among friends who knew English so that they could write as instructed and present it to the Promised Messiah<sup>as</sup>.

As far as I remember, the persons entrusted with the work were, the late Khwaja Jamal-ud-Din, Inspector of Schools (Kashmir State), the late Mirza Ayyub Beg, the late

Hafiz Mohammad Ishaq, Engineer, and the author.

To comply with the Hadhrat Sahib's wish I purchased on my return to Lahore a bold-typed English copy of the Gospel. I, cut out the words, pasted them in an exercise book and wrote down underneath each word its Urdu equivalent. When I presented two such chapters to Hadhrat Sahib he liked them immensely and said, "No one else need write now; Mufti Sahib will complete the book for me."

The Promised Messiah<sup>as</sup> used to peruse the book occasionally when he happened to be free at night. But one day during one of his usual walks he said, "I have given up the idea of studying English so this virtue will be given to our English-knowing friends."

### Learning Hebrew

Similarly the Promised Messiah<sup>as</sup> once thought of learning Hebrew; so at his command I compiled a Hebrew grammar in Urdu and presented it to Hadhrat Sahib. He used to study it occasionally, but soon gave up that idea also.

### Better Heat Than Suffocation

During the first ten years of the twentieth century a buggy used to be in vogue as a hiring conveyance in Lahore,

Amritsar, and other cities of India. It went by the name of a "second class *gari*" and on account of its being closed on all sides was generally used by women in *purdah*. The Promised Messiah<sup>as</sup> also used to ride in it with his family.

Once, in Lahore, Hadhrat Sahib accompanied by the mother of the Faithful was about to enter a buggy, when a friend out of consideration for her *purdah* closed all the glass-paned windows. When the Promised Messiah<sup>as</sup> got in, he felt that the closed window made the interior dark and stuffy. He knocked with his stick from within to attract attention, and said he preferred to have the window open because according to a well known Punjabi saying, "better heat than suffocation".

### A Piece from the Promised Messiah's<sup>as</sup> Turban

Once probably in 1896-1897 I journeyed from Lahore to Qadian; my late mother who came from Bhera and got initiated into the movement that same year, was with me. When we were leaving Qadian after our stay there, the Promised Messiah<sup>as</sup> came to see us off as far as our horse-cart, and sent for food for our journey. The "*Langar Khana*" (public kitchen) people sent the food uncovered, so the Promised Messiah<sup>as</sup> tore a piece about a yard in length from off his turban, and tied up our meal in it

### Hadhrat Sahib's Shoes

Similarly once on a visit from Lahore to Qadian I lost my shoes in the mosque. The Promised Messiah<sup>as</sup> on hearing this sent a used pair of his own for me to wear.

### His Pocket Watch

I presented a pocket watch to the Promised Messiah<sup>as</sup>. When he received it, he sent for me and said, "I have two watches which are not being used. You better take them." Later on I gave one of these two watches to Mian Abdul Aziz Mughal, son of the Mian Chiragh Din (of Lahore).

### Delay in Coming to Qadian

Once, when I was in Lahore, I could not come to Qadian for about three months. During this period Maulvi Sher Ali Sahib paid a visit to Qadian and on his return to Lahore mentioned that the Promise Messiah<sup>as</sup> said, "Mufti Sahib has not been to Qadian for a long time."

### Acceptance of an Invitation

In Lahore there was a poor illiterate, sincere Ahmadi, Sufi Ahmed Din by name and a "*Dori Baf*" by trade. In 1897 the Promised Messiah<sup>as</sup> left for Multan

where he was summoned to appear as a witness in the court, and on the way, broke his journey at Lahore for a couple of days. Then Sufi Ahmed Din requested Hadhrat Sahib to dine at his house and at the same time with the simplicity of his devotional zeal he said, "If my sincere and loving invitation is not accepted, I am afraid Allah will be displeased." The Promised Messiah<sup>as</sup> smilingly consented and dined at his humble dwelling the walls of which were covered with dung cakes (cakes made of buffalo or cow dung used as fuel in India.)"

### Arabic Writing Test

An Arab scholar named Abdul Hayyi came to Qadian from Najf (Iraq) in about 1897 in search of his relative Abdullah Arab. While in Qadian he used to have discussions with the Promised Messiah<sup>as</sup>. He was under the impression that the Arabic writings of Hadhrat Sahib were really not his work. Consequently sitting in the Masjid Mubarik once, he placed pen, ink and paper before the Promised Messiah<sup>as</sup> and requested him to write Arabic in his presence. The Promised Messiah<sup>as</sup> replied that he dared not comply with the request without Divine consent. "Allah", he said, "is independent and might paralyze my hand or cause me to lose all knowledge."

