

KHITAAB



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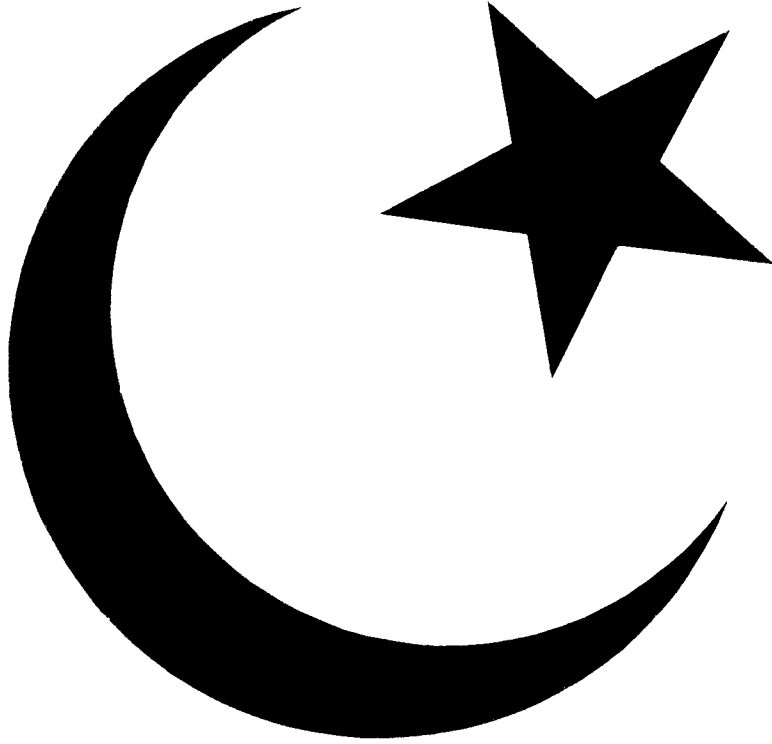
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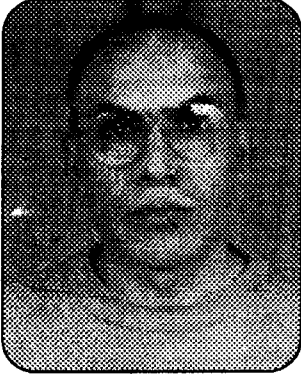
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Special Eid-Ul-Fitr issue



Eid Mubarak



**Message from
The Editor of Khitaab
and General Secretary of Ahmadiyya Anjuman
Ishaat-i-Islam (Lahore) Fiji**

Assalaamu Aleikum Wa Rahmatullahe Wa Barakatahu

Alhamdulillah, once again we are in the moment of greatest joy, the Muslims gather in as vast a congregation as possible and fall prostrate before their great Maker, giving thanks to Him that He has enabled them to perform their duty. The spiritual significance of **Eid-UI-Fitr** is thus brought out in the Divine service which is the chief feature of the day of the festival.

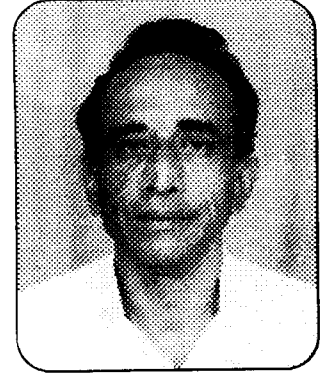
Since Islam emphasizes the fulfillment of obligations towards Almighty Allah and fellow Muslims above everything else, its festivals are also characterized by the same spirit. **Eid-UI-Fitr** is one such festival which marks the end of Ramadhan, a period of abstinence and refrain in compliance with the command of the Creator, not only in external forms but also in attitude and behaviour as well, demanding the highest degree of commitment and self-discipline .

After passing through such rigorous process it is but natural to turn to rejoicing , though not before bowing in thanks-giving to Allah and paying the obligatory '**fitra**' to help the poor and the indigent members of the fraternity. While no parameters have been laid down as to the mode and extent of festivity, ostentation and revelry are alien to the spirit and principles of Islam which lays stress on moderation and modesty. In essence the spirit of **Eid** symbolises the strengthening of fraternal bonds among the faithful and renewal of kinship and brotherly ties. The need to foster these bonds was never more acutely felt as at the present time when the enemies of Islam have threatened to tear us apart.

