

FOR MEMBERS OF
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JAMA'AT ONLY



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.

Hazrat Ameer's Eid ul Fitr Message

Shawwal 1432, August 2011

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

The month of Ramadan is that in which the Qur'an was revealed, a guidance to men and clear proofs of the guidance and the Criterion.

(Al Baqarah 2: 185)

Dear Sisters and Brothers,

Assalaam-o-Alaikum Wa Rakhmatullahi Wa Barakaato Hoo.

Eid is an occasion for giving thanks to Almighty Allah for providing us, yet again, an opportunity to follow faithfully His injunctions. In doing so, we try to develop a special bond with our Creator.

In Ramadan, the month of fasting and prayers, we carry on a *Jihad*, that is, a struggle to overcome and subjugate our worldly desires and to nourish our spiritual self. It is an ongoing strife throughout the year but our chances of overcoming the forces of evil are greatly enhanced when we make a conscious effort to submit ourselves totally to the Will of God. Perfect Guidance for doing this is provided to us in the Holy Qur'an, which was revealed in this Blessed Month. Only by following, in letter and spirit, the dictates of this Holy Book can we vanquish our greatest internal enemy - the temptations and distractions which lie concealed within ourselves. The exercise of persevering for a whole month with hunger and thirst; spending long hours in praying to Allah and abstaining from all kinds of wrongdoing and sins, prepares us thoroughly for facing this great challenge. The further we move away from worldly temptations, the closer we get to Allah. This close bond with Almighty Allah should not be loosened with the passing of Ramadan. In fact the following year should see us strengthened with special relationship with God which has evolved during this month. This is a big challenge but not for people who persevere and are steadfast in their love and submission to Allah.

Let us all resolve on this blessed day of *Eid ul Fitr* to maintain the closeness with Allah and not let it slip in the days ahead. We will not let our supplications of Ramadan be an exercise in futility. If we succeed then our *Jihad* against our inner enemy is won and we have moved forward in our struggle to keep the soul alive and flourishing. This would be the real reason to celebrate as we would have achieved an “everlasting happiness” the literal meaning of *Eid*.

I pray that this *Eid* brings joy to the whole world and Allah protects all nations and faiths during these trying times of trials and tribulations for humanity. *Aameen!*

I wish you all a very Happy *Eid ul Fitr*.

Professor Dr. Abdul Karim Saeed
Ameer and President
Worldwide Lahore Ahmadiyya Movement

**View Hazrat Ameer's Eid Messages from previous years at the following link:
<http://aaiil.org/text/ameers/6abdulkarimsaeed/messages/messages.shtml>**

Editor's Message

Dear Readers,

Assalaam-o-Alaikum,

This September issue of I'LAN is a special Eid-ul-Fitr issue and we take this opportunity to wish you, your families and your local Jama'ats a hearty Eid Mubarak!

The festival of Eid and its celebrations allow us to come together and listen to powerful and moving messages in the form of khutbas, year after year.

On page 6 is one such khutba that we have transcribed and reproduced for your reading pleasure.

Similarly, on page 5 we have included an article about the khutba and Eid celebrations that took

place almost 90 years ago at what was at the time the only Mosque in England. We hope that you too will feel a sense of pride about our Jama'at history upon reading this special feature.

As usual, we also have news from the Centre to share with you on page 4 about activities during the Holy Month of Ramadan.

Most valuably, we are very happy to publish another translation into English by our dear Hazrat Ameer of a poem by Hazrat Mirza Ghulam Ahmad, on page 3.

Your comments and suggestions on how to improve this newsletter are always welcome.

Seeker of your prayers,

Habiba Anwar Sadiq
(Editor)

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نُصْرَتِ اِلهِي

God's Help

By Hazrat Mirza Ghulam Ahmad of Qadian
Rendered into English Verse by Hazrat Ameer, Dr. Abdul Karim Saeed Pasha

خُدا کے پاک لوگوں کو خُدا سے نُصْرَت آتی ہے
جب آتی ہے تو پھر عالم کو اک عالم دکھاتی ہے

When the help of God comes to aid His holy friend,
It shows the world that His help has no end.

وہ بنتی ہے ہو اور ہر خُصِ رِہ کو اڑاتی ہے
وہ ہو جاتی ہے آگ اور ہر مُخَالِف کو جلاتی ہے

It comes as wind and blows all obstacles as chaff from his path,
It comes as fire and burns His enemies with His entire wrath.

کبھی وہ خاک بن کر دشمنوں کے سر پہ پڑتی ہے
کبھی ہو کر وہ پانی اُن پہ اک طوفان لاتی ہے

It comes as dust to end their pride and brings them disgrace,
Or it comes as floods to leave them homeless and abase.

