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In the Name of Allah, the Beneficent, the Merciful

The Islamic View

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Ramadan Daily Quran Studies, 2026, on YouTube audio, are available at:

www.aaiil.uk/ramadan-2026

Making Fasting Convenient

by Dr Zahid Aziz

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۚ وَتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢١٨﴾

“The month of Ramadan is that in which the Quran was revealed, a guidance to people and clear proofs of guidance and the Criterion. So whoever of you is present in the month, he shall fast in it, and whoever is sick or on a journey, (he shall fast) a (like) number of other days. Allah desires ease for you, and He does not desire hardship for you, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for having guided you and that you may give thanks.” — ch. 2, *Al-Baqarah*, v. 185

In *Sahih Bukhari* it is related what various early Muslims, including some Companions of the Holy Prophet, did during fasting which does not break the fast or what they said about it. This makes fasting less of a physical burden and more convenient to undertake.

To cool himself, Ibn Umar moistened his cloth and placed it over him while he was fasting. Another entered a bath while he was fasting.

Ibn Abbas said: There is no harm if one tastes the food in the cooking-pot or anything else.

Al-Hasan said: There is no harm for the fasting person to rinse his mouth and getting cooled.

It has been reported about the Holy Prophet that he brushed his teeth (with a *miswak*) while he was fasting.

Ata said: If a person swallows his spittle while brushing his teeth, he (Ata) cannot say that his fast is nullified.

Ibn Sirin said: There is no harm in brushing one's teeth with fresh *miswak*. Somebody said to him that it has a taste. He said: Water has a taste and you rinse with it.

Ata said: If the fasting person takes water into his nose and it goes into the throat unintentionally, there is no harm.

Al-Hasan said: If a fly goes into the throat, there is nothing for him to do about it. He also

said: There is no harm if the person fasting puts water into the nostrils provided it does not reach his throat.

Ata said: If after rinsing the mouth he spits out all the water from it, there is no harm provided he does not swallow spittle and what remains in his mouth.

Abu Hurairah reported that vomiting does not break the fast because he expels something, not takes in anything.

The Holy Quran does not mention the application of any punishment for deliberately breaking the fast. The *Hadith* only shows that it is sufficient that the violator should be sincerely repentant. In this connection there is an interesting *hadith* in *Bukhari* that a man came to the Holy Prophet in a state of alarm and said:

“O Messenger of Allah! I am ruined. I had sexual relations with my wife while I was fasting.”

The Holy Prophet put to him some penances he could make. He asked him: “Can you afford to (buy and) set a slave free?” He said: “No.” He said: “Can you fast for two successive months?” He said: “No.” He said: “Can you afford to feed sixty needy people?” He said: “No.”

Then someone brought a bag of dates for the Holy Prophet. The Holy Prophet said to him: “Take this and give it in charity.” The man asked: “Should I give it to someone poorer than me? There is no family in Madinah poorer than my family.”

At this, it is reported that the Holy Prophet laughed so heartily that his teeth showed, and then he said to the man: “Feed your family with it” (*Bukhari, hadith 1936*).

Maulana Muhammad Ali comments on this as follows:

“What great mercy is there in the teachings of the Holy Prophet! No doubt, his teachings impose hardships and difficulties by requiring prayer and fasting. Moreover, for infringing a rule of fasting a penalty has to be imposed. However, if a person acknowledges that he has disobeyed a command of Allah, and is sincerely repentant, this incident shows the great sympathy and mercy with which he is treated. The real purpose was to inculcate the spirit to abide by the Divine commands, and it was not to impose difficulty and hardship.”

This, of course, fits in with the words from the verse I quoted at the beginning: “Allah desires ease for you, and He does not desire hardship for you.” In this incident, the Holy Prophet, step by step, kept on making things easier for the man.

According to the verse I quoted at the beginning, the month of Ramadan has been chosen

for fasting because it is the month in which the Quran was revealed. It is well known that the Quran was revealed in portions *during a period of twenty-three years*; therefore, by its revelation in the month of Ramadan is meant that the revelation *first took place* in that month in a certain year. It is stated in the *Hadith* that during Ramadan the angel Gabriel (*Jibrīl*) came to the Holy Prophet every night and went through the whole of the Quran with him, as it was at that time. So this statement that “the month of Ramadan is that in which the Quran was revealed” may refer to that as well.

