



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

O YE WHO BELIEVE! FASTING IS PRESCRIBED FOR YOU, AS IT WAS PRESCRIBED FOR THOSE BEFORE YOU, SO THAT YOU MAY BECOME RIGHTEOUS.

The Holy Qur'an [2:184]

RAMADAN



**AN-NIDA
MAGAZINE**

AN-NIDA MAGAZINE



MAJLIS
KHUDDAMUL
AHMADIYYA
CANADA

PUBLICATION TEAM

SADR MAJLIS

TAHIR AHMED

MUHTAMIM ISHAAT

ZAHID CHAUDHRY

CHIEF EDITOR

ABDUL NOOR ABID

ENGLISH EDITOR

SARMAD NAVEED

CREATIVE TEAM

ABRAR HAQUE

KUNWAR KARIM

KASHIF DAUD

REVIEW BOARD

AHMED SAHI

ZAHID CHAUDHRY

FARHAN IQBAL

NABIL MIRZA

FARRUKH-UR-REHMAN TAHIR

Table of Contents

Sayings of the Promised Messiah ^{as} -----	8
Everlasting Ramadan -----	11
Words of Hazrat Musleh Mau'ud ^{ra} -----	14
Ramadan Prayers -----	15
Electronic Cigarettes and Vaping – An Emerging Epidemic -----	16
Words of Khalifatul Masih V ^{aba} -----	20
What it means to be an Ahmadi -----	22

EDITORIAL

My Dear Khuddam brothers,
Assalamo Alaikum wa Rahmatullah wa Barakatoho!

Allah Almighty states in the Holy Qur'an "O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous."¹

The Holy Prophet Muhammad^{sa} said: "Fasting is a shield; so the day one of you fasts, he should not indulge in foul talk nor should he shout. And if someone abuses him or fights with him, he should simply say to him, 'I am fasting, I am fasting.'"²

Allah Almighty has blessed us with this month once again and mandated all Muslim of a mature age to fast so we could attain spiritual heights and be recipients of the grace of Allah Almighty. This is the month where the Holy Prophet Muhammad^{sa} has taught us that "when Ramadan begins, the gates of Paradise are opened and the gates of Hell are closed, and the devils are put in chains."³

I hope that you will enjoy reading this issue of our magazine and more importantly make the most of the month of Ramadan.

Wassalaam,
Zahid Chaudhry
Muhtamim Ishaat

¹ The Holy Qur'an 2:184

² Sahih Al-Muslim, Kitab Al-Siyam, Bab: Hifz al-lisan li al-Sa'im

³ Sahi Al-Bukhari (3277) and Muslim (1079)

**THINK YOU CAN CONTRIBUTE TO THE PUBLICATION OF THIS MAGAZINE?
THEN DO NOT HESITATE TO CONTACT US!**

ISHAAT@KHUDDAM.CA



(The Holy Qur'an 96:2)

THE HOLY QUR'AN

اعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَن كَانَ مَرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكَبِّلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٦﴾

THE MONTH OF RAMADAN 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.

(Al-Baqarah : 186)



HADITH

اللهم صل على محمد و على آل محمد كما صليت على ابراهيم و على آل ابراهيم انك حميد مجيد

اللهم بارك على محمد و على آل محمد كما باركت على ابراهيم و على آل ابراهيم انك حميد مجيد

O Allah, bless Muhammad and the people of Muhammad, as Thou didst bless Abraham and the people of Abraham.

Thou art indeed the Praiseworthy, the Glorious. O Allah, prosper Muhammad and the people of Muhammad, as

Thou didst prosper Abraham and the people of Abraham. Thou art indeed the Praiseworthy, the Glorious.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ رَضِيٍّ رَضِيَ اللَّهُ عَنْهُ -عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ يُقَالُ أَيَّنَ الصَّائِمُونَ فَيَقُومُونَ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ، فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ "

HAZRAT SAHL^{RA} NARRATES THAT THE HOLY PROPHET^{SA} SAID:

"THERE IS A GATE IN PARADISE CALLED AR-RAIYAN, AND THOSE WHO OBSERVE FASTS WILL ENTER THROUGH IT ON THE DAY OF RESURRECTION AND NONE EXCEPT THEM WILL ENTER THROUGH IT. IT WILL BE SAID, 'WHERE ARE THOSE WHO USED TO OBSERVE FASTS?' THEY WILL GET UP, AND NONE EXCEPT THEM WILL ENTER THROUGH IT. AFTER THEIR ENTRY THE GATE WILL BE CLOSED AND NOBODY WILL ENTER THROUGH IT."

