B. MORAL CONDITIONS (Continued)

Meekness

Coming to the third stage of morals falling within the first division, we have to deal with the quality known in Arabic as hudna (or hum) or "meekness". It consists in refraining from causing bodily injury to another person and thus leading a peaceful life upon earth. Peaceableness is, no doubt, a blessing for humanity and must be valued for the great good which proceeds from it.

The natural inclination, out of which this moral quality develops is witnessed in a child in the form of attachment. It is plain that, divested of reason, man can neither realize peaceableness nor hostility. A natural inclination towards submission and attachment so early witnessed in the child is, therefore, only the germ out of which grows the high moral quality of peaceableness. It cannot itself be classed as moral as long as it is not consciously resorted to on the recommendation of reason. It is otherwise when reason and judgement come to its assistance. The directions contained in the Quran may be briefly quoted:

"And the servants of the Beneficent are they who walk on the earth in humility ..." — 25:63.
"Repel (evil) with what is best, when lo! he between whom and thee is enmity would be as if he were a warm friend" — 41:34.
"And reconciliation is better..." — 4:128.
"And set aright your differences..." — 8:1
"And if they (the enemy) incline to peace, incline thou also to it..." — 8:61.

"They who witness no falsehood, and when they pass by what is vain they pass by nobly"!—25:72.

This verse means that the believers should not take up an hostile attitude so long as no material injury is caused to them. The guiding principle of peaceableness is that one should not be offended at the slightest opposition to one's feelings.

Politeness

The fourth and last of the morals of the first division is rifq or "politeness". The preliminary stage of this quality, as witnessed in the child, is talagat or "cheerfulness". Before the child learns to speak, the cheerfulness of its face serves the same purpose as kind words in a grown-up man. But the propriety of the occasion is an essential condition in classing politeness as a high moral quality:

"(O you who believe) let not people laugh at people, perchance they may be better than they; nor let women (laugh) at women, perchance they may be better than they. Neither find fault with your own people, or call one another by nick-name. Evil is a bad name after faith; and whoso turns not, these it is that are the iniquitous. O you who believe, avoid most of suspicion, for surely suspicion in some cases is sin; and spy not nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? You abhor it! And keep your duty to Allah, surely Allah is Oft-returning (to mercy), Merciful" — 49: 11-12.

"And speak good (words) to (all) men" — 2:83.
"(O man) ... and follow not that of which thou hast no knowledge. Surely the hearing and the sight and the heart — of each of these it will (surely) be asked" — 17 : 36.

Such are the wonderful teachings of the Holy Book on the subject of politeness!

Forgiveness

Having dealt with the first division of morals — those relating to the avoidance of mischief — we now come to the second heading under which we shall give examples of the moral qualities taught by the Quran for doing good to others. The first of these is 'afw or "forgiveness". The person to whom a real injury has been caused has the right to redress by bringing the offender to law or himself dealing out suitable punishment to him; and
FASTING IN ISLAM

By definition, fasting, or 'saum' in Islamic terminology, signifies "abstaining from food and drink and conjugal relationship from dawn till sunset".

To those not familiar with the practices and the background of Islamic Laws, the institution of fasting may appear a strenuous exercise of daunting rigor, but one which is eagerly indulged in by young and old alike with a remarkable enthusiasm.

In actual fact, the institution of fasting in Islam came after the institution of prayer, and it was in the second year of Hijrah, in Medina, that fasting was sanctioned and made obligatory on all Muslims, and the month of Ramadan was set aside for this purpose.

It is topic to delve briefly into the history of fasting, both for Muslims as well as the more universal adherents in all other religions.

Though the forms and motives vary from one group to another, the practice of fasting has been recognized in practically all higher revealed religions. The Jews, for instance, fasted on the tenth day of Muharram in commemoration of the delivery of the Israelites from Pharaoh's Egypt. In actual fact, the Holy Prophet too used to fast on this day, as an optional devotion, before the institution of the Ramadan. According to Hazrat Aishah, this day was the fasting day for the Quraish as well. However, it was after the Holy Prophet's flight to Medina that he saw the Jewish observation of fast on the tenth of Muharram, and on being told of the commemorative significance behind it, remarked that the Muslims were nearer to Moses than the Jews and ordered that the day be observed as a day of fasting. However, the Quranic injunction "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) made the institution of fasting a universal one for all believers.

