

The Ahmadiyya

Gazette

USA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۗ
وَمَا أَدْرَاكَ مَا لَيْلَةُ
الْقَدْرِ ۗ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۗ
تَنْزِيلُ الْمَلَكِ وَالرُّوحِ فِيهَا يُنزَلُ مِنَ
كُلِّ أَمْرٍ نَّسْمٌ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۗ

The Holy Quran, Surah Al-Qadr (Chapter 97, Verses 1-6)

USA National Majlis-e-Amla with Hadhrat Khalifatul Masih V *aba*
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Acronyms for salutations used in this publication

saw: sallallahu alaihi wasallam
(Peace and Blessing of Allah be upon him)

as: alaihissalam
(Peace be upon him)

ra: radhi allah hu 'anhu
(May Allah be pleased with him/her)

rh: rahimahullahu ta'ala
(May Allah shower mercy on him/her)

aba: ayyada hullah ta'ala binasrihil aziz
(May Allah strengthen him with His mighty help)

swt: subhana wa ta'ala
(Holy and Exalted)

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Al-Qur'an

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۖ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا ۚ وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ۝

Say, 'Call upon Allah or call upon Rahman; by whichever name you call Him, His are the most beautiful names.' And utter not thy prayer aloud, nor utter it too low, but seek a way between. (17:111)

Al-Hadith

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ بَعْضُهُمْ: لَا أَتَزَوَّجُ وَ قَالَ بَعْضُهُمْ: أَصَلِّي وَلَا أَنَامُ وَ قَالَ بَعْضُهُمْ: أَصُومُ وَلَا أَفْطِرُ فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا! لَكِنِّي أَصُومُ وَ أَفْطِرُ وَأَصَلِّي وَأَنَامُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنِّي سُنَّتِي فَلَيْسَ مِنِّي -

Hadhrat Anas^{ra} relates that from a group of companions of the Holy Prophet^{saw} someone pledged to forsake the world. Someone said, "I shall never marry." Another declared, "I shall always spend the entire night in Prayer and will not sleep." Another announced, "I shall observe Fast every day continuously without breaking the Fast." The Holy Prophet^{saw} came to know of this, and he said: "What kind of people they are who say such things? I keep fast and break it, I offer Prayers and sleep also, and I have married women. He who turns away from my practice is not from me.

Sayings of the Promised Messiah^{as}

Taqwa (Righteousness) and Acceptance of Prayers

The Promised Messiah and Mahdi^{as} says:

So far as the acceptance of the prayers is concerned it is conditioned with certain factors. Some of these conditions have to be fulfilled by the one who is to pray, while the others have to be fulfilled by the one who is asking someone to pray for him. As for the one who is asking someone to pray for him, he should keep in mind the fear of God and he should understand fully that it is not necessary that God should accept all the prayers; he should be peace-loving and a true worshipper of God. He should try to win the pleasure of God through *Taqwa* and truthfulness. If he does that, then of course, the door for the acceptance of the prayer is open for him. If he attracts the wrath of God and creates an atmosphere of discord with Him, his evil deeds and mischief will become stumbling blocks in the way of the acceptance of the prayer.

That being the case, my friends should try all they can not to let my prayers go to waste and they should create no hurdle in the way of the acceptance of the prayers; they should not do anything undesirable. They should become *Muttaqi*, for, it is *Taqwa* that can be called the compendium of the *Shari'at*. Had we to express the *Shari'at* in a nutshell, we would say it is *Taqwa*.

(*Malfoozat*, Vol. 1, p 103)

**A BRIEF SUMMARY OF THE FRIDAY SERMON
OF
HADHRAT KHALIFATUL MASIH V^{aba}**

DELIVERED ON JULY 15, 2005

**The Holy Prophet^{saw} Used all his Faculties to Fulfill his
Obligations to Allah and to Mankind**

**The Holy Prophet^{saw} Set the Highest Examples in Honesty,
Integrity and in Honoring his Pledges**

**"He who does not keep his trust has no Faith, and he who does not
honor his Pledge has no religion."**

On 15th July 2005, Hadhrat Khalifatul Masih V^{aba} delivered the Friday Sermon at Baitul Futuh Mosque, London.

Hazoor said: I had chosen the life and pious character of the Holy Prophet^{saw} as the topic of my sermons before I went on my recent tours where I had to speak on various subjects according to the local needs. Although in these sermons too I spoke with reference to the pious character of the Holy Prophet^{saw}, still I could not speak on it exclusively. I will, therefore, continue this topic once again, for it is only nearness to the Holy Prophet^{saw} and the spiritual power of the Holy Prophet^{saw} that can bring about such a change in man that can bring him nearer to Allah.

Hazoor said: The only way of reaching Allah and gaining His love is by following the Holy Prophet^{saw} with feelings of true love. May Allah enable every Ahmadi to understand the grand status of the Holy Prophet^{saw}.

Hazoor said: We find that in the present age people lack honesty, integrity and regard for their promises and commitments. But our Perfect Guide set the highest examples of honesty and integrity and taught his followers to do the same. Hazoor related several instances from the life of the Holy Prophet^{saw} and showed how perfectly he had adopted these moral qualities. In times of war there is so much animosity and hatred towards the enemy that all pledges are thrown to the

winds. But this was not the way of the Holy Prophet^{sa}. During the Battle of *Khaibar*, a shepherd who was a Jew and who was in charge of the enemy's sheep accepted Islam. The Holy Prophet^{sa} ordered him to send back the sheep to their fort, for there must be no violation of trust. Again, during the battle of *Badr*, when the Muslims were sorely in need of more men, two Muslims were freed by the *Meccans* upon their pledge that they would not fight alongside the Muslims. When they presented themselves before the Holy Prophet^{sa} and offered to fight, he turned them back saying that they must keep their pledge.

Hazoor then presented some instances from the earlier life of the Holy Prophet^{sa}. Such was his honesty and integrity that when the time came for placing the Black Stone in the *Ka'bah*, all parties were happy to accept his decision and called him *Ameen* (the Trustworthy one). It was this very honesty that had impressed Hadhrat Khadijah^{ra} when she offered to marry him^{sa}. There are testimonies of his sworn enemies admitting the Holy Prophet's^{sa} honesty and truthfulness which have forever been preserved in history. Abu Sufian could not utter a word against the Holy Prophet^{sa} when he was questioned by Heraclius, though he wanted to do so. Even after the Holy Prophet^{sa} had proclaimed his mission, the disbelievers of *Mecca* continued to keep their valuables with him as trust. Before the Holy Prophet^{sa} migrated to *Medina*, he made arrangements for all these trusts to be returned to their owners. They forced him out of his home, but he did not violate their trust.

Hazoor then quoted some more *Ahadith* containing the Holy Prophet's^{sa} teachings in this regard and how he demonstrated them in every difficulty. The occasion of *Suleh Hudaibia* was a very delicate occasion, but the Holy Prophet^{sa} firmly held to his commitment. The Promised Messiah^{as} has said that the Holy Prophet^{sa} was the Perfect Man and he used all his faculties to fulfill his obligations to Allah and to mankind.

Hazoor spoke about the ongoing violence against Ahmadies in Indonesia. Ahmadies have been attacked during their Jalsa and some of them have been injured. Even the civil administration is not cooperating and has taken control of one Ahmadiyya mosque.

Hazoor said: We know that as the Jama'at progresses, the fire of animosity shall also spread. At this time Ahmadies must pray more and more fervently. May Allah Himself deal with our opponents and protect the Jama'at from every mischief. May Allah grant solace and steadfastness to Ahmadies who have been affected by the recent violence, and may Allah protect them. Ameen.

(Ch. Hameedullah)

Wakil A'la,

Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan,

Rabwah

**A BRIEF SUMMARY OF THE FRIDAY SERMON
OF
HADHRAT KHALIFATUL MASIH V^{aba}**

DELIVERED ON JULY 22, 2005

The Holy Prophet^{saw} being endowed with all the higher morals, also possessed the moral of hospitality in its highest form.

On 22nd July 2005, Hadhrat Khalfatul Masih V^{aba} delivered the Friday Sermon at Baitul Futuh Mosque, London,

Hazoor said that hospitality is one of the greatest morals of Allah's Prophets. The Holy Qur'an tells us that when some visitors came to see Hadhrat Ibrahim^{as}, he arranged for roast lamb to be served to them without asking whether or not they were hungry.

Hazoor said: The Holy Prophet^{saw} being endowed with all the higher morals, also possessed the moral of hospitality in its highest form, and through his practical example, he set the highest standards of hospitality. It was a quality that he possessed even before he was granted Prophethood. That is why when he came to Hadhrat Khadijah^{ra} in a state of great anxiety after the first Revelation, she comforted him by recounting his higher morals, including that of hospitality, and said that Allah would never allow a person who possessed such morals to perish.

Hazoor related several instances of the Holy Prophet's^{saw} hospitality. The Holy Prophet^{saw} would first of all take visitors to his own house, but he would also assign some to the care of his Companions. The Companions on their part would take the best possible care of their guests and would forego their own needs and comfort for their sake. Once, upon the arrival of a visitor, the Holy Prophet^{saw} asked Hadhrat Aisha^{ra} if she had anything in the house to serve the guest. She said that there was nothing but water. So the Holy Prophet^{saw} only

asked his Companions to accommodate the guest. One of them took him home only to find that there was just a little food left for the children. So they sent the children to sleep and sat down to eat with the guest. They then put off the lamp and pretended to be eating, so that the guest may have his fill. Allah informed the Holy Prophet^{saw} of this and the next day he told the Companion that even Allah in heaven had laughed with pleasure at his deed.

Hazoor said: The Holy Prophet^{saw} entertained his guests with the conviction that Allah would bless the food with His bounty. On such occasions the Holy Prophet^{saw} first would eat a little and then pray. Allah would bless the food so it would suffice for everyone. Once Hadhrat Umme Sulaim^{ra} sent some food for the Holy Prophet^{saw}, and he sent a servant to call the Companions to join him. By the time he came back, the whole place was full of People. The Holy Prophet^{saw} ate a little of the food and then beckoned the Companions to come forward ten at a time, and told them to say *Bismillah* and eat what was before them. Allah so blessed the food that it sufficed for all the Companions.

Hazoor said: The Promised Messiah^{as} followed the example of the Holy Prophet^{saw} and set similar high standards in hospitality. He also gave some invaluable instructions in this regard. For instance, he said: 'Any inconvenience to our guests, is sinful on our part,' The Promised Messiah^{as} would ask his guests to ask freely whatever they needed, and he would serve them himself.

At the end, Hazoor gave precious instructions on how to take care of the guests who would come to attend the UK Jalsa. Hazoor said: You must live up to your excellent traditions and take hospitality to an even higher level and also live up to the expectations which the Promised Messiah^{as} has of you. May Allah enable all of us to do so. Ameen

(Mansoor Ahmad Khan)
Acting Wakil A'la,
Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan,
Rabwah

FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V^{aba} DELIVERED ON OCTOBER 15, 2004

**Fasting is not Merely to Give Up Food Consumption for a
Short While**

**Many an Evil Must Be Shunned Along With Fasting and
Allah's Worship Will Also Has to be Intensified
More Than Before**

*(Friday sermon delivered
by Syedna Hadhrat
Khalifatul Masih V^{aba} at
Masjid Baitul Futuh,
Morden, London, UK on
October 15, 2004)*

**Translated by:
Dr. Khaled Ahmad Ata**

After Tashahhud, Ta'awuz and recitation of Sura *Al-Fateha*, Hazoor^{aba} recited verses 184 – 186 of Sura *Al-Baqara*, and said, 'the translation of these verses is as follows.

'O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey *shall fast* the same number of other days; and for those who are able to fast *only* with great difficulty is an expiation — the

feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.

The month of Ramadhan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present *at home* in this month, let him fast therein. But whoso is sick or is on a journey, *shall fast* the same number of the days. Allah desires *to give* you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful.'

(Al-Baqarah: 184-186)

Ramadhan is commencing from tomorrow, Insha Allah; in some places it has already started. It has come to my

knowledge that some local people have started to fast. Whereas this month brings a myriad of blessings for the believers as well as those who abide by Allah's commandments, it becomes a source of torment for Satan or the likes of Satan. Satan, according to a Hadith, is shackled during this month inasmuch as when a believer attempts to increasingly tread upon the path of righteousness during this month it becomes all the more agonizing to him. What construes from shackling the Satan is that when a servant of God who restrains himself for Allah's sake even from the permissible things, how strongly would he try to shun that which is non-permissible, and for which Satan continues to disillusion his heart from time to time. Those who are not yet firm in faith, and whose hearts have no reverence for Ramadhan even during the month of Ramadhan, they remain completely under

control of Satan. They are negligent of God's worship even during Ramadhan. They are ready to usurp peoples' rights during Ramadhan, and if opportunity permits they do so and inflict sorrows.

Nevertheless Ramadhan is a blessed month for those who desire to worship Allah earnestly, and they do. It is a blessed month for those, who in submission to Allah's commandments try to perform or are already performing every act of goodness that Allah has enjoined them to do; and shun every evil that Allah has ordained to do so. They stay away from some of the permissible things for a certain period of time merely because Allah has commanded them to do so.

Allah says that the obligation of fasting and abstinence from certain things is meant to promote righteousness in you. And what is righteousness? Righteousness is to evade sin. Try to evade it like the one who protects himself by hiding behind a shield. There is a fear when one seeks protection by hiding behind something. The assault from which he seeks protection, its fear makes him hide away. Therefore it has been enjoined to keep the fast; and if fasting is done with due spirit *only* then will you increase in righteousness. Otherwise, according to a tradition, Allah is not eager to starve you. He needs it not. Allah Almighty says that for whatever sins or lapses you

have committed I have created a way to save you from their ill consequences so that you return to me with purity.

