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The Ahmadiyya

September-October 2006

# Gazette

USA



Hadhrat Khalifatul Masih V<sup>aba</sup>  
offering concluding prayer of 2006 Jalsa Salana UK



*International Bai'at at the hand of  
Hadrat Khalifatul Masih V<sup>aba</sup>  
during 2006 UK Jalsa Salana*



An educational and spiritual monthly publication

# Ahmadiyya Gazette USA

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MOVEMENT IN ISLAM, USA

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### Acronyms for salutations used in this publication

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

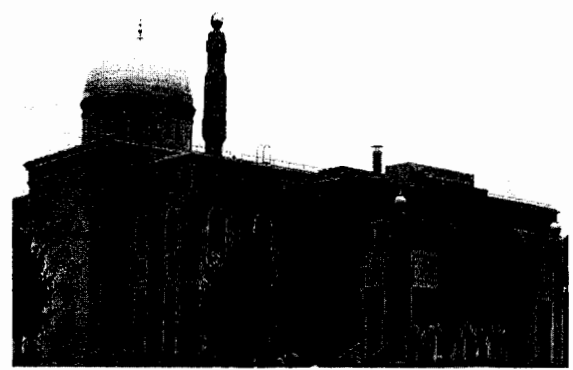
as: alaihissalam  
(Peace be upon him)

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

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۖ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝

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 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. (2:184-185)

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا ۖ أَنْتُمْ تَعْلَمُونَ ۝

O ye men, worship your Lord Who created you and those who were before you, that you may become righteous; Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance. Set not up, therefore, equals to Allah, while you know. (2:22-23)

## Al-Hadith

### Prayers for Seeking Mercy and Forgiveness

§

Hadhrat Abu Musa Al-Ash'ari<sup>ra</sup> relates that Allah's Messenger<sup>saw</sup> used to supplicate:

اَللّٰهُمَّ اغْفِرْ لِيْ خَطِيئَتِيْ وَجَهْلِيْ ، وَاَسْرَافِيْ فِيْ اَمْرِيْ ، وَمَا اَنْتَ  
اَعْلَمُ بِهِ مِنِّيْ ، اَللّٰهُمَّ اغْفِرْ لِيْ جِدِّيْ وَهَزْلِيْ ، وَخَطِيئِيْ وَعَمْدِيْ ،  
وَكُلُّ ذٰلِكَ عِنْدِيْ ، اَللّٰهُمَّ اغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ ، وَمَا  
اَسْرَرْتُ وَمَا اَعْلَنْتُ ، وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّيْ ، اَنْتَ الْمُقَدِّمُ ، وَاَنْتَ  
الْمُؤَخِّرُ ، وَاَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ -

O Allah! Forgive me my errors, ignorance and excesses in my affairs. You are better aware of my faults than myself. O Allah! Forgive me my faults which I commit in seriousness or in frivolity and deliberately or inadvertently. And I have all such things (shortcomings). O Allah! Forgive me my former and latter, open and secret (sins), and that where I have wronged others, and those faults of mine about which You are better aware than me. You are the First and the Last, and You are Omnipotent.

(Bukhari Kitabudda'wat, Muslim Kitabudh-Dhikr)

§

Hadhrat 'A'ishah<sup>ra</sup> relates that Allah's Messenger<sup>saw</sup> used to supplicate:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ اَعْمَلْ -

O Allah! I seek refuge in You from the evil of that which I have done and the evil of that which I did not do.

(Muslim Kitabuddu'a, An-Nasa'i Kitabus-Sahv)

# SAYINGS OF THE PROMISED MESSIAH<sup>as</sup>

## The Purpose of Fasting is Purification

I have already spoken of the *Salat*. Next in order is **worship in the shape of the fast**. It is a pity that some who call themselves Muslims at this time desire to modify these forms of worship. They are blind and are not aware of the perfect wisdom of God Almighty. These forms of worship are essential for the purification of the spirit. These people seek to intervene absurdly in a sphere of which they have no knowledge and devise false schemes for the improvement of a territory that they have not visited. Their lives are devoted to worldly affairs; of spiritual matters they have no notion. To be moderate in eating and drinking and to bear hunger and thirst are necessary for the purification of the spirit and promote the capacity for visions. Man does not live by bread alone. To discard all thought of eternal life is to invite Divine wrath.

It should be remembered that the fast does not mean merely that a person should abstain from food and drink over a certain period. During the fast one should be occupied greatly with the remembrance of God. The Holy Prophet<sup>saw</sup> occupied himself greatly with worship during the month of Ramadan. During that month one should discard one's preoccupation with eating and drinking; and cutting asunder from these needs should address oneself wholly towards God. Unfortunate is the person who is bestowed material bread and pays no attention to spiritual bread. Material bread strengthens the body, and spiritual bread sustains the soul and sharpens the spiritual faculties. Seek the grace of God, as all doors are opened by His grace.

*Essence of Islam, Vol. II, p. 316, (Second Edition)*

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# **A BRIEF SUMMARY OF THE FRIDAY SERMON**

## **OF**

# **HADHRAT KHALIFATUL MASIH V<sup>aba</sup>**

**DELIVERED ON JUNE 2, 2006**

On 2<sup>nd</sup> June 2006, Hadhrat Khalifatul Masih V<sup>aba</sup> delivered the Friday Sermon at Bai-tul Futuh Mosque, London.

After reciting verse 52 of Surah Al-Mu'min, Hazoor said: When Allah sends His Messengers to the world, he fills their hearts with the certainty that He shall always be their Helper and their Benefactor. When we study the lives of Prophets, and particularly the life of our Holy Prophet<sup>saw</sup>, we find that Allah has always helped His chosen ones at every time of difficulty and adversity. Signs of Divine help were also witnessed by those who held fast to the teachings of the Prophets and acted upon them. This is what Allah says in the verse that I have just recited:

Most surely We help Our Messengers and those who believe, *both* in the present life and on the day when the witnesses will stand forth. (40:52)

There are many other verses in the Holy Qur'an where Allah has mentioned His attributes of Nasir and Naseer (the Helper and the Benefactor). We must remember that Allah's help goes much further than man can imagine. His assistance is so perfect and so life-giving that no adversary can withstand it. But, in order to receive Allah's help, we have to become His special servants and we have to live up to the expectations of the Prophets. Today it is only through the Holy Prophet<sup>saw</sup> that Divine Help can be received.

Hazoor<sup>aba</sup> said: Allah helps us both as individuals and as a Jama'at. Every Ahmadi should try to acquire his share of Divine Help. Today Allah's promise of support applies first and foremost to Ahmadies, but we must intensify our efforts with regard to *Da'wat Ilallah* if we want to enjoy even more Divine support.

Hazoor<sup>aba</sup> said: Allah continues to show us more and more signs of his help and support, and every hostile storm has only helped us to fly even higher. We do not count on the

help of any state or any organization. It is only Allah before Whom we prostrate ourselves and Whose help we seek.

Hazoor<sup>aba</sup> gave some examples from the Holy Qur'an as to how Allah helped His Prophets in extremely difficult circumstances; how He heard the supplications of Noah and delivered him from his enemies; how He frustrated the schemes of the adversaries when they sought to burn Hadhrat Abraham<sup>as</sup> alive; how he destroyed the Pharaoh's hoards when they stood up against Moses<sup>as</sup>; and how Allah showed countless Signs of His support in the person of the Holy Prophet<sup>saw</sup>.

Hazoor<sup>aba</sup> said: The same promise of Divine support has also been given to those who follow the Holy Prophet<sup>saw</sup> but it is important that we make ourselves deserving of it. Today there are numerous plots to defame the followers of the Holy Prophet<sup>saw</sup> and the age is crying out for Allah's special help which He grants only to His chosen ones.

Hazoor<sup>aba</sup> said: May Allah enable us to understand our responsibilities so that we may continue to see the Signs of Divine help and succor.

Hazoor<sup>aba</sup> said: Tomorrow I shall be leaving for a visit to Germany, Holland and Belgium. I request the Jama'at to pray for the success of this journey. May Allah show us the signs of His help and support at every step. Ameen.

(Ch. Hameedullah)

Wakil A'la,

Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan

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## ISLAM

Hadhrat 'Abdur Rahman bin Sanah<sup>ra</sup> relates that he heard the Holy Prophet<sup>saw</sup> say: "Islam began under unique circumstances and it will revert to a similar condition again. There are glad tidings for the poor." Someone asked: "O Prophet<sup>saw</sup> of Allah! Who are the poor?" He replied: "The poor are those who remain virtuous and beneficent while the others deteriorate and become mischievous. By God, in whose possession is my life! Belief will disappear from Medina as fast as the flood water recedes. By God, in whose possession is my life! Islam will shrink between two Mosques as a snake draws itself together to enter its hole."

(Musnad Ahmad bin Hanbal, p 73/4)

# **A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V<sup>aba</sup>**

**DELIVERED ON JUNE 9, 2006**

On 9<sup>th</sup> June 2005, Hadhrat Khalifatul Masih V<sup>aba</sup> delivered the Friday Sermon at Mannheim, Germany.

After reciting verse 60 of Surah *Al-Nisa*, Hazoor<sup>aba</sup> said: The reason why our Jama'at lays so much stress on obedience to Khilafat and Nizam-e-Jama'at, is that unity and unison is essential for the functioning of these institutions.

Hazoor said: It is written in the Divine scriptures that the Khilafat, which would be established after the Promised Messiah<sup>as</sup> would be everlasting. The Promised Messiah<sup>as</sup> has said: "You are bound to see the Second Manifestation, which shall be forever and shall not come to an end until the Day of Judgment."

Hazoor<sup>aba</sup> said: We have to practice obedience at its highest level if we want to remain attached to Everlasting Manifestation and to the Jama'at of the Promised Messiah<sup>as</sup> in order to strengthen the Jama'at and Khilafat, it is important that every Ahmadi should comply with the decisions of the Nizam-e-Jama'at and the Ameer. If a person fears that the decision is wrong and will hurt the interest of the Jama'at, his duty is merely to convey his reservations to the Khalifa. It is then up to him to do as he thinks best. Since Allah Himself raises a person to the status of Khilafat, He sees to it that even if a decision happens to be wrong, it ultimately bears positive results. The believer's duty is only to obey. The decisions made by the Khalifa are blessed by God and He always protects the Jama'at as a whole from any serious mishap. Hazoor said: In the verse that I have recited, Allah clearly says:

*O ye who believe! Obey Allah and obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end. (4:60)*

Hazoor<sup>aba</sup> said: The auxiliary organizations of the Jama'at are a means of guidance for

every individual and every section of the Jama'at. Every Ahmadi is attached to these organizations right from his childhood and he understands the meaning of obedience and submission. He knows the limits. He knows the limits within which the auxiliary organizations work and he knows the importance of the institutions of the Jama'at. He also knows the true obedience, which he owes to the Khalifa.

Hazoor<sup>aba</sup> said: Whenever a National Ameer sets up a commission, he should choose members who fulfill the requirements of equity, justice and *Taqwa*. If the office-bearers wish to raise the Jama'at's standards of obedience, they must first show their own examples in this regard. All office bearers, whether they belong to the local Jama'ats or to the national 'Amila, should raise their thinking to the level which has been set by the Promised Messiah<sup>as</sup>, and they must overcome their egos.

Hazoor<sup>aba</sup> said: The missionaries should train the Jama'at with their own examples, and according to the wishes of the Promised Messiah<sup>as</sup>. They should show their own examples of obedience to the Ameer. If they observe anything that is contrary to the traditions of the Jama'at, they should point it out to the Ameer, privately, and the Jama'at should never be given any reason to think that there is lack of cooperation between the missionary and the Ameer. Missionaries and office bearers should work for the interest; of the Jama'at and for no other consideration. Try to inculcate the spirit of obedience in the Jama'at. Remember that only those persons have a good end to their lives who are obedient and remain steadfast till the last. Allah says: Obey Allah and His Messenger so that He may have mercy on you.

Hazoor<sup>aba</sup> quoted verses of the Holy Qur'an, Hadith, and sayings of the Promised Messiah<sup>as</sup> in which the importance of obedience has been stressed. Hazoor said: True obedience lies in accepting everything the Khalifa says and in acting upon it. Every Ahmadi should strive to show loftier examples of obedience. May it be so. Ameen.

(Ch. Hameedullah)

Wakil A'la,

Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan.

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## BELIEVERS

Hadhrat Abu Musa Ash'ari<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said:

"The relationship between one believer and another is like that between different parts of a building, one part strengthens another. Then (to illustrate it) he gripped the fingers of one hand between those of the other."

(Bukhari kitabussalat bab tasbikul asa-bi' fil masjid, p 69/1)

# **A BRIEF SUMMARY OF THE FRIDAY SERMON**

## **OF**

# **HADHRAT KHALIFATUL MASIH V<sup>aba</sup>**

**DELIVERED ON JUNE 16, 2006**

On 16<sup>th</sup> June 2005, Hadhrat Khalifatul Masih V<sup>aba</sup> delivered the Friday Sermon at Baitul Subüh Mosque, Germany.

After reciting verse 18 of Surah Al-Taubah, which is translated as follows:

Verily, he alone is worthy of maintaining the Mosques of Allah who believes in Allah, and the Last Day, and observes Prayer, and pays Zakat, and fears none but Allah; so these it is who are far more likely to be counted among the guided. (9:18)

Hazoor<sup>aba</sup> said: in 1989, Hadhrat Khalifatul Masih IV<sup>th</sup> made an assessment of the number and capacity of the German Jama'at and gave them the target of building 100 mosques in 10 years. He again reminded them of their pledge at the occasion of Jalsa in 1997, and the work was speeded up.

When I came here for the first time in 2003, I inaugurated some newly built mosques, and I said that I would come back to Germany only when five more mosques have been built. The German Jama'at made an effort in this regard and five mosques were inaugurated when I came here for Jalsa in 2004.

Hazoor<sup>aba</sup> said: There is a thinking among some people that this target is hard to achieve and that the German Jama'at is being put to shame because of it.

Hazoor<sup>aba</sup> said: It is wrong to think that I am annoyed with you. Your only worry should be to achieve the target. Instead of ten, you may build five mosques every year, but you must not fail in this. It does not behoove a believer to fall short of his pledge. The Promised Messiah<sup>as</sup> has said that wherever you wish to spread the Jama'at, go ahead and build a mosque there.

Hazoor<sup>aba</sup> said: We are the ones who have to make sacrifices in order to spread the message of Islam. Allah continues to help us and shows us signs of His support.

Hazoor<sup>aba</sup> said: Although some people endeavor to make financial sacrifices for the construction of mosques, they tend to become lax when it comes to attending the mosques regularly. It is the duty of every Ahmadi to keep the mosques inhabited by worshippers. Hadhrat Khalifatul Masih II<sup>ra</sup> had wished to build 2,500 mosques in Europe, which would open up the ways for the spread of Islam. No doubt it is a long and arduous task, but it is by no means impossible. If Germany can manage to fulfill its target, it will, by the grace of Allah become the first country in Europe where the name of Allah shall be heard from a hundred mosques.

Hazoor<sup>aba</sup> said: Khuddamul Ahmadiyya Germany has fulfilled its pledge of a million Euros. Ansarullah and Lajna Germany had also pledged 500,000 Euros each, and I hope they have fulfilled their pledge as well. The Jama'ats and Majalis that are not fully active in this regard should see where their weaknesses and shortcomings lie and try to correct them.

Hazoor<sup>aba</sup> said: Members of the Jama'at need not make undue remarks about matters, which have been approved by Khalifatul Masih.

Hazoor<sup>aba</sup> said: Today the peace and harmony of the world depends upon spreading the message of Islam. There is no other such message in the world, which can turn the world into an abode of peace and bring people to prostrate before their Lord. You, therefore, need to raise your standards of worship, and to show the best practical example of the teachings of Islam, so that you may be able to spread the message of Islam in the best manner. Good morals affect even those who wish to harm you. Righteousness helps remove ill will and rancor and opens the ways for *Da'wat Ilallah*. You will experience the showers of Allah's blessings if you practice patience and forbearance, and your lives and possessions will be blessed with abundance. People who pledge the *Bai'at* having witnessed the pure example of Ahmadies, are very useful in further spreading the message of Ahmadiyyat. Try to seek Allah's forgiveness and to overcome your weaknesses. May Allah enable you to do so. Ameen

(Ch. Hameedullah)

Wakil A'la,

Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan.

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## HADITH

Hadhrat Abu Tha'lab<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "God Almighty has determined certain obligations; do not squander these. He has fixed certain limits; do not transgress or destroy these. He has forbidden certain deeds; do not commit these. Only due to His Mercy has He left out certain matters. He has neither forgotten nor made a mistake. So do not inquire unnecessarily about the matters He has left out."

(*Dar Qutni babussaid wal dhiba'ih*, p 550)

# FASTING: THE FOURTH PILLAR OF ISLAM

**Muhammad Zafrulla Khan**

The Holy Qur'an states:

'O ye who believe, fasting is prescribed for you during a fixed number of days as it was prescribed for those before you, so that you may safeguard yourselves against every kind of ill and become righteous. But whoso from among you should be ailing, not being permanently incapacitated, or should be on a journey, shall complete the reckoning by fasting on a corresponding number of other days; and for those who find fasting a strain hard to bear is an expiation, the feeding of a poor person, if they can afford it. Whoso carries through a good work with eager obedience, it is the better for him. If you possessed knowledge you would realize that it is better for you that you should fast' (1)

The month of Ramadhan is the month in which the Qur'an began to be revealed, the Book which comprises guidance for mankind and clear proofs of guidance and divine Signs which discriminate between

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

It is made lawful for you to consort with your wives during the nights of the fast. They are as a garment for you and you are as a garment for them. Allah knows that you were being unjust to yourselves, whereof He has turned to you with mercy and has corrected your error. So consort with them now without compunction and seek that which Allah has ordained for you, and eat

and drink till the break of dawn begins to manifest itself. From then on, complete the fast till nightfall. But do not consort with your wives during the period when you are in retreat in the mosques. These are the limits prescribed by Allah, so approach them not. Thus does Allah expound His commandments to the people, so that they may safeguard themselves against evil. (3)

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

of the fast and of the meaning of the regulations and their spirit.