But a few days later the Arab gentleman brought a question written in Arabic and

after Prayers in the Masjid Mubarik again placed pen, ink and paper before the Promised Messiah<sup>as</sup> and asked him to write an answer in Arabic to his question. This time the Promised Messiah<sup>as</sup> forthwith wrote the answer in the most eloquent Arabic.

Some days after this incident, the Arab once again repeated his request, which was promptly complied with as before. The Arab gentleman in this manner continued with his questions at short intervals receiving written answers from the Promised Messiah<sup>as</sup> until he was completely satisfied. Then he admitted that the Promised Messiah<sup>as</sup> was extraordinarily gifted with a knowledge of Arabic and consequently joined Ahmadiyyat and wrote some valuable books in support of the movement. He also compiled a good lexicon of the Quran.

### Hussein Kami the Turkish Consul

Probably in the year 1897, the Turkish Vice Consul of Karachi, Hussein Kami visited Lahore. There he was approached by some zealous Ahmadies, who acquainted him with the Promised Messiah's<sup>as</sup> claims and read some verses from the "*Durre Samin*" - a collection of Hadhrat Sahib's poems. He appreciated it so much that he expressed a desire to visit Qadian and meet the Promised Messiah<sup>as</sup>. Friends in Lahore reported of this to Hadhrat Sahib as an

opportunity for propagation but he did not approve of it because it looked like seeking the pleasure of a man of the world. But as the visit had already been arranged Hadhrat Sahib said, "Well, let him come."

From Lahore the Vice-Consul proceeded to Amritsar where he was again met by members of our community, and from there he came to Qadian. Here he privately requested the Promised Messiah<sup>as</sup> to pray for the Sultan of Turkey and for his government, but Hadhrat Sahib replied that in his visions he had seen the Turks spiritually and morally degraded and unless they mended their ways he could not have concentration in his prayers for them. The Consul became furious at this and returning to Lahore he conspired with our opponents in making mischief against us. The Promised Messiah<sup>as</sup> thereupon had a pamphlet published stating the Turk's request for prayers and his answer to it. Now the Muslims in general took it very ill, so much so that a prominent Muslim made insolent remarks about the Promised Messiah<sup>as</sup> in the paper "*Chaudhvin Sadi*". Then it was divinely revealed to the Promised Messiah<sup>as</sup> that the author of those impolite remarks would receive Divine punishment. However, the man soon repented and entered the "*Bait*" of the Promised Messiah<sup>as</sup> and was thus saved from Divine Wrath.

News was later received from Turkey to the effect that Hussein Kami who had come to India to collect funds from the Indian Muslims for the Hijaz railway, was arrested and imprisoned for misappropriation of funds. The visit of Hussein Kami in this manner, saw many a sign fulfilled.

### Vying for Hadhrat Sahib's Recognition

In the early days of the movement we were but few in number and we vied with the others to be recognized and known by name by the Promised Messiah<sup>as</sup>. It happened in those days that Hadhrat Sahib's servant, Hafiz Hamid Ali<sup>ra</sup> came to him and said that he needed someone to help him carry grain to the water-mill. Because there was no grinding machine in Qadian then, grain was ground into meal at a water-mill on the canal about three miles from Qadian.

Seeing Maulvi Sher Ali<sup>ra</sup> standing by, Hadhrat Sahib took him by the arm and said "Take Mian Sher Ali with you". Maulvi Sher Ali<sup>ra</sup> was very pleased at this and said "Hadhrat Sahib recognizes me and even knows my name."

### Mr. Brown's Testimony

When Maulvi Mohammad Husain of Batala filed a suit against the Promised Messiah<sup>as</sup>, Hadhrat Sahib pub-

lished a notice predicting that the case would be dismissed and that Allah would establish his innocence. Accordingly when the case was dismissed, Mr. Brown, our English Counsel, who also read the Promised Messiah's<sup>as</sup> prophecy, came to the Promised Messiah<sup>as</sup> and congratulated him on its fulfillment.

### Dr. Mohammad Ismail of Garriani

While the above-mentioned case was still in progress, Dr. Mohammad Ismail rendered a special service. It came about in this manner. Maulvi Mohammad Husain in order to seek pleasure of the Government and to acquire lands, issued a pamphlet in English refuting the doctrine of the advent of a *Mehdi*. Now Dr. Ismail approached the non-Ahmadi *Ulema* and sought their opinion on the subject from the Islamic view-point. The prominent *Maulvies* of Delhi and Amritsar, under the impression that the question concerned the Promised Messiah<sup>as</sup> readily declared that anyone denying *Mehdi's* advent was a heretic.