And whereas during these Fasts of Ramadhan observed with due solemnness, you abstain for My sake even from that which is permissible, I too look upon you with mercy and restrain the Satan in shackles. The fear for which you fast, and come behind this shield and adopt righteousness to remain in security so that Satan may not hurt you in the least, then it is the shield of righteousness, the attempt to seek protection against Satan's onslaughts and sins that protects you because of your fasting. Therefore, once you have struggled to enter this fortress of safety try to stay within it. Make ever stronger this fortress and righteousness by submitting to Almighty Allah's commandments. Those, already doing good deeds attain further higher standards of righteousness because of fasting, and with continuous progress become recipients of Allah Almighty's maximum nearness.

It must be remembered that fasting does not merely imply giving up of eating and drinking to attain high standards of righteousness. As I said, many an evil will also have to be shunned, and Allah's worship will also have to be intensified ever more. Only then righteousness will be attained and improvements occur.

The Promised Messiah^{as} says, "Even the truth of fasting remains obscure to people. Verily, the country that a man has not visited and is ignorant of a certain world, how can he give an account of it? Fasting is not merely for one to starve and remain thirsty; rather it carries a truth and an impact, which is realized through experience. It is innate in the human nature that with less eating self-piety increases accordingly and the powers of revelation multiply. Allah Almighty's intention hereby is that you reduce one type of food and increase the other. The keeper of fast should always keep in mind that it is not merely to starve; rather he should remain occupied in the remembrance of God Almighty to attain devotion and detachment." That is to say, attention should be diverted towards constant devotion to God Almighty; and detachment and distraction from worldly gains should develop. "Hence, the purpose of fasting is that by giving up one type of food, which sustains bodily growth, man should seek another type of food that brings about solace and contentment of soul. Those who fast for the sake of Allah alone and not merely for formality's sake, they should remain consumed in the praise, glorification and proclamation of Allah's Oneness and Greatness." That is to say, they should praise, glorify and proclaim Allah the Almighty's Greatness, and take Him alone as the Omnipotent "that will fetch them another

type of food”.

(*Malfoozat, Vol. V, p 102, New Edition*).

He stresses that you will benefit from fasting only when you reduce the intake of bodily food and increase that of spiritual food. Follow not merely worldly businesses when fasting; that you eat the pre-dawn food (*Sehri*) and then get involved in worldly matters and occupations; even worldly people curtail their food intake for health or fashion's sake. Your curtailment of food should not be with a view to attain physical prettiness or health; rather it should be to win Allah the Almighty's pleasure; and this pleasure can only be won when your connection with Allah the Almighty is more than ever before; you glorify Him and bow down increasingly to Him taking Him as Master of all the powers; only then fasting will protect you against Satan and increase you in righteousness. Otherwise, like I said, there are a myriad of people, inclusive some of the Muslims too, whose satans stay at large; they are not restrained because they do not struggle to seek righteousness, and remain without fear or fright.

Allah the Almighty further says that this training period to seek high standards of righteousness, improve in good deeds, and seek protection against Satan is not so long to cause anxiety as to how you shall sustain thirst

and hunger for so many days. These are only for a limited number of days in a year. Out of 365 days of a year they are only 29 or 30. You will have to offer this much sacrifice if you wish to remain safe from Satan. And not only stay in protection from Satan, but Allah enjoins you to seek His pleasure too if you willfully wish to win His pleasure and be the recipients of His nearness. He says that those who are ill or on a journey, since illness follows humans and some unavoidable journeys must be undertaken too, then complete the number of Fasts which would be missed later. Hence, Allah Almighty has granted this ease as well. He says that since you are striving to develop a connection with Me by making great struggles, therefore in view of some of your natural and emergent constraints I have granted you relief to make up the number of Fasts as would be missed out at another time of the year. Allah Almighty says that this grant of relief is in recognition of efforts that you make during other days for My sake, putting yourselves into inconvenience to seek My nearness. He says that since all these acts of yours are for My sake, hence if you are momentarily ill or owing to some journeys or illnesses you are missing out many days of fasting, but you are well-off financially, then give expiation also which is an extra good deed; and later during the year make up this deficiency too. And those who are permanently ill, or are

women, either nursing or expecting, and since they cannot fast, such persons should expiate according to their means.

In reply to a question the Promised Messiah^{as} said, 'mere expiation is permissible for the decrepit or those who never have had enough strength to fast. Otherwise, those who are able to fast after gaining health the mere thought of expiation opens the door of unrestrained freedom.'

(*Malfoozaat, Vol 5, p 322, New Edition*).

That is to say a path of freedom will open up and everybody will start interpreting it according to their will. The word 'mere' used by the Promised Messiah^{as} means that those who are able to fast later if they expiate it will be an additional act of goodness *i.e.* they made up the count of Fasts later and expiated also. For those who cannot fast at all and have no strength either to do so, for them is the provision of expiation. In regards to expiation there are different interpretations by various commentators. The Promised Messiah^{as} has said that those who have the ability should expiate in any case, and so should those who are temporarily ill.

He further says,

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٌ
مِّنْكَائِنٍ

Once a thought crossed my heart 'why was expiation obligated?' I then learned that it is to seek strength for keeping fasts. It is God Almighty alone Who grants the strength, and everything should be sought from Him. God Almighty is Omnipotent, and He may grant strength even to a tubercular to fast if He Wills. Hence, the objective of expiation is to seek that strength, and this happens only with the grace of Allah. In my view, therefore, the best thing is that one should supplicate that O Allah! This is a blessed month of Yours, and I feel deprived, and I know not whether I shall live until next year or make up the count of the un-kept fasts.' And seek succor from Him. I believe that God will grant vigor to such a heart.'

(*Malfoozaat, Vol. 2, p 563, New Edition*).

The Promised Messiah^{as} therefore says that those confronted with transitory impediments in observing fasts, if they expiate, then through its blessings Allah Almighty can grant them the power to fast. So, Expiate and pray also.

He further says, 'In reality, to abide by the permissions granted by the Holy Qur'an is also righteousness. God Almighty has granted permission and exemption to the traveler and the sick to fast at another time. Therefore, this commandment should be duly followed. I have read that many an eminent scholar

deems it defiance if someone fasts during a journey.' That is to say, it constitutes sin. 'Because the intent is to seek Allah Almighty's pleasure and not assert personal will. And Allah Almighty's pleasure lies in submission. Whatever He ordains should be obeyed, and nothing personal should be added to it.' That is to say, different explanations need not be rendered. 'He has merely commanded that:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

(*Sura Al-Baqara; verse 185*).

No further limits are imposed therein as to the type of journey or sickness.' The Promised Messiah^{as} says, 'I do not fast during a journey or when I am ill. And since I am not feeling well today I have not kept the Fast.'

(*Malfoozaat, Vol. 5, p 67-68, New Edition*).

The Promised Messiah^{as} says further, 'He, who fasts during Ramadhan while he is sick or on a journey, disobeys a clear commandment of God Almighty. God Almighty has said it plainly that the sick or the traveler should not fast. He should fast after restoration of health from sickness and the completion of the journey. This commandment of God Almighty must be obeyed since salvation is through Allah's Grace, and none can seek salvation by the dint of

personal deeds. God Almighty has not mentioned whether the illness be mild or severe, or the journey be long or short; rather it is a general instruction, and must be complied with. Should the sick or the traveler keep the fast the edict of disobedience will essentially come to pass against them.'

(*Malfoozaat, Vol. 5, p 321, New Edition*).

Among the people are some who impose unnecessary harshness on themselves, or at least try to do so. They say that journey nowadays is no longer a real journey, hence keeping fast is permissible. The Promised Messiah^{as} has specifically underscored this point that a good deed is not to force oneself into discomfort, rather a good deed is to abide by Allah Almighty's commandments without putting forward personal explanations and interpretations. All clear commandments must be carried out, and this commandment is quite clear - that the traveler and the sick should not keep the fast. The blessing therefore lies in submission rather than insistence to please Allah.

Hadhrat Ibn Umar^{ra}, according to a tradition, relates that a person inquired of the Holy Prophet^{saw} about fasting and *Salat* when one is on a journey. The Holy Prophet^{saw} replied, 'Do not fast in Ramadhan while on a journey.' The inquirer said, 'O

Prophet of Allah, I am powerful enough to keep the fast.' The Holy Prophet^{saw} remarked, 'who is more powerful, you or Allah? Indeed Allah Almighty has granted alms as the leave from fasting to the sick and the travelers from among my *Ummah* during Ramadhan. Does anyone of you wish that he give alms to someone from among you, and he then return the same to the almsgiver?'

(*Al Musannif Lill Hafizul Kabir Abi Abkar Abdur Razaq bin Hamam*).

Therefore, this is alms granted by Almighty Allah.

Allah Almighty has further guided us that the Holy Qur'an, which is a complete and perfect book of law, was revealed during this month. Gabriel, according to a Hadith, used to recite to the Holy Prophet^{saw} every year the portion of the Qur'an revealed during that year. During the Ramadhan preceding the demise of the Holy Prophet^{saw} the repetition occurred twice. It tells us that the Holy Qur'an contains a magnificent guidance, and you should carefully study it during this month. You have to recite it ordinarily too, but pay more attention to it during this month; recite and read the translation. In places where arrangements for *Darsul Qur'an* exist people should listen to the *Dars* too since everybody may not be knowledgeable of certain things. You will then attain a deeper

acquaintance, vision and understanding of it. You will find elaborated accounts of all commandments and injunctions which you can incorporate as part of your everyday lives. In the second verse it has been reemphasized to keep Fasts; the traveler and the sick should not keep Fasts during that period and make up the count later. And bow down to Allah Almighty offering gratitude to Him for the blessings and bounties bestowed on you. Be His grateful servants; this gratefulness will also increase you in good deeds and righteousness.

The Promised Messiah^{as} says that the verse,

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

(*Al Baqara: 186*)

reflects the grandeur of the month of Ramadhan. Sufis have written that this is a fine month for the illumination of the heart. Revelations occur frequently in it. *Salat* causes purification of the soul, and fasting illumines the heart. By purification of the soul is meant to seek remoteness from lustfulness of *Nafs-e-Ammara*. *Nafs-e-Ammara* is the spirit inciting towards evil. Remoteness is granted from it. 'Illumination of the heart' means that the door of revelation opens to him enabling him to see God.'

(*Malfoozaat, Vol. 2, p 561-2, New Edition*).

The Promised Messiah^{as}

says, 'Hence, the heart lights up through fasting, recitation of the Holy Qur'an and worshipping. A close relationship develops with Allah Almighty. Prayers (*Salat*) purify the heart. You should lay more stress on prayers during these days so that more and more souls are purified. And fasting grants a glow to the heart, and the glowing of heart, according to the Promised Messiah^{as} means that a close relationship is developed with Allah Almighty as if he is seeing God.

According to a tradition narrated by Hadhrat Abu Huraira^{ra}, the Holy Prophet^{saw} said, 'Allah Almighty says that every act of the son of Adam is for his own self except fasting. Keeping of the Fast therefore is for my sake, and I alone shall give the reward for it. Fasts are like shields. And when one of you is fasting he should not indulge in lustful things or foul language. If somebody abuses or quarrels with him he should only respond by saying 'I am keeping a Fast.' By Him in Whose powerful grasp lies Muhammad's^{saw} life the smell coming from the mouths of fasting persons is better than the smell of musk in Allah's sight. For the fasting person there are two delights that make him happy, one when he breaks the fast and the other when he will meet his Lord and feel glad because of his fasting.

(*Bukhari, Kitabus-Saum, Bab Fazlus-Saum*)

So, things mentioned here are that Allah Almighty says that the keeping of the Fast is for My sake. An act performed for Almighty Allah cannot carry worldly impurities, and any action performed for Almighty Allah's sake is not meant to be made public to win praises; rather an effort is made to conceal good deeds. So, while the believer is doing a good deed hiding it from people, Allah says, 'I become his reward.' Moreover, He says that fasting is a shield. It is a powerful source of protection behind which you can hide and secure yourself from Satan's onslaughts. And that is possible only when, along with fasting, you worship Almighty Allah and stay away from vices and quarrels; so much so that even if somebody calls you names, you should not feel angry or outraged; instead you should say, 'I am fasting.' If every Ahmadi makes a vow that at every level, be it at home, society outside or even among friends he will act according to this, then based on this alone that he will not retort to an abuse and will not enter into quarrels, I feel that more than half of our society's conflicts can be resolved. Hence, among the delights that these people

shall be granted, the greatest, He says, is that they will be granted nearness to their Lord. So, it becomes clear that if these deeds continue even after the fasting the nearness to Allah Almighty will also be granted and shall continue to do so; otherwise this will be a temporary phenomenon. Allah Almighty has not enjoined that you seek His nearness during Ramadhan and be free afterwards to do what you will; rather make all virtues adopted during Ramadhan permanent features of your lives.

