The Promised Messiah® says:

‘This prophecy, in which it is said that the Promised Messiah would have offspring, suggests that God would give him a child who would be his successor and would defend the religion of Islam, as is mentioned in prophecies made by me.’

_Haqiqat-ul-Wahi, Ruhani Khazain, Vol. 22, p.325_
New limits; new heights. By the sheer grace and blessings of Allah another year has dawned upon us. As we settle into the new year many of us will have made resolutions to give up certain habits and others may have made an oath of adopting better habits. Some will have done both. Nonetheless both these choices we make mean that we pledge to be better human beings morally and spiritually.

We always should remember, however, that morals have been taught by religion. In other words, God has taught us the morals that we take pride in today. The thousands of Prophets and God’s chosen ones who were sent to the world, at different occasions and at different locations, have helped us become better human beings. They taught us how to treat our fellow men with respect and dignity. The modern world considers those morals, that were in fact taught by these very Prophets, the reason for its advancement and progress.

We should always remember that the Holy Qur’an turns our attention towards these very facts. It was Prophet Adam who taught the basic ethics to man of clothing oneself, living under shelter and offering food and water to every human being that requires it. (The Holy Qur’an, Ch.20: V.119-120) From then on the Prophets, through a series of evolution, have gradually taught man the minor yet vital things that make man the most perfect creation.

With this backdrop in mind, I would like to draw our attention to a similar sort of person. We have among us a leader who, just like the Prophets, educates us in the vital things we need to become better human beings. This is a leader who leads millions around the world yet does not tire of the major blunders committed by man today. Instead, he focuses on each minor detail of every human being living on this earth and delivers regular sermons in order to educate the world. He distinguishes for us that which is right from wrong and gives us all a sense of purpose in life.

Hazrat Mirza Masroor Ahmad, Khalifatul Masih V is a person who walks in the footsteps of the past 124,000 prophets. He belongs to a system of Khilafat that is destined to remain till the end of time. He practices the truth, and preaches the truth.

So when we decide what our new year’s resolutions are, we will surely have to ensure that our objectives are in line with what he teaches, because in this path lies our route to success.
ISMAEL MAGAZINE

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I seek refuge with Allah from the accursed Satan.
In the name of Allah, the most Gracious, Ever-Merciful.

And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment.

(The Holy Quran, Surah Al-Maidah, Ch.5: V.3)
Hazrat Anas, Allah be pleased with him, narrated that the Holy Prophet, peace and blessings of Allah be upon him, once said, ‘Help your brother, whether he is an oppressor or he is an oppressed one’. The companions asked, ‘O Prophet of Allah, we understand that we should help him when he is the aggrieved party but how should we help him when he is the wrongdoer?’ He replied, ‘Hold his hand.’

(Sahih Al-Bukhari, Book of Oppressions, Chapter of Helping one’s brother)
In regards to the verse of the Holy Quran quoted at the start of this Ismael edition, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Imam Mahdi* as said:

‘It should be our practice to assist and empower our weaker brothers. How wrong it is [when some cannot even answer the simple question] that out of two brothers if only one knows how to swim should it be compulsory for the experienced swimmer to prevent the other from drowning? Or should he let him be? It is obligatory upon him to prevent the other from drowning. For this reason the Holy Quran states: Wa Ta’awanu ‘Alal-Birri Wat-Taqwa [And help one another in righteousness and piety]. You must lift the burden of your fellow brothers and assist them in their moral, spiritual and financial weaknesses. You must treat their physical ailments alike.

‘No Jama’at can be considered a Jama’at until the stronger members do not give support to the weaker members and the only way to do this is by covering up their shortcomings. The Companions* [of the Holy Prophet*] were taught not to become dismayed at witnessing the shortcomings of the new-converts as they too were once weak. Similarly, it is compulsory for the elders to help the younger generations in a loving and affectionate manner.’

ANNOUNCEMENT FOR ADMISSION
TO
JAMIA AHMADIYYA UK 2017

Jamia Ahmadiyya UK will be holding entry test and interview on 14th and 15th July 2017 for this year’s intake of students. The following conditions apply:

Qualifications: Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

Age on Entry: Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Report: The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah*.

Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

Application must be endorsed by the National Ameer.
A detailed medical report from the GP.
Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
Copy of applicant’s passport.
2 passport size photographs.

The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

LAST DATE: The application for the 2017 entry MUST arrive by 30th June 2017. Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
Branksome Place
Hindhead Road
Haslemere
GU27 3PN

For any further help or clarification, please telephone:

+44(0)1428647170 or +44(0)1428647173, +44(0)7988461368(Mob.) Fax: +44(0)1428647188

Jamia is open from Monday to Saturday from 8 am to 2 pm. Visitors are welcome ONLY by prior appointments.
Huzoor's guidance to Officer Jalsa Salana

On the afternoon of 7 August 2016, the inspection of the Jalsa Salana UK took place. The UK Jamaat is extremely fortunate that each year, Huzoor inspects in detail the arrangements for Jalsa Salana. Traditionally, this has taken place on the Sunday before Jalsa begins and it was the same this year as well.

In reality, Huzoor is directly involved in the arrangements and preparation for Jalsa Salana from the very outset.

I spoke with the Officer Jalsa Salana, Mohammad Nasser Khan sahib, who elaborated on this. He explained that no major decision pertaining to Jalsa Salana UK was ever made without the prayers, guidance and approval of Khalifatul Masih.

Nasser Khan sahib said:

"First of all, it is Huzoor who personally approves the administrative committee charged with organising the Jalsa Salana. Thereafter, Huzoor kindly meets me and other members of the committee regularly in Mulaqat and answers our questions and guides us in the right direction."

Explaining, Huzoor’s love for the participants of Jalsa Salana, Nasser sahib said:

“I have always seen how Huzoor particularly keeps in mind the comfort and ease of the participants of Jalsa – hence last year during Mulaqat he advised us to make the flooring in the main marquees more comfortable, as many guests sit on the floor for hours on end. Based on this instruction we were able to source a special underlay that made the flooring much softer and comfortable for people to sit on."

Inspection of Jalsa Salana 2016

On 7 August 2016, Huzoor departed from Masjid Fazl at 3.15pm for the inspection. In recent years, Huzoor had visited four different sites for the inspection – Baitul Futuh, Jamia Ahmadiyya, Islamabad and finally Hadeeqatul Mahdi.

Due to construction work at Islamabad, where the Jamaat is building a new Mosque, this year Jalsa arrangements could not be made there. Hence, the inspection this year included Baitul Futuh, Jamia Ahmadiyya and Hadeeqatul Mahdi.

The first stop was at Baitul Futuh…

… Huzoor visited different Nizamats, including ‘car passes’, ‘accommodation’ and the Baitul Futuh langhar (kitchen).
Huzoor also visited the bookshop where the in-charge, Arshad Ahmedi sahib, showed Huzoor the new books that had recently been stocked and would be available at Jalsa.

Huzoor asked Arshad sahib and Amir sahib UK what they thought of the newly reprinted versions of *Noah’s Ark* (Kashti-Nuh) and Huzoor’s own book *World Crisis: Pathway to Peace*.

Huzoor then said:

“I actually personally designed both of the covers of these books!”

It was amazing to hear that Huzoor had designed the book covers and it was another example of how he guides the Jamaat on so many levels.

**Inspection at Jamia Ahmadiyya**

Huzoor departed from Baitul Futuh at 4pm and the Qafila then travelled onwards to Jamia, which is located in the British countryside town of Haslemere.

At Jamia, many guests from abroad are accommodated and so Huzoor inspected all aspects of the accommodation and also the arrangements for food for the guests.

As, Huzoor returned to his car he noticed that some of the windows at the front of the Jamia building were in a state of disrepair and also that they had the potential to slam open or shut if there was a heavy draft and in this respect were a safety hazard.

Huzoor instructed Nasser Khan sahib to replace the existing windows with double glazing and to ensure that they were all safe.

Upon hearing this, Nasser Khan sahib said that as the Jamia building was an officially ‘listed’ building, it was very difficult to make any cosmetic changes to the property.