غرض رکتے نہیں ہر گز خُدا کے کام بندوں سے
بھلا خالق کے آگے خُلق کی کچھ پیش جاتی ہے؟

No human can ever obstruct God's plan and course,
How can a creature match His Master's force?

Iftar Gathering at the Centre Organised by Shaban-ul-Ahmadiyya

Following the prayers and celebrations of Pakistan's 64th Independence Day on 14 August 2011, Shaban-ul-Ahmadiyya (the Ahmadiyya Youth Organisation) organised an iftar gathering for all members on the same evening.

Saleha Anwaar Ahmad, a member of Binaat (the sister organization of Shaban) was kind enough to provide us with a report of the event:

“The 14 August Iftar Event at Darus Salam went very well, with everyone leaving very satisfied! It took place in the open marbled space of the mosque with volunteers from the Jama'at's youth organisations overseeing all arrangements. From Binaat, there were four of us volunteering during the iftar: Saeeda Fateh Ullah, Farkhanda Jameel and Kulsoom Zaman, as well as myself.

All the volunteers gathered in the mosque at

around 6pm to prepare plates for the iftar. We put samosas, dates, pakoras and mithai in each plate, to be accompanied by juice to drink. Soon after, people started pouring in and we began picking up the plates and distributing them.

Maghrib prayers were led by Hazrat Ameer, right after which the General Secretary, Amir Aziz, announced to everyone's surprise that dinner arrangements had also been made by Shaban! Dishes of biryani (rice) and raita (yoghurt) were placed on the four tables where everyone was seated for self-service. We (the volunteers) stood by to refill dishes whenever needed.

Amongst the Shaban organisers were their President Raza Saadat, and members Awais Amir, Saeed Ullah, Tayyab Aftaab and Valeed Hussein” ❖

**View a special supplement about the 14 August celebrations at the Centre at:
http://aaiil.org/text/news/lilan/2011/lilan_20110814independencedaycelebrationslahorepakistan.pdf**

The Last-Friday Prayers of Ramadan 2011

Jumma'at-ul-wida prayers on the last Friday of this year's Ramadan took place on 27 August 2011. In Darus Salam, Tayyaba Anwaar Ahmad reported that the khutba was given by Hazrat Ameer, which covered the Qur'an being a source of guidance for mankind and the Night of Majesty (Laylat-ul-qadr). The General Secretary, Mr Amir Aziz, also added that Hazrat Ameer talked about keeping up the “Jihad of Ramadan” through our lives.

Iftari for Jumma'at-ul-wida was provided for by

Mr Mansoor Ahmad (ex General Secretary of AAIIIL).

Elsewhere, Jumma'at-ul-wida prayers were also conducted with large turnouts. In Rawalpindi, a significant gathering attended the prayers, which were led by Sahibzada Haroon. The khutba was given by Mr Tahir Sadiq (President of the Rawalpindi Jama'at) on the importance of prayers and remaining steadfast in the remembrance of Allah during the month of Ramadan ❖

Eid-ul-Fitr, 1922

There are countless treasures to be found when delving through our Jama'at's rich history. The Internet has made this task even more fruitful and satisfying, thanks in particular to the hard work of our website's maintainers. A few search terms can reward you with brand new knowledge of countless events that took place decades ago.

The Islamic Review is one such source of knowledge; this was the official magazine of the Woking Muslim Mission (UK), and archives of issues published from 1913-1971 can be found online at the link below.

The magazine's June-July 1922 issue, edited by Khawaja Kamal-Ud-Din, includes a fascinating feature on the Eid-ul-Fitr Celebrations that year with numerous extracts from leading British newspapers that covered the event. We have reproduced some of those extracts here:

"Muslims throughout the world yesterday (ie. 28 May 1922) celebrated the great festival of Eid-ul-Fitr, which marks the conclusion of the Month of Fasting. It was celebrated in London by a picturesque and notable gathering at the Mosque, Woking, the only Mosque in England, which was the gift some 35 years ago of the ruler of Bhopal.

Indians, Arabs, Turks, Syrians, Afghans and Moroccans were among the races of the world and of the British Empire in particular who were represented at the service conducted by the Imam, Khawaja Kamal-ud-Din...

Among the notable persons present were the Princes of Mangrol, the Persian Chargé d'Affaires, the Afghan Minister, the Turkish Chargé d'Affaires, the President and Secretary

of the Palestine Delegation and representatives of Hedjaz and Iraq."

(Daily Telegraph, 29 May 1922)

"Khawaja Kamal-ud-Din, the Imam of the Mosque who conducted the service, delivered an address in which he said that things created were sustained and brought to their final perfection under a perfect system of laws and regulations, which he would sum up under three heads: the law of creation, the law of sustenance and the law of evolution, and Allah is the Creator, Sustainer and Evolver of the various worlds around us..."