The statement that fasting "was prescribed for those before you" in itself testifies the universality of the practice though the reasons for the Islamic fasts are different from those of other disciplines where the underlying idea was of appeasing an angry Diety in times of sorrow, and by self affliction, seeking to excite compassion in Him. In Islam, in place of voluntary fasting, a regular and continuous fasting was prescribed, irrespective of the condition of the individual or the nation, and its purpose being, as a means, like prayer, to develop the inner faculties of man. Though the Quran speaks of certain compensatory fasts as expiations in compensation for violations of the Divine law, these are quite distinct and in addition to the obligatory fasting in the month of Ramadan.

Fasting is recognized to have spiritual, moral, social and physical values. However, Islam specifically mentions the spiritual value and the remaining three, being corollaries of this, must naturally follow. The aim of fasting, according to the Quran, is that: So they should hear My call (by fasting) and believe in Me, that they may walk in the right way" (2:186). And the Holy Prophet is reported in Bukhari as having said, "Fasting is a shield, so the faster should not indulge in foul speech... and surely the breath of a fasting man is pleasant to Allah than the odour of musk". In all, the theme is to seek Divine pleasure and the development of the sense of the nearness of God, as a restraint against covet evil doing. For a man who has gnawing hunger clawing inside him and a parching thirst tormenting him and who still exercises a restraint to alyay it all with a glass of cool drink or a few mouthfuls of food when there is none to see him, must heed the inner voice that warn "God sees you!" Fasting reawakens and, firms this belief, so essential in the spiritual nourishment of the soul. Thus, side by side with this grows the strength of his will, not only to resist evil, but as a general improvement of his character.

This leads us to the moral aspect of fasting — the man who is able to use his will to control his desires rather than the other way around has truly attained a moral victory. Rather than be a slave of his appetites and lower desires, and rather than be guided by physical joys of this transient earthly life, his aim rises to the objective that all evil must be shunned, that the ever-present and ever-seeming Maker will call him to account for his hypocrisy otherwise.

The development of the spiritual and moral fibre yields to a natural realisation of the social benefit that must accrue from the possession of this inner purity combined with the actual act of fasting. Rich and poor alike go though the same act of refraining from attending to their clamouring stomachs and are thus brought to the same level of daily experience. In the case of many of the poor, this is all they have ever known the rich are made to appreciate this suffering of their brethren and to sympathise with them. For once, the hardships endured by the poor are brought home to the rich. Thus, in addition to the daily gatherings for prayer that brings the rich and poor together to a shoulder to shoulder basis, the daily lives are also brought to a common experience. The awakening of sympathy for the sufferings of the poor is thus cultivated in the hearts of the opulent — a foremost step in any social reform.

And what of physical value? How, it may be argued, does refraining from food help the physical well-being of a person. It is a well-established medical practice to advise 'patients', either ill or otherwise, to "go on diet" or to minimise the intake of calories or to adhere to a strictly controlled menu. It is equally well-established that those who fast, in general, remark on feeling better, trimmer and livelier towards the completion of the fasting season. The customary habit of loading one's stomach at all hours cannot have a beneficial affect on the system that must work incessantly to cope with the intake. However, Islam recognizes that there must be some — the sick, the very aged, the traveller and the nursing mothers — who cannot fast without physical harm. In such instances, fasting is not compulsory, but those exempted are asked to effect redemption by feeding the poor. In addition, one more class is exempted — those who live where the division into twelve months do not exist. Evidently the phenomenally long, 'days' and 'Nights' in such places will render the meaning of 'dawn to sunset' quite impractical. Once again, the redemption of fasting is sought in the feeding of the poor.

(Continued on page 8)
The Holy Prophet Said

Anas reported God's Messenger as saying, "If anyone observes our form of prayer, faces our QIBLA and eats what we kill, that one is a Muslim who has protection from God and His Messenger: so do not betray God's protection." Buhhari transmitted it.

Abu Huraira reported that an Arab came to the Prophet and said, "Guide me to a deed by doing which I shall enter paradise." He said, "Worship God and associate nothing with Him, observe the prescribed prayer, pay the obligatory zakat, and fast during Ramazan." He replied, "By Him in whose hand my soul is, I shall not add anything to this, or fall short of it." Then when he turned away the Prophet said, "If anyone wishes to look at a man who will be among the people of paradise, let him look at this man." (Bukhari and Muslim).

WE BELIEVE

1. After the Holy Prophet Muhammad (peace be upon him) Allah has completely barred the appearance of a prophet, old or new.

2. After the Holy Prophet Muhammad Gabriel can never descend and bring Prophetic Revelation (Wahy Nubuwwah) to any person.

3. If Gabriel were to descend with one word of Prophetic Revelation (Wahy Nubuwwah) on any person, it would contradict the two complementary verses: "This day have I perfected your Religion for you" (3:5); "He is the Messenger of Allah and the Last (Seal) of the prophets".