Hadhrat Ibn Umar^{ra} relates that the Holy Prophet^{saw} said, 'the condition of deeds in the sight of Allah Almighty is on seven patterns. Two deeds are such that by doing them two things become mandatory. There are other two deeds that carry an equivalent reward, and there is one that is rewarded ten times; there is one act whose reward is 700 times, and there is one whose reward is known to none but Allah Almighty.' The deeds mandated by two things are that he who will meet Allah Almighty while he is worshipping Him with sincerity, associating none with Him, paradise will become binding on him, whereas he who will meet

Allah Almighty in a state of associating partners with Him, hell will become binding on him. And he who does an evil will be punished accordingly, but he who made a determination to do good but could not do it shall be rewarded equivalent to the doer of the good. And he who does a good deed shall receive a ten-fold reward. And he who spends his wealth in the cause of Allah Almighty, his Dirhams and Dinars shall be granted a 700-fold increment. He says that fasting is an act performed for the sake of Allah the Mighty and the Majestic, and the reward of the keeper of Fast is known only to Allah the Mighty and the Majestic.

(At-Targheebu wat-Tarheeb Kitabus Saum, At-Tatgheeb Fisaum Mutliqan ...).

On another occasion He says, 'I am the reward for it'; He may increase it as He Will. The 700-fold increase implies that the reward can be greater still. Since the keeper of the Fast brings about a revolutionary change within himself and tries to seek Allah Almighty's pleasure, and as he makes an effort to remain steadfast the process of reward becomes unending.

Hadhrat Salman^{ra} relates

that while addressing us on the last day of *Sha'aban* the Holy Prophet^{saw} said, 'O People, a great month is about to set in upon you. In it there is one night which is better than one thousand months. Allah Almighty has made fasting obligatory in it, and has declared its *Qayam* as *Nafil*.

هُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ وَأَوْسَطُهُ
مَغْفِرَةٌ وَأَخْرُهُ عِنَقٌ مِنَ النَّارِ

It is a month whose first *Ashra* (ten days) is mercy, the middle *Ashra* brings about forgiveness and the last *Ashra* delivers from the torment of hell. And he who satiated a keeper of the Fast, Allah Almighty will grant him such a drink from my pond that he will not feel thirsty until entering the Paradise.

(*Saheeh Ibne Khazeema Kitabus Siyam Bab Fadha'il Shhri Ramadhan*).

Therefore, it has now become further clear that fasting in this month is obligatory; hence make no excuses. Secondly, do not merely starve; rather you have to advance in Allah's worship. You have to stand up for worship during the nights too. Only then you will inherit the rewards and become their recipients, and be able to enter the Paradise

promised by Allah Almighty.

Hadhrat Salman^{ra} narrates that the Holy Prophet^{saw} addressed us on the last day of *Sha'aban* and said (this is in an addendum to the earlier narration, and the additional things are as follows), 'He who adopts a good habit during Ramadhan is like unto a person who has fulfilled all of his obligations apart from this. And he who accomplished one obligatory act during this month is like unto a person who accomplished seventy acts of obligation outside of Ramadhan. Ramadhan is a month of patience, and the reward of patience is paradise. This is a month of *mu-wasaat* (taking care of the needy) and brotherhood. This is a month in which believers are given blessings, that is to say it is a month of harmony, love, sympathy and compassion. Patience in every respect is, therefore, essential. This is a month of patience; but how to exercise it? We exercise patience for food during fasting, we remain patient over physical desires, we remain patient over people's ill-behaviors by quietude, we remain quiet over usurpation of our rights, but we demonstrate patience only because Allah

Almighty has commanded us to stay away from quarreling. It carries the injunction to treat people with sympathy, compassion and forgiveness. Only then we shall benefit from it, and only then blessings shall be sought from it. On account of this patience and sympathy and staying quiet over excesses not only Allah Almighty will grant us spiritual progress but He will also bestow blessings in our worldly provisions. He who does something for Allah Almighty's sake, Allah Almighty surely becomes his Sufficienter.

Hadhrat Abu Masood Ghaffari^{ra} relates that a day after the month of Ramadhan had set in I heard the Holy Prophet^{saw} say, 'if people had known the excellences of Ramadhan, my *Ummah* would have wished the entire year were Ramadhan.' At that moment a man from Banu Khaza'a submitted, 'O Prophet of Allah, enlighten us on the excellences of Ramadhan.' The Holy Prophet^{saw} said, 'Surely, the Paradise is decorated from the beginning to the end of the year for Ramadhan. So, when the first day of Ramadhan arrives a breeze begins to flow under the Divine Throne.'

(*At-Targheeb wal-Tarheeb, Ki-*

tabus Saum At-Targheeb Fee Siyami Ramadhan).

Hadhrat Abu Huraira^{ra} relates that on the first night of Ramadhan Allah Almighty looks upon His creatures, and when He looks upon a servant He never chastises him. And every day Allah Almighty delivers hundreds of thousands of people from hell. On the 29th night of Ramadhan Allah Almighty forgives people equivalent to the number of people forgiven during all the previous 28 nights.

(Al-Targheeb wal-Tarheeb Kitabus Saum, At-Targeeb Fee Siyami Ramadhan).

وَإِذَا نَظَرَ اللَّهُ إِلَى عَبْدٍ لَمْ يُعَذِّبْهُ أَبَدًا

In the Hadith (above) -- the word 'Abd' has been used which means one who has submitted completely; one who bows down to Him and worships Him. He says 'if My servants will be like this and when I shall wrap the sheet of My love around them no enemy will be able to hurt them. Allah Almighty will also make them heirs to the Paradises. May Allah Almighty grant strength to everybody to become a real 'Abd.'

It has been reported by Hadhrat Anas bin Malik^{ra} in

Tibrani Al-Aust that he heard the Holy Prophet^{saw} say, 'Ramadhan has arrived. The gates of paradise are opened in this month while the gates of hell are locked up. Satans are shackled during the month of Ramadhan. Woe to him who passed through Ramadhan but could not be forgiven by it. If not during Ramadhan, when else shall he be forgiven?'

(At-Targheeb wal-Tarheeb Kitabus Saum At-Targheeb Fee Siyami Ramadhan).

This further explains the earlier Hadith that despite all the resources which Allah Almighty has created for a person to become His real servant, if he still does not become one or make use of Ramadhan or become His worshipper or carry out His commandments or become one who disseminates the good then he can only be pitied. The Holy Prophet^{saw} said, 'woe to such a person who despite all the resources and the Mercy of Allah the Almighty could not have himself forgiven. Therefore, in order to seek this forgiveness we shall have to set the standards of *Huqooqullah* (rights of Allah) and *Huqooqul Ibad* (rights of mankind) and then duly observe them. May Allah Almighty grant us the strength to do

so.

Hadhrat Abu Huraira^{ra} relates that the Holy Prophet^{saw} said, 'He who kept the Fasts of Ramadhan in a state of belief and self accountability, his previous sins will be forgiven. And if you had known the excellences of Ramadhan you would certainly have wished the entire year to be Ramadhan.'

(Al Jami' Assaheeh Musnadul Imam Ar-Rabee' bin Habeeb, Kitabus Saum Bab Fee fadhli Ramadhan)

What was said in an earlier Hadith "that He will forgive tens of thousands" has been further explained here. If fasting is observed in a state of belief, you are both fasting and enjoying the status of a faithful, you keep the Fast with due reverence and do self accountability, you look at yourself too, you eye not merely weaknesses of others but rather view your own self, you try to be one of Almighty Allah's special servants, only then will you benefit from these blessings.

Nazar bin Sheeban narrates, 'I asked Abu Salma bin Abdur Rehman^{ra} to tell me about the month of Ramadhan which he had heard from his father, who

in turn had heard the same directly from the Holy Prophet^{saw}. Abu Salma bin Abdur Rehman^{ra} said, 'yes, my father told me that the Holy Prophet^{saw} said, 'Allah the Blessed and the Almighty has made it obligatory upon you to keep the Fasts of Ramadhan, and I have initiated the same for you. Therefore, whoso keeps the Fasts in this month in a state of belief intending to earn reward, he evades sins as if his mother has just given birth to him.'

(*Sunan Nisa'ee Kitabus Siyam Bab Dhikr Ikhtilaf Yahya bin Abi Katheer Wan-Nazar bin Shaiban Feeh*).

Hadhrat Abu Huraira^{ra} relates that the Holy Prophet^{saw} said, 'Keeping of Fast is both a shield and a fortress to save from fire.'

(*Musnad Ahmad bin Hanbal, Vol. 2, P 402, Published in Beirut*)

This is a fortress indeed, but for how long will protection be granted behind the shield and inside the fortress? How long will you remain safe? This has been explained in another tradition — until you tear it apart through lying or backbiting. Therefore, the blessings of fasting of Ramadhan will only be achieved when these tiny evils, that apparently look trivial and man considers them insignificant, and all other kinds of evils too are done

away with. Of these, a big evil which man does not care about is the telling of lies. If you tell lies, you will tear apart this shield. If you are backbiting or slandering people behind their backs, then this too will tear apart the shield of your fast. Hence, if fasting is observed with all the prerequisites it will serve as a shield. Otherwise, as mentioned on another occasion, fasting is merely an exercise for thirst and hunger which a person would be enduring.

May Allah Almighty grant us the strength to keep Fasts with all the prerequisites. May we fast purely for Allah's sake and not for worldly expositions. No personal alibis should hinder us from keeping Fasts. May we be able to revive our worship of the Divine also during this month. May Allah grant us the strength. Once we start treading on the path of goodness during Ramadhan, we should keep praying that the good deeds do not end with the ending of Ramadhan; rather they should continue to be part and parcel of our lives. May each one of us be among Almighty Allah's loved ones, be the recipient of His love, may He always cast a loving glance at us, may this Ramadhan fetch extraordinary victories for us as well as for the Jama'at. May Allah make it so happen.

Now, I briefly want to say a few things about the UK Jama'at. During the last few days I visited some cities. This included the opening cere-

mony of a mosque in Birmingham. The foundation stone for a mosque in Bradford was also laid. They have acquired the plot in a very good location situated on a hilltop. The entire city can be seen below. The plot is not very big but, hopefully, there will be enough room for the worshippers after the construction. They will be able to increase the covered area. The foundation stone of a mosque in Hartley Pool was also laid. This is also a beautiful location but the Jama'at here is small. Lately, however, there has been some increase in number. For quite some time there were only a few local residents but now some asylum seekers have also moved in. Their earnings are still modest, but they have plans to build a mosque *Insha Allah*. The basic building plan of the mosque is very beautiful. Dr. Hamid Khan Sahib (the late) had made much efforts in this regard to have a mosque built there. He showed much courage and rendered help in purchasing the plot. He continuously endeavored for it until he breathed his last. May Allah reward him for this and elevate his ranks. Now, when I inquired of them about the building of the mosque, they were thinking to reduce the building plan for want of funds. So, I directed them not to reduce the building plan because of shortage of funds. Allah Almighty will grant help, *Insha Allah*.

Ameer Sahib told me (from his recollection only; no

word about its certainty so far) during the journey, that Ansarullah UK, on one occasion, had promised to Hadhrat Khalifatul Masih IVth to build a mosque in Hartley Pool. Well, if they had said so, they should fulfill the same. But even if they had not done so, I am now assigning this task to the Ansarullah, UK that they will *Insha Allah* extend all possible help to the local residents there, and build the mosque according to the original building plan. This mosque will approximately cost £500,000. Ansarullah should plan how they are going to raise this amount, and take the necessary courage. They will have to help anyway; *since* it is a very small Jama'at out there.

In Bradford, according to their estimate of £1.6 million (if I am right, and remember it correctly) they will build a fairly big mosque there. Although a sizable business community lives there, and I hope that they will quickly collect funds from their own resources to a great extent, yet there may be some delay. There are some who make pledges but are unable to fulfill them. Some unavoidable situations may develop. Therefore, I assign this task to Khuddamul Ahmadiyya and Lajna Ima'illah, UK that they should also assist them. This is a big comprehensive project of the Jama'at in the area which, I hope, will become a source of Jama'at's expansion. They should also participate in

that. Lajna has always been making sacrifices. We have Baitul Fazl here. It was Lajna who had collected funds for it. The funds were initially collected for the Berlin mosque but later used for Baitul Fazl. Lajna UK should therefore make efforts in this regard as it is my wish that both of these

mosques should be completed within one year, *Insha Allah*. If Allah Almighty grants you the strength, draw your attention towards this during this Ramadhan with a passion for prayers and sacrifice, and make due efforts. May Allah Almighty grant strength to every body.

REVIEW OF RELIGIONS

The Promised Messiah^{as} started the publication of the *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^{as} 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 a few of the many interesting topics, which have been recently published in the Magazine.

The Promised Messiah^{as} 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 to the magazine. Furthermore, they are requested to increase circulation of the magazine by promoting its subscription at the local libraries and other institutions.

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TRADITIONS OF THE HOLY PROPHET^{saw} REGARDING FASTING

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "Allah, the Lord of Honor and Glory says: 'All deeds of a man are for himself, but his fasting is for Me and I shall be its reward. The fast is a shield. When any of you is fasting he should eschew loose talk and noisy exchanges. Should anyone revile him or seek to pick a quarrel with him, he should respond with: 'I am observing a fast.' 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. One who fasts experiences two joys: he is joyful when he breaks his fast, and he is joyful by virtue of his fast when he meets his Lord. '"

(Bukhari kitabussaum bab hal yaqul inni sa'im idha shutima)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "If a person does not eschew falsehood and false conduct, Allah has no need that he should abstain from food and drink."

(Bukhari kitabussaum bab man lam yadu' qauluzzur wal'amala bih)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "When Ramadhan arrives the gates of Paradise are opened and the gates of hell are locked up and Satans are put in chains."

