

AHMADIYYA Gazette

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CANADA 

"O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous."

(2:184)





RAMAḌĀN IS A MONTH OF ACCEPTANCE OF PRAYERS

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper!) said:

“By the grace of Allah the Almighty, we are currently passing through the month of Ramaḍān . . . Thus, in these days we must pay particular attention towards performing our worship in the most excellent manner, invoking salutations on the Holy Prophet^{sa} [*durood*], seeking forgiveness from Allah the Almighty and repentance, offering prayers, fulfilling the rights due to Allah the Almighty’s worship and also fulfilling the rights owed to mankind; this is so that we can attain the pleasure of Allah the Almighty and be saved from the Hellfire. . . Hence, the doors to God Almighty’s mercy are open. But it is necessary that one repents in a state of health, not whilst taking their final breath. Therefore, one must repent and seek forgiveness constantly during these days, as the month of Ramaḍān is a month of acceptance of prayers . . . Also, pray a lot that we remain protected from the widespread coronavirus pandemic. May Allah the Almighty save the world from this pandemic and also protect us! May Allah Almighty enable us to recite *durood* and seek forgiveness in the correct manner!”

(Original Urdu transcript published in Al Fazl International, 21-31 May 2021, pp. 5-9.
Translated by The Review of Religions.)



AḤMADIYYA GAZETTE CANADA
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CONTENTS

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PEARLS OF WISDOM

- 02 SELECTION FROM THE HOLY QUR'AN AND AḤĀDĪTH
03 SO SAID THE PROMISED MESSIAH^{AS}

GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V^{AA}

- 04 SUMMARY OF FRIDAY SERMONS (FEBRUARY 2021)

ARTICLES

- 10 THE PROMISED MESSIAH^{AS} ON RAMAḌĀN
20 QUESTIONS RELATED TO RAMAḌĀN
26 BLESSINGS OF KHILĀFAT - ATTAINING NEARNESS OF ALLAH
31 THE ISLAMIC INSTITUTION OF SHŪRĀ
33 HIKING REPORT - DURHAM JAMĀ'AT
35 PRESS RELEASES

ABBREVIATIONS OF SALUTATIONS

- sa** Ṣallāllahu 'alaihi wa Sallam - May peace and blessings of Allah be upon him!
Usage: Salutation written after the name of the Holy Prophet Muḥammad^{sa}
- as** 'Alaihis-Salām/ 'Alaihas-Salām - May peace be upon him/her!
Usage: Salutation written after names of Prophets other than the Holy Prophet Muḥammad^{sa}, and pious women prior to the era of the Holy Prophet Muḥammad^{sa}
- ra** RaḍīAllahu 'anhu / 'anhā/ 'anhum - May Allah be pleased with him/her/them!
Usage: Salutation written after names of Companions of the Holy Prophet^{sa} and Companions of the Promised Messiah^{as}
- rh** Raḥimahullāh - May Allah have mercy upon him!
Usage: Salutation written after the names of deceased, pious Muslims who are not Companions
- aa** Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz - May Allah be his Helper!
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{aa}



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PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

The month of Ramaḍān is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful. (2:186)

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَ
بَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ ۖ وَ مَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ
أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٦﴾

CORRECTION: In the February Issue on page 2 [Pearls of Wisdom], there was a typo in verse 3 of Surah Al-Balad. Kindly note the correct verse is as follows: وَأَنْتَ حَلِيلٌ بِهَذَا النَّبَكِ. The Gazette staff would like to apologize for this oversight.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ إِنَّكَ حَيِّدٌ مَّجِيدٌ

HADITH

Hazrat Abū Saleh Az-Zaīyyat relates that Hazrat Abū Hurairah^{ra} narrated that the Holy Prophet^{sa} said, “Allah Almighty says that all actions of man are for himself, but the fast is for Me and I am its reward. Fasting is a shield; the person observing the fast should not behave foolishly or impudently, and if somebody argues with him or fights him, he should say, ‘I am fasting.’ By Him in Whose Hands is my life, the smell from the mouth of one fasting is better in the sight of Allah than the smell of musk. There are two causes of happiness for one fasting: when he opens the fast, and when he meets his Lord because of the fast.”

(Şaḥīḥ Bukhārī, Kitābus-Şaum, Bāb Hal Yaqūl Innī Şā'imūn)

عَنْ أَبِي صَالِحٍ الرَّيَّانِيِّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلٍ ابْنِ أَدَمَ لَهُ إِلَّا الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ - وَالصِّيَامُ جُنَّةٌ فَإِذَا كَانَ يَوْمُ صَوْمٍ أَحَدِكُمْ فَلَا يَزِفُتْ وَلَا يَصْخَبُ فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي إِمْرُؤٌ صَائِمٌ - وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ يَخْلُوفُ فِي الصَّيِّمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ - لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا، إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ - (صحيح بخارى - كتاب الصوم، باب هل يقول اني صائم اذا شتم)

SO SAID THE PROMISED MESSIAH^{AS}

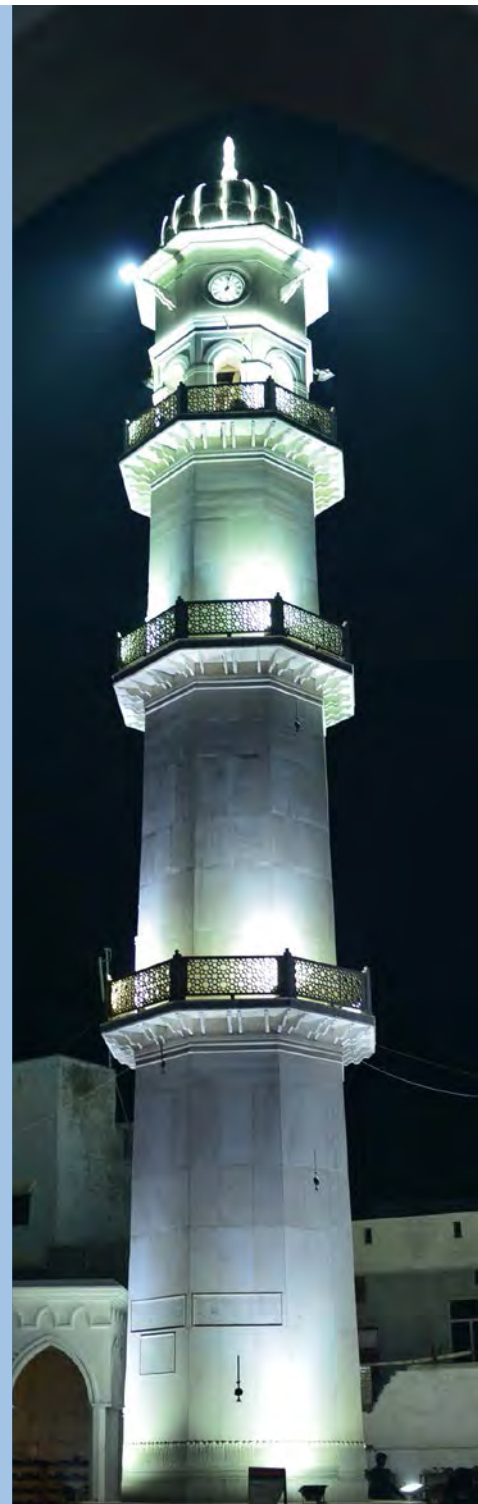
THE PURPOSE OF FASTING IS PURIFICATION

I have already spoken of the Ṣalāt. Next in order is worship in the shape of the fast. It is a pity that some who call themselves Muslims at this time desire to modify these forms of worship. They are blind and are not aware of the perfect wisdom of God Almighty. These forms of worship are essential for the purification of the spirit. These people seek to intervene absurdly in a sphere of which they have no knowledge and devise false schemes for the improvement of a territory that they have not visited. Their lives are devoted to worldly affairs; of spiritual matters they have no notion. To be moderate in eating and drinking and to bear hunger and thirst are necessary for the purification of the spirit and promote the capacity for visions. Man does not live by bread alone. To discard all thought of eternal life is to invite Divine wrath.



The Promised Messiah^{as}

It should be remembered that the fast does not mean merely that a person should abstain from food and drink over a certain period. During the fast one should be occupied greatly with the remembrance of God. The Holy Prophet^{sa} occupied himself greatly with worship during the month of Ramaḍān. During that month one should discard one's preoccupation with eating and drinking; and cutting asunder from these needs should address oneself wholly towards God. Unfortunate is the person who is bestowed material bread and pays no attention to spiritual bread. Material bread strengthens the body, and spiritual bread sustains the soul and sharpens the spiritual faculties. Seek the grace of God, as all doors are opened by His grace. (*Essence of Islam*, Vol. 2, p. 316)



Mināratul-Masiḥ
Qadian, India

GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪH V (May Allāh be his Helper!)

The following summaries of Friday Sermons have been prepared by the Review of Religions, as posted on alislām.org



FEBRUARY 4, 2022

RIGHTLY GUIDED CALIPHS – HAZRAT ABU BAKR^{RA}

After reciting *Tashahhud*, *Ta'awwuz* and *Surah al-Fātiḥah*, His Holiness, Hazrat Mirzā Masroor Aḥmad^{AA} said that he would continue highlighting incidents from the life of Hazrat Abu Bakr^{RA}.

THE BATTLE OF BANU QURAIZAH

His Holiness^{AA} said that Hazrat Abu Bakr^{RA} also took part in the Battle of Banu Quraizah. Whilst setting out towards Banu Quraizah, Hazrat Abu Bakr^{RA} and Hazrat 'Umar^{RA} suggested to the Holy Prophet^{SA} that if he donned a cloak given to him which was considered beautiful by worldly standards, then people would be more inclined towards accepting Islam. The Holy Prophet^{SA} accepted their suggestion, saying

that he would not refuse a matter which they both agreed upon. The Holy Prophet^{SA} said that God had likened the two of them to the angels Gabriel and Michael, and from the prophets, like Noah^{AS} and Abraham^{AS}.

His Holiness^{AA} said that during this time, all the Muslims had to eat were dates that were sent for them. It was seen that the Holy Prophet^{SA}, Hazrat Abu Bakr^{RA} and Hazrat 'Umar^{RA} were also eating dates, and the Holy Prophet^{SA} said that dates are an

excellent thing to eat.

His Holiness^{AA} said that based on a dream in which he saw himself walking around the Ka'bah, the Holy Prophet^{SA} set out along with 1,400 companions towards the Ka'bah. However, the Holy Prophet^{SA} learned that the Makkans planned to stop the Muslims from entering. When the Holy Prophet^{SA} consulted with the companions, Hazrat Abu Bakr^{RA} said that they should continue, as their intention was not to fight, and if

“The Holy Prophet^{SA} said that God had likened the two of them to the angels Gabriel and Michael, and from the prophets like Noah^{AS} and Abraham^{AS}.

anyone tried to stop them, then they would defend themselves.

THE TREATY OF HUDAIBIYAH

His Holiness^{aa} said that at the time of the Treaty of Hudaibiyah, ‘Urwah went to the Holy Prophet^{sa} to negotiate terms. He said to the Holy Prophet^{sa} that if the Quraish were victorious, then the companions would abandon the Holy Prophet^{sa}. Hazrat Abu Bakr^{ra} could not bear to hear this and said that he should leave and return to his idols, meaning that while the idolaters were devoted to their false idols, how could the Muslims, who were rooted in truth and believed in God and His Messenger^{sa}, abandon him? ‘Urwah said that he would not respond to this, as Hazrat Abu Bakr^{ra} had a previous favour over him which he had not yet recompensed.

His Holiness^{aa} said that upon the stipulation of the terms in the Treaty of Hudaibiyah, Hazrat ‘Umar^{ra} asked the Holy Prophet^{sa} that if he was truthful, then why were the Muslims conceding to such conditions when the Holy Prophet^{sa} had said that the Muslims would go to the Ka’bah? The Holy Prophet^{sa} said that based on his dream, he had not said that they would certainly reach the Ka’bah that same year, and said that surely he would follow God’s will. Later, when Hazrat ‘Umar^{ra} expressed the same to Hazrat Abu Bakr^{ra}, he too gave a similar response as the Holy Prophet^{sa} and said that he would never go against the will of God. Later, Hazrat ‘Umar^{ra} said that he regretted raising such questions and took it upon himself to do good deeds in expiation.

His Holiness^{aa} said that there were two copies made of the Treaty of Hudaibiyah; one for each side. There were also witnesses who signed the treaty, among whom were Hazrat Abu Bakr^{ra}.

HAZRAT ABU BAKR^{ra} LEADS THE EXPEDITION TO BANU FUZARAH

His Holiness^{aa} said that Hazrat Abu Bakr^{ra} took part in the Expedition of Banu Fuzarah, who were plotting against the Muslims. According to some narrations, the Holy Prophet^{sa} appointed Hazrat Abu Bakr^{ra} as the leader of this expedition.



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

A battle with the disbelievers ensued in which the Muslims proved victorious.

PARTICIPATION IN THE BATTLE OF KHAIBAR

His Holiness^{aa} said that Hazrat Abu Bakr^{ra} also took part in the Battle of Khaibar. The Muslims lay siege to their fortresses for more than ten nights and eventually overtook them. During this time, the Holy Prophet^{sa} was enduring migraines and would not come out for some days. The Holy Prophet^{sa} sent Hazrat Abu Bakr^{ra} towards one of the fortresses where a severe battle ensued, but the army was victorious under the command of Hazrat Abu Bakr^{ra}.

HAZRAT ABU BAKR^{ra} LEADS THE EXPEDITION TO BANU KILĀB

His Holiness^{aa} said that Hazrat Abu Bakr^{ra} also took part in the Expedition of Najd, where Banu Kilāb stood against the Muslims. The Holy Prophet^{sa} appointed Hazrat Abu Bakr^{ra} as the leader of this expedition.

THE CONQUEST OF MAKKAH

His Holiness^{aa} said that Hazrat Abu Bakr^{ra} also took part in the Conquest of Makkah. One of the affiliate tribes of the Quraish had acted in defiance of the Treaty of Hudaibiyah. After this, one day Hazrat

Abu Bakr^{ra} went to see his daughter Hazrat ‘Ā’isha^{ra} and saw her preparing the Holy Prophet’s^{sa} belongings. At the time, Hazrat ‘Ā’isha^{ra} did not know where the Holy Prophet^{sa} intended to go. In the meantime, the Holy Prophet^{sa} arrived, and informed Hazrat Abu Bakr^{ra} about his intention of going to Makkah, but instructed him not to disclose this to anyone. Later, the Holy Prophet^{sa} announced to the Muslims that they should prepare for a journey, but did not yet tell them where they would be going. The Holy Prophet^{sa} also ensured that no one from the Quraish learned of the Muslims’ preparations.

His Holiness^{aa} said that when the Muslims reached a place called Marruz-Zuhran which is 25 kilometres from Makkah, the Holy Prophet^{sa} instructed the Muslims to light ten thousand fires. The Quraish became worried, as they were certain that a battle would ensue. Abu Sufyan went towards the Muslims in order to find out what was happening, and seek security. Upon arriving, Abu Sufyan and two others with him were taken to the Holy Prophet^{sa} and they accepted Islam.

His Holiness^{aa} said that he would continue narrating these incidents in future sermons.

After reciting *Tashahhud*, *Ta'awwuz* and *Surah al-Fātiḥah*, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} said that it is narrated that Hazrat Abu Bakr^{ra} saw a dream in relation to the Conquest of Makkah.

A DREAM OF HAZRAT ABU BAKR^{RA} REGARDING MAKKAH

His Holiness^{aa} said that Hazrat Abu Bakr^{ra} told the Holy Prophet^{sa} that he saw a dream in which the Holy Prophet^{sa} had neared Makkah, and a dog came towards them. It lay on its back, and milk began flowing from it. Upon this, the Holy Prophet^{sa} said that their evil was removed and prosperity was near and that the people of Makkah would come under his protection.

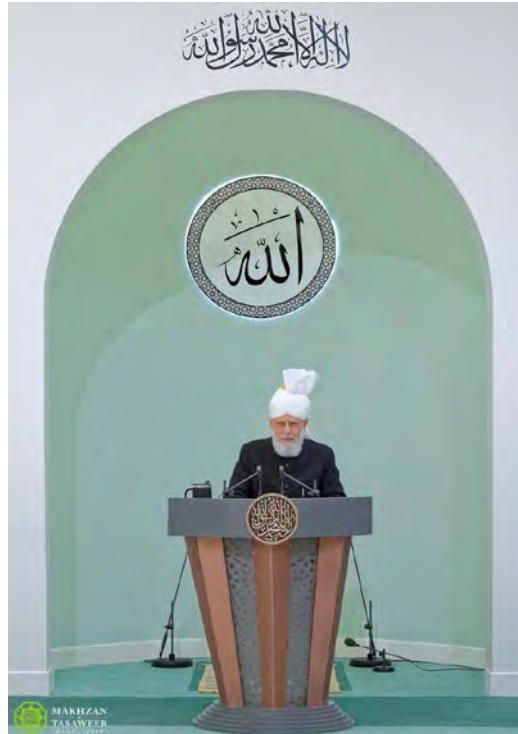
THE MUSLIMS ENTER MAKKAH IN PEACE

His Holiness^{aa} said that on the Conquest of Makkah, the Holy Prophet^{sa} and the Muslims entered through Arafat. When the Holy Prophet^{sa} announced his intentions of peace and security, Hazrat Abu Bakr^{ra} said that Abu Sufyan sought honour. Thus, the Holy Prophet^{sa} said that anyone who entered the home of Abu Sufyan would be protected. Then, the Holy Prophet^{sa} instructed for the idol called Hubal to be destroyed. When Abu Sufyan was reminded that this was the same idol he had glorified on the day of Uhud, he replied saying that if there had been any God besides the God of Muhammad^{sa}, then the events taking place on the Conquest of Makkah would not have happened. Later, the Holy Prophet^{sa} sat in a corner of the Ka'bah and people surrounded him. Hazrat Abu Bakr^{ra} stood guard beside the Holy Prophet^{sa}.

THE DISBELIEVERS GATHER AT HUNAIN

His Holiness^{aa} said that after the Conquest of Makkah, other tribes in Arabia feared

that they too would be overtaken by the Holy Prophet^{sa} and the Muslims. Thus, they gathered together at a place near Hunain. When the Holy Prophet^{sa} learned of this, he along with an army of 12,000 Muslims went to the Valley of Hunain. There, the disbelievers had already been hiding, and as the Muslims arrived, they shot a barrage of arrows at the Muslims. As a result,



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

there were Muslims who did not remain, however Hazrat Abu Bakr^{ra} was among those who resolutely remained alongside the Holy Prophet^{sa}. Even when the number of Muslims was severely depleted, to the point where there were only 12 Muslims left, Hazrat Abu Bakr^{ra} took hold of the reins of the Holy Prophet's^{sa} horse and advised that perhaps they should not proceed, however the Holy Prophet^{sa} instructed him to let go of the reins and valiantly moved forward. Eventually, the Muslims miraculously defeated the enemy.