4. The Holy Prophet also said: "I am Muhammad and I am Ahmad and I am al-'Aqib (the one who comes last) after whom there can be no prophet." (Al-Bukhari: Kitab al-Manaqib).

5. In the light of the above Islamic fundamentals, the Holy Founder of the Ahmadiyya Movement never claimed to be a Nabi, but Hazrat Mirza Ghulam Ahmad claimed to be the God-Ordained Mujaddid (The Promised Messiah) of the 14th Islamic Century, having been expressly raised to re-establish the predominance of Islam in the world.

6. He named his followers 'Ahmadi' after the Holy Prophet's Jamali (beautiful) name 'Ahmad'.

7. He proclaimed that no verse of the Holy Qur'an has been abrogated nor shall ever be abrogated.

8. All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and the imams are venerable.

9. It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all Mujaddids (Renovators)

10. Any one who declares his faith in the Kalimah (Muslim formula of faith — 'La illaha illallahu Muhammadur Rasulullah) is a Muslim.

Where, may we ask, is the fourteenth — and the promised one, at that? The claim that Hazrat Mirza Ghulam Ahmad is the fourteenth Mujaddid is now vindicated. There has been no other claimant. As we stand on the threshold of the Fifteenth Century AH, the Ahmadies of the world rest completely satisfied in having given their pledge to the Mujaddid of the Fourteenth Century AH, the Promised Messiah and the Champion of Islam — Hazrat Mirza Ghulam Ahmad. And their joy is even greater that the prophecies made by the Holy Prophet Muhammad (May Peace and Blessings of Allah be upon him) have come to a complete fulfilment.
The literal meanings of the Arabic word ‘Meraj’ is the ‘Ladder’ but in Islamic terminology it stands for a particular occurrence on the 27th night of the Islamic month of Rajab which is narrated in Hadith.

This word ‘Meraj’ is not mentioned in the Holy Quran but is found in many narrations of Hadith. In the Holy Quran, instead of Meraj the word ‘Asra’ is used in the first verse of ‘Surah Bani Israil’ (chapter 17) and commentators of the Holy Quran, in all ages, have interpreted this verse to be referring to that event which is commonly reported in the Hadith as Meraj-Un-Nabi.

Meraj-Un-Nabi has been mentioned in many reports of the Hadith, some of these being ‘SAHIH’ (authentic) others ‘Hasan’ and yet others ‘ZAEEF’ (weak). Nevertheless all muslim sects agree as to the occurrence of the event of MERAJ. Difference however, is found, since the early Caliphate, about the mode of Meraj as to whether it was a bodily ascension to heavens of the Holy Prophet or just a spiritual experience or manifest-vision. Before going into the details of these differences and their validity or otherwise, it seems useful to find an answer to some relevant questions for rendering possible the complete and unambiguous comprehension of the ‘MERAJ’.

These questions are:

1. Do we comprehend Allah in a material-physical form or spiritual form?
2. Can we see Allah with our physical eyes?
3. Allah’s being closer to us in Physical sense or spiritual sense?
4. Where is Allah? Is He seated in the skies only or is omni present?
5. In the Holy Quran word ‘Sama’a’ is used for skies. Does it always mean the physical space only or can it mean a spiritual elevation too?
6. How can a man get closer to Allah, through rockets and space planes or through good deeds?
7. Are human eyes the only means of ones vision or some other means for vision are possible?

Now we find that four variant opinions about the mode of ‘Meraj’ are prevalent in muslims since the early days of Islam:

1. That the Holy Prophet Mohammad, peace and blessings of Allah be upon him, was carried bodily from the MASJID AL-HARAM to MASJID AL-AQSA and therefrom to heavens up to the skies.
2. That he was carried bodily from the MASJID AL-HARAM to MASJID AL-AQSA and therefrom only his spirit was allowed to rise to heavens i.e., they believe in partial physical, partial spiritual MERAJ.
3. That the whole event of carrying from MASJID AL-HARAM to MASJID AL-AQSA and then onward to heavens was simply a manifest vision, a spiritual experience in a state of being awoke without involving the moving of the physical body from where it was.