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

favours and bounties. (4)

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

A fast is prescribed as an expiation or as an alternative penalty in respect of certain crimes or defaults, but in these cases also, the object is the promotion of physical, moral and spiritual values. For instance, if a person on Pilgrimage to the House of Allah is unable to offer the sacrifice of an animal as prescribed, he should observe the fast for three days during the course of pilgrimage and for seven days after return home, making up ten altogether. (5) The expiation of an oath is a fast for three days. (6) The alternative penalty for killing game while on Pilgrimage is a fast for a number of days corresponding to the number of animals killed. The alternative penalty for manslaughter is a fast for two consecutive months (7) and the same is the penalty for *Zihar*, a frivolous declaration by a husband that henceforth

consorting with his wife would amount to consorting with his mother, a hateful method of pronouncing a divorce, practiced in pre-Islamic days abolished by Islam. (8)

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

### Physical Observance

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

The fast must not be continued beyond sunset

even if nothing is immediately available for terminating the fast save a few drops of water, a pinch of salt or sugar, a bit of stale bread or a dried date, etc.

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

It is customary and is considered desirable that a light breakfast should be taken immediately before the commencement of the fast. The breaking of the fast after sunset should not be made an occasion for gorging oneself with food and drink. This would be in contravention of the fast and would be a departure from the example of the Holy Prophet, on whom be peace, which must be adhered to. It could also prove harmful to health.

The month of Ramadhan is a period of intensive training in beneficent values. Abstention from food and drink and conjugal relations for a certain number of hours each day for a month is a valuable exer-

cise in endurance and steadfastness. But that is only the outer shell, as it were of the fast. Yet even this has a great social significance. It brings home to the well-to-do sector of society the meaning of hunger and thirst.

Privation ceases, in their case also, to be a mere expression and becomes an experience shared in common with all. The consciousness that a large number of their fellow beings have to go hungry most of the time is sharpened and there is great eagerness to share with them the bounties that Allah has, of His grace, bestowed on them.

### **The True Purpose of Ramadhan**

The true purpose of Ramadhan, as of all forms of Islamic worship is to draw people closer to Allah. Though normal pursuits and occupations are carried on as usual, the emphasis on moral and spiritual values and concentration on them are intensified, and everything is subordinated to the main purpose. The hearing, the sight, the tongue, the mind are all under stricter control. For instance, not only vain talk, but much talk is also eschewed, so that there should be greater

concentration on remembrance of Allah and reflection upon His attributes. The Holy Prophet<sup>saw</sup> said: 'He who abstains from food and drink during the period of the fast but does not restrain himself from uttering a falsehood starves himself to no purpose.' It is related of him that during Ramadhan, his own concern for and care of the poor, the needy, the sick and the orphan was intensified manifold, and that his charity knew no limit.

### **Recitation of the Qur'an and I'tikaf**

The study of the Qur'an and reflection over the Divine Signs recited therein takes up the greater part of the time that can be garnered by reducing the other demands upon it to a minimum. Divines and scholars earn on discourses on the Qur'an throughout the month. Voluntary Prayer during the latter part of the night is deemed obligatory during Ramadhan but may be offered individually or in congregation. For the convenience of those who may find it difficult to proceed to a mosque at that hour to take part in the service, a congregational service is held after *Isha*, the evening service.

Whether held after *Isha* or before *Fajr* the follow up passage after the *Surah Al-Fatiha* assumes considerable proportions. The service comprises eight *raka'at*, offered in four units of two *raka'at* each, and is led by an Imam who is *Hafiz*, that is one who has learnt the whole Qur'an by heart. During this service, the recitation from the Qur'an is made in sequence and the recitation of the whole of the Qur'an is completed during Ramadhan. This entails the recitation of approximately one twenty-eighth of the Qur'an in the course of the daily service, one eighth of that portion being recited as the follow-up passage after the *Surah Al-Fatiha* in each *raka'at*. The *Imam*, of course, recites from memory and the congregation follows the recitation with rapt attention.

This is another unique feature of Islam. No less than seventy times is the Scripture of Islam referred to in the Revelation itself by the name Qur'an. The word means that which is repeatedly read, recited, proclaimed. It is the only Scripture which is in its entirety expressed in the words of the revelation. It is thus the only one which is literally the Word of God.

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

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

During the last ten days of Ramadhan, many people go into seclusion, as it were, in a mosque and devote the whole of their time, not occupied by the obligatory and voluntary services, to the study of the Qur'an and the remembrance of Allah. This period of complete devotion of a

worshipper's time to the exercise of the purely spiritual values, is the culmination of the physical, moral and spiritual discipline instituted by Islam. To carry such a discipline farther would be a sort of asceticism or monasticism which is not approved of in Islam. (11)

## Prohibitions

Complete abstention from food and drink during the period of the fast does not constitute so great a hardship for a Muslim as adherents of other disciplines may be disposed to imagine. Muslim children are brought up in an atmosphere of respect for and devotion to the values indicated by the faith. Very early they begin to exhibit an eagerness to practice them. Parents have often to restrain young children from observing the fast. They are trained into endurance of the rigors of the fast through a gradual process, spread over a number of years. A child of twelve or thirteen may be permitted to observe the fast on three or four days at intervals during one Ramadhan. The following year, he may be permitted to increase the number to eight or ten. In the third year he may be content with fasting on each

alternate days. In the fourth year, he would be ready to assume the full obligation.

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

A relaxation is made in the case of a person who is driven by necessity and to whom no other means of sustenance and nourishment is for the time available. Such a one may partake of a prohibited article of food, consuming only that much as he may consider necessary for his immediate need. In such instance, pri-

ority is given to the need of maintaining and sustaining life, as against the possibility of such harm, if any, as might result from the consumption of a minimum quantity of the forbidden article. (13)

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

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

It needs to be remembered that in the matter of any pleasure or advantage to be derived from liquor or any other intoxicant, and the harm that may result from their use, it is, not

only an individual or a class that has to be considered; society as a whole must be taken into account. It may well be that the harm resulting to an individual or to a number of individuals may not be overtly manifested, but there is no denying that society as a whole suffers grave harm from the use of liquor and other intoxicants. The purpose of the Qur’an is not only to furnish guidance for the individual, but to furnish guidance to the individual as a member of society and, indeed, to mankind as a whole.

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

‘Children of Adam, look to your adornment at even: time and place of worship, and eat and drink but be not immoderate, surely, He loves not those

who are immoderate.' (17)

Within these limitations, there is neither harm nor sin in eating and drinking of the good things provided by Allah out of His bounty, so long as the objective is that life may be sustained and health promoted for the purpose of earning out Allah's will through firm faith in the guidance that He has sent down and action in conformity therewith.

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

Here, then is a gradation which is elastic and yet takes full account of the immediate as well as the ultimate purpose of food and drink. That which is harmful on the whole is forbidden altogether, except in the case of extreme necessity, when the preservation of human life must take precedence even at the risk of some, possibly only temporary, harm. The exemption

or relaxation in such a situation is only in respect of the minimum quantity that would suffice for the immediate need. Under this restriction, the possibility of harm would be slight, and once the immediate need has been met, the prohibition would continue to operate.

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

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

### **Discipline and Righteousness**

It will thus be appreciated that a Muslim's freedom in respect of food and drink, as indeed in respect of all matters is controlled by beneficent regulation, and is disciplined. During Ramadhan, the regulation and discipline become stricter in order to intensify the effort for the achieve-

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

It must never be overlooked that the whole of fasting, whether obligatory, as during the month of Ramadhan, or voluntary, as

at other times, is to promote righteousness, which means the progressive cultivation of spiritual values. The same applies when the fast is observed as an expiation or a penalty. The spiritual recompense of proper observation of the fast is high indeed. The Holy Prophet, peace and blessings of Allah be upon him, has said:

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

### Prayer

The month of Ramadhan is one of the months of the lunar calendar. It begins with the appearance of the new moon and ends with the next appearance of the new moon. As soon as the new moon of Ramadhan is sighted, a joyous surge of anticipation inspires the hearts of young and old. The season of closer communion with his Most Glorious, Ever Merciful, Most Compassionate, Most Forgiving Lord of the worlds, Originator, Creator, Fashioner and Maker, Master of the Day of Judgment, has opened and we have been accorded once more, by His

Grace, the good fortune of witnessing it and the privilege of striving to enrich ourselves through the continuous opportunities it provides of seeking the pleasure of Allah. All praise to Allah for His unending bounties! Greetings and felicitations are exchanged all round. All is bustle and solemn preparation. Mosques begin to fill with eager worshippers for the *Maghrib* service to be followed after brief interval by *Isha* and then *Taraviah* during the eight *raka'at* of which the congregation is privileged to listen to the recitation of the Holy Book from the very beginning to the end in proper sequence, evening after evening till, by the end of the month, the whole has been recited. The greater part of the night is passed in supplication and in precise, glorification and remembrance of Allah. Those who prefer to offer the eight *raka'at* of voluntary Prayer during the latter part of the night rather than in the evening as *Taraviah* occupy themselves with it as the time approaches for a light breakfast in the solemn dawn hour. The *Muezzin's* call to Prayer with its first *Allah-o-Akhar*, Allah is Great is the signal for the commencement of the fast and preparation for the *Fajr Salat*.

Thereafter the normal daily routine is followed with a heightened consciousness of the duty owed to Allah and to His creatures, one's fellow beings. Praise, glorification and remembrance of Allah form, as it were, the infrastructure of all activity and greater attention is directed towards caring for the poor, the need, the widow, the orphan, the sick, the distressed, the neighbor, the wayfarer, etc. Courses on the Holy Qur'an are given in mosques and seminaries. Towards the close of the day the heart experiences a glow of gratitude to the Divine that His Grace has enabled one to approach the end of the fast having spent the night and the day in striving to conduct oneself in conformity to His will.

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

Allah, for thy sake I observed the fast putting my trust in Thee, and I have ended it with that which

Thou has provided. Thirst is quenched and the arteries refreshed and I look for my recompense with Thee, if Thou should so will. I beg of Thee Allah, of Thy mercy that encompasses all things, that Thou may be pleased to forgive me my sins.'

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

### Termination

The *Isha* service and *Taraviah* complete the rhythm and tempo of daily life during Ramadhan. When the month beings to

approach its end, the general mood is one of pensiveness which promotes eagerness to take full advantage of the remaining days to make up for any shortcomings and failings off during the earlier periods. Numberless people experience closer communion with their Maker and Creator during this blessed month, the intensity and frequency of which continue to increase as the month progresses.

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

The day following the last day of Ramadhan, determined as above, is observed as the Festival of the

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

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

**Allah is Great, Allah is Great;  
None is worthy of worship save Allah;**

**Allah is Great, Allah Is  
Great;  
To Allah belongs all  
praise!**

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Source:  
*The Review of  
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**SERVE  
HUMANITY  
  
THROUGH  
  
HUMANITY  
FIRST**

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## THE REVIEW OF RELIGIONS

The Promised Messiah<sup>as</sup> 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.

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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.

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# FASTING IN ISLAM

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

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

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

(*Fatawa Ahmadiyya*, p.183)

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

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

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

Abstention from eating, drinking and conjugal relations, in obedience to Di-

vine command, symbolically stands for warning to guard us from impulses of all kinds of vices and evil tendencies. The Holy Prophet Muhammad<sup>saw</sup> is reported to have said:

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

(*Bukhari*, p. 255)

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

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

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

## PURPOSE OF ISLAMIC FAST

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

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

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

5. Fasting on 13th, 14th and 15th day of every lunar month of Islamic calendar.

## FASTING IN RAMADHAN

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

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

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

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

(*Bukhari* - p. 255)

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

## OBLIGATION TO FAST

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

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

The Holy Qur'an says:

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

## BEGINNING OF THE FASTING MONTH

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

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

(*Bukhari*, p. 255)

It has two aspects:

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

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

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

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

## INTENTION (NIYYA) FOR FASTING

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

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

(*Tirmidhi*, p. 87)

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

## TIME TO START AND END THE FAST

The Holy Qur'an says:

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

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

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

(*Tirmadhi*, p. 88)

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

“Take breakfast before the fast begins, there is

blessing in breakfast.”

(*Bukhari*, p. 257)

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

## END OF THE FAST

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

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

(*Bukhari*, p. 263)

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

“We were with the Holy Prophet<sup>saw</sup> in the course of a journey, when he was observing a voluntary fast. When the sunset

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

(Muslim, p. 456)

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

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

(Tirmidhi, p. 87-88)

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

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

(Abu Daud, p. 322)

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

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

(Abu Daud, p. 321)

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

## INFRACTIONS WHILE FASTING

The following factors invalidate the fast:

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

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

person should complete the fast.

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

If the man guilty of breaking a fast deliberately, himself is a poor and needy person and cannot afford to feed sixty poor people, he can leave his matter with Allah, heavily relying on His infinite Mercy and Forgiveness.

(Bukhari, p. 259)

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

## FACTORS WHICH DO NOT INVALIDATE FASTING

The following actions or incidents do not vitiate fasting:

1. Eating and drinking while truly forgetting that he/she is fasting.
2. Involuntary entering of smoke, dust, fly, gnat, etc. into throat or mouth. It applies to droplets of water while gargling or swallowing of one's saliva.
3. Entry of water into the external ear
4. Pouring of ear drops
5. Bleeding from the gums and teeth
6. Brushing teeth with a brush or acacia twig ('*Miswak*')
7. Smelling of perfume
8. Anointing of the head or beard
9. Kissing a child or wife
- 10 Wet dream
- 11 Failure to take ritual bath before '*Sahoor*', after having consorted with wife during the night of fasting.
- 12 Nose bleed
- 13 Applying of '*Kajal*' (eye cosmetic) by females. Men are for-

bidden from doing this during the daytime.

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

(*Musnad Darrrmy*, p. 157)

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

"There is no express need for use of eye cosmetic during the day in *Ramadhan*. Let him apply it at night."

(*Badr*, February 7, 1907)

## PRONOUNCE- MENTS (FATAWA)

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

**Answer:** Hadhrat Khali-fatul Masih II<sup>ra</sup> said:

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

(*The Al-Fazl*, July 28, 1914)

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

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

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

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

"Only that man's fast is

valid who made a firm intention for fasting on that day before *Fajr*.”

(*Tirmadhi*, p. 91)

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

(*Muslim*, p. 481)

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

“He who has not eaten anything from dawn should intend to complete fast but those who have taken meals should fast on another day as restitution (*‘Qada’*)”

(*Abu Daud*, p. 320)

#### Question:

- (a) Somebody intended to observe a voluntary fast but could not take meals at *Sahoor* time. Should

he complete his fast?

- (b) Another individual fell sick in the night of *Ramadhan* but felt much better at the time of *Sahoor*. Is he allowed to fast on that day?

#### Answer:

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

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

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

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

Hadhrat Anas<sup>ra</sup> narrates that the Holy Prophet<sup>saw</sup> said:

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

(*Bokhari*, p. 257)

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

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

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

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

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

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

(*The Badr*, February 4, 1907)

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

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

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

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

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

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

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

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

the fast."

(*Tirmadhi*, p. 88)

Yet another Hadith states:

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

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

## FASTING AND TRAVELING

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

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

- ii. The Promised Messiah<sup>as</sup> referred to Qadian (the *Jama'at* Headquarters) as the second home of

all traveling Ahmadi Muslims and by virtue of that fact allowed them to fast while in Qadian. He also permitted them not to fast by benefiting from the leave granted to travelers.

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

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

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

"If someone travels by rail and does not experience

any difficulty, he may fast, otherwise he is entitled to benefit from the leave granted by Allah.”

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

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

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

## FASTING WHILE TRAVELING

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

“My belief about traveling is that the journey which is undertaken after ‘*Sahoor*’ and which ends before sunset is not a journey from the point of view of fasting. Maybe some jurists have a dissident opinion on this point but I think that Islamic *Sharia* stops us from fasting while traveling but does not ban traveling

while fasting. Therefore a journey which starts after ‘*Sahoor*’ and ends before sunset is not a journey for the purpose of fasting. One can travel in the state of fast but cannot fast when traveling.”

(*The Alfazl*, Sept. 25, 1942)

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

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

## SUMMARY OF THE ABOVE DISCUSSION

Traveling can take the following four forms:

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

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

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

“Any sick person or a traveler who fasts in the month of *Ramadhan*, violates Divine law. Allah, the Almighty has explicitly exempted the sick and the travelers from the obligation to fast. They should fast for the same number of omitted days after recovering from illness or after returning from the journey. True believers are expected to obey Allah’s commands whole-heartedly. Salvation cannot be achieved forcibly by dint of virtuous deeds. It comes as a manifestation of

Divine grace. Allah has not differentiated between major or minor illness or long or short journey. The command deals with illness or journey without specification. The travelers and the sick who insist on observing fasting, actually become guilty of violating a Divine command."

(*The Badr*, October 17, 1907)

## CHRONIC DISEASES AND AILMENTS

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

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

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

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

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

titution ('*Qada*') for not fasting for an omitted fast if it has been done knowingly. Same applies to deliberate non-observance of obligatory prayer (*Salat*). But if he forgot to fast for the omitted days of fasting or maybe made a wrong legal deduction, he can fast for all the omitted days, as soon as possible, even in the next year."