His Holiness^{aa} said that after the Battle of Hunain, some of the disbelievers fled to Tā'if to take refuge. Thus, after returning from Hunain, the Holy Prophet^{sa} and

Muslim army lay siege to Tā'if. There are various narrations regarding how long the siege lasted, ranging from 10 to 40 days. The Holy Prophet^{sa} saw a dream which he related to Hazrat Abu Bakr^{ra}. Based on the dream, Hazrat Abu Bakr^{ra} suggested that perhaps what they had come to achieve would not be attained. The Holy Prophet^{sa} agreed, and the Muslims were later instructed to return.

HAZRAT ABU BAKR^{RA} SURPASSES ALL IN HIS FINANCIAL SACRIFICES

His Holiness^{aa} said that Hazrat Abu Bakr^{ra} accompanied the Holy Prophet^{sa} during the Battle of Tabuk, at which time the Holy Prophet^{sa} bestowed upon him the flag of Islam. For the purposes of this battle, the Holy Prophet^{sa} instructed the Muslims to make financial sacrifices. Hazrat Abu Bakr^{ra} brought everything that he owned to the Holy Prophet^{sa}. When the Holy Prophet^{sa} asked him whether he had left anything at home, Hazrat Abu Bakr^{ra} said that he had not. Later, Hazrat 'Umar^{ra} used to say that he had intended to present a greater sacrifice than Hazrat Abu Bakr^{ra}, and so he presented half of his wealth to the Holy Prophet^{sa}. However, later he learned that Hazrat Abu Bakr^{ra} had sacrificed everything he owned. Thus, Hazrat 'Umar^{ra} said that he would never be able to surpass the level of Hazrat Abu Bakr^{ra}.

Once, a companion came across the Holy Prophet^{sa}, Hazrat Abu Bakr^{ra}, and Hazrat 'Umar^{ra}, who were digging a grave upon the demise of Hazrat 'Abdullah Dhul-Dijadain. The Holy Prophet^{sa} was inside the grave, while Hazrat Abu Bakr^{ra} and Hazrat 'Umar^{ra} were lowering the body towards him. Upon burying him, the Holy Prophet^{sa} prayed for the deceased.

His Holiness^{aa} said that in 9 Hijri, the Holy Prophet^{sa} appointed Hazrat Abu Bakr^{ra} as the leader of a convoy going to perform Hajj. Thus, Hazrat Abu Bakr^{ra} along with

300 companions travelled to Makkah to perform Hajj.

His Holiness^{aa} said that he would continue highlighting incidents from the life of Hazrat Abu Bakr^{ra} in future sermons.

FUNERAL PRAYER

His Holiness^{aa} said that he would lead the funeral prayers of Amatul Latif Khurshid who resided in Canada, and was the wife of the late Sheikh Khurshid Ahmad, the Assistant Editor of *Al Fazl* Rabwah. She is survived by three sons and two daughters. One of her grandsons, Waqas Khurshid is a Missionary in the United States of America. His Holiness^{aa} said that the entire family is very scholarly. She served the Community in various capacities, in Qadian, Rabwah and in Canada. She taught all of her children that if anything is ever said against the Community or Khilāfat, then they should never listen to it, and even if they do come to hear it, they should never repeat such things. She possessed a great deal of knowledge, and would also render great assistance to families migrating to Canada. She had a great deal of love for Khilāfat and enjoined her children to



Mubarak Mosque, Tilford, Surrey UK

always pray for the Caliph. She was also able to teach many children the correct recitation of the Holy Qur'an. She would often tell stories about the history of the Community, thus teaching the newer generation of its history. She taught her progeny how to safeguard their faith whilst living in the Western society. His Holiness^{aa}

said that she was an example of how to raise and protect our future generations living in the West, whilst saving them from any sort of inferiority complex. His Holiness^{aa} prayed that may Allah the Almighty treat her with forgiveness and mercy and enable her progeny to carry on her virtuous qualities.

FEBRUARY 18, 2022

'HE WILL BE FILLED WITH SECULAR & SPIRITUAL KNOWLEDGE' – GOD'S HAND IN FULFILLING THE PROPHECY OF THE PROMISED SON

After reciting *Tashahhud*, *Ta'awwuz* and Surah al-Fātiḥah, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} said that every year, on the 20th of February, we commemorate the prophecy of Muṣṭafā Mau'ūd, foretelling the Promised Messiah^{as} about the birth of a son, in response to those who said that Islam did not present any signs. Thus, the Promised Messiah^{as} announced that one of the great signs which would manifest through him would be the birth of a son who would live a long life and render great services to the faith.

His Holiness^{aa} said not only was this prophecy made, but the specific time of

this son's birth was foretold, and fulfilled, along with the fulfilment of the many other signs.

THE EARLY LIFE OF HAZRAT MUṢṬAFĀ MAU'ŪD^{ra}

His Holiness^{aa} said that he would highlight aspects from the early life of Hazrat Muṣṭafā Mau'ūd^{ra}, his health, and the manner in which Allah the Almighty treated him.

His Holiness^{aa} said that one of the prophecies regarding the promised son was that he would live a long life. However, Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra} described that in his childhood, his health was quite poor, to the point that

at times it seemed as if he was wavering between life and death. It was thought that a child with such health could not live a long life. Furthermore, he also had an ailment of the eyes, to the extent that he was practically unable to see out of one eye. He was also diagnosed with various other ailments and illnesses. He struggled with his studies, and his teachers would complain to his father, the Promised Messiah^{as} about his poor performance.

His Holiness^{aa} said that in light of this, who could have thought that a child with such poor health would live a long life, as had been prophesied? Furthermore, another one of the prophecies was that he would be filled with secular and spiritual knowledge,

yet was not performing very well in basic studies. However, Hazrat Muşleḥ Mau'ūd^{ra} states that this promise of being filled with secular and spiritual knowledge was made by God; thus, despite his performance in school, he would go on to pen such magnificent literary works which remain unmatched. Thus, he was certainly taught by God himself.

KNOWLEDGE GRANTED DIRECTLY FROM GOD ALMIGHTY

His Holiness^{aa} said that Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra} presented an example of how God Himself bestowed knowledge upon him. Once, when he was young, he had a dream in which he heard the ringing of a loud bell. He then saw a frame forming, and within the frame there was a picture. The picture began moving, and then the image came out of the frame in the form of a person, who said that he was an angel of God. He said that he had been sent to teach him the meanings of Surah al-Fatihah, the opening chapter of the Holy Qur'an. Thus, he began teaching up until the verse 'thee alone do we implore for help.' The angel then said that up until then, all the exegites had only written their commentaries up until that verse. Then he proceeded to teach Hazrat Muşleḥ Mau'ūd^{ra} the commentary of the entire chapter. This was to signify that Hazrat Muşleḥ Mau'ūd^{ra} was bestowed with true knowledge of the Holy Qur'an. Thus, Hazrat Muşleḥ Mau'ūd^{ra} made an open challenge to the world that no one could challenge his knowledge of the Holy Qur'an. This bore true, as no one was able to accept this challenge.

INSPIRATION OF A NEW MEANING IN SURAH AL-FĀTIḤAH

His Holiness^{aa} said that once, while Hazrat Muşleḥ Mau'ūd^{ra} was young, he was invited to deliver a speech after his football team won their match. He had not prepared at all, and thought back to the dream he had seen of the picture frame. He prayed to God to bestow within him such points regarding Surah al-Fātiḥah as had never been explained before by any commentator. As a result, God inspired him with knowledge regarding the verse 'not of those who have incurred Thy displeasure, nor of those who have gone astray.' He explained that every



Syednā Hazrat Khalifatul-Masīḥ V^{aa}

Muslim should pray not to be among such people, elucidating that 'those who have incurred displeasure' refer to the Jewish people and 'those who have gone astray' refers to Christians. Thus, we must pray to be saved from making the same mistakes as them. For example, those who reject the Promised Messiah^{as} would be making the same mistake as the Jewish people of the past, and then at the time of the Messiah, there would be an uprising of Christianity, which would draw people away from the true faith due to their lack of understanding. It is interesting that the opening chapter of the Holy Qur'an was revealed in Makkah at a time when neither the Jews nor the Christians were particularly against Islam. It was in fact the idolaters of the time who were most opposed to Islam. Thus, by not mentioning them, God showed that idolatry would be defeated and never present any true danger.

His Holiness^{aa} said that after his speech and presenting these points, various learned and scholarly people came to him and expressed their amazement at the level of knowledge which he presented. Hazrat Muşleḥ Mau'ūd^{ra} said that no matter the scholar, they would never be able to present a point which he could not refute

or explain in light of the Holy Qur'an.

REALISATION IN HIS EARLY LIFE ABOUT THE EXISTENCE OF GOD

His Holiness^{aa} said that in 1900, when Hazrat Muşleḥ Mau'ūd^{ra} was 11 years old, he began wondering whether there was a God and why he believed in Him. He said that even at that age, he pondered a great deal, and eventually came to the certainty that God truly exists. He was overjoyed at this realisation and prayed never to have doubt in God's existence. It was at that same age, that Hazrat Muşleḥ Mau'ūd^{ra} wore a cloak of the Promised Messiah^{as} and prayed profusely. Later, when pondering over the truth of Ahmadiyyat, he thought that if God exists, then the Holy Prophet^{sa} is true. If the Holy Prophet^{sa} is true, then so too is the Promised Messiah^{as}. Thus, if the Promised Messiah^{as} is true, then Ahmadiyyat must be true as well. One night, he was looking at the stars and thought what is there beyond the stars? He came to the realisation that there would be more stars. He kept asking what would be beyond that, then coming to the same realisation. He then came to the conclusion that if something like stars can seem to be continuous, then surely God is limitless. Thus, this was yet another example of how

“He then came to the conclusion that if something like stars can seem to be continuous, then surely God is Limitless.



Mubarak Mosque, Tilford, Surrey UK

this child who did not complete a formal education, was filled with such intricate thoughts and realisations, as a result of the knowledge bestowed upon him by God Himself.

HAZRAT MAULWI HAKIM NŪRUD-DĪN^{RA} PLAYS A VITAL ROLE IN THE EDUCATION OF HAZRAT MUŞLEḤ MAU'ŪD^{RA}

His Holiness^{aa} said that the First Caliph^{ra} played a pivotal role in the education of Hazrat MuşleḤ Mau'ūd^{ra}. He knew that his eyesight was weak and could not read for long, thus he would ask Hazrat MuşleḤ Mau'ūd^{ra} to sit beside him, and would read aloud to him.

ATTAINING PROFOUND KNOWLEDGE IN SPITE OF EYE AILMENTS

His Holiness^{aa} said that once, Hazrat MuşleḤ Mau'ūd^{ra} was experiencing a bout of an ailment of the eyes whereby he could not even open his eyes. Seeing this state, the Promised Messiah^{as} fasted for a few days, and as he opened the last fast, Hazrat MuşleḤ Mau'ūd^{ra} opened his eyes and said that he could see again.

His Holiness^{aa} said that nevertheless, Hazrat MuşleḤ Mau'ūd^{ra}'s vision from one eye was extremely weak. He described that he could see the path which he was walking

on, but could not recognise people's faces. Furthermore, he could not read from that eye. Despite all this, he was able to reach profound levels of knowledge.

COMPLAINT ABOUT HIS HANDWRITING

His Holiness^{aa} said that once, someone complained to the Promised Messiah^{as} that Hazrat MuşleḤ Mau'ūd^{ra}'s handwriting was extremely poor, and that he was not paying enough attention to his son's education. The Promised Messiah^{as} summoned Hazrat Ḥakīm Maulawī Nūrud-Dīn^{ra} and told him about the complaint. The Promised Messiah^{as} then tested Hazrat MuşleḤ Mau'ūd^{ra}, by giving him something to write. Hazrat MuşleḤ Mau'ūd^{ra} tried writing as carefully as he could. When the Promised Messiah^{as} looked at what he wrote, he said that he had initially been very worried by the complaint presented to him, but Hazrat MuşleḤ Mau'ūd^{ra}'s writing was very similar to his own!

His Holiness^{aa} said that Hazrat Ḥakīm Maulawī Nūrud-Dīn^{ra} would read aloud to Hazrat MuşleḤ Mau'ūd^{ra}. He taught him the Holy Qur'an and its translation in three months and its commentary in two months, and then taught him all of Şaḥīḥ al-Bukhārī in the span of two to three months. He also began learning medicine from him as well along with various other types of knowledge.

A LIVING SIGN FOR THE TRUTHFULNESS OF ISLAM

His Holiness^{aa} said that the writings of Hazrat MuşleḤ Mau'ūd^{ra} which span thousands upon thousands of pages are a valuable treasure which we must take full advantage of.

His Holiness^{aa} said that Hazrat Mirzā Bashīrud-Dīn Maḥmud Aḥmad^{ra} went on to declare that he was the fulfilment of the prophecy of MuşleḤ Mau'ūd given to the Promised Messiah^{as}, thus proving to be a living sign for the religion of Islam and its truthfulness. In fact, the words of this prophecy will continue to bear true until the mission of the Promised Messiah^{as}.

TRULY BENEFITTING FROM THE PROPHECY OF THE PROMISED SON

His Holiness^{aa} said that commemorating this prophecy will only be of benefit when we realise that we must spread the true message of the Holy Prophet^{sa} throughout the world, and bring the world under his banner. Today, there is none other than the followers of the Promised Messiah^{as} through whom the flag of Islam can be hoisted and the message of Islam be spread throughout the world.

THE PROMISED MESSIAH^{AS} ON RAMAḌĀN

The following extracts are taken from a chapter of *Fiqhul Masīḥ*, a book containing the guidance of the Promised Messiah^{AS} on matters of jurisprudence. These extracts were translated by Qasim Choudhary, Fazal Malik and Serjeel Ahmed, and originally published in *Al Hakam* website on June 23, 2018.

FASTING AND RAMAḌĀN

The Promised Messiah^{AS} says:
“Sincerely observe your fasts for the sake of God. Let everyone who is liable to pay the Zakāt do so and anyone upon whom the Ḥajj has become obligatory and who face no hindrance ought to perform the pilgrimage.” (*Noah’s Ark*, p. 26)

SIGHTING OF THE CRESCENT MOON

“A clear and straight path has been laid for mankind by Allah the Almighty to make religious obligations simple and straightforward. He has not put His creation in purposeless predicaments and complications. For example, in the case of fasting He has not decreed that unless you are sure through scientific calculations of astronomy for the moon to be of the 29th or 30th of the month, there is no need to trust the physical sighting of the moon, keeping one’s eyes closed (even after sighting it). It is evident that putting mankind in difficulty because of these unique systems of astronomy is of no use and is in fact a very arduous thing. And it is also obvious that these calculations are prone to human error.

“Thus it is clear and in favour of mankind that they do not depend on astrophysicists and astronomers. One should stick to their own sighting of the moon with the naked eye and, as per the estimate, should not exceed the number thirty. It should be kept in mind that in reality, the sighting of the moon with the naked eye holds precedence over the speculations of science. This idea of giving precedence to the sense of sight led European scientists to invent various kinds of instruments like telescopes and



Photo by Ashwini Chaudhary on Unsplash

microscopes, and in a matter of days, with the help of this sense, they discovered those truths about the universe which the poor Hindus were unable to find in thousands of years of speculations.

“Now you know how blessed the sense of sight is and Allah the Almighty emphasised it to make its blessings known.

“Think for a second, if the Europeans were to consider this sense of sight to be a waste and a useless thing, like the Hindus did, and were to focus on the mental speculations which were written while sitting in a dark cottage, how would these modern understandings about the sun, the moon and the stars have come to light. So, once again I write that you open your eyes and see how blessed is the sense of sight and what wonders it possesses.” (*Surma Chashm Ārya, Rūḥānī Khazā’in*, Vol. 2, pp. 192-193)

ERROR IN SIGHTING OF THE CRESCENT MOON

A friend from Sialkot enquired from the Promised Messiah^{AS}, “The moon was not sighted here on Tuesday and instead, was sighted on Wednesday [while RamaḌān had already begun on Wednesday]. So, we observed the first fast on Thursday. What are we to do now?” The Promised Messiah^{AS} replied:

“After the month of RamaḌān, observe an additional fast, in exchange to the one that has been missed.” (*Al Badr*, 31 October 1907, p.7)

TESTIMONY OF THE CRESCENT SIGHTING

Hazrat Šāḥibzāda Mirzā Bashīr Aḥmad^{RA} states that Miyān Khairud-Dīn Šāḥib Sekhwānī^{RA} once wrote to him saying:

“Once, instead of sighting the moon ourselves, we started to observe the fast on the testimony of some non-Aḥmadis. The very same day, we reached Qadian around the time of Ṣuhr prayer and mentioned that we were fasting. Huzoor^{as} also entered the mosque and [realising that we were fasting] books of Hadith were brought to the mosque and they were pondered upon with deep concentration, because nobody had observed the fast in Qadian that day.

“At that moment, I was asked, ‘Did you sight the moon by yourself?’ I replied, ‘Some non-Aḥmadis saw it.’ The moment I uttered that reply and said that the non-Aḥmadis had sighted the moon, the books were closed and the Promised Messiah^{as} said, ‘I thought that perhaps you observed the fast after sighting the moon yourself. That is why I began to research.’” (*Sīratul Mahdī*, Vol. 2, p. 265)

DELAY IN SEḤRĪ

Hazrat Ṣāhibzāda Mirzā Bashīr Aḥmad^{ra} states that Munshī Ṣāfir Aḥmad Ṣāhib^{ra} of Kapurthala wrote to him:

“I used to stay in a room adjacent to Masjid Mubarak. Once, as I was eating *seḥrī* [breakfast] when the Promised Messiah^{as} came and after taking a look he asked, ‘Do you eat dāl [lentil soup] with bread?’ There and then, the manager [of the kitchen] was called and asked, ‘Do you serve my friends this food? Not all among those present here are on a journey. From now on, ask each and every one of them what kind of food they are accustomed to; what they would like to have in *seḥrī* and prepare that food for them.’ Thereafter the manager brought more food for me but I had already eaten and the call for prayer had already been made. Huzoor^{as} instructed, ‘Have your meal. The Adhān [call to prayer] was made early so do not worry.’” (*Sīratul Mahdī*, Vol. 2, p.127)

Hazrat Ṣāhibzāda Mirzā Bashīr Aḥmad^{ra} states that Dr Mīr Muḥammad Ismā‘īl Ṣāhib^{ra} told him:

“In 1895 I had the opportunity to observe the entire month of Ramaḍān in Qadian. During that month, I offered Tahajjud prayer (meaning the *Tarāwīḥ* prayer)

behind Huzoor^{as}.