4. That the whole event was shown in the form of a dream in a state of sleep.

Let it be very clear that believing in the truth of anyone of these four opinions and dispensing with the remaining three will not in anyway detract anything from one’s IMAN (belief) as a muslim, as the exponents of all these four opinions have drawn deductions from the Holy Quran, the Hadith and the reports of the companions of the Holy Prophet and each one of them is possessed of sound arguments in favour of his opinion. Nor does the difference of opinion as to the mode of MERAJ, reduce the significance of the event of MERAJ. By saying that Holy Prophet ascended to the heavens or that heavens descended to the presence of the Holy Prophet does not substract anything from this great event of human history. The idea of physical ascension in ‘MERAJ’ no doubt offers a very beautiful journey which human mind can visualize but stories of physical ascension to heavens of the founders and righteous men and prophets are commonly found in the mythology of Hinduism, Judaism, Christianity and even Sikhism — in certain cases it goes to the extent of raising to heavens of a religious personage or a leader of a nation along with its horses and chariots. We know from our advanced state of knowledge and reasonings, today that all these stories of physical ascensions are myths, simple myths. Thus any effort on anyones part to insist on the belief of bodily ascension of the Holy Prophet does not in any manner help proving the superiority of the Holy Prophet over other religious personages and rather amounts to pulling him down to the level of all other mythical heroes of human history. I hope you will agree with me that this is a disservice to the Holy Prophet Mohammed peace and blessings of Allah be upon him.

Myth in all ages has nourished on ignorance, and it is more true about matters spiritual. When spiritual experiences reported in metaphor fall for interpretation to the hands of people devoid of any spiritual experience themselves, they always tend to interpret it in physical terms as their own comprehension is limited to things apparent to our physical senses. Deeper metaphoric sense is beyond their capacity. If a person sees the sun, the moon, the stars and the skies daily then he does not think that the sight of these things carry any message of hope for him or have any special significance for him or there is a prophecy in it for him — but if the same person sees the sun, the moon, the stars or the skies in a dream or a vision then he tries to find the significance of the sight of these things in dream or vision and tries to dig the underlying meanings. Similar is the case of the “Meraj-Un-Nabi”
if at all we try to read and understand it in its true historical background:—

The background: and the Meanings of the 1st Verse of ‘SURAH BANI ISRAEL’.

‘MERAJ’ is an event of the early days of the Mission of the Holy Prophet. We know that the first verse of ‘SURAH BANI ISRAEL’ is one of the early revelations. Now this is a period full of afflictions, difficulties, adversities and miseries for the Holy Prophet and his companions. Those who have read the history of this period know it fully well that the magnitude of the sufferings of the Holy Prophet and his companions was so great that it was not humanly possible to stand it without a rocklike conviction of faith found in men appointed by Allah. Reading through the verses appearing at the end of ‘SURAH BANI ISRAEL’ one finds that the opponents of the Holy Prophet were asking all sorts of questions and were raising all types of objections. We find them telling him:

“We will by no means believe in thee, till thou cause a spring to gush forth from the earth for us”

“Or thou have a garden of Palms and grapes in the midst of which thou cause rivers to flow forth abundantly.”

“Or thou cause the heaven to come down upon us in pieces, as thou thinkest, or bring Allah and the angels face to face, (with us)”. 

“Or thou have a house of gold, or thou ascend unto heaven. And we will not believe in thy ascending till thou bring down to us a book we can read.”

Now apart from verse 60 of this Surah calling MERAJ a ‘Roaya’, a manifest vision, in reply to the above demands the Holy Prophet tells them “Am I aught but a mortal messenger.” Had the MERAJ been a physical ascension, his reply would have been very different than this.

Most naturally in such adverse circumstances what was required was something which could provide a ray of hope to the Holy Prophet and his companions on the one hand and a proof — a manifest proof of the truthfulness of the mission of the Holy Prophet on the other hand. A Physical ascension of the Holy Prophet on his journeys between the MASJID AL-HARAM and MASJID AL-AQSA, not witnessed by his opponents, if at all offered anything, then it was to the Holy Prophet himself and to none else. This will not suffice to establish the truthfulness of his mission. What was required was something greater than this, a clear proof of truth of Islam visible to all and sundry and that is what is contained in the first verse of the ‘SURAH BANI ISRAEL’. This contained a message of success of the mission of the Holy Prophet as well as prophecies of innumerable achievements by the Holy Prophet and his Ummah.

The verse starts with the word ‘Subhana’ (praise be to) which indicates that this verse is in reply to the objections of the opponents of Islam because all Lexicons agree that the use of word ‘Subhana’ before Allah indicates that Allah is free from the matters or things attributed to him by the opponents.

The next word is ‘Asra’ which means walking during the night and if we consider it is derived from the root “Sarriya” and “Sarat,” then it means vastness of piece of land.

Next come the words ‘Be Abde hi’ meaning ‘His servant.’

Next is the word ‘Lailan’ — “lail” means the night and it is also written for the days of affliction and distress or for darkness-night — also is considered most suitable time for spiritual strides.