(Bukhari kitabussaum bab hal yuqal ramadhan au shahri ramadhan)

Hadhrat Talha bin 'Ubaidullah^{ra} relates that, on seeing a new moon, the Holy Prophet^{saw} would supplicate:

أَللَّهُمَّ أَهْلَهُ عَلَيْنَا بِأَلَمِنِ وَالْإِيمَانِ
وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ
اللَّهُ - هِلَالُ رُشْدٍ وَخَيْرٍ -

Allah, do Thou cause the appearance of this moon to be a harbinger of peace, faith, security and Islam for us. Thy Lord, O moon, and mine is Allah. May this be a moon presaging guidance and good.

(Tirmidhi kitabudda'wat ma yaqul 'inda ruwaitul hilal)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "Start the fast with observing the new moon and terminate it with observing it. If you are unable to observe it by reason of the sky being overcast complete thirty days of *Sha'ban* and likewise of *Ramadhan*."

It is narrated in *Muslim* that if you are unable to observe the moon due to the sky being overcast then keep fast for thirty days.

(Bukhari kitabussaum bab qaulunnabi^{sa} idha ra'aitumulhilal fasumu)

Muslim adds: If you are unable to observe the new moon due to clouds, observe the fast for the thirtieth day.

Hadhrat Anas^{ra} relates that the Holy Prophet^{saw} said: "Take breakfast before the fast begins; there is blessing in breakfast. "

(Bukhari kitabussaum bab baraktassahu , Muslim)

Hadhrat 'Umar^{ra} relates that the Holy Prophet^{saw} said: "When the night approaches from the East and the day retreats in the West and the sun has set, the one observing the fast breaks it."

(Bukhari kitabussaum bab mata yuhal fitrassa'im)

Hadhrat Sahl bin Sa'd^{ra} relates that the Holy Prophet^{saw} said: "My people will adhere to good as long as they do not delay the breaking of the fast. "

(Bukhari kitabussaum bab ta'ji Álul iftar)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "Should any of you eat or drink in forgetfulness of the fast, he should continue his fast till the end, for Allah has fed him and given him to drink. "

(Bukhari kitabussaum babussa'im idha akul au sharab)

Hadhrat Ribab relates that her uncle Salman bin 'Amir^{ra} told her that the Holy Prophet^{saw} said: "When you break the fast, do it with a date, for there is blessing in it, and if you cannot find a date, with water for it is pure. He added: Charity towards a poor one is charity, and towards a relation is both charity and benevolence."

(Tirmidhi kitabuzzakat bab fissadaqa 'ala dhilqarabah)

Hadhrat Mu'adh bin Zahrah^{ra} relates that the Holy Prophet^{saw} recited the following prayer at the breaking of the fast:

اللَّهُمَّ لَكَ صُيِّمْتُ وَعَلَيْ رِزْقِكَ أَفْطَرْتُ

“Allah for Thy sake I observed the fast and I end it with that which Thou has provided.”

(Abu Da’ud kitabussiyam bab alqaul ‘indal iftar)

Hadhrat ‘Abdullah bin ‘Umar^{ra} relates that the Holy Prophet^{saw} recited the following prayer at the termination of the fast:

ذَهَبَ الظَّمَا وَ ابْتَلَّتِ العُرُوقُ وَ ثَبَّتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

“Thirst has disappeared, veins and arteries have been replenished, and reward has been established.”
(i.e. God Willing, we will certainly get its reward)

(Abu Da’ud kitabussiyam bab alqaul ‘indal iftar)

Hadhrat Imam Malik^{ra} relates that a poor woman asked Hadhrat A’ishah^{ra} for food. On that day, Hadhrat A’ishah^{ra} was keeping fast and had nothing in the house besides a loaf of bread. Hadhrat A’ishah^{ra} told her maid to give the loaf of bread to the poor woman. The maid said: "But you do not have anything else for yourself." The maid said: "She gave the loaf of bread to the poor woman. In the evening, a relative of Hadhrat A’ishah^{ra} or someone else sent her some goat meat and a shoulder of goat as a gift." Hadhrat A’ishah^{ra} called the maid and said: "Take and eat the meat. It is much better than your loaf of bread."

(Muwatta Imam Malik bab at-Tarhib fissanadaqah)

Hadhrat Zaid bin Khalid Juhani^{ra} relates that the Holy Prophet^{saw} said: "He who provides for the breaking of the fast of another earns the same merit as the one who was observing the fast without diminishing in any way the reward of the latter. "

(Tirmidhi kitabussiyam bab fadl min fitr siyam)

Hadhrat Abu Ayyub Ansari^{ra} relates that the Holy Prophet^{saw} said: "He who observes the fast throughout Ramadhan and then follows it up with observing the fast on the (first) six days of *Shawal* is as if he had observed the fast throughout the year."

(Muslim kitabussiyam bab istihbab saum sittatah ayyam min shiwal)

Hadhrat Anas^{ra} relates that when the Holy Prophet^{saw} left Medina for the conquest of Mecca, it was the month of Ramadhan. The Holy Prophet^{saw} and the others in the party were fasting. The Holy Prophet^{sa} was riding, while most of the companions^{ra} were walking on

foot. On the way between *Kadid* and *'Asfan*, they passed close to a spring. Everyone was extremely thirsty. The Holy Prophet^{sa} was told that due to the fast everyone was suffering greatly and was looking towards him. The Holy Prophet^{sa} said: "O People! Go ahead, drink water. I am riding and I am not that thirsty." However, the people did not drink water. At this, the Holy Prophet^{sa} dismounted. It was 'Asr time. The Holy Prophet^{sa} asked for a cup of water and drank it. When the people saw him drinking water, they also drank. After this, the Holy Prophet^{sa} was informed that some people were still keeping fast and they did not drink water. Hearing this, the Holy Prophet^{sa} said: "They are disobedient. They are disobedient."

(Muslim kitabussaum bab jawa-zussaum wal fitr fi shahri ramadan lilmusafir, Tirmidhi)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} said: "He who offers voluntary Prayer during the Night of Decrees out of sincerity of faith and in hope of earning merit will have his past sins forgiven him. "

(Bukhari kitabussaum bab fadl man qama ramadan, p 260/1, Muslim)

Hadhrat 'A'ishah^{ra} relates that the Holy Prophet^{sa} went into retreat during the last ten days of Ramadhan till Allah caused his death. Thereafter his wives used to go into retreat.

(Bukhari kitabal i'tikaf fil'ashril awakhir)

Hadhrat Ibn 'Umar^{ra} relates that some of the companions of the Holy Prophet^{sa} dreamt that the Night of Decrees was among the last seven nights of Ramadhan, whereupon the Holy Prophet^{sa} said: I see that your dreams all agree upon the last seven nights. Whoever, then, seeks the Night of Decrees should look for it among the last seven nights of Ramadhan.

(Bukhari kitabussaum bab tamsu lailatul qadr fissa'al awakhir)

Hadhrat 'A'ishah^{ra} relates that she asked the Holy Prophet^{sa}: "Messenger^{sa} of Allah, tell me, in case I should realize which night is the *Lailatul Qadr* (Night of Decrees), how should I supplicate in it?" He told to supplicate:

(Muslim kitabussalat bab istihbab salatuddu'a)

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

O Allah! You are the Great Pardoner, You love those who pardon others. Hence I seek Your pardon. "

(Tirmidhi kitabudda'wat)

Hadhrat Abu Darda^{ra} relates that the beloved, the Holy Prophet^{saw} enjoined upon him to do three things, which he would never give up throughout his life: Keep three fasts each month, offer *Chasht* Prayer, and do not go to sleep without offering *Vitr*.

(Muslim kitabussalat bab istihbab salatuddu'a)

Hadhrat Abu Dharr^{ra} relates that the Holy Prophet^{saw} said: "If you observe fast on three days in a month, then make them the days of the 13th, 14th and 15th nights of the moon."

(Tirmidhi kitabussaum bab saum thalatha min kulli shahr)

(From Hadiqatussalihin: Translated by Karimullah Zirvi)

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MANIFOLD SIGNIFICANCE OF THE BLESSED MONTH OF RAMADHAN

Lutfur Rahman Mahmood

Ramadhan is the ninth month of the Islamic Calendar. Like almost all religious calendars, the Islamic almanac is also based on lunar rotation. We have inherited the names of its months from Arabs of the pre-Islamic era. According to the Promised Messiah^{as}, Ramadhan literally means “two kinds of warmth”, spiritual warmth and the warmth in the form of resistance to temptations coupled with energy combining patience and fortitude to overcome physical hardships.”

(Malfoozat, Vol. 1, p.210)

It appears that Ramadhan was destined to become the month of prescribed fasting which affords many opportunities to blend not only the above mentioned two flames but also enables a true believer to intensify the degree of their hotness.

The Holy Prophet^{saw} has referred to Ramadhan as “*Sayyidush-Shahoor*”,

chief of the months. The chief of a tribe or a community is a human being by virtue of his humanity, but enjoys a distinguished status by dint of his powers, influence and privileges. Ramadhan like other lunar months consists of 29 or 30 days but for its spiritual features and other characteristics, it has become the most prominent month of the Islamic calendar. Ramadhan has been mentioned in the Holy Qur’an by name (2:186), while the other “Sacred Months” (2:195) and the ‘Pilgrimage Months’ (2:198) have been mentioned collectively without reference to their individual names.

Historical Significance of Ramadhan

Allah the Almighty has mentioned Ramadhan in the Holy Qur’an with reference to its revelation and institution of prescribed fasting. Ramadhan occupies a prominent place in the history of Islam. A few major events are given below:

(I)

Revelation of the Holy Qur’an

The first five verses of Chapter Al-Alaq (96:2-6) were revealed to the Holy Prophet^{saw} during his meditation (*Tahannuth*) in the Cave of Hira in the last week of Ramadan (*Seerat Khatamun-Nabiyyeen, Hadhrat Mirza Bashir Ahmad, Islam International Publications, 1996, p.117*) Some researchers believe that it was the 25th or 27th night of Ramadhan when Angel Gabriel told him to “recite” the said verses. That was the beginning of the revelation of the most important revealed book, with an everlasting impact on mankind. Allah Himself has attached great importance to this aspect and has mentioned it three times in the Holy Qur’an:

- (a) “The Month of Ramadhan is that in which the Holy Qur’an was revealed

as a guidance for mankind with clear proofs of guidance and discrimination (between right and wrong)" (2:186)

- (b) "Truly, We revealed it (Holy Qur'an) in a blessed night" (44:4)
- (c) "Surely, We sent it (Holy Qur'an) down during the Night of Decree" (97:2)

From this point of view, the advent of Ramadhan can be regarded as the anniversary of the revelation of the Qur'an. Its spiritual and intellectual commemoration renews our attachment to the blessed Book and its powerful message.

(II)

Battle of Badr

The above defensive military encounter took place on 17th Ramadan, 2 A.H (14th March, 623 C.E.) and is rightly considered as the turning point of the history of Islam (*Seerat Khatamun-Nabiyyeen, Hadhrat Mirza Bashir Ahmad, p.357*) With Allah's help, 313 ill-equipped Muslims inflicted a crushing defeat on a thousand strong Meccan warriors. The following Qur'anic verse refers to it: "And Allah had already helped you

at Badr when you were weak" (3:124). The Promised Messiah^{as}, in his famous book *Khutbah Ilhemia* (The Revealed Sermon), explaining the above verse says that Allah helped the Muslims in the battlefield of Badr and granted them victory despite weakness. Likewise He has helped them again in the 14th century of the Islamic era (Badr also means the 14th night of the lunar month), in a situation of dire religious and political degradation. For detailed perusal, please see *Roohani Khaza'in, Vol. 16, pp.273-286*. It is noteworthy that the very verse (3:124) appears on the *Lawa-e-Ahmadiyyat*, the Jama'at's flag.

(III)

Conquest of Mecca

It is the episode which sealed the fate of Arab paganism in Arabia. On the 10th of Ramadhan, 8 A.H (January 630 C.E) the Holy Prophet entered into Mecca triumphantly with ten thousand companions, fulfilling the following Biblical prophecy:

"He shone forth from Mount Paran

And He came with ten thousand saints;"

(The Holy Bible, New King

James version Deut. 33:2)

The *Adhan* was called from the rooftop of the Ka'bah. The Holy Prophet^{saw} declared amnesty for the people of Mecca and that sanctuary of idolatry and polytheism was reclaimed for the worship of One God forever!

(IV)

Mighty Sign of Lunar and Solar Eclipse

I leave other minor events of Islamic history that occurred in Ramadan and move to the sign of two eclipses, which was set aside by Allah from the time of creation of these luminaries, to coincide with the advent of Imam Mahdi^{as}, the awaited Savior. That mighty sign, in the words of the Holy Prophet^{saw}, was to take place in the month of Ramadhan. The prophecy was literally fulfilled in the Ramadhan of 1311 A.H., on March 21st, 1894 (lunar eclipse) and April 6th, 1894 (solar eclipse). The sign was repeated in the following year (1895) for people in the western hemisphere. This sign not only supports the claim of the Promised Messiah^{as} but also confirms the spiritual eminence of the Holy Prophet^{saw} who foretold its occurrence 13 centuries prior as recorded

by compiler *Daraqutni*.

