

In the name of Allah, the Beneficent, the Merciful

- ▶ “Call to the path of the Lord with goodly exhortation, and argue with the people in the best possible manner.” (Holy Qur’an: 16: 125).
- ▶ “And from among 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”. (Holy Qur’an: 3: 103)

THE

ISLAMIC

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Exponent of the ‘non-secular’ Islam postulated by the
Lahore Ahmadiyya Movement for the benefit of
Muslims and Non-Muslims.

Florida’s First Islamic Newsletter Completely Dedicated To:

- [a] *proliferating the original and pristine
doctrines of Islam;*
- [b] *dispelling the false, anti-Islamic propaganda
advocated by the ‘Ulema against the
Ahmadiyya Movement; and*
- [c] *propagating the doctrines of an Islamic
organization that is rational, peaceful,
tolerant, inspiring, non-sectarian, authentic
and universal.*

**NEXT ISSUE: JIHAD AND ISLAM -- THE TRUTH FROM ISLAMIC
SOURCES.**

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The Ahmadiyya Anjuman Ishaat Islam[Lahore] stands for The Ahmadiyya Community For The Propagation Of Islam --- the propagation of Islam as demonstrated by the Holy Prophet [p.b.u.h.].

The main object of the *Ahmadiyya Anjuman Ishaat Islam Lahore*[A.A.I.I.L] is to present the true, original message of Islam to the whole world --- Islam as it is found in the Holy Qur'an and the life of the Holy Prophet Muhammad [p.b.u.h.], obscured today by grave misconceptions and wrong popular notions, like the *Isra* and *Mi'raj* of the Holy Prophet [p.b.u.h.] being a corporeal experience; or, Jesus being alive in the heavens for the past two thousand years in flesh and blood.

Islam seeks to attract the hearts and minds of people towards the truth by means of reasoning, good moral example, and the natural beauty of its principles. It neither aspires to gain political power, nor allows the use of force in support of its faith.

Hazrat Mirza Ghulam Ahmad (1835 - 1908), the *Mujaddid* of the fourteen century, arose to remind the world that *Islam* inculcates, among other precepts, the following:

- 1.) **Non-sectarianism:** Every individual who sincerely professes his acceptance of Islam by accepting the words: "*La ilaha ill llaha, Muhammad-ur rasul-ul Allah*" --- is a Muslim. No one has the right to make personal inquisitions into anyone's beliefs and dispense with him out of the religion of Islam; a Muslim cannot be expelled from Islam.
- 2.) **Rationalism:** In all matters of religion, it urges use of human reason and knowledge. Blind following is condemned and independence of thought is granted.
- 3.) **Universality:** It recognises prophets being raised among all nations and requires Muslims to believe in them. Truth and goodness can be found in all religions. God treats all human beings justly --- irrespective of race, nationality or religion.
- 4.) **Peacefulness:** It allows the use of force only in unavoidable self-defence. The concept of *Jihad* has been erroneously misrepresented by the 'Ulema. It teaches Muslims to live peacefully under any rule which accords them freedom of religion.
- 5.) **Tolerance:** It gives full freedom to everyone to hold and practise any creed or religion. It also requires us to tolerate (*but not compromise with*) the differences of beliefs and opinions.

Hazrat Mirza Ghulam Ahmad also firmly believed and advocated that the Holy Prophet Muhammad [p.b.u.h.] is the *absolute* last prophet, and no prophet *old or new* is to arise after the Holy Prophet [p.b.u.h.]. However, *Mujaddids* --- divinely appointed reformers, are raised to revive and rekindle the light of the faith of Islam. In addition, Hazrat Mirza postulated that a belief or disbelief in him does not make a Muslim *Kafir*.

CIRCULATION:

Canada, United States, Guyana, Trinidad, Surinam, Fiji, Holland, Thailand, Australia, India, Bangkok, Indonesia, England, Germany, South Africa, Bangladesh, Pakistan.

RAMADAN -- A MONTH OF DISTINGUISHING FEATURES:

By Maulana Muhammad Ali, M.A. LLB.