[Sahih al-Bukhari Kitabl al-Saum Hadith #1896]

SAYINGS OF THE PROMISED MESSIAH^{AS}

“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 SPIRITUAL VISIONS. MAN DOES NOT LIVE BY BREAD ALONE. TO DISCARD ALL THOUGHT OF ETERNAL LIFE IS TO INVITE DIVINE WRATH.

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 RAMADAN. 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 NOURISHMENT. MATERIAL NOURISHMENT STRENGTHENS THE BODY, AND SPIRITUAL NOURISHMENT SUSTAINS THE SOUL AND SHARPENS THE SPIRITUAL FACULTIES. SEEK THE GRACE OF GOD, AS ALL DOORS ARE OPENED BY HIS GRACE.”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ يَجْعَلْ لَكُمْ قِيَمًا لِمَا كُفِرْتُمْ بِهِ
هُدًى لِلنَّاسِ وَبَيِّنَاتٍ
مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

(The Holy Qur'an 2:186)

R Everlasting Ramadan

مَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيُصُمْهُ

“...THEREFORE, WHOSOEVER OF YOU IS PRESENT AT HOME IN THIS MONTH, LET HIM FAST THEREIN.”

(THE HOLY QUR'AN 2:186)

It's that time of year again! A glorious time for Muslims all around the world to recharge, regroup and resolve to be better than ever before. It's a time for reflection over the past 11 months to see how we've done, and a precious period of time to make a plan and begin implementing it to furnish a brighter, more successful future for ourselves.

It's none other than the blessed and most sacred month of Ramadan.

We all know some of the most prominent aspects of Ramadan; waking up early in the morning well before dawn for Suhoor, and then fasting for the entire day until sunset, focusing more on offering prayers, reciting

the Holy Qur'an and inviting a more spiritual atmosphere into our homes. But with some aspects being physical and others being more spiritual, how can we come to understand the true meaning and essence behind Ramadan?

The answer lies in analyzing the word “Ramadan” itself. The Promised Messiah^{as} explains:

“The burning of the sun is called Ramada. Since one abstains from food, drink, and all physical delights during Ramadan, then also establishes a zeal and fervor for [fulfillment of] the commandments of Allah; the spiritual and physical zeal and burning combine

to make Ramadan”¹

This means that Ramadan is a combination of the physical and the spiritual. The physical difficulties (“burning”) that come about from the sacrifices of denying ourselves food and drink along with other enjoyments of life enables the soul to attain spiritual enhancement. On the same token, the soul’s burning passion for spiritual enhancement is what encourages the body to undertake such hardships upon itself.

It is when the two – physical sacrifices and spiritual yearning – are combined, that the true essence of Ramadan can be achieved. If we do not strive for both, then Ramadan will come and go just like any other month, and we will have lost the opportunity of obtaining benefits that could be everlasting. This is of vital importance, because the essence of Ramadan is not limited just to a single month, nor is Ramadan a month of mere ritual, in fact Ramadan is a way of life.

The Holy Prophet^{sa} said about Ramadan:

“When the month of Ramadan enters, the gates of heaven are flung open and the gates of hell are shut, and satans are chained.”²

The words, “when the month of Ramadan enters” do not mean that as soon as the month of Ramadan arrives, Satan is chained and whether a person does good or bad, fasts or not, prays or not or adheres to any aspect of Islam or not, Satan cannot touch them. To think this would be nothing short of folly. The true meaning of these words is that when the state of Ramadan enters a person’s heart, when the two fires of physical sacrifice and spiritual yearning blaze within a person and thus drives them to strive in the path of Allah, then Satan is shackled and can cause them no harm.

Hence, the month of Ramadan itself is like a training ground, preparing one to take on the remaining 11 months of the year. With life presenting us with an array of hardships and difficulties in different forms, not only does Ramadan enhance us spiritually, but aspects such as fasting train us to take on whatever may come our way. Elaborating on this point, Hazrat Musleh Mau’ud^{ra} states:

“Fasting endows one with the ability to bear hardship. Those who are used to bearing any sort of hardship do not lose hope during difficult times, instead they face them with bravery and are successful in doing so...Thus, fasting inculcates the habit of sacrifice

1 Al Hakam Volume 5 Number 27, July 24, 1901, Page 2

2 Sahih al-Bukhari Kitab al-Saum

in a nation...The Holy Prophet^{sa} once said that fasting is not simply averting one's mouth from food and drink, in fact fasting also connotes abstaining from vain speech, Thus, fasting is also avoiding foul speech, avoiding fighting and quarreling, and it is also necessary to avoid other vanities as well. Thus speaking less is also a part of Ramadan. Eating less, speaking less, sleeping less and decreasing physical relations, all four are part of Ramadan...When a person who is fasting decreases these four means of ease and comfort, he inculcates the habit of bearing hardships and is able to find success in boldly confronting any difficulty in life.”¹

This is the beauty of Ramadan. Not only can it enhance our spirituality and enable us to build strong spiritual habits that bring us closer to God, but we can also find benefits through the various aspects of Ramadan that help us maneuver through life and become stronger people in all different facets.

