

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Aḥmadiyya,

Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

The practice of faith is based upon *Taqwa*. Let us fast with all sincerity before God and always bear the norms of *Taqwa* in mind.

Narratives of the Companions of the Promised Messiah عليه السلام relating to some questions regarding fasting.

In this age, the ruling or viewpoint of the Promised Messiah عليه السلام is the answer and verdict for every matter of jurisprudence.

On 3rd June 2016, Ḥazrat Khalīfatul-Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Ḥuzoor (May Allāh be his Helper) said that the month of Ramaḍān is about to start. Fasting in this month is obligatory upon every healthy, adult believer. In this age Allāh has sent the Promised Messiah عليه السلام as the *Ḥakam* and ‘*Adl* to give his verdict on every issue based on the teachings of Islām. Therefore, in this age we should look to him for the answer to every question and for increasing our knowledge. In this age the ruling or viewpoint of the Promised Messiah عليه السلام is the answer and verdict regarding every question of jurisprudence. We should remember that the basis for practicing our faith is *Taqwa*, hence we should keep our fasts with *Taqwa* and bear in mind the saying of the Promised Messiah عليه السلام that we should complete our fasts with all sincerity before God. Ḥuzoor (May Allāh be his Helper) cited some injunctions and answers to questions of jurisprudence given by the Promised Messiah عليه السلام in the light of traditions related by the Companions.

Ḥuzoor (May Allāh be his Helper) said that in Pakistan and other countries there are committees for sighting the moon, and we Aḥmadīs follow the rulings of those committees and start fasting, end fasting, and observe Eid accordingly. In western countries where there are no official moon-sighting committees, it is permissible to base Ramaḍān and fast timings on calculations. But we should remember that the actual sighting takes precedence over calculations.

The Holy Prophet صلى الله عليه وسلم said, “Eat suhoor in the days of fasting, for there is blessing in the suhoor.” The Promised Messiah عليه السلام also observed this practice.

The Promised Messiah عليه السلام would offer the *witr* prayer in the beginning of the night, and then eight *rak‘as* of *Tahajjud*, two by two, in the small hours of the morning. He used to eat suhoor after *Tahajjud* prayers and would prolong it and would sometimes continue the suhoor until the *Azān* ended. It is for the believer to decide, because if the suhoor he is eating is in keeping with Allāh’s commandment then it is blessed, and if it is only for filling one’s belly then it is for the self.

Ḥuzoor (May Allāh be his Helper) said that it is not permissible for the traveller and for the sick to keep fast. The Promised Messiah عليه السلام has said that if a traveller and a sick person were to keep fast they would be guilty of disobedience. The Promised Messiah عليه السلام said that people can keep fast when they come to Qādiān for this place is like a second home for Aḥmadīs. If one is staying at some place for more than three

days then he can keep fast, but not if one is staying less than three days. *Taqwa* requires that we should also make use of the leave that the Holy Qurʾān grants us. Allāh has permitted the traveller and the sick to keep their fasts at some other time. The purpose of fasting is to seek Allāh’s pleasure, and His pleasure lies in His obedience. We should obey whatever He commands, for salvation comes from His grace and it cannot be attained by one’s own strength.

Ḥuzoor (May Allāh be his Helper) said that in the hotter countries Ramaḍān sometimes coincides with harvest or sowing season. At such times the farmers should act according to *Taqwa* and consider their own circumstances. If it is possible for them to hire some labourers for the work that is better, otherwise their case will be akin to that of the sick [who are unable to keep fast]. Ḥuzoor (May Allāh be his Helper) cited the verse:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَىٰ الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

“But 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)

Ḥuzoor (May Allāh be his Helper) said that this verse means that those who do not have the power to keep fasts should give *fidya*. Fidyā is given with the hope that it will enable us to keep fasts. If a person sincerely and pure heartedly asks God for the power to keep fasts, I’m sure that God will grant him the ability. Any traveller or sick person who has the power to feed the poor should give fidya for this purpose and keep the fasts in other days. This was the way of the Promised Messiah عليه السلام that he would give fidya for the fasts that had lapsed and then keep the fasts in other days. And this is what he taught others to do.

Ḥuzoor (May Allāh be his Helper) said that eating or drinking unknowingly does not break the fast. The sharia has forbidden young children from fasting but it is necessary to let them keep a few fasts when they are nearing adulthood so as to give them the practice. They should be allowed to fast for a few days every year until they reach the age of 18, which is the age of adulthood.

Regarding the Tarawīḥ prayer, Ḥuzoor (May Allāh be his Helper) said that there is no harm in offering 11 *rakʿas* in the early part of the night. Ḥuzoor (May Allāh be his Helper) prayed that Allāh may enable us to benefit from the fasting of Ramaḍān while remaining steadfast on *Taqwa* and giving preference to the will of God.

Please convey these guidelines given by Ḥuzoor (May Allāh be his Helper) to members of your Jamāʿat.

Jazākumullāh.

Wassalām,

(Hameedullah)

Wakīl Aʿlā,

Tahrīk Jadīd Anjuman Aḥmadiyya Pakistan,

Dated: 09 June 2016