(Morning Post, 29 May 1922)

"The sun shone with Indian-like brilliancy, and the gorgeous native costumes of both sexes reflected the rays of the rainbow. This is the occasion when all meet on one common ground, and the Princes fraternize with peasants and rulers with subjects..."

(Woking Herald, 02 June 1922)

"[The Eid feast] was spread on white tablecloths beneath the trees. It consisted of: rice cooked in meat gravy and butter; curry, potatoes and meat; blancmange; and drinking water..."

The Imam of the Mosque, a gorgeous figure who wore a raiment of many colours, spoke on the subject of "Islam as the basis for a world creed" which was followed by an English tea of bread-and-butter and pastries."

(Daily News, 29 May 1922)

View this and other archived issues of *The Islamic Review* at the following link:

<http://aail.org/text/articles/islamicreview/islamicreview.shtml>

Unification of Mankind Through the Institution of Fasting

Extracts from an Eid Khutbah by Dr Mustaq Ali on Eid ul Fitr 2009 in the UK
(Transcribed by Tahir Hussein Phirbay)

Editor's Note: Reproduced here are some extracts from an Eid khutba given on Eid ul Fitr in 2009 at the UK Jama'at's centre. To listen to the khutba in its entirety, please follow the link at the end of the page. It has been transcribed for this issue of I'LAN by Brother Tahir Hussein Phirbay from our jama'at in Mauritius.

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

If my assumptions are correct, then Allah has not been biased in his tests and his blessings for humanity. It would be correct to say that the merciful God has not left the previous nations in spiritual isolation. With this in mind, I set out to look at the word "fasting" and the methods of fasting in several religions, the findings which I will now share with you.



Encyclopaedia Britannica states that fasting is abstinence from food, drink or both for ritualistic, mystical, ascetic, or other religious or ethical purposes. The abstention may be complete or partial, lengthy or of short duration. Fasting has been practiced from antiquity worldwide by the founders and followers of many religions, by culturally designated individuals and by individuals or groups as an expression of protest against what they believe are violations of social, ethical, or political principles. These religions not only include Christianity and Judaism but also the ancient Egyptians, Greeks, Hindus and Romans.

Let us look at the word "fasting." The Arabic word for fasting is "sawm," which carries a two-fold meaning—two seemingly opposing definitions combined into a single word. "Sawm" as described in the Holy Qur'an and Hadith simultaneously fulfils both these definitions. A primary meaning is to hold back, to refrain or abstain. But the further meaning is to rise beyond, to move past the former limits. How beautiful God has encapsulated the whole of fasting in one single word: to hold back, to refrain, to abstain, so that we may rise beyond of former limits. How beautiful is that!

The sanskrit word for fasting is "upvaas" which literally means sitting close to God. This in Hinduism indicates movement towards the Union of the Absolute. Fasting is therefore the denial of the needs of the body for a spiritual gain, as explained in the Hindu Encyclopaedia.

The Muslims of Afghanistan, India, Iran, Bangladesh, Pakistan and Central Asia use the word "roza," which comes from the Indo-Iranian language of Dari. In Turkey, "sawm" is called "oroz," while the Malay community in Malaysia, Brunei and Singapore call it "puasa," which is also derived from the Sanskrit words "upa" (getting near) and "vaasa" (to stay); literally meaning to stay near God. "Puasa" is also used in Indonesia, Southern Thailand and Southern Philippines.

Let us look at fasting in Judaism. The Jewish calendar contains comparatively few regular fast days. The Day of Atonement or "Yom Kippur" is

the only fast day prescribed by Mosaic Law. The Jews observe 10 days of repentance starting with the Jewish new year (“Rosh Hashanah”) and ending with Yom Kippur. This is a time to consider the sins of the previous year and repent. The Day of Atonement is held to be the most solemn and serious day in the Jewish calendar, which involves grieving for sins committed in the past year as well as praying for forgiveness. On this day the Jews fast for 25 hours from sundown on a previous evening until sundown the next night. To the Jews, fasting is more than just refraining from drinking and eating. Working on fast days is not permitted, and using ointments and leather shoes are also prohibited. Besides these two days of fast mentioned above, there are also regular fast established by the Jewish traditions in memory of many sad events which affected the Jewish nation during captivity (from the Jewish Encyclopedia).

We read in Deuteronomy that Moses fasted for 40 days and 40 nights. It says : “When I went up on the mountain to receive the tablets of stone, the tablets of the covenant that the Lord had made with you, I stayed on the mountain 40 days and 40 nights; I ate no bread and drank no water.” Interestingly, there are two Hebrew words for “fasting” and it is spelled “tsuwm” but pronounced “sawm”.