Spiritual Significance of Ramadhan

Spiritual enlightenment is the most important feature of the blessed month of Ramadhan. It is the season of spiritual spring. The appearing of the Ramadhan crescent mobilizes all sincere and practical Muslims all over the world to participate in a struggle for spiritual revival and God-realization. Ramadhan provides a month-long program of activities which intensifies and fortifies the believers' zeal to achieve that goal. Abstaining from food, drink, and sexual gratification from dawn to sunset is the outer shell of Islamic fasting. This enshrines the spirit of avoiding all bad actions, harmful inclinations and wicked intentions. A believer is not only careful about his physical systems but is also expected to guard his five senses and to filter his thoughts. This spirit of self-discipline and self-denial is outlined in the following tradition of the Holy Prophet^{saw}:

“With the advent of Ramadhan, the gates leading to paradise are opened and the gates leading to hell are bolted and satans are

fettered”

(*Bukhari Kitabus-Saum*)

These “gates” are our senses, organs, and faculties which if used in accordance with Allah's commands will lead us to paradise and if misused under satanic directives, will make us the fuel of hell. Our intrinsic impulses and temptations are sublimated and subdued in Ramadhan while the holy month makes no difference to neglectors and violators of fasting and consequently their satans roam about freely.

Another tradition of the Holy Prophet^{saw} clearly states that if an individual does not abstain from falsehood in his utterances and actions, then Allah is not in need of his hunger and thirst i.e. fasting (*Bukhari Kitabus-Saum*) The Ramadhan schedule has been programmed in such a way that it rarefies the believer's spiritual insight as result of ample opportunities of involvement in worship and devotion. In addition to five obligatory prayers we engage in *Nawafil*, *Tarawih*, *Tahajjud* and prayer after sunrise known as *Zuha* (different from early afternoon *Zuhr* prayer. *Zuha* or *Duha* is offered around 8:30-9:00 AM).

Darood, i.e. the blessing

on the Holy Prophet^{saw}, should be frequently invoked in the days and nights of Ramadhan. This practice opens new vistas of spiritual experiences. Recitation of the Holy Qur'an is one of the best forms of *Zikr-e-Elahi* (remembrance of Allah). We should try to complete the recitation of the Holy Qur'an at least twice during Ramadhan. Angel Gabriel used to revise the Holy Qur'an with the Holy Prophet^{saw} in each Ramadhan. He did it twice in the last Ramadhan of his life in which the Holy Prophet^{saw} observed the *I'tikaf* for 20 days.

Ramadhan is basically a month of supplications, attracting Allah's mercy, forgiveness and blessings. Fortunately, the prayers of the Holy Qur'an and of the Holy Prophet^{saw} and the Promised Messiah^{as} are available in the form of special collections. A tradition of the Holy Prophet^{saw} tells us that paradise is decorated for Ramadhan as a special welcome. Let us decorate Ramadhan with these supplications.

As Ramadhan moves forward, we ascend the apex of the spiritual pyramid. *I'tikaf* (retreat in the mosque in the last 10 days of Ramadhan) brightens our chances to partake the

blessings of *Laila-tul-Qadr* (the Night of Power), one of the odd nights of Ramadhan, most probably the 27th night. The Holy Qur'an describes this night as "better than a thousand months" (97:4), i.e. better than one's lifespan. The Holy Prophet Muhammad^{sa} taught the following prayer to his wife, Hadhrat Ayesha^{ra} in case she happened to realize *Laila-tul-Qadr*:

"Allahumma innaka Afuwwun tuhibbul afwa fa'fuanni"

"O Allah! You are a Great Pardon, You love to pardon, Hence I seek Your pardon".

(*Ibn-e-Majah Kitabuddu'a*)

Ramadhan is the month of acceptance of supplications, true dreams, visions, revelations, and other spiritual experiences. The sum total of this spiritual enlightenment and ecstasy constitutes a condition which the Promised Messiah^{as} has described as "*Tanveer-e-Qalb*" and "*Tajjalli-e-Qalb*" in the following passage:

"Muslim saints have called Ramadhan as the month of heart's illumination, which affords opportunities for spiritual experi-

ences and revelation in abundance. Prayers are useful in self-purification which helps in subduing of *Nafs-e-Ammara* (self that incites to evil), which means distancing oneself from temptations and sensual appetites. Illumination of the heart means enhancing of the faculty of God-realization. In short, Ramadhan facilitates the viewing of God"

(*Malfoozat, vol. 4, p.256*)

The above passage is helpful in understanding the message of the following *Hadith-e-Qudsi*:

"The Fast is for Me and I shall be its reward i.e. he (the fasting person) will be viewing Me."

(*Bukhari Kitabus-Saum, Tirmidhi Abwabus-Saum*)

Moral and Social Significance of Ramadhan

Man is a social animal and has to live his life among fellow human beings, under a code of conduct based on rights and obligations. Moral and social problems arise from another aspect of human nature i.e. his baser temptations and confrontational behavior in

face of clash of interests. The Ramadhan philosophy offers the best solution. This philosophy is based on two postulates:

- (i) Self-discipline: It reduces the tendency to retaliate and to put up an aggressive behavior.
- (ii) Self-denial: Its seeks to place a believer on a high moral plane from where he voluntarily relinquishes that which is permissible for him and even surrenders his rights for the pleasure of his God.

Ramadhan teaches a believer to eschew his anger with the view of preventing him from retaliation. A tradition of the Holy Prophet^{sa} demands from a fasting man that in case of verbal abuse or physical provocation, he should only say, "I am fasting."

(*Bukhari, Kitabus-Saum*)

The Law of Retaliation empowers him to react, but fasting dissipates his anger. It does not mean that after *Iftar*, he has the liberty to curse others or to put up a gallant fight. It is expected that the lessons of Ramadhan should become an integral part of his personality, making him a beacon of

forgiveness and compassion. Another Hadith, indicating the moral parameters of fasting demands that our eyes, ears, tongues and hands etc should also "fast". With reference to a tradition of the Holy Prophet^{saw}, Imam Ghazzali points out that falsehood, backbiting, slander, abusive speech and a lustful look invalidate a Fast. (*Ihya Ulum-Id-Din vol I P. 206, Islamic Book Service Inc. Ed. 2003*) Likewise Imam Bukhari has recorded the following Hadith:

"If a person does not eschew falsehood and false conduct, Allah has no need that he should abstain from food and drink."

(*Bukhari, Kitabus-Saum*)

Ramadhan also stresses that we should do good to others. When a rich man fasts he experiences the pangs of hunger and thirst and becomes aware of the hardship of the poor and the needy. This experience creates a soft corner in his heart and he becomes more sympathetic toward the less fortunate. A Muslim millionaire, who is used to fasting in Ramadhan, can not behave like the French Queen, Marie Antoinette, who remarked during the French Revolution days, on hearing the shouts of pro-

test of the hungry crowd against non-availability of bread:

"If they have no bread, let them eat cake"

The Holy Qur'an recognizes that the rich and the poor co-exists in the world but stresses that the poor have a rightful portion in the wealth of the rich, which they should spend on their welfare, in the form of Zakat (Legal Alms) and Sadaqat (Voluntary Charity). The aloofness on the part of the rich and hatred on the part of the poor fuel class struggle and foment bloody revolutions, such as witnessed by France and Russia in 1789/90 and 1917/18 respectively.

The Holy Prophet^{saw} has advised:

"Pay the laborer his wages before his perspiration dries"

(*Ibn-e-Majah*)

A Muslim's prayers are not accepted if his neighbor sleeps hungry. Hadhrat Umar^{ra} is reported to have said:

"If a dog dies with hunger and thirst on the bank of the River Euphrates, God would question Umar about it".

In Ramadhan our heart

becomes more sympathetic and tender towards the poor. It is reported that the Holy Prophet Muhammad's^{saw} hand moved like a wind in Ramadhan.

Fortitude and compassion are sterling qualities which are experienced and polished in Ramadhan as essentials. Hurricane Katrina has revealed that an angry hungry man might resort to looting in that stressful situation, but if he has been blessed with compassion and endurance, he would not. Sexual passion resembles a flood which carries away youths like straw. The Holy Prophet^{saw} advised the unmarried youths, to benefit from fasting for sublimation of their libidos.

Ramadhan is closely associated with supplications and their acceptance by God Almighty. As a matter of fact it has been presented as a proof of His existence. (2:187) But the Holy Prophet^{saw} has warned that if the food in the supplicant's stomach and garments on his body are from unlawful income, Allah would simply reject his entreaties.

(*Muslim*)

The moral implication of the above discussion is that a man who voluntarily

leaves what is **lawful** for him, for the sake of his God, how on earth would he knowingly indulge in that which is **unlawful**, risking His wrath?

Physical Significance of Ramadhan

The self-discipline inculcated by Ramadhan, regulates our eating habits and gives a relief to the organs of our digestive system. In other months many a time, we indulge in some sort of over eating in the form of breakfast, lunch, evening snacks, supper, dinner etc. In Ramadhan we have two main meals, one before dawn and the other after sunset. That ensures a restful routine for our stomach. In the long run, it has a positive effect on the metabolism as well.

Obesity has become an important medical, social and commercial issue. New inventions are being made and new terms are being coined. "*Diabesity*" (The Obesity-Diabetes Epidemic) and "*Globesity*" (The Global Spread of Obesity) are the new terms which I have come across recently. It is a known fact that a multi-billion dollar industry, dealing with medicines, machines, gyms, low-carb

foods, etc is flourishing and expanding exploiting obesity. Dr. Francine R. Kaufman, M.D, in her well-researched book titled *Diabesity* (Publisher - Bantam Books, New York, Edition 2005), writes:

"According to the International Obesity Task Force, which is composed of world experts in the field, an estimated 300 million people are obese and 750 million more are over weight. Each year 34 million people die from obesity-related causes, including not only diabetes but also heart disease, stroke and certain types of cancer. That is about 60 percent of annual disease-related deaths world-wide." (p. 158)

Dr. Kaufman's following statement has chilled my spine:

"By 2010 more than half of the people in the world with diabetes will be Asians" (p.158)

Islam expects moderations in every thing including food. The Holy Qur'an teaches:

"And eat and drink but exceed not the bounds; Surely He does not love those who exceed the

bounds." (7:32)

The Italian poet Dante, completed (in 1320 C.E) his epic poem *Commedia* (English version - *The Divine Comedy*). He describes Hell, Purgatory and Paradise in the poem and introduces different people in these stations. Dante confines the gluttons to the third circle of Hell.

Greg Critser, in his book on obesity titled "*Fat Land - How Americans became the Fattest People in the World*" (Publisher *Houghton Mifflin Co. Ed. 2003*) elevating the rank of the obese writes:

"In the twenty first century, we have put over selves in the first circle of fat hell. How we get out of that hell depends not upon prayer, but rather upon a new sense of collective will- and individual will power" (p. 176)

Although the problem is genuine and fearful but I beg to disagree with Mr. Critser. He has underestimated the power of prayer. Ramadan provides all the three things mentioned by the author. The holy month is the month of prayer and is helpful in promoting not only the "collective will" of believing men and women, but also "individual will

power.” Moreover, Ramadhan provides us an ideal environment to act upon the following formula of Muslim saints:

“Kam Khurdan, Kam Guftan, Kam Khuftan” which means “Eat less, Speak less, Sleep less”. The message between the lines is to fill the vacuum with Allah’s remembrance. We will surely emerge lighter, healthier and stronger. And of course nearer to God.

Financial Significance of Ramadhan

Holy Prophet Muhammad^{saw} has given a glad tidings that a believer’s provisions (*Rizq*) are enhanced in the month of Ramadan (*Mishqatul Masabih vol. 1, Kitabus-Saum*) I am among those humble ones who have experienced it repeatedly. It is a matter of faith and reliance on Allah.

The people in Pakistan, who genuinely grumble about the annual phenomenon of sky-rocketing prices of commodities in the fast month, may be somewhat reluctant to accept this aspect of Ramadhan but the man-made problems can not diminish the Prophetic truth. It has been observed that Allah blesses the existing sources of sincere believers in a miraculous

manner. Many people avoid unnecessary traveling in Ramadhan. The same applies to some other social activities. This attitude is helpful in curtailing expenditure.

It is Allah’s promise that He not only purifies the wealth of the believer who spends it in His cause but also multiplies it many folds in this world and blesses him with reward in the hereafter. That promise specially covers the financial sacrifices made in Ramadhan. Zakat is a pillar of Islam which is paid annually. Many Muslims prefer to pay it in the month of Ramadhan. I would like to give an observation of Hadhrat Khalifatul Massih, I^{ra}, on the same facet of Ramadhan:

“It is regrettable that some people say that their expenses swell up in Ramadhan. This assertion is incorrect. The fact is that people of that class, are unaware of the true nature of Ramadhan. They eat so much at *Sahri* (i.e. Predawn meal for keeping fast) that up to afternoon, indigestion and subsequent belching make them restless. In the late afternoon when their condition improves, they are worried about expensive dishes of rich food-stuffs at *Iftar* (breaking of fast), em-

bark upon unprecedented over-eating and naturally a deep slumber overtakes them like brute animals. These people fail to comprehend that Ramadhan dawned on them to ensue a struggle for self-purification and not for spending lavishly on excessive eating. Remember that Ramadhan, in its wake, brings prosperity and facility in worldly undertakings.”

(*Haqiq-ul-Furqan, Vol. 1, Zia-ul-Islam Press Rabwah, P. 307*)

Fundamental Significance of Ramadhan

Different aspects of the blessed Ramadhan have been cataloged. A sincere believer should always observe fasting, with all its attendant requirements and spirit, ONLY for the reason that its observance has been commanded by God Almighty. All other allied benefits would automatically accrue. One should never fast in Ramadhan with the intention of shedding extra pounds or as a part of a dieting plan or any other consideration in mind. That would be tantamount to the undermining of the spiritual value of fasting. It reminds me of a couplet from Ghalib’s poetry:

“ Ta’at Main Ta Rahay
Nah May-o-Angabeen Ki
Laag

Dozakh Main Daal Do
Koi Lay Kar Bahishat Ko”

Translation:

Someone should dump
Paradise into Hell,

So that obedience to
God should be totally free,

From traces of tempta-
tions for honey and wine,

(Symbolic attractions of
Paradise),

Because I want that God
should be mine.