MASJID AL-HARAM is Kaabah in MECCA and MASJID AL-AQSA is the Mosque in Jerusalem this is applied to MASJID-E-NABWII in Madina by some commentators.

In the next words ‘Barakua Holahu’ (We blessed its precincts) is an indication of gathering the material and spiritual good in the person of the Holy Prophet, as Palestine for its plenty of water resources and growth is considered an economically rich land while on the other hand it is spiritually rich being the abode of many prophets of the past.

Purpose of the MERAJ has been explained in the words ‘Le No Rayahu Min Ayatena’ (that we might show him of our signs) thus the MERAJ was for showing some signs and prophecies to the Holy Prophet and through him to other human beings. In fact in the verse relating to MERAJ, prophecies about the great success to be achieved by the Holy Prophet and about the heights spiritual as well as material, to be attained by him and his Ummah have been revealed. If by MASJID AL-AQSA we mean MASJID-E-NABWII then this verse predicts about an honourable migration to Madina where from the blessings of Islam will reach the whole world.

Verses predicting and promising the establishing of the Rule of the Prophet on MECCA, Madina and even Palestine, during that period of affictions and miseries and the news of the great spiritual and material heights to be touched by the muslims, in those difficult days would have given a message of hope to the muslims and fulfilment of these prophecies would have served as the greatest evidence of the truthfulness of the mission of the prophet. Can there be a greater miracle than this?

Gist of Hadith Reports on MERAJ

The event of ‘MERAJ’ in details has been reported in a number of Hadith. One finds mention of miracles and signs in all the great religions of the world. All prophets of Allah have wrought such miracles which appear supernatural to us and it is this part of religion which has been the cause of a vast majority being led into what is called religiosity by todays thinker philosophers and ‘MERAJ’ bringing one of such events.

The philosophy underlying ‘MERAJ’ is simply this, that after the proclamation of Prophethood by the Holy Prophet — he was subjected to great afflictions and in such a distressed condition glimpses of the success awaiting the Holy Prophet and his Ummah and the resultant elevation of the human race were manifested to the Holy Prophet. The Holy Prophet Muhammad peace and blessings of Allah be upon him, narrating the experience of ‘MERAJ’ states “I was asleep in Hateem that the roof of the house opened and Gabriel descended in the company of a few other angels. First of all they led me to Zam Zam (a fountain in MECCA) and opened my chest there, took out my heart and washed it with the water of Zam Zam. Thereafter a tray full of EMAN (belief) and wisdom was brought and Gabriel took
EMAN and wisdom from the tray and placed it in my chest and closed it. After that an animal called “Burraq” was brought. It ran with great speed so that each of its step was touching the horizon. Riding on this ‘Burraq’ we first came to MASJID AL-AQSA and offered two Rakat prayers and thereafter we set out on our journey through skies to heaven in the company of Gabriel. We met Adam on the 1st sky. There I was shown two rivers and on my asking Gabriel told me that these were Euphrates and Nile. We met Prophet Joseph on second, Idriss on third, John and Jesus on fourth, Haroon on fifth, Moses on sixth and Abraham on the seventh sky. Then we passed through the garden where I saw a river on which palaces having domes of pearls and ground of ‘MUSK’ were built then we reached a place where the sound of the pen of the Creator could be heard and then we proceeded to ‘Sadratul Mantaha’ (the farthest lote-tree) and then Allah drew nearer to me so that the distance was reduced to the extent of two ends of a bow, even lesser. Then I was given three gifts, (1) the last verses of the Surah ‘Baqarah’ (the cow-chapter two) (2) good news of Allah’s Mercy that Allah will forgive all except those who set equals with him. (3) Saying of prayers fifty times a day was enjoined.

I met Moses on my way back — then is the narration of the talk between Moses and the Holy Prophet and the ultimate reduction of the prayer times to five. On his way back he returned to MASJID AL-AQSA where all the prophets of the past had assembled and all of them offered their prayers led by the Holy Prophet and one Hadith tells us (Fastaiqaza wa howa fil Masjidulahlarm) and thereafter he awoke and he was in MASJID AL-HARAM. This in brief is the gist of the story reported in the Books of Hadith. A beautiful fairy tale indeed, if one considers it a bodily journey and does not bother to dig the underlying meanings. It will not serve any useful purpose for a person and his companions who are suffering severe afflictions at the hands of their opponents but if we believe in it as a manifest-vision and spiritual experience then it contains prophecies and promises for the success of those who are passing through that period of hardships and misery. It paints a picture of the bright future for them. Let us try to dig out the hidden beauties of this vision — the spiritual MERAJ in this story:—

1. Gabriels opening the prophet’s chest and placing ‘Eman’ and ‘wisdom’ in it is an indication of the fact that the Holy Prophet’s heart — has been cleansed of all base sentiments and that the Holy Prophet and his Ummah has been bestowed with “Eman and wisdom” all prejudices, replaced with openmindedness, a natural element of wisdom.