The first revelation came to the Holy Prophet when he was forty years old during one of the nights towards the end of the month of Ramadan when he was in the cave of Hira. As the Quran says: “Surely We revealed it on the Night of Majesty” (97:1). According to reports in the *Hadith*, this was a night in the last ten nights of Ramadan (*Bukhari, hadith* 2020). Of course, fasting in Ramadan for Muslims, as we practise it, was only prescribed several years later, after the migration to Madinah, and it was in commemoration of the revelation of the Quran. The greatest spiritual experience of the Holy Prophet had taken place in that month. So it was considered to be the most suitable month of the year for the spiritual discipline of the Muslim community through fasting.

If a particular time had not been specified, the discipline would have lost all its value. Because of choosing a fixed month, when that month begins, the whole Muslim world, from one end of the earth to the other, has the same experience. All sections of Muslim society suddenly change the course of their daily lives when Ramadan begins. If the basics had been left up to the individual to decide, such as on which days to fast, or what to give up during fasting, then it would not be a community institution which brings people together. Moreover, individuals themselves would lose the motivation to fast. Yes, it is true that a person is more likely to do something if he or she sees others doing it. That natural human behaviour can be put to good, productive use. Just like everything else in life, this behaviour of following other people can do harm in the wrong circumstances. I may add that in Ramadan we notice that children, who are under no obligation to fast, are very keen to keep fasts and are excited about it. In fact, it is fasting in Ramadan that has kept fasting in existence as an institution in Islam.

As to who is exempt from fasting, in the above verse, verse 185, the Quran mentions the sick and those on a journey, and says that they must complete any missed fasts. The verse before this, verse 184, says the same but it has an addition. It says:

“But whoever among you is sick or on a journey, (he shall fast) a (like) number of other days. **And those who find it extremely hard (*yuṭīqūna*) may effect redemption (*fidyah*) by feeding a poor one...**” (2:184).

Many interpreters of the Quran take the word *yuṭīqūna*, which we have translated as “who

find it extremely hard”, as meaning “those who are able to do it”, and many of them claim that when this verse, 184, was revealed, it was at an early stage in the beginning of fasting in Islam, and at that initial stage fasting was made a matter of choice so that anyone who was *able to feed a poor person* could do that instead of fasting. They claim that the next verse, 185, instituted the fasting in Ramadan that we know today, and that it abrogated this earlier-offered choice given in verse 184 and made fasting obligatory for everyone except those who are sick or on a journey. But instead of bringing in abrogation, and treating a statement in the Quran as no longer operative, Maulana Muhammad Ali says that the redemption or *fidyah* by feeding a poor one applies to those who “find it extremely hard”, who can neither fast in Ramadan nor are they able to make up for the missed fasts after Ramadan. Thus there is nothing abrogated.

So the sick person and the traveller who misses any fasts in Ramadan are required to fast afterwards, when the sickness has gone or when the journey ends, and to complete the missed fasts after Ramadan. Those who have a long-term illness are allowed, instead of fasting, to make up for it by feeding one poor person for every fast missed. According to the *Hadith*, old people, pregnant women, and women suckling a child are exempt from fasting and should feed a poor person instead (*Bukhari*, heading to *hadith* 4505). Those who cannot afford to feed a poor person can perform some other act of charity, such as helping someone in need in some other way. People engaged in hard manual labour may postpone fasting to a time of the year when it is possible for them to fast.

There can be no precise and exact definition of sickness or journey. It is a matter to be determined by the person himself. As regards being on a journey, the Holy Prophet was once questioned by a person whether he should or should not stop fasting when on a journey. He was someone who kept a lot of fasts. The Holy Prophet replied: “If you wish you can fast and if you wish can break it” (*Bukhari*, *hadith* 1942–1943).