“The Promised Messiah^{as} had a habit of offering Witr in the early part of the night while he would offer eight *raka‘āt* of Tahajjud prayer – divided into two’s – during the latter portion of the night, wherein he regularly used to recite *Āyatul Kursī* (from ‘*Allahu Lā Ilāha Illā Hu*’ to ‘*Wa Huwal ‘Alīyyul ‘Azīm*’) in the first *rak‘at* and *Sūrah Al-Ikhlāṣ* in the second *rak‘at*. In prostrations he would often recite ‘*Ya Haīyyu Ya Qāīyyūmu Biraḥmatika Astaghīth*’ [O Living and Self-Subsisting God, I seek Your help through Your mercy]. He used to recite this in a way that I could easily hear his voice.

“Moreover, he used to have *seḥrī* after Tahajjud prayer, sometimes prolonging it to the time when the call for (Fajr) prayer was made, yet on other occasions he would continue to have *seḥrī* while waiting for the call for prayer to complete.”

Hazrat Ṣāhibzāda Mirzā Bashīr Aḥmad^{ra} says, “I infer that it is permissible to eat *seḥrī* until the sun is visible from the eastern horizon, having no connection whatsoever with the call for Fajr prayer, as the Adhan for Fajr prayer is made at the break of dawn. This is why people consider the Adhan to be the limit for *seḥrī*. The call for Fajr prayer is generally made immediately after the break of dawn in Qadian, in fact on some occasions, mistakenly or inadvertently, it is made even before the break of dawn. Thus in such circumstances the Promised Messiah^{as} would not limit his *seḥrī* to the Adhan and would continue to have *seḥrī* until the break of dawn became visibly clear.

“The reality behind the Sharī‘a law regarding this proposition is not to withdraw from meals according to systematic calculations of the break of dawn. The word ‘*Tabayyan*’ [to become clear] clarifies that the sole purpose of this proposition is that when daybreak becomes visibly clear to everyone, that is the time when one should conclude the *seḥrī*.

“In a Hadith, the Holy Prophet^{sa} is reported to have said, ‘The call for Fajr prayer by Bilal^{ra} should not stop you from having

seḥrī, rather you should continue to eat and drink until you hear the call for the prayer by Ibn Maktum^{ra}.’ Ibn Maktum^{ra} was blind and therefore he would not make the call for prayer until he heard the voices and cries: *It is the break of dawn! It is the break of dawn!*” (*Sīratul Mahdī*, Vol. 1, pp. 295-296)

BEING CAUTIOUS AT THE TIME OF SEḤRĪ

Hazrat Ṣāhibzāda Mirzā Bashīr Aḥmad^{ra} states that Hāfiṣ Nūr Muḥammad Ṣāhib Faizullah Chak told him:

“Once during the month of Ramaḍān, somebody made the call for Fajr prayer well before the time of *seḥrī*. The Promised Messiah^{as} entered the mosque and said, ‘I was about to take a sip from my glass of milk when I heard the call for prayer and so, I placed the glass back.’ Somebody said, ‘Huzoor, there is still time to eat and drink,’ to which the Promised Messiah^{as} replied, ‘I do not deem it appropriate to consume anything after the Adhan.’”

Hazrat Mirzā Bashīr Aḥmad^{ra} says, “If this instance has been reported correctly, then Huzoor^{as} must have undertaken this precaution particularly for himself. Otherwise Huzoor^{as} used to consider the time [of the completion of *seḥrī*] to be the break of dawn and not when the call for Fajr prayer was made. In accordance with the objective of the Qur’anic verse, he used to emphasise that [*seḥrī* should be concluded] when the time of Fajr prayer becomes visible. Yet, as the saints say: *there is a difference between fatwā* [the edict] *and taqwā* [righteousness].” (*Sīratul Mahdī*, Vol. 1, p. 520)

THE PROHIBITION OF FASTING ON A JOURNEY IS NOT OPTIONAL; IT IS A COMMANDMENT

The Promised Messiah^{as} was enquired regarding the injunction about keeping a fast while traveling. Huzoor^{as} said, “The Holy Qur’an tells us:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

[‘... but whoso among you is sick or is on a journey shall fast the same number of other days.’ (2:185)]

“This means that the one who is sick or on a journey should not keep a fast. This verse possesses an injunction. Allah the Almighty has not said that whosoever has the strength may observe the fast and the one who lacks that strength should refrain from it. In my view, a traveler should not fast, but it is the practice of some people that they do observe fasts on journeys. Considering this routine of observing fasts while traveling, there is no wrongdoing in that, but still one should act upon the injunction ‘*Iddatun Min Ayāmin Ukhar*’ [the same number of other days].”

Upon this, Maulawī Nūrud-Dīn Ṣāhib^{ra} expressed that one should observe a few fasts on days of the other months as well.

The Promised Messiah^{as} said on one occasion:

“The one who observes a fast while on a journey, experiencing great difficulties, instead of winning His delight through submission to His commandments, attempts to please Allah the Almighty arbitrarily. This is an erroneous act. True obedience lies in submission to Allah the Almighty’s commandments and prohibitions.” (*Al Hakam*, 31 January 1899, p. 7)

A TRAVELER OR AN ILL PERSON SHOULD NOT FAST

Upon learning that Sheikh Muḥammad Chatu Ṣāhib^{ra} and friends had arrived from Lahore, the Promised Messiah^{as}, according to his excellent morals, stepped outside his residence. The purpose behind it was for a leisurely walk, but in doing so, the crowd of people would also be afforded the opportunity to meet the Promised Messiah^{as}. Many people were already aware that the Promised Messiah^{as} would come out, therefore, many people had gathered in the small mosque [Masjid Mubarak, Qadian]. When the Promised Messiah^{as} exited his residence, companions thronged and rushed towards him. After greeting Sheikh Ṣāhib, the following conversation ensued:

Huzoor^{as}: How are you? You are an old friend of ours.

Baba Chatu: I am well, thank you.

Huzoor^{as}: (Addressing Ḥakīm Muḥammad Hussein Qureshi Ṣāhib) Please see to it that our guest is made comfortable and arrangements for his food and sleeping area are made. If you require anything, do inform me and make it clear to Miḡān Najmud-Dīn^{ra} to prepare meals according to his liking.

Ḥakīm Muḥammad Hussein: Very good Huzoor. Insha’Allah there will be no problem.

Huzoor^{as}: (Addressing Baba Chatu) As you are on a journey, I assume you are not fasting?

Baba Chatu: No. I am, in fact, fasting.

Huzoor^{as}: The fact of the matter is that *taqwa* [fear of God] is in acting upon the conveniences provided by the Qur’an. God has granted permission to the traveller and the sick to observe their fasts at other times. Therefore, this permission should be acted upon as well. I have read that some people of influence have the view that if a traveller or a sick person fasts, it is a sin. After all, the objective is to attain God’s pleasure, and not one’s own pleasure. God’s pleasure is in His obedience; whatever command He gives should be followed, and self-made interpretations should not be made. He has given this exact order:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

[Whoso among you is sick or is on a journey shall fast the same number of other days. (2:185)]

There is no further condition about what sort of journey it should be or how ill one should be. Neither do I fast while I am travelling, nor do I fast when I am sick. I am not feeling well today, therefore I am not fasting. Walking makes me feel better, that is why I am about to set out. Will you join me?

Baba Chatu: No, unfortunately I cannot go. But you should proceed. Although [not fasting while travelling] is a command, if there is no discomfort in travel then why should the fast not be observed?

Huzoor^{as}: That is your opinion. The Holy Qur’an does not allude to the subject of

discomfort or lack thereof. You are now advancing in age and cannot trust life. Thus, man should adopt the path that pleases God Almighty and attain the right path.

Baba Chatu: This is why I have come, to benefit from your wisdom. If this is the true path, then I would not desire to die an ignorant death.

Huzoor^{as}: Yes, this is a very good thing. I shall set off now. You should get some rest. (Having said this, Huzoor^{as} left for a walk.)

(*Al Hakam* [Urdu] 31 January 1907 p. 14)

There was once a discussion on the subject of fasting whilst sick or on a journey. Hazrat Maulawī Nūrud-Dīn Ṣāhib^{ra} said, “Ibn ‘Arabī has stated that even if a sick or travelling person fasts during Ramaḡān, it still is mandatory for them to keep the remaining fasts, after their health restores in the days that follow Ramaḡān. This is because God Almighty has stated in the Holy Qur’an:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

[So whoso among you is sick or is on a journey shall fast the same number of other days. (2:185)]

Huzoor^{as} said, “Whosoever is sick or travelling during Ramaḡān, it is mandatory for such a person to keep fasts in the days after Ramaḡān. God did not state that those people [on a journey or those who are sick] who fast during Ramaḡān out of stubbornness or personal choice, should not make up for the affected days after Ramaḡān. It is a clear command of Allah the Almighty that the fasts should be made up in the days after Ramaḡān, and making up of fasts in the other days becomes mandatory.

“If a person keeps fasts during Ramaḡān in these two states, then that is at the discretion of that person. They will still have to make up for them later, when they attain health. Simply by keeping fasts in Ramaḡān while sick or on a journey would not invalidate God’s injunction of making up for them later.”

The Promised Messiah^{as} states, “Whosoever

fasts in Ramaḍān during sickness or journey clearly disobeys the command of God. God has clearly said that the sick and travellers should not fast. A sick person should fast after recovering from sickness and the traveller should fast after completing the journey. This injunction should be heeded, for repentance is through the grace of Allah and not by a forceful exhibition of one's physical strength. God has not specified what the length of the journey should be, nor has he set a criterion for the degree of sickness. The injunction is general and thus, if a person keeps a fast, they are succumbing to transgression against the command of God." (*Badr*, 17 October 1907, p.7)

BREAKING FASTS AT ṢUHR TIME

Hazrat Ṣāhibzāda Mirzā Bashīr Aḥmad^{ra} writes that Mīyān Rehmatullah Ṣāhib, son of Mīyān 'Abdullah Sanori Ṣāhib^{ra} said, "Once Huzoor^{as} came to Ludhiana during the blessed month of Ramaḍān... We started our fast in Ghaus Garh before travelling to Ludhiana. Upon enquiring from my father, or having found out from someone else (which I cannot recall), Huzoor^{as} came to know that all those who had come from Ghaus Garh were fasting. Huzoor^{as} said, 'Mīyān 'Abdullah. Just as Allah has commanded us to fast, He has also commanded us not to do so while travelling. Therefore, you should all break your fasts.' This occurred after the Ṣuhr prayer." (*Sīratul Mahdī*, Vol. 2, p. 125)

BREAKING FAST AFTER 'ASR

Hazrat Ṣāhibzāda Mirzā Bashīr Aḥmad^{ra} writes that Mīyān Abdullah Sanori Ṣāhib^{ra} once told me, "Once in the early days, during the month of Ramaḍān, a guest came to stay with the Promised Messiah^{as}. He was fasting at the time and most of the day had already passed. Perhaps the time for 'Asr had also passed. Huzoor^{as} instructed him to open his fast. He replied that the day was about to end and questioned the necessity for breaking the fast so late. Huzoor^{as} answered, 'You wish to please Allah with your stubbornness, while Allah is not pleased by obstinacy but by obedience. When He has stated that a traveller must not fast then they should not fast.' Upon this, the guest opened his fast." (*Sīratul Mahdī*, Vol. 1, p. 97)

FASTING ON A JOURNEY AND HAVING TO BREAK IT

Hazrat Munshī Ṣāfar Aḥmad of Kapurthala^{ra} relates, "Once, Hazrat Munshī Aroray Khan, Hazrat Khan Ṣāhib Muḥammad Khan and I visited the Promised Messiah^{as} in Ludhiana. It was the month of Ramaḍān and I was fasting, whereas the others were not. When we met Hazrat Ṣāhib^{as}, there was very little time left until sunset. They told Hazrat Ṣāhib^{as}, 'Ṣāfar Aḥmad is fasting'. Hazrat Ṣāhib^{as} rushed inside and brought a sweet drink and instructed me to break my fast. 'Fasting whilst on a journey is not required.' Thus, I obeyed the instruction.

"Later, since we were settled there, we began fasting. At *iftāri* [time for breaking of the fast], Hazrat Ṣāhib^{as} brought three glasses on a big tray. As we were about to open the fast, I said to Huzoor^{as}, 'What good will one glass do for Munshī Ji (Munshī Aroray Khan Ṣāhib)?' Huzoor^{as} smiled and immediately went back [to the kitchen] and brought a big pitcher full of a sweet drink and offered it to Munshī Ji. Munshī Ji finished the entire pitcher believing that Hazrat Ṣāhib^{as} himself was feeding him with his hand." (*Aṣḥāb Aḥmad*, Vol. 4, p. 224)

BREAKING A FAST ON JOURNEY

Hazrat Ṣāhibzāda Mirzā Bashīr Aḥmad^{ra} writes that Mīyān Fazl Muḥammad Ṣāhib (shopkeeper, Mahalla Darul Fazl) wrote to him saying, "During litigation with Maulawī Muḥammad Hussein Ṣāhib Batalvi, in a court hearing, we had to go to Dhariwal. It was a hot summer's day and in the month of Ramaḍān. Many friends had convened at Dhariwal, many of whom were fasting. One of the influential chieftains (who was a lady) extended an invitation to the Promised Messiah^{as}. Huzoor^{as} accepted the invitation. The chieftess presented sweet rice alongside other foods. Some companions asked Huzoor^{as} regarding their fasts. Huzoor^{as} said, 'It is not permissible to fast while on a journey.' Therefore, all of the companions broke their fasts." (*Sīratul Mahdī*, Vol. 2, p. 303)

DISREGARD OF MOCKERY FOR NOT FASTING ON A JOURNEY

Hazrat Ṣāhibzāda Mirzā Bashīr Aḥmad^{ra}



Mināratul-Masiḥ, Qadian, India

writes that Malik Maulā Baksh Ṣāhib (Pensioner) through Maulawī 'Abdur Rehḥmān Ṣāhib Mubashīr wrote:

"The Promised Messiah^{as} once came to Amritsar in the month of Ramaḍān and his lecture took place in Mando Babu Ghanya Lal (now known as Vande Mataram Pal). Due to the journey, Huzoor^{as} had not kept a fast. During the lecture, Muftī Fazlur Raḥmān Ṣāhib presented a cup of tea. Huzoor^{as} did not notice it and so, Muftī Ṣāhib moved it forward. Still, Huzoor^{as} remained occupied in his lecture. Then Muftī Ṣāhib placed the cup right in front of Huzoor^{as}, upon which Huzoor^{as} took a sip of the tea. This led to an uproar within the audience. *Is this the sanctity of Ramaḍān? He doesn't even fast!* People began talking all sorts of nonsense. The lecture came to a halt and Huzoor^{as} receded behind the curtains. The vehicle was brought to the second exit door. Huzoor^{as} sat in it. Chaos erupted. People started to throw bricks and stones shattering one of the glass windows of the vehicle, however Huzoor^{as} reached his destination safe and sound. Later, it was revealed that a non-Aḥmadi Maulawī had said, 'Today millions deem Mirzā to be a prophet' but I myself did not hear this.

"We left the building with Hazrat Ḥakīm Maulawī Nūrud-Dīn^{ra} and mentioned to him that people were still pelting bricks and stones and that he should wait a

while. He replied, ‘The one who they were targeting has now left. Why would they want to hit me?’

“As it was Muftī Fazlur Raḥmān Ṣāḥib’s presentation of tea which caused this chaos, everyone would ask him, ‘Why did you do that?’ I also asked him this. The poor man became tired of hearing this. The late Mīyārī ‘Abdul Khālīq Ṣāḥib informed me that when the matter was presented to Huzoor^{as} that Muftī Ṣāḥib had disrupted the lecture, Huzoor^{as} said: ‘Muftī Ṣāḥib did nothing wrong. It is a command of Allah that during journeys, fasts should not be kept. Allah granted me an opportunity to carry out and exhibit this command to the masses, which makes Muftī Ṣāḥib a hero.’” (*Sīratul Mahdī*, Vol. 2, p. 147)

FASTING WHILE ON A JOURNEY BUT TEMPORARILY SETTLING SOMEWHERE

Hazrat Khalīfatul-Masīḥ II^{ra} says:

“A question has been asked about the Promised Messiah^{as}, giving an edict about the observance of a fast by a sick person or a traveler and that a verdict of disobedience be put upon them, while at the same time, an announcement on my behalf has been published in *Al Fazl* saying that those Aḥmadis who journey here for Jalsa Sālāna can observe fasts, however if somebody does not fast, there is no harm in it.

“First of all, I wish to clarify that no edict of mine regarding this issue has been published in *Al Fazl*, though an edict of the Promised Messiah^{as} was published which was narrated by me.

“The fact of the matter is that in the early days of my Khilāfat, I used to forbid fasting on journeys because I had witnessed the Promised Messiah^{as} not permitting travelers to observe fasts.

“Once I observed that Mirzā Ya‘qūb Baig Ṣāḥib^{ra} happened to come in Ramaḍān while fasting. As soon as he arrived around ‘Asr prayer time, the Promised Messiah^{as} made him break his fast, saying that keeping a fast while on a journey is forbidden. This gave rise to an extended discussion and debate, which led Hazrat



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Khalīfatul-Masīḥ I^{ra} to think that someone could falter. Thus, the very next day, he presented a quote of Ibn ‘Arabī carrying the same explanation [as was presented by the Promised Messiah^{as}].

“As a result of this incident, I used to forbid people from fasting on a journey. By chance, it so happened that Maulawī ‘Abdullah Ṣāḥib Sanorī^{ra} once came to spend Ramaḍān here [in Qadian]. He said to me, ‘I have heard that you forbid the visitors not to observe fasts, while I know of an occasion when a person came to Qadian and asked the Promised Messiah^{as} “Should I observe the fasts while staying here?” to which the Promised Messiah^{as} replied “Yes, you may observe the fasts because Qadian is like a second home to Aḥmadis.”’ Although the late Maulawī ‘Abdullah Ṣāḥib^{ra} was a very close companion of the Promised Messiah^{as}, I did not merely rely on his testimony. I sought the testimonies of others and realised that the Promised Messiah^{as} permitted [Aḥmadis] to fast while they resided in Qadian, though he did not permit them to keep fasts on the day of arrival and departure. For this reason, I had to abandon my previously held stance.

“When Jalsa Sālāna was due in Ramaḍān and the question arose of whether or not the visitors should fast during the days of Jalsa, an individual reported that in the time of the Promised Messiah^{as}, when the Jalsa was held during Ramaḍān, they personally served *seḥrī* [breakfast] to the guests. In the given circumstances, on the basis of the edict given by the Promised Messiah^{as}, I have permitted the visitors of Jalsa to observe fasts. Previous scholars

even permitted observing fasts on journeys, and non-Aḥmadi Maulawīs of today do not consider modern-day travels worthy of being called a journey. Nonetheless, the Promised Messiah^{as} forbade observing fasts during journeys, however he himself has permitted to observe fasts while staying in Qadian. Thus, it is improper to consider one of his edicts and abandon the other.” (*Al Fazl*, 4 January 1934, pp. 3-4)

(There is a narration in *Sīratul Mahdī* about the above-mentioned edict.)