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

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## PRAYER

Hadhrat 'Uqbah bin 'Amr<sup>ra</sup> relates that a man came to the Holy Prophet<sup>saw</sup> and said: "I am delayed by the morning Prayer service because of So and So who leads it and prolongs it. I have never seen the Holy Prophet<sup>saw</sup> so provoked into admonition as he was then. He said: 'Some of you make people dislike the faith. Whoever leads the Prayer should keep it brief for among the congregation are all types, old, young and those who have to attend to affairs.'"

(*Bukhari kitabussalat bab takhfif ul imam*)

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## LAILATUL QADR

*Lailatul Qadr* (lit. "Night of power or destiny") is one of the last ten nights of the month of *Ramadhan*. For this reason the last ten days of *Ramadhan* are taken to be particularly holy.

In *Surah Al-Qadr*, the Night of Destiny is described as:

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۚ

The Night of Destiny is better than a thousand months. (97:4)

The Holy Prophet<sup>ﷺ</sup> has stated about *Lailatul Qadr*:

عَنِ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَرُوهُ لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْآخِرِ ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَرَى رُؤْيَاكُمْ قَدْ تَوَاتَا طَائِفٌ فِي السَّبْعِ الْآخِرِ ، فَمَنْ كَانَ مُتَحَرِّيًا بِهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْآخِرِ

Hadhrat ibni Umar<sup>ؓ</sup> relates that some companions of the Holy Prophet<sup>ﷺ</sup> were shown *Lailatul Qadr* during the last seven days of *Ramadhan*. At this, the Holy Prophet<sup>ﷺ</sup> said: "I see that your dreams are in agreement with the last seven days of *Ramadhan*. Therefore, whosoever wants to look for *Lailatul Qadr*, he should do so in the last seven days of *Ramadhan*."

(Bukhari Kitabus Saum Babal tamsu Lailatul Qadr fissa 'bal-awakhir)

The following tradition of the Holy Prophet<sup>ﷺ</sup> states the prayer one should beg to God Almighty during *Lailatul Qadr*:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: يَا رَسُولَ اللَّهِ إِنْ أَرَأَيْتَ إِنْ عَلِمْتُ أَيْ لَيْلَةَ لَيْلَةِ الْقَدْرِ مَا أَقُولُ فِيهَا؟ قَالَ: قُولِي: اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ -

Hadhrat A'isha<sup>ra</sup> relates that I asked the Holy Prophet<sup>sa</sup>: 'O Prophet of Allah! If I realize that the night is the *Lailatul Qadr* (Night of the Destiny) what should I pray?' The Holy Prophet<sup>sa</sup> stated that you should pray the following:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ -

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

(Tirmadhi Kitābud Da'wat)

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## I'TIKAF

During the last ten days of *Ramadhan*, those who can afford to devote all of their time in the remembrance of Allah proceed to the mosque and remain in the mosque till the moon of the month *Shawwal* appears. This worship is called *I'tikāf* or Retreat. They occupy themselves in the mosque with performing voluntary Prayers, studying the Holy Qur'an and the remembrance of Allah apart from the obligatory Prayers which they perform with the congregation. Food and other needs are generally provided by the *Mu'takifin's* families during their stay in the mosque. Thus, they may not leave the mosque except for a genuine pious purpose and for the basic physical needs.

The Holy Prophet<sup>sa</sup> has stated about *Lailatul Qadr* and *I'tikaf*:

قِيلَ لِيْ اِنَّهَا فِي الْعَشْرِ الْاَوَاخِرِ فَمَنْ اَحَبَّ مِنْكُمْ اَنْ يَّعْتَكِفَ  
فَيُلْعَتَكِفَ ، فَاعْتَكِفَ النَّاسُ مَعَهُ -

The Holy Prophet<sup>sa</sup> stated that it has been revealed to him by God Almighty that *Lailatul Qadr* is in the last ten days of the month of *Ramadhan*. The one who intends to perform *I'tikaf* he should do so in the last ten days of the month of *Ramadhan*.

(Muslim Bab Fazl Lailatul Qadr, p 494/1)

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# THE HOLY PROPHET<sup>saw</sup>, THE EXCELLENT EXEMPLAR

Nasir M. Malik

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ  
آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٥٠﴾

Man is the most intelligent and capable creation. He learns through observation, performs by following others' examples, and becomes good with practice. To excel, he needs ambition and a role model.

In the mundane fields of education, sports, art, politics, etc., the human role models themselves learn from others and excel depending on their circumstances, goals, and ambitions. They are in that sense transient and limited in scope and influence.

However, in the sublime fields of human interaction and man's interaction with his Creator, the role models have been divinely inspired from time immemorial. Such holy role models, like Adam, Abraham, Moses, and Jesus

(peace be on them all), have had a much larger scope and impact according to the needs of their times.

Our Lord and Master, the Holy Founder of Islam, the Seal of Prophets, Hadhrat Muhammad Mustafa<sup>saw</sup> is the best role model, the Excellent Exemplar, in that Almighty Allah adorned him with all the noble qualities and characteristics of all his holy predecessors. This is not just a dogmatic statement, this is our observation.

Whereas the other prophets faced limited aspects of life situations and showed, by their own claims, the proper ways of leading life for their own peoples and times, the Holy Prophet<sup>saw</sup> faced all substantive life situations and demonstrated, by Allah's

proclamation, the best ways to deal with life for all peoples and all times.

For example, while Moses<sup>as</sup> was a strong man, who knocked dead his foe in one punch, he is not known to be a negotiator or a just administrator. On the other hand, the Holy Prophet<sup>saw</sup> not only singly challenged his staunch enemy Abu Jahl to win justice for an oppressed old lady, but he was a just administrator of his disciples, Jews, and pagans alike.

While Jesus<sup>as</sup> faced persecution at the hands of his enemies, he never saw victory over them. The Holy Prophet<sup>saw</sup>, on the other hand, not only faced persecution from his enemies, but he prevailed over them within his lifetime beautifully demonstrating

the best ways of dealing with one's enemy in defense as well as victory.

The Promised Messiah<sup>as</sup> writes:

"The Holy Prophet<sup>saw</sup> combines the names of all of the prophets in himself in as much as he possessed all their diverse excellences. So he is Moses and Jesus and Adam and Abraham and Joseph and Jacob. This is indicated in the verse:

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ  
اقْتَدِهِ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا  
إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

"So do thou follow their guidance." (6:91); meaning that the Holy Prophet<sup>saw</sup> should combine in himself all the diverse guidance which other prophets had brought. This shows that the dignity of all prophets was combined in the Holy Prophet<sup>saw</sup>; and his name Muhammad also points to it for it means the greatly praised, and great praise can only be imagined when all the varied excellences and special qualities of the different prophets are combined in the Holy Prophet<sup>saw</sup>."

*Ayeena Kamalat-e-Islam, p. 343)*

Similarly, while most of the life accounts of other prophets are largely unknown or mythical at best, rather comprehensive details of the personal as well as public life of the Holy Prophet<sup>saw</sup> are well documented and substantiated in the form of Sunnah and Hadith, providing a great treasure for all mankind to benefit from in all times.

The Promised Messiah<sup>as</sup> writes:

"The life of the Holy Prophet<sup>saw</sup> was a life of grand success – in his high moral qualities, his spiritual power, his high resolve, the excellence and perfection of his teaching, his perfect example, and the acceptance of his prayer. In short, in every aspect of his life, he exhibited such bright signs that even a person of low intelligence, provided he is not inspired by unreasonable rancor and enmity, is forced to confess that he was the perfect example of manifestation of divine qualities and was the perfect man."

*(Al Hakam, 10 April 1902, p. 5)*

As I stated earlier, man needs role models according to his goals and ambitions. If one's goal is

to achieve salvation and Love of Allah, we find in the Holy Qur'an, that the Holy Prophet<sup>saw</sup> is the Excellent Exemplar. Allah says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي  
يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

"Say, 'If you love Allah, follow me: *then* will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.'" (*Al-Imran, 3:32*)

The Promised Messiah<sup>as</sup> writes:

"We have found every light by following the immaculate Prophet and whoever follows him will also find it and become so accepted of God that nothing will be impossible for him."

*(Siraj-e-Muneer, p. 82)*

He further writes:

"It is my personal experience that to obey the Holy Prophet<sup>saw</sup> with a sincere heart and to love him, ultimately makes a person beloved of God."

*(Braheen-e-Ahmadiyya, p. 576, sub-footnote 3)*

On the other hand, if one's goal is to achieve excellence in dealing with the fellow man, we again find in the Holy Qur'an that the Holy Prophet<sup>saw</sup> is the Excellent Exemplar. Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ  
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ  
وَذَكَرَ اللَّهَ كَثِيرًا ۝

"Verily, you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much."

(*Al-Ahzab*, 33:22)

To achieve peace with his Creator and his fellow-being, man needs to follow this Excellent Exemplar. This is the message world needs to hear today. Unfortunately, due to the unguided behavior of Muslims and the misguided attitude of the Non-Muslims, this Excellent Exemplar has been obscured, maligned and vilified.

In this age of terror and deception, the Promised Messiah<sup>as</sup> has shown us the real beauty and value of this Excellent Exemplar. Therefore, as Ahmadi Mus-

lims, it is incumbent upon us to study and follow this Excellent Exemplar in letter and spirit. The world needs to see this Excellent Exemplar through our example.

The Promised Messiah<sup>as</sup> writes:

"Prophets and saints are raised so that people should follow them in all their moral qualities and that all seekers after truth should tread the path along which God has made them steadfast." (*Braheen-e-Ahmadiyya*, p. 266, footnote 11)

Now, how does the Holy Prophet<sup>saw</sup> help his true followers? Let us find the answer to this question by understanding the verse of the Holy Qur'an that I recited in the beginning. Allah says:

"Verily, Allah has conferred a favor on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom; and, before that, they were surely in manifest error."

(*Al-Imran*, 3:165)

First, it is a great favor

of Allah that he raised the Holy Prophet<sup>saw</sup> from among the believers, i.e., he was a man, not a superman or a god or a son of god. Thus, ordinary believers can follow in his footsteps according to their sincerity and capacity.

Secondly, he was a *Murabbi*, i.e., a trainer, and a *Muzakki*, i.e., a purifier. And, he trained and purified his sincere believers by teaching them the wisdom of the Holy Qur'an and by practicing its teachings, i.e., he practiced what he preached.

No wonder, when someone asked Hadhrat Ayesha<sup>ra</sup> about the nature of the Holy Prophet<sup>saw</sup>, she spontaneously responded,

"His very nature was the Qur'an." (*Bukhari & Muslim*)

Now, for those who do not believe in the Holy Qur'an, I invite them to explore the nature and life of the Holy Prophet<sup>saw</sup> objectively with an open mind and heart. I humbly urge them to study the golden principles of physical and spiritual success so wonderfully demonstrated by the Holy Prophet<sup>saw</sup>. Let me lead them in this profound journey.

First of all, the Holy Prophet<sup>saw</sup> was physically perfect, that is, he did not have any physical blemish or limitation. He possessed all human faculties and emotions. And, he demonstrated how to properly apply those faculties and emotions at their appropriate time.

For example, he was not naïve, yet he was not rude. When some pagans stayed overnight in his mosque and relieved themselves in the yard of the mosque, he quietly washed the yard after their departure.

He was polite but firm. At the time of the Peace Treaty of *Hudaibiya*, while his disciples felt otherwise, he remained firm in his resolve to abide by the accord. The treaty alone speaks volumes about his wisdom, foresight, fairness, and peaceful nature. I encourage you read the details of this incident and marvel at this Excellent Exemplar.

He was smart but not deceptive. When he came across an old lady who was gingerly entering Medina lest she be taken by the charm and magic of Muhammad, he sincerely came to her rescue, shouldering her heavy load while reas-

suring her not to worry. Reaching her destination, when she learnt that he was the Muhammad she was afraid of, she spontaneously cried, 'O Mohammad, if they call you the magician, then by God your magic has worked on me.'

He was kind but fair and perceptive yet respectful. When his enemies warned his uncle Abu Talib to stop him from his mission, the Holy Prophet<sup>saw</sup> respectfully submitted that if his actions were putting his uncle in an awkward position, he would rather leave his uncle's protection than cease preaching.

He was tough but gentle. While traveling with his wife, when he noticed that his camel jockey was being somewhat reckless, he told him to slow down because women were fragile like fine china and deserved to be treated gently.

By nature, the Holy Prophet<sup>saw</sup> was innocent, modest and humble. He did not have even an iota of malice or mischief toward anyone. He did not hurt even an animal, let alone a fellow man. He indeed was *Rahmatul-lil-Alameen*.

Let us further peek into the life, nature and

character of this Excellent Exemplar.

Right from his childhood he was pensive and never complained or whined. Born an orphan, his mother passed away when he was only two, and his beloved grand-father passed away when he was eight. He then grew up with his cousins in the house of his uncle Abu Talib. History has recorded that he would not demand anything and would quietly wait for his turn after his cousins and would be content with whatever was handed down to him by his aunt and uncle.

Then, he was very responsible and hard working. He was known as the Truthful (*Siddeeq*), and the Trustworthy (*Ameen*), extraordinary titles indeed, especially given the primitive Arab culture where men were known more for their chivalry and pomposity than any virtues.

Truthfulness and trustworthiness require profound integrity and courage. In his childhood, while shepherding his flock, some thieves tried to bully him. Without cowering to the thugs, he warned them that as his sheep were a trust from his clients, he

intended to protect them. The thieves were taken aback by his bold courage and left him alone.

In his youth, he formed a pact, called *Hilful Fadhool*, with his like minded peers to protect the weak and the poor from oppression, a sort of neighborhood watch. But they were not vigilantes. After his claim to prophet-hood, when an old lady sought his help to reclaim her property from his staunch and deadly nemesis, Abu Jahal, he lived up to his word and without regard for his personal safety, he single-handedly challenged Abu Jahal and recovered her property from him.

Then he was a consummate businessman. In the world of thievery and deception, he promoted and practiced fair business dealings. Rather than buyer beware, he emphasized truth in product display and claim. He advised comparative shopping, and entering business contracts and dealings in writing with witnesses. So well known was his business acumen and honesty that Hadhrat Khadijah<sup>ra</sup>, a renowned and wealthy business woman, proposed and subsequently married him a full 15 years before his claim to prophet-hood.

He was tough and could withstand the elements of hunger and environment. Before his claim to prophet-hood, he used to frequently climb the rugged terrain of Meccan hills and meditate alone in the Cave of Hira for days on end, away from the comfort and security of his home and family.

He was so fair and pragmatic and was so well known for his virtues that his *Medinite* friends and foes begged him to be their leader and administrator.

He was compassionate and caring. When he covered the eyes of a poor and down-trodden soul, perhaps like the homeless you see on the streets of America, from behind and asked him to figure out who he was. The sweaty and smelly man, pleading ignorance, kept playing with this noble exemplar and relished those rare moments. Finally, he cried out, 'O Messenger of Allah, who else could it be but you. No one likes to even look at me, let alone touch me.'

One can not exhaustively narrate all the virtues and qualities of this noble prophet of Allah in one sitting. Leaving his spiritual practices and guidance

aside for now, listen to some of his precious and practical advice for daily life, profound quotable quotes:

*Innamal a'maalo  
bin-niyyaate.*

Deeds are judged by motives. (*Bukhari*)

*Khairul amoore au-  
satoha.*

In every matter, moderation is the best.

*Attohooro shatral  
eimaani.*

Cleanliness is a requirement of faith. (*Muslim*)

*Laa yu'mino ahado  
kum hattaa yo hibba le  
akheehe maa yu hibbo  
le nafse hee.*

None among you is a true believer unless he likes for his brother what he likes for himself.

(*Bukhari*)

*Al-Muslimo mun salim  
mal Muslemoona mil  
lisaane wa yadehee.*

A Muslim is one who keeps other Muslims protected from his tongue and hands.

(*Bukhari*)

Towards the end of his life, when he was sick and weak, this Excellent Exemplar gathered his companions and asked them to get even with him if he ever hurt them. One companion stepped forward and claimed that on such and such occasion the Prophet had hit him rudely and, therefore, he would like to get even. The onlookers were flabbergasted at the audacity of this companion. But, the Prophet calmly beckoned him to come and hit him back. The companion said but I was bare when you hit me. The other companions were further enraged. But, again the Prophet quietly removed his shirt. The companion lunged forward and kissed the prophet's blessed body and cried out, 'O Prophet, I am not that thankless. I just could not pass up this once in a lifetime, opportunity to kiss you.' The other companions could not help but envy this companion.

Then on family matters, he preached and practiced:

*Kahairokum kairokum  
leahlihee wa ana khai-  
rokum le ahlee.*

The best among you is he who is best in treating his family, and I am the

best of you in the treatment of my family. (*Tirmadhi*)

*Mal lum yarham  
sagheeranaa walum  
ya'rif haqqa kabeer-  
anaa falaisa minna.*

He who is not kind to our younger ones and does not recognize the right of our elders, is not from among us. (*Abu-Dawood*)

*Akremoo aulaadakum  
wa ahsenoo adabahum.*

Respect your children and cultivate good manners in them. (*Ibn Majah*)

He would invite Hadhrat Fatima<sup>ra</sup> to sit on his seat.

He would shorten *Salat* for crying babies and their mothers' anxiety.

Shouldn't one desire to have this Excellent Exemplar as his role model? My friends, the example of this noble prophet of Allah is the most effective and efficient roadmap to material and spiritual success and salvation.