No matter the angle you take, Ramadan is a unique period of time and a unique way of life that brims with benefits on all accounts. If we go about it the right way, every time we pass through the month of Ramadan, we can establish

positive changes in our lives that can last a lifetime.

Hazrat Khalifatul Masih V^{aba} once said regarding Ramadan:

“...turning your attention purely towards Allah Almighty, abstaining from even the lawful things purely for His sake, tolerating hunger and thirst for His sake, paying greater attention towards the worship of Allah Almighty than before and paying particular attention towards fulfilling the rights of His servants – when one fulfills these injunctions, this in essence is true Taqwa [righteousness] and this is the very purpose of Ramadan and fasting. When a person observes the fast and passes through the month of Ramadan with this objective and for this purpose and does so with pure intentions then this will not bring about a temporary transformation. Rather, it will bring a permanent change.”²

So, as we are fortunate enough to experience yet another month of Ramadan, let us strive to establish the two true burnings of the physical and the spiritual within ourselves in order to truly achieve everlasting Ramadan.

By: Mudassir Ahmad

¹ Al-Tafsir Al-Kabir Vol 2 pp. 376-377

² Friday Sermon April 24, 2020

WORDS OF HAZRAT MUSLEH MAU'UD^{RA}

“FASTING ENDOWS ONE WITH THE ABILITY TO BEAR HARDSHIP. THOSE WHO ARE USED TO BEARING ANY SORT OF HARDSHIP DO NOT LOSE HOPE DURING DIFFICULT TIMES, INSTEAD THEY FACE THEM WITH BRAVERY AND ARE SUCCESSFUL IN DOING SO...THUS, FASTING INCULCATES THE HABIT OF SACRIFICE IN A NATION...THE HOLY PROPHET^{SA} ONCE SAID THAT FASTING IS NOT SIMPLY AVERTING ONE'S MOUTH FROM FOOD AND DRINK, IN FACT FASTING ALSO CONNOTES ABSTAINING FROM VAIN SPEECH, THUS, FASTING IS ALSO AVOIDING FOUL SPEECH, AVOIDING FIGHTING AND QUARRELING, AND IT IS ALSO NECESSARY TO AVOID OTHER VANITIES AS WELL. THUS SPEAKING LESS IS ALSO A PART OF RAMADAN. EATING LESS, SPEAKING LESS, SLEEPING LESS AND DECREASING PHYSICAL RELATIONS, ALL FOUR ARE PART OF RAMADAN...WHEN A PERSON WHO IS FASTING DECREASES THESE FOUR MEANS OF EASE AND COMFORT, HE INCULCATES THE HABIT OF BEARING HARDSHIPS AND IS ABLE TO FIND SUCCESS IN BOLDLY CONFRONTING ANY DIFFICULTY IN LIFE.”

(AL-TAFSIR AL-KABIR VOL. 2 PP. 376-377)

Ramadan Prayers

PRAYER ON BEGINNING THE FAST

وَبَصَوْمٍ غَدَّ نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ

I begin my day by fasting in the month of Ramadan.

PRAYER ON BREAKING THE FAST

اللَّهُمَّ إِنِّي لَكَ صُيْتُ وَبِكَ أَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْتَرْتُ

O Allah, indeed I fast only for You, and I believe in You, and I put my trust in You, and I break my fast with Your provisions.

FIRST ASHRA OF RAMADAN - MERCY

قُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ

My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.

