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## RAMADAN -- A MONTH OF MAGNANIMOUS IMPORTANCE

~An Exclusive Anniversary Special

By Hazrat Maulana Muhammad Ali

O you who believe! Fasting is prescribed for you as it was prescribed for those before you so that you may guard against evil. (2:183)

{Once again, the month of Ramadan is fast approaching. Those who qualify will fast, and those who don't, will fulfil the necessary obligations that are associated with that. Ramadan is thought of as the most important month in the Muslim calendar – so much so that it is said that the 'gates of Heaven are opened, and the gates of Hell are closed'; this, which could be an automatic license to disobey the commandments, some say!—editor }

### ♦ [A] FASTING -- A Universal Institution:

In the Holy Qur'an, the subject of Fasting is dealt with only at one place, that is, in the 23rd section of the second chapter; though there is mention on other occasions of fasting by way of expiation (*fidya*) in certain cases. This section opens with the above verse. The truth of the statement made here – that fasting "was prescribed for those before you" – is born out by a reference to religious history. The practice of fasting has been recognized well-nigh universally in all the higher, revealed religions (A point to note here: the current religions are Contaminated versions of the true, original, revealed religions—editor), though the same stress is not laid on it all, and the forms and motives vary. "Its modes and motives vary considerably according to climate, race, civilization and other circumstances; but it would be difficult to name any religious system of any description in which it is wholly unrecognized." (En. Br.). Confucianism, according to the writer in the Encyclopedia Britannica, is the only exception.

Zoroastrianism, which is sometimes mentioned as another exception, is stated as enjoining, "upon priesthood at least, no fewer than five yearly fasts." Present-day Christianity may not attach much value to religious devotions of this sort, but not only did the Founder of Christianity (only for argument sake it is taken that Jesus was the Founder of Christianity; Christianity is a religion foreign to Jesus—editor) himself kept a fast for forty days and observed fasting on the Day of Atonement like a true Jew, but also commended fasting to his disciples: "Moreover, when ye fast, be not as hypocrites, of a sad countenance. But thou, when thou fastest, anoint thine head, and wash thy face." (Mat. 6:16, 17). It appears that his disciples did fast, but not as often as did those of John the Baptist, and when questioned on that point, his reply was that they would fast more frequently when he was taken away (Luke 5: 33-35). The early Christians are also spoken of as fasting. Even St. Paul fasted.

## [B] New Meaning Introduced To Fasting:

Among the Jews, generally, fasting was observed as a sign of grief or mourning. Thus, David is mentioned as fasting for seven days during illness of his infant son (Sam. 12: 16, 18); and, as a sign of mourning, fasting is mentioned in 1 Sam. 31,13 and elsewhere. The idea underlying this voluntary suffering in the form of a fast in times of sorrow and affliction seems to have been to propitiate an angry Deity and excite compassion in Him. The idea that fasting was an act of penitence seems gradually to have developed from this: an affliction or calamity was considered to be due to sin, and fasting was thus became an outward expression of the change of heart brought about by repentance. *It was in Islam* that the practice received a highly developed significance. It rejected *in toto* the idea of appeasing the Divine wrath, or exciting Divine compassion through voluntary suffering and introduced in its place regular and continuous fasting, irrespective of the condition of the individual or the nation, as a means, like prayer, to the development of the inner faculties of man. Though the Holy Qur'an speaks of expiatory fasting in the month of Ramadan, and is mentioned only as an alternative to an act of charity, such as feeding of the poor or freeing of a slave. Fasting, as an institution, is here made a spiritual, moral and physical discipline of the highest order, and this is made clear by changing both the form and the motive. By making the institution permanent, all ideas of distress, affliction, and sin are dissociated from it, while its true object is made plain, which is "that you may guard (*tattaqun*)."  
The word *ittiqā*, from which *tattaqun* is derived, means guarding of a thing from what harms or injured it, or the guarding of that which the evil may be feared (Razi). But besides this, the word has been freely used in the Holy Qur'an in the sense of fulfilment of duties, as in 4:1 where *aeḥam* (ties of relationship) occurs as an object of *ittiqā*, and therefore the significance of *ittiqā* in all these cases is a fulfilment of obligations. In fact, in the language of the Holy Qur'an, to be a *muttaqqin* is to attain to the highest stage of spiritual development. "Allah is the friend of the *muttaqqin*"(45:19); "Allah loves the *muttaqqin*" (3:75; 9:4,7; "Allah is with the *muttaqqin*" (2:194;9:36,123); "The good end is for the *muttaqqin*" (7:128;11:49; 28:83); "For the *muttaqqin* is an excellent resort"(38:49); ---These and