When this declaration was applied to Maulvi Mohammad Husain's views, he approached the *Ulema* in question and lamented the fact that they had been cleverly duped into giving a decision against him. Thereupon, some of the *Wahabi Ulema* issued a statement to the effect that that decision

was applicable to the Promised Messiah<sup>as</sup> and not to Maulvi Mohammad Husain. The public was amazed at this contradictory statement. The *Hanfi Ulema*, however, stuck to their decision; no matter to whomsoever it applied.

### Great Good News

Possibly in 1898 during a visit to Qadian I was sitting in a room with the Promised Messiah<sup>as</sup> when a boy came with the message that Qazi Ale Mohammad of Amroha wanted to see Hadhrat Sahib in connection with some matter. Being busy, the Promised Messiah<sup>as</sup> sent me to enquire what the Qazi Sahib had to say. I found the Qazi Sahib standing on the steps and asked him what the message was. He replied that Hadhrat Maulvi Mohammad Ahsan had sent him with great good news which was to be revealed to the Promised Messiah<sup>as</sup> only.

When I delivered the message to Hadhrat Sahib he sent me again saying, he was very busy and that the great good news should be conveyed to me and that I would in turn convey it to the Promised Messiah<sup>as</sup>. So I persuaded the Qazi Sahib to reveal the message to me so that I might take it to Hadhrat Sahib, whereupon he said, "Maulvi Mohammad Ahsan has completely vanquished another Maulvi in a controversy." Hadhrat Sahib smiled and this and remarked, "I thought that

the 'great good news was that the whole of Europe had accepted Islam!"

It is evident from Hadhrat Sahib's remark that his dearest wish was to see Islam propagated in non-Muslim lands.

### Jesus in a Novel

In 1898, a friend wrote to the Promised Messiah<sup>as</sup> that he had read a book in which a certain Jesus was said to have traveled in Tibet. I bought the book and after reading it wrote to the author asking him who was the Jesus of his novel. The writer replied that he did not quite remember the source of the plot or characters of his book. The Promised Messiah<sup>as</sup> did not give the matter any attention after that.

### Dreams Interpreted

The Al-Hakam of 13th August 1891 reports: "After morning Prayers today the Promised Messiah<sup>as</sup> said, "I dreamt that one of my molars had rotted, I extracted a portion of it and laying it on my palm I saw that it was very clean. The Promised Messiah<sup>as</sup> added, "It is ominous if in a dream a tooth is thrown away but if it is retained in the hand it is auspicious". Then Mufti Mohammad Sadiq who had come from Lahore the previous day related two of his dreams. In one of these he saw himself clothed in light and in the other he found himself copying out a manuscript of

the Promised Messiah<sup>as</sup>. The Promised Messiah<sup>as</sup> interpreted them as "Realization of Aims".

### Good Points Too

About 1898, when the Talim-ul-Islam School was still in its infancy, Mufti Fazal-ur-Rahman and Sheikh Yaqub Ali Irfani were also on the teaching staff. The school was managed by a committee and I was one of the members. One day in a committee meeting where I was also present one of the members pointed out some defective points in Sheikh Yaqub Ali Sahib. After hearing the complaint the Promised Messiah<sup>as</sup> quoting Saadi the Persian Poet remarked ---- "You pointed out his faults, mention his good points too." Then Hadhrat Sahib himself related some of Sheikh Sahib's virtues.

### Acceptance of a Plea

Hakim Mufti Fazal-ur-Rahman, a near relative of mine was a teacher in the Talim-ul-Islam School. Once he went to his native town of Bhera on leave and overstayed there, upon which the *Anjuman* after due notice dismissed him. His wife, and mother-in-law (the first wife of Hazrat Khalifatul Masih I<sup>ra</sup>) approached the Promised Messiah<sup>as</sup> and requested him to intervene in the matter. The Promised Messiah<sup>as</sup> accepted their plea and ordered that Mufti Fazal-ur-Rahman be reinstated in service.

## Composition of Articles

Once in 1898 the Promised Messiah<sup>as</sup> asked that every one of us should write an article on "The Need of a Reformer." All the articles including mine after completion were read to the Promised Messiah<sup>as</sup> by Munshi Zafar Ahmad of Kapurthala<sup>ra</sup>. Munshi Zafar Ahmad<sup>ra</sup> later told me that my article was much appreciated by the Promised Messiah<sup>as</sup>. All these articles were then handed over to Sheikh Yaqub Ali Sahib<sup>ra</sup>, Editor of the "Al-Hakam".

### The Book: "Mothers of the Faithful"

When a Christian named Ahmad Shah published a book titled, "Ummahat-ul-Momineen",---Mothers of the Faithful --- it created much annoyance among the Muslims, and the *Anjuman Hima-yate Islam* drew up a memorial with the intention of presenting it to the Government that the book should be confiscated. The Promised Messiah<sup>as</sup>, however, objected to the *Anjuman's* decision and suggested that an answer to the book be published instead.