The Promised Messiah<sup>as</sup> writes:

"How fortunate is the person who accepts Mu-

hammad<sup>saw</sup>, the chosen one, as his leader and the Holy Qur'an as his guide. O Allah, bless our lord and master Muhammad<sup>saw</sup> and his people and his companions, all of them. All praise is due to Allah who has guided our hearts to His Own love and to the love of His Messenger and the love of His favorite servants." (*Surma Chasama-e-Arya*, p. 251, footnote)

I finish my presentation with this verse of the Holy Qur'an:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
تَسْلِيمًا

"Verily, Allah and His angels send blessings on the Prophet. O ye who believe! You *also* should invoke blessings on him and salute him with the salutation of peace." (*Al-Ahzab*, 33:57)

Now, we, the Ahmadi Muslims, have an obligation to follow this Excellent Exemplar in our daily lives. To facilitate this, we have developed a Family *Tarbiyyat* Program. Under the express guidance and approval of our beloved Imam, Hadhrat Khalifatul Masih V<sup>aba</sup>, we are urging

Masih V<sup>aba</sup>, we are urging all family heads to take ownership and responsibility for the proper upbringing and *Tarbiyyat* of their family members. To this end, we have distributed a checklist of do's and a monthly report form to all Jama'ats. I hope and pray that you will obtain this form from your Local *Tarbiyyat* Secretary and earnestly follow the instructions therein. May Allah enable you to do so. Ameen.

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## HADITH

Hadhrat Nu'man bin Bashir<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said:

"The Muslims, with respect to love for one another, and mercy and affection towards one another are like a body. If a part of the body becomes ill, the whole body becomes feverish and restless."

*(Muslim kitabul birr walsilah bab tarahimul mu'minin wa ta'a-tifihum wa ta'a-diduhum)*

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## THE HOLY PROPHET<sup>saw</sup>

Hadhrat Ibn 'Abbas<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said:

"I was shown many followers of the earlier Prophets. I saw a Prophet who had only a small party with him. Some Prophets had only one or two persons with them and some did not have even one. Then suddenly I sighted a huge gathering and I imagined that they were my people, but I was told: 'This is Moses and his people, but lift your eyes towards the horizon.' I looked and saw a great multitude of people. Then I was told: 'Now look to the other horizon; and there was also a great multitude of people.' I was told: 'These are your people and of them there are seventy thousand who shall enter Paradise without any accounting or suffering.' Then the Holy Prophet<sup>saw</sup> stood up and went into his chamber and the Companions began to speculate about those who would enter Paradise without any accounting and suffering. Some said: 'It may be that they are the ones who kept company with the Holy Prophet<sup>saw</sup>'; others said: 'It may be they are the ones who have been born Muslim and have never associated anyone with Allah; and so forth. Then the Holy Prophet<sup>saw</sup> came out and asked: 'What are you discussing?' So they told him. He said: 'They are those who do not make charms or amulets, nor seek them, nor seek omens but trust in their Lord. On this Ukasha bin Muhsin stood up and begged: 'Supplicate to Allah that he makes me one of them.' The Holy Prophet<sup>saw</sup> said: 'You are one of them.' Then another stood up and begged the same. The Holy Prophet<sup>saw</sup> answered: 'Ukasha has forestalled you.' "

*(Muslim kitabul Iman, Bukhari kitabur Riqaq bab yadkhulul jannah sab'una alfan)*

# DREAMS FORETELLING THE FIFTH KHILAFAT (SEEN BEFORE THE ELECTIONS)

**Ataul Mujeeb Rashed, Imam Fazl Mosque, London**

*(This is an English rendering of the speech made by Maulana Ataul Mujeeb Rashed at the occasion of Jalsa Salana, Qadian in 2005. English translation has been done by Mr. Asif Omer of North New Jersey.)*

In *Ayat Istakhlaf* (*Surah Al-Nur*, Verse 56), believers have been given the glad tiding that as long as they remain on the path of righteousness, Allah will reward them with the establishment of Khilafat. This verse is clear in its declaration that a Khalifa is appointed by Allah Himself. The believers are given an opportunity to express their choice but there can be little doubt that they settle and agree on the person who is already the choice of the Almighty.

Allah further gives strength to the believers by informing some men, women and even children among them, in various degrees of clarity, of his choice so that later they can

bear witness as the events unfold. This gives tremendous strength to their faith. It has been observed that these fortunate individuals keep this knowledge privy, treating it as a trust and sharing it only with some close associates.

Prior to the Fifth Khilafat, there were hundreds of people who were shown clear dreams as to the outcome. A selection from among those is being presented here:

## (1)

**Mr Maqsoodul Haq  
son of Late Maulana Abul  
Munir Noorul Haq writes  
in a letter dated August  
28, 2003:**

“Today I called my mother to confirm the following as narrated by her: ‘around two to three years before your father’s demise (December 30<sup>th</sup>, 1995), on waking up in the morning he told me that in a dream he saw a room with family members of the Promised

Messiah<sup>as</sup> sitting in a circle. Hadhrat Khalifatul Masih III<sup>th</sup> arrives carrying two necklaces in his hands, one small and the other one large. He looks at the people and puts the larger necklace on Sahibzada Mirza Masroor Ahmad Sahib and the smaller on some other elderly gentleman. After having narrated his dream your father said that it seems that Allah intends to place an important responsibility on these two individuals. He further said that he is sharing his dream with me since he may not be alive when this comes to pass.’ My mother said that though he may have used different words but the meaning was as mentioned.”

## (2)

**Mr Ikram Ullah  
Cheema of Germany  
writes to Hazoor:**

“In 1997 I saw a dream that you are visiting my home in Rabwah wearing ‘Hazoor’s’ turban and

are also dressed like 'Hazoor'. I address you as 'Hazoor'. I ask, where is the bodyguard? Then I ask how did this come to pass? You respond that it is a blessing of Allah upon yourself. For a moment I feel as if you are lost in the feeling of gratitude to your Lord. I touch your arm and that brings you around and you start walking again. In the dream I am told that your name is Masroor Ahmad. I had never met you before. I swear upon God that when after a gap of ten years I was visiting Rabwah I saw you and found you as I had seen you in the dream. In the dream your countenance had a light to it that I have not seen before."

### (3)

**Mr Shaikh Umar Ahmad Munir son of Late Mr Shaikh Noor Ahmad Munir of Rawalpindi writes:**

"I swear in the name of Allah that in December 1999 I saw the following dream: I am entering the mosque in Islamabad (Pakistan) and see Mr Ayubi (driver of Hadhrat Khalifatul Masih III<sup>th</sup>) outside a large room. I ask him why he is standing outside when everyone is praying inside. He says that he

is on guard for the one who is going to be the Khalifa. I say that I would also like to see the person who is going to be the next Khalifa. On my insistence he makes me promise that I will not tell anyone. When I enter the room I see Sahibzada Mirza Masroor Ahmad and with that I woke up."

### (4)

**Ms Amatul Naseer Munir of Mohalla Darul Nasr Wasti, Rabwah, writes:**

"In 1999, in the month when Sahibzada Mirza Ghulam Qadir Sahib was martyred, I saw (in a dream) that I enter a room. Inside it is not a room but a large hall. I take a few steps inside and see that Hadhrat Khalifatul Masih IV<sup>th</sup> is taking the Urdu class with his face towards the door. I hear a call from outside and turn to look but do not see anyone. When I turn back towards Hazoor I see that he has disappeared and his place has been taken by another middle-aged person. I look very closely at him and then wake up. Dear Hazoor, I have not told this dream to anyone. I tearfully and fervently kept praying to Allah for the identity of the person I had seen. One day I came to the office of Ameer Mu-

qami with a request on behalf of our Halqa Lajna regarding the use of your property in *Ahmad Nagar*. As I entered, and you looked up, I was suddenly drenched in sweat from top to bottom, as the face which I had seen in that dream was yours."

### (5)

**Mr Nasir Mahmood Ahmad writes in his letter dated May 10, 2003:**

"Two years ago when I was working at Kanakri, in a dream I saw someone show me a large framed picture. The picture was that of a man wearing a turban. 'Who is this?', I ask. A voice replies that this is the next Khalifa. I ask his name. And the voice says, 'Mirza Masroor Ahmad.' Next day I related this dream to Maulana Khushi Muhammad Shakir, Missionary of Guinea Kanakri. He told me to refrain from spreading it until the event comes to pass. After the demise of the Hadhrat Khalifatul Masih IV<sup>th</sup> but before the election I did tell my mother about it."

### (6)

**Ms Amatul Musawwir of Darul Uloom Sharqi,**

**Rabwah writes in her letter dated January 21, 2004:**

“I wish to narrate my dream that I saw on April 23<sup>rd</sup>, 2002. I see that I am listening to the Friday sermon being delivered by Hadhrat Khalifatul Masih IV<sup>th</sup>. All of a sudden he disappears and in his place Hadhrat Mirza Masroor Ahmad Sahib starts giving the sermon. When I begin listening to the sermon I am alone, but when Hadhrat Khalifatul Masih IV<sup>th</sup> disappears I see that a number of women are sitting in front of me. I ask what happened, a moment ago the fourth Khalifa was giving the sermon, who is this person giving the sermon instead? They tell me that this person is our Khalifa, Mirza Masroor Ahmad. I related this dream to my cousin on 25<sup>th</sup> April 2002 who told me to keep it to myself as it was a sacred trust from God.”

(7)

**Dr Haroon Sharif Randhawa of Wah Cantt, District Rawalpindi in his letter dated April 25, 2005 writes:**

“I wish to narrate a dream I saw about a year ago during my stay at *Kam-*

*rah*. I see a room where Hadhrat Khalifatul Masih IV<sup>th</sup> is meeting people. The room is sparsely and simply decorated. There is a conference table in the middle, with chairs lined up only on one side. On one of these chairs Hazoor is seated. In front of him about seven or eight elderly people are sitting in chairs, wearing turbans. People are lined up and are in turn meeting Hazoor and shaking hands with him. When my turn comes and I raise my gaze to look at him, I see that he has been replaced with Sahibzada Mirza Masroor Ahmad Sahib, who is meeting people and wearing a turban and is sitting on the same chair. At this I woke up and told my wife about it.”

(8)

**Mr Muhammad Sharif Odeh, Ameer of Kababir, Palestine, in his letter dated May 28, 2005 writes (the original letter is in Arabic, this translation is from its Urdu rendering):**

“In May 2002 I recommended to a Palestinian friend (Amjad Kameel) that he should participate in the Jalsa Salana of UK of that year. He said that he would let me know after *istik-*

*harah* on this matter. A few days later he told me that in a dream he sees himself in London and is meeting the Khalifa but instead of Hadhrat Mirza Tahir Ahmad Sahib, some other person is the Khalifa. He proceeded to describe him as having a short beard, and described his eyes etc. I told him that I did not want to know, but understood it to be an indication of the demise of Hadhrat Khalifatul Masih IV<sup>th</sup>. Soon I forgot all about it. In April 2003 when Hadhrat Khalifatul Masih IV<sup>th</sup> passed away I was informed over the telephone by Mr Ataul Mujeeb Rashid about my membership in the Khilafat Committee. I was very nervous given the gravity of this task and involved myself in much prayer. When we reached London, and before the election were lined up for entering the mosque for the *Maghrib* and *Isha* Prayers I happened to look behind me and saw the individual whom I had the intention to vote for. I felt it inappropriate to be standing ahead of him so I left my spot and went to the rear. At that moment two individuals arrived, one was Chaudhary Hameedullah Sahib, and the other person I did not know. But his sight much impressed me and affected

my heart like a current. I started wondering as to who was this person? I was so deeply moved with this thought that I doubted my very ability to survive. During the election proceedings I saw Mirza Masroor Ahmad and recognized him as the same person whose sight had touched my heart so profoundly. I raised my hand to vote for him and noticed that the majority had voted for him as well. At this my sentiments of deep anguish was suddenly lifted and I felt such happiness as I have never felt in all my life. Upon my return to Palestine I met Mr Amjad Kameel at the home of Mr Hani Tahir. He did not have MTA in his home and had not yet seen the picture of Hazoor. During that meeting I showed him the photograph of Hazoor, upon seeing it he blurted out that this was the same person he had seen in his dream. Even the coat and the chair were the same! I say to the doubters that if Allah does not appoint the Khalifa, then who showed Mr Amjad Kameel his image, and who is the one that made me leave my spot in the lines and led me to the rear where I saw the face which moved me so deeply, a person that was totally unknown to me?"

## (9)

**Mr Muhammad Abdullah Sipra of Germany writes to Hazoor about the following two dreams:**

"A few months before the demise of Hadhrat Khalifatul Masih IV<sup>th</sup>, I was packing for my visit to Pakistan and it was getting quite late in the night. I lay down and fell asleep. I see that I am in a large room. On the wall is a picture of the Promised Messiah<sup>as</sup> and below it in order are the pictures of Hadhrat Khalifatul Masih I<sup>ra</sup>, Hadhrat Khalifatul Masih II<sup>ra</sup>, Hadhrat Khalifatul Masih III<sup>th</sup>, Hadhrat Khalifatul Masih IV<sup>th</sup> and after it is the picture of Sahibzada Mirza Mian Masroor Ahmad Sahib. I start reciting the *Durood Sharif*. I notice that there is a light coming out of the picture of Hadhrat Mian Sahib. I look intently and wonder if it is a picture or is it Hadhrat Mian Sahib in person. I see it move and I say that it is Mian Sahib himself. With that I woke up. I was reciting the *Durood Sharif* loudly"

"A day after the death of Hadhrat Khalifatul Masih IV<sup>th</sup> my 13 year old daughter, Maryam, saw in a dream that Hadhrat Mirza Masroor Ahmad has be-

come the Khalifa."

## (10)

**Mr Mubashir Ahmad Tahir Sahib *murabbi* district Lodhran, Pakistan, writes in his letter dated April 28, April 2003:**

"It was towards the end of February 2003 and I saw in a dream that Hazrat Khalifatul Masih IV<sup>th</sup> has died. I was much aggrieved and kept crying so much so that I could feel real tears as well and was saying who will be the Khalifa now that Hazoor has died? It was then put in my heart that it will be Mirza Masroor Ahmad. I narrated this dream to the District Ameer, Chaudhary Munir Ahmad Sahib."

## (11)

**Mr Shaikh Nisar Ahmad of Samanabad, Lahore, in his letter dated April 26, 2003 writes:**

"About a month ago, I saw in dream that Hadhrat Khalifatul Masih IV<sup>th</sup> has passed away and Hazrat Mirza Masroor Ahmad has been elected the Khalifa... I narrated this dream to my mother and wife... I swear in the name of the Almighty

God that I have described the dream as I saw it.”

## (12)

**Mrs Naseera Liaquat of Darul Rehmat Gharbi Alif, Rabwah, writes in her letter dated April 26, 2003:**

“Hazoor: in the days of Hadhrat Khalifatul Masih IV<sup>th</sup> illness and operation I saw a dream which I wish to relate to you. I was praying one night for the health of Hazoor when I fell asleep and in the dream I say to myself, ‘Alas, Hazoor has died... now Mian Masroor will be the Khalifa.’ This woke me up and I was deeply agitated. I continued with my prayers until Hazoor was restored to health after the operation. I understood *Masroor* to mean ‘happiness’ in the dream, and I was of course very happy that God had brought Hazoor back to health. When I learnt of the unexpected death of Hazoor, my heart trembled, and I remembered my dream. That night I wrote your name on a piece of paper and locked it and gave the key to my daughter. I told her to keep it as a trust and to open it only when I told her. When God gave us the blessing of Khilafat once more, and your name

was announced, I said *Al-hamdolillah* and told my daughter to go read what was on that paper, as it would strengthen her belief that the Khalifa is made by God.”

## (13)

**Mr Syed Hameed-ul-Hasan, Zaeem Ansarul-lah, Sambrial, District Sialkot, writes:**

“In the days of the illness of Hadhrat Khalifatul Masih IV<sup>th</sup>, my son, Syed Saeed-ul-Hasan Sajid who is the *Murabbi* of Changa Bangial, District Rawalpindi, was visiting me. I had a dream one night where I see a meeting of the Jama’at taking place in a large hall. The hall has a stage, and on it are various elders and scholars of the jamaat. I notice that Sahibzada Mirza Masroor Ahmad Sahib, is wearing the Khilafat turban. I am puzzled by this and I ask someone whether Sahibzada Sahib has become the Khalifa? I am told, not yet, there is still some time. I say that Hadhrat Khalifatul Masih IV<sup>th</sup> is getting better. I am told that there is yet time, but he (Mirza Masroor) will be Khalifa. I woke up ... and related this dream to the *Murabbi* of Changa Bangial.”

## (14)

**Mr Muhammad Dawood Nauman of Hyderabad, India, writes:**

“On the night of 22<sup>nd</sup> April, all of us were watching the live MTA telecast. I was among the viewers and was engrossed in prayers. The Khilafat Committee was in session and the election process had started. At 2:15 am I said a few *nafals*, and at the conclusion was reciting various short Arabic prayers as I usually do. When I reached out to fold the prayer-mat I saw in a clear vision three hands, two of which belonged to Hadhrat Khalifatul Masih IV<sup>th</sup>, and the third belonged to the new Khalifa. I also saw that Hazoor is transferring the ring which he used to wear in his right hand to the right hand of the new Khalifa. On the back of the right hand of the new Khalifa I clearly see a black mark. About two and half hours after seeing this vision when Hadhrat Khalifatul Masih V<sup>aba</sup> raised his hands for prayers after having taken the *bai’at* I could see a black mark on one of the fingernails of his right hand. All of us here saw that mark.”

**(15)**

**Ms Amatul Rehman of Khairpur, Sind, Pakistan, writes in her letter dated April 24, 2003:**

“On the night of 19<sup>th</sup> and 20<sup>th</sup> April 2003, I saw in a dream a large room in which Khilafat Committee is in session. Members of the Committee are seated on chairs around a large table. Two names are proposed for the Khalifa, one is Mian Masroor Ahmad, and the other I have forgotten. I did not know you at that time ... On one side of the table there are two piles of cast ballots. One is very small and the other about three times or more in size. The ballots in the larger pile carry the name of Mian Masroor Ahmad. I ask that who has been elected the Khalifa? A person sitting to the left of chairman responds that Mian Masroor Ahmad has more votes. This was when I woke up.”