numerous similar passages show clearly that the *muttaqqi*, according to the Holy Qur'an, is the man who has attained to the highest stage of spiritual development. And as the object of fasting is to be a *muttaqqi*, the conclusion is evident that the Holy Qur'an enjoins fasting with the object of making man ascend to spiritual heights.

## ◆ [C] A Spiritual Discipline:

Fasting, according to Islam, is primarily a spiritual discipline. On two occasions in the Holy Qur'an (9:112 and 66:5) those who fast are called *sa'ih* (R). While speaking of Ramadan, the month in which fasting is ordained, the Holy Qur'an specially refers to nearness to God, as if its attainment were an aim in fasting, and then adds: "So they should hear My call (by fasting) and believe in Me, that they may walk in the right way". (2:186). In Tradition too, special stress is laid on the fact that the seeking of Divine pleasure should be the ultimate object in fasting:

"Whoever fasts during Ramadan, having faith in Me and seeking My pleasure". (Bukhari). The Holy Prophet[p.b.u.h.] said:

"Fasting is a shield, so the faster should not indulge in foul speech..and surely the breath of a fasting man is more pleasant to Allah than the odour of musk; he refrains from food and drink and other desires to seek My pleasure: Fasting is for Me only."(Bukhari).

No temptation is greater than the temptation of satisfying one's thirst and hunger when drink and food are in one's possession, yet this temptation is overcome not once or twice, as if it were by chance, but day after day regularly for a whole month, with a set purpose of drawing closer and closer to the Divine Being. A man can avail himself of the best diet, yet he prefers to remain hungry; he has the cool drink in his possession, yet he is parching with thirst; he touches neither food nor drink, simply because he thinks that it is the commandment of God that he should not do so. In the inner recesses, there is none to see him if he pours down his dry and burning throat a glass of delicious drink, yet there has developed in him the

sense of the nearness to God to such an extent that he would not put a drop of it on his tongue. Whenever a new temptation comes before him, he overcomes it, because, just at the critical moment, there is an inner voice, "God is with me," "God sees me." Not the deepest devotion can of itself develop that sense of the nearness to God and of His presence everywhere, which fasting day after day for a whole month does. The Divine presence, which may be a matter of faith to others, becomes a reality to him, and this is made possible by a spiritual discipline underlying fasting. A new consciousness of a higher life, a life above that which is maintained by eating and drinking, has been awakened in him, and this is the life spiritual.

### ◆ [D] A Moral Discipline:

There is also a moral discipline underlying fasting, for it is a training ground where man is taught the greatest moral lesson of his life -- the lesson that he should be prepared to suffer the greatest privation and undergo the hardest trial rather than indulge in that which is not permitted to him. That lesson is repeated from day to day for a whole month, and just as physical exercise strengthens man physically, moral exercise of abstaining from everything that is not allowed, strengthens the moral side of his life. The idea that everything unlawful must be eschewed and that evil must be hated is thus developed through fasting. Another aspect of the moral development of man by this means is that he is thus taught to conquer his physical desires. He takes his food at regular intervals and that there is no doubt a desirable rule of life, but fasting for one month in the year teaches him the higher lesson that, instead of being the slave of his appetites and desires, he should be their master, being able to rule his desires, to make work as he likes, in whom will-power is so developed that he can command himself, is the man who has attained to true moral greatness.