It is time for the Ummah to join hands to crush this cult of violence and to reaffirm its solidarity and to gather its scattered strength. The bedrock of belief (Iman) is the most dependable shield against evil forces. The Qur'an says: "*And hold fast by the covenant of Allah all together and be not disunited. And remember Allah's favour to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus Allah makes clear to you His messages that you may be guided.*" (Ch. 3:102)

Wassalam

Eid Mubarak



**Message from
Mr Shafi-Ud-Dean
National President, AAI (Lahore) Fiji**

On behalf of the Board of Directors of the Ahmadiyya Anjuman Ishaat-I-Islam (Lahore) Fiji, I take much pleasure in extending to every member of the Anjuman, in Fiji and abroad, hearty greetings on the joyous festival of Eid-Ul-Fitr.

The Almighty Allah says: "And I have not created the jinn and the men except that they should serve Me." (51:56). Among the duties enjoined by Allah are Prayers, Zakaat, Fasting and Hajj. The most outstanding event of the ninth of the lunar months - Ramazaan - is that the Glorious Quran was revealed to the Holy Prophet (PBUH) during this month. The Quran itself expresses the significance of this month thus "The month of Ramazaan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and Criterion. So whoever of you is present in the month, he shall fast therein, and whoever is sick or on a journey, (he should fast) a (like) number of other days." (2:185).

The institution of Fasting is as old as the dawn of humanity. It can be traced back to the time of Adam and was observed by the prophets of all ages and time. The Quran in this regard clearly states: "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). Fasting is a virtuous self-denial to which a Muslim subjects himself in order to achieve the unique goal of communion with God - breathing a vital power in the craving spirit. While the self-imposed ordeal stimulates and catalyses the uplift of his spiritual self, its performance as a mass action contributes to the amelioration and enlightenment of humanity at large. Fasting does not only imply abstention from food and drink, but also makes it incumbent upon a Muslim to guard all his five senses against evil. It is a positive step to open up a man's eyes to the realisation and comprehension that when he is willing to and actually does, in resignation to Divine injunctions, abstain from that which is otherwise lawful for him, how much more necessary it is that he should totally refrain from evil.

The festival of Eid-Ul-Fitr is connected to the Divine duty of fasting. (Eid means a recurring happiness). This day of happiness is intended to show that true happiness lies in the performance of duty. One characteristic of this festival is that it has, underlying it, a deep spiritual meaning, but it has another characteristic as well. In the moment of their greatest joy, Muslims gather in as vast a congregation as possible and fall prostrate before their great Maker, giving thanks to Him that He has enabled them to perform their duty. The spiritual significance of the festival is thus brought out in the Divine service which is the chief feature of the day of the festival.

EID MUBARAK



Message From
Muhammad Imran Sahu Khan
Vice-President Propagation, AAI (Lahore) Fiji
& President of the Anjuman's Suva Branch

Assalamu Aleikum Wa Rahmatullah Wa Barakatahu

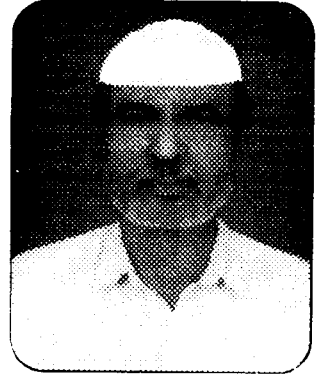
Alhamdulillah, the joyous festival of Eid-Ul-Fitr is here again and I wish all my Muslim brothers and sisters Allah's choicest blessings as we rejoice having successfully observed yet another Farz - Fasting, during this month of Ramazan.