**(16)**

**Mr Mahmood Ahmad Khalid, Muallim Waqf-e-Jadeed, Shadiwal, District Gujrat writes in his letter dated April 28, 2003:**

“The death of Hadhrat Khalifatul Masih IV<sup>th</sup> has deeply grieved the world-

wide Ahmadiyya community... In this anguish I switched off the television at 11:45 pm and lay down. It was the night of 21<sup>st</sup> April. I saw in a dream that Hadhrat Mirza Masroor Ahmad is being helped in wearing the coat and the ring of the Promised Messiah<sup>as</sup>. At this I woke up. Again I fell asleep and the same dream was repeated. When I woke up this time it was 2:30 am. That morning I wrote what I had seen in a diary. I said to my wife that Allah had told me about the new Khalifa in a dream that night. She wanted to know who it was, but I did not tell her anything. She kept insisting but I still would not tell her. I told her, however, that I had written it down and would show it to her after the election. She asked if it was someone from the family (of the Promised Messiah<sup>as</sup>), and I said that it was. On the night of April 22<sup>nd</sup>, many people were keeping awake and were watching TV. At 1:00 am, two ladies arrived at our home to watch the MTA. At 3:40 am when Imam Sahib announced the name of Hadhrat Mirza Masroor Ahmad, I spontaneously cried out *Allaho Akbar*, and ran to fetch the diary and showed it to everyone that this was the same name that Allah had made me write,

*Alhamdolillah*. I was crying tears of joy. My wife and the two ladies were also happy and bewildered. I had my wife, Nasira Mahmood, and the two ladies, Bushra Nasrullah and Mubashira Nasrullah sign that particular page of the diary where I had described the dream.”

“Where every Ahmadi was joyous on the election of the new Khalifa, and in accordance with Allah’s promise their state of fear had been changed to that of peace, my own happiness knew no bounds. A worthless and insignificant non-entity like me had been treated with such generosity by Allah. He had informed me in advance about the most honored of all people in the world. And not only that, He had also made me write that honored name. It was not just a precious moment for me, but was also a great honor, that indeed the Kind and Gracious God had treated me with such affection.”

**(17)**

**Ms Hina Zafar Hashmi of Lahore writes in her letter dated May 29, 2003:**

“At the time of the death of Hadhrat Khalifatul

Masih IV<sup>th</sup>, there were repeated announcements on MTA asking everyone to pray for Allah's guidance during the election. I was also praying in every *Salat* and also otherwise kept myself occupied in prayers. My prayer was that though there is no doubt that Allah makes a Khalifa, but that He may also guide the people who were part of the process. At night I would keep repeating this prayer while lying down. On two consecutive nights I saw the following dreams: On the first day I saw some people sitting on a *charpai* (string-bed). Someone tells me, pointing to one of them, that he has been made the Khalifa. I see that he is wearing a black cap and he is looking down so that I cannot see the face. In front of him is the coffin of Hadhrat Khalifatul Masih IV<sup>th</sup>."

"Next day, a few hours before the election I fell asleep for a little while, when I saw someone giving me a piece of paper. Upon it, in beautiful English script, is written a single line of text. It is in English, but I read it out in Urdu: 'Mirza Masroor Ahmad has been elected the new Khalifa.' I woke up and offered the *Fajr* prayers and turned on MTA. Hazoor, it

was showing your picture wearing a black cap and praying with your hands covering your face. I took this to be the fulfillment of my dream. It was also showing a caption with your name on it. This way Allah fulfilled both of my dreams."

## (18)

**Mr Mubashir Ahmad  
Tariq of Nazarat Dawat-il-  
Allah, Rabwah writes:**

"The Khilafat Committee was in session. I was in the mosque and fell asleep. In a dream I hear a voice saying that the election has concluded and Khalifatul Masih has been elected. I ask, who? I clearly hear the response: 'Masroor Ahmad'. With that I woke up."

## (19)

**Miss Amtul Qudoos  
Shaukat daughter of Mr  
Abdul Sattar Khan Mu-  
rabbi, of Rabwah, writes  
in her letter dated 25<sup>th</sup>  
April 2003:**

"On 20<sup>th</sup> April 2003, after *Zohar* prayers I fell asleep. In a dream I see a large crowd. My family members are all there. Hadhrat Khalifatul Masih

IV<sup>th</sup> is wearing a white *achkan* and is smiling. I am standing close to him. Hadhrat Sahibzada Mirza Masroor Ahmad is in front of the crowd and is greeting everyone by waving his hands. Everyone looks very happy. Hadhrat Khalifatul Masih IV<sup>th</sup> tells me to pass some letters requesting prayers to Hazoor (i.e. Hadhrat Mirza Masroor Ahmad), and says that Allah is so very Generous (*Kareem*). I step forward and give a white envelope containing the letters to Hazoor (Hadhrat Khalifatul Masih V<sup>aba</sup>). He looks at me affectionately and takes the envelope from me."

## (20)

**Mr Hidayat Ullah  
Pir Koti, Naseerabad Sul-  
tan, Rabwah, in a letter to  
Hazrat Khalifatul Masih  
V<sup>aba</sup>, writes:**

"On the night of 20<sup>th</sup> April I saw a dream that I am in London. People are gathered around the funeral of Hazoor. I hear the voice of Hazoor saying: 'why are you all so worried? Bury me here in London.' When I look the other way, I see you wearing the Khilafat turban. I feel happy and say to myself that I have not seen you wearing a turban

before. After this I woke up."

## (21)

**Ms Irshad Begum of Muridkay, District Sheikhpura writes in her letter:**

"This was the third night after the death of Hazoor. I saw in a dream two cars. I am in the one which is behind. I see Hadhrat Khalifatul Masih IV<sup>th</sup> pass me in a car and I catch his glimpse. There are others in the car as well. Hazoor<sup>th</sup> places his hands on one of the men and says that after me 'Aijaz' should be appointed Khalifa. When this man looks back I see a mole on his face. There is also a black mark on the little finger of his left hand. When you assumed the office of the Khilafat, I recognized you as the same person I had seen in that dream. I also noticed the identifying marks in the same two places as I was shown by Allah in the dream. I was overjoyed to see this and was thankful to Allah."

## (22)

**Mr Sher Ali Khan Basharat of USA, son of Subedar Abdul Ghafoor Khan of Topi, writes to**

**Hazoor<sup>aba</sup> in his letter dated June 24, 2005:**

"It was God Himself who gave me the good news of Hazoor's Khilafat. A short while before the election, I dozed off three times. The first time when I woke up I was saying 'Masroor Ahmad.' The second time I said, 'Mirza Masroor Ahmad,' and the third time I said 'Mirza Masroor Ahmad, Zindabad' There is no other explanation for this except that it was through God's own will. I had not met you before the Khilafat, nor was there any notable connection that would remind me of you. This was Allah congratulating before the election. It was also a denial of any doubt."

## (23)

**Mr Naeem Ahmad Waraich, Missionary In-charge, Holland, in his letter of June 2, 2005, writes to Hazoor<sup>aba</sup>:**

"A day before the election I lay down after *Fajr* Prayer and the following unforgettable vision came before my eyes: Hazoor<sup>aba</sup> and Mr Syed Khalid Ahmad Shah are standing together. A ray of white light descends from the heavens and illumines Ha-

zoor's face. After this I was convinced that the Fifth Khalifa of Ahmadiyyat will be Mirza Masroor Ahmad. These days Hazoor's countenance shines with the same light that I had seen descend from the heavens."

## (24)

**Mr Masood Ahmad Mubarik, driver Nazarat Umoor Amma, Rabwah, write to Hazoor<sup>aba</sup>:**

"In April 2003, about ten to fifteen days before you became the Khalifa I saw a dream, about which I told my mother and a few friends. I saw myself standing to the east of the newly built car porch at the offices of *Sadr Anjuman Ahmadiyya*. You are facing east and I am facing west. You are in pants and shirt, wearing a *Jinnah* cap. You are saying something to me. I have to look up to talk to you since you are very tall. While I am thinking in the dream that how come you are so tall, I see a white light descend slowly from the heavens, swirling like a football, and getting absorbed in your face. Again the light shines and descends and gets absorbed in your blessed countenance. I woke up, it was *Fajr* Prayer time."

## (25)

**Mr Muhammad Saffar Rana of Germany, currently residing in London, describes a dream of his wife, Mrs Tahira Rana:**

“Hadhrat Khalifatul Masih IV<sup>th</sup> is present in a large ground full of people. Everyone is looking very sad. The scene changes and people start making lines for prayers. It appears that Hadhrat Khalifatul Masih IV<sup>th</sup> would be leading the prayers. When *namaz* begins, from the voice of the Imam it is apparent that it is some other person. I am unable to tell the identity of this person. After *namaz*, Hazoor is seated on a charpai. Under it a clear and pure spring is flowing. I say *salam* to Hazoor and he responds affectionately. I request him to pray for my children so Allah may bless them. Hazoor points with his right hands behind him and says, ‘From now, tell this to Masroor.’ I woke up. God is my witness that I had never seen you before.”

## (26)

**Mrs Amatul Latif Zirvi wife of Dr Karimullah Zirvi of New Jersey,**

**USA, writes in her letter dated November 14, 2005:**

“Hadhrat Khalifatul Masih IV<sup>th</sup> passed away on 19<sup>th</sup> April 2003. The next day on the morning of the 20<sup>th</sup> April I was lying down after *Fajr* Prayer and fell asleep. I saw in a dream that the election of the new Khalifa is taking place and, it is announced that Hadhrat Mirza Masroor Ahmad has been elected as the Khalifatul Masih. I woke up. That morning I related this dream to my husband Dr Karimullah Zirvi. Later that day when my younger brother Athar Malik called me over the telephone I narrated the dream to him as well.”

## (27)

**Mr Jamaluddin of Model Colony, Karachi, writes to Hazoor in his letter dated February 7, 2004:**

“I was much aggrieved by the death of Hadhrat Khalifatul Masih IV<sup>th</sup> and I was tearfully praying to Allah that He may guide us in the Khilafat election. The next day at *Tahajjud* I was praying for Allah’s favor when I heard a voice repeat three times, ‘Masroor’, ‘Masroor’, ‘Masroor’. I said

aloud *Alhamdulillah*. My wife, who was still living at that time, asked me as to what was the matter. When I told her she said that this was a blessing. At that time I was not even aware of your name.”

## (28)

**Mr Mansoor Ahmad son of Mr Naseer Ahmad of Quetta, Pakistan, writes to Hazoor in his letter dated June 7, 2003:**

“I wish to relate a dream which I saw a day before Hazoor’s election to Khilafat. It is an undeniable proof that a Khalifa is made by God. On the night of April 21<sup>st</sup>, 2003, I saw that Hadhrat Khalifatul Masih IV<sup>th</sup> after leading prayers is sitting on a bed and says, ‘Give me your hand Masroor so I can put the ring on you’. Thereafter Hazoor puts the ring on your little finger. That morning I told my family about this dream. This includes the following individuals: My father, my mother, my wife, my son Mahfooz Bashir Ahmad, my elder brother Mr Tahir Ahmad, his children and my sister-in-law Mrs Qudisia Tahir. By the Grace of Allah this dream was fulfilled on the night of April 22<sup>nd</sup>, when at 3:40 am the

whole world witnessed it. *Alhamdulillah Ala Zalik.*"

(29)

**Mr Muhammad Da-wood Bhatti, Murabbi District Sanghar, writes:**

"Mr Maqsood Ahmad of Fatehpur, District Sanghar saw a dream before the Khilafat election that people are giving votes to Sahibzada Mirza Masroor Ahmad. Sahibzada Sahib says that he is weak. After which he woke up."

(30)

**Mrs Bushra Abbas Salman of Ontario, Canada writes in a letter to Hazoor<sup>aba</sup>:**

"My sister-in-law Mubashira lives in Rochester, USA. She saw in a dream that her aunt, Aisha, tells her to tell Muslim's son, Umar, that Masroor has been elected. Muslim is my brother-in-law and Umar his son, lives in Norway. In this way Allah let us know that you will be the Khalifa and thus strengthened our faith."

(31)

**Mrs Bushra Tayyab Yusuf of Bahrain in her**

**letter dated April 23, 2003 writes to Hazoor:**

"I was deeply ag-grieved by the demise of my dear Imam and benefactor, Hadhrat Khalifatul Masih IV<sup>th</sup>. In this situation I kept myself engaged in prayers day and night... I was feeling very weak and during *Salat* and prayers I was finding it difficult to stay awake. I was momentarily falling asleep and heard myself say 'Masroor Ahmad', this feeling stayed with me for a little while."

(32)

**Mrs Tahira Rahman, wife of Mr Aziz ur Rahman of Huddersfield, UK, writes in her letter dated April 25, 2003:**

"On Wednesday, April 16<sup>th</sup>, 2003, in a dream I heard a voice say: 'After Friday will be much sadness'. Hazoor<sup>th</sup> passed away on the Saturday 19<sup>th</sup> April. On Monday, 21<sup>st</sup> April, in a dream I hear a voice say 'Masroor Ahmad'. I ask in anguish 'Who?' I woke up, it was 4:30 in the morning."

(33)

**Mrs Tasneem Latif daughter of Doctor Abdul**

**Latif of Sargodha, writes from Lahore in a letter dated March 1, 2004:**

"On the night of the Khilafat election, my son Shoaib saw a dream. He was in his hostel in Lahore where there is no arrangement for MTA. In the morning when I called him, he said that before I tell him anything about the fifth Khilafat he wanted to relate his dream to me. He said, 'last night in a dream I saw that Mian Masroor is leaning forward, as if in a *ruku*, and someone is putting the Khilafat turban on him.' When I told him about the events, he said that it is now clear to him that a Khilafa is made by God."

(34)

**Mrs Farzana Ajmal of Para Chinar, District Kohat, Pakistan, writes to Hazoor in a letter dated September 12, 2003:**

"When Hazoor was unwell I saw a dream where there is a mosque of Mak-kah or Rabwah, the sky is very dark and full of stars. There are date palms and camels passing when I hear a voice say *inna lillahi wa inna ilaihi raji'oon*, Hadhrat Mirza Tahir Ahmad has passed away."

I woke up and went outside to the courtyard and sat down. My brother came and I told him about the dream. He said that Hazoor has been unwell, so your mind is busy with such thoughts. When I returned to sleep, I again saw the same scene. The sky filled with red, green and blue shades that are mixing in each other, and rolling here and there. Then the movement of the colors stops and I see all the names of Allah appear one by one, after which the sky clears and the light of early morning appears. I can still see the stars and clouds. A picture appears. It is that of the Promised Messiah<sup>as</sup>. He is carrying a baby in his arms and there is a child next to him (I have seen that picture in a book). I hear a voice, I do not exactly remember what it said. I hear another voice say that here is the new Khalifa, and with that another picture appears. I look closely and the picture fades away. There is also a name written with that picture. Both the name and the picture fade as if ripples in water, but I remember the face and the name. I call on everyone to look in the sky to see the new Khalifa. I woke up.

I called my brother-in-law in Mardan and told him about this dream. I also told

*Murabbi* Sahib about it. He asked me the name and I said it was 'Masroor', starting with 'M' (*meem*). He asked me to not tell anyone else and I did not. The day you were elected and when I heard your name and saw you, I began to tremble all over and started crying. The same cloak, the same turban, the same face and the same name. I was much surprised. I am a sinner, yet Allah showed me this dream. Please pray for me."

(35)

**Mrs Safia Haleema Ismail, whose father was one of the *Darwish* of Qadian, writes in her letter of October 15, 2003:**

"On the night of April 23<sup>rd</sup>, 2003, my husband woke my brother-in-law at 3:30 am. He emerged from his room still looking sleepy and said that he had just seen Hadhrat Khalifatul Masih IV<sup>th</sup> in his dream, where he said that *Nazir-e-A'la* Rabwah will be the new Khalifa. It was at this time that he was woken up. An hour later MTA announced the same. We were all delighted and prayerful.

(36)

**Mrs Hameeda Be-**

**gum of Golarchi, Sind, writes in her letter to Hazoor dated August 10, 2004:**

"This is about a dream my youngest son Rizwan Ahmad saw. My apologies for having delayed writing to you on this matter. On the night of the 20<sup>th</sup>, the day of the death of Hadhrat Khalifatul Masih IV<sup>th</sup>, my son was assigned security duty at our mosque. At 12:00 am when other Khud-dam had relieved him from the duty he lay down for a rest and went to sleep. This is how he described his dream: 'I see people saying that Mirza Masroor Ahmad has been made the Khalifatul Masih and he is seated on a chair near us. His neck, in an unnatural way, begins to elongate upwards. I am much worried, and say to my *Qa'id*, Shaikh Tahir Ahmad that what is happening? He says that do you not know that Hazoor is now the Khalifatul Masih and his soul is changing. After this I woke up'.

(37)

Mrs. Sofia Shukoor of Johar Town Lahore, writes in her letter to Hazoor dated May 10<sup>th</sup>, 2004: "Before the death of Hadhrat Khalifatul Masih IV<sup>th</sup> I saw in dream my paternal grandfather

late Mirza Ahmad Din, of Khanewal and my maternal grandfather Babu Abdul Ghaffar *Shaheed*, of Hyderabad. They show me four coins, and ask me if I recognize them. I look carefully and say that these are the four Khulafa, whose faces I can see imprinted on the coins. Then they show me another coin and say that this is the new Khalifa. I am quite perplexed. Hadhrat Khalifatul Masih IV<sup>th</sup> then appears and puts his hand over my head and says that this is the new Khalifa and his name is Mian Masroor and that I should obey him and should not grieve, everything will be all right. Then I see you (Hadhrat Khalifatul Masih V<sup>aba</sup>) appear. You look affectionately at me. There is a large party of people accompanying you.”