2. Prophets travelling on ‘Burraq’ is an indication that the religion of the Holy Prophet will spread with great speed and history bears witness that Islam spread much faster than any other religion. Secondly, Holy Prophets riding over the ‘Burraq’ which appeared in animal form rather than something having wings to fly, is an indication that animal passions have been subjugated by the Holy Prophet that with the advent of Islam animal passions will give way to the progress of humane rationalism.

3. Rising to the skies and meeting the prophets of the past is an indication of the great heights to be touched by muslims and along with them the whole human race and that all the prophets are the parts of one scheme and all were raised to lead humanity to one goal — rising to the destined heights. All other prophets welcoming the Holy Prophet is a clear prophecy of the fact that the followers of all other religions will embrace Islam and that the welfare of human race lies in the unity of all believing people.

4. Holy Prophets leading the prayers of all other prophets is a very significant indication of the finality of the Prophethood. This tells us that whatever good for the human race was possible had been done and they are offering their prayers led by a prophet who finalized the process, now none else will be raised as a prophet. In MASJID AL-AQSA all the prophets handed over the spiritual as well as worldly Khilafat to the Holy Prophet by accepting him as their Imam and as a result of this BANI ISRAEL and Christians lost the succession to the prophets in favour of the Ummah of the Holy Prophet.

5. By showing Nile and Euphrates to the Holy Prophet it was prophesied that in the near future not only Baitul-Muqaddas will fall to muslim but Egypt, Iraq and Syria will also come under muslim domain.

6. When Moses was shown to the Holy Prophet in a weeping condition and complaining about the hard-ness of heart of his followers in it was drawn a complete picture of the state of hard heartedness, thanklessness, crookedness, materialism and altering of the teachings of Torah by the Jews. Moses’ shedding the tears indicates the grief on the low moral and spiritual state of his Ummah and what Moses tells the Holy Prophet about the prayers has an element of warning for the muslim nation in ignoring to discharge the duty of saying prayers regularly which is evident to all today.

7. The Holy Prophet’s reaching the farthest lote-tree and shedding of Allah’s light on it and opening of the windows of the garden of heaven towards this tree is a prophecy of the establishment of a new world order what is known as Islam and bestowing the spiritual and worldly kingdom on the Holy Prophet. The tree stands for this new order — Islam, and wisdom behind giving it the form of a tree instead of a man or any other animal form is that — teachings of Islam on various aspects of life are intertwined with each other in a very orderly manner just like the various parts of the tree are related to each other. Though orderliness is found even in the human body or in animal form but due to freedom of will at times this order changes into disorderliness, therefore, the parable of tree was offered. Secondly it was a custom in Arabia that when they had to select their Ruler or King they will assemble under a large lote-tree and select their King. Thus this tree indicates establishing the kingdom of Holy Prophet in the world and was a message of hope during that period of distress that notwithstanding all the present afflictions your kingdom will be established. Would not have this served as a miraculous symbol of the truthfulness of the mission of the Holy Prophet for those opponents who were demanding signs from him.

8. Shedding of the light and bringing the garden of heavens nearer to the Holy Prophet is an indication of Allah’s mercy on the Prophet and a promise that the period of hardships is to come to an end soon.
9. The three gifts received by the Holy Prophet also have great significance.

i. Salat or the prayer which has been called the MERAJ of a believer is the greatest mode of spiritual elevation and in it all the believers were made to share the MERAJ with the Holy Prophet.

ii. The promise of mercy and forgiveness to all except those who set equals with Allah is in fact the cornerstone of the Islamic dogma of ‘Unity of Allah’. The wisdom of this unity of Allah is now dawning on the Christian thinkers of the west.

iii. The third gift — the last verses of Surah ‘Baqarah’ (The cow) wherein is contained the promise of the triumph of Islam, its great future and coming to an end of the period of hardships. Which carry the message of completion of the Deen (religion) and principles of forgiveness and mercy. Thus the ‘MERAJ UN-NABI’ in fact is the story of the MERAJ of the human race which has been told in a tale form in parables and metaphor concealing in it the great message of hope for the suffering humanity. Hardly a few years had passed on the MERAJ that the prophecies and promises contained in it started coming true, one after the other, and the opponents of Islam, inspite of all the might at their command, were startled and defeated at the hands of humble helpless sufferers — the Holy Prophet and his companions and Allah’s promise was fulfilled.

