

I'LAN

Volume 1
Issues 8, 9 & 10

INTERNATIONAL LAHORE

AHMADIYYA NEWSLETTER

Ahmadiyya Anjuman Lahore

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Message from Hazrat Ameer

Professor Dr. Abdul Karim Saeed

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

“O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil”. (Al-Baqarah 2:183)

The blessed month of Ramadan is here to give us an opportunity to uplift and strengthen our souls and further ourselves in striving towards *Taqwah*. *Taqwah* is used in the sense of guarding against what is harmful or injurious and what has to be feared because of its evil consequences. It is also used in the sense of fulfilment of duty to Allah. The purpose as stated in the verse cited above is “so that you may guard against evil”. Thus Allah gives us an opportunity to strengthen our souls against the weaknesses that have crept into our lives. Through fasting we cure such weaknesses and protect ourselves from further damage that threatens our souls.

I am sure all members of the Jama'at are looking forward to the spiritual experience associated with fasting. I pray to Allah to give us the health and the strength to embark on this *mujahidah* (holy struggle) in the strengthening of our souls. Let us take this opportunity to remind ourselves that fasting is not merely the abstinence from food and drink but the adherence to the *spirit of fasting*, which are the moral and spiritual values associated with it. This is stressed both in the Quran and the Tradition. Fasting is a form of prayer and the Quran clearly states:

(Continued on page3)



Hazrat Ameer Professor Dr.
Asghar Hameed,
The Fourth Ameer and
President of Ahmadiyya
Anjuman Isha'at-i-Islam
Lahore.(1996-2002)

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The Islamic view on...

FASTING IN THE MONTH OF RAMADAN

Selected by Sarah Ahmed

Holy Quran

“O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.”

“The month of Ramadan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the Criterion. So whoever of you is present in the month, he shall fast therein, and whoever is sick or on a journey, (he shall fast) a (like) number of other days. Allah desires ease for you, and He desires not hardship for you, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for having guided you and that you may give thanks.” (*Al-Baqarah 2:183 and 185*)

Hadith

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When there comes the month of Ramadan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained (Muslim, Kitaab-us-Sayyaam 14:22)

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah the Exalted and Majestic said: Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it. Fasting is a shield. When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say: I am a person fasting. By Him, in Whose Hand is the life of Muhammad; the breath of the observer of fast is sweeter to Allah on the Day of Judgment than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of (the fast) and one when he meets his Lord he is glad with his fast. (Muslim, Kitaab-us-Sayyaam 14:1)

Sayings of the Promised Messiah

"Fasting is not merely a person's abstinence from food and drink rather it has a profound significance and impact that is learnt from experience. It is ingrained in human nature that the lesser a person eats, the more purified is his spirit and the more highly developed are the visionary powers of his spirit. The Divine objective in fasting is to reduce one kind of sustenance and to increase the other. A fasting individual must always bear in mind that he is not just to go hungry but he should remain engaged in the remembrance of Allah so that he is able to break away from his animal desires and attain nearness to Allah. Thus the purpose of fasting is that a person who gives up the bread that nourishes his body finds another kind of bread that satisfies and satiates his soul. Those people who fast solely for the sake of Allah and not merely in observance of a ritual should engage themselves in glorifying Allah so that they find this other source of nourishment." (Malfuzat, Vol. 5, p. 102)

The First Photograph of Maulana Muhammad Ali ^ at Age 25



It once happened in those early days that a photographer was called to Qadian and, apart from taking other photographs, he took a photograph of Maulana Muhammad Ali as well. This was the first photograph taken of the Maulana. He mentioned it in his Friday sermon on 14 February 1944 as follows:

“I want to tell you about an incident that occurred in the earliest days. I do not know how it happened. It was perhaps 1901 or 1902. I was living in Qadian and probably the “Review of Religions” had already started. The Promised Messiah called a photographer to have his photograph taken for inclusion in his books because there were people in the West, where those writings would go, who could form an opinion about the subject from his photograph. I cannot remember if any other group photo was taken but what I do recall is that by his bidding my photograph was also taken.

“This is an ordinary event, but the strange thing, or what we can call God’s work, is that in the photo, on the right side, there is a hand holding a book, upon which it is written “Quran Shareef”. Where did it come from? At that time no one had in mind translating the Holy Quran. Hazrat Mirza sahib had entertained this desire for long but there were no

resources available and in those early days no one could even imagine that I would translate the Holy Quran. However, it happened due to the working of God that there was a Quran in my very first photograph. Who was that man, why did he have a Quran in his hand, how did he manage to stand on my right side so that the Quran could appear in the photograph, I cannot explain.” (Paigham Sulh, 16 February 1944)

^Death anniversary of Hazrat Maulana Muhammad Ali falls on 14th October.

Message from Hazrat Ameer (Continued from Page 1)

قَوْلُ الْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۖ

“So woe to the praying ones,

Who are unmindful of (the object of) their prayers”. (Al-Maa’oon 107:4-5)

The Holy Prophet, may peace and blessings of Allah be upon him, is reported to have said:

“Whoever does not give up lying and acting falsely, Allah does not stand in need of his giving up food and drink”. (Bukhari 30:8)

The Holy Prophet is also reported to have said:

“Fasting is a shield, so let the man who fasts not indulge in any foul speech or do any evil deed, and if any one fights or quarrels with him or abuses him, he should say twice, I am fasting.” (Bukhari 30:2)

Brothers and sisters, we should take this month as an opportunity to peep into our hearts to see where our weaknesses lie. We should then make an earnest effort to remove these by asking for Allah’s forgiveness and protection. We should also pray that we attain Allah’s nearness and even after the month of Ramadan has passed, maintain our nearness to Allah with constant effort and resolve.

Aameen.

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The News From...

The Central Anjuman, Lahore

Hazrat Ameer's Tour of USA, Suriname, Canada, Guyana and Trinidad & Tobago

Hazrat Ameer, Dr. Abddul Karim Saeed, arrived back in Lahore on 10th September 2004 after a very successful tour of Jama'ats in the United States, Canada, Suriname, Guyana and Trinidad.

His visit generated a new spirit of enthusiasm and brotherhood among the Jama'at members in the countries he visited. He inspired the members to renew their commitment to work for the Ahmadiyya Movement and Islam. Hazrat Ameer's sincerity and devotion impressed everyone and his friendly personality and leadership qualities were very affective in promoting unity and a spirit of cooperation in the Jama'ats he visited.

Hazrat Ameer had sustained a back injury while pulling his bags off the luggage belt in Dubai. He was having a severe backache when he arrived in the United States. However, in spite of persistent back pain, he fully participated in all the convention activities in Columbus, Ohio.