The members of the *Anjuman* were very displeased at this and published a pamphlet opposing the Promised Messiah<sup>as</sup>. Their memorial, however, was not accepted by the Government, and the *Anjuman* felt badly slighted.



## Nasibin Deputation

In 1898, the Promised Messiah<sup>as</sup> proposed sending a deputation to Nasibin in order to make investigations about the visit of Jesus the Nazarene to that place. Mirza Khuda Baksh was nominated by Hadhrat Sahib to be the head of the deputation and Mian Khair-ud-Din's name was also included. Considering the condition of those days, Hadhrat Maulvi Nur-ud-Din<sup>ra</sup> spoke about the hardships the members of the deputation might suffer in this journey, and his eyes grew moist with tears. The deputation, however, was never sent.

## Exhortation to the Community in Lahore

Once when I was returning to Lahore after a visit to Qadian, the Promised Messiah<sup>as</sup> sent the following message through me to his followers in Lahore:

"My people, peace be unto you. Know that the days are critical; let every heart fear God for His Wrath exempts none but the righteous. Let love and brotherliness govern you. Shun brutality and discord; indulge not in foolery and refrain from ridicule absolutely, because ridiculing others leads a man away from righteousness; let everyone of you respect the sentiment of others; prefer the comfort of your brother to your own; let there be real peace between

you and your God and return to him in obedience. The Wrath of God is descending upon the Earth and only those who after complete repentance seek His Presence, will be saved. If you walk in His Ways and devote yourselves wholly to the Service of His cause then He will remove all obstacles from your path and you will meet success.

"Do you not observe how a farmer for the sake of his precious plants weeds out the worthless growth, and how he beautifies his fields with fine trees and fruit-bearing plants and cares for them and protects them from any possible harm; but when the plants do not bear fruit and begin to dry up he does not mind if a stray animal eats them up or a wood-cutter uses them to heat his oven. So, remember if you are righteous in the sight of God no opposition can harm you, but if you do not mend your ways and confirm not your covenant with the Lord then He cares not for you.

"Thousands of sheep and goats are slaughtered daily and no one is moved to pity them, but if a human being be murdered the most searching inquiries are set afoot. So, if you become worthless and bestial in your habits, you shall be dealt with in the same manner.

"Be of the dear ones of the Lord, so that no calamity or plague dare befall you, for, naught can happen upon this earth without the sanction of

the Lord. Throw out every strife, passion and opposition from amongst you for the time has come when petty passions should make way for great and glorious deeds. People will oppose you and the *Anjamaan* (*Himayat-i-Islam*) show their displeasure but deal with them gently and never let emotion govern you. I exhort you, so remember it as an exhortation. Never be harsh or overpowering in your affairs but advise everyone gently, calmly and pleasantly.

"Drive it home to the members of the *Anjamaan* that such a memorial against the book "*Ummahatul Momineen*" is indeed injurious to the Faith, and it is this fear of injury to Islam that has induced us to oppose it."

When Hadhrat Sahib had finished his message, acknowledging the weakness of the Lahore members of our community, I requested for special prayers on their behalf. I also had the admonition published in the paper and requested all those who read or heard it to pray specially hard for the Ahmadies in the capital of the Punjab.

## Meeting for the Prevention of Plague

During the plague epidemic in the Punjab in 1898 the Government issued pamphlets advising the public how to prevent plague by living in fresh air and inoculation. The Promised Messiah<sup>as</sup> after the

*Id-ul-Azha* Prayers on the 2nd of May that year, held a meeting in which he laid stress on the carrying out of Government instructions. The meeting was held beneath the *banyan* tree near the bridge on the east of Qadian, and I was instructed to draw up a list of those present.

## Death of Lekh Ram

I was there on the day Lekh Ram was killed in Lahore, and Hadhrat Maulvi Nur-ud-Din<sup>ra</sup> Sahib had also come on some business. He was supposed to deliver a sermon at Gumti Wali Masjid that evening but on the advice of the late Khalifa Rajab Din the sermon did not take place.

Dr. Mirza Yaqub Beg then a student at the Medical College was on duty the night Lekh Ram was brought to the hospital wounded. Mirza Yaqub Beg reported to us the following morning that when Lekh Ram was brought in, no doctor was present and it took some time before one arrived. Lekh Ram was impatient, and he uttered repeated laments: "Oh, woe is me! No doctor would come along!" and when any fellow-worker addressed Mirza Yaqub Beg calling him "Mirza Sahib", Lekh Ram was startled, opened his eyes and began to moan. An English police officer soon arrived for investigation but the English doctor coming in just then asked to be allowed to finish his job first. He tended the wound and went away but

Lekh Ram never recovered consciousness after that and died the same night.