Hearing this, Huzoor said:

“Being a listed building does not mean you are not permitted to maintain the building or do suitable repairs. It only means that you cannot change the shape or the look of the building.”

Huzoor’s knowledge of such things and his eye for detail is far greater than many people who are experts in such fields.

**Inspection at Hadeeqatul Mahdi**

The Qafila departed from Jamia Ahmadiyya at 5.15pm and drove straight to Hadeeqatul Mahdi, arriving at 5.45pm.

Naturally, as Hadeeqatul Mahdi is the actual venue for the Jalsa it is the part of the inspection that takes the longest.

[After the Inspection of Hadeeqatul Mahdi, Huzoor would lead the Jama’at in Maghrib and Isha prayers]
New moon prayer

Nasser Khan sahib escorted Huzoor towards the main marquee. Normally, Huzoor’s walking pace is quite fast but on this occasion Huzoor was walking at a more leisurely speed. Nasser sahib, perhaps used to Huzoor’s normal speed, continued to walk faster.

Upon seeing this, Huzoor said:

“Nasser sahib, why are you rushing? I am walking slowly on purpose so that everyone has time to get ready for Namaz.”

As Huzoor continued to walk outside the main Jalsa Gah, he noticed the moon in the distance. Huzoor enquired if it was a ‘new moon’ to which Sadr Majlis Ansarullah UK, Dr Chaudhry Ijaz-ur-Rehman sahib responded by saying he was unsure.

Huzoor said:

“Whether it is a brand new moon or not, we are seeing it for the first time.”

An affectionate moment

As he continued to wait patiently for Maghreb time and for all Ahmadis to get ready for Namaz, Huzoor looked in the direction of his young grandchild, Saad (son of Mirza Waqas Ahmad) and Huzoor asked him if he was tired having walked along with the Qafila throughout the inspection.

In reply, Saad looked at his grandfather and shook his head and said he was not tired. It was a very affectionate moment.

Return to London

The day concluded as Huzoor led the Maghreb and Isha prayers before returning to Masjid Fazl. By the time the Qafila arrived back in London it was around 10.30pm.

As every day passed by and the Jalsa drew closer, the rush and spiritual atmosphere around the Fazl Mosque continued to increase. Each day, the number of family Mulaqats also increased.

On a normal day in London, Huzoor will normally meet around 25 families in Mulaqat, however during the days of Jalsa, Huzoor was meeting 70 or 80 families daily and on certain days he met around 100 families.
REWARD FOR ACT OF KINDNESS

Hazrat Mirza Ghulam Ahmad, the Promised Messiah\textsuperscript{at}, narrated the following incident, proving that God Almighty rewards good to the extent that small acts of goodness are rewarded manifold. Huzoor\textsuperscript{at} said:

We should worship that God alone who rewards for even a small deed…

…A story is told that three men were once stuck on a mountain. They had sought residence in a cave but a boulder fell in front of the opening and obstructed their way out. As a result the three had come to terms with the fact that only their good deeds would now save them. Accordingly, one of them said, ‘I had once hired some labourers, but when the time for payment came one of them left. I searched a lot for him but eventually I spent some of the money from his pay on a goat which, with time, multiplied into a flock.

‘One day the worker arrived and said, “I used to work for you. If you pay me the money I was owed I will be indebted to you”. As a result I returned his money to him.

‘O Allah! If this righteous act pleased Thee, then relieve me of this trouble.’ With this the boulder moved a little.

Then, the second person began narrating an incident and towards the end said, ‘O Allah! If this good deed of mine pleased Thee, then relieve me of this trouble.’ The boulder moved a little more.

Then the third said, ‘When my mother reached old age, one night, she requested for some water. When I returned to her with the water I found that she had fallen asleep. I decided not to wake her up so that she would not be troubled and stood there the entire night with the water in my hand. When she woke up in the morning I handed her the water. O Allah! If this righteous deed pleased Thee, then relieve me of this trouble.’

As a result the boulder moved to such an extent that the three were able to leave. In this manner, Allah the Exalted gave every one of them their reward for their righteous deeds.

The Readers Corner

Direction!

Amjad Ahmad & Raheel Ahmad

(Both these brothers live in Chicago, USA and study in Middle school and High school correspondingly. Amjad is studying in class 9 while Raheel is studying in class 6. They belong to Chicago, North West Jama’at. Amjad and Raheel both desire to carry on with their Waqf and serve the Jama’at to the best of their abilities in the future, Insha-Allah)

Waqifeen were instructed to keep the Centre informed of their educational pursuits and aspirations and above all to write letters to Huzoor. Waqifeen can be guided by writing letters to Huzoor. If a Waqif-e-Nau writes letters to Huzoor with questions and prayers for being on the right path, Huzoor\textsuperscript{a} can then respond to those questions and then pray for the Waqif. The Waqifeen can then be guided and attain additional knowledge from Huzoor.

Having a living bond with our Khalifa is what is a must for all Ahmadis and this can be made possible through communication. We can communicate with him by writing letters to him at least every month. If we start communicating with Huzoor, often we will see ourselves grow religious, blessed and will be cautious of our actions. Afterall, Huzoor is the most divinely guided person today, and if we are guided by the most divinely guided person, just think of the results it can bring!

Perhaps some may think that personally they are not ones to write letters. However, if we write with our heart and soul and have a good intention, Allah will relieve the task and it will be an opportunity to express our feelings.

It’s not only about expressing our feelings in writing. After writing one wants to show their best example. One becomes more cautious of their actions. Therefore, we will try to do good deeds and show an exemplary role model to others.

When I started to write to Huzoor, almost every day, I began seeing myself change. I started to carry
out my task and duties without being reminded. And when Huzoor wrote back it was a huge encouragement and motivation in pushing me to be a role model to others.

On 28 October 2016, Huzoor addressed the Waqfeen-e-Nau in his Friday Sermon. This sermon was about how the Waqfeen should act, behave, what is expected from them and how they should see themselves. This sermon is a guide for each and every point that Huzoor mentioned. Other sermons delivered previously about Waqfeen can also have the same effect.

Lastly, Waqfeen should definitely watch Huzoor’s Waqf-e-Nau classes on MTA. Waqifeen in the class ask questions and Huzoor answers those questions in great detail. We can learn a lot from these classes and become more aware of what Huzoor expects of Waqifeen. For example, how a Waqif-e-Nau should be clean, their actions shouldn’t be bad or harmful and that they should be the ultimate role model for their surrounding environment. Ahmadis in general can also benefit from these classes if they have similar questions that are answered in the class.

In conclusion, Waqifeen have many ways to benefit from Huzoor. We should try out best to be as obedient and attentive to Khilafat so that we can be those Waqifeen that Huzoor wants us to become.

(You can share your views with us too by writing to us at editorenglish@ismaelmagazine.org. Similarly, you can send us a direct message via twitter at @ismaelmagazine.)
On Friday 16 September 2016 Hazrat Mirza Masroor Ahmad, Khalifatul Masih Vaa delivered a sermon on the late Muhammad Raza Saleem, a Waqif-e-Nau Jamia Student who tragically, passed away. Inna Lillahi Wa Inna Ilaihi Raji’oon.

After reciting Tashahhud, Ta’awwuz and Surah Al-Fatihah Huzoor said:

Every individual who sets foot on this earth will one day have to depart this world, as nothing lasts forever. Some depart to God Almighty in their infancy, some in their youth, some having reached old age and then there are some who are summoned to him when they have reached the ultimate limit of their lives. God Almighty has mentioned in the Holy Quran the ‘worst part of life’, in which one returns back to their childlike dependence, and lack of understanding and orientation once again. Eventually, even they depart from this world. Close relatives grieve when their loved ones leave this world irrespective of which age they depart at. However, when some individuals pass away and leave this world, the circle of people to mourn them is very vast. In the same way, if such an admired personality departs in their youth, then all of a sudden the grief and sorrow is multiplied greatly. Nevertheless, in the face of every pain, difficulty, sorrow and anguish, God Almighty has taught us to be content with His will, through the prayer: ‘Surely, to Allah we belong and to Him shall we return’. When the close relatives of the departed one display the utmost patience and utter this prayer, then just as God Almighty elevates the status of the deceased, at the same time, He ensures the measures are in place to provide comfort to those they left behind.