After the convention in Columbus, Hazrat Ameer flew to Suriname for the 75th anniversary of the Suriname Jama'at. Mrs. Samina Malik and some other members of Ahmadiyya Anjuman Isha'at-i-Islam Lahore Inc. USA accompanied him. The convention was a great success and people were very honoured to meet Hazrat Ameer, as he was the first Ameer to visit them after a period of twenty years.

In Guyana, the convention was held in the main mosque in Georgetown. Later he also visited Essequibo where a strong and large Ahmadiyya Jamaat is present.

Hazrat Ameer visited Trinidad and Tobago for four days. For the first three days he visited various mosques of the Ahmadiyya Anjuman Isha'at-i-Islam Lahore, Trinidad and Tobago and saw the

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excellent work this Jama'at is doing under the leadership of Maulana Kamal Hydal. He also spent a day with the Muslim Literary Trust and had very useful discussions with them.

On return to the United States, Hazrat Ameer made a day trip to Louisville Kentucky where a very senior member of the Jama'at, Chaudhry Masood Akhtar, and his family live. He also visited the Jama'ats in Toronto, Calgary and Vancouver in Canada and the Oakland Jama'at in California, USA.

By the Grace of Allah Ta'ala, Hazrat Ameer's visit has had a very positive affect on all the Jama'at members. More than 200 people took Bai'at on his hand during his tour. *Alhamdulillah.*

Throughout this extensive tour, Directors of the Ahmadiyya Anjuman Isha'at-i-Islam Lahore Inc. USA, provided every facility to Hazrat Ameer. Mrs. Samina Malik, in spite of her poor health, accompanied him to all the countries he visited. *Jazaa Kallah.*

May Allah Ta'ala protect our Jama'at and make it prosper. *Aameen.*

Independence Day of Pakistan



Independence Day of Pakistan was celebrated on 14th August 2004. A simple

ceremony was held in Darus Salaam to hoist the national flag on the main entrance to the Jaamia. A large number of Jama'at members came to attend the ceremony and joined in singing the National Anthem. A group of small children presented patriotic songs and a stirring speech was made by six year old Salman Shakeel. Farkhanda Jameel recited Hazrat Masih-i-Mauood's poem "yeh roze ker mubarak subhaana manyaraanee" in her melodious voice. All the participants were served sweets.

Tanzeem-i-Khawateen, Lahore

The monthly meeting of the Tanzeem-i-Khawateen resumed after the summer. During the last few months the Tanzeem has continued to be active and the executive body met to deal with matters requiring their attention. About 45 ladies attended the meeting and heard talks about the grievous failings of people against which one should always be on

Ahmadiyya Movement and give it wholehearted support.

The executive body in its meeting had decided that a programme of visits to various branches of the Tanzeem should be made. Accordingly a delegation of seven members went to Sialkot where they had a very useful exchange of views with the ladies there, after the Jumma prayers. Such visits are aimed at nurturing the feeling of sisterhood amongst members of the Jama'at and try to help each other out if there is a problem. A strong united Jama'at is necessary for the task of propagation of Islam. May Allah help us in our efforts towards that goal.

United States of America

A Catholic American Joins the Fold of Islam

Mr. Ross Jamil, a Catholic American joined the fold of Islam on the hand of Hazrat Ameer during the Convention of the Ahmadiyya Anjuman Isha'at-i-Islam Lahore Inc. USA at Columbus, Ohio. He was introduced to the Jama'at through our web



guard. The sayings of the great Mujaddid Hazrat Mirza Ghulam Ahmed were read out. The members were told how important it is to join and stay with the

sites, which was very effectively followed up by our members in Columbus. Brother Ross Jamil's inspiring letter to Hazrat Ameer is appended below:

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“Hazrat Ameer Dr. Abdul Karim Saeed Sahib;

As-Salaamu Alaikum!

I am writing this e-mail to let you know that I am very thankful for the gracious reception you gave for me, to receive me into Islam and the Ahmadiyya Jama'at. In Ahmadiyya I have finally found the missing piece of my study of Islam.

Just as you asked, I will now send you the short address from my *Shahada*.

"Audhu billahi mina shaitanir rajim."

My Dear Brothers and Sisters,

As-Salaamu Alaikum!

As most of you know, I am here today to accept Islam. All of my life I have desired to know the truth of God's revelation, and have spent much time in search of Him. Many times I took paths that had many twists and turns; sometimes even heading into dead ends. At these moments I had in front of me the words of many prophets, but I failed to fully comprehend the message that they were trying to teach. I read and studied from the writings of the prophets of Israel and from the teachers of the Hindus.

From the Torah...

"Shema Yisroel Adonai Eloheinu Adonoi Echod."

Hear O Israel, the Lord our God, the Lord is One."

And from the Gita, these words ascribed to the one speaking for God...

*"man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me"*

"Absorb your mind and heart in Me, become My devotee, offer propitiation to Me, just give humble obeisance unto Me, and surely you will come to Me. I promise this in truth to you, being very dear to Me." (Bhagavad-Gita, chapter 18, verse 65)

And

*"sarva-dharmam parityajya
mam ekam saranam vraja
aham tvam sarva papebhyo
moksaisyami mah sucah"*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." (Bhagavad-Gita, chapter 18, verse 66)

And from Jesus came again the reinforcement of the message of surrender to God and the practice of Love and Universal Brotherhood. But I was side-tracked by the peculiar additions to the pure teaching of Jesus that cloud his message and dampen its universal appeal.

Then finally, I came to hear the message of the Final Prophet. I first heard this from a great teacher, Guru Nanak, who taught the belief in the One God and pointed to the Prophet Muhammad as the messenger.

I began to read the Qur'an and found the fullness of God's revelation and teaching in all its beauty and force. This is what characterises unadulterated truth.

I heard for the first time that revelation is not reserved for the few of a particular ethnic group or race, but that God has prepared this message for all people.

"There is not a people but a warner was raised among them." Qur'an 35:24

For all people are created originally as the "People of God", not from material affiliation or caste, but because it is our nature to worship Him, who is God of all.

Finally, by His grace, I have been lead to this declaration...

"There is no god but God and Muhammad is the messenger of God"

For indeed God is One! He is without beginning or end. So I now accept this truth and bear witness that, *Insha Allah*, I will not stray from His Path.

Thank you for giving me the opportunity to come to Islam among you who represent this faith in all of its purity and pristine

beauty; and I hope that you will continue to guide me for many years to come."

If you would like anything from me, please do not hesitate to let me know.

Your Servant,

Jamil Ross

Berlin, Germany

Dr Korting, the Interior Minister of Germany visited the Berlin Mosque on 15 September 2004. The Imaam Chaudhry Riaz Ahmad, and Mr. Muhammad Ali, received him. The minister explained that the purpose of his visit was to share views about the current antagonistic attitude of the Germans toward common Muslims due to the terrorist activities that many countries are facing. He was exploring ways of removing misunderstanding between the communities and possibilities of promoting peace and harmony. The Imaam explained to him the true Islamic concept of Jihad, war and relations between communities and nations according to the Quran and Sunnah. He was also presented copies of the Holy Quran, "The Religion of Islam" and "Islam the Religion of Humanity".