"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 has approached us. Those who qualify are fasting, and those who don't, will fulfil the necessary obligations that are associated with it. Ramadan is thought of as the most important month in the Muslim calendar -- so much so that it is said: "THE DOORS OF HEAVEN ARE OPENED AND THE DOORS OF HELL ARE CLOSED AND THE DEVILS ARE PUT INTO CHAINS." — BUKHARI* }

[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 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. "It's 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 Encyclopaedia 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 as an affliction or calamity was considered to be due to sin, and fasting 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 (*Razī*). 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 *ittāqu*, and therefore the significance of *ittāqa* in all these cases is a fulfilment of obligations. In fact, in the language of the Holy Qur'an, to be a *muttaqī* is to attain to the highest stage of spiritual development. "Allah is the friend of the *muttaqīn*" (45:19); "Allah loves the *muttaqīn*" (3:75; 9:4,7; "Allah is with the *muttaqīn*" (2:194; 9:36, 123); "The good end is for the *muttaqīn*" (7:128; 11:49; 28:83); "For the *muttaqīn* is an excellent resort" (38:49); — These and numerous similar passages show clearly that the *muttaqī*, 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 *muttaqī*, 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* (*Razī*). 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.] also 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.

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 yajhal), 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 ones 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 [P.B.U.H.] TAHAJJUD:

[i] The following verses are 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-*Fajr*. 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 as it is Sunnah.

PURIFICATION MEANS PERFECTION:

What is meant by *Tazkiyyah* or purification? There is a beauty in the Arabic language that the meaning of a word also contains a scientific significance. That is, the word possesses in itself a proof of its meaning. And this is so, exactly as every assertion and claim in the Holy Qur'an is accompanied by a substantial argument. That is, very often, the argument is not substantiated as such

but it originates from, and is found in the body. Thus, the distinction which the Holy Qur'an enjoys over other Divine scriptures is the distinction it enjoys over all other languages. It was for this reason that out of His perfect wisdom God selected the Arabic language for the revelation of the Holy Qur'an. Now the word *Tazkiyyah* is derived from *Zaka*, the root meaning of which is "it increases". In this connection the famous lexicologist of the Holy Qur'an, Imam Raghib, writes in his *al-Mufradat*:

"The real significance of *Zaka* is the progress attained by Divine Blessings (i.e. by the development of faculties placed by God within man) which relates to the affairs of this world as well as to the Hereafter, (i.e. to man's physical as well as spiritual advancement). Thus, it is said to the *Zaka* of the crop when the increase and blessings are obtained by it and from it is *Zakat* which a man takes out (of his wealth) as God's due for the needy, and giving it the name *Zakat* is because it helps in the self-purification, i.e. in its growth by means of good work and blessing, or for both of them because they exist within."

Thus, the purification of the self (*tazkiyya-l nafs*) in its original sense signifies the growth of the self, or in other words, its development and attainment of high rank and excellence, in fact, the purification includes both the 0Uaspects, i.e.; The removal of the cause which stands in the way of growth of a thing and the acquisition of the qualities which would help in the progress.

HAZRAT 'UMAR AND THE 20-RAK'AT TARAWIH HE ALLEGEDLY INTRODUCED – Editor.

Perhaps the greatest controversy arising out of Tarawih --- especially when it comes to the 20 rak'at that he allegedly started — is the fact that the Holy Prophet [p.b.u.h.] was not around at the time. However, in the light of the Holy Qur'an and the Holy Prophet's practise {lifetime} in which he practised a **fixed** number of rak'at for his Night Prayer, it is incumbent that we make every effort to follow his practise.

It should be known that at no time is the Khalifa being belittled! He was one of the closest companions of the Holy Prophet [p.b.u.h.] and at no time can anyone occupy the position that he did.

Realize the issue at hand is strictly based on the credibility of the Hadith in question, and not that of the Khalifa. It is common knowledge that the Hadith is the Not the Word of Allah. At focus is whether or not 'Umar actually instituted 20 rak'at.

IN REFERENCE TO HAZRAT 'UMAR'S 20-RAK'AT THEORY:

All quotations below are taken from the Book entitled: *The Night Prayers: "From Works by Muhammad Nasir ud -Deen and other famous Scholars"*, compiled by Muhammad al-Jibali.

[1] Imam Ibn ul- 'Arabi:

"The correct position is to pray eleven rak'at, which is the way the Prophet [p.b.u.h.] prayed his *qiyam*. **All other numbers have no basis or proof. If we were to set a limit, let it be the number that the Prophet [p.b.u.h.] prayed.** He [p.b.u.h.] **Never** prayed in Ramadan or in other months more than eleven RAK'AT.