In recent days, a very beloved and dear Jamia student passed away in an accident, at the age of 23. ‘Surely, to Allah we belong and to Him shall we return’. A loved one mentioned to me that his friend and his wife went to give their condolences to the parents within two hours of receiving news of the accident. He says that his wife was left amazed when the mother of the dearly departed said: ‘He was an incredibly dear son to me, but the one who has called him is even dearer’. This is the response befitting of a believer, which we see amongst the believers of the Promised Messiahaa. One tends to cry and is in a state of utter shock. Furthermore, who can suffer more than the mother of the young departed one? Or who can feel this loss more than a father who loses his young son? In regards to the father, I am told that upon receiving news of the accident, he was in a state of the utmost grief. He was crying and also must have been praying at that time. However, when the situation became clear that he had died and after a short while when he received news that the death has been confirmed, he recited: ‘Surely, to Allah we belong and to Him shall we return’ and became calm and composed. Thus, this is the true dignity of a believer. The death of a young son cannot be forgotten easily, but a believer presents his pain in the presence of the Almighty God, he weeps and begs for satisfaction of the heart whilst praying to elevate the rank of the deceased.

On that day, I was on my return journey from
Germany. I was preparing to depart, but before the journey began, I received the news that an accident had occurred. Then, during the journey, I received the news that the death had been confirmed. The beloved child’s face constantly appeared before me and I also had the opportunity to pray [for him]. He was an extremely charming boy. Due to the fact that the students of Jamia Ahmadiyya UK meet me on a regular basis, I have a personal connection with every single one of them, and I am familiar with all of them. During the personal meetings if there is any time remaining, they ask questions as well. In my last meeting with this boy, he had some questions on his mind. In reply to his questions, a lot of time elapsed as I explained to him in detail. I remember his father said that Raza was extremely happy that the meeting that day lasted approximately fifteen or sixteen minutes, and that he received an answer to his questions. He always had a special love for Khilafat that sparkled in his eyes. When this dear one entered Jamia, I expected him to be more interested in taking part in sports and leisure activities and will have a similar level of sincerity and loyalty as other Ahmadis who are of that youthful age have. However, this boy proved my estimation to be completely incorrect. He was excellent in his studies as well. He was passionate for sports and excelled in sincerity and loyalty. He had a deep passion to become an unsheathed sword in defence of Khilafat, and faith and the various accounts which his friends have written to me about, he proved to be just that.

Countless people, including his friends, class fellows of Jamia Ahmadiyya, his siblings and parents have written to me about his qualities, and the one thing that almost every person wrote of was his humility, his good nature, his honour for the faith and his connection and love for Khilafat. He was also very hospitable and respectful of the sentiments of others. These were all among his special attributes. On account of the Holy Prophet, these type of individuals, whom every single person praises, are the ones who are counted amongst those on whom paradise becomes obligatory. And this boy had a distinct passion to serve the faith and perhaps participated in sports and
hiking activities because a healthy body is essential to serve the faith. The people who have written about the profile of this beloved boy, every detail mentioned are in praise of his attributes. Respected Raza Saleem was the son of Mr Saleem Zafar, who works in the office of the Private Secretary. He passed away due to a hiking accident in Italy on 10th September 2016. ‘Surely, to Allah we belong and to Him shall we return’. He was born in Guildford UK on 27th September 1993, and was part of the Waqt-e- Nau [life devotion] scheme. His family’s connection with Ahmadiyyat originated from his great grandfather, Mr Ala Din sahib, who belonged to a village near Qadian. He performed the pledge of allegiance at the hands of Hadhrat Khalifatul Masih IIra. Respected Raza Saleem joined Jamia Ahmadiyya UK in 2012. He was going to become the first missionary of his family. He had completed Darja Salisa [4th Year] and was entering Darja Rabia [5th Year]. He was a Moosi and had completed his Wasiyyat form, and though the process was still taking place, I wrote to Majlis Karparadaaz that his Wasiyyat is approved. Aside from his parents, he leaves behind two brothers and two sisters.

Hafiz Ijaz Ahmad Sahib, who is a teacher of Jamia Ahmadiyya UK and is in charge of Hiking was also on the trip. Whilst outlining the details of the incident, he writes: ‘We had ascended to the peak of the mountain, and spent the night in a hut which was situated approximately 500 meters below the summit. We had returned from the peak and completed the difficult section of the track. We were accompanied by 10 other hikers. The next morning around 8am, we left the hut and started the descent. At that time the weather was perfectly fine. We were descending in a line when all of a sudden Raza Saleem slipped on a rock or stumbled over a rock and was unable to balance himself. Due to the slope, he started running forwards but was unable to control himself and fell head first. Despite wearing a helmet, he suffered head injuries due to the impact of the fall. According to the doctors, he was in a state of unconsciousness during the fall or even before falling, or he had stopped breathing before the fall because he fell straight down’. He further says: ‘I
tried to grab hold of him but was unsuccessful. Then I called out to another student, Humayon, who was going ahead. He also tried to grasp him and although Humayon got a hand to him, he was unable to stop him. Raza Saleem fell down quite a distance. Having witnessed the accident other students attempted to chase after him however I stopped them, as there was a chance of a greater loss. After this, with the help of other hikers, I took the rest of the students back as they had climbed down quite a distance. None of the hikers had the courage to walk due to the shock. Straight after the accident the emergency services were alerted and a helicopter arrived within 20 minutes. Raza was visible to us and we signalled his whereabouts to the helicopter, at which point they dropped one of their crew members. Until all the students returned to the helipad, the news of his death was not disclosed. When all the students arrived safely at the helipad, it was at that point the emergency services confirmed the death of Raza Saleem. Then within one hour all the students were airlifted to the nearest town. At the time of the accident, the weather was absolutely clear and the track we used was called the ‘normal to peak’ track. His father also visited that place. He also told me that the local people came to meet him and told him that it was a completely normal track and was not difficult at all, and that their children use that track regularly. An elderly gentlemen met them and said that he used that same track on a daily basis. It is said that all people young and old walk along that track. All of the locals who came to know of the accident came and said that although the track was not difficult, it seems that it was destined by God Almighty.

I have explained all the details of the incident because some people are spreading false information through messaging on phones and WhatsApp; some said he went out alone, the weather was awful, all the measures were not in place or perhaps they did not have the right equipment. Even though the local newspaper there reported that all of them were wearing the necessary equipment. People who wish to comment should use some sense. In times like these instead of passing inappropriate comments, people should express sympathy and compassion. In all this no blame rests on the administration neither on any individual. God Almighty has a time that is destined for all and his time had come. Whether the rock slipped, he felt dizzy, or anything else. Nevertheless, whatever the reason maybe, it was destiny. Perhaps God Almighty had only written such a life span. The rest of the children who were with him are in a state of shock. May God almighty grant them courage and strength, and enable them to return quickly back to their normal lives.

Nobody can forget the memories, as I mentioned before friends will continue his remembrance, however, there should not be any sense of despair and desolation, nor should there be any fear, especially among the Jamia students.