Hazrat Mirzā Bashīr Aḥmad^{ra} states that the wife of the late Dr Khalīfa Rashīdud-Dīn Ṣāḥib^{ra}, through Lajna Imaillah Qadian, narrated in writing:

“It was the year 1903 when I and the late Doctor Ṣāḥib arrived at Qadian from Roorkee for four days. The Promised Messiah^{as} asked us ‘Were you observing fasts while on the journey?’ We replied in the negative. Huzoor^{as} provided us the room painted in pink. Doctor Ṣāḥib said that we would fast the following day. Huzoor^{as} replied, ‘Very well! But you are on a journey.’ Doctor Ṣāḥib said that we would be staying for a few days and that it was our deep desire to fast there. Huzoor^{as} replied ‘Alright. I will arrange Kashmiri *parāthas* [fried bread] for you.’ We began wondering how the *parāthas* would be. The time for *seḥrī* came; we had offered the Tahajjud prayer and found the Promised Messiah^{as} himself in our room (situated in the basement) with food in his hands. Hazrat Maulawī Abdul Karīm Ṣāḥib Sialkotī^{ra} used to live on the third floor of the house. His eldest wife, Karīm Bibi Ṣāḥiba, who was

known as Mualviani, belonged to Kashmir. She used to make excellent *parathas* and Huzoor^{as} had them prepared for us by her. As soon as they were prepared, Huzoor^{as} would himself serve us with freshly cooked *parathas*, saying ‘Enjoy your meal.’ I felt very humbled and Doctor Şāhib also felt the same, however the influence of Huzoor’s^{as} kindness and hospitality gave us euphoric delight. In the meantime, the call for prayer was made but Huzoor^{as} said ‘There is still time to eat,’ clarifying that ‘Allah Almighty says in the Holy Qur’an:

كُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

[Eat and drink until the white thread becomes distinct to you from the black thread of dawn. (2:188)]

But mostly people do not act upon this. You may eat, there is still enough time. The call for prayer has been made early.’ Huzoor^{as} stood close as we kept on eating. Doctor Şāhib would repeatedly request Huzoor^{as} to have a seat saying, ‘I will myself collect the *parāthas* from the maid or my wife will.’ But Huzoor^{as} refused to sit and kept on showing great hospitality. The meal consisted of delicious curry and *sawaiyyān* [sweet noodles] as well.” (*Sīratul Mahdī*, Vol. 2, pp. 202-203)

Hazrat Syed Muḥammad Sarwar Shah Şāhib^{ra} states that the Promised Messiah^{as} said about fasting:

“If somebody stays somewhere for more than three days, they may fast but they may not do so if they are staying for less than three days. If somebody who is staying for less than three days observes fasts in Qadian, then there is no need to fast again [in compensation].” (*Fatāwā Hazrat Syed Muḥammad Sarwar Shah Şāhib*, Register no. 5, Dar-ul-Ifta, Rabwah)

BREAKING FAST UPON FEELING ILL

Hazrat Şāhibzāda Mirzā Bashīr Aḥmad Şāhib^{ra} states that Dr Mir Muḥammad Ismā‘īl Şāhib^{ra} told him:

“Once, in Ludhiana, the Promised Messiah^{as} was observing fasts, when suddenly he felt weak and light-headed causing his limbs to turn cold. Although the sun was about to



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set, he broke his fast immediately. Huzoor^{as} would always adopt the simple approach in the Sharī‘a.”

In this regard, Hazrat Mirzā Bashīr Aḥmad^{ra} said, “Hazrat Ayesha^{ra} narrates in a Hadith that if the Holy Prophet^{sa} ever had two lawful ways to choose from, he would choose the easiest of them.” (*Sīratul Mahdī*, Vol. 1, p.637)

PERMISSION OF FASTING IN MILD ILLNESS

Hazrat Munshī Ḥabīb-ur-Raḥmān Şāhib^{ra} states:

“Once I happened to spend the last ‘*ashra* [ten days] of Ramaḍān in Qadian. In those days, Huzoor^{as} regularly suffered from daytime chills. He used to feel sick, experiencing chills after Ṣuḥr prayer. Therefore, Huzoor^{as} would join us in congregational Ṣuḥr prayer but [due to poor health] was unable to join us in the remaining prayers. He would sit before the Ṣuḥr prayer, waiting for worshippers. I was in a habit of reaching the place where Huzoor^{as} used to sit and not once did I miss the chance of being near him. I remember that once, I was late but by Allah’s grace, I reached near him. When Huzoor^{as} used to come for Ṣuḥr prayer I would ask him about his health and he would reply ‘I am feeling cold’ and would sometimes say ‘You should say your prayer; I am feeling quite

cold.’ Although he felt sick, he regularly observed fasts. Once, I said to Huzoor^{as}, ‘You have been suffering from a fever for quite a while, (would it not be good) if you could break your fast (at the time of fever)?’ to which Huzoor^{as} replied, ‘I do not feel any discomfort due to observing fasts, in fact it relieves me of distress, plus I do not feel hunger or thirst, though at nights I experience considerable pain and that is why I fast.’ When the fever would finally cease in the morning, Huzoor^{as} would go for a walk.” (*Aṣḥāb Aḥmad*, Vol. 10, pp. 397-398)]

PRACTICE OF THE PROMISED MESSIAH^{AS} ON FASTING IN ILLNESS

Hazrat Muṣṭaleḥ Mau‘ūd^{ra} was asked that as the Promised Messiah^{as} suffered from poor health, whether he would observe fasts? Huzoor^{ra} replied:

“Hazrat Şāhib^{as} used to observe fasts with full enthusiasm. However, due to extreme frailty towards the end of his life and because his illness only increased with the passage of time, he did not observe fasts in the last three years of his life, i.e., 5, 6 and 7 (years 1905, 1906 and 1907 respectively).” (*Al Fazl*, 12 June 1922, p. 7)

Hazrat Şāhibzāda Mirzā Bashīr Aḥmad Şāhib^{ra} states that his mother, Hazrat Nuṣrat Jehān Begum Şāhib^{ra} told him:

“In the year when the Promised Messiah^{as} started experiencing episodes of fever, he did not observe fasts and offered *fidya* [the money given to provide food for the less-fortunate, in compensation for a fast]. In Ramaḍān the following year, he started observing fasts but yet again, he experienced episodes of fever after having fasted eight or nine days. Thus, he left the remaining fasts and offered *fidya*. Then the following year in Ramaḍān, he observed ten or eleven fasts when he had to abandon fasting and offered *fidya*. In the next Ramaḍān, it was his thirteenth fast when, at around Maghrib prayer, he experienced an episode of fever, which made him break his fast, abandon the remaining fasts and offer *fidya*. Thereafter, he continuously observed fasts in the Ramaḍāns of the following years. In the last two or three years of his life, as he was weak, he did not observe fasts and therefore offered *fidya*.”

Hazrat Mirzā Bashīr Aḥmad^{ra} enquired from his mother, “After abandoning fasts in the early days due to the episodes of fever, did Huzoor^{as} ever observe fasts in place of the fasts he had missed. My mother replied ‘No, Huzoor^{as} just offered *fidya*.’”

Hazrat Mirzā Bashīr Aḥmad Ṣāḥib^{ra} said, “I would like to state that the early days of experiencing episodes of migraine and chills rendered him relatively weak and his health deteriorated. Thus, when he used to abandon fasts, it appeared that he did not find the strength to be able to fast till the next month of Ramaḍān. Thus, in the next month of Ramaḍān, the overwhelming desire for worship would again make him observe fasts, but again he would have to abandon fasts after experiencing the episodes of fever, offering *fidya* for the remaining fasts. Allah knows best.” (*Sīratul Mahdī*, Part I, p.59)

TRAVELER AND ILL PERSON SHOULD OFFER FIDYA

The Promised Messiah^{as} says:

“Allah the Almighty has founded the Shari‘a on convenience. The traveler and the sick who can afford so, instead of observing fasts should offer *fidya*, i.e. providing a meal to an underprivileged person.” (*Badr*, 7 October 1907, p. 7)

WHAT IS THE OBJECTIVE OF OFFERING FIDYA?

The Promised Messiah^{as} says:

“Once I had an intuition about the philosophy behind *fidya* and observed that the main objective behind it is to attain the means whereby one can observe fasts. Allah the Almighty provides all the abilities and one should ask Him for everything. Allah is the All-Powerful and if He Wills, He can grant the strength needed for fasting to a feeble person. So, *fidya* provides one with the strength to observe fasts and it can only be delivered by the grace of Allah the Almighty. Thus, I believe that one should pray to Allah, asking for strength, ‘O Lord! This is your blessed month and I am being deprived of its blessings. I do not know if I will live to see the next year’s Ramaḍān or if I may find the opportunity to compensate and observe the missing fasts.’ I am certain that Allah the Exalted would bless such a person the strength to observe fasts.” (*Al Badr*, 12 December 1902, p. 52)

FIDYA IN LIEU OF THE FAST

Hazrat Muṣṭafā Mau‘ūd^{ra} states:

“*Fidya* does not invalidate the obligation of fasting. *Fidya* is for those people who, under a reason permitted by the Shari‘a, are unable to participate in the blessed days of Ramaḍān in performing this worship alongside other Muslims. These excuses are of two types: temporary and permanent. *Fidya* should be given in both these conditions depending on financial means of the person. Although one may offer *fidya*, but after one, two or three years, whenever the person finds good health, they should observe those missed fasts. The exception is for those who initially suffered temporary ailments and after getting well, intended to observe the fasts every day but their health deteriorated to a state of permanent illness. Whoever finds financial means and falls in the category of a traveler or sick, should provide an underprivileged person with a meal as *fidya* and observe the missed fasts on other days. This was the practice of the Promised Messiah^{as}; he used to give *fidya*, eventually observing fasts too.

He used to admonish others about this as well.” (*Tafsīr Kabīr*, Vol. 2, p. 389)

TO WHOM SHOULD FIDYA BE GIVEN?

A question was asked, “A person who is not physically fit to observe fasts should feed an underprivileged person as compensation, but is it permissible to contribute the expenses of that meal towards the *Yatīm* Fund [for orphans]?”

The Promised Messiah^{as} said:

“It is one and the same thing, whether one provides a meal to an impoverished person in his own city or devotes the expenses of that meal towards a fund for orphans or the underprivileged.” (*Badr*, 7 February 1907, p. 4)

LABOURER FALLS UNDER THE CATEGORY OF THE SICK

Sometimes Ramaḍān comes during a season when the workload increases for labourers, like planting, growing or cutting crops. Those who earn their living through such labour do not observe fasts. What is expected of such people?

The Promised Messiah^{as} said:

“‘*Al-A‘mālu bin-Niyyāt*’ [Deeds are judged by their motives]. Such people do not usually express fatigue. One should make a decision with complete *taqwa* [fear of God] and purity of heart. If replacement labourers can be arranged, then that should be done. Otherwise such people fall under the category of the sick and should complete the fasts when physically possible for them.”

The Promised Messiah^{as} stated about,

وَعَلَى الَّذِينَ يُطِيقُونَهُ

[And for those who are able to fast only with great difficulty ... (2:185)]

“This points towards those people who do not bear the strength.”

(*Badr*, 26 September 1907, p. 7)

WHAT AGE SHOULD ONE START FASTING?

Hazrat Mirzā Bashīrud-Dīn Mahmud Aḥmad, Khalifatul-Masīḥ II^{ra} states, “In my opinion, it is a crime to make a child, under the age of twelve, fast; also, to make a child between the ages of twelve and fifteen fast is wrong. One should try to observe as many fasts as possible around the age of fifteen and by the age of eighteen, fasting should be considered obligatory.

“I remember when we were young, we also wished to fast but the Promised Messiah^{as} would not permit us, and instead of stressing and urging us to fast, he would describe to us its grandeur and sanctity.” (Al Fazl, 11 April 1925, p. 11)

Hazrat Khalifatul-Masīḥ II^{ra} writes:

“It should be remembered that the Sharī‘a prohibits young children from observing fasts, but as they approach the age of puberty, they should start experiencing some fasts. From what I remember, the Promised Messiah^{as} permitted me to fast for the first time at the age of twelve or thirteen. However, some foolish people force their children to fast at the age of six or seven, thinking that they will be rewarded for it. This is not an act worthy of reward; it is cruelty, because this is the age of growth and development. Yes, approaching puberty is an age when fasting almost becomes obligatory. In that age, it is important that children are made to experience the fast. If we look at the permission and practice of the Promised Messiah^{as}, we realise that one should begin to practice fasting at the age of twelve or thirteen, experiencing some every year. This should be practiced until they reach the age of eighteen, which, in my opinion, is the age when one should begin fasting. The first year when I experienced fasting, the Promised Messiah^{as} permitted me to fast only for one day. In that age, children desire to fast and thus, they yearn to experience even more fasts, but it is the duty of parents to stop them. Then there comes an age when the parents should develop bravery in their children by encouraging them to observe some fasts, while at the same time seeing that they do not offer too many. Those who are around



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them should not object as to why they do not observe all the fasts, because if children observe all the fasts in that age, they will not be able to fast later. In the same way, there are some children who are naturally weaker. I have observed when some people bring their children to meet me that they will say they are fifteen years old but they only look seven or eight. In my view, those children may be fit to regularly fast at the age of twenty-one. In contrast, a strong child at the age of fifteen may be the same as an eighteen-year-old physically, but if he takes my words that the age to regularly fast is eighteen then he will neither wrong me nor God Almighty, he will be doing an injustice to his own self. In the same way, if a young child does not fast and people verbally object, then they are being unjust upon their own selves.” (Tafsīr Kabīr, Vol. 2, p. 285)

PROHIBITION OF FASTING AT A YOUNG AGE

Hazrat Nawwāb Mubāraka Begum Ṣāḥiba^{ra} writes:

“The Promised Messiah^{as} disliked that a child should fast at a young age, before attaining maturity. He would say that observing one or two fasts was enough. When Hazrat Ammān Jān^{ra} [noble wife of the Promised Messiah^{as}] made me observe my first fast, she hosted a generous *iftārī* in

which she invited all the women of the Jamā‘at to dinner. After that, two or three years later in Ramaḍān, I kept a fast and told the Promised Messiah^{as} that I had kept a fast. He was sitting in a room at the time and on a nearby stool were two *pāns* [a South Asian sweet snack comprising betel leaf with fennel, lime and rose petals], probably made by Hazrat Ammān Jān^{ra}. He picked up a *pān*, handed it to me and said, ‘Eat this. You are weak and should not fast yet, so break your fast.’ Accordingly, I ate the *pān*, but I also added that Sāleha (who was our aunt and the revered wife of our youngest uncle) was also fasting and that she should also be made to break her fast. The Promised Messiah^{as} replied, ‘Call her as well.’ So, I called her. She came, and Huzoor^{as} handed her the second *pān* saying, ‘Here, eat this. You do not have a fast.’ I was approximately ten years of age then.” (Tahrīrāt Mubāraka, pp. 227-228)

SIX FASTS OF SHAWAL

Hazrat Mirzā Bashīr Aḥmad^{ra} said that he heard from his mother [Hazrat Nuṣrat Jehān Begum Ṣāḥiba^{ra}]:

“The Promised Messiah^{as} would narrate to us the details of those days in his youth when he found out or was given the hint that in order to progress in his field, one must fast. He would tell us, ‘Then, I fasted for six months incessantly and did not let

anyone know that I was fasting, whether they were family members or friends. When breakfast would arrive from the house, I would pass it on to a needy person but I would eat dinner.”

Hazrat Mirzā Bashīr Aḥmad^{ra} asked his mother if Huzoor^{as} would offer *naflī* [supererogatory] fasts in his later years, to which she said, “Even in his later days Huzoor^{as} would observe *naflī* fasts, especially the six fasts of Shawal which he would offer religiously. If ever he needed to pray for something exceptional, he would fast. However, in the last two or three years of his life, the Promised Messiah^{as} could not fast even in Ramaḍān, due to weakness and frailty.” Hazrat Mirzā Bashīr Aḥmad^{ra} added that the Promised Messiah^{as} mentioned in his book *Kitābul Barīyya* that he fasted for a period of eight to nine months consecutively. (*Sīratul Mahdī*, Vol. 1, p. 14)

Hazrat Khalīfatul-Masīḥ II^{ra} said:

“It was the way of the Holy Prophet Muḥammad^{sa} that he would observe six fasts in the month of Shawal after ‘īd. It is incumbent on our Jamaat to revive this practice. Once, Hazrat Ṣāḥib^{as} made preparations for all of Qadian to observe the six fasts after ‘īd in a manner that would resemble Ramaḍān. In the end, because the Promised Messiah^{as} had reached old age and would remain ill, he could not fast for two or three years. Those of you who possess no knowledge should listen and those who are careless should become alert that aside from those who are sick or weak, everyone should observe the six fasts [of Shawwal]. If they are unable to observe the six fasts one after the other, they may fast by taking breaks between days.” (*Al Fazl*, 8 June 1922, p. 7)

LOOKING IN A MIRROR WHILST FASTING

A question was presented to the Promised Messiah^{as} as to whether one is allowed to look in a mirror while fasting. The Promised Messiah^{as} replied: “It is allowed.” (*Badr*, 7 February 1907, p. 4)

APPLYING OIL TO HAIR OR BEARD WHILE FASTING



Worshippers in Mubarak Mosque, Tilford, Surrey UK (pre-Pandemic)

The Promised Messiah^{as} was asked if it was permissible to apply oil to one’s hair or beard while fasting. The Promised Messiah^{as} replied, “It is permissible.” (*Badr*, 7 February 1907, p. 4)

USING EYE-DROPS WHILE FASTING

The Promised Messiah^{as} was asked if a person who is fasting and has an ailment in his eye is allowed to use eye-drops? The Promised Messiah^{as} replied: “The question itself is invalid; the one who is sick is not instructed to fast.” (*Badr*, 7 February 1907, p. 4)

USING FRAGRANCE WHILE FASTING

It was asked if a person who is fasting is allowed to apply fragrance. The Promised Messiah^{as} replied, “It is allowed.” (*Badr*, 7 February 1907, p. 4)

APPLYING SURMA [KOHL] WHILE FASTING

The question was asked whether one who is fasting may apply *surma* [kohl] to their eyes. The Promised Messiah^{as} replied, “It is *makrūh* (disliked). What is the urgency that one should apply *surma* during the day? It can be applied at night.” (*Badr*, 7 February 1907, p. 4)

TARĀWĪḤ PRAYER

Akmal Ṣāḥib of Goleki wrote to the Promised Messiah^{as} asking that “although it is emphasised to wake up during the night and pray, but generally labourers and farmers struggle to do so. Is it possible

that they offer the eleven *rak’āt* [units] in the latter portion of the night rather than in the beginning?” The Promised Messiah^{as} replied, “There is no harm, you may do so.” (*Badr*, 18 October 1906, p. 4)

RAK’ĀT [UNITS] OF TARĀWĪḤ

It was asked concerning the *Tarāwīḥ* prayer that as it is *Tahajjud*, instead of offering twenty *rak’āt*, what was the instruction, because *Tahajjud* with the *Witr* prayer is only eleven or thirteen *rak’āt*. The Promised Messiah^{as} replied, “The constant practice of the Holy Prophet^{sa} was to offer eight *rak’āt* during the time of *Tahajjud* and this is the best way. However, it is also permissible to offer them in the earlier portion of the night. There is a narration that the Prophet^{sa} offered them in the first part of the night. Twenty *rak’āt* were offered afterwards but the practice of the Holy Prophet^{sa} was what I just mentioned.” (*Badr*, 6 February 1908, p. 7)

TARĀWĪḤ IS TAHAJJUD

Someone wrote a letter to Hazrat Ṣāḥib^{as} the summary of which was the question: *How should one offer prayers on a journey and what is the commandment regarding Tarāwīḥ?* The Promised Messiah^{as} replied, “*Sunnat* prayers are to be offered in sets of two *rak’āt* on a journey. *Tarāwīḥ* is also a *sunnat* [practice of the Prophet^{sa}], thus you should perform it. Sometimes you may read it at home alone because *Tarāwīḥ* is *Tahajjud* and is not a new prayer. You can say your *Witr* as you please.” (*Badr*, 26 December 1907, p. 6)

CORRECTING A ḤĀFĪZ DURING TARĀWĪḤ PRAYER

The question was asked if it was permissible for one who was not a Hafiz to look from the Qur'an and correct the Imam during *Tarāwīḥ* in Ramaḍān? Hazrat Khalifatul-Masīḥ II^{ra} replied, "I have not seen a *fatwā* [edict] of the Promised Messiah^{as} in this regard."