(38)

**Mr Shaikh Umar Munir son of Late Shaikh Nur Ahmad Munir of Rawalpindi writes:**

“I swear upon God that in January 2003 I saw in a dream that I am offering *Jumuah* Prayers behind Hadhrat Khalifatul Masih IV<sup>th</sup>. After completing the prayers he looks behind and notices me there. He asks as to when did I arrive? I

step forward to kiss his hands. After the handshake he says: ‘Shaikh Sahib, after I am gone you will shake hands with Mirza Masroor Ahmad. In the meanwhile Sahibzada Mirza Masroor Ahmad arrives and stands next to Hazoor. I step forward to shake his hands and he pats me on my back. After this I woke up.”

(39)

**Mr Muhammad Ameen Johar, Ameer Mauritius wrote a letter to Huzur dated April 24, 2003. The original letter is in English (this is re-translated from its Urdu rendering):**

“On the night of Saturday I was on my way to London on an Air Mauritius flight. I was praying for help and guidance. Between 1 and 4 am, while still in flight I made eight *raka’at tahajjud*. Thereafter, I was resting, when the word ‘Masroor’ came to my lips. At that time I was convinced that this was a guidance from Allah. I was not much familiar with Hazoor at that time. I had read some reports on his activities as the *Nazir-e-Ala* and *Ameer Muqami*. When departing from Mauritius, I

had someone else in mind though I had not shared it with anyone else. When I reached London I noted ‘Masroor’ on a scrap of paper and the time and circumstance when it had occurred to me. I sealed it inside an envelope and handed it to Sadr Khud-dam-ul-Ahmadiyya for safe keeping until after the election. This letter was in his possession at the time of election at the London Mosque and had not been opened. In fact he had no idea to its contents. After the election and the *bai’at*, when we were given permission to disperse I went to him and asked him to open the envelope and see its contents. He was much delighted and surprised to see the name ‘Masroor’ on the paper inside. It is still in his possession and he can bear witness to this matter.”

(40)

**Mrs Rizwana Shafiq wife of Mr Qazi Shafiq Ahmad, President Jama’at Austria, writes in her letter to me dated October 30, 2005:**

“On the day of Hazoor’s death my husband departed for London. I was alone and remained constantly glued to the television. Khilafat Committee

was in session and the people outside were anxiously waiting and praying for Allah's help. Every eye was fixed on the closed doors of the London Mosque. I was very tired and momentarily went into a state that can be described neither as sleep nor wakefulness. In that state I saw a light descend from the heavens and enter the election site. It occurs to me that the Khalifa's name will begin with the letter 'M' (*meem* in Urdu). Thereafter, that light enters a man whose name is 'Masroor'. The following words echo in my heart and also come to my lips: 'Allah has already made His choice and has filled the heart of that person with light.' At that moment the vision broke and I returned back to full consciousness. I was trembling all over, but internally I was convinced that Allah had made His choice, and now it was only a matter of time before that decision would be revealed. I called my husband who was outside the London Mosque and narrated to him what I had experienced. He then told me that an announcement was being made and asked me to hang up. The same was being telecast on the MTA and the very next moment I heard you announce that Hadhrat Mirza Masroor Ahmad had been elected

the Khalifatul Masih V. May Allah grant him a long, blessed, healthy and wholesome life (Ameen)."

In another letter dated Nov 2<sup>nd</sup>, 2005 she further explains:

"Before his election I had never even heard of Hazoor. The same was the case with my husband, neither of us knew him in any way. Only after he was elected to his office did we first see him and hear his name. I am convinced that a Khalifa is indeed made by God."

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## FASTING

Fasting is a form of worship found universally in the world religions. Although there are vast differences regarding the mode of fasting and the conditions applied to it, the central idea of fasting is present everywhere. Fasting in Islam is a highly developed institution. There are two types of injunctions with regards to fasting. One relates to obligatory fasting and the other to optional. Obligatory fasting is further divided into following two categories:

1. There is one full month in every year in which fasting is prescribed for Muslims all over the world. As the month is a lunar month, so it keeps

changing around the year in relation to the solar months.

Fasting in Islam begins everywhere at the first appearance of dawn, and ends with sunset. During this period one is expected to abstain from all food and drink, and conjugal relations, completely.

Furthermore, a greater part of the night is spent in spiritual exercises such as recitation of the Holy Qur'an and offering of the *Tahajjud* Prayers, which make the very essence of fasting. During the month of Fasting, Muslims are required to redouble their efforts in alms-giving and care for the destitute.

2. Other obligatory fasting is most often related to seeking forgiveness of God for sins. This includes violation of the obligatory fasts.

The voluntary fasting is so well promoted that it becomes a part of the righteous Muslim's way of life. As it is expected that the Prayers offered in fasting are more productive, some people keep extra fasts to ward off their problems, but some do it only for the sake of winning Allah's special favors.

*(An Elementary Study of  
Islam, Hadhrat Mirza Tahir  
Ahmad, pp 39-42)*

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# An Engineer Remembers Dr. Abdus Salam

**Ramiz Malik**

**Chief Engineer, Department of Canals. Punjab**

*(This is an extract from Mr Malik's book "Yadon kee Mala", which appeared in daily Alfazl, Rabwah, page 6, 21<sup>st</sup> May 2005. Rendered into English by Mr. Zakaria Virk, Kingston, Canada)*

In May 1940 the Punjab matriculation examination results were announced. The Headmaster of Qadian High School was holding the paper that listed the names of all the (Grade 10) students. The Headmaster was surrounded by scores of students who were eager to know their marks. The Headmaster was replying to each student one at a time.

There was a man standing not too far from the Headmaster who asked: Who has topped this exam? With a slight chagrin he replied someone by the name of Abdus Salam from Government High School, Jhang. The man sighed deeply and in a loud voice said: I expected this of him, *Alhamdulillah*, Abdus Salam is my son.

The man who asked this question was Chaudhry Muhammad Hussain, father of Dr Abdus Salam. He belonged to the Ahmadiyya community and was visiting Qadian at the time. By profession he was a Head Clerk in the department of Education, office of Inspector of Schools, Multan. My own father was a teacher in a High school in Gojra (District Lyallpur) and knew Muhammad Hussain belonging to the city of Jhang. My father used to tell me that Chaudhry Muhammad Hussain was a distant relative of ours.

In December 1945 after completing my degree in civil engineering I was appointed Sub Divisional Officer in the department of Canals, Multan. Here I got to know and frequently met Chaudhry M. Hussain which developed into family like relations.

Chaudhry Muhammad Hussain was obsessed with the idea that buffalo milk can make a child dull whereas cow's milk can increase the brain power of a

student. Accordingly he kept two cows in the backyard of his house. The cow which gave milk was kept at his house while that which did not, was sent to my farm which was located at a distance of 5 miles from Multan. I used to keep the dry cow until such time that she was ready to deliver her calf. This accorded me many opportunities to meet Abdus Salam.

Chaudhry Muhammad Hussain once told me that once Abdus Salam developed typhoid fever in his childhood. This fever had no cure in those days, except that the patient was given soda water and lots of milk to drink. Normally this fever would have a side effect on the patient, however, this fever proved to be a blessing for Abdus Salam as his memory increased exponentially. He memorized many of the Urdu and English books. He could shell out answers to various math questions spontaneously.

Because of his exceptional memory power, he

stood first in the province-wide Vernacular Final exam (Grade 8). When in 1940 Abdus Salam gave the matriculation exam, his teachers and parents firmly believed that not only would he top the exam but will break all previous records. As expected he received 751 out of 850 marks, thus breaking all previous records, and mind you this new record was not broken for a long time.

Abdus Salam stood first in F.A. / B.A. / and later M. A. exams. This is an outstanding record which was not set by anyone else in the history of University of the Punjab. The point is any exam he sat in, he invariably topped it.

## Two Incidents

When Abdus Salam was preparing for his BA exam, he related to me two very interesting incidents. The first one relates to the mathematical formulas of the math genius from Madras, Srinivasan Ramanujan. While studying for BA he was enrolled in Math honors. Ramanujan used to say that he devises these formulas through intuition. Accordingly many of his formulas were correct without any mathematical proof. Abdus Salam started on one

of the mathematical problems and found its proof in a short time. This was an outstanding feat for any mathematician. The professors of Government College, Lahore were delighted at this and informed the mathematicians of Oxford and Cambridge universities. Even the professors in British universities were bowled over. Everyone was impressed with this young prodigy.

The second incident relates to Professor Siraj. When Abdus Salam was a student at Government College, Professor Siraj was teaching English there. He was very proud of his proficiency in English and used to flaunt it. He had passed his BA exam with English honours. One day during the lecture he said boastfully: I set the record in English honours which no one has broken yet. One day students were discussing this on their dinner table, including Abdus Salam. Next day Salam registered himself for English honours. His fellow students reminded him that he was already enrolled in Math honours, and to study English honours on top of that will create hardship for him. Salam replied: Prof Siraj has thrown a challenge at us, and I have ac-

cepted this. In the end Salam broke his teacher's record which itself was not broken for a long time. Incidentally he set a record in Math honours as well.

Professor Siraj never forgot this incident. After finishing his Tripos at Cambridge, Salam returned to his homeland now called Pakistan. Because of his extraordinary intelligence and his degrees in mathematics, he was appointed professor and head of the mathematics department in Government College, Lahore. By this time Professor Siraj had become principal of the college. The senior professors at the college did not appreciate that such a young man was appointed head of the department, and Prof Siraj had not forgotten the incident. Soon conspiracies were hatched against Salam.

There was an international conference being held in Bombay, and Salam had received an invitation to attend it. He received oral approval for leave from Prof Siraj to attend the conference. While Salam was attending the conference in Bombay, he received a telegram from the Principal which stated that the Ministry of Education had declined his request for leave,

therefore he should report back for work immediately.

Salam did not deem it fit to leave the conference and returned soon afterwards. Upon arrival in Lahore he was reprimanded severely by the Principal. He got so disgusted with the situation that he informed his professor in Cambridge of the whole sordid situation. Then he requested someone at Cambridge that a letter be sent to Prime Minister Muhammad Ali Bogra that Salam should be sent to Great Britain in order to fully capitalize his potential. When Mr Bogra visited Lahore he was impressed with Salam and granted him permission to go to Cambridge.

### **My travel to London**

A few years after his arrival in the UK, Salam was made full professor of mathematics at Imperial College London, at the age of 35. This was such a unique distinction that not a single British professor had been honoured in such a way up to this time. Indeed it was a magnificent achievement for a Pakistani.

In connection with the construction design of Mangla Dam I stayed for

two years in England. During my stay in London I had many occasions to meet Salam. On the occasion of three or four Islamic festivals, he invited me to his home (in Putney) for dinner. During these meetings I was fortunate to meet some outstanding Pakistanis like Sir Muhammad Zafrulla Khan.

Dr Salam used to write articles on science subjects for British newspapers. His style and diction was such that even British born used to relish his articles. During my stay Pakistan's Water delegation was there as well. The Daly commission was working to resolve water issues between Pakistan and India. The Pakistani delegation comprised of Shaikh Abdul Hamid, Syed Salam Kirmani, Mian Khalilur Rahman, and Moeenuddin.

One day members of the delegation expressed the desire to invite Dr Salam for dinner at a classy restaurant. I discussed this with him. He readily agreed and we all had dinner with him. During the dinner Salam told us that in 1957 he had started work on a scientific problem (in theoretical physics) and asked his professor at Cambridge for his advice. His professor suggested to him that his re-

search will not bear any satisfactory results therefore he should not waste his time. Consequently Salam stopped further research but whatever work he had done up to that time, he sent his findings to a science magazine in Italy. The article was read by two Chinese scientists ( Lee & Yang) . They decided to pursue their research along the same line and were awarded Nobel Prize in physics in 1957. Later on they admitted that had they not read Salam's article, they would not have received the Nobel Prize. Salam always regretted this colossal mistake.

### **Meeting with Nehru**

During my stay in London one day I went to see Dr. Salam. That day he happened to be not too busy and I found time for some light hearted talk. He told me an interesting incident. One day in 1959 the Indian ambassador to the UK came to see Dr. Salam and expressed his desire that since he was an outstanding scientist in particle physics, India's Prime Minister Jawahar Lal Nehru would like him to go to India to devise the science education policy for the Indian universities. Professor Salam agreed to visit India

and had his itinerary worked out with ambassador's help.

Professor Salam was warmly greeted in New Dehli. He met with Mr Nehru and told him that before he could work out a framework for any science education policy he would like to inspect and meet with the vice chancellors of major universities. Homayoun Kabir, the Muslim minister in Nehru's cabinet, assigned a protocol officer for him to visit leading universities of Madras, Patna, Bombay, Calcutta and Benaris. After four or five days Dr. Salam returned to New Dehli. Dr. Sahib belonged to the Ahmadiyya faith, hence he expressed his desire for visiting Qadian. A small engine airplane took him to Amritsar, where the district commissioner and superintendent police accompanied him to Qadian. Afterwards he travelled back to New Dehli.

Dr. Salam had a meeting with Prime Minister Nehru accompanied by his minister Homayoun Kabir. Mr Nehru told Dr. Salam that he was invited to India for a very special project, and Mr Kabir will brief him about that. Homayoun Kabir told Dr. Salam that the special project involved research into developing an

atomic bomb and he should move to India where he will be accorded the following facilities:

1. You will have the status of a federal minister.
2. You set your own salary, whatever it is.
3. There will be no audit of your expenses. (if you spent 10 million rupees on this project without any tangible results, no questions will be asked).

The third item was repeatedly narrated to Dr. Salam. While on his way to India, Dr. Salam had suspected something fishy. But to do research on developing a nuclear bomb was beyond his wildest dreams. Therefore he told the minister that he needs time to think through it and will get back to him upon arrival in London.

### **Meeting with President Ayub**

After his arrival in London, he wrote down the whole incident and sent a copy to General Muhammad Ayub, president of Pakistan. President Ayub wrote the reply back to Dr. Salam in his own handwriting thanking him for his patriotism. The President also said that he will be going to the US in a few weeks, and

will be stopping in London for two days. Dr. Salam should meet him at his convenience. Convenience was underlined.

Dr. Salam showed me the letter from President Ayub. In the meeting with President Ayub everything that Mr Nehru had offered, was offered to him. Dr. Salam told the president he did not wish to be involved in politics. People will always have the impression that I am Ayub's appointee. When the president leaves office, he will have to bear the brunt of his opponent's attacks. Dr. Salam promised to do whatever is necessary in the atomic research while maintaining his residence in London. So he was made Chief Scientific Advisor to the president. I have no idea what role he played in the development of Pakistan's A. bomb. I met him once after that but this topic never came up for discussion.

Dr. Salam received the Nobel Prize in 1979, which was an outstanding honour for any Pakistani. After receiving the Nobel Prize he came to Pakistan and was given a hero's welcome. He went to his native town Jhang and visited Government College, Lahore. He was very fond of Government College as it

had provided him with a stepping stool for his international fame.

When Mr Z.A. Bhutto declared the Ahmadiyya community a minority, after that he visited Pakistan only once. He used to say I don't want to visit Pakistan as a second class citizen. Towards the end of his life, he was afflicted with a neurological disease and died in London (Oxford) a year after. His earthly remains were brought to Pakistan and laid to rest in Rabwah.

**Author:**  
**Ramiz Ahamd Malik**

**Name of the book:**  
**Yadon kee mala**

**Publisher:**  
**Takhleekat, Lahore**

## **NAYYAR-E-AHMADIYYAT** **( Light of Ahmadiyyat )**

This recently published Urdu book written by Nematullah Basharat Sahib, is a detailed biography of the late Hadhrat Maulana Abdur Rahim Nayyar, the first Ahmadiyya Missionary to West Africa, encompassing his acceptance of Ahmadiyyat, his missionary work in England and West Africa, his Jalsa Salana speeches, his poetry and his family life. It is a must-read for those who would like to learn how the early Ahmadi Missionaries overcame adversity as they held the torch of Ahmadiyyat aloft in the darkest corners of the earth. It is available from:

The Ahmadiyya Movement in Islam,  
86-71 Palo Alto St., Holliswood, NY 11423, Phone:  
718-479-3345.

The book is also available online at:

<http://store.alislam.org/na.html>  
( Online Store )

## **THE HOLY PROPHET<sup>saw</sup>**

Hadhrat Abu Sa'id Khudri<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> fed his camels, did various household chores, repaired his shoes, patched torn clothes, and milked his goats. He used to eat food along with his servant and helped him whenever he got tired of grinding wheat. The Holy Prophet<sup>saw</sup> never felt awkward in bringing household amenities from the market. He used to shake hands with everyone, whether rich or poor, and always was the first to say 'Salam'. He always accepted an invitation, even if it was for eating ordinary dates and never felt insulted. He was extremely sympathetic, mild-mannered and tender-hearted. His lifestyle was very simple and clean. He always met everyone cheerfully and he always had a smile on his face. He never laughed loudly. He was always concerned about the fear of God. However, he did not have an iota of peevishness. He was very humble but it was in no way due to weakness or cowardice. He was extremely generous but always avoided spending unreasonably. He was kind-hearted, compassionate, and generous. He used to treat every Muslim compassionately. He never ate so much that he had to keep burping. He never showed greed for anything. On the contrary, he was always patient, thankful, and content with what he had.