## Prayers in the Court Compound

It was probably during a case in 1899 when, at the request of some friends the Promised Messiah<sup>as</sup> led *Zuhar* prayers in the compound of the Gurdaspur court. Many people rushed to join the prayers.

## Kindness of the Promised Messiah<sup>as</sup>

In March 1899, on a visit to Qadian, I lodged in a room between Masjid Mubarak and the Promise Messiah's<sup>as</sup> bedroom. When he was going for Prayers to the mosque he would pass through my room; sometimes he would open the door of my apartment bringing me mangoes or some other eatable--- such was the master's kindness towards me.

## Kindness to Parents

In April 1899 when returning home from the Friday Prayers the Promised Messiah<sup>as</sup> stood on the steps of the Masjid Mubarak and spoke thus to a man: "Honor your parents always; with the exception of spiritual matters, I think, children owe implicit obedience to their parents, no matter what harm they incur obeying them. Should they (the parents) ask you to jump

into a pit, do so without question." \*

*\*The Promised Messiah<sup>as</sup> did not mean one should commit suicide in this manner, but he meant to stress the fact that obedience to parents was of enormous importance, and that a child's own discomfiture was not to be considered in the matter of obedience.*

## No Sunnats in Combined Prayers

Early in 1899 the Promised Messiah<sup>as</sup> once said "*Zuhr* and *Asr* Prayers will be combined today." The Promise Messiah<sup>as</sup> always made ablution in his room and offered the preliminary *Sunnats* before going to the mosque where he would finish his Prayers and sit among his disciples and talk for a while. Now, on this day as he was going to the mosque through my room, on seeing me pray the preliminary *Sunnats*, he said "Prayers will be combined, no need to say *Sunnats*." As he was passing he turned around and found me busy in *Sunnats* and once again said "Prayers will be combined, no need to say *Sunnats*." I happened to be standing, so I broke off there and then and did not complete the *Sunnats*. Those present in the room were struck by the fact that the Promised Messiah<sup>as</sup> did not favor offering *Sunnats* in combined Prayers.

I noticed that the Promised Messiah<sup>as</sup> always

combined prayers when on a journey. He would either have *Zuhr* with *Asr* or *Asr* with *Zuhr*, or, combine them between *Asr* and *Zuhr* time. *Maghrib* and *Isha* were similarly combined. Whenever Hadhrat Sahib was busy writing any of his many books, or there happened to be a large gathering on some occasion in Qadian, then the Prayers were also combined.

This form of praying, i.e., combined, continued sometimes for months at a time, so much so, that some friends got the idea that this combination of prayers had become a permanent '*mas'ala*' (tenet) in Ahmadiyyat.

On occasions when the Prayers were combined Hadhrat Sahib would remark, "This is the fulfillment of the prophecy in the traditions that prayers would be combined for the sake of the Messiah<sup>as</sup>."

I (the author) think that the prophecy alludes to the fact that so much time will be taken up by propagation activities during the days of the Promised Messiah<sup>as</sup> that failing to have worshipped at the appointed time would necessitate the combining of the Prayers. This is only a repetition of the Holy Prophet's<sup>saw</sup> example. When he was busy digging the ditch around Medina, he had to forgo prayers at their appointed time and so he combined four Prayers offering them at whatever moments could be snatched from

his busy time.

In addition to combined prayers among the men in the mosque, the Promised Messiah<sup>as</sup> personally led prayers among the women inside, combining *Maghrib* and *Isha* over a long period.

## A Dream Fulfilled

I happened to be in Qadian a few days before the late Hadhrat Sahibzada Mirza Mubarak Ahmad was born. One night I dreamt that the late Mir Nasir Nawab Sahib came out of the house with a newborn infant in his arms. When I related the dream to the Promised Messiah<sup>as</sup> he said, "It contains tidings about a boy being born to us." Accordingly, a few days later Sahibzada Mubarak Ahmad was born and Hadhrat Sahib said "Inform Mufti Sahib that his dream has seen fulfillment."

## Tasbih for Preventing Plague

During the days of the plague, the Promised Messiah<sup>as</sup> exhorted the reciting of the sacred words:

***Subhanallah wabihamdihi  
subhanallah hil azim***

"These words which were on the lips of every Ahmadi man, woman and child then, are from a tradition which Bukhari and Muslim narrate thus: "It is reported by Hadhrat Abu Huraira<sup>ra</sup> that the

Holy Prophet<sup>saw</sup> is reported to have said: "There are two phrases which are dear to Allah, light on the tongue, weighty in the balance and they are, "Glorified is Allah with His praise and Glorified is He in His Greatness."