SECOND ASHRA OF RAMADAN - FORGIVENESS

أَسْتَغْفِرُ اللَّهَ رَبِّ مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

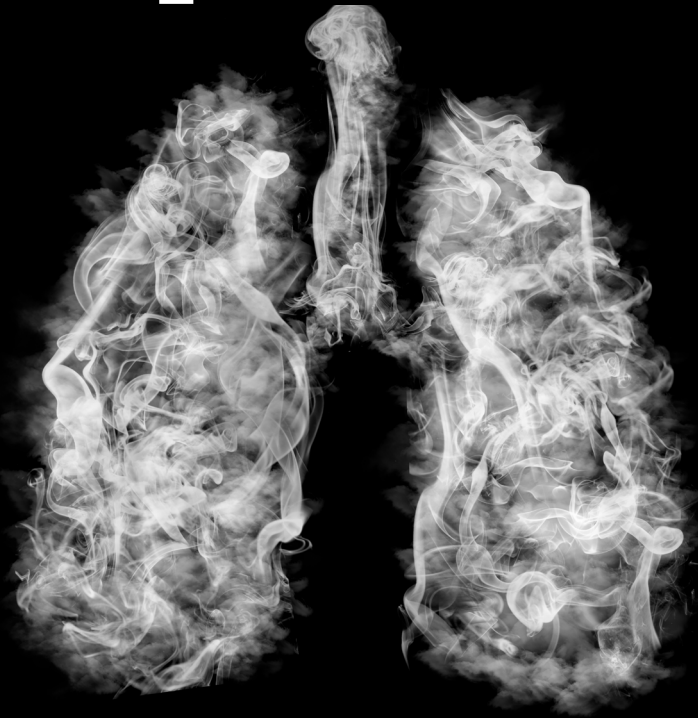
I seek forgiveness from Allah my Lord, for all my sins and turn to Him in all sincerity.

THIRD ASHRA OF RAMADAN - SAFETY

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.

Electronic Cigarettes and Vaping – An Emerging Epidemic



By: Dr. Shamon Ahmed & Sarmad Naveed

Vaping, the ‘safe’ alternative to enjoying a smoke and having a good time – or so they say. Misinformation, especially among the younger generation regarding the degree of health risks associated with vaping or e-cigarettes is perhaps one of the leading factors in their use dramatically increasing over the past few years. According to one study, approximately 20% of high schoolers reported e-cigarette use in 2020 in the United States. In Canada, the primary reason cited by majority of the youth who vape was to relieve stress.

But is there any relief in jeopardizing health? Because contrary to what the youth especially may believe, there are founded health implications directly associated with the use of vapes and e-cigarettes.

E-Cigarettes and How they Work

E-cigarettes were developed in the early 2000s as a tool to help people quit smoking, by delivering nicotine straight to the brain, while avoiding the other toxins found within traditional cigarettes (1,2).

E-cigarettes consist of a battery, vaporizer with a vaporizing chamber, a heating unit (atomizer) and a liquid cartridge that holds the e-liquid.

E-liquid can contain a mixture of various chemicals, which can also include THC, CBD and butane hash oils, among others (1,2,3).

But for many using vapes, their interest lies more in the various flavours that are available to inhale as nothing more than a form of light recreation. Whereas thousands of flavours are available on the market and majority of the ingredients are rendered safe for consumption, there is little information on safety with aerosolization and inhalation (1,2,3). Furthermore, the interface within vapes used for heating contains metal, which in turn results in there being metal within the e-liquid and the aerosol.

What Does the Data Tell Us About E-Cigarettes and Vaping?

It’s often seen that youth are introduced to vaping culture by their peers, perhaps with assurances that there is no harm. But is that the reality? The only way to truly discern the risk factors associated with vaping and the use of e-cigarettes is to look at the data.

A study published out of McGill University in the Federation of American Societies for Experimental Biology concluded that JUUL products – a commonly used e-cigarette that is

able to deliver high nicotine content (1,2) – were not inert, and even short-term inhalation caused inflammatory changes in the lung, and systemic oxidative stress (1). Findings also suggested that a low but chronic exposure to JUUL aerosols increases inflammatory cells in the airways. (2)

There is also data that has been published on E-cigarette/Vaping-associated Lung Injury (EVALI), which is defined as acute airway injury with pneumonitis (inflammation of the lung tissue), alveolar edema (build-up of fluid in the alveolar spaces of the lungs), respiratory failure and death (3). The CDC reported that as of January 21, 2020, a total of 2711 patients had been hospitalized with EVALI. A total of 60 deaths have been confirmed in 27 states and the District of Columbia (3).

An interesting case study published by Layden et. al in which 98 case patients with e-cigarette use in the 90 days preceding their presentation in Illinois and Wisconsin, of which 97% presented with respiratory symptoms, 77% with gastrointestinal symptoms and 100% with constitutional symptoms. All case patients had bilateral pulmonary infiltrates (substances like pus, blood, or fluid). A total of 95% of patients were hospitalized, 26% required mechanical ventilation and 2 deaths

were reported. 89% of patients reported using THC products in e-cigarette devices. Syndromic surveillance data from Illinois also shows mean monthly rate of hospital visits related to severe respiratory illness in June to July 2019 was nearly twice that in 2018 in the same months (3).