Weddings

Sadaf Raani daughter of Dr. Mirza Tariq Baig was married to Hamoodur Rahman son of Mr. Mahmood Iqbal Zahoori of Rawalpindi on 14th August 2004. The Nikah had already been solemnised by Hazrat Ameer in Jaamia Darus Salaam on 1st April. The bride is granddaughter of our legendary missionary Mirza Muzaffar Baig Sateh, the "Conqueror of Fiji".

Mujeeb Ahmed Ganai son of Abdul Hamid Ganai, President Ahmadiyya Anjuman Isha'at-i-Islam Lahore Bhaiderwah, Jamu & Kashmir, India married Rahilla Jabbar daughter of the

late Ch. Abdul Jabbar, a former president of Bhaiderwah Jama'at, on 26th October 2004.

May Allah Ta'ala shower His blessings on both the couples. Heartiest congratulations from Hazrat Ameer and the whole Jama'at. We wish them happiness and good luck in their lives.

Obituary

Maulvi Mohammad Ibrahim of Daata, a very valuable member of the Jama'at, left for his heavenly abode on 15th August 2004.

Inna Lillahi wa inna elaihi raaji oon.

Born in January in 1915 M. Ibrahim was the only son of Maulvi Mohammad Yameen, who came from Yaghistan (tribal area) in search of knowledge and settled in village Daata, district Hazara of the Frontier Province. While still a student, he became aware of the Ahmadiyya Movement and went to Qadian and took his pledge. For this he was persecuted at the hands of the opponents of the movement and spent most of his life under threats and boycott by the people.

Maulvi Ibrahim met a similar fate at the hands of the Mullahs and the people of the village from time to time. In 1974, after a prolonged boycott by the villagers on the incitement from the Mullahs, he was forced to leave Daata, and since then he never had a settled life.

He was a schoolteacher by profession, and a very learned person. He had a large personal library and spent most of his time in teaching and literary pursuits. He wrote article for Paigham-i-Sulh, "Finality of Prophet-hood" being his main subject. He also delivered Friday Sermons in the Jama'at's Jaamiahs at Daata, Abbottabad and Peshawar.

He was an honourable person and very gentle and kind in his dealings with others, but stood firm as a rock when persecuted for being an Ahmadi. He also resigned to the will of Allah during his personal grieves and trials of loss of life and property. He lost his wife and two young sons. It was a little

before dawn when he was informed of the death of his young son Rauf Ahmad, who was a very capable bank officer. He remained in his room, till after he had said his morning prayers. This great loss did not disturb his daily routine of Tahujjad and Fajr, and he bore this loss with fortitude.

In the last days of his life, he went to live in the village, where he was again threatened and the villagers tried to dissuade him from his faith. This disturbed him very much and he found it hard to accept that the men and women who were indebted to him for their education would be so thankless to become his enemies and treat him in that manner. This attitude of the people had an adverse affect on his health leading to his death.

Three sons and a daughter survive him. His son Bashir Ahmad, a police officer, is a strong Ahmadi and follows in the footsteps of his great father in his religious pursuits and his attachment to the Jama'at.



Hazrat Masih-i-Mauood addressed Maulana Muhammad Ali in the following words:

“I hold an extremely favourable opinion about you. This is why I have a special love for you. If your nature had not been pure in the sight of God, I could not possibly have thought so well of you, never. I love you fervently from the bottom of my heart, and often pray for you in the five daily prayers. I hope that at some future time these prayers will show their effect. ... I am busy praying, with heart-felt passion, for your welfare in this world and the hereafter, and for your body and soul, and I am awaiting the effects and results of the prayer.”

Call for Ahmadiyyat

***Message from Hikmat Mahawat Khan,
Chairman, ULAMON****

The world is becoming more knowledgeable about Islam and the tone between Muslims and non-Muslims has sharpened considerably. More than ever, this calls for the need to engage in a study of pure Islam and propagating this to both Muslims and non-Muslims. The Lahore Ahmadiyya (LA) has done so for the last century, but has decided to profile itself more prominently given the present situation.

In the Netherlands, a growing number of people have voiced their concerns regarding extreme ideas harboured by Muslims, calling upon them to renounce such ideas. LA has done so for years and is as such pleased to see that many people in Dutch society, Muslims and non-Muslims alike, now share this view.

ULAMON aims to create a greater awareness, first and foremost among Muslims, as they are the ones who should be exporting knowledge and information. From this it follows that any misconception Muslims may have regarding their own religion should be corrected, which in turn, will lead to corrective adjustments insofar as image representation in the press is concerned.

We have a message we would very much like to pass on to the community. Yet it is this same community that, in marketing terms, is not interested in the product and understandably so. We Muslims should therefore try and get our message across in a sensible way. The necessity and pressure to do so is our responsibility and not the responsibility of the people on the receiving end. ULAMON thus strives to incorporate this responsibility in its activities. The product can be excellent, but if packaging, distribution and marketing are not up to

* Union of Lahore Ahmadiyya Organisations in the Netherlands

the mark, we shall not succeed to pass on our information.

The proper way to tackle this would thus be solid training and education for sales managers (read, well educated imams) who are able to sell this product, using the latest marketing techniques. The marketing plan should also be up-to-date; good packaging (information via modern means such as Power Point techniques, clear websites, short articles, current affairs) and proper distribution (internet, conferences, shopping centres, newspapers, magazines) is essential.

Over the past couple of years, LA has developed a great deal of material and the message it wishes to convey is a very powerful one. ULAMON aims to bundle all LA forces in order to be able to jointly convey both material and message. This is a duty that concerns us all. It is this that distinguishes the LA from other fellow Muslim brothers and sisters: namely to aim for a thorough grounding in Islam, set a proper example for the whole community and thus being able to convey the message easily.

Summary of the Friday Sermon

By Safia Saeed

In Jaamiah Darus Salaam, on Friday 9th July 2004, Hazrat Ameer Dr. Abdul Karim Saeed delivered the sermon. There was a large gathering on the occasion as the Tarbiyyate Course was being held during that fortnight. While in particular addressing the participants of the course, he said that his message was for everyone present there, as well as for the rest of the Jama'at in Pakistan and abroad.

Hazrat Ameer recited verse 186 of Surah Al Baqara:

“And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and

believe in Me that they may walk in the right way.”

He said this verse clearly speaks of Allah's nearness to man and that He accepts man's prayers. This makes it important that man must keep his faith in Allah and believe that He is a living God, Who can hear and speak.