This prayer is the *qiyam*; and **one must imitate the Prophet [p.b.u.h.] in praying it.** [Sharh ut Tirmithi (4: 19)]

[2] Imam Muhammad Bin Ismail as San'ani:

"And there is nothing praiseworthy in a *bid'dah*; rather, every *bid'ah* is an act of deviation." [Subul as Salam]

[3] As Suyuti:

[a] "The scholars have differed in the number (for Tarawih). **If this were confirmed from the Prophet's [p.b.u.h.] action, there would not have been such a difference** – as is the case of witr and the regular Sunnah prayers." [Al-Hawi, 1: 74]

[b] "**Al-Juri**, one of the companions, reported that Malik said: '**the number of rak'at upon which 'Umar Bin al Khattab gathered the people is more beloved to me – which is eleven rak'at.** It is also the prayer of Allah's Messenger [p.b.u.h.]. He was asked, 'Eleven rak'at including witr?' He replied yes; and thirteen rak'at are close to that (in correctness). **He then asked I do not understand from where the people have innovated this many rak'at.**'" [Al-Masabih fi Salat at-Tarawih (Al-Fatawai, 2:77)]

Now, let me summarise the author's writings on this prayer of the Holy Prophet [p.b.u.h.].

"In terms of the number of rak'at for Qiyam we establish the following:

[1] The Prophet did not pray more than eleven rak'at for qiyam. (Thirteen if

we count the two introductory rak'a't.)

[2] 'Umar commanded Ubayy bin Kaab and Tamin ad Dari to lead the people in Tarawih with eleven rak'at with the authentic Sunnah

[3] **All reports that the people at the time of 'Umar or any of the noble sahaba prayed 20 rak'at are unauthentic and contradict the truly established reports. Similarly all claims that the sahaba have made an ijma {consensus} to pray 20 rak'at are baseless.**

[4] Even if a weak report were considered authentic by some people, one should still follow the well established reports because it agrees with the number established in the Sunnah. One may not desert the Sunnah for anybody's understanding or practice.

[5] With our certitude that the Prophet consistent practice is the best. It becomes obvious that we should adhere to the number established in the Sunnah and refrain from adding to it. This has been the position of many 'ulama.

[6] And even if we concede to the often misquoted and misunderstood statement that they are good innovations we must adhere to the consensus among the scholars that following Sunnah is better than following than any innovation. Abdullah bin Masud said:

"Doing little according to the sunnah is better than doing much in a way of bid'dah."
[From al-Darimi, al-Bahaiqi, and al-Hakim]"

CONTINUING FROM A PREVIOUS ISSUE ON THE TOPIC OF PROPHETHOOD:

PROPHETHOOD IS A GIFT AND NOT AN ACQUISITION:

It is evident from the Holy Qur'an and Hadith that Muslim theologians are unanimous on the point that prophethood is a gift and not an acquisition (*iktisab*). Nobody can acquire the office of a prophet by his effort. On the other hand, God out of his bounty, whenever He wills, stations a person of His choice to this rank. In reply to the demand of the unbelievers that "We will not believe till we are given the like of that which Allah's messengers are given," the Holy Qur'an says, "Allah knows where to place His message, (6:125) that is, messengership is a favour of God and He knows best who is fit to receive it. Similarly, the following Qur'anic verse testifies the truth that divine revelation is granted only to the elect. *Ruh* (spirit) means the Divine revelation, not the soul which is given to every man.

"He makes the spirit to alight His command upon whom He pleases of His servants, that he may warn (men) of the day of Meeting." (40:15)

Similarly, the reports of the Holy Prophet (p.b.u.h.) also confirm that prophethood is gift and cannot be realised by effort, as he is reported to have said: "I was prophet before the birth of Adam, or by way of creation, I was the first among the prophets." (*Mishkat al Masabih*)

Thus, to acquire prophethood by effort or by following some other person is against the plain teachings of all these Qur'anic verses and the reports of the Holy Prophet [p.b.u.h.]

ACQUISITION OF EXCELLENCE BY EFFORT IS NOT PROPHETHOOD:

After, bearing this in mind it is easy to understand that prophethood is only conferred directly by God and what man achieves by his own effort or by following another person, however closely it may be prophethood, it cannot be called prophethood in reality. He who has been perfected and purified directly by the mercy of God, is alone entitled to be called a prophet. All the prophets were called prophets in the sense that they were mediators between God and mankind; God made them perfect and stationed them at a place from where they could themselves make others perfect. And although at times one prophet after another might have appeared, or sometimes a prophet with another might have been raised, yet one prophet had share at all in conferring the office of prophethood on another. For it was essential that whoever was raised as a prophet should reach the stage of prophetic perfection by the hand of God and not by following any other person. As for others, they should follow him in his footsteps and, by his care, attention and spiritual power, should be able to reach the stage of self-purification. Their light which is a gift and is genuine as the light of the sun but those who borrow it receives it in a reflection and their light is as the light of the moon; and from this (reflected) light further light is not reflected, therefore such persons cannot be called prophets.