(Asadul Ghabah, vol. 1, p 29, Qashiriyyah, p 75, Ashshifa, p 77/1)

# DANGERS OF THE AGE AND SAFEGUARDING OF ISLAMIC VALUES

**Bilal Atkinson – Hartlepool Jama'at UK**

The topic of my speech today is Dangers of the age and safeguarding of Islamic values. To say the least, this is a vast subject and I will, *Insha Allah*, bring to your attention some of the many dangers that are affecting mankind and threatening the very basis of our moral and just Islamic values, beliefs and standards. It is reassuring that Islam helps and provides us with guidance which, if followed and practiced, will safeguard us who hold Islam dear to our hearts from all evils and immoral dangers that exist within society.

The dangers I have chosen to discuss are materialism, alcohol, gambling, the internet, the free social mixing of men and women, diseases such as Aids that are closely related to unchecked and uncontrolled promiscuity, and finally deceit and untruthfulness.

The first topic under discussion is Materialism and the Holy Qur'an refers to this condition where it states:

*Vying with each other for amassing wealth had made you oblivious (to God)*

*Even when you reached the graveyards.*

*Nay! You will soon come to know.*

*Nay! Again you will soon come to know.*

*Nay, were you to know the certain knowledge,*

*You will surely see Hell (in this very life).*

*(Al-Takathur 102:2-9)*

The desire to own things and to fulfil that desire occupies a very prominent place in the struggle to find contentment for most people. Newspapers, cinema, television and radio repeatedly broadcast to lure prospective and often susceptible customers to buy the latest accessories or other fashionable luxury items and shopping centres are specifically designed with images of fashion and glamour to entice us as we walk past.

Unfortunately, the term

"*Keeping up with the Joneses*" is more prevalent throughout the world. A high-paying job, a fully furnished modern house, a new car and expensive clothes are high on the priority lists of most people who see them as 'must have' commodities rather than asking themselves 'do I really need it?' or can I really afford it?'

When material wealth and values becomes your goal in life, you become blind to the financial nightmare that inevitably comes with it. In pursuit of that goal a person often becomes selfish and loses consideration for the welfare of others and has no regard for the true values of life at all.

A superficial glance at some national economies, especially those in the West, gives the false impression that they are rich and flourishing. A superficial look at normal family living standards also gives this same false impression. However, on close inspection you will find that, in

most cases, all the amassed wealth of a nation or a family in the form of houses, cars, furniture, clothing and major household items have been bought on credit or at a hidden price.

Any economy whether national or individual which relies on spending unearned income does so at a very high cost. Most economies are run on the basis of interest, and banks are ever willing to lend the money. Thirty years ago it was not so easy to borrow money from any financial institution as there were safeguards in place based on personal income and the ability to repay the loan. However, many of those restrictions have now been removed, so much so that people who are engulfed in debt are encouraged to borrow more. Ultimately they are not really borrowing from the banks; they are borrowing from their own personal future.

The Promised Messiah, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> has addressed the dangers of pursuing the wealth of the world. He stated:

“Too much indulgence in luxurious, easy, irresponsible living is a curse, as it is ill mannered, and heartless, to be indiffer-

ent to the sufferings of others. Every rich man is as much answerable over the due discharge of his obligations to his Creator and his fellow men, as a poor man is. In fact a rich man is more answerable. Indeed, how unfortunate is he, for the sake of this brief life in this world, who completely turns away from God”

*(Kashti-e-Nuh, by Hadhrat Mirza Ghulam Ahmad 1902)*

The Egyptian Pharaohs' tombs were filled with all their riches and belongings as they expected to take it with them into their after-life. They arrogantly thought they could take their amassed wealth with them into the next world; at least they thought about it, but wrongly concluded about the Hereafter. People in this age seem to have no thoughts of their life after death, and this is the main cause of their moral and spiritual decline. They remain engrossed in worldly pursuits and desires until death comes upon them and they find they have wasted all their precious life chasing perishable wealth instead of pursuing the Creator of all their wealth. This increasing pursuit of materialism has caused and continues to cause a decline in spirituality.

It is the blind craze for worldly things that prevents disbelievers from acquiring the higher and much more commendable moral and spiritual values.

The Holy Qur'an states:

“O ye who believe! Spend out of what We have bestowed on you before the day comes wherein there shall be no buying or selling, nor friendship, nor intercession; and it is those who disbelieve that do wrong to themselves.” (Al-Baqara 2:255)

A Muslim should always try to follow the example of the Holy Prophet<sup>saw</sup>. Although he became the undisputed ruler of Arabia, his lifestyle was very simple and this simple life is one that is best and uncomplicated to follow. As far as the material world is concerned we should question the true need for material goods. We should avoid borrowing money and paying interest for luxury items. We should eat simply and well and should not waste food.

Regular fasting promotes a real understanding of the needs of those who 'have not' and a desire to help the poor and to eradicate poverty. We should give willingly to charitable

causes and respond to all appeals of the Khalifa of the day. We should encourage an interest in sport and other outdoor pursuits as well as personal hobbies rather than visiting expensive restaurants, cinemas and other similar establishments.

Islam doesn't forbid us to seek worldly pursuits, that is, to gain knowledge or wealth, or occupy ourselves in business and industry. It only changes our point of view. It teaches us to give preference to divine commands over everything else. In this way, we acquire spiritual blessings and God's pleasures as well as worldly attractions. Devotion to God doesn't deprive us of worldly rewards. In fact, these rewards follow us like a servant. Our goal is our God and we must keep this goal in our mind every minute of our life.

Excessive materialism is at the root of many social problems, such as gambling, narcotics and crime, which often also lead to family, social and community breakdown.

## ALCOHOL

Likewise, an even greater malaise, which destroys family life and has a

huge and destructive impact on society at large, is the problem of alcohol.

The Promised Messiah<sup>as</sup> addressed this issue and said: -

*'O ye wise. This world will not last forever. Take hold of yourself and be steady. Give up every excess, leave all intoxicants. Alcohol is not alone in that it destroys man, but opium, marijuana, cannabis and every intoxicant that becomes habitual, disrupts the mind and eventually kills you. - You must avoid them!'*

*(Kashti-e-Nuh, by Hadhrat Mirza Ghulam Ahmad 1902)*

In many societies alcohol consumption seems to be the staple diet among an increasing number of people, especially the younger generation. It also seems to be an irreplaceable component of socialising and other forms of entertainment. No social gathering seems complete without alcohol as its soul mate.

At weekends, the goal in life of some people, mainly from the younger generation is not to have a 'good time' as was the usual practice some years ago, but to 'go out and get drunk'. That is, to lose one's senses, decorum and

modesty.

According to The Independent Newspaper 2nd November 2005

*'A large majority of people consume alcohol and it is well known that an increasing number of these become alcoholics. 1.1 million adults in England suffer from alcohol dependency'*

Consumption of alcohol not only destroys the individual, it destroys their family, their economy, and their physical and mental health, and in the long term it damages the community at large. As a direct outcome of alcohol consumption it has been proved beyond any doubt that morality and a sense of responsibility cease to exert any influence on those afflicted. Criminal activity also pursues a relentless advance in terms of thefts, burglaries, violence, domestic violence, child abuse, rapes, suicides and death by dangerous driving to name but a few.

The British Crime Survey 2004/2005 revealed that: 48% of all violent crime and 60% in cases of stranger violence occurred where the offender was under the influence of alcohol.

According to a study

by the Institute of Alcohol Studies UK (2006) entitled 'Alcohol in Europe:

'Apparently, one in every four people in Britain enjoys drinking with one single aim - to get completely drunk. Binge drinking is no longer a male domain either, adolescent girls and young women are just as likely to go out and get 'plastered' as males.'

To redress the issue of 'binge drinking' and alcoholism the British Government have, in my opinion erroneously, actually increased the number of hours a licensed premises is allowed to remain open. In fact, in some areas alcohol premises are allowed to remain open 24 hours per day.

The teachings of Islam in this regard have given the perfect answer, the perfect antidote and the perfect reasoning. The Holy Qur'an states:

*"They ask thee concerning wine and the game of hazard. Say: 'In both there is great sin and also some advantages for men; but their sin is greater than their advantage.' (Al-Baqarah 2:220)*

It was reported by Anas (may Allah be pleased with him), that the Holy Prophet<sup>saw</sup> said:

*"God's curse falls on ten groups of people who deal with alcohol. The one who distils it, the one for whom it has been distilled, the one who drinks it, the one who transports it, the one to who it has been brought, the one who serves it, the one who sells it, the one who utilizes money from it, the one who buys it and the one who buys it for someone else."*

*(Sunan Ibn-I-Majah Volume 3, Book of Intoxicants, Chapter 30 Hadith No. 3380.)*

Further to this The Holy Prophet of Islam<sup>saw</sup> said:

*"Alcohol is the mother of all evils and it is the most shameful of evils."*

*(Sunan Ibn-I-Majah Volume 3, Book of Intoxicants, Chapter 30 Hadith No. 3371.)*

We should therefore teach our children about the bad effects of alcohol and should lead by example. We should avoid pubs and bars even though our non-Muslim friends may frequent them and we should only ever offer them non-alcoholic drinks.

Let us now turn our attention to Gambling.

## GAMBLING

A recent survey by a UK newspaper (The Independent 25<sup>th</sup> May 2006) revealed some very interesting but shocking statistics in regard to the UK as a gambling nation. £50 billion was spent on gambling in the UK in 2005. Since 2001, there has been a 700% increase on the money spent on gambling and more frightening, since the year 2001 there has been a 23,000% increase in online (Internet) betting. It has also been reported that there are 370,000 people addicted to gambling and it is expected that this number will increase to 700,000 within the next five years.

In total disregard to the increasing number of addicts and the destruction of their family lives, the British government, seduced by the lure of extra revenue from gambling have, this year, introduced the Gambling Act (2006) which will allow eight small, eight large and one regional or super-casinos to be built.

The whole nation is also encouraged to gamble each week on the National

Lottery where gamblers are enticed by the lure of instant fortunes. As a result, those people who seek to climb out of the depths of poverty are usually the ones who waste so much money on the Lottery leaving them more and more penniless and frustrated as they are unable to fulfil their dreams.

Mr Mark Griffiths, (Professor of Gambling – Nottingham Trent University) has commented:

“Gambling is a voluntary form of taxation although people don’t see it as such. By expanding gambling the Government can bring in more money. There has been no great public push to liberalise it. It has all come from the gaming industry and the Government. But if you tried to reverse it there would be uproar.”

To many, gambling may become very addictive - and due to the ease of doing it online on the Internet, it has become a much more accessible idea to certain groups of people. It is very simple to turn on a computer and log on to a website. Everywhere on the Internet are recollections of users who started by placing a small bet and eventually ended up losing their homes as they tried to

re-coup their losses by spending more and more on gambling. Even worse, there are players who go into major debt because they use their credit cards and bank accounts to gamble. This can result in severe financial hardships, bankruptcy, marital and family strife and unfortunately in some instances, suicide.

Islam gives the answer and solution to the ever-growing maladies of alcohol, drugs, and gambling - it simply commands *‘Abstain from them that you may be saved.’*

There are no other means and no shortcuts to control this malignant epidemic. Islam’s social teachings are very important for the protection and survival of the family system. These dangers tempt and attract us to their worldly advantages until before we realise it we are sucked into an addictive behaviour, so much so that we justify to ourselves no harm in partaking in these vices. This is a very slippery slope that we must guard against at an embryonic stage.

A greater openness of money matters between husband and wife, engaging in more exiting interests such as study skills, crea-

tive crafts, and spending for good causes are some of the solutions to benefit the moral and spiritual health of mankind.

## INTERNET

We have all heard of the many dangers of the Internet. Although some of these dangers have been greatly exaggerated, it does not alter the fact that a computer and its operator, connected to the Internet are susceptible to very real attacks on their conscience both overtly and covertly. The Internet can be a very useful tool for the pursuit of knowledge, however, there are people who feel compelled to use their knowledge about computers to access files remotely in illegal and unethical ways. Subsequently, they make life difficult for other Internet users. There is no true and proper policing system of the Internet and it is open to abuse by unscrupulous companies and individuals seeking to amass great wealth or knowledge without regard to the moral well being or vulnerability of the people they are targeting.

The Internet is also open to abuse by criminals. For instance, there are paedophiles and other perverted sexual deviants who

try to ensnare young people by pretending to be someone other than who they actually are and this can be illustrated in the use of what are known to be Chat rooms. People can enter a chat room without any verification of who they are. The anonymity of the Internet allows chat room participants to feel more comfortable to speak without fear of being judged.

The majority of Internet users may be genuinely looking for a person of their own age and interests to talk to, but how can they tell? One's true identity is never revealed online and as a result one's inhibitions and social conscience are lowered. Therefore, chat room conversations and topics of discussion are usually vastly different from normal interaction and often include topics one would never speak of to someone's face. In chat rooms, discussions can be violent, abusive, and can even promote hatred against others.

The Internet also gives free access to shopping, music, games, pornography and films etc. where a person can spend many hours pursuing these often addictive and useless pastimes which distract from healthy

normal daily life.

Internet use, no matter how innocent it may seem, can become addictive, and push the user beyond a balanced life.

It is becoming increasingly challenging to monitor someone's activity on the Internet while respecting their privacy at the same time. Parents worry that children will have contact with someone online who may wish to harm them and there is always the fear that increased Internet use will lead to children accessing inappropriate content such as pornography, racism and violence.

A child's safety is hard enough to protect in real life, let alone on the vast expanse of the Internet. They should be restricted to using the Internet to access information and for talking to pre-existing friends only and the computer should be in a room that is under the responsible control of the parents. Children should also be encouraged to read books and other literature as a prime source for gaining knowledge.

The fifth danger I will discuss is the free social mixing between men and women.

## **Free social mixing between men and women.**

In Islam the free mixing of men and women from the time they become sexually aware is prohibited. On the face of it, this may appear rather harsh, but if we examine the effects of unrestricted contact between the sexes, we will soon see the wisdom behind this restriction.

Today, in the world, every type of crime that results from free mixing of the sexes is on the increase with a parallel degeneration of morals. Whilst morality is on the decline, immodesty and licentiousness seem to be more and more acceptable to modern society.

In the West particularly, men and women can walk semi-naked in public, swim topless, drink and dance in bars and clubs, and feel free to have casual sex with anybody they choose.

Pornography, prostitution, adultery, divorce, one parent families, abortion, co-habiting couples and same sex couples, as well as immodest dress and speech seem to be much more acceptable now than

they were in the past; and the results and consequences are quite devastating. The so-called 'permissive society' in which we live has proved to be quite destructive in terms of family unity, human dignity and self-respect. Families are often torn apart, diseases are spread and people's characters become twisted and distorted.

There are many practices in modern society that will slowly erode the institution and acceptability of *purdah* for both Muslim men and women. If the Islamic concept of *purdah* is not clear to both men and women, then it is an institution that will be lost.

Both men, women and their children as well as offering their prayers in congregation should make keeping company of the righteous and regular attendance at Jama'at functions their priority to avoid segregating themselves from Islamic values.

Islam restricts this free and unrestrained intermixing of the sexes.

Umm Salamah reported that she and Maymunah (who were both wives of the Prophet) were

with the Prophet when the son of Umm Maktum, who was blind, came to speak with him. The Prophet told his wives to observe *purdah* in front of the visitor Umm Salamah said, "O Messenger of Allah, he is a blind man and will not see us". The Prophet said, "He may be blind but you are not, and do you not see him"?

[Sunan Abu Daud Book 32  
Number 4100]

In the Qur'an, God explains the essence of Islamic *purdah* or covering which embodies the attitude of both men and women and is reflected in dress and behaviour.

The Holy Qur'an gives guidance and teaches:

"Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them... And say to the believing women that they restrain their eyes and guard their private parts... (Al-Nur, 24: 31-32)

Not only do women have to cover themselves in front of men who are strangers to them, but they are also required to lower their gaze. Men are also required to observe *purdah*,

thus preventing them from falling into any moral lapses. *Purdah* should be observed in a most appropriate manner but it should not be restrictive. We should never become lax in our values especially as more of us are now interacting at work and other social gatherings. We must still maintain the spirit of *purdah* e.g. we should try to avoid attending office parties and other functions especially those where alcohol, music, singing and dancing is 'the order of the day'. Handshaking between men and women should also be avoided without embarrassment to the one who is greeting you.

The more frequent the opportunities for social interchange between men and women, the more likely chances are that the natural attraction which God has placed between them will result in relationships that are bound to endanger morality in a society.

Then there are the diseases, such as AIDS, which are partly fuelled by uncontrolled promiscuity and sexuality.

A decline in moral and spiritual standards almost inevitably leads to a decline in physical health.

The spread of sexually transmitted diseases, as well as neurotic, mental and psychological diseases that claim hundreds of thousands of people are among the acknowledged effects of sexual promiscuity.

One of the most dangerous diseases is Aids which is caused by the HIV virus. This virus is responsible for damaging the body's immunity leaving it vulnerable to all factors of decay. AIDS has reached all the continents of the world and continues more or less unabated despite certain drugs that may prolong the life of those infected.

Millions of people have succumbed to this menace, a fact that provides a modern piece of evidence for the words of the Prophet Muhammad<sup>sa</sup> who said: -

"It never happens that permissiveness overwhelms a people to the extent that they display their acts of sex shamelessly and they are not uniquely punished by God. Among them, invariably, pestilence is made to spread and such other diseases, the like of which have never been witnessed by their forefathers."

[*Sunan Ibn-e-Majah. Kitabul-Fitan, - 'Uqubat. Vol.11. Dar-*

*ul-Fikr Al-Arabi, p.1333]*

Again we should encourage an interest in sport and other outdoor pursuits as well as other interests such as design and construction or agriculture and gardening rather than watching unsuitable indecent, lewd or violent programmes and films on TV or at the cinema.