Upon hearing this, Maulawī Muḥammad Ismā'īl Ṣāḥib^{ra} (Maulawī Fāzil) replied that the Promised Messiah^{as} had permitted it. Huzoor^{ra} said, "If it is allowed then it can be of great benefit. Arrangements can be made for not just one person to sit during the duration of the prayer and listen to the Imam, rather four men can do so, each of whom listen to two separate *rak'āt*, thus each of them would participate in six *rak'āt* each."

It was asked whether *fiqh* [Islamic jurisprudence] allowed for such circumstances? Huzoor^{ra} replied:

"The actual purpose is for people to get into the habit of listening to the Holy Qur'an, and the *fatwā* of the Promised Messiah^{as} is only out of need or special circumstances, like the *fatwā* concerning a person who cannot stand and pray to sit and pray, and if they cannot sit then they should lie down and pray. In the same way if one has dirt on their clothes and is not able to wash it, then they are permitted to pray in that condition. This is not an issue [of *fiqh*], rather a question of necessity. (Al *Fazl*, 21 February 1930, p. 12)

ACCIDENTALLY CONSUMING FOOD OR DRINK DOES NOT INVALIDATE A FAST

Someone wrote a letter saying that they began mistakenly eating in oblivion during Ramaḍān around *suḥūr* [breakfast] time. Upon going outside, they realised it was the time of the break of dawn. They asked if those fasts should be kept again. The Promised Messiah^{as} replied, "If one eats or drinks mistakenly during their fast, they do not have to observe another fast as compensation." (Al *Hakam*, 24 February 1907, p. 14)

“The actual purpose is for people to get into the habit of listening to the Holy Qur'an, and the *fatwā* of the Promised Messiah^{as} is only out of need or special circumstances, like the *fatwā* concerning a person who cannot stand and pray to sit and pray, and if they cannot sit then they should lie down and pray.

FASTING ON THE DAY OF THE HOLY PROPHET'S^{SA} DEMISE

Question: Is it necessary to fast on the Prophet's^{sa} demise?

Answer: "It is not necessary." (Badr, 14 March 1907, p. 5)

ARE THE FASTS OF MUḤARRAM COMPULSORY?

It was asked if it is necessary to observe the first ten fasts of Muḥarram? The Promised Messiah^{as} replied, "It is not compulsory." (Badr, 14 March 1907, p. 5)

I'TIKĀF

Hazrat Mirzā Bashīr Aḥmad^{ra} writes that his mother [Hazrat Nuṣrat Jehān Begum Ṣāḥiba^{ra}] related to him, "I never saw the Promised Messiah^{as} observe I'tikāf [practice of the Prophet^{sa} of seclusion and immersion in prayers in the last ten days of Ramaḍān]." Hazrat Mīyān 'Abdullah Ṣāḥib Sanori^{ra} also relayed the same to Hazrat Mirzā Bashīr Aḥmad^{ra}. (*Sīratul Mahdī*, Vol. 1, p. 62)

TALKING DURING I'TIKĀF

Question: While performing I'tikāf, can one speak regarding worldly matters such as their business and trade?

Answer: "It if is extremely urgent, then one may do so. They are, however, permitted go outside to visit the sick or to use the toilet." (Badr, 21 February 1907, p. 5)

GUIDANCE CONCERNING I'TIKĀF

Dr 'Ibādullah Ṣāḥib of Amritsar and Khawaja Kamalud-Dīn Ṣāḥib (lawyer) were both observing I'tikāf. The Promised Messiah^{as} said to them, "It is not compulsory that one must just sit inside [the mosque] and not come out. You may sit on the roof where there is sunlight and can talk about important matters; here, on the ground, it gets cold. One must take care of important aspects; in reality, all the works of a believer are forms of worship." (Al *Badr*, 2 January 1903, p. 74)

LEAVING I'TIKĀF AND ATTENDING A COURT CASE

Hazrat Mirzā Bashīr Aḥmad^{ra} writes that Maulawī Sher 'Alī Ṣāḥib^{ra} said, "Once during the time of the Promised Messiah^{as}, Ḥakīm Fazlud-Dīn Ṣāḥib Bhervi was observing I'tikāf. During those days, he had to leave I'tikāf to attend a court case. As he was about to break his I'tikāf and leave for the court around 'Asr time, the Promised Messiah^{as} smiled and said, 'If you were to leave for a court case, then what was the need to observe I'tikāf in the first place?'" (*Sīratul Mahdī*, Vol. 1, p. 97)

QUESTIONS RELATED TO RAMAḌĀN

The following Question & Answers have been taken from [Al-Hakam](#) and being presented for the benefit of our readers in the blessed month of Ramaḍān.

WHAT IS THE PURPOSE OF FASTING?

Allah the Almighty states in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ
كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ

“Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.” (2:184)

Fasting is a way to mend one's soul by leaving one's own desires for Allah. It nourishes the believer in almost every area of their spiritual life. A person becomes aware and personally experiences what hunger, poverty, loneliness and discomforts mean to the less fortunate sections of society. As a result, a person abstains from performing bad deeds and strives to do good works during Ramaḍān.

The Holy Prophet Muḥammad^{sa} said:

“Whoever wakes up in the middle of the night and offers prayer with the intention of reward and to fulfil the demand of belief, and fasts, his previous sins are forgiven.” (Ṣaḥīḥ al-Bukhārī, Kitāb as-Ṣaum)

Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad, Khalīfatul-Masīḥ II^{ra} states:

“The purpose of fasting is not to starve. If one could enter Paradise by starvation, then in my view, disbelievers and hypocrites would be ready to do so, as it is not so difficult. In reality, the challenging thing is moral and spiritual transformation. People starve themselves for the most trivial of matters; prisoners go on hunger strikes; Brahmins famously stop eating when they are not listened to. Thus, it is nothing extraordinary to remain hungry, nor is it the purpose of Ramaḍān.



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“Ramaḍān's actual purpose is to abstain from everything for Allah during this month and fasting is a way of expressing that one can leave every right for Allah. Eating, drinking, conjugal relationships between a husband and wife, etc. are all rights of a person; whosoever leaves these rights, shows that they are ready to leave their rights for Allah.” (Al Fazl, 17 December 1966)

As fasting is a source of spiritual elevation, there are physical benefits to it as well which include good health, patience and strength to bear hardships.

HOW SHOULD ONE KEEP FASTS?

Allah the Almighty states in the Holy Qur'an:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ

“And eat and drink until the white thread becomes distinct to you from the black thread of the dawn.” (2:188)

In order to fast, one should eat and drink before the time of Fajr, which is called *seḥrī* (or *suḥūr*).

The Holy Prophet^{sa} said:

“Eat *seḥrī* because there are blessings in eating *seḥrī*.” (Ṣaḥīḥ al-Bukhārī, Kitāb as-Ṣaum)

However, if someone has the intention to fast but happens to wake up late without deliberation and the time for *seḥrī* is over, it is permissible to keep fast without eating *seḥrī*.

Intention is also mandatory for keeping fasts. A person who wishes to observe the fast must have the intention to fast.

The Holy Prophet^{sa} said:

“Whoever does not have the intention of fasting before morning, he has no fast.” (Jāmi' at-Tirmidhi, Kitāb as-Ṣaum)

Although words are not necessary to show

the intention of fast, but traditionally the following words are expressed after eating *sehri*:

وَبِصُومِ غَدٍ نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ

“I hereby express my intention to keep the fast of tomorrow during the month of Ramaḍān.”

Hazrat Khalifatul-Masīḥ II^{ra} states:

“For fasting, intention is necessary. Without it, there is no reward. Intention is from the heart. One is allowed to eat and drink until they see light from the eastern horizon. If one takes precautions and is later told that daybreak has already happened, his fast will still remain. The time span between eating and Fajr prayer for the Holy Prophet^{sa} was equal to the time spent on reciting 50 verses.” (*Al Fazl*, 28 July 1914)

However, if someone intends to fast throughout the month of Ramaḍān but forgets to make a proper intention for a fast or two, this won’t affect their fast. Also, if there is a valid excuse – for instance, they are mistakenly informed about the appearance of the moon of Ramaḍān after Fajr time and they have not eaten anything – they may still make the intention of the fast and it will count.

HOW SHOULD ONE BREAK THEIR FAST?

Allah the Almighty states in the Holy Qur’an:

ثُمَّ أَتُوا الصِّيَامَ إِلَى اللَّيْلِ

“Then complete the fast till nightfall.” (2:188)

It was the practice of the Holy Prophet^{sa} to open a fast with a date, milk or simple water. The Holy Prophet^{sa} said:

“When one wants to open a fast, they should open it with a date because there are blessings in it. If this is not available, then open it with water because it is a very pure thing.” (*Jāmi‘ at-Tirmidhi*, Kitāb as-Ṣaum)

The prayer for opening the fast is:

اَللّٰهُمَّ اِنِّى لَكَ حُصْبٌ وَبِكَ اَمْنٌ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ اَفْطَرْتُ

“O Allah, I observed the fast for Your sake. I believe in You and I put my trust in You and I end the fast with what You have provided me.”

According to the sayings of the Holy Prophet^{sa}, it is essential that one should break their fast immediately after sunset. Prolonging it beyond this point is not acceptable. The Holy Prophet^{sa} said:

“My people will adhere to good as long as they hasten to break their fast [at the fixed time].” (*Ṣaḥīḥ al-Bukhārī*, Kitāb as-Ṣaum)

WHO IS FASTING OBLIGATORY FOR?

Allah the Almighty states in the Holy Qur’an:

شَهْرُ رَمَضَانَ الَّذِى أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

“The month of Ramaḍān is that in which the Qur’an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present [at home] in this month, let him fast therein.” (2:186)

During the month of Ramaḍān, the observance of fasts is mandatory upon every adult Muslim man and woman who is healthy, *muqīm* (stationary, not travelling) and able to fast.

Only those have been given exemption who are sick or travelling etc. Such people can complete their fasts later. Those who are suffering from a chronic illness, are weak or a woman who is pregnant or breastfeeding, etc., and are incapable of fasting, as compensation during the rest of the year, can offer *fiḍya* (feeding of a poor man). This is stated in the Holy Qur’an by Allah the Almighty:

فَمَن كَانَ مِنْكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

“And whoso among you is sick or is on a journey [shall fast] the same number of other days; and for those who are able to fast [only] with great difficulty is an expiation – the feeding of a poor man.” (2:185)

Regarding the fasting of children, it should be kept in mind that they should be trained to observe fasts through a gradual process. Owing to the atmosphere of devotion to values of faith, at a very early stage they begin to exhibit an eagerness to keep fasts, but parents should restrain young children from observing entire fasts too frequently as this can affect their growth. Children may be permitted to keep one or two fasts as a practice before they become fully mature to observe mandatory fasts.

WHAT IS THE GUIDANCE FOR THOSE WHO DELIBERATELY ABSTAIN FROM FASTING?

Allah the Almighty states in the Holy Qur’an:

وَأَن تَصُومُوا خَيْرٌ لَّكُمْ

“Fasting is good for you.” (2:185)

Fasting is one of the pillars of Islam. One should be extremely cautious and watchful regarding the fasting of Ramaḍān. If someone consciously refrains from fasting without any excuse and cares not about the command of Allah the Almighty, they may not ever be able to make up for this mistake, even if they fast for the rest of their lives. It means every person upon whom it is mandatory to fast must take the fasting of Ramaḍān seriously.

The Holy Prophet Muḥammad^{sa} said:

“Anyone who does not fast on any of the days of Ramaḍān without lawful excuse or illness will never be able to ransom the loss even if he fasts for the rest of his life.” (*Musnad Dārimī*, Bāb man aṭṭara yauman min Ramaḍān muta‘ammidan)

The terms “illness” or “journey” are not defined by the Holy Qur’an because they are left to be defined by common usage of the people and the attending circumstances. If doctors do not recommend fasting, one

must refrain from fasting.

Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad, Khalīfatul-Masīḥ II^{ra} states:

“In my opinion there are some people who take fasting as something trivial and leave it due to minor excuses. At times, they possess a thought that they will become sick and abstain from fasting, even though there is no excuse to quit fasting, with only the mere thought that they will become sick. One can leave fasting only in the condition that they are sick, and sick to the extent that fasting is harmful. It is unacceptable for a person experiencing a sickness which has no risk through fasting to not fast.” (*Al Fazl*, 11 April 1925)

WHAT IS THE STATUS OF ONE WHO FASTS?

Fasting spiritually elevates the status of a believer and draws the love of Allah the Almighty for His creation. The Holy Prophet Muḥammad^{sa} said:

“Allah declares that each act of man is for himself, apart from fasting. Fasting is for Allah and Allah alone is its reward.” (*Ṣaḥīḥ al-Bukhārī*, Kitāb as-Ṣaum)

Fasting helps a person wash away their previous sins and come closer to Allah the Almighty. The Holy Prophet Muḥammad^{sa} said:

“Whoever wakes up in the middle of the night and offers prayer with the intention of reward, fulfilling the demand of belief, and fasts, their previous sins are forgiven.” (*Ṣaḥīḥ al-Bukhārī*, Kitāb as-Ṣaum)

Allah the Almighty begins to love that person who restrains from drinking, eating and sexual desires etc., thereby pardoning their earlier mistakes and errors, making them pure like a new born child. The Holy Prophet Muḥammad^{sa} said:

“By the Being in whose hands is the life of Muḥammad! The odour from the mouth of a person fasting is much more pure and pleasant than that of *kastūrī* [musk].” (*Ṣaḥīḥ al-Bukhārī*, Kitāb as-Ṣaum)

Explaining the following verse of the Holy Qur’an:

“If one cannot fast, then they must feed 60 poor people, either together or separately. Or, they can feed one person for 60 days or give the required amount in money. If one cannot feed anyone, then they should beseech the mercy and blessings of Allāh.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

“The month of Ramaḍān is that in which the Qur’an was sent down” (2:186), Hazrat Mirzā Ghulām Aḥmad, the Promised Messiah^{as} states:

“This verse indicates the greatness of the month of Ramaḍān. The sufis have recorded that this is a good month for the illumination of the heart. The one who observes fasts has frequent experience of visions in this month. Ṣalāt purifies the spirit and the fast illuminates the heart. The purification of the spirit means that one may be delivered from the passions of the self that incites to evil; and the illumination of the heart means that the gates of vision may be opened so that one may be able to behold God.” (*Malfuzat*, Vol. IV, pp. 256-257)

WHAT RENDERS A FAST INVALID?

A fast is broken by eating, drinking or conjugal relationships between a husband and wife. It is also broken by bleeding profusely, either by accident or illness, or by vomiting deliberately.

If someone accidentally breaks a fast of Ramaḍān, there is no sin, but they will have to make up for the fast later. However, if a person mistakenly eats or drinks and immediately or after some time realises that they were fasting, then there is no sin in it.

It is stated by the Holy Prophet Muḥammad^{sa}:

“Whoever forgets that they are fasting and eats or drinks, then they should still complete their fast. It is only Allah who fed

him and gave him drink.” (*Ṣaḥīḥ al-Bukhārī*, Kitāb as-Ṣaum)

During Ramaḍān, if a woman’s menstrual cycle begins, she should stop fasting and make up for the missed fasts later.

The *fatwā* (verdict) for those who break the fast of Ramaḍān deliberately, being compelled by an inner desire or a sudden burst of feelings, can be found in the sayings of the Prophet Muḥammad, peace and blessings of Allah be upon him.

It is pointed out in *Ṣaḥīḥ al-Bukhārī*, Kitāb as-Ṣaum that whoever breaks a fast of Ramaḍān on purpose must fast the one missed, plus 60 consecutive fasts. If one cannot fast, then they must feed 60 poor people, either together or separately. Or, they can feed one person for 60 days or give the required amount in money. If one cannot feed anyone, then they should beseech the mercy and blessings of Allah.

WHAT IS THE GUIDANCE ABOUT FASTING DURING A JOURNEY OR ILLNESS?

Allah the Almighty states in the Holy Qur’an:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

“And whoso among you is sick or is on a journey [shall fast] the same number of other days.” (2:185)

The above-mentioned Qur’anic injunction clearly states that one should refrain from fasting during a journey or in sickness and make up the lost count on other days.

Hazrat ‘Amr^{ra} ibn Umayyah reported, “I

came to the Holy Prophet Muḥammad^{sa} from a journey and he said, ‘Stay, so that we can eat, O Abu Umayyah.’ I said, ‘I am fasting.’ The Holy Prophet Muḥammad^{sa} said, ‘Come close to me and I will tell you about the traveler. Surely, Allah Almighty has relieved him from fasting and half of the prayer.’” (*Sunan al-Nasāi*, Kitāb as-Ṣaum)

It should be noted here that we find certain sayings of the Holy Prophet^{sa} which show that he did sometimes fast whilst travelling but this happened only when he was keeping voluntary fasts and not the fasts of Ramaḍān.