“Niyya” or intention is
almost an institution in Is-
lam. It plays a pivotal and
crucial role in our acts of
worship and all other un-
dertakings. The Holy
Prophet Muhammad^{saw} has
explained the mechanism of
intention with reference to
Hijrah, the migration to
Yathrib (Madina):

- (i) Migration for the sake
of Allah and His
prophet i.e. spiritual
and religious benefit,
- (ii) Migration for the sake
of business or trade i.
e. financial benefit,
- (iii) Migration for marry-
ing a favorite woman
i.e. marital and famil-
ial considerations

As far as the displace-
ment and covering of the
distance is concerned, mi-
gration applies to all the
three cases. But only the
first case is migration in let-
ter and spirit and only that
emigrant would have
reaped maximum blessings.
Another Hadith conveys the
same message with refer-
ence to a different situation.
A companion of the Holy
Prophet^{saw} built a house
and left in its wall a space
for a ventilator. The Holy
Prophet^{saw} asked him about
the purpose of leaving a
space for the vent. The
companion quickly replied:

“Prophet^{saw} of Allah!
For the purpose of circula-
tion of air”

The Holy Prophet^{saw}
remarked:

“You should have made
the intention of listening to
the call for Prayer (*Adhan*).
The circulation of air would
have continued”.

It is noteworthy that the
highest reward of that type
of fast, according to
Hadith-e-Qudsi is God
Himself i.e. His manifesta-
tion to His servant. Another
Hadith gives another de-
scription. The believ-
ers who excel in meritori-
ousness of fasting would be
invited to enter Paradise

from a special gate known
as “*Rayyan*”. Singular
honor is not for all and sun-
dry. It demands a distinc-
tion.

Announcement for Ahmadi Medical Students

The Ahmadiyya Muslim
Medical Association USA
(AMMA) invites all medi-
cal students in the USA &
Caribbean to join the
AMMA as an affiliate
member. We are making a
concerted effort to organize
an Ahmadi Medical Student
Association within AMMA
whose benefits will include
help obtaining residencies,
specialty selection, and ad-
vice from physician men-
tors. Please email Fizan Ab-
dullah, MD at fa@jhmi.edu
with your name, address,
contact numbers, medical
school name/year graduat-
ing, and specialty interest
(if any). If you know of any
medical students but do not
have their particulars, also
email us so we can follow-
up to compile a comprehen-
sive list.

*Jazakumullah & please
remember this effort in your
prayers.*

Ramadhan

Khalil A. Akhtar

The sacred month of Ramadhan is about to start. In the Holy Qur'an Allah said:

مَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

Whomsoever of you is present at home in this month let him fast therein.

During this month, Allah turns towards observing men and women and showers Blessings and Mercy on them. The Holy Prophet Muhammad^{sa} has said, "Be prepared, the month of Ramadhan is coming to you and remember this is a blessed month."

Ramadhan Etiquette

When we see the new moon of Ramadhan, we should say the following prayer:

اَللّٰهُمَّ اِنَّ هٰذَا هَلَالٌ
وَالسَّلَامَةَ وَالْاِسْلَامَ رَبِّيْ وَرَبُّكَ
اللّٰهُ - هَلَالٌ رُّشِدٍ وَخَيْرٍ -

Allah, do Thou cause the appearance of this moon to be a harbinger of peace, faith, security and Islam for us. Thy Lord, O moon, and mine is Allah. May this be a moon presaging guidance and good.

The month starts after sunset. The Holy Prophet Muhammad^{sa} said, "You should start fasting when you see the moon for the month of Ramadhan, and stop fasting when you see the next moon."

About Tahajjud prayer, the Holy Qur'an says:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ وَبِ

And wake up for it (the Qur'an) in the latter part of the night as a supererogatory service for thee. (17:80)

The Holy Prophet Muhammad^{sa} observed eight *raka'ats* of *Tahajjud*. Hadhrat Omar^{ra} observed that people are tired after a long day of labor and it becomes difficult for them to wake up at night for *Tahajjud* Prayer. So he started the *Taraveeh* Prayer. The whole

The Holy Qur'an is recited in the *Taraveeh* Prayers. It is a good thing to offer *Taraveeh* Prayers, but still it is not obligatory as observed by some Muslims. According to the Sunnah of the Holy Prophet Muhammad^{saw}, we Ahmadies perform eight *raka'ats*.

Before the break of dawn, it is *Sunnah* to eat something. The Holy Prophet Muhammad^{saw} said:

تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَهً

Eat something because there is blessing in eating before Sehr and the break of dawn.

Recite the following prayer before beginning the day fast:

وَيَصُومُ غَدًا تَوَيْتُ مِنْ شَهْرِ رَمَضَانَ

I intend to keep fast tomorrow in the month of Ramadhan.

The day should be spent in obedience, peace and harmony. The Holy Prophet Muhammad^{saw} said: "Allah the Gracious said that every act of the human being is for himself except the fast, because it is for Me and I shall be its reward. The fast is a shield. Therefore, whenever one is fasting, one should not indulge in foul talk and show rowdiness. Even if someone starts calling him names or picks a brawl, he should say 'I am fasting.'"

The Holy Qur'an has a special link with fasting. The Promised Messiah^{as} said: "The verse 'The month of Ramadhan is that in which the Quran was sent down as a Guidance for mankind' (2:186) emphasizes the glory of the Ramadhan. We read in Hadith that archangel Gabriel^{as} used to recite the entire Holy Quran with the Holy Prophet Muhammad^{saw} during the month of Ramadhan.

Recite the following prayer just prior to breaking the Fast (*Aftar*):

اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَبِكَ آمَنْتُ
وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

O Allah, I observed the fast for your sake, I believe in You and put my trust in You and I end the fast with what You have provided me.

In Hadith the Holy Prophet Muhammad^{saw} has said: "No prayer of a believer is rejected when he is breaking the fast."

The peak period for acceptance of prayer and supplication is the last ten days of

Ramadhan. The Holy Prophet Muhammad^{sa} stayed in *I'tikaf* in the mosque. He was very active and would stay awake during the night for prayers.

There is a night called the Night of Destiny or *Laila-tul Qadr*. According to the Holy Qur'an, "The Night of Destiny is better than a thousand months." (97:4) Prayers are answered and accepted. One special prayer during this time:

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

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

Anyone who is frail or sick and chronically ill should pay *Fidya*. This is calculated according to the cost of a meal the person would ordinarily eat. Hadhrat Masih Mah'ood^{as} has said:

"Allah has based Shariah on common sense. Travelers and the sick who can afford to should pay *Fidya* instead of keeping fast. *Fidya* means to feed a destitute person."

(Malfoozat Vol 9. p 30-31)

In the Holy Qur'an, Allah says:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

But whoso among you is sick or is on a journey *shall fast* the same number of other days. (2:185)

God has ordered that the sick and travelers should not fast at that time. They are required to make up the deficiency on other days. Holy Prophet Muhammad^{sa} broke his fast after Asr prayers when he started a journey.

لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ

It is no virtue to fast while traveling.

The Promised Messiah^{as} has said, "When someone fasts in the month Ramadhan while traveling or when sick, he disobeys clear divine commandments."

"Allah has clearly commanded that believers should not fast while on journeys or when sick. They should fast when they reach their destination or regain their health. They should obey divine commandments because salvation is only by Allah's Grace. One cannot win salvation by strength of deeds. Allah did not say whether the sickness is mild or severe or the journey is short or long. The injunction is mandatory and all concerned must obey. If

the traveler or the sick fast, they will be considered disobedient.”

(*Al-Badr*, October 17, 1907)

For every Muslim, young and old, it is obligatory to pay *Sadqa-tul-Fitr*. This is calculated as the cost of one “sa” equal to 2.5 kilograms of grain. It is fixed in USA Jama’at at \$5 per believer. It should be paid as early as possible during the month of Ramadhan and before Eid prayer. It is given to the poor so that they may celebrate Eid.

Ahadith of the Holy Prophet Muhammad^{saw} regarding Ramadhan

1. Do not start the Fast or break it until you see the new moon.
2. People will remain in good condition as long as they are quick to break the Fast (*Iftar*).
3. The Prophet of Allah^{saw} left for Mecca in Ramadhan during the year of conquest and fasted until he reached *Al-Kadid*. He then broke the fast.
4. Hadhrat Abu Huraira^{ra} said that a man broke the fast prematurely in Ramadhan and the Messenger^{saw} of Allah ordered him to make *Kaffara* by freeing a slave or fasting two consecutive months or feeding sixty poor people. And he said, “I cannot do it.” Someone brought a large basket of dates to the Messenger of Allah^{saw} and he said, “Take this and give it away as *Sadqa*.” He said, “Messenger of Allah^{saw}, there is no one more needy than I am.” Messenger of Allah^{saw} laughed until his eyeteeth appeared and said, “Eat them.”
5. The day of *Ashura* is the day that the *Quraish* used to fast in *Jahiliya* and the Messenger^{saw} of Allah also used to fast in *Jahiliya*. Then when he came to Medina, he observed this fast and ordered that others do so. The Ramadhan was made obligatory and that become the “*Fardh*” (obligatory) instead of “*Ashura*.” But whoever wanted could fast on *Ashura*.
6. Holy Prophet Muhammad^{saw} forbade fasting on two days, the day of *Fitr* and the day of *Adha*.
7. Fasting is a protection for you. So when you are fasting, do not behave obscenely or foolishly and if anyone argues with you or abuses you, say I am fasting, I am fasting.
8. The Holy Prophet Muhammad^{saw} said, “By the One on Whose Hand myself is, the smell of the breath of a man fasting is better with Allah than the scent of musk. Allah says, he leaves his desires and his food and drink for My sake. Fasting is for Me and I reward it. Every good action is rewarded by ten times its kind up to seven hundred times, except fasting, which is for Me and I reward it.”
9. When Ramadhan comes, the gates of the Garden are opened and the gates of Fire are locked and the satans are chained.
10. Should any of you eat or drink in forgetfulness of the fast, he should continue his fast until the end, for Allah has fed him and given him to drink.
11. He who provides for the breaking of the fast of another earns the same merit as the latter.
12. He who maintains voluntary prayer throughout Ramadhan out of sincerity of faith and in hope of earning merit, will have his past sins forgiven.

THE SAFEGUARDS FROM FALLING IN LOVE WITH WORLDLY PLEASURES

WAJIHA MEHDI

Allah the exalted has defined the purpose of the creation of human beings as:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝

And I have not created the Jinn (*chiefs*) and the men (*common people*) but that they may worship Me (51:57)

On the other hand the attraction of material gains and pleasures is so intensely embedded in human nature that staying focused on the purpose of our creation becomes an extremely difficult task. To make my point very clear I would like to present the following verse of the Holy Qur'an, which says:

" Fair-seeming to men is made the love of desired things -women and children, and stored up heaps of gold and silver and horses of mark and cattle and crops. That is the provision of the present life: but it is Allah with whom is an excellent home (3:15).

Emphasizing the trend of the human mind to fall in love with worldly pleasures, lust and greed for short-lived attractions, the Holy Prophet^{saw} said, "The ambitions of man are unlimited. Only the soil of the grave can satisfy them.

In this age the Promised Messiah^{as} has once again reinforced the teachings of Islam. He has detected the real obstacle in the spiritual and moral development of human beings, which may divert them from their real purpose of life i.e., finding the path towards Allah. This obstacle is falling in love with the worldly pleasures. That is why he has warned us not to fall prey to this trap and become carried away from our real goal. In the present day material attractions are much stronger than at any time in the history before.

Since indulgence in worldly pleasures is fatal for spiritual life, therefore, it becomes extremely necessary to safeguard ourselves to prevent a spiritual death. How can we do that? Again, the guidelines from the Holy Qur'an, which have been explained in the sayings of the Holy Prophet^{saw} and the Promised Messiah's^{as} writings, come to our rescue.

The most effective and basic safety measure in this regard is prayer. Nothing in this world happens without God's will, and prayers are the means to attract His blessings. So we must concentrate on prayers to prevent ourselves from falling astray. We have been taught so many different prayers in the Holy Qur'an and by the Holy Prophet^{saw}. One very beautiful prayer is mentioned in the Holy Qur'an in verse 2::202 states, " and of persons there are some who say,

"Our Lord grant us good in this world as well as good in the world to come, and save us from the torment of the Fire."

This verse mentions that class of people whose efforts and inspirations are not confined to this world alone. They seek the good of this world and also the good of the next. This prayer is very comprehensive. The Holy Prophet^{saw} very often made use of it (Muslim).

Such people are bestowed the blessings of Allah in this world as well as in the after-life. This prayer when offered in our *salats* sincerely and fervently will enable us to acquire Allah's favors in this world as well as in the next.

This particular verse not only teaches us a beautiful prayer but also leads us towards another safety measure that maintains balance in our actions. Islam teaches us to attain Allah's Love by remaining in this world and interacting with other human beings and worldly objects. Islam does not teach us to abandon this world completely but teaches us to make Allah's love our foremost priority.

Love for money is one of the strongest passions and a hard to resist temptation. That is why financial sacrifices have a very high status in the sight of Allah and He declares it to be a way of purifying the hearts. By spending in the way of Allah we may decrease our lust for this world and attract Allah's blessings.