## The Government and Us

In 1899 when I was on a visit to Qadian, a highly placed English officer sought Hadhrat Sahib's presence. Hadhrat Mirza Ghulam Ahmad, the Promised Messiah<sup>as</sup> invited him to dinner and before the meal was served, Hadhrat Sahib spoke at some length to the visitor. The speech was so useful and practical that as is my wont I noted down most sentences in my notebook. Now, as a service to humanity with the help of those sentences I reproduce the Promised Messiah's<sup>as</sup> speech.

Said Hadhrat to the guest, "Whenever you come to Qadian come to our house without formality. We observe no ceremony in our house because all our dealings are purely spiritual and we have no connection with the worldly ceremonials. We might be dead as far as worldliness is concerned; we are for faith alone. Faith alone is our cause as it has always sustained us."

"And", Hadhrat Sahib continued, "How could one possibly think ill of this peaceful

Government and entertain evil designs against it. Have we not seen the sufferings of the Muslims under Sikh rule? For the chance slaughter of a cow, the Sikhs butchered six to seven thousand Muslims. And so limited were the means of pursuing religious knowledge, that a righteous man named Kamme Shah would pray with strong crying and tears that he might once feast his eyes upon a copy of Bukhari, but seeing the state of affairs around him he would lose all hope of seeing his cherished desire fulfilled.

"However, so blessed are we through our present Government, that we may easily purchase a copy for four or five rupees. And the Muslims of that period too had strayed so far from their true faith that a man named Khuda Baksh preferred to be addressed as Khuda Singh. So many are the favors of this Government to us that were we to leave its protection we should neither find peace in Mecca nor in Constantinople. How then is it possible that we should even think of opposing it. If our people really believe that we are rebels or that our faith is false, let them hold a meeting and listen to us calmly and without prejudice, so that their doubts may be cleared and their curiosity satisfied. A discerning person can immediately sense a liar. A truthful man will always do everything simply and directly and the time and circumstances will combine to serve him.

"It is particularly to be noted how people completely disdain truthful beliefs. Twenty *crores* of books have been written slandering Islam, and *lakhs* of people have gone over to Christianity. But everything has a limit, and after a long period of drought, even the jungle animals raise up their heads to heaven in the hope of rain. So, today, after thirteen hundred long years of heat and drought heaven has sent down rain which none can withhold. When the showers have started, no one can check them. There is such a dearth of faith that people have even begun to doubt the existence of God, forgetting that the incentive of all good has its origin in certainty of faith. For example, if a man mistakes arsenic for medicinal sugar he would fearlessly swallow it but if he is certain that it is a fatal poison, he would not even dare to taste it. True virtue demands absolute faith in God, for, temporal authority can neither be aware of people's doings in their homes, nor is it able to fathom the secrets of human hearts. One may profess to practice virtue, but inwardly he has no fear of being questioned by human beings. There is no earthly power whose awe dominates its subjects alike in the night and day, at home and abroad, in public and in private, in habitation and in wilderness, in the home and in the street. So, it is necessary for moral culture, that one should believe in such a power that guards one under all conditions and at all times

and is aware of one's innermost thoughts and most private deeds. In fact truly good is he who's inside and out is one; he walks like an angel on earth. On the other hand an atheist does not acknowledge such a power, and as such cannot attain ideal morals."

"All good results, "continued Hadhrat Sahib" ensue from faith. No one would willingly and knowingly insert his finger into a snake hole. When we are aware that a certain quantity of strychnine is fatal to life, we have faith in its deadly quality and hence will not taste it, thus escaping death. Predestination, that is, setting up of things in the Universe according to a measure or, confirming with and abiding by the law suggests that there is a Power that determines destiny. If a watch is not constructed by some intellectual mind how is it able to work in such perfect order to serve us. Similarly, the harmony and organization of heaven's time-piece confirm that it has intentionally been made for the fulfillment of some special aim, purpose and use. Thus does man recognize the Creator from the creation and Predetermination from the destiny. There is yet another way to prove Divine existence, and that is that He informs those near to Him of some destined event before its occurrence, and tells them that a certain event is ordained to take place at a certain fixed time, and so it happens. This is such a

manifest proof of Divine existence that the Atheist is left dumbfounded before it. Allah has granted us thousands of such signs that create a pleasurable faith in His existence.