Similarly, a review of imaging patterns of lung injury with vaping was reported on by Henry et al. in a total of 34 patients. The major patterns of lung injury were acute eosinophilic pneumonia (rare lung infection from smoking or allergic reactions) , diffuse alveolar damage, organizing pneumonia and lipoid pneumonia. There have also been cases of giant-cell interstitial pneumonia, hypersensitivity pneumonitis (from repeated exposure to chemicals causing inflammation in the lungs), acute respiratory distress syndrome and diffuse alveolar hemorrhage (a dangerous complication in which lung alveoli are filled with infiltrates) (5)

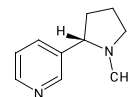
So what does the above data tell us? According to the New England Journal of Medicine, people should be discouraged from using vaping related products containing THC and CBD. If certain approaches are being used as nicotine cessation tools, people should be advised to utilize non-vaping related

nicotine substitutes while further investigation into the acute and chronic effects of vaping compounds are completed (7).

It goes to show that something simply done in the name of 'fun' or 'recreation' which may seem on the surface to have no negative implications, can in fact have adverse effects on us. Simply put, it's up to us to determine whether something actually benefits us, or harms us. As Islam teaches, we should make that determination and then leave those things that have more negatives than positives. In the case of e-cigarettes and vaping, it's quite evidently clear that the negatives and potential risks clearly outweigh any positives.

References

1. *Been, T, Alakhtar, B, Traboulsi, H, et al. Chronic low-level JUUL aerosol exposure causes pulmonary immunologic, transcriptomic, and proteomic changes. The FASEB Journal. 2023; 37:e22732. doi:10.1096/fj.202201392R*
2. *Been, T., Traboulsi, H., Paoli, S. et al. Differential impact of JUUL flavors on pulmonary immune modulation and oxidative stress responses in male and female mice. Arch Toxicol 96, 1783–1798 (2022). <https://doi.org/10.1007/s00204-022-03269-3>*
3. *Layden, J et al. Pulmonary Illness Related to E-Cigarette Use in Illinois and Wisconsin — Final Report, New England Journal of Medicine. 382:903-916 (2020). DOI: 10.1056/NEJMoa1911614*
4. *Maddock, S et al. Pulmonary Lipid-Laden Macrophages and Vaping, New England Journal of Medicine. 381:1488-1489 (2019). DOI: 10.1056/NEJMc1912038*
5. *Henry, T et al. Imaging of Vaping-Associated Lung Disease, New England Journal of Medicine. 381:1486-1487 (2019). DOI: 10.1056/NEJMc1911995*
6. *Blount, B et al. Vitamin E Acetate in Bronchoalveolar-Lavage Fluid Associated with EVALI. New England Journal of Medicine. 382:697-705 (2020). DOI: 10.1056/NEJMoa1916433*
7. *Christiani, D. Vaping-induced Acute Lung Injury. New England Journal of Medicine. 382:960-962 (2020). DOI: 10.1056/NEJMe191203*





“ALLAH THE ALMIGHTY SAYS THAT THE REASON WHY THE MONTH OF RAMADAN HAS ARRIVED AND YOUR ATTENTION HAS BEEN DRAWN TOWARDS FASTING IS SO THAT YOU MAY MAKE UP AND FULFIL ANY OF YOUR SHORTCOMINGS AND WEAKNESSES OF THE PAST 11 MONTHS. AND THIS IS TO BE DONE WHILST TURNING YOUR ATTENTION PURELY TOWARDS ALLAH THE ALMIGHTY, ABSTAINING FROM EVEN THE LAWFUL THINGS PURELY FOR HIS SAKE, TOLERATING HUNGER AND THIRST FOR HIS SAKE, PAYING GREATER ATTENTION TOWARDS THE WORSHIP OF ALLAH THE ALMIGHTY THAN BEFORE AND WHILST PAYING PARTICULAR ATTENTION TOWARDS FULFILLING THE RIGHTS OF HIS CREATION.

WHEN ONE FULFILS THESE INJUNCTIONS, THIS IN ESSENCE IS TRUE TAQWA AND THIS IS THE VERY PURPOSE OF RAMADAN AND FASTING. WHEN A PERSON OBSERVES THE FAST AND PASSES THROUGH THE MONTH OF RAMADAN WITH THIS OBJECTIVE AND FOR THIS PURPOSE AND DOES SO WITH PURE INTENTIONS THEN THIS WILL NOT BRING ABOUT A TEMPORARY TRANSFORMATION, RATHER IT WILL BE A PERMANENT CHANGE.