When people travelled with the Holy Prophet, those who kept the fast did not find fault with those who broke it, nor did those who broke the fast find fault with those who kept it. There is a saying of the Holy Prophet: “It is not a virtuous act to fast on a journey” (*Bukhari*, *hadith* 1946). But he said this to a man who was in severe distress because of his fast, and people had gathered around him to provide shade for him from the heat. In *Sahih Muslim* there is a *hadith* as follows:

“The Messenger of Allah went out towards Makkah in the year of the conquest of Makkah in Ramadan. He fasted till he reached Kurā’-ul-Ghamīm, and the people also fasted. It was said to him: ‘People are finding the fasting unbearable and are waiting to see what you do.’ So he called for a cup of water, and he held it high till people saw it, and then he drank. This was at the time of ‘Aṣr. He was later informed that some people had continued to fast. He said: ‘These are the

disobedient ones, these are the disobedient ones” (*Sahih Muslim*, Book of Fasting, ch. 15, *hadith* 1116).

We see here that the Holy Prophet, during a journey in Ramadan, broke the fast at the time of the ‘*Asr* prayer for people’s convenience, and demonstrated it in front of them, and ordered them to do the same. As this was on a journey, the fast was a matter of choice, even during Ramadan.

Contrast the Holy Prophet’s open action with the behaviour of today’s religious leaders. We see examples where they take the comfortable and easier path themselves but deny the same to their followers, and make them suffer hardship.

May Allah enable us to complete the fasts during this Ramadan, and to do so in the true sense and spirit of refraining from wrongdoing, remembering and thanking Allah, and doing good to others, especially the needy.

Note: An audio form of this *khutba* is available at the following link:

<https://www.youtube.com/watch?v=OzVYWqietYo>

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## Hazrat Mirza Ghulam Ahmad issues Public Declaration in a Debate that he claims not to be a Prophet, but a *Muhaddas*

In Lahore on 3 February 1892, Hazrat Mirza Ghulam Ahmad issued a written public declaration about his claims at the end of a debate with Maulvi Abdul Hakim, one of the Muslim *Ulama*. This writing was signed by eight witnesses, and it brought to an end the debate with Maulvi Abdul Hakim. This statement is translated below. We have placed some text in bold for emphasis.

“Be it known to all the Muslims that all such words as occur in my writings *Fath Islam*, *Tauzih Maram*, and *Izala Auham*, to the effect that a *muhaddas* is in one sense a prophet, or that being a *muhaddas* is partial prophethood or imperfect prophethood, **are not to be taken in their real sense, but have been used according to their root meaning in a straightforward way; otherwise, I lay no claim whatever to actual prophethood.**

On the other hand, as I have written in my book *Izala Auham*, page 137, my belief is that our leader and master Muhammad *mustafa* — may peace and the blessings of Allah be upon him — is the *Khatam-ul-Anbiya*.

So I wish to make it clear to all Muslim brothers that, if they are displeased with these words and if these words give injury to their feelings, they may regard all such words as amended, and instead consider me to have used the word *muhaddas*. For I do not like to create dissension and discord among the Muslims.

From the beginning, as God knows best, **my intention has never been to use this word *nabi* as meaning actually a prophet, but only as signifying *muhaddas***, which the Holy Prophet has explained as meaning one who is spoken to by God. Of *muhaddas*, it is stated in a saying of the Holy Prophet:

‘Among the Israelites who were before you, there used to be men who were spoken to by God, though they were not prophets, and if there is one among my followers, it is Umar’ (*Bukhari*, v. 1, p. 521, part 14, ch. Virtues of Umar).

Therefore, I have not the least hesitation in stating my meaning in another form for the conciliation of my Muslim brethren, and that other form is that **in every place instead of the word *nabi* the word *muhaddas* should be understood, and the word *nabi* should be regarded as having been deleted.**”

— See *Majmu‘a Ishtiharat* (Collection of the Notices issued by Hazrat Mirza Ghulam Ahmad), 2019 edition, volume 1, pages 329–330.

We may explain here that the word *muhaddas* may be represented in English as a Divinely-inspired saint (as distinct from a prophet). The *hadith* quoted in this declaration is the second part of *hadith* 3689 in Book 62, chapter 6 of *Bukhari*. The first part is as follows:

“Among the nations before you there used to be those who were *muhaddas*, and if there is one among my followers, it is Umar.”