"Is there any of our people present here, who has not witnessed a sign or two? Should you desire, we could send for several hundreds of such witnesses--all those educated and learned, good and righteous and those who possess intellect, knowledge and power--ask them, are they not satisfied with their faith? Have they not beheld occurrences that are beyond the performance of human power? You will find, every one of them will unhesitatingly bear witness to the truth of this fact. Is it possible then, that men of rank, the intellectual and the wise, the doctors and the physicians, the merchants and the religious sages, the lawyers and the high officials can testify the fact that they have personally seen heavenly signs without being thoroughly convinced about them? And, when these people readily testify what should be the effect of their testimony on a real seeker after Truth?

"Even the ignorant must wonder why is it that this vast group of intellectual and highly-placed people who are well-endowed with earthly wealth also should choose for my sake to leave their kith and kin, their near and dear ones, their hearth and their home to share with me a life of poverty

and temporal uncertainty. Could they go through such sacrifice, offer their love and service and wealth so wholly, if they had not absolute faith in my claim?

"Everything has an appointed time for its fulfillment. There is a time for the rains; and spring must quicken her pace when she is due, and none can withhold the decision of the Lord."

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## Types of Hajj

Hajj is of three kinds:

### *Hajj-i-Mufrid*

The procedure to perform *Hajj-i-Mufrid* is the same as described above.

### *Hajj-i-Tamattu'a*

Regarding *Hajj-i-Tamattu'a* God almighty says in the Holy Qur'an:

*He, who would avail himself of the 'Umrah together with the Hajj, should make whatever offering is easily obtainable. But such of you as cannot find an offering should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. (2:197)*

In *Hajj-i-Tamattu'a*, one first puts on *Ihram* during the months of *Hajj* and after reaching Mecca performs *'Umrah*. After this he relinquishes *Ihram* and either on 8th of *Dhul Hijjah* or before re-enters the state of *Ihram* for *Hajj*. Then he

performs the rites of *Hajj* as described above.

Thus, offering of first *'Umrah* and then *Hajj* with new *Ihram* is called *Hajj-i-Tamattu'a*. *Tamattu'a* means to get benefits. In *Hajj-i-Tamattu'a*, a pilgrim gets the benefit of performing both *'Umrah* and *Hajj* during his travel for pilgrimage. For a person performing *Hajj-i-Mufrid*, it is not necessary to sacrifice an animal on 10th of *Dhul Hijjah*. However, a person performing *Hajj-i-Tamattu'a* must sacrifice an animal. If someone cannot sacrifice an animal then he must keep ten fasts. Three fasts needs to be kept during the *Hajj* (i.e. on 7th, 8th and 9th *Dhul Hijjah*) and the rest of the seven fasts have to be kept after reaching home.

### *Hajj-i-Qiran*

In *Hajj-i-Qiran*, one puts on *Ihram* right at the beginning for the intention of performing both *'Umrah* and *Hajj* and says the following *Talbiyyah*:

*O Lord, I intend to perform Hajj and 'Umrah. Make both these events for me easy and blessed.*

(*Hidaya* p 221/1, *Babul Qur'an*)

A person who performs *Hajj-i-Qiran* must offer sacrifice like in *Hajj-i-Tamattu'a*. If he is unable to offer a sacrifice then he has to keep ten fasts as stated above.

(*Welcome to Ahmadiyyat, the True Islam*)

## *A Cry of Deep Anguish*

**Addressed to the modern educated daughter of today**

# **Beauty of Hijaab**

*(Composed in Urdu By Irshad Arshi Malik of Islamabad, Pakistan and Translated by Maulana Mubarak Ahmad Nazeer, Principal Jamia Ahmadiyya, Canada)*

O my daughter! If you can spare some moments please come over because there is a task to be accomplished.

You need to devote a portion of your time to the service of Allah

The message of Ahmadiyyat needs to be propagated throughout the world

You are duty-bound to convey this message to the womenfolk with reason and wisdom

Your college degree has no value if your character is not elevated

If you do not possess grandeur in your thoughts then your college degree is worthless

There is a dark cloud of artificial liberty that hangs over this generation

Every heart possesses this peculiar desire of defiance

A woman takes great pride that she has herself carved her place in society

In reality she has only hid her ignorance by adopting the ever-new fashions

She possesses a college degree but is devoid of wisdom

She cares little for her scarf-less head or for her open-necked blouse

I agree that every woman has the legitimate desire to be unique

But his era is nothing other than the exhibition of unbridled beauty

Everyone is just longing to adopt new fashions and thereby win admiration

So today 'Purdah' has become a (insurmountable) trial for women

If you desire that the world should cast a glance of reverence at you

If you desire that they become your solace and refuge

Then – my dear why are you so oblivious to your inner beauty?

Why is the journey of your life only limited to this narrow objective?