Hazrat Jābir^{ra} relates that once, the Holy Prophet^{sa} was on a journey and he saw a crowd around a person over whom a shade had been erected. The Holy Prophet^{sa} asked “What is the matter?” to which the people replied that the man was fasting. The Holy Prophet^{sa} said, “It is no virtue to keep a fast while travelling.” (*Ṣaḥīḥ al-Bukhārī*, Kitāb as-Ṣaum)

The Promised Messiah^{as} states:

“Whosoever fasts in Ramaḍān during sickness or journey clearly disobeys the command of God. God has clearly said that the sick and travellers should not fast. A sick person should fast after recovering from sickness and the traveller should fast after completing the journey. This injunction should be heeded for repentance is through the grace of Allah and not by a forceful exhibition of one’s physical strength. God has not specified what the length of the journey should be, nor has he set a criterion for the degree of sickness. The injunction is general and thus, if a person keeps a fast, they are succumbing to transgression against the command of God.” (*Badr*, 17 October 1907, p.7)

Hazrat Mirzā Bashīr Aḥmad^{ra} writes that Miyān Fazl Muḥammad Ṣāḥib (shopkeeper, Maḥalla Dār-ul-Fazl) wrote to him saying,

“During litigation with Maulawī Muḥammad Ḥussein Batalvī, for a court hearing, we had to go to Dhariwal. It was a hot summer’s day and in the month of Ramaḍān. Many friends had convened at Dhariwal, many of whom were fasting. One of the influential chieftains [who

was a lady] extended an invitation to the Promised Messiah^{as}. Huzoor^{as} accepted the invitation. The chieftess presented sweet rice alongside other foods. Some companions asked Huzoor^{as} regarding their fasts. Huzoor^{as} said, ‘It is not permissible to fast while on a journey.’ Therefore, all of the companions broke their fasts.” (*Sīratul-Mahdī*, Vol. 2, p. 303)

During Ramaḍān, if a woman’s menstrual cycle begins, she should stop fasting and make up for the remaining fasts on other days. The woman who is pregnant or breastfeeding is exempt from fasting

“A sick person should fast after recovering from sickness and the traveller should fast after completing the journey.”

because she falls in the category of sick. The Holy Prophet Muḥammad^{sa} said:

“Allah has relieved the pregnant woman and the suckling woman from fasting.” (*Sunan Abu Dāwūd*, Kitāb as-Ṣaum)

According to the saying of the Promised Messiah^{as}, those who are permanently sick, travellers or mothers who know that they will not find the opportunity to fast, either because of being very old or breast-feeding, they should not fast and should give Fidyā because it is almost impossible for them to fast. (*Al Badr*, 24 October 1907, p. 3)

WHAT IS THE GUIDANCE FOR THE ONE WHO JOURNEYS FOR WORK?

If someone travels far for work or their livelihood is based on travelling, then they must fast because they are used to this routine.

Once, the Promised Messiah^{as} was asked about the person who travels for work whether such a person’s travel fall in the category of a journey? Huzoor^{as} replied:

“[The person who travels for work] their journeys should not be considered journeys because they are part of their work.” (*Al Fazl*, 16 August 1948)

WHAT IS THE GUIDANCE FOR THE ONE WHO TRAVELS TO MARKAZ OR TEMPORARILY SETTLES SOMEWHERE DURING RAMAḌĀN?

Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad, Khalīfatul-Masīḥ II^{ra} said:

“When Jalsa Sālāna was due in Ramaḍān and the question arose of whether or not the visitors should fast during the days of Jalsa, an individual reported that in the time of the Promised Messiah^{as}, when the Jalsa was held during Ramaḍān, they personally served *seḥrī* [as breakfast] to the

guests. In the given circumstances, on the basis of the edict given by the Promised Messiah^{as}, I have permitted the visitors of Jalsa to observe fasts. Previous scholars even permitted observing fasts on journeys, and non-Ahmadi maulwis of today do not consider modern-day travels worthy of being called a journey. Nonetheless, the Promised Messiah^{as} forbade observing fasts during journeys, however he himself has permitted to observe fasts whilst staying in Qadian [the Markaz]. Thus, it is improper to consider one of his edicts and abandon another.” (*Al Fazl*, 4 January 1934, pp. 3-4)

The general guidance is that if someone settles somewhere for at least 15 days or more and they are able to make preparations for *Seḥrī* and *Iḥṭārī*, they should observe fasts.

However, Hazrat Syed Muḥammad Sarwar Shah^{ra} states that the Promised Messiah^{as} said about fasting:

“If somebody stays somewhere for more than three days, they may fast but they may not do so if they are staying for less than three days. If somebody who is staying for less than three days observes fasts in Qadian, then there is no need to fast again [in compensation].” (*Fatāwā Hazrat Syed Muḥammad Sarwar Shah Ṣāḥib*, Register no. 5, Dārul Iḥṭā, Rabwah)

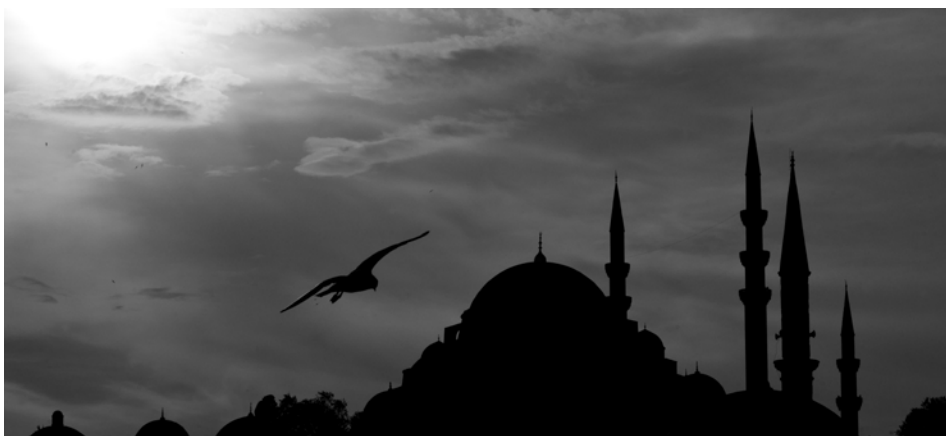


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Thus, it all solely depends on the heart and intention of the person. If someone considers their journey worthy of falling in the category of a journey, they should refrain from fasting. On the other hand, if they realise that their travel does not fall in the category of journey, they should fast.

WHAT IS THE GUIDANCE FOR THE ONE WHOSE ILLNESS DOES NOT AFFECT THEIR FAST?

The term “illness” has not been defined by Allah the Almighty in the Holy Qur’an. Thus, regarding an illness, one should decide with *taqwā* if someone is able to fast or not. The Promised Messiah^{as} said:

“There are certain kinds of illnesses in which a person continues to perform other works ... Hence, if one can find time to perform other works, then what is the reason that he does not observe fasts?” (Al Fazl, 16 August 1948)

It should be borne in mind that if doctors do not recommend fasting, one must refrain from fasting.

The Promised Messiah^{as} states:

“As far as I am concerned, I do not leave a fast unless it is likely to cause my death; I do not feel inclined to leave a fast. These are blessed days and the days of the showering of God’s blessings and mercy.” (Al Hakam, 24 January 1901)

WHAT ARE THOSE ACTIONS AND CONDITIONS BY WHICH A FAST DOES NOT BREAK?

Below is the list of certain actions and situations which do not render a fast invalid:

- Brushing your teeth or using *miswāk* (a teeth cleaning twig)
- Rinsing your mouth
- Rinsing your nose
- Putting oil on your beard or hair
- Smelling or wearing perfume
- Taking a shower
- Putting on *surma* (but it is better to apply it at night)
- Accidental vomiting
- Forgetfully eating or drinking
- Bleeding gums

WHAT IS FIDYA AND WHY IS IT OFFERED?

Allah the Almighty states in the Holy Qur’an:

فَبَيْنَ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَ فَدْيَةً طَعَامُ مِسْكِينٍ

“And whoso among you is sick or is on a journey [shall fast] the same number of other days; and for those who are able to fast [only] with great difficulty is an expiation – the feeding of a poor man.” (2:185)

The general rule is that one should be eager to fast during the month of Ramaḍān. However, those who are permanently sick, weak or a woman who is pregnant or breastfeeding continuously etc., and

do not possess the strength to fast may offer *fidya* (expiation). In addition, a person who is not able to fast owing to a genuine reason and can fast at a later time may also give *fidya*, as it is a virtue. However, it is essential for such a person to fast at a later time.

As far as the quantity or amount of *fidya* is concerned which is given to a poor person, its guidance is present in the Holy Qur’an:

مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ

“With such average food as you feed your families with” (5:90).

Thus, for every missed fast, a person should feed a poor person two times a day or offer the amount needed for it. Hazrat Mirzā Masroor Aḥmad, Khalifatul-Masiḥ V^{aa} states:

“Although fasting has been prescribed for the development of *taqwā* [righteousness], but as Islam is a religion in line with nature, therefore it makes allowances for situations which naturally arise in life. However, attainment of *taqwā* should always be the aim, so if fasting is not possible, then either a needy person should be fed or *fidya* should be paid.” (Friday Sermon, Baitul Futuh Mosque, 21 September 2007)

Explaining the true philosophy and purpose of offering *fidya*, the Promised Messiah^{as} states:

“Once I had an intuition about the philosophy behind *fidya* and observed that the main objective behind it is to attain the means whereby one can observe fasts. Allah the Almighty provides all the abilities and one should ask Him for everything. Allah is the All-Powerful and if He Wills, He can grant the strength needed for fasting to a feeble person. So, *fidya* provides one with the strength to observe fasts and it can only be delivered by the grace of Allah the Almighty. Thus, I believe that one should pray to Allah, asking for strength, ‘O Lord! This is your blessed month and I am being deprived of its blessings. I do not know if I will live to see the next year’s Ramaḍān or if I may find the opportunity to compensate and observe the missing fasts.’ I am certain that Allah the Exalted

would bless such a person the strength to observe fasts.” (Al Badr, 12 December 1902, p. 52)

Hazrat Mirzā Bashīrud-Dīn Maḥmud Aḥmad, Khalīfatul-Masīḥ II^{ra} states:

“*Fidya* does not invalidate the obligation of fasting. *Fidya* is for those people who, under a reason permitted by the Shari‘a, are unable to participate in the blessed days of Ramaḍān in performing this worship alongside other Muslims. These excuses are of two types: temporary and permanent. *Fidya* should be given in both these conditions depending on financial means of the person. Although one may offer *fidya*, but after one, two or three years, whenever the person finds good health, they should observe those missed fasts. The exception is for those who initially suffered temporary ailments and after getting well, intended to observe the fasts every day but their health deteriorated to a state of permanent illness. Whoever finds financial means and falls in the category of a traveler or sick, should provide an underprivileged person with a meal as *fidya* and observe the missed fasts on other days. This was the practice of the Promised Messiah^{as} – he used to give *fidya*, eventually observing fasts too. He used to admonish others about this as well.” (Tafsīr Kabīr, Vol. 2, p. 389)

WHAT IS I‘TIKĀF IN THE MONTH OF RAMAḌĀN?

Allah the Almighty states in the Holy Qur’an:

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

“And We commanded Abraham and Ishmael, saying, ‘Purify My House for those who perform the circuit and those who remain therein for devotion and those who bow down and fall prostrate in Prayer.’” (2:126)

I‘tikāf is a form of worship which is generally observed during the last ten days, beginning from the Fajr prayer on the twentieth in the month of Ramaḍān by staying in a mosque. After fasting for 20 days in the month of Ramaḍān, a believer feels an eagerness to attain as much

pleasure and delight of Allah the Almighty as possible, and therefore, in the last ten days of Ramaḍān, with much enthusiasm and vigour, strives to achieve the nearness of Allah the Almighty.

The most suitable place to perform *I‘tikāf* is a mosque, as it is stated in the Holy Qur’an:

وَأَنْتُمْ عِكَفُونَ فِي الْمَسْجِدِ

“While you remain in the mosques for devotion.” (2:188)

It is reported that the Holy Prophet^{sa} used to tighten his girdle, stay awake for most of the night for prayers and exhort his family to do the same during the last ten days of Ramaḍān.

Hazrat ‘Ā’isha^{ra} reported that every year till the time of his demise, the Holy Prophet^{sa} used to observe *I‘tikāf* in the mosque during these ten days and nights of Ramaḍān, and the same practice was continued by his wives after his demise. (Ṣaḥīḥ al-Bukhārī, Kitāb al-‘I‘tikāf)

Hazrat Abu Huraira^{ra} narrated that the Holy Prophet, peace and blessings of Allah be upon him, went into retreat for ten days in the month of Ramaḍān but in the year in which he passed away, he went into retreat for twenty days. (Ṣaḥīḥ al-Bukhārī, Kitāb al-‘I‘tikāf)

During *I‘tikāf* it should be kept in mind that a person should try to completely cut off from the material world and should make a habit of sacrificing worldly desires. One should not leave the place of *I‘tikāf* except for when necessary (for example, using the bathroom, etc.). It is not permissible to have conjugal relations even at night during *I‘tikāf*.

WHAT IS LAILATUL QADR (THE NIGHT OF DECREE)?

Allah the Almighty states in the Holy Qur’an:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ - وَمَا أَزْدَرَكَ مَا لَيْلَةُ الْقَدْرِ - لَيْلَةُ الْقَدْرِ حَبِيرٌ مِنْ أَلْفِ شَهْرٍ - تَنْزِيلُ الْكِتَابِ - وَالرُّزْءُ فِيهَا يَأْتِيهِمْ مِنْ رَبِّهِمْ مِنْ كُلِّ أَمْرِ - سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ -

“In the name of Allah, the Gracious, the Merciful. Surely, We sent it [the Qur’an] on the Night of Destiny. And what should make thee know what the Night of Destiny is? The Night of Destiny is better than a thousand months. Therein descend angels and the Spirit by the command of their Lord with their Lord’s decree concerning everything. Peace – so will it be even at the rising of the dawn.” (97:1-6)

Lailatul Qadr is a night of great blessings in which Allah the Almighty showers His Mercy upon His sincere and faithful believers. It is said that the Holy Qur’an’s revelation began on this very night and it is generally associated with the showering of blessings and mercy of Allah the Almighty in the month of Ramaḍān, particularly in its last ten days. However, it possesses other meanings as well which are all deeply rooted in Allah the Almighty’s attribute of Ar-Raḥmān (the Gracious).

Hazrat Abu Huraira^{ra} narrates that the Holy Prophet^{sa} said:

“Whoever fasts during the month of Ramaḍān with sincere faith and hoping for a reward from Allah, all their past sins will be forgiven, and whoever stands for the prayers in the night of Qadr with sincere faith and hoping for a reward from Allah, all their previous sins will be forgiven.” (Ṣaḥīḥ al-Bukhārī, Kitāb Faḍl Lailatul Qadr)

Regarding the occurrence of this night, Hazrat ‘Ā’isha^{ra} relates that the Holy Prophet^{sa} said:

“Seek Lailatul Qadr (the night of decree) among the odd nights of the last ten days of Ramaḍān (i.e. 21, 23, 25, 27 or 29).” (Ṣaḥīḥ al-Bukhārī, Kitāb Faḍl Lailatul Qadr)

Hazrat Mirzā Bashīrud-Dīn Maḥmud Aḥmad, Khalīfatul-Masīḥ II^{ra} states:

“The day [of the night of decree] comes but once a year and it represents the hour of the acceptance of prayer. Therefore, benefit should be drawn from it as much as possible.” (Al Fazl, 17 May 1923)

BLESSINGS OF KHILĀFAT – ATTAINING THE NEARNESS OF ALLAH

Hazrat Mirzā Bashīrud-Dīn Maḥmud Aḥmad^{ra}

The following article is an extract from a lecture of Hazrat Muṣṭafī Mau'ūd^{ra} published in the book Blessings of Khilāfat.

People ask how they can attain nearness to God. Remember it well that if you will act according to what I say, you will attain divine nearness not only in the hereafter, but in this very world. God shall speak to you not only after your death, but He will also speak to you in this very world. So reflect upon it carefully . . .

TURN TO ALLAH

I now set forth what I invite you to, and what the important point is to which I have drawn your attention. Listen! It is just one word, and no more, and that is 'Allah'. I call upon you to turn to Him alone. All that I voice is for His sake alone. To call towards Him do I sound this bugle. Hence, he whom God enables and guides should come to me and respond to my call. There are many things in the world which are very beautiful and pleasing to the eyes; but however beautiful a thing is, it has been created by God. It is God who has bestowed upon it such beauty and attractiveness. That is why there is nothing which can be on par with God's beauty and excellence. But despite the fact that God is the most beautiful and the most lovable of all, the most Benevolent and Beneficent of all, the world—incapable world—looks at Him with contempt and disdain. He is the Lord of all the worlds, and before His glory and grandeur everything lies worthless, but the way He is being treated by the world is utterly deplorable.

Hazrat Khalifatul-Masīḥ I^{ra} used to relate about one of his teachers that he saw a dream when he was in Bhopal that he was

standing near a bridge in the outskirts of the town. There he found a leper whose whole body had been infested with worms. The flies were resting on his body. He asked him who he was. He said that he was God, his Lord. He said that he had read so much praiseworthy about God in the Holy Qur'an; that He is so beautiful and there is none who is comparable to Him. What has become of His condition? God replied to him, 'My countenance that you are seeing is not the one I possess in reality. This is how I look through the eyes of the people of Bhopal.' Examine yourselves closely, and analyze your actions, your words, your sayings; the time you are moving and the moments you are resting. How you see God as compared to the things that you love in this world, lest your view of God be the same as, or similar to, the people of Bhopal. Remember it well that God is entirely free and pure of all ugliness, vice and disfigurement.

STORY OF HAZRAT ADAM^{as}

It is sad to see how some Muslims react to the story of Hazrat Adam in the Holy Qur'an. Some Muslims ask why, on the instigation of the Satan, Hazrat Adam^{as} caused us to be expelled from the paradise for the sake of a grain of wheat. They say if it were them [instead of Hazrat Adam^{as}], they would not have been expelled. They ignore the fact that Satan caused not only Hazrat Adam^{as} to be expelled from heaven, but is also trying to throw them out. They lament that Hazrat Adam^{as} was charmed and deceived once by Satan, but they forget that they are themselves being deceived by him every day and are always accompanied by him. They try to find reasons why

Hazrat Adam^{as} was deceived, but they do not know that Satan is always sitting by them and inciting them for evil. Instead of expressing discontent and speaking ill of Hazrat Adam^{as}, they should lament their own selves. How could Hazrat Adam^{as} expel people from the paradise? Everyone is expelled from the paradise on account of his own sins. No one is expelled due to anything that Adam^{as} did.