FURTHERMORE, ONE'S ATTENTION WILL CONSTANTLY BE TURNED TOWARDS

FULFILLING THE RIGHTS OF ALLAH AND TOWARDS FULFILLING THE RIGHTS OF HIS WORSHIP.

SUCH AN INDIVIDUAL WILL NOT BE OVERCOME BY WORLDLY ENDEAVOURS AND VAIN PURSUITS AND HE WILL ALSO PAY ATTENTION TOWARDS FULFILLING THE RIGHTS OF MANKIND. SUCH AN INDIVIDUAL WILL NOT USURP THE RIGHTS OF PEOPLE FOR HIS PERSONAL INTERESTS. THUS, IF WE ARE NOT ENTERING THE MONTH OF FASTING WITH THIS INTENTION AND OBJECTIVE THEN THIS MONTH OF RAMADAN WILL BE OF NO BENEFIT.

THE HOLY PROPHET^{SA} STATED ON ONE OCCASION THAT THE PERSON WHO OBSERVES THE FAST FOR THE SAKE OF ALLAH THE ALMIGHTY AND IN ORDER TO SEEK HIS GRACE, ALLAH THE ALMIGHTY PLACES A GAP OF 70 SEASONS BETWEEN HIS FACE AND THE HELLFIRE.¹

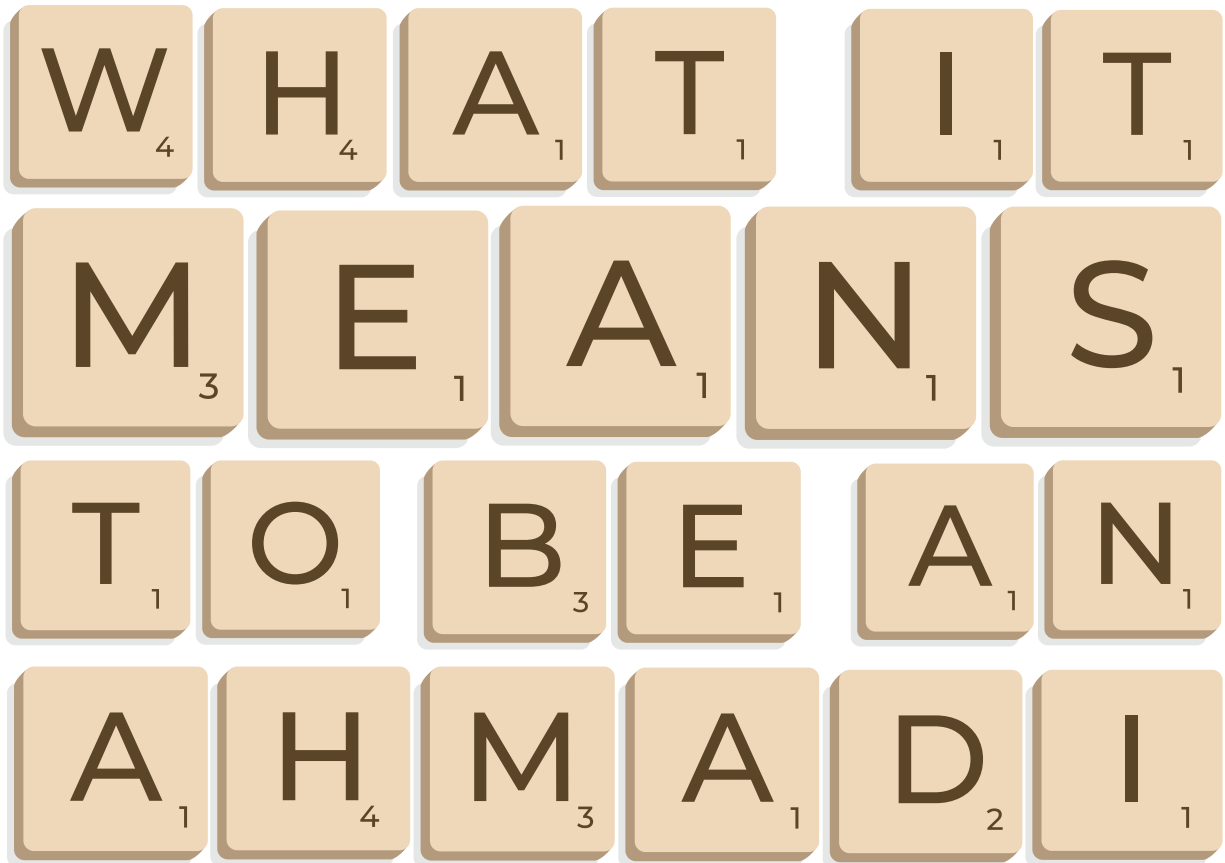
THE DIFFERENCE BETWEEN ONE SEASON AND THE FOLLOWING SEASON IS AN ENTIRE YEAR, THUS ALLAH THE ALMIGHTY CREATES A DISTANCE OF 70 YEARS. HENCE, THESE ARE THE BLESSINGS OF FASTING AND THIS IS THE TAQWA THAT IS DEVELOPED WITHIN A PERSON AS A RESULT.