Man has always been curious to find out about his Creator and Sustainer. To provide an answer to this Allah sent His messengers one after the other. Hazrat Adam being the first and the Holy Prophet Muhammad (peace and blessings of Allah be on him) being the last of His messengers. The message brought by these prophets was to awaken in man the inner yearning and consciousness to come closer to his Creator. He is told that Allah is near and accepts his prayer. The sincere desire of man to achieve closeness to Allah, implemented with acts of obedience and sacrifice in His way, is accepted by Him. He answers them when they call Him and blesses His chosen ones with true dreams, *ilhaam* (Divine inspiration) and *kashoof* (visions).

Referring to the Hadith of the Prophet (peace and blessings of Allah be on him), that reformers were to come after him, Hazrat Ameer said that fourteenth century A.H. was a difficult period for Muslims. The Muslim Ummah was in a very weak position to get through this turmoil. They lacked the faith in Allah as a hearing and seeing God. Opponents of Islam took advantage of their ignorance and lack of confidence, and made efforts to establish the supremacy of their own religions by attacking Islam as well as the Prophet of Islam (peace and blessings of Allah be on him). In such circumstances the Reformer of the 14th Century, Hazrat Mirza Ghulam Ahmad, was appointed by Allah to pull the Muslims out from these difficult times by re-establishing their belief in Islam as a true religion and as a living force. He invited people to come to him to witness that Allah hears and speaks to His chosen ones. He proved this to be a fact by his prophesies, which came true.

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The Holy Quran begins and ends with a prayer thus establishing the importance of prayer in our lives. The sincere prayer for attainment of nearness to Allah, implemented by acts of sacrifice and obedience is always accepted. We generally resort to prayers and seek Allah's help, when we are afflicted with distress, but as soon as we are relieved of the trouble we tend to forget to pray. It is very important to keep up the prayer as a continuous process to establish a constant and everlasting relationship with our lord. Even a scientist had to admit that if there were no God we would have to invent one in times of hardship. Without strong conviction that Allah listens to our prayers and accepts them we will be Muslims just in name. We need to strengthen our faith in a Living God.

We as Ahmadis believe and are convinced that the promised Messiah was an appointed reformer for our times. As such we must hold on strongly and steadfastly to the pledge we have made. Hazrat Mirza Sahib laid great emphasis on Tahajjad prayer. We should do our utmost to be regular in our daily prayers as well as Tahajjad. We need to read the conditions of the Ahmadiyya pledge carefully and do our best to implement these in our lives. We must remain faithful to Islam and the Jama'at and be ready to make sacrifices for the cause of Islam.

Hazrat Ameer concluded his sermon with prayers for the Jama'at and Islam.

Fasting in Islam

Naseer Ahmad Faruqi

(From "The Light" July 8, 1981)

"O you who believe, fasting is prescribed for you as it was prescribed for those before you, so that you may guard against evil." (Holy Quran, 2:183).

Those who "believe", really believe in the unseen and they act in that belief, whatever the consequences. Now that is

not an irrational or unscientific attitude. All scientific development has taken place on that basis. Newton saw the apple fall down from the tree (and not go up as it should have because of the earth's spin). Observing that phenomenon, he believed that there was an unseen force working on that apple which pulled it down. On that belief or faith, he worked and discovered all the wonderful scientific laws and phenomena that laid the foundation of modern science. To come to recent times, who ever saw the atom or will ever see it? And yet believing that the unseen atom exists, because of certain evidence on the subject, the wonders of the atomic science have been revealed.

Lesson from Life

Take man's own daily life. He eats and drinks because he believes that they will do him good or satisfy his hunger and thirst. But, little does he know that in that food or drink may lurk germs which may make him very ill or kill him. Similarly, man travels in the belief that he will reach his destination safely. If he could foresee, an accident to his body or limb, or his body being crushed to death in a collision, he would not travel on that bus, train or aeroplane. Parents marry off their beloved daughter in the belief that she will be happy. If they could see beforehand her life-long misery or suffering that might follow, they would not commit her to it. A businessperson makes a deal in the belief that it will benefit him. He does not, in fact he cannot, see beforehand what will be the result.

A doctor prescribes a medicine or an operation. Believing in him, we take that medicine or accept the operation. And yet, either may kill us. We are prepared to believe in a doctor who can be ill informed, or may make an honest or careless mistake, and be killed. But we will not believe in Allah, Who can never make a mistake because He is All-Knowing, and undertake fasting. We must have reasons or proof.

Practical Proof

Well, let us have the proof. The verse I have quoted says that fasting was prescribed for those before us too - not fasting for a few

days only, or partial self-denial of certain foods only, as exists in other communities today. The Holy Quran says that this variation is due to the loss or corruption of Divine teachings in other religions. Fasting was prescribed for them too as in Islam.

Let us take the first claim of the Holy Quran that fasting was prescribed in all religions. This is borne out by history. To cite only one authority, the *Encyclopaedia Britannica* says:

"It would be difficult to name any religious system in which it (fasting) is wholly unrecognised."

The variation of motives for fasting makes no difference to the rigours of fasting. But the duration and nature of the self-denial do. Let us take the three great religions other than Islam viz., Christianity, Buddhism and Judaism. It is clear from the Bible that Moses as well as Jesus fasted fully for 40 days! As for Mahatma Buddha, he fasted until he was reduced almost to skin and bones as we see in his statues.

Now the testimony of millions of Prophets, saints and virtuous people is that fasting is good, in fact a must, for self purification. Could there be a better proof? These were truthful men who spoke from personal experience. And the world at large saw the transformation in them.

Scientific Reason

But the Holy Quran does not rest its case on such overwhelming evidence only. It goes on to say: "So that you may guard against evil." Now this is the special beauty of the Holy Quran, not to be found in other revealed books. It gives reasons for any injunction given. It gives the objective for which any obligation is laid on man, so that he may act by conviction, and know the goal which he has to seek. A Muslim does not fumble in the dark. He knows what he has to seek; and he can judge his performance by the end result.

The result he seeks in fasting is that he may be enabled to guard against evil. Now why should that be such a difficult task that he should have to undergo the rigors of fasting for one whole month? To guard against evil successfully is in fact a very, very difficult achievement. Even in this age of reason, education and enlightenment, we see evil all around us. Even the so-called civilized nations of present day are seething with crime, sin and even unnatural offences. Education, moral codes and legal enactments are of no avail. The public opinion, far from inhibiting crime and vices, adjusts itself to them. Why is all this so when man's reason, his good sense, and even his religion tell him that crime and sin are bad?

Animal Urges

The answer is that man is driven by the animal within him. Man shares with the animals his physical body. That is why scientists try out medicines on animals first, before giving them to man. Since the animals and man have the same basic physique, the desires and passions, which arise from the physical body, are basically the same between man and animals. The animal urges within man are necessary to drive him to all actions, but like all animals they have to be trained and tamed.