The Christians believe that they inherited sin from Hazrat Adam^{as}, and for that reason they were expelled from paradise. But God in the Holy Qur'an categorically states:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Surely, We have created man in the best make. (95:5)

The question now is if God had created man in the best make, how can He expel anyone from paradise as a punishment for the sin committed by someone else? Every child that is born in the world has his abode in the paradise. But then he destroys that home with his own hands and builds a home in hell. Therefore, you must never think that it was some other Adam that was expelled from heaven; rather, it is you who are constantly chased by the Satan which ultimately causes many to be expelled from heaven. Whether someone has been captivated by Satan already or not, in both cases one has to remain vigilant to secure himself. Suppose that someone tells a group of people sitting together that one of them would be hanged. Now if everyone of them were to keep sitting and assume that someone else, and not he, would be hanged, one of them will surely lose his

life. But should all of them leave that place, they will all be saved, for who could have predicted which one of them was going to be hanged?

BEAUTY AND GRANDEUR OF ALLAH AND HIS KINGDOM

I emphasize that people have become careless in their relationship with God. The fact is that there is none more beautiful, more loving, and more enchanting than Him. Should you love someone, love Him. Should you have a beloved, He is the one. Should there be anyone to fear, it is He. Should you feel awed by someone, feel awed by Him. If you attain Him, you are no longer in need of anyone else, and no hindrance will be able to obstruct your way. Therefore, let yourselves melt at His threshold and transform yourselves. What God is and how beautiful He is can be read about in *Sūrah al-Fātiḥah*. Should you see just one flash of His beauty, you will no longer stand in need of beholding any other beauty. Man is enamoured and charmed by the beauty of worldly things, but what he should do is to reflect upon the beauty of the Creator who has brought the beautiful things into existence. To see God, one is not required to see outward; the beauty of God is obvious to the heart of every person. Anyone who honestly reflects can reach Him very quickly. Every single iota of all that exists in the world is testifying to the existence of God Almighty. There is nothing in the world which does not vociferously proclaim the evidence in favour of the existence of a God who is the Creator of both space and time. The piece of paper you are holding, the pen, the table and chair, the very earth you are sitting on, the clothes that you are wearing, your hands, feet, nose and ears; everything provides evidence that God does, in fact, exist. People like fine clothing, beautiful women, delicious food and plenty of wealth. Reflect then as to how beautiful is the one who has created them! So why don't you fall in love with Him? [Allah the Almighty says in the Holy Qur'an]:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

[Allah—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His throne extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.] (2:256)

These verses are indeed magnificent, and impart a glorious teaching. It was customary on the part of the Holy Prophets to recite these verses three times and blow over his body every night before going to bed. It is incumbent upon every Muslim to follow his Sunnah. The first thing to which man has been called upon in these verses is:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

That is, behold O man that there is none who is worthy of your worship except God.

In the world, things are valued depending upon their scarcity. Take water for example. Although is an essential commodity, people do not try to save it. The reason is that they know that they will get it whenever they need it. Air is essential for life but no one tries to save it; everyone knows that whenever it is required, it will automatically be inhaled by the body through its normal channels. But the same water that is generally not valued becomes extremely valuable in a desert where water is scarce. At such a time, if someone possesses a glass of water and is asked to sell it for millions of rupees, he will refuse to do so. We only come to know the value of a thing depending upon the need it assumes. Grains, when found in large quantities, are available at cheap rates, but they become expensive when they are scarce. Similarly, if there had been several gods, it might have caused people to say that should they fail to attain to one of them, they would always have the chance to attain to another one, but:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Allah—there is no God but He...



Hazrat Mirza Bashirud-Din Mahmud Ahmad^{ra}

Should someone imagine that he will find another god besides Him, he would find it impossible, because, God is one—not two, nor three, nor four, nor thousands or millions. Since there is only one God, where else can one go after leaving Him? You need Him all the time, and at every moment you require His help. People do at times annoy worldly kings, for they can always leave for another country. One can go to Iran if the king in China happens to be cruel; or one can take refuge in England if he is victimized by the kingdom of Iran. But where can one go to flee from God? There is no land that is not possessed by Him, and no kingdom which is not fully under His control. Man has no other God to seek help from. Hindus believe there are many gods, and that these gods also have quarrels amongst themselves. It is recorded [in their books] that Shiva was angry with someone and killed him, but the deceased was a beloved of Brahma. So, Brahma said, 'It is I who create, and I will revive him,' and so Brahma brought him back to life. Shiva kept killing him and Brahma kept reviving him. Hence, their conflict continued. These are thoughts shared only by Hindus. We do not have any such gods that if one should kill someone, another would restore him to life and should one be angry, another would comfort him. A servant can deny serving

his master, for he can find employment somewhere else. But we can never behave in this way towards God. He alone is our Master. We have no other Master besides Him.¹

الْحَيُّ الْقَيُّومُ

The worldly masters who are all mortal, but the Master we believe in never suffers death. He is eternal, and He is not someone from whom we can ever break away. He is also Self-Subsisting. Can one excuse himself by saying that he had previously served a different master, and so he owes his due respect to him as well? Our God says that He is not only our God now, but He is the Lord that has existed from time immemorial, and so we are not indebted to any one besides Him. He is the God who is Everlasting and through whom everything else exists. So, we are indebted to none else but Him. The word قَيُّومُ has two connotations: firstly, Self-subsisting; secondly, Causing others to subsist.²

لَا تَأْخُذُكَ سِنَّةٌ وَلَا نَوْمٌ

One may say that though he accepts that God is one, is without associate and is eternal and that He has been our Lord in the past as well as the present; but there is a possibility that he is overpowered by slumber and falls asleep and then His courtiers replace Him and take up His business, so we should also try to cultivate good relations with them and try to please them. Almighty God has made it clear here that your Lord is in fact the one who never slumbers nor falls asleep. You must not consider Him like the worldly kings and sovereigns whose courtiers have to be flattered before you can see the kings themselves. Your Lord is not the one who can suffer any slumber or sleep. He is eternally awake, and stands guard over everything. What a fine point of divine wisdom is contained in the verse:

لَا تَأْخُذُكَ سِنَّةٌ وَلَا نَوْمٌ

... Slumber seizes Him not, nor sleep...

In elegant composition the order in which the minor and major points are arranged is a key to eloquence and elegance of expression. For instance, we can say that a person is not seriously ill, and as a matter of fact, he is not ill at all. But if we say that



“To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? (2:256)

a person is not suffering a minor illness, and that he is not seriously ill either, such a construction would be obviously wrong. This is the reason why major things are mentioned first and minor things later. And here God makes a point by saying that He neither suffers slumber nor does He fall asleep. In denying slumber, His falling deep asleep has already been denied. So what was the reason that He also had to deny falling asleep? Remember that the words of God are never without wisdom. There is a point of deep wisdom in it, namely, that denotes the time when one's eyes close involuntarily because one is totally overpowered by sleep. One slumbers when feeling very sleepy, and does not slumber until he is completely overwhelmed by sleep. So here God has clearly denied that His work can ever cause Him any tiredness, which would cause Him to suffer even the slightest episode of slumber; nor can He ever feel so overwhelmed by sleep that it should cause His eyes to doze off. Moreover, He is also not in need of ordinary sleep.

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِهٖ

[To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission?] (2:256)

God asks man while His Lord is the possessor of all that is in the heavens and the earth, how can man then take someone else as his Lord? There are people who say that they do not worship anyone beside Allah. They add that [by visiting and prostrating at the graves] they only mean to pay their respects and make their offerings, because they, being the beloved of God, would intercede on our behalf leading to the fulfilment of our hearts' desires. But God says that there is none who can intercede with Him without His permission. In this age, who was more pious than the Promised Messiah^{as}? But once when he prayed for the recovery of Nawwāb 'Abdur-Rahīm^{ra}, the son of Nawwāb Muḥammad 'Alī Khan^{ra}, from his illness, he received a revelation to the effect that he was not going to survive. The Promised Messiah^{as} felt deeply concerned by this thought, because Nawwāb Muḥammad 'Alī Khan^{ra} was planning to move to Qadian leaving all his assets behind, and should his son

depart from the world he might undergo a trial. That is why he supplicated to God, 'O my Allah! I intercede for the health of this boy'. Thereupon, the Promised Messiah^{as} received the revelation:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَ إِلَهِ يَازْنِبِهِ

Who is it that will intercede with Him except by His permission? (*Tadhkirah*, second English Edition p. 643, published by Islam International Publications, 2009)

Behold! How glorious was the status of the Promised Messiah^{as}. His advent was being awaited by the whole world for thirteen hundred years. But even he, when trying to interceding without permission, was thus warned by God, 'who are you to intercede without first asking My permission?' The Promised Messiah^{as} has written that when he received this revelation, he fell down and started trembling. He felt as if he was on the verge of dying, but having seen him in this condition, God thus spoke to him: All right. I permit you to intercede. Go ahead. So through his intercession, Abdur-Rahim Khan recovered, and is still alive by the grace of Allah. The Promised Messiah^{as} was able to do this merely by the grace of God, and so if God does not allow that even a person like the Promised Messiah^{as} should intercede without His permission, where do those stand who have been ascribed loftiness by people. They simply have no standing, and therefore can never intercede. We learn from the *ahādīth* that on the Day of Judgment the Holy Prophet^{sa} will be given permission by God to intercede and he will intercede after the permission is granted. In the presence of all this evidence, how ignorant is the person who considers someone to be able to intercede for him.



Hazrat Mirza Bashirud-Din Mahmud Ahmad^{ra}

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

[He knows what is before them and what is behind them. *Ibid*]

Then there is another thing to be discussed. One may accept that one cannot really intercede without being permitted from God, but just as kings have courtiers through whom one can comfortably have access to the king, God must also have some courtiers. God states that these fools do not even know why kings have courtiers. They have them because the kings are always in need of getting the latest information through them, for, on their own, they cannot know what is going on in the country. For instance, how can our king come to know what is happening in India while he is sitting in England? It is for this purpose that he has appointed the viceroy. But how can even a viceroy come to know what is happening

all over India—in the north and south, east and west? And so for this purpose lieutenant governors have been appointed. Again, how can the lieutenant governors find out on their own what is going on in the whole province? For this purpose deputy commissioners have been appointed. To keep these deputy commissioners well-informed, a number of other people such as Tehsildars, Assistant Tehsildars, and Lumbardars, Patwaries, and watchmen have been appointed. It is in this way that all the news and secrets get to the kings. Otherwise, they can never come to know of the situation on their own. As for God, He Himself states that He knows all about your past and future. Then why should He consider Himself in need of any courtiers? *يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ* connotes two things:

1. God knows that which is yet to happen, and also that which you have done in the past.

2. He knows all the actions that you have taken, and also the good deeds that you should have done, but failed to do.

So when He is All-Aware, why would He feel the need for any courtiers?

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

Moreover, how can one reach the depths of His knowledge? No one can ever come to know of the true nature of His being through one's own efforts, only those come to know of it whom He Himself grants cognition. Even then, one only knows of Him to the extent that He wills.

وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ

His knowledge encompasses both the heavens and earth.

Again:

وَلَا يَئُودُهُ حِفْظُهُمَا

One may put forth the idea that though God has not appointed any courtiers to remain well-informed about things; but He must have appointed some assistants in order to help him conduct His job, for we see that the worldly rulers have armies and police for protection and for running the affairs of the state. God states that He does not require these things either. He is managing everything on His own and His power is such that He controls everything and there is nothing that can cause him to get tired.

وَهُوَ الْعَلِيُّ الْعَظِيمُ

[...and He is the High, the Great]

There is now only one possible objection left, namely, that even if we agree that God does not need anybody's help in order to keep Himself well-informed, He must have appointed some courtiers to display His might and glory. God has rejected this notion by saying *وَهُوَ الْعَلِيُّ الْعَظِيمُ* that is, He is the Greatest; there is nothing which can make Him greater by its help and support. Whatever stands by Him, stands for an elevation in its own stature and not for that of God. Therefore, it is absolutely wrong to think that God might have employed courtiers for the sake of demonstrating His might and glory. God prevails over everything. There is nothing that can refuse to submit to Him.

Such is our God—the True God. There is none who is like Him. How unfortunate it would be if, having such a Lord, one should still look for someone else! If a person is provided excellent food, but he wants to consume filth; or if he is provided excellent clothing, but prefers to wrap a dirty rag around him, can such a person deserve to be called wise and sane? Definitely not! Wise is he who opts for what is better. Hence, know for sure that there is none who is better than God. I wish to impress upon you that you should always keep God and His pleasure in view, for all that exists in the world is nothing as compared with Him, and there is nothing that can stand equal to Him. You find the moon shining



and pleasing to eyes, yet can anyone call this to be an inherent characteristic of the moon? Not at all! The moon takes proper pride for reflecting the light of the sun. But again, is the sun shining because it is personally possessed of some light? No. Rather, the fact is that it gets its light from the Gracious God. Therefore, if the moon is shining and the sun is bright, and we consider them both to be useful and beautiful to look at, then their beauty and usefulness are drawing our attention to the beauty of God and the magnificent attributes possessed by Him, such as His graciousness and nobility.

Everything of beauty found in the world that we call beautiful, has been bestowed its beauty by God. That is why He alone is the one who is possessed of every beauty. God has thus stated in *Sūrah al-Fātiḥah* *الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ*, or that, All praise belongs to Allah and to none else, for He alone is the Lord of all the worlds. He is the Creator of all that exists, and He alone is their Provider. Since He provides for everything, why should all the praise not belong to Him? Parents raise their children and provide for them, but do you know who has imbued their hearts with love for their child? It is God who has caused this to happen. When someone gives away a penny to a beggar, we say he has done a commendable act. But the fact is that his heart was inspired by God to do so. Similarly, every good act done by someone is attributed to God. That is why all praise really belongs to God and to no

one else. For instance, if a master tells his servant to distribute some money among the beggars, the master will deserve the praise though the distribution will be done by the servant. Similarly, when a man does a good deed, he does it on behalf of his Lord like the distribution of the wealth of a master, for there is nothing which the man possesses as a personal right; rather, everything belongs to God.

Therefore, all the benevolence, good manners, beauty and charming attributes that anyone has, belong to God; for the entire world is in His service, and there is no other master beside Him. People face a lot of hardships due to their parents, wives, children, wealth, kinsman and other close relations in matters of faith. But one has to remember that God is God and humans are humans. Whenever faced with some problem, you must reflect upon what pleases God; and when you have realized what God's will is, work towards attaining His pleasure no matter what sacrifice you have to make.

ENDNOTES

1. .. the Living, the Self-Subsisting and All-Sustaining. (2:256)
2. ... slumber seizes Him not, nor sleep... *Ibid.*

THE ISLAMIC INSTITUTION OF SHŪRĀ (MUTUAL CONSULTATION)

Adam Walker, UK

Khilāfat is the purest manifestation of Islamic leadership in the absence of a Prophet. As has been expounded by Hazrat Shah Waliullah^{rh} (d. 1762), a great saint of Islam, as a representative of a Prophet, the Khalīfa forms the living heart of the spiritual and temporal body that is Islam and the Muslim Umma; further, that the Khalīfa is the recipient of Divine inspiration and blessing from Almighty Allah, which is in turn circulated throughout the body of the Umma. (*Izalat al-khafa 'an Khilāfat al-khulafa*, Vol. 1, p. 27)

This beautiful process has been described by the Promised Messiah and Imam Mahdi, Hazrat Mirzā Ghulām Aḥmad^{as}, through the following vision:

“I saw in a vision that God’s bounties travel in the form of light to the Holy Prophet, on whom be the peace and blessings of Allah, and are absorbed into his chest and proceed thence in numberless tubes whereby they are communicated to every deserving person according to his share.” (*Al Hakam*, 28 February 1903, p. 7)

While the true reality of Khilāfat is bestowed by Almighty Allah on the Khalīfa in order to properly function, the wider institution of Khilāfat is comprised of many authoritative bodies and individuals all working to facilitate the support of the Khalīfa in his objectives as a representative appointed on earth by Almighty Allah. One such institution is Shūrā or Majlis Mushawarat, which enables the Khalīfa to develop and grow the spiritual status of Muslims and society at large through an assessment of the fluid opinions and needs of the Umma and societies across the world.

WHAT DOES SHŪRĀ MEAN?

Shūrā (شُورَى) is an Arabic word that literally means consultation and, in its simplest form, as an Islamic principle, calls upon Muslims to gather and, through articulate debate and sound reason, form productive opinions and strategies of implementation to be presented to the Khalīfa.

There is clear mention of Shūrā in the Holy Qur’an, which, amongst other definitions, outlines it as a method by which consensus can be achieved, thus preventing ideological deadlocks that may ultimately lead societies toward disunity:

“And those, who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them.” (42:39)

Writing about this verse, Hazrat Khalīfatul-Masīḥ II^{ra} explains that it sets out the broad principle of governance on which an Islamic state ought to be based upon. Writing in his *Tafsīr Kabīr*, Huzoor^{ra} noted:

“This verse lays down (mutual consultation) as the basic principle which should guide Muslims in the transaction of their national affairs. This simple word contains the nucleus of a representative form of government of which the West is so proud. The Khalīfa, or Head of the Islamic State, is bound to take counsel with the representatives of the people when he is to take a decision of vital national importance.”

When studying the life and example of the Holy Prophet^{sa} of Islam, it quickly becomes clear that consultation is of the utmost importance. The Holy Prophet^{sa} never shied

away from consulting his Companions^{ra}, and even people who were considered the opponents of Islam, on a variety of issues. Hazrat Aisha^{ra}, the beloved wife of the Holy Prophet^{sa}, is reported to have said:

“The Holy Prophet was most solicitous in consulting others in all matters of importance.”

This was despite the fact that the Holy Prophet^{sa} did not require the advice of those around him. According to Muslims, he was the best of decision makers amongst Almighty Allah’s blessed creation and enjoyed a connection to his Creator whereby he was constantly under the guidance of Almighty Allah.

Therefore, an individual who is charged with the responsibility of forming part of the process of Shūrā is a trustee and has an obligation to dispatch that trust with due diligence.

At times, a trust can be a matter of life and death. For example, during the Battle of Badr, the Holy Prophet^{sa} sought the consultation of his Companions regarding the strategic placement of the heavily outnumbered Muslim army. On taking the advice of Ibn al-Mundhir and other companions, the Holy Prophet^{sa} decided to adjust his strategy and set up camp at a different location. There are countless other examples of Shūrā in practice during the lifetime of the Holy Prophet^{sa}.

SHŪRĀ AND KHILĀFAT

As mentioned earlier, Shūrā is an integral feature within the institution of Khilāfat and Islam. Highlighting this point, Hazrat ‘Umar^{ra} bin al-Khattab, the second Khalīfa of the Prophet^{sa}, went so far as to say:

“There is no Khilāfat except [that it involves] consultation”

The natural evolution and development of any growing state dictates that its dominion eventually expands over people of diverse societies and cultures.