We see this tendency particularly in women, who easily fall prey to the pursuit of pleasure in worldly things. Many women imitate one another and try to compete and excel among themselves at the expense of their extravagant spending. They imitate each other in all sorts of things, i.e., vanity, cloths, jewelry, shoes, furniture, chinaware, cars, houses etc. There is no end to it.

The more the women indulge in such vain competition the more they become neglectful of their obligations towards Allah and His creatures. This social evil creates pride in them, which is most hateful in the sight of Allah. They become deprived of doing good deeds.

To combat this evil, Hadhrat Musleh Mau'ood^{ra} started the Tehrik-e-Jadid scheme and exhorted the Ahmadies to lead simple lives, which in turn will lead to virtue and paradise. He demanded that women refrain from unnecessary spending on cloths, jewelry etc., as well as on their meals, confining themselves only to one dish per meal. In that way the more they distant themselves from extravagant spending the easier it becomes for them to fulfill their religious obligations and thus earn Allah's blessings.

In speaking about the paltry pleasures of this world as compared to the next, the Promised Messiah^{as} says,

O lovers of wealth this world is not a permanent abode
 None has survived here from the earlier people
 Give up the love of this temporary house
 This is a place of evil, so give up evil
 Adopt the hard life willingly
 So the angels of heaven can descend on you
 The joys of this world are not ever-lasting
 This world has no stability
 This world is not worth living in
 None has remained to live in it
 Why should you love such a horrible place?
 Why should you ruin your hearts yourself?

In the above verses the Promised Messiah^{as} has urged people to strive and spend in the way of Allah to acquire the everlasting bliss in the hereafter instead of wasting wealth and efforts in search of worldly pleasures.

Those who divorce themselves from the world and thus claim to be winning the pleasure of God, actually, barter nothing but his displeasure. A true believer does live in this world for he has been sent here to do so, and remains within limits for he has been asked to. He prays to God Almighty,

" O my Lord, keep me away from what I cannot lift:"

If he prays in this way then he will act accordingly. He has been sent here to utilize all his potentials for the welfare of mankind and if he does not do so by keeping himself aloof from this world he is making a futile effort to frustrate Allah's Will and hence, purchases His displeasure.

Let us pray that Allah may bless us with His guidance to remain on the straight path to attain the purpose of our lives, that is to gain nearness to Allah and save ourselves from falling prey to worldly pleasures. Ameen.

Announcement

Rishta Naata (Matrimonial Affairs)

The department of *Rishta Naata* requires two pieces of information from families to assist in identifying/facilitating a good match. These are:

- 1) Profile of an Applicant
- 2) One page resume of an Applicant

Those who are interested and need help with regards to *Rishta Naata* are encouraged to contact:

**Abdul Shukoor Ahmed
Rishta Naata (Matrimonial Affairs)
Secretary**

**301-219-0923
rndepartment@yahoo.com
240 465 0396 fax**

REPORT

INTERNATIONAL TABLIGH AND TARBIYYAT SEMINAR 2005

Held on 28th July 2005 at Rushmoor Arena, Aldershot, UK

Defending Islam in the Media; Attachment to Khilafat

This year's ITTS 2005 was held on Thursday, 28th July 2005 in the Tabshir marquee at the Jalsa Salana site at the Rushmoor Arena, Aldershot. This year's themes were, Tabligh: "Defending Islam In The Media", and Tarbiyyat: "Attachment To The Institution Of Khilafat".

For the first time, we held an additional session in order to screen a documentary, "**Muslims or Heretics?**" by Naeem Mohaiemen, who is a Human Rights activist and filmmaker, about the persecution of Ahmadies in Bangladesh and elsewhere.

A total of around 250 guests attended the function: 147 men and 57 women.

The format of the sessions was changed this year; rather than have a set 5 minute speech from each invited delegate we only had one introductory speech for each session before going directly into the open session with contributions from the floor. This provided more time for open discussion which the delegates prefer. The open sessions produced lively discussions with

delegates taking a keen interest in the subject matters. The documentary proved to be an inspired extra; the delegates were captivated by the film and by the ensuing discussions as questions were put to the chairman of the session and also to the filmmaker, Naeem Mohaiemen, who was present.

The Seminar started at 10.00 am. After Tilawat-e Qur'an, Atau Mujeeb Rashid, the Missionary-in-Charge UK and the Imam of the London Mosque, presented a brief history of the seminar.

Mr Rafiq Hayat, Amir Jama'at UK, addressed the seminar in the final session.

The seminar was brought to a close at 5.30 p.m. with silent prayers.

INTRODUCTION

The International Seminar began with Tilawat by Kausar Ahmad of The Netherlands, and then dua (prayers).

Imam Sahib introduced the seminar by noting that the seminars had begun as

Tabligh seminars in the 1990's under the auspices of Hadhrat Khalifatul Masih IV^{rh}; in later years Tarbiyyat was also added, as the need to train new generations of Ahmadies arose.

Imam Sahib said that when defending Islam in the media we must convey the correct and beautiful image of Islam. It was Hazoor^{aba} who in February 2005 brought the Jama'at's attention to the fact that Islam, and especially the Holy Prophet were being attacked in the media, and the Jama'at must be prepared to meet this challenge. We must emphasise that Islam is a message of peace and that the Holy Prophet^{saw} was a champion of peace.

Khilafat is like a magnet – the more attached we are to Khilafat then the more blessing that we get from it. Attachment to Khilafat should not be just lip service; it means that we must obey every directive from the Khalifa of the time, and act upon his wishes and advice.

PART 1: TABLIGH

DEFENDING ISLAM IN THE MEDIA

The Chairman of the session was Baba F. Trawally, Ameer Jama'at Gambia.

The main points arising from the discussions were as follows:

- Prayer is the best tool; we should pray for success in all that we do.
- Media response has two basic aspects: defending and projecting.
- The media is global: articles written anywhere in the world can appear somewhere else.
- This can be useful in countries where Ahmadies are persecuted and the media is hostile; e.g. in Malaysia Ahmadies cannot print in the Malaysian papers, but people writing from outside of Malaysia can often get letters and articles published in the Malaysian media. This is easy through the internet because all newspapers are online through the web.
- We should follow all newspapers, and respond according to the type of media, and its style.
- We can also write under a pseudonym.
- We should develop a friendship with the media; and this could involve presenting them with books, presents etc. We should try to win

the hearts and minds of the media.

- Friends should include journalists, ministers, judges, councillors, editors, etc.
- These friends should be sent regular media newsletters from the Jama'at detailing the latest news about the Jama'at.
- They should be invited to Jama'at functions.
- Information packs should be prepared and given to these friends. Different information packs are needed for different people: e.g. Muslim, non-Muslim.
- Some countries have laws regarding the right to respond to damaging and false articles. Every country should find out what the law is in their country, and use them in forcing a response if necessary.
- In response to false news, we could try bombarding news editors with hundreds of faxes and e-mails asking for a response. A similar plan was used in a successful fax & e-mail campaign to the Prime Minister of Bangladesh last year regarding the persecution of Ahmadies.
- Editors of journals should be contacted directly and asked why they do not print our letters or our articles and stories.
- It is not enough simply

to 'defend' against false allegations; we must also present the beauty of Islam through articles on scientific truths in the Qur'an etc.

- We should also identify writers who are positive about Islam and contact them and send them an information pack, and invite them for talks.
- Other media should also be used: internet, books, advertising, broadcasting etc.
- Organise symposia on various topics of interest for Muslims and non-Muslims.
- There should also be a long term strategy of developing our own journalists; Waqf-e-nau should be encouraged in this direction.
- Missionaries could also be taught media studies
- A media team in each country should oversee all media activity in the country, with responsibilities for response, projection and research work.

PART 2: TARBIIYAT

ATTACHMENT TO THE INSTITUTION OF KHILAFAT

The Chairman of the session was Hibatun Noor Farhakhani, Ameer Jama'at The Netherlands.

The main points arising from the discussions were as follows:

- Muslims cannot succeed without Khilafat
- There is no leadership of the Muslim world outside of Khilafat. Khilafat is a God guided and peerless leadership.
- Obeying Khilafat is doing God's bidding.
- Khilafat means peace, progress and love.
- Ahmadies should attach themselves personally to Khilafat through prayers for Hazoor and letters to Hazoor.
- Children especially should be taught to write to Hazoor regularly.
- Ahmadies should know that Khilafat is established in the Qur'an, Chapter 24, Al-Nur; verse 56.
- Celebrate Khilafat day, especially locally
- Listen to Hazoor's Friday sermons, live if possible or through translation, summary or internet.
- Every instruction of Hazoor should be implemented immediately
- Blessings of Khilafat are like a tree; the leaves receive the blessings if they are attached to the body.
- The miracles and blessings of Khilafat should be compiled and printed
- Love of Allah leads to

the love of Khilafat; the two are inseparable. Children need to understand this from an early age; and parents need to lead by example by obedience to the Khalifa of the time.

- Hazoor has recently emphasised the importance of Al-Wassiyat; Ahmadies should respond in large numbers if they truly love Khilafat.

PART 3: DOCUMENTARY

“MUSLIMS OR HERITICS”

by Naeem Mohaiemen

The Chairman of the session was Ameer Jama'at Bangladesh.

Naeem Mohaiemen is a human rights activist and filmmaker. He has made this documentary on his own initiative because he felt strongly about the persecution of Ahmadies especially in Bangladesh.

This documentary has been shown initially only in Bangladesh, but recently it has been screened worldwide, including at the House of Lords in London where it received high acclaim and has had an impact in Bangladesh.

Naeem has relinquished copyright of the DVD and given it to the Jama'at to use as they think best. On behalf of Ahmadies worldwide, I

wish to thank Naeem wholeheartedly for this magnanimous gesture; may Allah bless him and reward him highly for his selfless and dedicated work, amen.

The film was watched attentively by all present. Afterwards, questions were asked from the floor, which were answered by the chairman and Naeem Mohaiemen.

- The documentary is having an impact since it went international
- The Ulema are funded from the outside (Saudi Arabia & Pakistan); how else could they do so much in so short a time.
- The methods they are following are identical to the way that the Ulema operated in Pakistan since the 1970's.
- Their powerbase is in the *madrassas*; here they teach a very narrow 600 year old syllabus of Qur'an and Ahadith in Arabic, ignoring the local languages, and ignoring science. This produces an underclass generation of useless youths who have nothing else that they can do except follow the Mullah who fills them with hate.
- The Same thing is now happening in Indonesia; and now in Kazakhstan.
- Ahmadies should launch an immediate media campaign focussed on

getting rid of the book ban in Bangladesh.

- The film should be screened everywhere; UN, parliament, Europe.

The ITTS 2005 was organized by the Tabligh Department UK under the Directive of Dr. Sardar Hamid Ahmad, the Secretary Tabligh UK.

On behalf of the Tabligh Department UK, I would like to thank all of the delegates who attended this year's ITTS and contributed to it being such a successful meeting. I would especially like to thank the helpers from the Tabligh Department UK who made the ITTS 2005 a smooth and well organised event. Please remember them in your prayers, amen.

*Nadeem Ahmad Malik PhD
(Cantab)*

*Organiser ITTS 2005 &
Naib Secretary Tabligh UK*

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MAQBARATUS SALAM GRAVE SITES

(Sykesville, MD)

It is for the information of those Ahmadi brothers and sisters who have purchased grave site/sites in *Maqbaratus Salam* at Lake View Memorial Park 2724 Liberty Road, Sykesville, MD 21784, that a price of \$ 675.00 has been locked for Opening/Closing of each grave till October 2007. It can be paid directly to the Lake View Memorial Park by contacting them at **410/795-8180**. Please ask for Sandy, the Manager. Lake View will ask for your gravesite number. Please note that these charges do not include the Funeral Home/Casket/Cement Liner or Vault/Coffin and Headstone or Marker costs.

Just for general information, the present average Funeral/Burial and Marker cost is about \$ 5,000 to \$ 6000. Lake View does offer financing.

Please call me for any questions or if you have forgotten your gravesite number.

Munir Ahmad Khan
In Charge Maqbaratus Salam
8428 Mountain Laurel Lane
Gaithersburg, MD 20879
301/977-3221 (Residence)
301/977-0555 (Business)

The Kashmiri and Hebrew Languages

Dr. Tahir Ijaz

In 1889, Hadhrat Mirza Ghulam Ahmad, the Promised Messiah^{as} completed the book *Jesus in India* connecting the inhabitants of Afghanistan and Kashmir with the lost tribes of Israel. As Hadhrat Isa^{as} was given the mission of spiritual rejuvenation of all the tribes of Israel, he would have had to migrate to these eastern lands, according to the Promised Messiah^{as}.

The mass of evidence showing the people of Afghanistan and Kashmir to be of Israelite ancestry is overwhelming. The evidence is from, 1) physical appearance of the people, 2) folklore of the Kashmiris and Afghans, 3) their customs, 4) historic account of their festivals, 5) Biblical names of their villages, 6) their monuments, 7) their own historical works, 8) ancient inscriptions and graveyards, and 9) their language. The scientific study using gene analysis to study migration patterns and genetic similarities among populations is just emerging and may lend further proof. The author is currently working with a gene study research firm to explore this angle.

The purpose of this short paper is to present a small portion of the diligent research of the first missionary to the USA, Hadhrat Mufti Muhammad Sadiq^{ra}. In 1932 he wrote the book *Qabr-e-Masih* (Tomb of the Messiah). He was a linguist of repute and understood Hebrew. In one chapter of this book, he gave an extensive list of Hebrew and Kashmiri words, showing their similarity. The Hebraic character of the language is yet another piece of evidence proving the Israelite heritage of this Indian population.