In Christianity, from the sermon on the mount, Jesus instructed his earliest disciples to fast. We read in Matthew 6:16 : “When you fast, do not look sombre as the hypocrites do, for they disfigure their faces to show others they are fasting. I tell you the truth, that they received their rewards in full. But when you fast, put oil on your head and wash your faces so that it will not be obvious to man that you are fasting. But only to your Father who is unseen. And your Father who sees what is done in secret will reward you.”

It is obvious that this type of fast extolled by

Jesus was already familiar to the Jews as there is no record that he wrote any new change. On the contrary, he says in the Bible, Matthew 5:17-18: “I have not been sent to the children of Israel except to fulfil that was before me.” We also read in the Qur'an 5:46: “And We sent after them in their footsteps Jesus, son of Mary, verifying that which was before him of the Torah.” So the method of fasting extolled by Jesus in the Bible was the same thing as the Jews.

This method of fasting is the closest to that of the Islamic fast. Thus, the Qur'an says in Chapter 5 Verse 82 : “The closest to you in faith are the Christians for there are priests and monks among them and they are not arrogant.” Sadly today, many Christians following the guidelines of the Church do not adhere to this form of fasting anymore.

In Hinduism, fasting is a very integral part in the Hindu religion. Individuals observed different kinds of fast based on personal belief and local customs. Some Hindus fast on certain days of the week. Others, such as devotees of Shiva, tend to fast on Mondays, while devotees of Vishnu tend to fast on Fridays or Saturdays. Fasting during religious festivals are also very common, such as Maha Shivratri and Diwali.



From my own experience, I used to fast on Shivratri and Diwali, because I used to be asked to go to the temple to give talks on these topics for my Hindu friends. My neighbours were Hindus, so I used to keep away from meat and fish two days before Diwali and two days after out of respect for them, and also because the pandit would come and ask me to sit with him to do their *pooja*. To light the little lights you have to be fasting and should not have gone near meat. So out of respect for my neighbours, I used to do this.

Now I would like to briefly share with you what

others say about fasting. For many philosophers, scientists and physicians, fasting is an essential part of life, health and the healing process needed to recreate health where there is sickness. Socrates, Plato, Aristotle, Galen, Paracelsus and Hippocrates all used and believed in fasting therapy. Most spiritual teachers also recommend fasting as a useful tool.

In a booklet from the 1947 lecture entitled “*Healing by God's Unlimited Power*,” Paramahansa Yogananda suggested that fasting is a way to increase our natural resistance to disease, stating that is a natural method of healing. When animals or savages are sick, they fast, he continued, and most diseases can be cured by judicious fasting. Unless one has a weak heart, regular short fasts have been recommended by the yogis as an excellent health measure.

In “*Spiritual Nutrition And The Rainbow Diet*,” Gabriel Cousins MD, a Californian physician and spiritual teacher, includes an excellent chapter on fasting in which he describes the concept of fasting of his own 40 days fast. And this is what he says: “Fasting in a larger context means to abstain from that which is toxic to mind, body, and soul. A way to understand this is that fasting is the elimination of physical, emotional, and mental toxins from our organisms, rather than simply cutting down or stopping food intake...”

“From a medical point of view, I believe fasting is not utilised enough. We go on vacations from work to relax, recharge, and to gain new perspectives on our life; why not take occasional breaks from food? Or, for that matter, we might consider fasts from phones, cars, computers,

talking, or from whatever activity or consumption we feel is excessive. Most people cannot break out of the conditioned pattern of eating three meals daily. Eating is a habit, an addiction. Most of us do not need nearly the amounts (and types) of food we consume.”

To summarise therefore, fasting as it is practised in Islam, was actually prescribed to the nations before us. But as time has passed, this tradition has changed and people have adapted it as they saw fit. So God the merciful did not leave the other nations in spiritual isolation. They chose their own path. The verse of the Quran holds true therefore for what it says.

In the section of the khutba entitled what others have to say, I have demonstrated that even today the benefits and the goals of the Islamic fast is well known to other faiths and other spiritual leaders.

The question we need to ask ourselves is, “What has fasting done for you? Has it taught you to love and respect others? Have you benefited from this beautiful institution? Do you feel the sweetness of your prayers? Do you feel what the man lying in the dust feels when he is hungry? Has fasting changed you in anyway? Are you ready to give up old habits for better new ones? Are we now clear that in the cycle of life we have to hold back in order to move forward?

If you do, then you understand “sawm.” May Allah rewards you for your fast and for your sacrifices ❖

Download the audio file of this khutba for free from the following link:
http://aaiil.org/aaiil/raluk/leid/20090920_eidulfitr1430/20090920mustaqali_eidfitrsermonunificationmankindfasting.mp3



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