The term *muhaddas* therefore occurs in this *hadith*, and its meaning is also given in this *hadith* as: “those who were spoken to by God, though they were not prophets.”

In our translation above, we were cautious not to translate the term *Khatam-ul-Anbiya*, in case we are accused of introducing our own interpretation of it, as meaning the *Last of the Prophets*. It is starkly clear from the announcement itself anyway that Hazrat Mirza Ghulam Ahmad is not claiming to be a prophet. In this declaration he has referred to his book *Izala Auham*, published only shortly before, in September 1891. In that book he has, in one place, quoted the verse of the Quran in Arabic which described the Holy Prophet as the *Khātām* of the Prophets (33:40), and then himself translated it into Urdu as:

ختم کرنے والا ہے نبیوں کا

which in English is: “the one to end the prophets”. Having given this translation, he continues as follows:

“This verse also clearly argues that, after our Holy Prophet — may peace and the blessings of Allah be upon him — no messenger shall come into the world. Therefore, it is proved perfectly manifestly that the Messiah, son of Mary, cannot return to this world” (*Izala Auham*, p. 614, 1st edition).

Those followers of Hazrat Mirza Ghulam Ahmad who believe that he was a prophet claim that some nine to ten years after this declaration, in 1901, he changed his claim from that of *muhaddas* to that of prophet. However, we find that Hazrat Mirza Ghulam Ahmad has referred to his debate with this *Maulvi* in later years and affirmed his standpoint that the person among Muslims who receives revelation after the Holy Prophet Muhammad is called a *muhaddas*.

1. He was reported as saying in a talk on 27 November 1901:

“In Lahore I had a debate with a Maulvi Abdul Hakim. I put to him: Why do you object to God speaking, when Hazrat Umar was a *muhaddas*? He denied it flatly and said that the Holy Prophet had only stated it hypothetically, and that Hazrat Umar was not a *muhaddas*. He considered it impossible that anyone could receive revelation after the Holy Prophet. He does not believe it at all and has closed the doors of revelation forever” (*Malfuzat*, 2022 edition, v. 2, p. 396).

2. On 26 September 1905 he said in conversation:

“In Lahore I had a talk with a man called Abdul Hakim. He said that revelation was limited to the earlier religions, in which even women received revelation, but in this *Umma* this door is closed. What a matter of embarrassment! Is this *Umma* less than even the women of the Israelites? Did God the Most High intend for it to be deprived while it is known as the best *Umma*? That Abdul Hakim went so far as to say that Hazrat Umar was not in fact a *muhaddas*, but that he was told so in order to please him; however, he was not a *muhaddas*” (*Malfuzat*, 2022 edition, v. 7, p. 301).

3. He is reported as saying something similar on 12 September 1901. Under his statement, the editor of the Ahmadiyya community newspaper *Al-Hakam*, in which his statement appeared, added a footnote at that point about Maulvi Abdul Hakim. Hazrat Mirza Ghulam Ahmad said:

“I had a debate with a man in Lahore, called Abdul Hakim.\* He said plainly that even Hazrat Umar was not a *muhaddas*. He interpreted the *hadith* report about

him as meaning that if there was going to be a *muhaddas* it would have been Umar.”

The editor’s footnote, marked with \* at “Abdul Hakim” in the above extract, ran as follows:

“When the debate of this Maulvi Abdul Hakim with the Holy *Imam* was held in Lahore in February 1892, I myself, the editor of *Al-Hakam*, was present at that occasion. This man went off with the papers of the debate at the end. Then he came to Qadian, unashamedly, in 1900. Matters were explained to him but he did not understand and started saying ridiculous things. When he was reminded of the Lahore debate and accused of running off with the debate papers, he promised to have them printed and to send them to the editor of *Al-Hakam* within one month; otherwise, he said, he should be considered as a liar. Now, let alone one month, one year is passing and he has still not sent the papers. If that wretch had sent the papers, we would have published the Hazrat’s speeches. Anyhow, it is that Abdul Hakim who is mentioned here. — Editor.”