You have to make it known to the world that you are not an object of mere display

Much time has been spent on outer embellishment - now it is high time for your inner adornment

Look how the hand of nature has carved you with affection

You are a living symbol of the beauty and benevolence of Allah

If you are a 'daughter' then you are the affectionate pupil of your father's eye

If you are a 'wife' then your bewitching charm is all too obvious

You now need to contemplate on your inner consciousness and wisdom

You now need to make one mighty leap and traverse to the loftiness of the seven heavens

Look how you were gifted with an abundance of virtues

He granted you faithfulness, grace and bashfulness in your eyes

Look how He elevated your stature by granting you the title of 'mother'

Thereby putting under your feet the lofty environment of paradise  
 Every fresh generation is nurtured in your arms  
 Your forehead glows with the gleam of motherhood  
 You stand at the crossroad of great trials  
 You possess the love of Allah yet embedded in this material world  
 You stand at the threshold of this ever-changing era  
 You stand at the next chain of linkage of the grand era of Hadhrat Khadija and  
 Hadhrat Aisha  
 You have to discharge the pledge you made with Allah  
 You have to exhibit the traits of patience and perseverance  
 You have to be the foundation stone of this new era of civilization  
 If you desire to be emancipated then willingly accept the absolute obedience to  
 Muhammad<sup>saw</sup>  
 You must leave a footprint that will be remembered by the coming generations  
 You have to become the adorable memory of succeeding generations  
 You have to walk continuously as for you there is no time to rest  
 You have to blunt every onslaught of Satan  
 My beloved! The world needs your knowledge and expertise  
 The world needs your bright and luminous attire  
 The world needs the cloak of your religion  
 The world needs to benefit from your lofty character  
 My Dear! You are the symbol of the eventual unity of mankind  
 Your future generations are in safe hands provided your own faith is safe  
 Your entire energy and zest is a sacred trust of the Jama'at in your hands  
 The depth of your thoughts is a sacred trust of the Jama'at in your hands  
 Your wisdom and your vigor is a sacred trust of the Jama'at in your hands  
 The beauty of your inner self is a sacred trust of the Jama'at in your hands  
 It is through you that the elegance and grace of Allah will be manifested  
 You are to act as the pole star to this world that has gone astray  
 May the world be illuminated by your chastity  
 May your inner sanctity prevail over your outward self  
 May you become aware of the purpose of your creation  
 May you be empowered to bring about a change in the world  
 The forgotten values have to be re-established once again O' Arshi  
 You have to perform this entire task but by remaining in the background

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## FITRANA

*Fitrana* is paid during the month of *Ramadhan* and should be paid before *Eid*. The Holy Prophet<sup>saw</sup> has made it compulsory on those who can afford to give one "sa" of flour (Two and a half Kilos of flour), which is to be distributed among the poor. Presently, an equivalent in cash is paid. It must be paid for every member of the household, including new born babies and servants. The current suggested rate is \$5 per person. *Fitrana* is spent on the poor and needy so that they, too, can join in the festivities of *Eid*.

(Welcome to Ahmadiyyat, the True Islam)

## AN AHMADI REMEMBERD

# MUHAMMAD SADIQ

**Dr. Yusef A. Lateef**

On the occasion of the *Majlis-e-Shura* meeting, when I asked Brother Munir Hamid to convey some of his memories of the late Muhammad Sadiq, he replied: "Muhammad Sadiq, to me was a spiritual human being, who I grew up with. Meeting him at the age of fifteen left an impression on me that will last my entire life. Insha Allah."

"I remember when he lost his eyesight; he said to me that people treat me differently. They don't realize that the loss of eyesight has heightened my spirituality. At first I could not understand what he meant, but later on, upon observing his life, I could see his spirituality moving to a higher level. I could feel it when he would fast, and I could feel it when he led us in Prayer, and I could feel and hear it in his voice and in the atmosphere he created in his house.

Later on that day, when I asked the same question to Brother Ali Murtaza, he said: 'Muhammad Sadiq was a man who gave up the horn and embraced the Holy Quran. Even though he became blind in later years, his memorization of the Holy Quran continued to grow.'

When I traveled to Rabwah in 1991, all of the Ahmadies in Rabwah were surprised that Muhammad Sadiq did not come, in that he had a practice of always attending their Jalsa.

My response to the same question is: 'Muhammad Sadiq to me was a Muslim who continuously raised his spiritual eyes to things which pertain to the next life. He was the one constantly turning to prayer, remembering Allah in absolute humility of spirit. He lived with all humanity with gentleness, goodness, and magnanimity. He reminded me of a man who had become God's in all sincerity and faithfulness.' "

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**NOW AVAILABLE:**

**Welcome to Ahmadiyyat, the True Islam**  
(Second Edition)

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