### ◆ [E] Ethical Side of Fasting:

What has been said relates to the external side of the fast, but as stated the essence of the fast is its moral and spiritual value, and the Holy Qur'an and Tradition have laid special stress on this namely:

"Whoever does not give up," says one tradition, "lying and acting falsely, Allah does not stand

in need of his giving up food and drink." (Bukhari). This is true of all Islamic injunctions. A man who says his prayers and does not keep in view their inner meaning, the object of prayer, the object of prayer is condemned in clear words:

**"Woe to the praying ones, who are unmindful of (the object of prayer) their prayers."** (107:4,5). In another tradition, the ethical side of fast is shown in the following words:

**"Fasting is a shield, so let the man (or woman) who fasts not indulge in any foul speech or do any evil deed (*la ya'hal*), and if anyone fights or quarrels with him or abuses him, he should say I am fasting.**

It is not the refraining from food that makes the breath of the faster so sweet; it is the refraining from foul speech and abuse and evil words and deeds of all kinds, so much so that he does not even utter an offensive word by way of retaliation. Thus, a fasting person undergoes not only a physical discipline by curbing his carnal desires, the craving for food and drink, and the sex appetite, but he is actually required to undergo a direct moral discipline by avoiding all kinds of evil words and evil deeds. It is not only a training on the physical side, which has a moral value; it is a direct training on the spiritual as well. In the sight of God, as plainly stated in these traditions, the fast loses its value not only by taking food or drink, but also by telling a lie, using foul language, acting unfaithfully, or doing an evil deed.

The moral value of the fasting discipline is further enhanced by laying stress of doing good to humanity in the month of Ramadan. The example of the Holy Prophet [p.b.u.h.] is quoted in this connection in a tradition:

**"The Prophet, [p.b.u.h.] was the most bountiful of all people, and he exceeded his own bounty in the month of Ramadan** (Bukhari). Another tradition describes the month of Ramadan as 'a month in which the sufferings of the poor and the hungry must be attended to' (Mishkat).

These injunctions make clear the significance of the tradition which says that when the month of Ramadan commences,

**"the doors of Heaven are opened and the doors of Hell are closed and the devils are put into chains."**

This is true of the man who keeps the fast, both

physically and morally. The devils are chained in his case because he curbs and conquers the lower passions, by exciting that which the devil makes a man fall into evil. The doors of Hell are closed on him because he shuns all evil which is man's hell. The doors of Heaven are opened because he rises above physical desires and devotes himself to the service of humanity. In one tradition, fasting is described as bringing about a forgiveness of sins "for him who fasts having faith (in God) and to seek His pleasure and having an aim and purpose"(Bukhari). There is not the least doubt that fasting as qualified here, that is, when it is kept having true faith in God and seeking the pleasure of God, is repentance of the highest value; and when a man sincerely repents of sins, his previous are forgiven because the course of his life has been changed.

There is, however, yet another sense in which the doors of Heaven are opened to a fasting person in the month of Ramadan. It is specially suited for spiritual advancement, for attaining nearness to God. Speaking of Ramadan the Holy Qur'an says:"**And when My servants ask thee concerning Me, surely I am nigh; I answer the prayer of the suppliant when he calls on Me**" (2:186). The ways of attaining nearness to God are here spoken of as being specially opened in Ramadan, and this nearness is to be sought through. It is for this reason that the Holy Prophet[p.b.u.h.] used to have special regard for **TAHAJJUD PRAYERS IN THE MONTH OF RAMADAN**. And he also recommended that his followers should, during this month, awaken at night for [Tahajjud] prayers (Bukhari).

### ◆ [F] The Holy Prophet's Tahajjud[p.b.u.h.]:

[i] The following verses may be quoted in this connection:

[a] "O thou covering thyself up! Rise to pray by night except a little, half of it, or lessen it a little or add to it, and recite the [Holy] Qur'an in a leisurely manner. The rising by night is surely the firmest way to tread and the most effective in speech" (73:1-6).

[b] "Thy Lord knows indeed that thou passest in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, as do a party of those with thee" (73:20).

[c] "And during a part of the night, keep awake by it, beyond what is incumbent on thee; maybe thy Lord will raise thee to a position of great glory" (17:79).

As the above quotation from the 73rd chapter shows, the Holy Prophet[p.b.u.h.] used to pass half or even two-thirds of the night in prayer. His practice was to go to sleep immediately after the ISHA prayers, and then he generally woke up AFTER midnight and passed almost this latter half of the night in TAHAJJUD Prayers, sometimes taking a short nap, which would give him a little rest, just before the morning prayer. This practice, he kept up to the last. While in the congregational prayers the recitation of the Holy Qur'an was generally short, in consideration of the children, women and aged people among the audience, the recitation of the Tahajjud prayer was generally long, and it is related in traditions that he used to stand so long reciting the Holy Qur'an that his feet would become swollen (Bukhari).