This shows that in September 1901 the position taken by Hazrat Mirza Ghulam Ahmad in his 1892 debate was still accepted in the Ahmadiyya Movement as his unchanged belief, so much so that the editor of one of the Ahmadiyya community’s newspapers was anxious to obtain the paper record of the debate and publish it. The theory of a change in his claim from *muhaddas* to prophet during the period 1900 to 1901 is clearly disproved.

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Ramadan Mubarak ... When Worlds Collide

by Iain Dixon

(Iain Dixon is a Christian friend of our *Jama’at* and attends meetings and gatherings at our London Centre, Darus Salaam, Wembley.)



To all my Muslim friends, I wish you a blessed and meaningful season of Ramadan. May these precious days be filled with kindness, love, good deeds, and remembrance of the God Who loves, cares and enlarges our hearts.

This year Ramadan runs side-by-side with the Christian fasting season of Lent. For many Christians this is a time of not eating or drinking liquids for a period of 12-18 hours, or for some, giving up a bad habit, or not indulging in something that is pleasant and good as a test of sacrifice or self-control.

Both Ramadan and Lent traditionally are also seasons of extra prayer, study, reflection, and giving to charity.

Collision or collaboration?

Some may see Ramadan and Lent as ‘colliding’ with each other this year. But another way of looking at it is seeing two worlds ‘collaborating’ with each other — like two small streams joining together to make a mighty river. One big river of sacrifice, kindness and generosity. Both for Muslims and Christians the next few weeks will be a special time of worship and a time for blessing the communities around us with sacrificial giving — and a season to recognise and rekindle our responsibilities towards Allah, our families, and our neighbours.

May we all follow in the footsteps of Jesus (his peace be upon us) “who went about doing good” (Acts, 10:38).

The Four Pillars

Some refer to the ‘Four Pillars of Lent’ — Prayer, Abstinence, Fasting, and Almsgiving. These become ‘anchors’ for our souls, and like the discipline of Ramadan, these are qualities (or tools) to be used throughout the year, albeit to a lesser degree of intensity. The Four Pillars should change and transform us. If they don’t, something is sadly wrong. What will you do with Ramadan this year? Will you be a changed person?

We are told in the Honoured Quran in 23:23 (Abdullah Yusuf Ali translation): “We sent a long line of prophets for your instruction.”

And what was the heartbeat of the message of these prophets? “He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy, and to walk humbly with your God” (Micah, 6:8).

May this Ramadan be a time of working for justice and mercy, and being humble.

Ramadan is not a time for big heads, but rather big hearts!

Three words of encouragement

As you enter this season of Ramadan, don’t become deflated, discouraged, or disappointed. You are not in a competition or a race with others. Seek a secret audience with Allah, not a desire to be seen and rewarded by the applause of others. Is not fasting for the sake of Allah alone? Be mindful of your Lord. Don’t make Ramadan cluttered and complicated. Like Lent, keep it simple, keep it real, and keep it up!

Remember to remember

Ramadan will always be a marker point each year. A temple in time. This Ramadan, let us

also take time to remember those who are no longer with us. Some who celebrated with us last year have sadly passed away, either through ill health, tragic circumstances, or just through old age. May we always remember their legacy of good deeds and kindness, and be spurred on by their examples of faithfulness and integrity. And may we fix our gaze on the God Who sees, knows and understands. The one Who has “a book of remembrance, with the names of those who fear Him and think upon His name” (Malachi, 3:16).

From my heart to yours

So, may I wish you a blessed Ramadan, full of good things — fasting, feasting, gentleness, and generosity. May you surrender your lives once again to the Almighty God in obedience and faith. And may this Ramadan transform you into something bigger and better. Why stay as merely a caterpillar when you can become a butterfly?

Have a blessed Ramadan! *Ramadan Mubarak!*

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## ***The Islamic Review***

### **How and where it began**

*The Islamic Review*, after which this magazine is named as *The Islamic View*, was started by Khwaja Kamal-ud-Din in London, with the first issue appearing in February 1913. He had arrived in England in September 1912, and had not yet moved to the Mosque at Woking, Surrey, which he did later on in August 1913. He was residing at 112 Kew Road, Richmond, close to the famous Kew Gardens of London.