Saleem Zafar sahib writes: 'He was my very beloved son. He possessed many virtues, of which I will mention a few. He would always speak the truth. If he had made a mistake, he would never cover it up. He would not worry about getting reprimanded. It was his practice to admit his mistake and remain steadfast on the truth. He was very loving towards children. He would love his sister’s children a lot. He was so sensitive that if his sister would scold her children then he would begin to cry. He would say: “Children cannot be reformed by physical punishment”. He mentioned to me about his Mulaqat [personal meeting with Hazur] and has also written that ‘whenever he had a Mulaqat, he would very joyously call and inform us that he had a Mulaqat today’. He further adds: ‘He would include us in such happy moments. Before going in for his Mulaqat, he would always ask for a nail cutter [saying] “I am about to go inside and I don’t want my nails to cause any pain while shaking hands”. He would take joy by giving things to others. From his very childhood when we would bring chocolate or other things which were supposed to last at least a week but if he got his hands on them the very first day, he would go and distribute them amongst his fellow students. Even during Jamia studies, those boys who were from abroad and outside of London and therefore could not visit their homes, he would invite them to his home over the weekend. He would inform his mother or sister at home and say, “this many friends are coming with me and they will eat with us so please have food ready”. If we gave him anything to eat as he would be going to the hostel, and so he should keep it with him, however he would
only take it if it was enough for his roommates and if it was not enough he would leave it saying, 'I cannot eat secretly'”. He further states: ‘he would sometimes even bring his friends’ clothes home for laundry and would say: “these are my friend’s clothes, and if they could be washed and ironed”. He had a very loving relationship with his siblings. He would do their work and serve them with utmost responsibility. He was careful when it came to spending on his own being. One cannot say that he acted niggardly [in financial matters], rather he was not extravagant. However, he was very generous towards others. And as I have stated that, by the Grace of Allah, his Wassiyyat has been approved.

He had overwhelming love for the Promised Messiah and Khilafat and he would never listen to anything against this. He would never stay quiet if he heard anything against this. His face would always turn red if he heard anything about this regardless of who said it. His father further adds: 'We had to take care of his needs ourselves because he was very patient and would never ask for anything. During the studies, he would always provide great help in the English subject to students from abroad, particularly those from Europe'. Some very senior boys have also written to me that he would help them a lot during their English examinations. There was no such thing as anger in him. He was always seen laughing and smiling. Everyone has written about this trait of his. He would take part in telling clean jokes and would enjoy listening to them as well. He was very punctual in prayers. His father states: ‘he was a Waqf-e-Nau to begin with, but Allah the Almighty also granted him the honour to become a Waqf-e-Zindagi [life devotee] as well. According to his ability, he took his share of the divine attribute of being truthful by always speaking the truth. It was my lasting desire that he should serve the movement (Ahmadiyyat Muslim Community) as a missionary’. His father also said this to me and I told him that this boy had already become a missionary even before completing his education in Jamia. I will share some incidents in regards to his passion for the moral training of others and also for Tabligh [preaching]. As I mentioned before that this journey was undertaken in order to acquire a healthy body. So in this regard it should be called a religious journey. May Allah the Almighty continue to exalt his ranks. May He grant him a place amongst His near ones. His father writes ‘He went to Manchester for Waqf-e-Arzi [period of voluntary service]. Someone placed an envelope in his pocket the day he was to return. He opened the envelope and looked at it. There was some money in it. Raza thanked that person...’
and returned the envelope and said "Uncle, we are not allowed to take this". The same person wrote to me a few days later that a small boy who is becoming a missionary came here, and he has astonished them. If such children became missionaries then certainly a spiritual reformation can take place in the Jama'at, and he wrote to me how he had given him that amount and he [Raza] had refused to accept it, and he completed his work with immense diligence.

His mother writes: 'My son was obedient to his parents and the Jama'at. As such, every child has a relationship with their parents, however his relationship of love with me was very unique. He was very caring, obedient and he would speak about even the smallest of matters in a very good manner. He would treat both youngsters and elders in a very loving manner. Whenever he was home he would help me with the house chores. He would ask me in short intervals, "You are tried. Shall I help out?" He could never see me in distress and would say: “There should not be any tears in your eyes". He would ask about everyone immediately after returning from Jamia and would ask how everyone had been throughout the week with great concern. During his childhood when Khalifah Rabih would visit Islamabad, he would run out after coming home from school saying that "I am going to visit Huzur and will go for a walk as well".'

Dr Nusrat Jahan Sahiba from Rabwah, who is here and is very sick these days, had a good relationship with this household. He [Raza] would say that 'I pray for her a lot and may Allah the Almighty grant her health'. May Allah the Almighty accept his prayers for her as well. She writes 'I saw a dream Friday night that a lot of people are visiting my house and many photos are being taken. I got up scared and told my husband that I saw a dream which has scared me and I do not have a good feeling about it. So please give Sadqa (Charity) first thing in the morning. He said that I will give Sadqa when I go to the office, but even before that this sad news was received'. His mother says: 'Whenever I would buy some clothes and give it to him, he would wear it without complaining, and would immensely appreciate it. He was extremely hospitable. He would never forget if someone had invited him over. Whenever he would meet them or they would visit Islamabad, he would come home immediately and say that such and such people are visiting. Please make food and invite them over'.

She further says 'Before he left for his trip, he taught me how to type Urdu in my phone, [saying] "Because you have to ask other siblings about my condition but now you can write to me in Urdu and I will respond to you myself directly"'. She says 'Whatever advice I would give, he would try his best to act accordingly, and this is what he told his friends. He established a relation with Khilafat. He strived to act according to every little commandment of the Jama'at'. His mother says, 'Once he said to me, "Mother, I desire to become such a good missionary that I am able to do a lot of Tabligh for the Jama'at, and convert so many people to Ahmadiyyat that you become proud of me".'

His sister Rafiya Sahiba says: 'He was a very loving brother. He was the youngest but his thinking was very deep. Despite being the youngest, he would be considerate of everyone and he would converse with people of every age group according to their age. And to this day he has not hurt anyone’s feelings. He would listen to everything carefully and would respond very respectfully'.

Those people who would visit Islamabad for work, some workers would go for repairs or during the construction of the Lajna Hall, he would also take care of them. He would send them tea or other food items. He would serve them all the time and people would say that he is the only one who takes care of us. His brother, Asad Saleem, says: 'He had a very simple disposition. He would say whatever was right and truthful. Just recently we had purchased a new car for him and surprised him. Both his brothers have good jobs. They purchased a car for their younger brother. He says: 'The very first thing which he asked about this car was its price, and he said that as a missionary I should live a simply life and should not take expensive things'.

His sister, Amatul Hafeez sahiba, writes, 'One of his virtues was that he did not like to hear negative things about anyone. He had the skill to transform negative thoughts of people to positive ones. He would say that we should look at the virtues of people and instead of speaking about their evils we should pray about it. One example of the sim-
plicity in his disposition is that when his mother would give him new clothes for Eid but after wearing them, he would be worried lest these clothes might be unnecessarily formal and ostentatious. For this reason he would wear something old over it, like a jacket for instance.

Quddus Sahib, who is a teacher at Jamia Ahmadiyya and was also with him [on the hike], says:

'I know Raza Saleem from childhood. When he enrolled at Jamia I was in my Shahid Class [final year]. Thus although in Jamia I only spent a year with him, we often spent time together carrying out duties at Khuddamul Ahmadiyya Tarbiyyati classes, Ijtemas and Jalsa Salana (Sadr Khuddamul Ahmadiyya also informed me that Raza Saleem did excellently in the Q & A sessions with Khuddam [youth] at the Ijtemas [youth gatherings].) Quddus Sahib writes: 'Raza Saleem would give duty in the hygiene department (the name ‘hygiene’ is specifically given however it infers cleaning up and so on). He never complained as to why he had been assigned to this department. Rather he devotedly carried out this duty with great effort and commitment. I had the opportunity to teach him at Jamia. He was a very capable student. He would sit right at the front very attentively. He always smiled when speaking. I do not remember him ever expressing any anger; instead he always aimed to help others. He was keen on cricket however if he wanted to go and check the score, he would always seek permission from the teachers first. During this hike we spent the night in a hut, in which there was a toilet without a lock on its door. Everyone asked him to stand at the door and he did so very happily. He went on to say that if any of us needed to use it at night, they could feel completely free to wake him up. He was due to go to Croatia with his classmate Zafir after the hike. However Zafir hurt his eye and Raza would repeatedly express his concern and said that as soon as the hike was over, they would arrange a checkup in the hospital for him. Raza Saleem was a very devoted Waqif-e-Zindagi (Life Devotee). His outstanding qualities were being hard working, being very committed and always treating others with high morals and etiquettes.'