Taming the Animal

Now how do you tame an animal? Ask any circus manager. He will tell you that animals are tamed by denying them food and drink. Sex in the case of animals is seasonal. In the case of man, it is perennial. That is why Islam has required that man should deny himself food, drink and sex during fasting. Study the life of all animals. Their only aim in life is to indulge in food, drink and sex. Man is superior to all creation. In him lodges the divine spark of the soul, which can make him acquire divine virtues. Hence said the Holy Prophet (peace and blessings of Allah be on him): "Learn the morals of Allah." And the Holy Quran says: "Allah's colouring, and who is better in colouring than Allah?"(2:138). Allah's colouring is His sublime attributes.

The animal urges within man, if brought under control and given the right direction, can lead to his moral and spiritual development. This is a big subject in itself, but it has been beautifully explained in "The Teachings of Islam" by the late Hazrat Mirza Ghulam Ahmad Sahib, to which I would refer the reader.

Other Teachings/Religions

Other religions, after the loss or corruption of their original teachings, found the animal urges so difficult to tame and guide that they prescribed total denial. You had to become a monk or a nun or a Sadhu or a Bhikshu (in Buddhism) and kill animal desires by total and life-long denial. But those teachings failed, as those who have an inkling of the private lives of such givers-up of the worldly desires know. In any case, the sublime moral and spiritual qualities which man can attain by the correct use of his desires and passions were not to be found in them.

The Religion of Nature

Islam, which is the religion of nature, recognises the great use to which the animal urges of man can be put if they are properly tamed and guided. Allah, being the Perfect Creator, has not created them in vain. But they have to be tamed. And like all animals, they can be tamed only through fasting, i.e., self denial of food, drink and sex for one month only, and that too during the day time. That is as far as the taming of the animal within man is concerned. As for guidance after taming, the Holy Quran also provides it. Read the opening verses of the Holy Quran: "I, Allah, am the Best Knower. This Book, there is no doubt in it, is a guide to those who guard against evil." (2:1 to 2).

The Holy Quran accordingly tells us not only what the evil features or development of human action or human nature can be, but it also teaches us how to avoid them. In the latter class is fasting which enables man to tame the animal urges within him and thus avoid exceeding the Divine limits, beyond which

lies evil. It is because man cannot benefit fully from the Divine guidance provided in the Holy Quran, unless he first tames the animal urges within himself by fasting that has been prescribed or made obligatory for him. Hence, the month in which the Holy Quran was revealed was selected for this exercise in self-discipline. "The month of Ramadan is that in which the Quran was revealed, a guidance to men and clear reason for the guidance and a Distinguisher (between good and bad)." (2:185).

The Goal

Now, all guidance is towards a goal. What is that goal of the guidance contained in the Holy Quran? Hence the next verse says: "and when My servants ask thee concerning Me, surely I am nigh"(2:186). The verse goes on to say that Allah should be sought particularly in the *Tahajjud* prayer in the early hours of the morning, which is facilitated by the believer having to get up for his pre-dawn meal during the fasting.

This, in a nutshell, is the great wisdom and vital importance of the institution of fasting in Islam.

In the preface of the English translation and commentary of the Holy Quran, Maulana Muhammad Ali has written the following words:

"The greatest religious leader of the present time, Mirza Ghulam Ahmad of Qadian, has inspired me with all that is best in this work. I have drunk deep at the fountain of knowledge which this great Reformer — Mujaddid of the present century and founder of the Ahmadiyya Movement — has made to flow."

Hazrat Maulana Muhammad Ali's Directives to the Jama'at

We are reproducing below translation of an announcement by Hazrat Ameer Maulana Muhammad Ali, which was published in Paigham-i-Sulh of 23rd February 1944. Hazrat Ameer's directives in this announcement are as relevant today as they were sixty years ago. The secret of the Jama'at's progress lies in the true implementation of our late Ameer's instructions. It is the duty of every Ahmadi to act on his advice.

Respected Brothers,

Assalamu alaikum wa rahmatullahi wa barakatuhu

Our Jama'at can grow in strength only when all its individuals realise their responsibilities and strive hard to fulfil them. Thus, in order to give strength and stability to this Jama'at, which has proved itself as the sole bearer of the Holy Quran in the Islamic world, it is my appeal to you that you direct your attention to the following matters. Keep this letter safe with you, read it from time to time and do not fail in the performance of any such affair as lies within your power:

Look at your immediate family members, your wife and children. If there are among them any adults who have not yet joined the Jama'at, persuade them to do so. This will not only build up the Jama'at, it will also bring greater peace and serenity to your household. Glance over your brothers, sisters and other relations. Exert your utmost efforts to draw closer to the Jama'at such of them who are still deprived of its blessings. Direct your attention to your friends and acquaintances. Extend personal invitations to join the Jama'at to as many of them as possible. Explain to all the people within your sphere of influence and those who are in contact with you that this Jama'at is engaged in the highest service of Islam; they, too, should join its ranks.

Note: Besides inviting these four groups to join the Jama'at, make every possible effort to convince them of its truth. Send them tracts explaining our beliefs, and then enlist the aid of one of our missionaries for this purpose. If necessary, contact the Central Anjuman so that correspondence may be established with interested individuals or they may be sent relevant literature and copies of the pledge form.

Keep a watchful eye on your dependents that they remain regular in offering the daily prayers. If you see any of them becoming neglectful in this regard, reprimand them gently. Similarly, also remain vigilant that they keep faithful to Islamic practices. If you perceive a failing that is not within your power to correct, resort to earnest supplications or make some other attempt towards improvement.

Inculcate habits of regular prayer in your sons and daughters from the age of seven years. Encourage your children right from the start to give money for the propagation of Islam every month, and have their names entered in the lists of regular contributors. In this way you will sow in their hearts the seeds of passion for the propagation of Islam that will develop into a strong tree when they are grown up.

Cultivate in your households an understanding and appreciation of the Promised Messiah's writings, as well as the Urdu and English periodicals and other religious literature. Make an effort to familiarise yourself as well as your wife and children with them. Chalk out a plan to teach your children the Holy Quran along with its translation/meaning either do this yourself or engage the services of an instructor from your local centre. If at all possible, this should be a daily activity, or at least on a weekly basis when schools, colleges and offices have a day off. Even once a week can amount to fifty lessons a year. Find out if your adult, financially independent offspring (for instance, your sons who earn from their jobs or your daughters who are married) give the monthly donation to the Jama'at, subscribe to the Jama'at's publications and participate in other religious initiatives, or not. Try to correct any shortcomings yourself. Inform the centre if your own efforts do not succeed.

Muslim Town
1st February 1944

Humbly,
Muhammad Ali

Note: I will expect a response to this letter after two months so that I may know which friends have made what efforts and the results achieved by them.