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**Masih Mauood Day Observance**

The Masih Mauood Day was observed on 24th May, 1980, at the Vunimono Islamic School, Nausori. As usual, a large gathering blessed the occasion and gathered much useful information and facts on the life and work of Hazrat Mirza Ghulam Ahmad, Masih Mauood, Madhi Mauood and the Mujaddid of the Fourteenth Islamic Century.

The Jalsa commenced with the customary Quran Tilawat by Mr. M.H. Ashraf Khan. This was followed by an introductory speech of welcome by the Chairman, Mr. G.N. Dean.

Master Rasool Buksh of Vunimono, Nausori, delivered the first discourse of the day, emphasising the great benefits Islam has stood to gain by the Holy Founder.

Miss Halima Wahid Khan, a young student, gave her speech in English. It was a pleasing feature of the function that such members of the younger generation were coming forward to contribute to the importance of the occasion. Miss Halima gave a brief biography of Hazrat Sahib. A nazam, recited by Mr. M. Imran Sahu Khan, followed.

An interesting discourse was then given by the President of the Anjuman Hidayat-ut-Islam, Mr. M. Hanif.

The guest speaker for the day was Maulana Hafiz Sher Mohammad, then spoke at length. His learned background enlightened the gathering with great events from Hazrat Sahib’s life.

Following a vote of thanks by the chairman, a dua by Maulana Sahib, closed the programme. A lunch followed.

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Part of the large gathering that assembled at Vunimono Islamic School for the Masih Mauood Day.
TEACHINGS OF ISLAM
(Continued from 1st page)

when he forgoes his right and forgives the offender, he does him a real good. Thus we read:

"And those who restrain (their) anger and are forgiving toward mankind..." — 3: 133.

"And the recompense of evil is punishment like it; but whoever forgives and amends, his reward is with Allah..." — 42: 40.

It will be noted that these verses furnish the guiding rule as to the occasions of forgiveness. The Quran does not teach unconditional forgiveness and non-resistance of evil on every occasion, nor does it inculcate that punishment is not to be given to the offender under any circumstances. The principle which it lays down commends itself to every reasonable person. It requires the injured person to exercise his judgment, and see whether the occasion calls for punishment or forgiveness. The course which is calculated to improve matters should then be adopted. The offender would, under certain circumstances, benefit by forgiveness and mend his ways for the future. But on other occasions forgiveness may produce the contrary effect and embolden the culprit to do worse deeds. The Word of God does not, therefore, enjoin nor even permit that we should go on forgiving faults blindly. It requires us to consider what course is likely to lead to real good. As there are people of vindictive nature, who carry the spirit of revenge to an excess and do not forget an injury for generations, there are others who are ready to yield and prone to forgive on every occasion.

Excess in mildness, like excess in vengeance, leads to dangerous consequences. The person who winks at gross immoralities or forbears an attack upon his honour or chastity may be said to forgive, but his forgiveness is a weakness that strikes at the root of nobility, chastity and self-respect. No sensible person could praise it as a high moral quality. It is for this reason that the Quran places the limits of propriety even upon forgiveness and does not recognize every display of this quality as a moral quality unless it is shown upon the right occasion. The mere giving up of a claim to requital from an offender, whatever the circumstances and however serious the nature of the offence, is far from being a great moral quality to which men should aspire.

The mere presence of this quality in a person, therefore, does not entitle him to any credit unless he shows us, by its use on the right occasion, that he possesses it as a moral quality. The distinction between natural and moral qualities should be clearly remembered. The innate or natural qualities are transformed into moral qualities when a person refrains from doing an act upon the right occasion and after due consideration of the good or evil that is likely to result from it. Many of the lower animals are quite harmless and do not resist when evil is done to them. A cow may be said to be innocent, and a lamb meek, but to neither do we attribute the high moral qualities which man aspires after, for they are not gifted with reason. It is the occasion only upon which anything is done that justifies or condemns a deed, and the Word of God has, therefore, imposed this condition upon every moral quality.

FASTING IN ISLAM
(Continued from page 2)

In addition to the obligatory fasting ('fardz'), a voluntary fasting ('nafl') may be observed. However, some restrictions are imposed on the limits of voluntary fasting to preserve the constitution which could otherwise weaken. According to tradition, the Holy Prophet recommended three days in the month as the satisfactory limit. The best of traditions do not record the Holy Prophet as specifying any particular days for voluntary fasting. However, voluntary fasting is forbidden on the two Id days and on Fridays. Other restrictions are that it should not be resorted to a day or two before Ramadan or if it is likely to interfere with other duties. Bukhari reports the Holy Prophet ruling that a husband or a wife must not resort to voluntary fasting without each other's permission.