In those days, Hazrat Maulana Nur-ud-Din was the Head of the Ahmadiyya Movement and the Split had not yet taken place which resulted in the formation of the Ahmadiyya Anjuman Isha‘at Islam at Lahore. Khwaja Kamal-ud-Din used to write regularly to Hazrat Maulana Nur-ud-Din about his work in England, and he also used to send news and messages addressed to the Movement itself. The Maulana used to reply, and their correspondence was often published in the Ahmadiyya community newspaper of the time, *Badr*.

Khwaja Kamal-ud-Din’s plan to start a monthly magazine in England, along with an appeal to members to subscribe to it, was published in *Badr* in its issue of 6 March 1913. This letter was headed by the words from the Quran (61:14): “*Man anṣārī il-Allāh*” (Who will be my helpers in the way of Allah?)

Hazrat Maulana Nur-ud-Din added a note of support, which was published above the letter. The translation of this note is as follows:

“Our members and Muslims generally should ponder over this letter, which is a heartfelt plea by its author. You should read it with deep sympathy. I pray to Allah that you give it your full attention. Three thousand is not much for a magazine. You can be a subscriber or you can provide financial assistance, as you wish. Whatever you do, provide encouragement for the Khwaja sahib. ‘And surely Allah will help him who helps Him’ [The Quran, 22:40]. *Wassalam*.

— Nur-ud-Din, 26 February 1913.”

We quote below some extracts from Khwaja Kamal-ud-Din’s letter:

“My guide and master, the Promised Messiah, peace be upon him, raised this same call many years ago, and upon this call God the Most High granted him a whole company of helpers who performed such a distinguished service to Islam that the people of India acknowledged it. Today, sitting thousands of miles away in the land of the Christians, I again make this call and hope to God the Most High that it will not be in vain. In actual fact, the Being Who can fulfil all my hopes and aspirations and make me succeed in my objectives is that same Glorious Almighty Who, by sending me to this land all of a sudden, opened before me a vast field for spreading the Word of God, but the same God has taught me that in a state of dire need I should raise the cry: ‘Who will be my helpers in the way of Allah?’ ...

I wrote in a letter the conclusions I have come to in regard to the question of the propagation of Islam in Western countries, which was read at the Annual Gathering [of the Ahmadiyya Movement in Qadian in December 1912]. The purport was that either a magazine should be issued from here or *The Review of Religions* should be transferred. ... Then, after special prayers for this object and advice, I decided to bring out a monthly magazine from here. ...

In the expenditure upon this magazine, I do not include my labour as editor ... It is to cover the printing, publication, paper, postage, and other necessary expenses that ... I want our brethren to subscribe to two thousand copies at this time. Of these, I will distribute free one thousand copies here and in America, Africa, and Europe. This is actually a very small number because many thousands of copies must be distributed here free in order to have any effect, and a continuing and sustained effort is required to produce any result.

I would like my brethren, whether they can read English or not, to subscribe. Those knowing only Urdu will receive the Urdu translation. ... After working in India, now the Divine purpose has brought me here. I have the tools in my hands for clearing the weeds and ploughing the land but I find here many rough plains, rocky hills, thorny bushes, and wildernesses. It is God only Who can strengthen

my hands and make firm my feet. May Allah the Most High inspire your hearts for this end, and if this work is according to His will and purpose, then may He open your hearts and hands for my help.”

— *Badr*, 6 March 1913, pp. 1–2.

In the same issue of *Badr* (p. 19), a letter by Khwaja Kamal-ud-Din is published with news of the launch of the magazine, under the heading “*Muslim India and Islamic Review*”. It reads:

“In my last letter I informed brethren that I planned to issue from here a permanent monthly magazine. All the articles have gone to press and next week, *inshallah*, the magazine, whose title is given above, will reach our friends. It contains some of my discussions with bishops and Christian scholars of divinity here in which they have admitted the weakness of their standpoint. May Allah the Most High make this magazine a means of guidance for the people here.

Brethren, I appeal to you to render me help by your pen and money. Please do not hesitate. Remember well the verse [of the Promised Messiah]: ‘As I have been given light for the Christian peoples.’ I pray that Allah the Most High grant me to spread this light among the Christian people. *Wassalam*.”