[ii] The Tahajjud Prayer consists of eight rak'at, divided into a service of two at a time, followed by three rak'at of witr. To make it easier for the common people the witr prayer, WHICH IS REALLY A PART OF TAHAJJUD, has been made a part of the voluntary portion of Isha or night prayer, and therefore, if the witr prayer has been said with Isha, Tahajjud would consist of only eight rak'at. But if there is not sufficient time, one may stop after any two rak'at.(Bukhari). THE HOLY PROPHET[p.b.u.h.] laid special stress on TAHAJJUD IN THE MONTH OF RAMADAN, and it was the Tahajjud Prayer which ultimately took the form of TARAWIH in that month. He is reported to have said that whoever keeps awake at night to offer prayer in the month of Ramadan, having faith and seeking only the Divine pleasure, his faults are covered (Bukhari); and there are traditions that he used to awaken his wives to say prayers. He used to go to the house of his daughter, Fatima at night to awaken her and her husband Ali for Tahajjud

Prayers (Bukhari). Owing to the emphasis laid by the Holy Prophet[p.b.u.h.] on this prayer and the injunctions of the Holy Qur'an quoted above, the Companions of the Holy Prophet[p.b.u.h.] were very particular about Tahajjud prayer, though they knew it was not obligatory, and some of them used to come to the mosque during the latter part of the night to say their Tahajjud Prayers. It is reported that the Holy Prophet[p.b.u.h.] had a small closet made for himself in the mosque and furnished with a mat as a place of seclusion wherein to say his Tahajjud prayers during the month of Ramadan, and on a certain night, when he rose to say HIS TAHAJJUD PRAYERS, some people who were in the mosque saw him and followed him in prayer, thus making a congregation. On the following night, this congregation increased, and swelled into still larger numbers on the third. On the fourth night, the Holy Prophet[p.b.u.h.] did NOT come out, saying he feared lest it may be made obligatory, and IT WAS PREFERABLE TO SAY THE TAHAJJUD PRAYERS IN ONE'S OWN HOUSE (Bukhari). TAHAJJUD, except for these three days, thus remained an individual prayer during the lifetime of the Holy Prophet[p.b.u.h.], the caliphate of Abu Bakr, and the early part of the caliphate of Umar. But later on, Umar introduced a change whereby this prayer became a congregational prayer during the EARLY part of the night, and it was said after Isha prayer. He himself is reported to have said it was an INNOVATION(Bid'a) though the latter part of the night which people kept on sleeping was preferable to the early part in which they said this prayer (Bukhari). Doubtless he had this suggestion from the Holy Prophet [p.b.u.h.] himself, who had said the Tahajjud Prayer in congregation for three nights, and allowed the Witr, which was also part of the Tahajjud, to be enjoined to the Isha prayer. And though for the average man the change introduced by Umar is welcome, nevertheless in the month of Fasting (Ramadan) Tahajjud in the latter part of the night as an individual prayer is preferable.

**Did the Holy Prophet[p.b.u.h.] really say Tarawih On Those Three Nights?**

OR

## **Is it a False Allegation against the Holy Prophet [p.b.u.h.]?**

Maulana Muhammad Ali went on to say:

☞ "It is apparent from this hadith (referring to the Hadith quoted by him in the Manual of Hadith--editor) **that no such prayer (tarawih) was said by the Holy Prophet[p.b.u.h.].** A reference to hadith viii: 15 would show that when the Holy Prophet[p.b.u.h.] was in a state of *iti'ka'* in the month of Ramadan, some people joined him when they saw him saying the **Tahajjud Prayer**; and thus Tahajjud was on that occasion said in congregation, **THOUGH THE HOLY PROPHET [p.b.u.h.] NEVER MEANT IT.** This continued for three days, after which the Holy Prophet [p.b.u.h.] **INTENTIONALLY DISCONTINUED IT.**"

{{Ponder on the words:

*"No such prayer was said by the Holy Prophet [p.b.u.h.]."*

It amazes me that as Ahmadies, we are saying such a prayer which was not *at all* said by the God-sent Prophet[p.b.u.h.]. Are we are out of our minds!! -- editor}}.