The word 'Ramazan' is notably derived from the root 'Ramd' which means "to burn". So etymologically the term "Ramazan" implies that it is a great burner and destroyer of the sins of those who observe fast. The sacred month may be termed as a repository of the benedictions and blessings of Allah. A true believer may expect boundless mercy, forgiveness and at the same time compassion from the Creator whose gates are always open wide for every human being. As a fountainhead of all Sources of Knowledge, Benevolence and Magnificence He is called Samad, and His Blessings are flowing eternally in every corner of the Universe. To the Muslim world, Ramazan, the sacred month of fasting, is essentially a month of absolute devotion and unqualified resignation to the Creator. It is meant to strengthen that Divine relation between man and his Lord so essential for a sound foundation of the spiritual structure. Fasting is a submission on the part of the servant to the will of his Master and a kind Master indeed, with an untiring zeal and a determined heart, brimful of the Holy joy that naturally accompanies the accomplishment of one's duty. What is it that a Muslim's fast signifies? It does not merely aim at abandonment of food and drink but also of sin and crime. As does a Muslim controls his tongue from tasting his food and drink, so does he refrain from telling any lies and from talking any nonsense. As does a Muslim cease eating and drinking so does he cease evil-speaking, evil-listening, evil-thinking and evil-doing. As does a Muslim observe fast, so does he apply to every word and every syllable the principles of compassion for the suffering humanity.

Let us all then maintain the real spirit of Ramazan Shareef each day of our lives.

Khuda Hafiz

EID MUBARAK



**Message from
Maulana Abdul Salam
Pesh Imam, Ahmadiyya Anjuman
Ishaat-i-Islam (Lahore) Fiji**

میری جماعت کے قابلِ صدر اعزاز بزرگوار بھائی، بیٹھو ماڈل بلڈوں اور بیٹھو! السلام علیکم ورحمۃ اللہ
 وبرکاتہ اس مبارک عید کے موقع میں آپ کی خدمت بطور پیغام چند اہم گزارشات کرنا چاہتا ہوں۔
 وہ مشن جو حضرت امام زحان نے بیابانِ ذم لکھا ہے اس کو پورا کرنے کیلئے اور اس میں ہم سب کو حصہ
 کرنے کیلئے جو چہرہ کی ضرورت ہے وہ یہ ہے جیسا کہ اللہ تعالیٰ فرماتا ہے: **حَسْبُكَ رَسُولُ اللَّهِ وَالَّذِينَ
 مَعَهُ أَلَيْسَ ذَلِكَ عَلَى الْكَفَّارِ رُحْمًا وَسْتَعْمًا**۔ اللہ تعالیٰ ہم رسول ہے اور جو اس کے ساتھ ہیں
 کافروں کے مقابلہ میں مضبوط آپس میں رحم کرنے والے ہیں۔ یعنی خود رسول کا نام ہے اور دینی علم ہی
 کی رسالت سے والبتہ ہے۔ کھوٹ کے ساتھیوں کے اوصاف بیان فرماتے ہیں: ۱۔ **أَلَيْسَ ذَلِكَ
 عَلَى الْكَفَّارِ** یعنی کافروں کے مقابلہ پر قوی اور مضبوط ہیں ۲۔ اور فرمایا **رُحْمًا وَسْتَعْمًا** آپس میں ریم
 کریم ہیں۔ اگر کسی قوم اور کسی جماعت میں یہ دونوں خوبیاں ہوں تو وہ قوم کا حساب ہو جاتی ہے۔
 اس دور میں ہماری جماعت کو ان دونوں خوبیوں کا اشد ضرورت ہے۔ اسی طرف اشارہ کرتے
 ہیں کہ صورتِ مولانا محمد علی نے یہ دیکھ کر فرمایا: ”اتحاد و اتفاق بڑی چیز ہے۔ جو جو اسٹے چلو۔
 اگر سمجھتے ہو کہ دعوتِ الی اللہ کا کام اچھا نہیں یا توئی اور کام اس سے زیادہ اچھا ہے تو سب اسٹے ہو کر
 اس کام پر تگ جاؤ۔ اچھا کام تو ایسا ہی ہے یعنی دعوتِ الی اللہ۔ ہمارے ہاں خدا تعالیٰ کے فضل سے
 ایک نظام موجود ہے جس کا انحصار قوم کے مشوروں پر ہے اور یہ نظام امامِ وقت نے قائم کیا ہے
 اس نے جو بھی اور کام کرنا ہو اس نظام کے سامنے پیش کرنا چاہیے۔ جب جماعت کی رائے ایک طرف