Similarly another teacher of Jamia Ahmadiyya, Zaheer Khan Sahib writes:

'For the last two years I had the opportunity to teach Raza’s class. One of the unique qualities I saw in this child was that whatever task was assigned to him, he would render it with great effort, dedication and with a sense of responsibility. At times, I noticed that if the other children assigned to that particular task wondered off here and there, however he would remain occupied in fulfilling that task and would continue doing so with all his effort until the task was not completed. A great quality of Raza Saleem was that he would never ask unnecessary questions, but whenever he did, they would always be related to the allegations levelled against Islam and Ahmadiyyat from the Western part of the world, and at times, he would say that he was speaking to a non-Muslim or a non-Ahmadi and he asked such and such question. Thus, it is as if God Almighty had placed a burning desire in him for the defence of Islam and Ahmadiyyat and for responding to the allegations levelled against it. A few times, Raza sat with me in order to get a lift and on two occasions his USB fell out of his pocket in the car. The USB stick would contain the audio recordings of Promised Messiah’s books and had nothing inappropriate or anything vain.'
Another teacher, Syed Mashood Ahmad writes: 'He was a part of my tutorial group and alongside the syllabus, he would take an extraordinary interest in taking part in educational and sporting activities. His general knowledge level was much higher than the other students.' He further states, 'last year, in order to take part in the Bait Baazi competition [reciting couplets from poems], he memorised over five hundred couplets and a very notable quality in regards to this was that he did not just simply memorise them, in fact he would try and understand their meaning and for this he would seek help from senior students and teachers.' He also says, 'Raza Saleem had a great passion for Tabligh [preaching]. Last year he was sent to Wolverhampton Jama'at for Waqf-e-Arzi [voluntary service], during the course of which he distributed leaflets and also put up a number of Tabligh stalls along with the other members of the Jama'at. There, he came across an Englishman, who was a very active Christian, and he was very astonished when he learnt [from Raza] about the Promised Messiah's findings in regards to Jesus surviving the crucifixion and migrating towards Kashmir. After this, he invited him to the mosque and gave him a tour of it and remained in contact with him for Tabligh. Similarly, he would always be ready to go for distributing leaflets and setting up Tabligh stalls with the local Jama'at of Islamabad and Jamia.'

Last year some of the students from his class or from Jamia travelled to Spain in the Summer. I told them that they should distribute a minimum of fifty thousand leaflets, and by the grace of Allah the Almighty this group managed to distribute 50,500 leaflets.

Mansoor Zia Sahib, a teacher of Jamia writes: 'He was a student with a very gentle disposition. I never saw any sign or trace of anger on his face. However, if anyone ever levelled any unlawful criticism against Khilafat or the doctrines of the Jama'at, then I noticed that there was extreme anger in his face. This is a clear proof that his entire being was filled with the love for Khilafat and a sense of honour for it.' Regarding his attachment to Khilafat and seeking religious knowledge, he further states, 'whenever I would mention anything about the Friday Sermon or assess [the students] about the sermon, Raza would be able to recall many things from it. He would listen to the sermon very intently.' He further adds which is something that everyone has mentioned and that is, 'I observed that he had great passion for Tabligh. It was his habit to preach to non-Ahmadis through social media. He would make great effort in order to prepare the comprehensive responses to the allegations of the non-Ahmadis with the help of his teachers.'

One of his class fellows, Safeer Ahmad writes, 'I am from Belgium and he was aware of this and knew that I did not go back home on the weekends. And so, he would always invite me to his house to have home-cooked meals. Also, my English is weak and so he would teach me English and help me prepare for my exams.'

Similarly [another student], Shazaib Atthar writes, 'he had a very gentle disposition, he would meet others with great happiness and was always ready to help others.' He states, 'we were sent for Waqf-e-Arzi and we setup a Tabligh stall in the market. Two Christians came and Raza introduced the Jama'at to them in a very beautiful manner. Raza's knowledge was very extensive and had a great passion for Tabligh. He would never speak to anyone with an angry tone. He would gather all the boys and make plans for excursions.' He further adds, 'I recall an incident from 2014 when me and Raza setup a Tabligh stall during our Waqf-e-Arzi. Shortly before we were about to leave, some people from Britain First came to us, who are against Islam and were distributing their leaflets. When they approached us, they began to ask Raza questions with a very angry tone. However, he was very soft and gentle while responding to all of their questions and eventually they understood that we are not among those Muslims who are extremists.'

Another student of Jamia, Zafir, says, 'I was sitting with him in the classroom and all of a sudden he got hold a of a board marker and said, 'Zafir! We are wasting so much of our time in Jamia' and began writing up the timetable. He would then highlight the free slots and say, 'we should also do something during this time and make it more productive rather than wasting our time.'

He also had planned to sit with his teachers during his spare time and study various subjects.
The same boy, who has been mentioned earlier in regards to sustaining a minor injury to his eye, he says, 'I sustained an injury to my eye and right up until the very end, he would continuously say, 'Zafir, as soon we get to the bottom, we shall go to the hospital, so that you can get proper treatment.' He also says that before the incident took place, while they were descending from the mountain, if ever his foot slipped – Zafir’s foot would often slip and he [Raza] would be very worried and would tell him to walk cautiously. He further adds, 'last year while hiking, I became ill due to the high altitude and which is known as altitude sickness.' He says, 'he would keep comforting me and enquire about my condition but little did I know that destiny had something else in plan. After coming back [to Jamia] from the weekends, he would have always come back having learnt about the allegations levelled against the Jama'at and would then seek their answers from the teachers.'

Another student of Jamia, Hafiz Taha, writes: ‘He was greatly attached to Khilafat and had a deep love for it. He would never tolerate a word said against Khilafat and against the Nizaam-e-Khilafat. Once, someone who had drifted away from the Jama'at said something incorrect about Khilafat and Raza said to him, 'I can listen to everything you say but I cannot tolerate a word about or against Khilafat.'

Another student, Danial, writes:

‘After going hiking last year, we were all taking lessons from Hafiz Ijaz regarding the next hike and he [Raza] was very happy and we were all making videos on our phone and sharing them with one another. He would always try and keep everyone of us happy. He would always make an effort to ensure that time was not wasted and every week, he would be reading a new book. He would strive to become regular in Tahajjud [predawn voluntary prayer] and would tell his friends to strictly wake him at the time for Tahajjud if he was still sleeping. Aside from Jamia studies, he also had great interest in gaining worldly knowledge also. He took a lot of interest in general knowledge and learning couplets from poems and would take part in them.’

In short, people have written countless number of incidents. May Allah the Almighty elevate the status of the deceased, and grant him a place at the feet of his loved ones. As I mentioned earlier, that even before passing out from Jamia, this child was an excellent missionary and preacher, and had an extremely great sense of honour and regard for Khilafat. May Allah the Almighty enable all the students from all the Jamias around the world to also increase in their devotion and loyalty and fulfil their obligations. His friends should not simply limit themselves to counting his qualities, rather fulfilling the right of a true friend is that they should now inculcate those qualities within themselves and should utilise all their faculties towards the service of faith. May I and the future Khulafa continue to be given excellent helpers. May Allah the Almighty grant the parents and also the brothers and sisters comfort to the heart and the manner in which they have all shown patience and contentment at the will of Allah the Almighty, may they continue to remain firm on that and continue to receive the blessings of Allah the Almighty. May Allah the Almighty protect them from all kinds of future trials and difficulties.
Waqfe Nau Ijtema 2017
Report

By the grace of Allah, United Kingdom’s National Waqf-e-Nau Ijtema took place on 26 February 2017. Hazrat Amirul Momineen, Khalifatul Masih V, Allah strengthen his hand, graced the occasion with his presence.

The final session commenced with the recitation of the Holy Quran by Abdul Mannan sahib, who recited a portion from Surah Aal-e-Imran. Following that the Urdu and English translations were read out by Khalid Ahmad sahib and Raza Mahmood sahib correspondingly. After that, Mutarraf Ahmad sahib recited a poem written by Hazrat Khalifatul Masih II, Allah be pleased with him. Mohammed Ehsan Ahmad read out the translation of the poem.