THE OBSERVATION OF FASTS DOES NOT CREATE TAQWA FOR MERELY 30 DAYS, RATHER A TRUE FAST LEAVES ITS IMPACT FOR 70 YEARS. FURTHERMORE, IF WE LOOK AT IT FROM THIS PERSPECTIVE, THAT IF A MUSLIM, WHO HAS REACHED THE AGE OF MATURITY AND UPON WHOM FASTING IS OBLIGATORY, TRULY DERIVES BENEFIT FROM FASTING AND UNDERSTANDS ITS TRUE SPIRIT AND OBSERVES IT ACCORDINGLY, THEN THEY WILL CONTINUE TO BENEFIT FOR THE REST OF THEIR LIVES FROM THE BLESSINGS WHICH ALLAH THE ALMIGHTY HAS PLACED IN FASTING. MOREOVER, SUCH AN INDIVIDUAL WILL CONTINUE TO SEARCH FOR THE DIFFERENT AVENUES OF ATTAINING TAQWA.

IN THIS MANNER, ONE WILL BE PROTECTED FROM INCURRING THE DISPLEASURE OF ALLAH THE ALMIGHTY AND WILL INSTEAD CONTINUE TO ATTAIN HIS PLEASURE.”

(FRIDAY SERMON, APRIL 24TH 2020)

¹ Sahih al-Bukhari, Kitab-ul-Jihad Wa Al-Siyar, Hadith no. 2840



What it means to be an Ahmadi, in essence, asks what it means to be a true Muslim. All Muslims claim to follow and believe in the founder of Islam, the Holy Prophet Muhammad^{sa}, the Holy Qur'an, the Sunnah, and the Hadith. They offer their five daily prayers, keep their fasts during the sacred month of Ramadan, and perform Hajj, the pilgrimage, if and when they can. Moreover, they do their utmost best to partake in almsgiving; is this then not enough to be considered a true Muslim?

The answer is a resounding no. Being

an Ahmadi Muslim means so much more, it means accepting the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad^{as}, whose advent was foretold by the Holy Qur'an and the Holy Prophet Muhammad^{sa}. It means being adopted into a spiritual community spearheaded by the divine institution of Khilafat in order to walk the true path towards Allah Almighty (1, 2, 3). Moreover, the most succinct explanation of 'what it means to be Ahmadi' can be understood by exploring the conditions of *Bai'at* laid out by the Promised Messiah^{as} himself.

Regarding *bai'at* itself, the Promised Messiah^{as} explains:

“*Bai'at* truly means to sell oneself; its blessings and impact are based on that condition. Just as a seed is sown into the ground, its original condition is that the hand of the farmer has sown it, but it is not known what will happen to it... Similarly, the person taking *bai'at* has to first adopt lowliness and humility and has to distance himself from his ego and selfishness. Then that person becomes fit for growth. But he who continues to hold on to his ego, along with taking *bai'at*, will never receive any grace.” (4)

Here, the Promised Messiah^{as} has clearly stated that for anyone's initiation to be successful, they must first let go of their ego, adopt humility and lowliness, and distance themselves from selfishness. Then, and only then will they be able to grow in their faith. This is in essence, shedding *Nafs-e-Ammara*, the self that incites to evil, entering *Nafs-e-Lawwama*, the reproving self, and priming oneself for *Nafs-e-Mutmainna*, the soul at rest.

Now, if one carefully examines the conditions of *bai'at* and abides by them to the best of his ability and continually prays to Allah Almighty that he may be granted the ability to do so, then indeed,

he will find the path to achieving *Nafs-e-Mutmainna* made easy.