ہو جائے تو اس پر اکتے ہو جاؤ۔ اسی کی طرف اشارہ کرتے ہوئے حضرت سید محمد نے فرمایا ”صحابہ کرام
 میں باہم کھوٹ لیں باہم کسی قسم کی کھوٹ اور عداوت نہ کھی۔ کیونکہ انہی نے قربانیاں اور کاھنیاں اس
 اور پر دلالت کر رہی ہیں کہ وہ باہم ایک تھے اور کچھ بھی کسی سے عداوت نہ تھی پھر آگے امام
 وقت نے فرمایا غرض صحابہ کرام کی سنی وحدت اور حالت کی اب بھی ضرورت ہے۔ کیونکہ
 اللہ تعالیٰ نے اس جماعت کو جو سید محمد کے ہاتھ سے تیار ہو رہی ہے اسی جماعت
 کے ساتھ شامل کیا ہے جو رسول اللہ صلی اللہ علیہ وسلم نے تیار کی تھی (یعنی پوری جماعت اخراش منہم
 لما یاخفوا بہم ہے اور تم جو پوری جماعت ہو اس آیت کی حصدان ہو) اور چونکہ جماعت کی ترقی
 ایسے ہی لوگوں کے ہونوں سے ہوتی ہے۔ اس لئے تم جو سید محمد کی جماعت کہلا کر رہی ہو اس کی جماعت
 سے ملنے کی آرزو رکھو ہو اپنے اندر صحابہ کرام کا رنگ پیدا کرو۔ اطاعت پر توجہ دینا باہم
 محبت اور اخوت ہو تو ویسی غرض ہر آند میں ہر صورت میں وہی شکل اختیار کرو۔ جو
 صحابہ کرام کی تھی۔ قرآن کریم کی آیت، حلوانا جمہور علی اور حضرت سید محمد کے ارشادات سے
 بھی ہمیں یہی سبق ملتا ہے کہ ہم باہمی محبت، پیار اور اخوت کا مظاہرہ کریں اور اپنے اندر
 صحابہ کرام کا رنگ پیدا کریں۔ ان صفات سے پہلے اپنے حقد میں کا حیا ب ہو سکتے ہیں
 خدا تعالیٰ ہمیں توفیق اور محبت دے کہ ہم صحابہ کرام کے آنگ میں رنگیں ہوں اور اخراش
 منہم کے سچے حصدان ثابت ہوں۔ اس مبارک موقع پر تم آ صاحب جماعت کو حراہی
 بیغام ہے۔ آپ سب کو علیہ مبارک ہو۔

Social values of fasting

In addition to its spiritual and moral values, fasting as prescribed in the Qur'an has also a social value, more effective than that which is realized through prayer. Rich and poor, great and small, residents of the same vicinity are brought together five times daily in the mosque on terms of perfect equality, and thus healthy social relations are established through prayer. But the commencement of the month of Ramadhan is a signal for a mass movement towards equality which is not limited to one vicinity or even one country but affects the whole Muslim world. The rich and the poor may stand shoulder to shoulder in one row in the mosque, but in their homes they live in different environments. The rich sit down on tables laden with dainties and with these they load their stomachs four, even six, times daily; while the poor cannot find sufficient food with which to satisfy their hunger even twice a day. The latter often feel the pangs of hunger to which the former are utter strangers; how can the one feel for the other and sympathize with him? A great social barrier thus exists between the two classes in their homes, and this barrier is removed only when the rich are made to feel the pangs of hunger like their poorer brethren and go without food throughout the day, and this experience has to be gone through, not for a day or two, but for a whole month. The rich and the poor are thus, throughout the Muslim world, brought on the same level in that they are both allowed only two meals a day, and though these meals may not be exactly the same, the rich have perforce to shorten their menu and to adopt a simpler fare and thus come closer to their poorer brethren. This course undoubtedly awakens sympathy for the poor in the hearts of the rich, and it is for this reason that the helping of the poor is specially enjoined in the month of Ramadhan.

Physical value of fasting

Refraining from food during stated intervals does no physical harm to a healthy person. On the contrary, it does some good. But fasting has yet another, and a more important, physical value. The man who cannot face the hardships of life, who is not able to live, at times, without his usual comforts, cannot be said to be even physically fit for life on this earth. The moment such a man is involved in difficulty or distress, as he must be every now and again, his strength is liable to give way. Fasting accustoms him to face the hardships of life, being in itself a practical lesson to that end, and increases his powers of resistance.

The Religion of Islam

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