Following that, Masroor Ahmad sahib, National Waqf-e-Nau secretary, read out a report of the event, informing Huzoor of the hourly activity of the Ijtema. He mentioned that for the first time Waqifeen-e-Nau were solely responsible for the setup of the Ijtema.

During the Ijtema, there was a written test in accordance with the Waqf-e-Nau syllabus as well as career planning stalls. Presentations were given on different fields that Waqifeen can pursue alongside presentations to do with social media, marriage and the pros and cons of games consoles.

By the grace of Allah, 1406 Waqifeen from around the United Kingdom attended the Ijtema. This total was an increase of 185 Waqifeen compared to the previous year’s Ijtema. After calculating the attendance of parents and guests the total attendance was 1872 people at the Ijtema.

After the report was delivered, Hazrat Amirul Momineen, Khalifatul Masih V, delivered the keynote address. Insha-Allah the full text of Huzoor’s address will be published in a future edition.

The final session of the National Waqf-e-Nau Ijtema can be viewed at the following link:

The First Bai’at

Under Divine command, on 23 March 1889, Hazrat Mirza Ghulam Ahmad as took the first oath of initiation where the first fortunate souls pledged their allegiance and obedience to the Promised Messiah as and his divine mission. The mission was to propagate the religion of Muhammad Mustafa, peace and blessings of Allah be upon him, to the corners of the world.

Over 125 years have passed and the Ahmadiyya Movement in Islam has spread to over 200 countries of the world and reached the hearts of millions upon millions of people. On this day, 23 March, we remember the actual purpose for which the Bai’at took place and what our role is in this Jama’at.

Why am I an Ahmadi? What does this entail? How can I benefit humanity through Ahmadiyyat? All these questions, and much more, are answered in the books Conditions of Bai’at & Responsibilities of an Ahmadi by Hazrat Mirza Masroor Ahmad as, the supreme head of the Ahmadiyya Movement in Islam.
The world today has witnessed such material developments that may never have been witnessed in the past ages. Day in and day out, there are various technological advancements that are really baffling. Unfortunately, it appears that the spiritual status of man today is declining with the same, or at an even greater speed with which he is getting material growth. One of the social cankers that have almost become a norm with the passage of time is falsehood. While the layman indulges in conspicuous telling of lies, the leaders and the so-called elite of the society involve themselves in what they call ‘diplomatic’ lies. Lies on paper and lies covered with the skin of vague promises. Even law enforcement bodies, in the quest of meagre remuneration, adopt all sorts of means, whether fair or foul.

As a result, usurpation and impersonation have become the order of the day and people use mobile phones, internet and the social media to spread all sorts of unfounded lies. It appears the world has gradually forgotten completely about truthfulness. Let’s remind ourselves of truthfulness, its essence and importance. Let’s remind ourselves of some people who trod the paths of truthfulness and success became their share.

Being truthful is very necessary in the establishment of a relationship with Allah and also in fostering human relationships. It is, however, worthy of note that this can only be manifested in the true sense when a person has a living link with Allah, the Almighty.

The Holy Qur’an says:

‘Shun, therefore, the abomination of idols, and shun all words of untruth,’ (The Holy Qur’an Ch.22:V.31)

‘O ye who believe! Fear Allah, and say the right word. He will bless your works for you and give you your sins. And whoso obeys Allah and His Messenger, shall surely attain a mighty success.’ (The Holy Qur’an Ch.33:V.71-72)

When individuals fail to adopt the truth, and rather take recourse to falsehood, they begin to believe and regard it as a base for their success and prosperity. They believe that without it nothing can be achieved, whereas however big and great the edifice built upon falsehood is, once the falsehood is exposed, it crumbles down at once and man begins to regret.

The Promised Messiahas says:

‘One of the natural qualities of man is truthfulness. Normally, unless a person is moved by some selfish motive, he does not wish to tell a lie. He is averse to falsehood and is reluctant to have recourse to it. He is displeased with a person who is proved to have told a lie, and looks down upon him. But this natural inclination cannot be accounted a moral quality. Even children and the insane exhibit it. Unless
a person discards those purposes, which lead him away from telling the truth, he cannot be considered truthful. If a person tells the truth where no personal interest is involved, but is ready to have recourse to a falsehood where his honour or property or life is concerned, and fails to tell the truth, he is no better than a child or an insane person. Do not the insane and minors speak such truth? There is scarcely anyone in the world who would tell a lie without any purpose. The truth that might be abandoned in order to escape some loss that threatens is not a moral quality. The proper occasion of telling the truth is when one apprehends loss of life, property or honour. In this context, Divine teaching is:

“Shun, therefore, the abomination of idols, and shun all words of untruth,”

(The Holy Qur’an, Ch.22: V.31)

(The Philosophy of the teachings of Islam, pp.76, 77)

This shows that falsehood is also an idol and he who relies upon it ceases to trust in God. Thus, by uttering a lie one loses God.

The life of the Holy Prophet® and the Promised Messiah™ are filled with incidents of their being firm upon the truth, despite finding themselves in very precarious situations. For instance:

One day, the Holy Prophet® was going somewhere when he met a man selling a camel. The Holy Prophet® liked the camel and bought it at an agreed price. The Holy Prophet® did not have money on him at the time so he asked the camel dealer to follow him up to his home and he would pay him his due. The man agreed. As they were going, another man approached and asked the camel dealer if he was selling his camel and for how much. He said that he had already sold the camel to the Holy Prophet® for such an amount. This man offered him a better price and he agreed to sell the camel to him. The Holy Prophet® said to the camel dealer that since he had already sold the camel to him, it was wrong to break the agreement just like that. The man denied making any agreement. Whilst all this was going on, a passerby stopped and wondered as to what was going on. The Holy Prophet® explained exactly what happened. He said, ‘O Prophet of Allah, do you have any witnesses to support your claim?’ The Holy Prophet® replied, ‘No, I have no witnesses as there was no one present when the agreement was made.’ A very close companion of the Holy Prophet® happened to pass by and saw the Holy Prophet® surrounded by...
the people. On inquiring about it he came to know of what had happened. The companion said, ‘The Prophet of Allah is telling the truth and the camel dealer is lying.’

The Holy Prophet said, ‘But you were not present when the agreement was made. So how can you judge without being there?’ The companion replied, ‘O Prophet of Allah, you said that there is Allah and we believed you, even though we haven’t seen Him. You tell us about angels, heaven and hell and we believed you, even though we haven’t seen all these things. How is it possible that you would lie about such a petty thing?’

There is an interesting incident in the life of the Promised Messiah about truthfulness amongst many other incidents.

Some people say, ‘How can we leave falsehood; it is simply not possible to do without it!’ But the Promised Messiah said, ‘Truth alone leads to success.’

The Promised Messiah related his personal experience. A Christian named Ralya Ram filed a court case against the Promised Messiah. The Promised Messiah had written an exposition and mailed the manuscript to a publishing house. Also included in the package was a letter addressed to the manager containing instructions. According to the postal regulations, it was illegal to include a letter in a package and carried a fine of 500 Rupees or imprisonment for six months. The Promised Messiah was not aware of such a regulation. Upon arrival of the package, Ralya Ram at once informed the postal authorities of this irregularity. A lawsuit was filed against the Promised Messiah who saw in a dream that Ralya Ram had sent him a venomous snake but the Promised Messiah had fried it and sent it back to him. When the case came up for trial, the Promised Messiah’s lawyer advised him that the only way he could escape conviction was to say to the court that he did not place the letter in the package. Instead it was Ralya Ram who had placed the letter there in order to get him into trouble. The Promised Messiah rejected this advice and said that the fact of the matter was that he had himself placed this letter in the package, therefore He would not deny it. His lawyer told him that this would leave no chance for acquittal to which the Promised Messiah said, come what may, he would not give up saying the truth.