**Did Maulana Muhammad Ali Encourage us, and Muslims in general, to say Tahajjud Namaj?**

Said the Maulana Sahib:

☞ "You have to rise in any case to begin fast; rise **EVEN** earlier (by half a n hour or an hour) and say Tahajjud Prayers." (The Light and Islamic Review, 1992)

**The Holy Qur'an: If You want Allah to love you, then follow the Messeneger.**

**WHAT Some of THE NON-AHMADIES (Safely speaking--The Sunnies) say about The Tahajjud NAMAZ??** Despite the fact that they are not Ahmadi-Muslims, I do accept their commentaries/writings when they correspond with ours.

**[1] Maulana Yusuf Ali:**

(It is a common fact that Yusuf Ali never claimed that he was a member of the Ahmadiyya Anjuman Ishaat Islam(Lahore); thus, his writings which correspond to ours should not be deemed Ahmadi).

"This is held to be addressed to the Holy Prophet who usually prayed more than the five canonical prayers. The Tahajjud was a prayer after midnight, in the small watches of the morning."

**[2] Maulana A. Maududi:**{This was an ardent critic of the Ahmadies, moreso the Quadianies}

"Literally, Tahajjud means 'to rise up by breaking the sleep', therefore, 'offer Tahajjud prayer at night' would mean one should rise up after having some sleep for a part of the night and offer the prayer...As the prayer becomes prolonged due to a lengthy recitation of the Qur'an, 'it is said, You may recite as much of the Qur'an as you easily can in the Tahajjud Prayer."

**[3] M. M. Shakir:**

"And during part of the night, pray Tahajjud beyond what is incumbent on you."

**[4] S. Muhammad Sarwar:**

"Say your Tahajjud Prayer during the part of the night as an additional (obligatory) prayer or you alone so that perhaps your Lord will raise you to a highly praiseworthy position."

**[5] Dr. Khadim Rahmani Nuri:** His comments are within the text of his translation, in brackets.

"And during part of the night keep awake by it --{by means of the Salat at Tahajjud, which is said after raising from sleep in the DEAD of the night.}..Hence recite of the Holy Qur'an what is easy for you (spending the night so long as it is convenient for you, remembering the beneficial effect of Tahajjud prayer ."

**[6] Ahmad Raza:**

"The verse may be taken to indicate that prayer(Tahajjud) was obligatory for the Holy Prophet[p.b.u.h.]."

**[7] Maulana Muhammad Asad:**

"Behold [O prophet] Thy Sustainer knows that thou keepest awake [in prayer] nearly two-thirds of the night..with this concluding passage, the discourse returns to the theme of the opening verse namely the great spiritual value of praying at night".

**[8] Ahmed Ali:**

"Indeed the recitation at dawn is palpably evident. Say a superagatory prayer at the hour of the first watch."

**[9] Dr. M. Zayid:**

Praying during the latter part of the night, an additional duty (for which) your Lord may exalt you to a position of praise and glory."

**[10] Maulana Hakim Noorudin:**

The commentary reads:

"The Holy Prophet's practice was to go to sleep immediately after Isha Prayers, and then he generally woke up after midnight and passed almost all this latter half of the night in Tahajjud Prayer."

**[11] Talim Ali:**

"At night, wake up and pray during it (reading) as an extra bonus for yourself."

**[12] Mir Ahmed Ali:**

"And (in a part) of the night, forsake sleep for prayer...Tahajjud or getting wakeful at night..this prayer is to be offered after midnight before dawn."

**[13] Ghulam Mustapha Khan:**

"The Tahajjud prayer is, no doubt, a voluntary prayer for a Muslim, although it was obligatory for the Holy Prophet(Peace!). Thus it bears great importance for those who try to follow the Holy Prophet(Peace!) in every walk of life."

**[14] Muhammad Imran:**

Tahajjud prayer is optional, but it is considered to be the most effective prayer for inculcating true religious devotion and love for Allah. As it is observed individually in the stillness of the latter part of the night when most of the people enjoy sleep, it elevates the soul of man and brings him near to Allah."