The final danger I want to highlight is Deceit and Untruthfulness

### Deceit and Untruthfulness

Falsehood is the basis, the starting point of most sins. Today, lack of truth is found all over the world without any exception. Of all the moral evils, lying is the worst and has a variety of complex causes. Most people look upon the telling of a so-called 'white lie' as socially acceptable. A lie is a lie no matter what colour you paint it and no matter how acceptable it is to society. Many moral, social and economic problems in the world stem from lack of truthfulness, honesty and integrity. Without truth there can be no proper justice, and without justice, bitterness and recrimination is spawned. In the end, man's inhumanity to his

fellow man pursues a relentless and most damaging course. When we allow materialistic values to enter our daily life and rely on falsehood then we surround ourselves with unscrupulous people, and thus get into a spiral of betrayal of trusts and treachery.

Speaking the truth is a great virtue that should be instilled in every person and every child as if it was an actual limb without which the body cannot function.

For a truly truthful person it is essential that they follow the truth without any regard to their own personal desires or interests. Only those people who stick to the truth, even at the risk of loss of life, honour or property, are really truthful.

Once, a man approached the Holy Prophet<sup>sa</sup>, and explained to him that he had many evil habits which included lying. He asked how he could free himself from such a sinful way of life. The Holy Prophet<sup>sa</sup> gave a very simple answer, he told him to always tell the truth as this would rid him of all his evil habits.

The man soon realised that if someone enquired

about his day-to-day activities he would have no choice but to tell the truth. Submission to truth proved to be the most appropriate medicine and a cure for his evil ways.

The teachings of the Holy Qur'an in regard to truthfulness is complete and of the highest order:

The Holy Qur'an states:

'Truthful men and truthful women will have a great reward from Allah.' (Al-Ahzab33:36)

In this verse, the nature and philosophy of the truth is described and all aspects are fully covered. The Holy Qur'an says that truth should be for God alone. We know we cannot hide anything from Him. Also, if we really believe that God is omniscient, then we cannot hide behind a lie or falsehood to save our skins.

We should therefore self reflect every day about our own actions and their consequences and strive to reform in accordance with Islamic teaching.

A verse of the Holy Qur'an summarises the requirements mankind needs to fulfil in order to maintain and preserve high moral

standards and to shield them from evil influences. It states:

Verily Allah requires you to abide by justice, and to treat with grace; and give like the giving of kin to kin; and forbids indecency and manifest evil, and transgression. He admonishes you that you may take heed. (Al-Nahl 16:91)

The words of this verse are quite plain and simple and can be easily understood by persons of all intellectual abilities. In a nutshell, this verse has enjoined justice, the doing of good to others, kindness as between brothers and has forbidden indecency, manifest evil and wrongful transgression.

This particular verse of the Holy Qur'an combines all the essential qualities of a perfect teaching and encompasses the complete course of moral and spiritual evolution and growth of man, and by following such Divine guidance, a true believer is ensured delivery from all conceivable vices.

As Ahmadi Muslims we should remain as close as possible to the Khalifa of the day and his instruction as they will safeguard us from the ills of the age.

Khilafat is a blessed institution, a gift from Allah the Almighty, which we should cherish and use to help us maintain our Islamic values. If we ignore his guidance then we have no excuse for our moral decline.

Avoiding vices of the modern age is indeed the fundamental way of fighting our modern day jihad – the upward struggle for self-improvement, achieving a closeness to Allah and vying in the doing of good deeds. Unless we remove these vices from ourselves we cannot reach Allah and we cannot convey the beauties of our perfect religion to others unless we are practising it.

In his pursuit of theoretical worldly happiness and contentment, and by developing selfish ways, man disregards the true purpose of his life, which is to attain closeness to God and the road to true happiness and contentment.

The Holy Qur'an states:

Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! It is in the remembrance of Allah that hearts can find comfort. (Al-Ra'd 13:29)

'This beautiful verse embodies a profound truth. The more the people of the world gain the paltry goods of this life, the greater becomes the hunger and the consequent burning of their heart. But as for those who seek God, the more they turn to Him, the greater is their peace of mind. This shows that the search for God is the innermost yearning of human nature and the real goal of man's life, and when that goal is attained man begins to enjoy perfect peace of mind.'

(P.1212, Commentary 1640, Holy Qur'an edited by Malik Ghulam Farid Islam International Publications Ltd. 1994)

In conclusion, I have only highlighted a small number of the many dangers and obstacles facing mankind today especially the unity and stability of our family life. It is only by faithfully and sincerely adopting the injunctions of the Holy Qur'an and the practise of the Holy Prophet, Muhammad Mustafa<sup>aa</sup>, that Muslims, can preserve and safeguard their moral Islamic values. Faithful practice of Islamic values will safeguard them for the next generation. Muslims and especially Ahmadi Muslims should be easily recognisable in modern society as torchbearers

for strong moral values contributing to a moral and just society for now and for the future of our children.

*All verses and translations of the Holy Qur'an have been taken from the English translation of the Holy Qur'an by the late Maulawi Sher Ali published with alternative translation of, and footnotes to some of the verses by Hadhrat Mirza Tahir Ahmad Fourth successor of the Promised Messiah (as) and under the auspices of Hadhrat Mirza Masroor Ahmad, Fifth Successor of the Promised Messiah (as) and Supreme Head of the Ahmadiyya Movement in Islam. - (Islam International Publications Ltd. 2004)*

### **Speech delivered at Jalsa Salana UK 2006**

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## **PRAYER IN CONGREGATION**

Hadhrat Abu Hurairah<sup>ra</sup> has related that the Holy Prophet<sup>saw</sup> said: "Prayer in congregation is more than twenty-five times greater in merit than Prayer at home or in the shop etc. Therefore, when a person makes his ablutions carefully and proceeds to the mosque with the sole purpose of joining in the service his station rises in grade at every step and one of his sins is wiped out. From the moment he enters the mosque he is accounted as a participant in the service while waiting for the service to begin, and, so long as he causes no inconvenience to anyone and his state of purity is maintained, the angels continue to pray for him: Allah, have mercy upon him; Allah, forgive him; Allah, turn to him with compassion."

(Bukhari kitabussalat bab fadl salatul jama'at)



MIRZA MASROOR AHMAD  
HEAD OF THE AHMADIYYA COMMUNITY  
IN ISLAM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ  
وَعَلَى عَبْدِهِ الْمَسِيحِ الْمَوْعُودِ  
خدا کے فضل اور رحم کے ساتھ  
هوالتأصر

VM-00445  
22.7.06

Dear Kauser Sahib

*Assalamo Alaikum Wa-Rahmatullah Wa-Barakatuhu!*

I was very pleased to know that Ahmadi members in your area have made a substantial contribution towards Tahir Heart Institute. Their personal and financial sacrifices for Humanity are very commendable.

*Jaza Kamullah Ahsanal Jaza!*

I pray Allah reward you handsomely for your efforts, and bless all the members of your Jama't, and, grant them health, happiness and prosperous future. May Allah afford them greater opportunities to serve the cause of Ahmadiyyat - the True Islam.

Please convey my Salam to all members of your Jama't

*Wassalam*

Yours sincerely

Mirza Masroor Ahmad

Maulana Inamul Haq Kauser  
C/O Amir Sahib  
Ahmadiyya Movement In Islam  
U S A

## WAQFE ARZI SCHEME

### Spiritual Correction and Advice is the Responsibility of Every Ahmadi

**Hadhrat Khalifatul Masih III<sup>rh</sup> 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 *Murabbis* 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:**

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|    | Jazakamullah.   |          |                     |      |  |

# Salat Purifies the Spirit and Fast Illuminates the Heart

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

The month of Ramadhan is that in which the Qur'an was sent down (2:186)

This verse indicates the greatness of the month of Ramadhan. The *Sufis* have recorded that this is a good month for the illumination of the heart. One who observes the fast has frequent experience of visions in this month. The *Salat* purifies the spirit and the fast illumines the heart. The purification of the spirit means that one may be delivered from the passions of the self that incites to evil; and the illumination of the heart means that the gates of vision may be opened so that one may be able to behold God.

[*Malfoozat*, vol. IV, pp. 256-257]

On one occasion I began to reflect on the purpose of the prescribed expiation of missing a fast and I conceived that the expiation is prescribed so that one may be bestowed the

capacity and the strength to observe the fast. God Almighty alone can bestow such strength and everything should be sought from God Almighty. He is the All-Powerful; if He so wills He can bestow the strength for observing the fast on one who is afflicted with tuberculosis. The purpose of the prescribed expiation is that one may be bestowed the strength for the observation of the fast, and this can be achieved only through the grace of God Almighty. One should supplicate:

Lord! this is Thy blessed month and I am being deprived of its blessings. I know not whether I shall be alive next year, or would find the opportunity of observing the fasts that I am missing. Do Thou bestow upon me, by Thy grace, the strength that should enable me to observe the fast.

I am sure that one with such a heart would be bestowed the needed strength

by God Almighty. If God Almighty so wished He would not have prescribed limitations for the Muslims as He had prescribed for earlier peoples; but the purpose of the limitations is the promotion of the welfare of the people concerned. According to me the principle is that when a person supplicate God Almighty with perfect sincerity that he should not be deprived of the blessings of the month of Ramadhan, he is not so deprived, and if such a one should become ill during the month of Ramadhan his illness becomes a source of mercy for him, inasmuch as the value of every action is determined by the motive that inspires it. It behoves a believer that he should prove himself brave in the cause of God Almighty.

He who is heartily determined that he would observe the fast but is held back from doing so on account of illness while his heart yearns after the observation of the fast would not be deprived of the bounty resulting from the observation of the fast and angels would observe the fast in

his place. This is a subtle matter. If a person finds the observation of the fast difficult on account of the slothfulness of his spirit and imagines that he is not in good health, and that if he misses a meal he would suffer from various types of disorders, such a one, who imagines that a Divine blessing would sit heavy on him, would not deserve any spiritual merit. On the other hand, a person who feels happy at the approach of the month of Ramadhan and is eager to observe the fast, but is held back by illness from doing so, would not be deprived of the blessings of Ramadhan.

Many people merely seek excuses and imagine that as they can deceive their fellow beings they can also deceive God. Such people make their own interpretations and deem them correct, but they are not correct in the estimation of God Almighty. The field of such interpretations is vast and a person given to them might become accustomed to the performance of the *Salat* throughout his life in a sitting posture and may abstain altogether from observing the fast. But God is well aware of the motive and design of a person whose conduct is inspired by sincerity and devotion. God Almighty knows that

his heart is eager and He bestows plentifully upon him, for the eagerness of the heart is valuable in the estimation of God.

Those who seek excuses rely on their interpretations, but such interpretations have no value in the estimation of God Almighty. On one occasion when I continued observation of the fast for six months I met a company of the Prophets in a vision who admonished me against imposing so much hardship on myself and directed me to desist. Thus when a person imposes hardship upon himself for the sake of God, He takes pity on him like the parents of a child and directs him to desist.

[*Malfoozat*, vol. IV, pp. 258-260]

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## PRAYERS

Hadhrat Abu Hura-irah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said:

"The first item concerning which a person would be called to account on the Day of Judgment will be Prayer. If that is found in order he would be successful and prosper, but if that is not in order he

would be ruined and lost. In case of a shortcoming in his obligations the Lord of Honour and Glory will say: 'Look, if among the voluntary actions of My servant there is anything that would make up the shortcomings in respect of his obligations. All his obligations would be checked up in that manner.' "

(*Tirmadhi kitabussalat bab an awwal yuhasib bihil 'abd*)

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## MTA USA

### Volunteers needed

MTA International was started in 1992 from London. It now provides transmission around the world and around the clock. This means that a lot of programming needs be prepared and presented. We all know that all MTA programming is made by the volunteers of Jama'at Ahmadiyya all over the world. The USA Jama'at has been lagging behind in this category of sacrifice. MTA USA is now preparing to live up to this responsibility. Volunteers are needed to make programs for MTA.

## RELIGION

# Love, not hatred

## Islamic sect seeks to erase misperceptions

By **ASHLEY KINDERGAN**  
Herald News

**CHANTILLY, VA.** — Nusrat Qadir-Ahmad returned from a religious conference this week feeling spiritually invigorated. She promised herself she would say her prayers on time and work harder to better serve God.

But with the fifth anniversary of the terrorist attacks of Sept. 11 fast approaching, Qadir-Ahmad and about 7,000 other followers of the Ahmadiyya sect of Islam who attended a spiritual conference Labor Day weekend know that their faith faces a battle in overcoming public perceptions of Islam.

A USA Today/Gallup Poll published in July said that 39 percent of Americans admitted being somewhat prejudiced against Muslims. A Washington Post-ABC News poll published in March said that 46 percent of Americans view Islam in a negative light.

Ahmadis struggle with public perceptions in the United States as well as with Muslims from other sects. Unlike mainstream Muslims, Ahmadis believe that a Messiah, Mirza Ghulam Ahmad, came in the late 1800's to clarify the laws of Islam laid down by Mohammad.

Largely because of the latter belief, Ahmadi Muslims are persecuted in Indonesia, Bangladesh and Pakistan, where the government has outlawed their religion and imprisons Ahmadis for using Islamic greetings and names.

Attendees and speakers at the conference suggested that a way to overcome all those negative perceptions was to show others by example what their faith is all about.

"One of the important messages our spiritual leader mentioned is to go out and preach the right message of Islam because the people of America need to understand," said Aamir Khokhar, a Totowa resident whose family was one of about 70 North Jersey families to

**INSIDE**  
"Muslim"  
is latest  
racial  
stereotype  
in the U.S.  
A12



KEVIN R. WEXLER/Herald News

Worshippers join in the Juma prayer at the Ahmadiyya Mosque in Clifton. Followers of the Ahmadiyya sect of Islam have been discriminated against because of their beliefs, which are frequently misunderstood, especially in countries such as Pakistan and Indonesia



KEVIN R. WEXLER/Herald News

As Naveed Ahmad, left, looks on, Khalid Ahmad, center, greets Dr. Karim Zirvi following the Juma prayer at the Ahmadiyya Mosque in Clifton late last month. The Ahmadiyya motto is "love for all, hatred for none."

## Sect: Members call jihad an inner struggle

Continued from A1

attend the annual three-day conference in Chantilly, Va., just outside of Washington, D.C. "Our conduct and behavior should be so extraordinarily good that people who do not know us should be curious to know, who is that guy?"

Ahmadiis believe that jihad, an Arabic word that literally means struggle, should be an inner battle for self-improvement, rather than a call to arms in religious warfare. The group says terrorists who commit violence and call it jihad have strayed from the true path of Islam. Signs scattered around the conference center over the weekend proclaimed the Ahmadi motto: "Love for all, hatred for none."

"We're in an era right now where (the perception) of Islam is completely skewed by a few overzealous, lacking-a-proper-interpretation Muslims," Qadir-Ahmad said Tuesday. Qadir-Ahmad is a Morristown native and neonatal nurse who attends the Clifton mosque, the Ahmadiyya Movement in Islam. "I think the thing is, you live your life as a walking example."

Ironically, it was the specter of terrorism that kept spiritual leader, Hadhrat Mirza Masroor Ahmad Khalifatul Masih Khamis, from delivering his message in person. The khalif was due in early August to leave the United Kingdom for his first tour of the United States since being elected khalif in 2003. But after a new terrorist plot was revealed involving the use of liquid explosives on commercial flights, the khalif decided to stay home and deliver his address via satellite from London instead.

Ahmad's followers gave varying reasons for the khalif's decision to postpone his visit. Some said the hassle of traveling as a dignitary in such circumstances kept him away, and others speculated that his visit may have been a security risk because of Ahmadi persecution.



Saad Tariq of Elmwood Park takes a moment of contemplation during the Juma prayer at Ahmadiyya Mosque in Clifton. The Juma prayer is a key rite for Ahmadiyya Muslims.

To spread the word about what they believe, the Ahmadiis invited guests from other faiths to their conference. Imam Ameer P. Salahuddin, the spiritual leader of the Islamic Center of Passaic and Paterson, attended the event as Khokar's guest.

"I don't consider myself to be a follower of any school of thought," Salahuddin said. "Islam is a univer-

sal religion. The Quran connects us in all of the religions ... I want to compliment the Ahmadi movement because their perspective is universal, and my perspective is universal."

Another guest, Rev. Dr. Theodore Durr, pastor of the Roland Park Presbyterian Church in Baltimore, said he first encountered Ahmadiis at an interfaith service after the Sept. 11 attacks. He was so impressed that he invited an Ahmadi imam to speak at his church.

"We had some very conservative people there. But when he finished speaking, they couldn't find anything to criticize," Durr said. Violence isn't the only stigma many Muslims have to overcome. Amatul Latif Zirvi, of Fair Lawn, said non-Muslims often view the scarf covering her hair and the fact that religious services are segregated by sex as signs of oppression. She remembers once in particular, many years ago, when a county freeholder visited the congregation in Newark, where the congregation used to rent space, to talk about women's liberation.

"She started giving a speech. By her looks, we could tell she had pity on us, sitting separate ... She pointed at me and said, what is your education? She wanted to ridicule Islam," Zirvi said. "I said, I have a (master's degree) in botany, did one year of Ph.D., and right now I am working as a housewife ... God Almighty gave us our freedom 400 years ago."

At the end of the weekend, the message was clear from the spiritual advisers: Educating the public is more important now than ever.

"The eyes are upon you," said Azhar Hancef, a speaker and missionary at the conference. "Live this example and show this human face, and counter this disfigured face America has been seeing for the last five years."

On the Web:

For a detailed look at what Ahmadiis believe, go to [northjersey.com/ahmadi](http://northjersey.com/ahmadi).

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