The Promised Messiah appeared before a British magistrate. During the hearing the judge inquired if the Promised Messiah had in fact placed the letter in the package to which he replied in the affirmative and added that he was not aware that by doing so he was breaking the postal regulations, nor did he intend to defraud the post office. Explaining, he said he did not consider the letter separate from the exposition. God turned the judge’s heart in the Promised Messiah’s favour, and although the opposing official made long submissions the judge dismissed him by repeatedly saying ‘No, no’ and honourably discharged the Promised Messiah. The Promised Messiah said, ‘How could I say that there is no alternative but to speak falsehood when the fact was that there was no other way but truthfulness.’ He said he recalled the incidence with great relish that he abided by what God commands and God made a concession for him in a way that it became a sign! If we also want to be heirs of the spiritual blessings bestowed upon the righteous ones of the Ummah of the Holy Prophet and of the promises which Allah has made to the Promised Messiah, then we have to develop the habit of speaking the truth whatever the consequence may be and place our trust in Allah. We should do so with the intention that Allah commands us to do it and that His prophets also admonished us similarly.

The Holy Prophet once said, ‘Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the Fire, and a man may keep on telling lies till he is written before Allah, a liar.’

(Sahih Al-Bukhari, Kitabul Adab, Book of good manners and form)
Top tips.....for effective revision

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The weeks and months leading up to exams can be both challenging and daunting for students. Now, more than ever, young people seem to be feeling the pressure. So how can students revise better? Which techniques work, and which don’t? What can students do to improve their memory, mood and concentration? This article will tackle these issues in the light of modern science.

Before you do any studying:

1) Eat breakfast

Breakfast is undoubtedly the most important meal of the day. It is estimated that around 27% of boys and 39% of girls skip breakfast some or all of the time. Interestingly it has been found that skipping breakfast significantly reduces students’ attention and their ability to recall information[1]. Simply having a bowl of cereal will give students the concentration and memory boost they need.

2) Put your phone away

This should be an obvious one, but for many it isn’t. Phones can be distracting and evidence shows that students who spend more time texting and using social media get lower grades. In another fascinating study, researchers found that the mere sight of a phone was enough to reduce a person’s ability to focus[2]. The implication couldn’t be clearer: out of sight, out of mind.

3) ‘Oh Lord Increase me in knowledge’

Getting the right mind-set and focussing on the task at hand is important. You want to devote all your attention to the topic you’re about to learn. It is only through the mercy of Allah the All-Knowing, that you can attain this knowledge. Thus, the beautiful prayer ‘Oh Lord increase me in knowledge’[3] grants you the key to unlock the understanding of the topic.

During revision sessions:

4) Start ahead of time and be organised

Athletes don’t only train the day before an event. To commit something to memory takes time and repetition, you need to strengthen those synapses (electrical networks) in your brain. Spreading out your revision sessions on a specific topic (e.g. one-hour sessions over 10 days) is more effective than spending the same amount of time in one go (e.g. 10 hours in one day). This effect, known as “spacing”, helps because it allows time in between revision sessions to forget and re-learn the material, thus strengthening those synapses. This strategy has been labelled as “one of the most robust across the entire history of experimental research on learning and memory”[4].

5) Test yourself

Leading researchers in the field of memory consider testing yourself as one of the most effective ways to improve your ability to recall information. Testing yourself also helps you check for any gaps in your knowledge. Practice papers provide a good starting point, as well as quizzing yourself at the end of your revision session.

6) Teach someone
After you have tested yourself, teach the material to someone else. This has been found to help aid memory and recall: it is known as “the Protégé Effect”[^5]. Teaching someone else requires you to learn and organise your knowledge in a clear and structured manner.

7) Be careful about listening to music

Students who study in a quiet environment can recall more than those who revise while listening to music[^6]. Of course, it does depend on the type of music you’re listening to. The Nobel prize winner in Physics, Dr Abdus Salam, used to listen to recitations of the Holy Quran whilst studying. There is something majestic and wonderful about listening to recitations of the Holy Qur’an. However the option to study whilst listening to something can vary from person to person, however be mindful that certain types of music will not be very helpful in blocking out sounds, in fact may cause more of a distraction. The best way to “zone out” is to find your time and space where you feel the most comfortable in studying.

8) Exercise

You cannot work all day, every day. Nor should you. Revision should be about quality, as well as quantity. Going outside and getting some fresh air helps people feel refreshed and better able to focus afterwards. Furthermore, doing a little bit of exercise helps people deal better with stressful situations: it reduces anxiety and increases self-esteem[^7].

9) Sleep

Students are encouraged to work hard and revise a lot before their exams: however, there comes a time when they need to stop and go to sleep. Knowing when can be tricky. There is a link between being a perfectionist and struggling to sleep. If a child is falling asleep within five minutes of their head hitting the pillow, they should probably be going to bed earlier. Other sleep tips include having regular bedtimes, not being on your mobile phone in bed, but if you are, turning down the backlight on it.

10) Be regular in prayers

Praying five times a day should come as a welcome relief from revision, they are paramount in attaining success. Try and structure your revision around the five daily prayers. When we pray, we should divert our attention from the world and turn towards Allah the Almighty. We should also endeavour to enter a spiritual bliss where all our worries disappear in an instant, our mind becomes recharged and our burdens are lifted, and so when we return to this world we are blessed with a heightened sense of motivation and focus.

Final thoughts
Revision time can be challenging as it often requires students to monitor their own behaviour when working independently at home. Hopefully, by executing the tips above, you give yourself the best chance of demonstrating your knowledge when it really matters. Always remember, “There is no power in me save through Allah”[^8].

References

3. Holy Qur’an 20:115
8. Holy Qur’an 11:94
Before we present proofs from Professor Clement Lindley Wragge’s lectures that will establish the fact that he was a staunch follower of Islam Ahmadiyyat, I would like to mention two witnesses who were also the Companions of Promised Messiah who bore testimony to the fact that Professor Clement Wragge accepted Ahmadiyyat and had become a staunch follower of the Promised Messiahs and Islam Ahmadiyyat.

Testimony No. 1
Hazrat Mufti Muhammad Sadiqra states: ‘Professor accepted Ahmadiyyat and remained a staunch follower till his death. He continuously wrote letters to me. Muhammad Sadiq.’

Testimony No. 2
Hazrat Sir Chaudhry Muhammad Zafrullah Khanra relates: ‘Among his [the Promised Messiah’s] visitors was Mr Clement Wragge, an English Professor of Astronomy, to whom he granted long interviews on 12 and 18 May, during which the Professor presented many questions of philosophic and scientific character and was most impressed with the replies that he received. Eventually, he joined the Ahmadiyya Movement and proved himself a devoted Muslim throughout the rest of his life. He continued to respond to Dr Mufti Muhammad Sadiq Sahib right till the end of his life’.

After presenting these two testimonies from the much known Companions of the Promised Messiahs, though we need no more proofs to establish the fact that Professor Clement Wragge accepted Ahmadiyyat and remained a staunch follower of Islam Ahmadiyyat till his death, yet we present here some proofs from his own writings that will remove all doubts in this connection.

Proof No. 1
Belief in an Omnipotent Living God Who has complete control over the Universe:
With regard to his belief in One Omnipotent and Living God who commands the entire Universe he writes:
‘I know that the entire Cosmos is electric and spiritual, that death does not end all and that infinite Dynamo or God rules a Universe without beginning and without end.’

Similarly he states in ‘The Endless Universe and Eternal Life:

‘Everything is part and parcel of everything else, and the appalling whole resolves itself into Number One, the All in All, the Absolute; or the INFINITE DYNAMO that an Earth-man calls GOD’.

Again he accepts the presence of One Living God in his Essay ‘The Wireless Constitution of Eternal Universe’ and hence states:

‘Planets linked with planets, systems with systems, suns with suns interacting and interoperating by wireless, everything drawing upon the Bank of the most High Unlimited, with the INFINITE ABSOLUTE DYNAMO or GOD back of all.’

Proof No. 2

Belief in life after death and the philosophy and reality of the human body and soul:
One of the newspapers Horowhenua Chronicle while summarising one of the lectures of Professor Clement Wragge writes:

‘Death to the lecturer is a mere change of form’. Professor Clement Wragge wrote a complete essay on the topic of Life after Death. In his essay he repeatedly mentioned that our real body is not the physical body, rather soul is our real body which will buy its real life after this life. He states: ‘EVERYTHING is spirit, a raying out of and from the INFINITE SPIRIT of God; spirit is the only real, all that we see with our limited vision is the unreal-ourselves, the animals, birds, fish, flowers, rocks, waters, sun, moon, stars, all, are only the “shadows” or outer forms; we cannot in earth life, in this “mud-bath” see the real thing behind.’