To summarize; he will be abstaining from shirk, associating any partner with Allah, right up to the day of his death. He will keep away from falsehood, fornication and adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief, and rebellion, and he will not be permitted to be carried away by his passions. He will be offering his five daily prayers alongside trying his best to offer *Tahajjud* and invoking salutations on the Holy Prophet^{sa} and asking for forgiveness of his sins daily. He will do his utmost to not cause harm to the creation of Allah by his tongue, hands, nor any other means when under the impulse of passion. This person will always remain faithful to Allah, regardless of his personal circumstances. He will refrain from following any un-Islamic customs and lustful inclinations and will have submitted himself completely to the authority of the Holy Qur'an. He will have given up pride and vanity and will take up a life of humbleness, cheerfulness, forbearance, and meekness. He will hold faith, its honor, and the cause of Islam dearer than his life, wealth, honor, children, and loved ones. He will keep himself occupied in the service of Allah's creation, only for the sake of Allah. He will also enter a

bond of brotherhood with the Khalifa of the time, pledging obedience to him in everything good for the sake of Allah (5).

This is just a mere summary of the conditions of *bai'at* to enter the Ahmadiyya Muslim Community, and yet, there is more one has to do to truly be an Ahmadi. One must be an accurate reflection of the religion of Islam, and as Hazrat Khalifatul Masih V^{aba} so eloquently put it, engage in a silent form of Tabligh, where your character is so immaculate that people wonder who is it that you are, where have you come from, and who do you follow that has made you this way.

Doing so, would kill two birds with one stone, as one would not only be spreading the message of the true Islam, Ahmadiyyat, but one would be obedient to Khilafat. This point cannot be emphasized enough, Khilafat is the lifeline of all Ahmadis. It is that precious jewel that the Muslim Ummah so desperately seeks yet cannot attain. It is that string that holds together a necklace of pearls, without which, they would become scattered and lost.

Emphasizing the significance of the institution of Khilafat, Hazrat Mirza Masroor Ahmad^{aba} states:

“My advice to you is to always strive to

strengthen the institution of Khilafat. And always advise your progeny and their progeny to remain connected to Khilafat so they can reap its benefits. And continue to remember the blessings of Khilafat in your homes and in your Jama'at meetings. Frequent visits to the mosque and holding fast to the rope of Khilafat – both are essential to act on for the safeguarding of Ahmadiyyat.” (6)

Therefore, it is up to those who call themselves Ahmadis to raise their own moral standards, so that they may be worthy of this immense blessing of Khilafat. Hazrat Ibn Khaldun^{rh} quite magnificently explains this:

“...a community which consents to be ruled by a Khalifah must be a community which admires and cherishes his way of life. The office of Khalifah ‘demands perfection in attributes and manners’; and only the community which can recognize and give allegiance to a man of this description is worthy of living under the regime of the Law.” (7)

He furthermore presents us with an intriguing and powerful definition of the *bai'at* which is to be offered by the Muslims to the Rightly Guided Khalifah (8):

“It should be known that the *Bai’at* is a contract to render obedience. It is as though the person who renders the oath of allegiance made a contract with his amir, to the effect that he surrenders supervision of his own affairs and those of the Muslims to him and that he will not contest his authority in any of (those affairs) and that he will obey him by (executing) all the duties with which he might be charged, whether agreeable or disagreeable.”

This complete obedience is the hallmark of a true Ahmadi Muslim; without it, nothing would separate Ahmadis from the flailing Ummah. It is in obedience to Khilafat, submitting oneself through *bai’at* and following the conditions of *bai’at* that will attract people to the beauty of Islam Ahmadiyyat and will serve as a means of establishing Tauheed, the oneness of God. Ultimately, establishing the truth of Allah on this earth, and that is what it means to be an Ahmadi.

By: Tahir Mazhar

1. *And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise. [62:4]*
2. *A companion of The Holy Prophet^{sa} relates: One day we were sitting with The Holy Prophet(sa) when this chapter was revealed. I enquired from Muhammad^{sa}. Who are the people to whom the words and among others of them who have not yet joined them refer? Salman^{ra}, a Persian, was sitting among us. The Holy Prophet(sa) put his hand on Salman^{ra} and said. If faith were to go up to the Pleiades, a man from among these would surely find it. (Bukhari).*
3. <https://www.alislam.org/messiah/>
4. *Malfuzat, vol. 6, p. 173*
5. *(Ishtihar Takmil-e-Tabligh, January 12, 1889) https://www.alislam.org/library/books/Conditions-of-Baiat-Responsibilities-of-Ahmadi.pdf*
6. *Message for the opening ceremony of Baitus Sami Mosque in Houston https://www.alislam.org/library/articles/Ahmadiyya-Muslim-Responsibilities-Khilafat-WCJSUSA2012.pdf*
7. *Al-Muqadimah, Ibn Khaldun, Chapter 3, p.123*
8. *IBID p.140*



**MAJLIS
KHUDDAMUL
AHMADIYYA
CANADA**