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Maulana Muhammad Ali, The Great Mujahid

By Jalal Ud Dean, Fiji

This précis on Maulana Muhammad Ali (1874-19510) focuses three aspects:

1. It first looks at saving Islam which was attacked by other religions.
2. Hazrat Mirza Ghulam Ahmad as the fourteenth century Mujaddid and ambassador from Allah.
3. Differentiation of The Ahmadiyya Jama'at from Qadianis.

Professor Muhammad Ali was a career educationist. At a very young age he became a professor of mathematics. Later, he became a lawyer - but never practiced law. In 1900, Hazrat Mirza Ghulam Ahmad spoke to Professor Muhammad Ali and asked him to devote his life to the service of Islam. Professor Muhammad Ali readily agreed as a young man of just 26. From then till 1908, Professor Muhammad Ali went along with Hazrat Mirza Ghulam Ahmad to all religious meetings. His study into Islam became so intense, that Professor Muhammad Ali eventually became Maulana Muhammad Ali.

Maulana Muhammad Ali was a soldier of Islam and fought with his pen for 51 years. Mirza Ghulam Ahmad founded Ahmadiyya Movement in 1889 and died in 1908 after 19 years of leadership of Ahmadiyyat. When Hazrat Mirza Ghulam Ahmad died, Maulana Muhammad Ali's age was 34. Earlier in 1900, Hazrat Mirza Ghulam Ahmad had appointed Maulana Muhammad Ali as editor of the English journal "Review of Religions." This position as the editor became the springboard that gave Maulana Muhammad Ali the quantum leap of divine inspiration, to lead him to a more extensive research on religious matters than any other religious leader. Later Hazrat Mirza Ghulam Ahmad appointed Maulana Muhammad Ali as

Secretary of the Ahmadiyya Movement, because, Maulana Muhammad Ali was second to none in religious knowledge which perhaps remains unequalled to date.

For many years, Maulana Muhammad Ali and Hazrat Mirza Ghulam Ahmad were very close, especially from 1900-1908. This was the most formative time of Maulana Muhammad Ali's life.

After the death of Hazrat Mirza Ghulam Ahmad, Hakim Maulana Nur-Ud-Din led the Ahmadiyya Movement from 1908 to 1914. After Hakim Maulana Nur-Ud-Din died, Maulana Muhammad Ali became leader of Ahmadiyyat at the age of forty.

Maulana Muhammad Ali, being a very close associate of Hazrat Mirza Ghulam Ahmad, believed in and propagated, as did the Mujaddid himself, the pure and true form of Islam as was preached by the Holy Prophet Muhammad (peace and blessings of Allah be on him).

Soon after Hazrat Mirza Ghulam Ahmad's death in 1908, his son Mirza Bashir-ud-Din Mahmud Ahmad made false claims, that his father, Hazrat Mirza Ghulam Ahmad was a prophet, completely disregarding the finality of prophet-hood of Prophet Muhammad (peace and blessings of Allah be on him) as given in the Holy Qur'an in 33:40. This false claim brought about the most damaging insult to Islam, ever in its history.

In 1914, when Maulana Nur-ud-Din also died, Mirza Bashir-ud-Din Mahmud Ahmad, took over the Anjuman and formed what is today known as the Qadiani Jama'at. Lahoris and Qadiannis are not the same. Being a strict believer in the finality of prophet-hood, Maulana Muhammad Ali was left with no choice but to leave Qadian and form a Jama'at in Lahore upholding the true teachings of Islam and the finality of prophet-hood. This Jama'at was legally registered and

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named the Ahmadiyya Anjuman Isha'at-i-Islam Lahore.

Maulana Muhammad Ali wrote a number of articles and pamphlets emphasising the fact that the beliefs held by the Qadianis were against the Quran and the teachings of Islam. The ordinance in the Holy Qur'an at Chapter 33 verse 40 makes comprehensively clear that there shall never be another prophet after Prophet Muhammad (peace and blessings of Allah be on him). Qadianis claimed that Hazrat Mirza Ghulam Ahmad was a prophet. This false claim negates the fact that Prophet Muhammad (peace and blessings of Allah be on him) was the final prophet.

People in the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) to this day remain as the only Muslim community in the world to be the true followers of Prophet Muhammad (peace and blessings of Allah be on him) and also the only Muslim community to truly accept him as the final prophet. This means that none of the previous prophets will return to earth and there will never ever be a new prophet after Prophet Muhammad (peace and blessings of Allah be on him).

Maulana Muhammad Ali was also an authority on the Bible. He stressed the fact that Jesus Christ had himself prophesied the coming of another prophet after him in John 16: vv.12 -14, which in King James's Version reads as:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come he will guide you all into truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me."

This refers to Prophet Muhammad (peace and blessings of Allah be on him) and not Hazrat Mirza Ghulam Ahmad. It is common knowledge that Prophet Muhammad (peace and blessings of Allah be on him) was the only Prophet, who

received direct revelations which he immediately recited to his followers, so that the revelations were recorded as verses of the Holy Qur'an.

There is also a quotation in the Holy Qur'an in 61: v.6, which refers to Prophet Muhammad (peace and blessings of Allah be on him) and not to Hazrat Mirza Ghulam Ahmad:

"And when Jesus, son of Mary, said: O children of Israel, surely I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me, his name being Ahmad."

These two quotations are being taken incorrectly by the Qadianis to mean Hazrat Mirza Ghulam Ahmad.

There are two very fundamental questions that arise about Maulana Muhammad Ali.

1. Why Maulana Muhammad Ali should be born in India?
2. Why Maulana Muhammad Ali and Hazrat Mirza Ghulam Ahmad were in India at around same time?

The British Government took over the rule of India in 1857. The British Empire was the world's largest and most powerful empire at that time. In early 1900, one only had to look at the atlas to see that most of the countries were shown in red. All these were colonies or members of the British Empire. The most dominant and influential language in the world was therefore English. It was therefore necessary, to have someone who had excellent command of the English language; someone who was also excellent in logic - using mathematics as development base for logic; someone who wrote in English so perfect that no wrong meaning could be construed from his writing.

Prior to arrival of Hazrat Mirza Ghulam Ahmad, as the 14th Century *Mujjaddid* and Ambassador of Allah,

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Muslims throughout the world believed that Jesus Christ was expected to return to earth as a prophet, contrary to Holy Qur'an 33:40. When Hazrat Mirza Ghulam Ahmad preached to the world that Jesus Christ had died and his grave was at Khan Yar Street, at Srinagar, in Kashmir, this message was confined only to the Urdu-speaking Indian subcontinent communities.