End.

SPECIAL Note:

To the readers the world over who used to receive this newsletter: I sincerely apologize for the cessation in the publication of "THE ISLAMIC SUNRISE".

By Allah's permission I have now decided to continue with its publication and proliferation.

As always: Please feel free to send me your comments or suggestions.

THE LAHORE AND QUADIAN [RABWAH] JAMAATS:

We, the members of the Lahore Ahmadiyya Anjuman, call Allah to witness that we believe as Hazrat Mirza Ghulam Ahmad, the Holy Founder of Our Movement believed, and also (he) wanted us to, in his own words as follows:

"I enjoin my Jamaat that they should, with a true heart, have faith in the **Kalima Tayyaba: 'la ilaha ill-Allah Muhammad ur Rasul Allah'**, and should die in that faith. And they should believe in all the prophets and all the revealed books whose truth is evidenced from the Holy Qur'an. And they should carefully and correctly follow the tenets of Islam, and they should consider all the duties as laid down by Allah and His Messenger to be incumbent upon themselves, such as prayer, Zakat, Fasting, etc. And they should give up all that is forbidden by Allah and His Prophet. In short, it is obligatory to believe in all matters, whether of faith or of practice, on which there has been consensus between past leaders of Islam, and are considered by consensus among *The Ahle Sunnat wal Jamaat* to constitute Islam. And we call upon the heavens and earth to bear witness that this is our religion. **And he who accuses us of faith contrary to this religion is guilty of slander against us without regard for fear of Allah and to honesty. And on the Day of Judgement it will be our case against him whether he had "opened up our hearts" to be able to allege that at heart we believe contrary to what we have professed above.** May the curse of Allah fall on those who lie or make false charges". (From his book *Ayyam-us-Sulh*, 1899, p. 87)

No.	LAHORE AHMADI JAMAAT	QUADIANI-RABWAH JAMAAT
1.	<i>The Holy Prophet [p.b.u.h.] was the Last Prophet, after whom there will be no new or old prophet.</i>	<i>Hazrat Mirza was a real prophet. They mis-interpret Khataman Nabiyyin to mean the continuation of prophets.</i>
2.	<i>Whoever recites: La ilaha illa Allah Muhammadur Rasul-ul-Allah is a Muslim.</i>	<i>Even those who recite the Kalima are Kafirs if they do not accept Hazrat Mirza Ghulam Ahmad as a Prophet.</i>
3.	<i>Marriages between Ahmadis and non-Ahmadis permitted.</i>	<i>Marriages between Quadianies and non-Quadianies Not permitted.</i>
4.	<i>Prayers can be said behind non-Ahmadi Imams provided they are not guilty of kafir-calling.</i>	<i>Prayers cannot be said behind Non-Quadianie Imams.</i>
5.	<i>Funeral Prayers are said for Non-Ahmadis.</i>	<i>Funeral Prayers are not said for Non-Quadianies .</i>
6.	<i>Has no Autocratic system, Khilafat .</i>	<i>Strongly Autocratic (a papacy).</i>
7.	<i>Founded by Maulana Muhammad Ali, the closest pupil of the Hazrat Mirza Sahib.</i>	<i>Founded by Mahmud Ahmad, son of Mirza Sahib - a young man in his teens.</i>
8.	<i>Members here are called Ahmadis.</i>	<i>They are known as Quadianies (preferred Ahmadis).</i>
9.	<i>The Holy Qur'an is the Final Testament.</i>	<i>Same.</i>
10.	<i>Hazrat Mirza was a Mujaddid (Reformer)</i>	<i>Hazrat Mirzas was a prophet [without a law.]</i>
11.	<i>Hazrat Mirza Never changed his claims, views, or definition of prophethood in 1901.</i>	<i>Hazrat Mirza changed his claim in 1901.</i>
12.	<i>Belief in the advent of Hazrat Mirza is not essential to be a Muslim, but his acceptance is necessary in the interest of progressive Islam.</i>	<i>Belief in the advent of Hazrat as a prophet is essential to becoming a Muslim, otherwise a Muslim is a Kafir.</i>