## AHMADIES, QUADIANIES AND THE AHMADIYYA MOVEMENT re TAHAJJUD AND TARAWIH:

The emphasis which the Sunnies place on this month, and the disregard toward the rest, is almost preposterous. I have no quarrel with those who are not affiliated with the Ahmadiyya Anjuman when their preaching contravenes the principles of the Holy Qur'an and the practices of the Holy Prophet[p.b.u.h.]. As I said before, they are a misguided people, and they need to be edified, but that's a different issue altogether. My concern here is for those who are, and who claim to be under the auspices of the Ahmadiyya Anjuman, especially THE AHMADIYYA ANJUMAN ISHAAT ISLAM(Lahore), founded by Maulana Muhammad Ali. I shudder any statement to the effect: "*I have not studied the issue of Tarawih/Tahajjud, hence I cannot commit myself*"; this is even worse and more detrimental and leaves the incumbent with no choice but to follow the dictates of the Holy Founder of the Ahmadiyya Anjuman-- since he is on neutral ground! I will show in the lines to follow who is within and who is out of the confines of the Movement. Those Ahmadies who think that '*the more the Tarawih, the more the people, read on!*'

First of all, there are two types of Ahmadies: the Sunnie-Ahmadies and the Pure-Ahmadies; then, we have the Quadianies.

### ◆ [a] The Sunnie-Ahmadies:

These are Ahmadies who merely follow the masses, usher compromises, excuses, and in so doing follow the Sunnies. Among this group are those who (find fault with) and refuse to sign the Bai'at formulated by the Holy Founder, Hazrat Mirza Ghulam Ahmad under Divine guidance. Some of them even go the to the extent of cherishing the Sunnies more than they do Mirza Sahib and Maulana Muhammad Ali. I discovered this-with much abuse first hand when I issued the challenge to Deedat. It is a shame that they are befooled into putting Deedat up on a pedestal, without realising that he -- Deedat is promoting Christian and not Qur'anic concepts. Again, those who study what the Ahmadiyya Anjuman Ishaat Islam(Lahore) is all about know for sure that Deedat is more of a detriment than a benefit to Islam. The issue is not whether he is a Muslim or not. Finally, this group also has those who are afraid to say they are Ahmadies, especially when they are cornered by the

Sunnies, or they feel their ulterior motives will not be satisfied.

### ◆ [b] The Pure-Ahmadies:

These are people who form a distinct body within the Muslim Ummah and unquestionably try their utmost to be *the* small group that the Holy Prophet[p.b.u.h.] prophesied about in the Hadith. They are that very small group of Muslims who are opposed by the above and below groups of Muslims. Among this group are those who have taken the Bai'at and are sincerely, to the best of their ability, trying to follow the teachings of Islam (uncompromisingly) as enunciated by the Ahmadiyya Anjuman Ishaat Islam(Lahore). To be in this group is difficult since pressure is discharged from the other groups and all sides, even from those within the ranks of the Ahmadiyya Anjuman.

### ◆ [c] The Quadianies:

They belong to the sister organ of the Ahmadiyya Movement, possessing erroneous beliefs like the Sunnies-- calling Muslims *Kafir*, and the Christian belief -- Jesus was born without a father--to name a few. Most of the practices are similar to group 'a' above.\*\*\*\*

To continue on line, it is only appropriate that I start with Mirza Sahib, having shown above from the writings of Maulana Muhammad Ali that the Holy Prophet[p.b.u.h.] NEVER read a Namaz called Tarawih. God bless the Maulana!

### ☺ Bai'at or Pledge or Oath of Allegiance which the Ahmadies and Quadianies swore to Obey:

To bring you into perspective, the Bai'at was formulated and executed by the Mujaddid, Mahdi and Promised Messiah under Divine instruction.

In Tadhkirah of the Rabwah, now Qadian Jamaat, on page 105, Mirza Sahib says:

*"I have been commanded that SEEKERS AFTER TRUTH should enter into the covenant of the Bai'ah with me for the purpose of learning the meaning of true faith, true purity and love of the Lord and of discarding an evil, slothful and disloyal life. God will bless them through my prayers and attention towards them provided they are*


wholeheartedly ready to comply with the conditions of the covenant(BAI'AT)which are Divinely determined....Those who make the covenant with thee enter into a covenant with Allah. The hand of Allah is above their hands."(Dec.1888).