The monthly *Review of Religions*, the Ahmadiyya Movement’s English monthly that had started from its centre in Qadian in 1902, reported as follows in its March 1913 issue:

“In the article ‘Islam and the World’, published in this number of the *Review*, Mr. Parkinson speaks of a crying need of the Muslim world, *viz.*, a periodical in the English language to be published from London and translated into other languages of the Islamic world. The periodical is, of course, to be devoted to the discussion of subjects Islamic. We are glad to announce that a periodical of the type suggested by Mr. Parkinson has already been started in London under the editorship of Khwaja Kamal-ud-Din, Ahmadi, B.A., LL.B., and the first number of the paper is already out, and is expected to reach India by the next mail. We wish this highly laudable enterprise every success and make an urgent appeal to all the Muslims to freely give the Khwaja all the support he deserves. The name of the periodical is *Muslim India and Islamic Review*, and the annual subscription is Rs. 5.

All remittances and literary communications should be sent addressed to Khwaja Kamal-ud-Din, care of National Bank of India, 26 Bishopsgate, London.”

We show below an image of the cover of the fourth issue of *The Islamic Review*, dated May 1913. The given address, 112a, is of a flat within No. 112 Kew Road, Richmond, London.

# MUSLIM INDIA

## ISLAMIC REVIEW.

RELIGION, ETHICS, POLITICS, LITERATURE, ART, COMMERCE.

*A Monthly Journal devoted to the interests of the Muslims.*

Office: 112a KEW ROAD, RICHMOND, LONDON.

Edited by KHIWAJA KAMAL-UD-DIN, B.A., LL.B.

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[No. 4.

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Shown below is the present-day appearance of this whole property. His flat, 112a, was upstairs. This photo was extracted from Google Streetview.



Members of the AAAIL(UK) were visiting Kew Gardens on 5th July 2025 and took advantage of the opportunity to walk to this house and take some photos, which are as below.



The above photo shows your Editor, Zahid Aziz, standing in front of the property. The photo was taken by Mr Azharuddin Ahmad.



Left: Mr Azharuddin Ahmad and myself.



Right: The entrance to the upstairs flats.

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A Letter from an Issue of the Old *Islamic Review*

There is a wealth of material in the old *Islamic Review*, which was published from 1913 to around 1970, from which we can still acquire much knowledge and take inspiration. One such snippet is given hereunder.

In the December 1950 issue there is a letter published under the title *The Views and Sentiments of an English Newcomer to Islam*. Underneath it only initials of the writer appear, as "I.P." It is dated 21 September 1950, written from London, and is as follows:

"Dear sir,

Since becoming a Muslim I feel as if my whole world has expanded; I have found new friends, and a contentment in my inner mind that I had not known for a long time. My whole outlook on life has changed too, and I am a nicer person to know.

For me Islam is a perfect religion, and the Quran a perfect guide, for I find nothing there that my intelligence can contradict. I read in a Veda once that 'just as does a water-tank,

when drawn upon, supply the crystal fluid which will fill every vessel according to its shape and size, so do the spiritual teachings when drawn upon furnish just what is needed to fill the mind of the earnest student, according to the degree and character of its development.' I feel that the Quran is the only one of all the Books that this is completely true of. For, unlike the Bible, it is not the history of a great man and his people; it is of the greatness of God, and His message to all. I think the real reason of Islam's superiority over other faiths lies in the fact that the true proportion has been kept between the importance of the prophet and his teachings. It would not be otherwise, for the Prophet Muhammad never let it be forgotten that he was a man, and no different from his neighbours. But in other religions this fact has been forgotten and the prophet has become greater than his message, and his God lost beyond the ray of his personality.

Khwaja Kamal-ud-Din was quite right when he said that many Christians follow Jesus because he is a lovable character, yet do not believe in traditional Christianity. This was exactly the case with me, and I am sure there are thousands more like me, who are Muslims at heart, and yet have never heard of Islam."