Sir Arthur Conan Doyle who believed in Life After Death writes in support of Professor Clement Wragge:

‘The startling statements that he utters with regard to the next life are as true and as sure as the fact that the Earth revolves around the Sun.’ Similarly he writes: For the REAL YOU can never die, only the outer body or shell is subject to chemical change. Life is far more real on the “other side” and far more beautiful; and YOU, AN IMMORTAL SOUL, are progressing by evolution and getting nearer to God in the mighty spheres of ETERNITY. Remember! Death is like the change of water into steam; and only a sheet as of frosted glass separates this physical life from the next which is all around you and interpenetrates everything. Your physical eyes cannot sense the next plane of life any more than they can fathom the ultra-violet rays in the solar spectrum, simply because they are not made that way.

Similarly in one of his essays by the title The Wireless Constitution Of The Eternal Universe he describes the reality of the After Life in the following words: ‘The body is not yourself- it is only your earth-shell “Death is only a change, you will go on. O man, scaling height upon height through all Eternity.”’

Mention of Hazrat Mirza Ghulam Ahmad of Qadianas as a Prophet of God

In the lectures that ensued after the meeting with the Promised Messiah Professor Clement Wragge would introduce him with his name and would use to mention the beliefs of the Promised Messiah along with the mention of God who controls the Universe. Thus in one of his prolific lectures which is known by the title The Flight of a Soul, the Professor introduces a spiritual holy figure by the name Ahmad who was sent by God so that he may treat people with mercy and kindness and to spread the true teachings of the Jesus Christ which have been forsaken by the present day Christianity. Ahmad was also the central character of his lecture. A renowned newspaper of New Zealand, Thame Star mentioned the summary of this lecture in the following words: ‘Those who assembled at the Miners Union Hall last night to hear Mr. Clement Wragge lecture on “The Flight of a Soul through an Endless Universe” could not have been other than interested, instructed and impressed at the infinite greatness of God’s universe, of the fathomless depths of the Eternal Beyond. He described in his usual vivid manner, and in splendidly chosen words, the career of an Indian (Ahmad) lad who had been consecrated to the
Great Spirit to live to do good to his fellowmen, to practice the true Christianity and not that which apparently pertains today.’

Similarly another known Newspaper Herald reporting his lectures on the similar topic wrote in 1922:

‘The discourse treats of an Indian youth, Ahmed, who longs to see the universe and who yearns for God and truth... At length Ahmed, weary of the inconsistencies of earth life finds Azarel, his guardian angel who agrees to lead him through the awful depths of the endless cosmos.’

Mention of Jesus as a humble human

Clement Lindley Wragge has mentioned Jesus, on whom be peace, as a humble human being who lived a courteous life. One of the Newspapers Thame Star summarising one of Professor’s lecture reports:

‘The grandeur and the misery of London were depicted, the huge salaries of the prelates, and the miserable existence of the hungry and poverty stricken were contrasted, and the Indian Ahmad (or was it Mr. Wragge) cried: Is this true Christianity; is this the teaching of him who was humble and lowly, who preached in unpretentious buildings and on the mounts?’

Now keeping in view all above mentioned facts, statements and reviews along with the answers that were provided by Hazrat Mirza Ghulam Ahmad as of Qadian, the Promised Messiah and Reformer of the age, one can easily conclude that Professor Clement Wragge wholeheartedly accepted Islam Ahmadiyyat at the hands of Hazrat Mirza Ghulam Ahmad as of Qadian and considered him to be divinely appointed on the office of Prophethood. Professor Clement Wragge travelled all around the world and was known for his in-depth and keen observations and yet he accepted Ahmadiyyat. His acceptance is in itself a miracle. Every intellectual and rational man is hence invited to study Ahmadiyyat and its beliefs so that he may also be enlightened with that beacon of truth which enlightened a Christian to accept Islam Ahmadiyyat after which he propagated the beliefs of Hazrat Mirza Ghulam Ahmad as of Qadian.

In 2006 Hazrat Mirza Masroor Ahmadaa, the fifth successor of Hazrat Mirza Ghulam Ahmad as of Qadian, visited New Zealand and met with the grandchildren of Professor Clement Wragge. Hazrat Mirza Masroor Ahmadaa mentioned this meeting in the Friday Sermon he delivered on 19 May 2006.

Huzooraa gave the background of Dr Clement of New Zealand who had come to India in 1908 to give lectures on astronomy. He had met Hazrat Mufti Sadiq sahib in Lahore who had told him about the Promised Messiah. On his wish to meet the Promised Messiah, Hazrat Mufti Mohammad Sadiq arranged two meetings in May of 1908 during which the topics of God, the soul and the universe were discussed. Dr Clement told the Promised Messiah that he had always thought that science and religion were not compatible, however, he now realised that was not so. The Promised Messiah had replied that this indeed was his task and this is what he was proving.

These meetings left a mark on the doctor and his views changed. Hazrat Mufti Sahib said that he had been a Darwinian but later started mentioning Darwin’s theory as a reference point.

Huzooraa said that before his tour he came to know about the possibility of finding Dr Clement’s family in New Zealand and indeed a meeting was arranged with his grandson and granddaughter. The granddaughter informed the Jamaat that Dr Clement had indeed accepted Islam and that he had re-married on his return from India and she and her brother were descendants from the second wife. However, all his papers were burnt in a fire. Huzooraa said that as he had accepted Islam through Hazrat Mufti Sadiq Sahib, Dr Clement would be an Ahmadi. His grandchildren were given some literature and the National Sadr has been advised to keep in contact with them. Huzooraa prayed for them that may Allah incline them to accept the truth.

Promised Messiah states:

‘Allah the Almighty has, in this age, not kept the matters of religion as parables, rather He has revealed the real scientific sense of it. Hence this age is the age of the revelation of hidden truths. I have been sent to reason with every Quranic belief in the light of rationality.’

The magnificent reformation of Professor Clement Wragge was indeed a source of great blessing for him and Hazrat Khalifatul Masih Vaa went to his grave during his tour of England and prayed for...
Professor Clement Wragge died on 10 December 1922 to meet his beloved Creator. The following words have been engraved on the gravestone from his son Kismet:

'To the memory of my beloved parents Clement L. and Edris Wragge who departed this life on 10th Dec 1922 And 2nd November 1924 respectively.

Ad Te Domine Levavi
Erected By Their Loving Son Kismet’

The Promised Messiah and the Reformer of the age states:

'Christianity is terminating slowly by itself. The major discord of this age is the materialistic approach of the atheists. God forbid, if it gets enough time to get rooted then all the world ought to follow in their footsteps. Science and religion are at war. Christianity is a weak religion hence it has imminently fallen prey to science. Islam is a strong religion. It will, God willing, prove victorious over Christianity.'

**Prophecy Pertaining to the Musleh Al-Mau’ood**

On 20 February 1886, Hazrat Mirza Ghulam Ahmad⁸, the Promised Messiah and Imam Mahdi, made an announcement regarding a son that he would have. The son would be of remarkable characteristics and through him, Islam would gain recognition and acceptance throughout the world.

In total, fifty-two characteristics were prophesied, all of which came true in the fifty-two year Khilafat of Hazrat Mirza Bashiruddin Mahmud Ahmad⁸, the Musleh Al-Mau’ood.

This person of unique specialties came at a timely occasion, serving God’s final religion and causing it to gain worldwide acceptance. To this day we see this prophecy being fulfilled in its might and glory every step the Ahmadiyya Movement in Islam takes.

For further study on the life of Hazrat Mirza Bashiruddin Mahmud Ahmad⁸, and to study the many magnificent works he produced, go to:

[www.alislam.org/books](http://www.alislam.org/books) where you can find the literature and remarkable achievements of Hazrat Musleh Mau’ood⁸.