In his book Kish-i-Nuh, Mirza Sahib says:

**"My True Followers:**

*'He who breaks in anyway the promise he made when taking the Pledge (to Join this movement) is NOT of my jamaat.. He who is not ready to obey me in all fair matters is not of my Jamaat. He who mixes with the opponents(of this movement) and nods in agreement with them is not of my Jamaat'. (The Light and Islamic Review, 1993, March-April Issue).*

To narrow it down to the Words of Allah, the Holy Qur'an, I quote:"*And fulfil the covenant of Allah, when you make a covenant, break not the oaths after making them fast, and you have indeed made Allah your surety. Surely Allah knows what you do.*"(16:91). To those who have sworn to obey the dictates of the Ahmadiyya Anjuman, by taking the Bai'at, I refer to the 'Third condition of the Bai'at':

 **Thirdly, that without fail, he will his prayers five times a day as enjoined by God and His Messenger and that, to the best of his power, he will say his Midnight-Tahajjud Prayer, will invoke Divine blessings on the Holy Prophet[p.b.u.h.], will ask forgiveness for his sins and will with a truly loving heart, recall God's favours and glorify Him."**


Ponder on the words:"to the best of his power, he will say his Midnight Prayer."

In addition, remarkably, Hazrat Mirza Ghulam Ahmad made a direct pronouncement on the issue in question. He said:

*"My community should make it a point of duty to offer the Tahajjud Prayer, even if it is only two rak'at. The fact is that Tahajjud Prayer provides a very good opportunity of supplicating to God. The supplications of that time are very effective because they really come from the very core of our hearts. You know, unless we feel the real zeal for Prayers it is not easy to get up at that time, abandoning the sweet sleep. The very getting up at that time creates a sort of zeal for prayer and it almost melts the heart, and that is the condition which makes the prayer efficacious. The Holy Prophet, peace and blessings of Allah be upon him, used to offer eight rak'at nafl and three rak'at witr. At times, he used to offer the whole prayer at a stretch, and at times he used to offer two rak'at and then would go to sleep. He*

*would get up again and offer two Rak'at again, and thus he would complete the whole Tahajjud piecemeal. If anyone of you is sick, or for some other reasons he cannot offer Tahajjud Prayer, he should wake up at that time and ask for forgiveness by repeating Istighfar and he should also recite Darood and Suratul Fatiha." From the teachings of Islam, page 148, Mirza Sahib says:"..The blessings of the next life will recall to their minds the spiritual blessings of the love of God which they tasted in this life, and they will remember the time when in seclusion and at the dead of night, alone and in silence, found sweet enjoyment in the remembrance of the Lord."*

We, who have sworn to obey: Ponder on the following:

 **"My community should make it a point of duty to offer the Tahajjud Prayer, even if it only two rak'at."**

I realize fully that it is like 'David going up against Goliath' in this task, then again:Is not The Ahmadiyya Anjuman Ishaat Islam(Lahore) up against the entire Muslim Ummah? I have no intention of down-playing the importance of the Prophet's practise-Tahajjud, and no intention of relaxing in my theological fight on eradicating the Bid'a-Tarawih -if that's possible! It was the Holy Prophet[p.b.u.h.] who said that:

**every time a Bid'a is introduced, a Sunnah of his is replaced.**

Judge for yourselves: Is not the Prophet's regular practise of Tahajjud becoming obsolete, if it is not already? Are We obeying Allah by advocating and practising a deed which was nullified and deplored by Rasullah? Did not the Holy Prophet[p.b.h.h] have a chance to legislate it as Law,when had the grand opportunity with a grand audience to do so?I will now close with Allah's Words in the Holy Qur'an:

**"Whoever obeys the Messenger, he indeed obeys Allah"**

**Note:**I have always considered the Ahmadiyya Anjuman Ishaat Islam(Lahore) to be the elite of all organisations. So, in order to maintain this level of integrity, its pristinity must be preserved, and we must make a sincere effort to do so.Let's make this Ramadan a new one and start it the way the Prophet[p.b.u.h.] would have liked. Let it be known that when we '*stand*' before Allah, we will be alone and no Maulana,Imam,Jamaat,organisation,or even the people who give birth to us-our parents,will be there to defend us. To use excuses like we will have more people, more donations, more socialising, and that the people don't get up to say Tahajjud so it is okay to tell them to say Tarawih,warrants me to say that you are being very naive and disobedient.Think,if you know for sure that you will die tomorrow,would you like to know that you have disobeyed

Allah and his Messenger, today?

\*\*\***Editor** 