In early 1900, Islam was under constant attacks by non-Muslims, especially Christians. The Muslims did not have a competent person who could respond immediately in English. The Muslim community needed a defender. Maulana Muhammad Ali was this Defender of Islam. Maulana Muhammad Ali came at that special time when it was necessary to propagate to the world the prophecies in the Holy Qur'an, as interpreted by the Promised Masiah. With his command over the English language, he translated Hazrat Mirza Ghulam Ahmad's writings and himself wrote comprehensively in defence of Islam. He, for the first time presented to the English-speaking world the correct interpretation of the prophecies about Gog and Magog in the Holy Quran and Dajjal in the Hadith. He emphasised the need to interpret prophecies metaphorically rather than looking at the actual words.

The Holy Qur'an states:

And from you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful. (Ch 3: v.103)

Maulana Muhammad Ali pointed out that the party of people inviting to good and forbidding the bad were the members of the Ahmadiyya Movement.

Maulana Muhammad Ali accepted as Muslim, and directed all Muslims to accept as Muslim any person who recites the Kalimah and claims to be a Muslim.

Maulana Muhammad Ali upheld the basic description of a Muslim as:

1. Belief in the Kalimah "*La-illaha illa Ilahu Muhammad-ur Rasul Ullah.*"
2. Any person who recites and believes in the above Kalima is a Muslim.
3. No Muslim has a right to declare another Muslim a *Kafir*.

Maulana Muhammad Ali is an authority on Islam. Many courts in English speaking countries refer to Maulana Muhammad Ali's book 'Religion of Islam' and his English translation of the Holy Qur'an as the standard reference works on Islam.

*Those who freely give love
and kindness are always
recipients of them as well.*

Editors' Note

We once again regret not being able to bring out I'LAN in time. As a result this issue covers three months August to October 2004.

While thanking the members who are regularly contributing their articles and updates of Jama'at activities, we would like to request you all to participate in making your newsletter a success. We particularly appeal to the office bearers of all Jama'ats to send regular reports of activities of their respective Jama'ats so that the whole Jama'at can share them. We would also welcome feedback about the quality and content of the newsletter to make it better.

In memory of Hazrat Ameer Dr. Asghar Hameed[∞]

By Sabiha Saeed, Pakistan

Dr. Asghar Hameed Sahib was the 4th Ameer of our Jama'at. He assumed this office in 1996 at the passing away of Hazrat Ameer Dr. Saeed Ahmed Khan. He was a very principled person who was strict in following the dictates of the Mujaddid of the 14th century.

Of his many qualities the primary were simplicity, straightforwardness, patience in the face of great trials, the most painful of which were the death of his son Dr. Asif Hameed followed by the death of his caring wife Nuzhat in the span of a couple of months. In this hour of trial his patience and complete submission to the will of God was exemplary. He had also suffered at the hands of the mobs, most of whom were his own students, in the 1974 Anti-Ahmadiyya agitation. But with each affliction his faith grew stronger and his attachment to Ahmadiyyat increased.

He never let his personal feelings and emotions override his principles. He refused to say the funeral prayers of his brother behind a Non-Ahmadi maulvi because he knew that the person considered Ahmadi's as kafirs, so he said his funeral prayers separately. The residents of Darus Salaam will vouch that Hazrat Ameer *murhum* came to the mosque to say prayers in congregation while the coffin to his young sons Asif Hameed was lying in his house.

He was a very learned person and a master of his subject having two masters degree in mathematics and also vast knowledge of religion. He was one of the most respected professors and heads of departments at the illustrious University of Engineering Lahore

His sense of duty to his students was so strong that in the Engineering University students could set their watches by the time he entered the classroom.

He did in-depth study of all that he believed in. He was very keen that the children of the Jama'at should excel in worldly as well as religious studies. He used to enquire about the results of the children who asked him to pray for their exams. To encourage the children of the Jama'at to learn more about religion he set up a gold medal for the best student in the Ahmadiyya Summer Course in memory of his son.

His memory, even to the last days of his life, was astonishingly sharp. He knew each member of the Jama'at by name even to the youngest children and often inquired about the children whenever he met their parents.

In short, in his personality were all the traits of a devout Muslim and a true Ahmadi. His qualities of character are unending. His simplicity and unassuming way of living are difficult to come by these days. The residents of Darus Salaam will always miss the sight of their Ameer walking back from the nearby market carrying bags of fruit and vegetables himself. At home he always had a box of chocolates by his side to offer to visitors especially children.

Late Hazrat Ameer's low profile but strong personality held the Jama'at together when after the demise of the previous Ameer the boat seemed rudderless. The number of people who attended his funeral can gauge his popularity. They were of all ages and came from far and near to pay homage to their beloved Ameer. May Allah shower His blessings son him and assign him an elevated place in the next world.

Ameen.

[∞] Death anniversary of Hazrat Dr. Asghar Hameed falls on 13th October.

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EMOTION

By Mardiyono, Indonesia

Man in his *Fitrah* (nature) has a restful heart, a situation of *Salam* or Peace, and that is ISLAM. However with time there comes an agitation in his heart i.e. EMOTION. An example of emotion that is familiar to us all is anger. Anger has many symptoms, outward and inward. Outwardly the face becomes red, eyes widen and lips shut stiffly, the voice trembles and some muscles in the face contract. If we see these symptoms in somebody we can recognise that he is angry. But what we cannot see is the inner changes such as digestive organs stiffening, hormones secretion becoming abnormal, nostrils becoming wet, and heart beat accelerating etc. However, man can overcome this emotion, albeit with great difficulty. The *Istighfar*-prayer (prayer for forgiveness) is very efficient in muzzling anger. And if the *Istighfar* is already planted in our heart, anger tends to desert us permanently.

Emotions, both positive and negative, that interfere with our thought process on a regular basis eventually become the defining feature of our character. If one is blessed with positive traits that outweigh any negative qualities then there is nothing to worry about. But a situation where negative emotions dominate is undesirable and exigent. Fortunately Islam highlights certain vices, avoiding which holds the key to a pleasant disposition and a serene mind. The Qur'an mentions some such negative character-qualities: hypocrisy, cruelty, jealousy etc and emphasises the need to avoid such habits by specifying harsh punishments in the hereafter. Similarly The Qur'an mentions some positive qualities such as patience, moderation, respect for others etc and promises that Allah will reward whosoever incorporates such qualities in his/her character.

The occasional rush of emotion is forgivable as it is in man's intrinsic nature

for his senses to be overpowered by emotions. But if this were to happen on a regular basis, the consequences could be dire. Physicians have conducted research on human behaviour of this sort and have established that such erratic behaviour is the cause of a number of diseases (psychosomatic diseases). Man can suffer such diseases for years, even an entire life, what is the same as a slow suicide! For instance anger can result in high blood pressure and a great anger might even

"Psychosomatic diseases are illnesses which touch the body with some chronic emotion as the cause"

touch a vein in the brain and cause paralysis. Cynicism, pessimism and feelings of failure can result in low blood pressure, stress and frustration, bringing headaches and stomachaches.