The above gives a brief account of the main point as noted on Islamic fasting. However, we may effectively summarise the whole as being an act which carries with it the correct intention or 'niyyah', and, as noted by Bukhari, this is "He who fasts during Ramadan having faith (in God) (iman) and seeking His pleasure (ihisab-an) and having an aim or purpose (niyyat-an)".

That the Quran, that quintessence of perfection and the embodiment of all the highest aspirations that a man may seek, the directory of the best intentions and the noblest of purpose — that this Quran should have been revealed in the month of Ramadan is only fitting and as natural as Creation itself.

1. Abu Hurairah reported, The Messenger of Allah, peace and blessings of Allah be on him, said:

"Fasting is an armour with which one protects oneself; so let not him (who fasts) utter immodest (or foul) speech, nor let him act in an ignorant manner; and if a man quarrels with him or abuses him, he should say twice, I am fasting. And by Him in Whose hand is my soul, the odour of the mouth of one fasting is sweeter in the estimation of Allah than the odour of musk — he gives up his food and his drink and his (sexual) desire for My sake; fasting is for Me and I will grant its reward; and a virtue brings reward ten times like it." (B 30: 2.)

2. Abu Hurairah said, The Messenger of Allah, peace and blessings of Allah be on him, said:

"He who does not give up uttering falsehood and acting according to it, Allah has no need of his giving up his food and his drink." (B 30: 8.)

3. Anas said, The Prophet, peace and blessings of Allah be on him, said:

"Have the meal before dawn, for there is blessing in the meal before dawn." (B 30: 20.)

4. Abu Ubaid said, I was present at 'Id with 'Umar and he said, The Messenger of Allah, peace and blessings of Allah be on him, forbade fasting on these two days, the ('Id) day of your breaking the fast and the other ('Id) day on which you eat of your sacrifices. (B 30: 66.)

5. A'ishah said, The Messenger of Allah, peace and blessings of Allah be on him, used to confine himself (to the mosque) in the last ten days of Ramadzan, and he would say: "Seek the Lailat al-Qadr in the last ten days of Ramadzan." (B 32: 3.)
کسی بھی قرآنی دفتروں کو نہ تھا کہ ان کو معاشرتی روایت میں نہ ہیں اور ان کو ان کی جو کہ انسان کی واقعیت کی سیاست میں کوئی اثر وقوع نہیں کر سکتا۔

ہمیں تحقیق کے لئے قرآنی رواج کی اہمیت ہے کیونکہ اس میں ماہرین اور علماء کی باتیں ہیں۔ اس کے علاوہ قرآنی دفتروں کو معاشرتی روایت میں تلاش کرنا بہت اہم ہے۔

دریں موصل میں قومی عصر کے دورے پر جب کہانی میں قرآنی دفتروں کو تحقیق کیا گیا تھا تو اس میں معاشرتی روایت کی اہمیت ہے۔

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کلام صحیح ہے کہ قانونی مقامات کے لئے کوئی فوٹوگرافی ضروری نہیں ہے۔

موجودہ نیپر، پہلی عمارت میں ایک پرائمری کامیابی، میں ایک شجاعتی کمپنی کے چیئرمان کے مطالعہ کے درمیان ہے۔

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5 - فیکس جامعہ کرسم برومن کے اعضا کے مراسم سے مارچ اور آور" (عرافات طیبی محقق)
6 - "بیسیا رعیتی کے شیخ بیع" (ریکار خان علی) مختصر ملکیات
7 - "آرک سیمز" کے ساتھ میں مذہبی سیرت کے بارے میں خاص سیرت ارزاں اطلاع بیا مثبت ترین
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5. یہ بشورت اور مبارکہ نہیں جب جن کہ عرصہ کے ملدی چیز کا رنگ فرا رسالت واقعات!
تہرہ آزاد نے میاں محمد اسحاق کے نام چنگیز کی حکمرانی کے دور میں ایک اجلاس کا انعقاد کرایا۔

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(3)
جب بحثی نظر اور اس کے قانونی اور معنوی اثرات کا نکات کیے جاں ہوئے ہیں۔ ایک لوگ کا معاہدہ کیے ہوئے نہیں۔

جب غلامانی نے نتائج میں معاہدہ کیے ہوئے نہیں۔ اس کو تیار کرنا ہے جو قانونی اور معنوی اثرات کی ہوں۔

جو بحثی نظر ثابت ہو سکے، اس کا معاہدہ کیے ہوئے نہیں۔ اس کو تیار کرنا ہے جو قانونی اور معنوی اثرات کی ہوں۔

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