Selected examples are given below, translated and transliterated from his monumental work.

<u>Hebrew</u>	<u>meaning</u>	<u>Kashmiri</u>	<u>meaning</u>
tala	to raise (lift)	tulan	to raise
ah	the other one	bai-akh	the other one
falah	to cut	faloon	to cut
qabab	small room with dome	quba	small room with dome
sahen	foul smell	zahen	foul smell
auf	fly away	wuf	fly away
nayer	flat land	nayoor	pasture
falas	to distribute	falan	to distribute
mas	to become slim	mus	to become slim
fah	to blow	fuh	to blow
bom	elevated place	bam	upper part of house
bos	having being trampled	bus	broken by trampling

harah	competition	har	confrontation
tafas	to hold	thaf	holding
takar	to weigh	takrat	weighing scales
shaqas	hated	shiqas	dishonor
shafar	canopy over king's throne	chappar	canopy
rasah	agreement	raza	agreement
rafa	to repair	raf	to repair
baka	weeping	bak	weeping
sakar	to restrict	sakri	to restrict
saur	out of order	saura-mut	out of order
hamah	to make noise	ham-ham	to make noise
karaz	a promulgation	giraz	a promulgation
ra-oosh	to tremble	rasha	to tremble
razan	chieftain	razah	chieftain
qashah	lathe	qashun	to scratch a surface
sabab	to sit for eating	sabeh	people seated for meal
yaun	youthful exuberance	yawun	youthful exuberance
yatul	ceiling beam	yatal	ceiling beam
tama	to rest in shade	tam	to rest in shade
haqah	encircle	haq	encircle
shaut	to whip	shuta	to whip
shas	to gasp	shans	to gasp
aand	to tie up	ghand	a knot
aza	to burn	zeorawan	to burn
am	to frighten	yam	to frighten
oshad	to let water flow	osh	tears flowing
ashar	to get straightened	shiran	to straighten
bawa	to receive	bawan	to receive

atar	sin	atar	sin
aam	evil spirit	yum	evil spirit
baar	to make a hole in a wall	bar	hole in wall
badar	to separate	badar	separate
baan	to differentiate	ban-ban	to differentiate
jalah	to leave one's place	yalah	will leave
jaram	to chew bone	aram	molar teeth
dom	silence	domlagan	to become silent
diyya	to blacken	daha	black smoke
dalal	to become weak	dalan	to become weak
damah	honored	dam	honored
daraj	high mountain	duruj	high price
jair	to become hot tempered	jidayun	hot tempered
dabar	to bury	dabravin	to bury
haum	to be worried	haumyamat	worried
haun	to belittle	haun	to belittle
ashah	wife	ashan	wife
aseel	lazy	alas	lazy
gaihar	strong son	gabur	strong son
la-ag	to ridicule	lagan	to ridicule
ga-al	to be disgusted	gaal	disgusted
ga-az	to scold	gaaz	scold
parath	abundance of	farath	abundance
nahah	to take away	nahah	to take away
sarar	to be naughty	saroor	naughty
fadan	to rise	thadan	to rise
fatal	to deceive	fatalah	deceiver
sanah	intrusion	sanah	intrusion

qaur	to dig a well	qaror	a well
qarar	to call loudly	qariqh	to call loudly
som	to decorate	sam	decoration
shabah	to admire someone	shob	admiration
shavah	equal	havah	equal
shana	to change	shana	to change
dara	to hate	darah	to hate
has	completely silent	hasmas	completely silent
haras	to drop	haran	falling leaves
zajaj	to remove the skin	zaj	to remove skin
zahal	to be fearful	zahal	fearful
zan	similar	zan	similar
mos	to collect	hosmos	to collect
sama	to freeze	samao	to become cold
yarat	toss away	barat	toss away
yashan	to dry up	wasan	to dry up
karah	to dig	karah	tool for digging
lol	to embrace	lol	to embrace
mah	to stop	mahan	to wipe
makal	stop flowing	kal	channel of water
aul	to be foolish	vool	fool
dakah	to break	dakah	to collide
haul	to be twisted	hul	bent
tana	basement	tanab	basement
yallah	nonsensical talk	yallah	nonsensical talk
nal	to put on shoes	nal	horseshoes
adar	powerful thing	dar	strong

WAQFE ARZI SCHEME

Spiritual Correction and Advice is the Responsibility of Every Ahmadi

Hazrat Khalifatul Masih IIIth States:

“There is a great need for a Waqfe Arzi (*Short term or temporary devotion*). The fact is that a section of the Jama’at has forgotten that the members of the Jama’at are also the Mu-rabbis or Missionaries, themselves, and the little increase in the number of Missionaries is not sufficient. The Jama’at conceives that the responsibility for guidance and advice rests with the missionaries. In fact, every Ahmadi must discharge the duty of guidance and correction diligently. I have introduced the scheme of Waqfe Arzi for the purpose of drawing the attention of the Jama’at towards this duty, and to develop a desire for Islah-o-Irshad. In this are both spiritual as well as physical benefits.”

(Report of Majlise Mushawarat, Al-Fazl: November 3, 1966)

Every Ahmadi Should Join the Waqfe Arzi Scheme

“The Missionaries, the office-bearers, in fact every Ahmadi should join the Waqfe Arzi Scheme and should encourage his brother to do so, as well. Undoubtedly, this is a path of sacrifice. In fact it is a very narrow path. Also, it is also a fact that we cannot seek the pleasure of Allah without walking on the path of sacrifice.”

(Al-Fazl: August 27, 1969)

A Source of Self-correction

“The second major benefit of the Waqfe Arzi Scheme is that those who wish to join this scheme will have to examine their own souls in certain aspects. Before they embark on this scheme, their attention is directed towards their own weaknesses. Thus, they are immediately inclined towards prayers. This implies that one of the important preparations for those joining this scheme is their devotion for prayers. They should start increasing their religious knowledge. And they should take some books along when they start off for the scheme. They should think and ponder over their weaknesses. They should have a desire that when they go to a new place they should set a good example and should not be source of defect. That is why the Waqfe Arzi groups have benefited from the blessings of prayers.

(Al-Fazl: February 12, 1977)

All those, who are interested in serving the cause of Islam and Ahmadiyyat under the banner of the blessed scheme of Waqfe Arzi, should contact: **Dr. Zaheeruddin Mansoor Ahmad, National Secretary Talimul Qur’an and Waqf-e-Arzi:**

**162 Penwick Cr.
Frederick, MD 21072**

Tel: (301) 560-2532

NEW APPOINTMENTS AND APPROVALS FOR THE USA JAM'AT

Syedna Hadhrat Khalifatul Masih V^{aba} has kindly appointed Maulana Yahya Ahmad Luqman as Missionary to the USA Jama'at. Earlier, in February 2005, Maulana Ziaul Haq Zaki Kauser was also appointed by Hazoor^{aba} as Missionary to the USA Jama'at. Both of the new Missionaries are currently posted at the National Headquarters.

Hazoor^{aba} has also graciously approved the following new office-bearers for the US Jama'at with immediate effect:

<u>Office</u>	<u>Name Approved</u>	<u>Phone</u>
Secretary Talimul Qur'an & Waqf-e-Arzi	Dr. Zaheeruddin M. Ahmad	H 301-560-2532 C 301-471-6919
Secretary Umoor-e-Aama (Social Services)	Shahid Saied Malik	H 703-802-3464 C 301-943-8706
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Please extend your full cooperation to all the above new appointees.

May Allah Almighty help all the office-bearers of the US Jama'at to serve Ahmadiyyat, the True Islam with dedication and perseverance. Ameen

Masoud A. Malik
General Secretary

INTERFAITH SYMPOSIUM HELD IN SAN DIEGO, CA

An interfaith symposium jointly sponsored by Ahmadiyya Muslim Jama'at San Diego and San Diego State University (SDSU) was held on September 28, 2005. The topic was "World Peace: a Religious Perspective". Approximately 80 people attended the event, predominantly students at SDSU majoring in such fields as philosophy, history and religion. This was the first time the San Diego Jama'at held such an event on a university campus.

The faiths represented were Islam, Buddhism, Christianity and Judaism. The speaker presenting the Islamic perspective was Mr. Anwer Mahmood Khan, General Secretary, Los Angeles Jama'at. The moderator of the event was Professor Khaleel Mohammed, from the Department of Religious Studies, SDSU.

In the opening statement by Dr Tahir Ijaz at the start of the conference, the purpose of such interfaith symposia was outlined. The historic background was explained, mentioning the

written directive in 1895 by the Promised Messiah^{as} in regards to holding such conferences to foster mutual understanding and harmony.

The speakers each spoke for about twenty minutes, after each presented verses from their holy scripture. Mr. Anwer Khan presented the Islamic perspective. He explained that peace starts at the individual level, which impacts the home and community level, which in turn influences the national and even international level. If there is no peace at home, it is difficult to conceive of peace in the wider global dimension, since the national political edifice is ultimately comprised of individuals who belong to the family unit.

He also emphasized that Islam does not monopolize truth. Muslims are required to believe in the personalities of Buddha, Jesus^{as}, and Moses^{as} and thus a bond is created with the peoples of the nations each prophet founded. The essential message of these great teachers

has been the same – for there is only One God.

Mr. Khan also took the time to explain to the audience how Muslims themselves have defamed their own religion in many instances, citing examples of 'suicide bombers', and politicians using the cover of Islam to justify their evil deeds.

A lively Q/A session followed the talks. At the end, President M. Sirajee gave the vote of thanks and presented each speaker and the moderator with our late beloved Hazoor's^{rh} book entitled "Islam's Response to Contemporary Issues". A collection of books was also donated to the college library.

Refreshments were served after the event, giving more time for informal discussions. The entire event was also videotaped.

The event gave us an opportunity to present Ahmadiyyat to college students, including written material. Pamphlets made available free included

“Ahmadiyyat”, and “World Peace” by Hadhrat Khali-fatul Masih IV^{rh}.

Based on the quality of the presentations and the turnout, the event was considered quite successful. Many students expressed an interest in future symposia, and suggestions for future topics were noted, based on a survey form given to those in attendance.

**Dr Tahir Ijaz
Qaid,
Khuddam-ul-Ahmadiyya,
San Diego,
And Sec. Tabligh,
San Diego Jama'at**

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Announcement for All Ahmadi Students Interested in Becoming Doctors

The Ahmadiyya Muslim Medical Association, USA, is pleased to announce a series of Teleconferences to benefit Ahmadi Medical students and others who are interested in becoming doctors.

Ahmadi residents-in-training should also attend.

The first of these will be held on:

Date: Monday, November 7, 2005 at 8 pm.

Topic: “So you’re just starting medical school: Basic Science years survival Skills & what do I need to think before my clinic years”.

Telephone: 1-563-843-7000

Password: 864995#

Please email Dr. Fizan Abdullah, the following details:

**Your name,
email address,
interest in field of medicine.**

@

fizanabdullahmd@yahoo.com

TALENT AWARDS FOR 2005

Award	Last Name	Middle Name	First Name	Parent/Husband's Name	Ed Last Name	Degree
Dr. Abdus Salam Talent Award	Malik	Naveed	Athar	Nasir Malik	Harvard Medical School	MD-PhD
Dr. Abdus Salam Talent Award	Rahman		Noah	Mikail Rahman	Caltech	BS
Dr. Abdus Salam Talent Award	Jamil	Imam	Muksit	Nasir Jamil	Johns Hopkins Univ.	BE
Maulana Sh. Mubarak Ahmad Talent Award	Ahmad	Mubarak Hassan	Syed	Syed Mahmood Ahmed	Univ. of Miami	
Maulana Sh. Mubarak Ahmad Talent Award	Abdullah	Ahmad	Madeel	Tahir Abdullah	Thomas Jefferson Medical College	MD
Maulana Sh. Mubarak Ahmad Talent Award	Khalid		Sumra	Muhammad Khalid		BS Biology
Mirza M. M. Ahmad Talent Award	Ahmad	Mehreen	Sadaf	Inamur Rahman	Lake Forest College	BA
Mirza M. M. Ahmad Talent Award	Majoka	Tahira	Yasmeen	Nasir Majoka	Boston Univ.	BS
Talent Appreciation Award	Ahmad		Aadil	Inam rahman	Lake Forest College	BS
Talent Appreciation Award	Ahmad		Sarah	Syed M. Ahmad	Univ. of MD	BA
Talent Appreciation Award	Abdullah	Saadat	Sabahat	Saadat Abdullah	Temple Univ.	Pre Pharmacy
Talent Appreciation Award	Ahmed		Khurrum	Tahir Ahmed	SUNY at Buffalo	MS
Talent Appreciation Award	Haneef	Q	Salma	Azhar Haneef	Johns Hopkins Univ.	BS
Talent Appreciation Award	Munir	Dawood	Musleha	Mohamm Dawood Munir	Univ. of Houston	BS Biology

Hadhrat Abu Hanifah^{ra} relates: "Once I entered the 'Baitul Haram' and saw a huge gathering. I asked my father, what is this gathering all about? He told me that the people are gathered around Hadhrat 'Abdullah bin Harith Zubaidi^{ra}', a companion of the Holy Prophet^{saw}. At this, I rushed towards the gathering. I heard Hadhrat 'Abdullah bin Harith Zubaidi^{ra} say that the Holy Prophet^{saw} said: 'A person who ponders and does research in religious matters, God Himself guarantees his provisions and provides him sustenance from sources he can not even imagine.' "

(Musnadul Imamul A'zam kitabul 'ilm, p 20)