Everyone can catch psychosomatic diseases. The intellectual, as the higher he sits in society, the more he must associate with various persons, the more he must solve problems, the more he has to contend with emotions. The housewife, who must look after the house, and the children, must also assist her husband in his problems in the office that he takes home, has to contend with plenty of emotions.

The theologian is not free from psychosomatic diseases if he is not free from negative emotions. Great knowledge of religion does not guarantee health. What guarantees healthiness is a healthy spirit, a healthy mind, and positive thinking. Apparently physicians also are not free from psychosomatic diseases. Although they know about healthiness they are still human and meet difficulties in the tempering of their negative emotions.

Parents must take good care that their children grow up in a healthy atmosphere. What gives a negative influence is

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pessimism, indifference, egoism, suspicion, and constant criticism at home. A healthy atmosphere at home is made from love, trust, simplicity and respect i.e. a paradise for the children to grow in and take along when they become adults in the future.

“No fear, no grief” means protection from all possible stresses, frustrations and traumas, that is, protection from all possible negative emotions

Symptoms of psychosomatic diseases can be cured with medicines. But the symptoms will reappear, as the character-quality that is the source of the illness is still present. Therefore, it is necessary to root out all the negative character-qualities of man completely. And that can only be done with the *Istighfar*, accompanied by the *Aslama*, (total submission to Allah). With the *Istighfar* we pray to Allah for purification, because we have no power at all to purify ourselves.

“Hast thou not seen those who attribute purity to themselves? Nay, Allah purifies whom He pleases, and they will not be wronged a whit” (HQ 4:49).

The *Istighfar* reads: “*Astaghfirullah Al-Adhim*”, which means: Forgive me, O Allah the Great. But let always the *Istighfar* also be attended by a praying in the heart: “O Allah, purify my heart, my thinking, my speaking, my emotions, remove my negative character-qualities, protect me against all that is wrong, and let me be able to climb the spiritual ladder”. And that is the *Istighfar*!

“Nay, whoever submits himself entirely to Allah (aslama), and he is the doer of good to others (muhsin), he has his reward from his Lord, and there is no fear for such nor shall they grieve” (HQ 2:112)

To be a “*muhsin*” is to do good to fellow-men, disappoint nobody, to be a blessing to everyone and loved by Allah (HQ 3:133), “No fear, no grief” means

protection from all possible stresses, frustrations and traumas, that is, protection from all possible negative emotions. *Aslama* brings along “Allah’s reward” in the form of health, full strength of mind and prosperity in life. Therefore the result of *Aslama* is *SALAM* or a peaceful life i.e. *Aslama* and *Salam* together is ISLAM.

I Wish You Enough

I wish you enough sun to keep your attitude bright.

I wish you enough rain to appreciate the sun more.

I wish you enough happiness to keep your spirit alive.

I wish you enough pain so that the smallest joys in life appear much bigger.

I wish you enough gain to satisfy your wanting.

I wish you enough loss to appreciate all that you possess.

I wish you enough hellos to get you through the final good-bye.

The Pledge (Bai'at) Of a Lahori Ahmadi

Ash-hadu al-la ilaha illallahu, wahdahu la sharika lahu wa ash-hadu anna Muhammadan 'abduhu wa Rasuluh.

"I bear witness that there is no object of adoration besides Allah, Who is One and has no associate and I bear witness that Muhammad is His servant and His Messenger."

This day, I join the Movement of the *Mujaddid*, the Promised Messiah and the Promised Mahdi, *Hazrat Mirza Ghulam Ahmad*, and sincerely repent of all the sins that I have so far committed. I sincerely pledge that so far as my wit and power go, I will eschew all evil and

WILL HOLD RELIGION ABOVE THE WORLD.

To the best of my capacity, I will fulfil the obligations of prayer, of fasting, of charity, and of the pilgrimage to Mecca. To the best of my means, I will exert myself in the propagation of Islam and the extension of the Movement, as the Ahmadiyya Anjuman Isha'at Islam Lahore may direct. I promise to pay the monthly subscription to Ahmadiyya Anjuman Isha'at Islam Lahore or any of its branches according to my means.

Astagh firullah Rabbi min kulli zambinw wa atubu ilaihi, Rabbi inni zalamtu nafsi wa'taraftu bi-zambi faghfiri zunubi fa-innahu la yagh firuz-zunuba illa anta.

"I ask forgiveness of Allah, my Lord, for all my sins and to Him I turn. I have been cruel to myself, O Lord, and I confess my sins. So forgive my sins; for no one forgives sins except Thyself."

The Ten Conditions of Bai'at

"I bear witness that there is no God but Allah, and I bear witness that Muhammad, peace and blessings of Allah be upon him, is His servant and His messenger."

1. I declare in all sincerity that from now till I am in the grave, I will desist from associating anyone with Allah.
2. I will shun falsehood, adultery, sensual gaze and all kinds of inequity and impiety and perfidy and sedition, disloyalty, and will not submit to carnal passions even under the most provocative instigation.
3. I will regularly perform my prayers five times in accordance with the injunctions of Allah and the Prophet, peace and blessings of Allah be upon him, and so far as possible, I will say the Tahajjud Prayers (Voluntary Nightly Prayers), and call for Blessings on the Holy Prophet, peace and blessings of Allah be upon him (Darood), and seek Allah's forgiveness and will yearn for His mercy.
4. I will not harm the people generally and in particular the Muslims, under any provocation, by tongue or hand or in any other manner.
5. I will ever remain faithful to Allah under all circumstances whether in grief or respite, or distress or prosperity, and will always submit to the Will of Allah, and will be ready to bear willingly any dishonour and affliction in His path, and will not abandon Him on occurrence of any calamity; but instead will move forward.
6. I will abstain from following the traditional customs, and indulging in licentiousness. I will comply fully with the Quranic injunctions, and will follow in every way, the commandments of Allah and the Holy Prophet, peace and blessings of Allah be upon him.
7. I will entirely shun arrogance, haughtiness, and will spend my life in humility, and meekness, politeness and gentleness.
8. I will keep the Faith, and the honour of the Faith, and my sympathies with Islam, dearer than my life, my honour, and my wealth and my children, and, even more precious than everyone dear to me.
9. I will be compassionate to all mankind for Allah's sake only, and as far as possible, I will utilise my God-given energies and favours for the benefit of mankind.
10. I will maintain a bond of brotherhood with *Hazrat Mirza Ghulam Ahmad*, exclusively for Allah's sake with the pledge for submission in the right cause till my death, and in this fraternal kinship will be so thoroughly steadfast as to hold it above all blood relations and connections, and all subjugatory positions.