The dilemma thus faced by the early Islamic State was how to constructively ascertain the collective and representative opinions, advice and proposals of the Umma. The answer to this question is set out in the below verse of the Holy Qur'an in which Muslims are instructed to consult with one another by way of Shūrā:

“And those, who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them.”

This represents the core principle of Shūrā, yet there are also other benefits to this institution of mercy. The following are some of these benefits as set out by Hazrat Khalīfatul-Masīḥ II^{ra}:

1. The Khalīfa or the Amir comes to know the views of his followers
2. He is helped in arriving at a correct decision
3. Representative Muslims get an opportunity to think about, and take a personal interest in, important State affairs, thus receiving most useful training in matters of administration
4. The Khalīfa is enabled to judge the mental and administrative capabilities of different individuals, which helps him to assign the right work to the right person
5. It enables him to know the aptitude, aspirations and tendencies as well as the moral and spiritual condition of the different members of his community, and thus he becomes enabled to affect an improvement, wherever necessary, in his people

“In essence, the institution of Shūrā offers each and every individual, tribe, community, religion and nation, a voice by which it can actively affect change within their wider communities.

The institution of Shūrā is, therefore, not something to be taken lightly; it is a living and evolving entity that performs a key function in sustaining certain aspects of an Islamic State.

A second important function of Shūrā that we learn from the above, is that it also enables the Khalīfa to measure the capacity of those who are at his disposal. For the opinions made manifest during this process, coupled with the manner in which they are articulated, present the Khalīfa with a direct reflection of the capacity of his devotees, the Muslim community as a whole and their aspirations – spiritual and temporal.

THE AHMADIYYA MUSLIM JAMĀ'AT

Shūrā forms a central artery within the Ahmadiyya Muslim Jamā'at, and its genesis across the five successors to the Promised Messiah^{as} has resulted in a well-developed model of Shūrā within the Jamā'at.

The Shūrā officially gathers once a year and falls directly under the Khalīfa, with no intermediary between the two. The council consults on administrative matters relating to finance, education, missionary projects and other affairs of the community – forwarding its' consensus and proposals to the Khalīfa for consideration.

Within the Jamā'at, Majlis Shūrā also acts to help to pre-emptively resolve any prospective issue that might arise between differing parties and thus strengthen the bonds of brotherhood.

In March 1908, Hazrat Khalīfatul-Masīḥ I^{ra} launched an initiative called Majma al-Ikhwan (an Association of Brothers), where he published several guidelines for the implementation of this proposal with the second one being, “Mutual consultations and prayers should be the

tool of cooperation.” (Al Hakam, 10 March 1908)

In addition to the formal system of Shūrā, there also exists a personal system whereby members can either arrange a sitting (*mulaqat*) with the Khalīfa or write to him directly and discuss any issue they feel to be of importance. It is not uncommon for new initiatives to be put into motion as a result of direct communication.

This cannot be said to be an absolute form of Shūrā, as described above but does share many of the benefits of the Institution of Shūrā. Commenting on the system of *mulaqats*, with regards to the practice of Hazrat Khalīfatul-Masīḥ I^{ra} – which is indicative of all five Ahmadi Khalīfas – Hazrat Chaudhry Muhammad Zafrulla Khan^{ra} said in an interview, “He was blessed with a regal personality, a commanding stature, and his court was open to each and every one.” (*The Way of the Righteous*, p. 199)

CONCLUDING THOUGHTS

Shūrā is an integral part of not only Islamic Governance but also the social structures upon which society is built. In essence, the institution of Shūrā offers each and every individual, tribe, community, religion and nation, a voice by which it can actively affect change within their wider communities. It provides a safe and proactive medium by which new and innovative issues can be assessed so as to ascertain what is best for the collective and the individual.

The real issue which faces Muslims is how to react to, and value, this blessed institution? While Shūrā is a central pillar of Islam, a mercy, its full benefit can only be realised, God willing, if those entrusted with partaking in it recognise and react to its true worth.

HIKING REPORT - DURHAM

Mahboob ur Rahman, Missionary Durham

In a virtual Mulaqat with National ‘Āmila Majlis Anṣārullah Holland, Hazrat Khalifatul-Masīḥ V^{aa} drew the attention of Anṣār members towards exercising regularly and playing sports for their overall health and wellness. His Holiness^{aa} said that having a positive mental attitude is paramount as one gets older. A positive mindset and feeling ‘young at heart’ has positive effects upon one’s general health and well-being.

In following these guidelines, Majlis Anṣārullah Durham, along with the support of Respected Ṣadr Ṣāhib, launched a weekly hike after Fajr on Sundays. The first hike was held on January 30, 2022. By the grace of Allah, 15-20 members join in the hike each week. Khuddām, Anṣār and Aṭfāl assemble at the Durham mosque, offer Fajr prayers and listen to the Dars. Participants are then served light breakfast before heading out. In a short break during the hike, participants are served a hot beverage.

The following trails have so far been covered in the hikes:

1. Seaton Trail: A 13 km trail that follows historic fishing and hunting routes on the creek that were used by indigenous people.
2. Heber Down Conservation Area: A 5 km trail runs through Heber Down Conservation Area covered in scenic vistas
3. Greenwood Conservation Area: Ajax trails that run on the banks





of Duffin's Creek. These trails pass through forests and steep river valleys.

4. Glen Major Forest: 47 km of trails that run through Glen Major Forest and Walker Wood.
5. Durham Regional Forest: Over 16 kilometres of trail that runs in four loops, as well as numerous secondary trails throughout the main tract of the Durham Forest.
6. Rouge Park: A rich assembly of natural, cultural and agricultural landscapes. Includes some of Canada's oldest known Indigenous sites.

Readers are requested to pray that Allah may bless this activity for all the participants and enhance their physical, mental and spiritual health! Amin!



AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadiyya Muslim Jamā'at Press Releases

The following press releases have been provided by
[Press & Media Office](#), Aḥmadiyya Muslim Jamā'at

Mubarak Mosque, Tilford, Surrey UK

PRESIDENTS OF LOCAL CHAPTERS FROM THE UK HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY

FEBRUARY 18, 2022

On 13 February 2022, presidents of local chapters of the Aḥmadiyya Muslim Community UK were granted a virtual official meeting and audience with the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness Hazrat Mirzā Masroor Aḥmad^{aa}.

His Holiness^{aa} presided the meeting from MTA Studios in Islamabad, Tilford, whilst more than 100 local presidents as well as the National 'Āmila members and regional presidents joined the meeting virtually from the Baitul Futuh Mosque in London.

During the meeting, which began with the recitation of the Holy Qur'an, the local presidents had the opportunity to ask questions and seek His Holiness^{aa} guidance on a range of issues.

One of the attendees asked His Holiness^{aa} for advice on dealing with issues that arise when young members of the community



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

“Office bearers should consider themselves
to be servants, not officers”

– Ḥazrat Mirzā Masroor Aḥmad^{aa}

are seeking marital matches.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“On many occasions, I have said to the auxiliary organisations (of the Aḥmadiyya Muslim Community) that the Holy Prophet Muhammad^{sa} has said that you should prioritise a person’s faith and righteousness when seeking a matrimonial match and so we should pay heed to this. There is a need for moral training towards achieving this. Activate your Tarbiyyat department within the Community. Lajna Imā’illah and Khuddāmul Aḥmadiyya should also do so. This will create an atmosphere of piety. Only then can we say that as a result of the Tarbiyyat, an atmosphere has developed in which both the men and women are seeking marital partners based on righteousness.”

Another question related to the conduct of those who hold some office within the Aḥmadiyya Muslim Community’s national, region or local structure.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“The office bearers should always serve with the realisation that the Holy prophet^{sa} has said that, ‘the leader of a people is their servant.’ The office bearers should consider themselves to be servants, not officers. Sometimes members inform me that they have been given a certain office and so I tell them that they should say that they have been given an opportunity to ‘serve’ instead. You have all been given the opportunity to serve and so you should benefit from it in the right way and try to fulfil your responsibility in order to attain the pleasure of Allah the Almighty.”

Advising them of the importance of developing compassion for the members of the Aḥmadiyya Muslim Community, Hazrat Mirzā Masroor Aḥmad^{aa} said:

“You must cast your eyes upon what Allah desires from you. We have all been made brothers to each other. The Holy Qur’an states [about believers] that they are ‘Tender among themselves’. So you should treat each other with kindness and compassion. An office bearer should always bear in mind that they must treat

people with tenderness and kindness and they must win the trust of the people.”

Another question related to how a president can better engage with those who are inactive in the activities of the Aḥmadiyya Muslim Community.

Hazrat Mirzā Masroor Aḥmad^{aa} again emphasised the importance of kindness and said:

“You must deal with people sincerely as their friends. If someone does not come to the community activities or events, then do not go to them and tell them to come to the prayers or a gathering or to take part in financial sacrifice. Do not say anything of that nature to them. You should just call them and simply ask how they are. Gradually they will begin to come closer to you. Do not make any demands of them nor say anything of such sort to them. Only ask them how they are and find out about them. Or, if you are passing by their house and it is an appropriate time and they will not be disturbed, then pay them a visit and just say that you were passing by and thought to check in with them...If you keep a contact in this way, gradually people will become closer to you.”

Highlighting the same theme in response to another question, Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Our work is just to keep on reminding people of their (religious) duties and what are their responsibilities and what are their obligations being an Aḥmadi Muslim. That is the only thing we can do and that is the only thing which has been asked to the Holy Prophet^{sa} by Allah the Almighty, that keep on advising them and reminding them about what they are and being a true Muslim, what should be their duties. So, this is a continuous process. You should not just give up because in two or three meetings, or in some of your activities they did not take part or they are not very active in taking part in financial sacrifices or offering their congregational prayer or even coming to the Friday prayer. It is a continuous process and you have to be persistent and persuasive.”

An attendee asked His Holiness^{aa} what

arguments can be used when speaking with atheists during outreach work at stalls which are setup to deliver the message of the Aḥmadiyya Muslim Community.

Hazrat Mirzā Masroor Aḥmad^{aa} stated:

“You can tell them that you believe in God and you have personal experiences of Allah the Almighty and you have signs of the acceptance of your prayers. You can tell them that Allah the Almighty fulfils the prophecies that were given by the prophets. The prophecies mentioned in the Holy Qur’an were fulfilled in the time of the Holy Prophet Muhammad^{sa} and they continue to be fulfilled. In this era the Promised Messiah^{aa} was sent as a servant of the Holy Prophet^{sa} and he made prophecies which were fulfilled too. You can explain to them that after witnessing the fulfilment of these prophecies, you have no option but to accept that there is a Being Who informs of the unseen...”

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

“Other than that, when our own prayers are accepted, it makes us realise that there is a Being that accepted those prayers. Sometimes those prayers are accepted in exceptional ways and under seemingly impossible circumstances. So, there are personal experiences as well as the prophecies. If you speak of them, then the people will either listen to you or they will mock you and leave you. Upon such mocking demeanour, you should remain silent because you have fulfilled your obligation. It is up to Allah the Almighty to guide people and our task is only to convey the message. You should always bare this in mind. Allah the Almighty stated to the Holy Prophet^{sa} that one cannot force anyone to become Muslim.”

NEW MEMBERS OF THE AḤMADIYYA MUSLIM COMMUNITY IN UK HAVE HONOUR OF A VIRTUAL MEETING WITH WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY

FEBRUARY 17, 2022

On 12 February 2022, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} held a virtual online meeting with converts to the Aḥmadiyya Muslim Community living in the UK.

His Holiness^{aa} presided the meeting from the MTA Studios in Islamabad, Tilford, whilst more than 65 male and female converts to Aḥmadiyyat joined from the Baitul Futuh Mosque in London.

During the event, some members narrated their personal stories of why they joined the Aḥmadiyya Muslim Community, whilst others had the opportunity to ask questions to His Holiness^{aa}.

One of the attendees asked for advice on how to develop patience and overcome personal challenges.

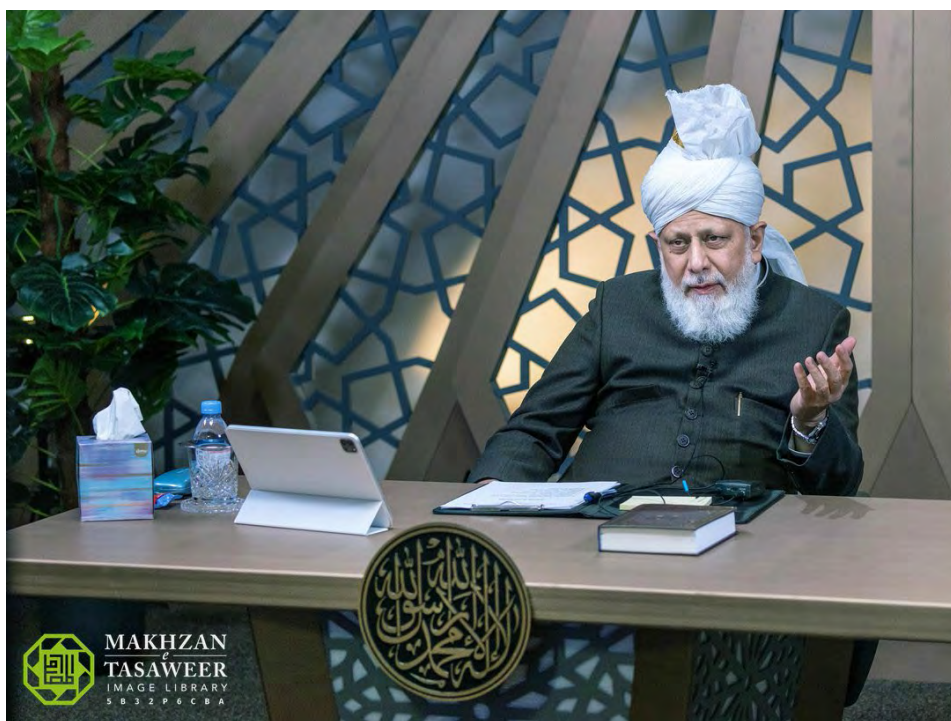
Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Whenever you feel depression or you feel upset, you should bow before Allah. Pray to Allah the Almighty in your prayers. Even if it is not prayer time, in your voluntary prayers (*Nawāfil*) you should cry to Allah the Almighty that He enables you to overcome this situation and gives comfort to your heart and patience. This is why Allah the Almighty says in the Holy Qur’an, “Aye! it is in the remembrance of Allah that hearts can find comfort,” which means that for the comfort and patience of your heart, you have to remember Allah. So, this is the only solution now, and at the same time you should also try to make good friends who are helpful to you.”

Another female attendee asked His Holiness^{aa} that when women are taught in Islam to observe Hijab, what commandment is there for men in this regard?

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Before addressing women, the Holy



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

“While you are bowing down and you are in Sajdah position, you should cry and seek Allah’s help. Then within months you will see change in yourself”

– Hazrat Mirzā Masroor Aḥmad^{aa}

Qur’an’s verse addresses the men and instructs them to keep their gaze low and not to stare at women. This is what should happen within a true Islamic society. When people’s morals become corrupted, when they lose religious values and become distant from their faith and become materialistic, then all it leaves behind are base worldly desires. Therefore, it is for the protection of women that Islam calls on women [to observe Hijab]... Similarly, the Holy Qur’an has even stated that, when speaking with men, Muslim women should have a level of firmness in their manner of speech and voice lest anyone derives the wrong message from a soft tone of speech.”

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

“The commandments of the Holy Qur’an are in accordance with human nature and are for the protection and safeguarding of women. They are not there to oppress them.”

Another attendee asked His Holiness^{aa} what the major differences were between Aḥmadi Muslims and other Muslims.

His Holiness^{aa} advised that he should read the literature of the Aḥmadiyya Muslim Community, and in particular the book ‘Invitation to Aḥmadiyyat’ by the second Khalifa of the Aḥmadiyya Muslim Community.

His Holiness^{aa} explained that whilst the rest of the Muslims were awaiting the Messiah



and Mahdi to come, Aḥmadi Muslims believe that he has already come in the person of Hazrat Mirzā Ghulām Aḥmad^{as} who claimed to be the Promised Messiah and Mahdi.

Explaining some of the signs of his coming and their fulfilment, Hazrat Mirzā Masroor Aḥmad^{aa} referred to the eclipses that were foretold by the Holy Prophet Muḥammad^{sa} as a sign of the Mahdi's coming. His Holiness^{aa} said the eclipses occurred exactly as they were foretold in the years of 1894 and 1895 during the lifetime of Hazrat Mirzā Ghulam Aḥmad^{as}.

Speaking of other signs too, Hazrat Mirzā Masroor Aḥmad^{aa} said:

“There are some other signs also, that the old means of transportation and conveyance used during the time of the Holy Prophet^{sa} will be abandoned. Today people are not using camels and horses for that purpose. Instead there are cars, and trains and aeroplanes and ships that are being used. The fundamental thing is that we believe that the person who was to come in the latter days to reform the world, and to strengthen the faith of the Muslims, and to reform them has come in the person of Hazrat Mirzā Ghulam Aḥmad^{as}. But non-Aḥmadi Muslims do not accept him. We say that now the time has lapsed; the prophecy was that the person will come in the early 14th century, and

“Try to offer these prayers very fervently and while you are bowing down and you are in Sajdah position, you should cry and seek Allah's help.”

– Hazrat Mirzā Masroor Aḥmad^{aa}

there was the claim [of only Hazrat Mirzā Ghulam Aḥmad^{as}] at that time and signs have also been fulfilled.”

Another attendee asked His Holiness^{aa} for advice for new converts on how they can build a close relationship with Allah the Almighty.

His Holiness^{aa} advised that they should first learn the words of Surah Al-Fātiḥah, the opening chapter of the Holy Qur'an.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Try to learn Surah Al-Fātiḥah in Arabic and then the meaning of it. You should also try to offer your five daily prayers and if possible, in congregation. Apart from that you should offer extra [Nafl] prayers. And pray to Allah the Almighty that He may give you the strength to be firm in your faith. Seek Allah's help in this regard. Never ever leave any prayer. Make it a point that five daily prayers are obligatory and you have to offer them. Try

to offer these prayers very fervently and while you are bowing down and you are in Sajdah position, you should cry and seek Allah's help. Then within months you will see change in yourself.”

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وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ (۲۴:۵۶)

مجلس انصار اللہ کینیڈا کے زیر اہتمام

جلسہ خوفت

اب دل کے بام و در پہ دئے جلتے جائیں گے
عہد وفا کیا ہے ہم اس کو نبھائیں گے
اہل جنوں و اہل خرد سر جھکائیں گے
عہد وفا کیا ہے ہم اس کو نبھائیں گے



مورخہ ۸ مئی بروز اتوار
آن لائن پروگرام
(تمام فیملی کے لئے)

مہمانان گرامی

مکرم لال خان ملک صاحب، امیر جماعت کینیڈا مکرم ہادی علی چوہدری صاحب، نائب امیر جماعت کینیڈا
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