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## Start of Ramadan, February 2026

Some days prior to the beginning of the current month of Ramadan, appeals were made by some Muslim individuals and organisations to Muslims to avoid causing confusion about the date of the start of Ramadan by making and spreading baseless announcements, not justified by facts or actual observations. They undoubtedly had in mind the repeated practice by the Saudi Arabian authorities of announcing, quite falsely, that the new moon has been sighted on an evening when any sighting was impossible. The Birmingham Mail local newspaper in the UK has for some years been covering the topic of moonsighting reports on the basis of which Muslims start and end Ramadan. On 12 February, this organ published an article under the heading ***Ramadan 2026 plea to break 'domino effect' of impossible moonsighting claims*** ([see this link](#)). We quote from this below:

"Dr Raja Zahid Nawaz, a regular commentator on moon-sighting and the Islamic calendar who shares analysis via social media and Birmingham-based broadcaster Noor TV, has warned that on February 17, 2026, the first faint crescent of the newborn moon will be impossible to sight from the UK, Saudi Arabia, Morocco, or elsewhere due to well-established astronomical factors.

In simple terms, the moon will not be visible, said Dr Nawaz. He is urging people not to simply repeat spurious or inaccurate announcements, as this risks creating a chain of false information.”

Then his own statements are quoted in the news article, as follows:

“As Ramadan approaches once again, so too does a familiar and frustrating cycle: premature announcements, questionable crescent claims, and media outlets repeating statements that simply do not withstand scrutiny.

Each year, Muslim communities across the UK wait for confirmation of the new moon. For some, this is determined through astronomical calculations; for others, through verified physical sighting of the crescent — either locally or in countries with established and credible moon-sighting systems. Both approaches have scholarly foundations. What does not have any foundation, however, is claiming a sighting when visibility is scientifically impossible.”

His following statement refers to the Saudi practice, without naming them:

“Yet, based on previous years, it would not be surprising if announcements are made regardless, often relying on pre-calculated calendars rather than verified sightings. What is even more concerning is what follows: media outlets across the world repeat the claim that ‘the crescent has been sighted’ without question, without context and without verification.

This domino effect does real damage. It undermines scientific credibility, creates confusion within communities, and erodes trust. Experts who have read detailed astronomical assessments are left wondering how an ‘impossible’ sighting has suddenly become a confirmed one.

If a country chooses to follow calculation-based calendars, it should say so clearly. If a decision is based on the birth of the moon, that too should be transparently stated. What must end is the practice of presenting calendar-based decisions as physical sightings.”

His last paragraph, beginning “If a country chooses to”, is a clear reference to the Saudi practice. They do follow a calculation-based calendar, but *without saying so at all*. They do base their decision on the birth of the moon, but *without any transparency whatsoever*. And, of course, the Saudi authorities present “calendar-based decisions as physical sightings”. That was repeated again this year. As Dr Nawaz stated above, “on February 17, 2026, the first faint crescent of the newborn moon will be impossible to sight” from anywhere in the world. Yet on the evening of that date the Saudi authorities announced the sighting of the moon, and consequently the start of Ramadan on 18 February.

We wholly concur with his closing words:

“Ramadan for millions is a month built on reflection, discipline and truthfulness. Announcing its start should reflect those same values.

Communities deserve honesty about the criteria being used, not vague statements that blur the line between calculation and sighting. My call is simple: be transparent, be precise, and stop making claims that science has already ruled out. As anticipation builds for Ramadan, clarity — not confusion — should guide the conversation.”

As Dr Nawaz points out, it is a violation of the whole purpose of Ramadan to make a false announcement about having sighted the moon which heralds that very month!

The reason that the Saudi authorities are not “transparent” and “clear” about basing their predetermined decision on calculations about the birth of the moon, regardless of any sighting, is simply that they want to avoid opposition from those numerous Muslim religious leaders, all but a few, who are insistent that the moon can only be accepted as new if it has been sighted by eye by a Muslim. The Saudi authorities lack the courage to tell them that sighting by eye is unnecessary and indeed it prevents determining the date in advance for the convenience of people. Reform can never be brought about, and people can never be delivered of their errors, without having the courage to put the truth before them.

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Contact Information

E-mail: islamic-view@ahmadiyya.org

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