PLEDGE AT THE OCCASION OF 100 YEARS ON KHILAFAT

“Today at the completion of 100 years of Khilafat-e-Ahmadiyya, we swear an oath to Allah to vouch to spread Islam and Ahmadiyyat and to make the name of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) reach the corners of the earth, we shall keep exerting till the last moments of our lives, and for the accomplishments of this cause and duty, will always keep of our lives dedicated to Allah and His Messenger (peace and blessings of Allah be upon him), and will offer every sacrifice, no matter how big is that, to raise the flag of Islam higher, in every country of the world, till the last day of the earth. We also affirm that we shall strive till the last breath to safeguard the institution of Khilafat and its stability and I shall direct our progeny after progeny, to always be bonded with Khilafat and be given the blessings of it, so that Khilafat-e-Ahmadiyya continues to go on safe and sound and the propagation of Islam may go on through Ahmadiyyat till the Day of Judgment and the flag of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) may fly higher and higher than all the other flags in the world. O God, grant us the capacity to fulfill this pledge.”

Translation by Ahmad Mubarak
(Source: www.alislam.org)
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From the Editor...

Thank you to all our readers for your much welcomed comments and contributions, please keep them coming. With the month of May in mind, in which the institution of Khilafat-e-Ahmadiyya was established by the Grace of Almighty Allah, we present to you this Khilafat special edition of Maryam Magazine.

Drawing strength from our unwavering belief in Allah, Ahmadi Muslims worldwide remain united under the umbrella of Khilafat. It is the force of one supreme leader and the special guidance we receive through him that has enabled us to uphold the true teachings of Islam. No other system that is such an embodiment of Allah’s unity can be found like it.

The recent middle-eastern uprisings have shown now more than ever that the Muslim world is crying out for unified leadership that will establish the true teachings of Islam, something that has been missing from the ruling aristocracies for many years. Uniting Muslims under one hand would not only benefit the Muslim Ummah, but would also give a consolidated defence against the many political, social and religious attacks aimed at Islam.

As Ahmadi Muslims, many of us have been lucky enough to have personally met our Khalifa, the man appointed by Allah the Almighty as His vicegerent on Earth. Now it is time for us as Waqifat-e-Nau to invite the rest of the world to embrace him and unite under his hand.

Munazza Khan

From our Readers...

I received a copy of the first issue of Maryam Magazine yesterday in the post and I thought that I must write to tell you how excellent it is. The presentation, layout and quality of the articles is brilliant. I also wanted to say Jazakallah Ahsanal Jaza for the inclusion of my poem and the beautiful attention to detail given to its presentation.

I pray that may Allah Ta’Alallah allow the continuation of this blessed magazine, Ameen.

Aisha Satwat Ahmad

I am so happy at this new publication Mashallah. Things are looking brighter for Waqf-e-Nau girls. May God provide Maryam Magazine as a light for all Waqf-e-Nau girls. Well done, keep it up...

Mufleha Saleem

Do you have any comments, suggestions or want your article featured in our next edition? Email us at:

waqfenaumagazine@gmail.com
(Deadline for all submissions: 1st June 2012)
To invite to goodness and forbid evil

وَلْتَكُنْ مَنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمَرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ بِالْمَنْكِرِ

And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.
(Surah Aal-e Imran:105)

To argue with what is best

وَلاَ تَجَادِلُواْ أَهْلَ الْكِتَابِ إِلَّا بِالْحَقِّ مَا أُنَزِّلَ إِلَيْنَا وَمَا أُنَزِّلَ إِلَيْكُمْ أَمَّا الَّذِينَ ظَلَّلُواْ مَنْهُمْ وَقَوْلُواْ أَنَّنَا بِالْكِتَابِ مُسْتَقِيمُونَ

And argue not with the people of the book except with what is best; but argue not at all with such of them as are unjust. And say, ‘we believe in that which has been revealed to us and which has been revealed to you; and our God and your God is one; and to Him we submit’.
(SURAH AL- ANKABUT: 47)
To call unto the way of Allah with wisdom, goodly exhortation and best argument

أَذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمُوَعَظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِि هِيَ أَحْسَنُ.

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided.
(SURAH AL NAHL:126)

To speak gently while calling unto the way of Allah

إِذْ هُمُ الَّذِينَ افْتَرَأُوا بِنَفْسِهِمْ فَبِأَيْنَ أَذَهَّبُ وَلَٰكِنَّ اللَّهَ لَا يُؤْتِي الْمُضْطَرِبِينَ عِلْمًا حَكِيْمًا

“Go, both of you, to Pharaoh, for he has transgressed all bounds. “But speak to him a gentle speech that he might possibly heed or fear.”
(SURAH TAH AH: 44, 45)

The importance of inviting to Allah having a good religious knowledge

فَلَوْلاَ فَوْقَهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ إِذَا رَجَعُوْا إِلَيْهِمْ لَعَلَّهُمْ يَهْدُوْنَ

It is not possible for the believers to go forth all together. Why, then, does not a party from every section of them go forth that they may become well versed in religion, and that they may warn their people when they return to them, so that they may guard against evil?
(SURAH AL-TAUBAH: 122)
To be steadfast

 فلا ذلك فاذغ واستقم كما أمرت ولا تتبغ أهواءهم.

To this, then, do thou invite mankind. And be thou steadfast as thou art commanded, and follow not their evil inclinations, but say, ‘I believe in whatever Book Allah has sent down, and I am commanded to judge justly between you. Allah is our Lord and your Lord. For us is the reward of our works, and for you the reward of your works. There is no quarrel between us and you. Allah will gather us together, and to Him is the return.’

(SURAH AL-SHURA: 16)

It is important for the one who invites to Allah to be a good practical example

ومن أحسن قولًا ممن دعا إلى الله وعمل صالحا وقال إنني من المسلمين

And who is better in speech than he who invites men to Allah and does good works and says, ‘I am surely of those who submit?’

(SURAH HA MIM AL-SAJDHAH: 34)
HADITH
(Saying of The Holy Prophet ﷺ)
(May Peace and Blessings of Allah Ta’Ala be upon him)

A MUSLIM IS ONE: FROM WHOSE TONGUE AND HANDS THE MUSLIMS ARE SAFE

غَنِّ يَ عَلَيْهِ الَّذِينَ عَمِّروْ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ صلى الله عليه وسلم قال: "الْمُسْلِمُ مِنْ سَلَمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَرِيدُهُ، وَالْمُهَاجِرُ مِنْ هَجَرَ مَا تَهَى اللهُ عَنْهُ".

Translation
Hazrat Abdullah ibn Amr(ra) relates that the Holy Prophet(saw) said: A Muslim is one from whose tongue and hands the Muslims are safe; and an Emigrant (Muhajir) is one who departs from that which Allah the Almighty has forbidden. (Bukhari vol 1 Kitab ul Iman Hadith no 10 pg.no 47)

Explanatory Notes
The word: ‘AL MUSLIM’: Some commentators have expressed the view that use of: ‘Al ‘ mentioned in the Hadith above, is to show the excellence of something. An excellent Muslim is the one from whose tongue and hands other Muslims are secure, meaning that he does not harm other Muslim either with his words or with his acts, because a person expresses his thoughts whether good or bad with his tongue and works mostly with his hands that is why here in the Hadith it means all words and deeds. It means a Muslim does not hurt other’s feelings with his jokes or jests, abusive language, sarcasm, backbiting or false accusations, and he also does not harm other Muslims with his hands, for example by beating, killing or stealing from others etc. meaning by every type of unjust use of hands.

Imam Bukhari(ra) explaining further the meaning of this says that in another Hadith someone asked The Holy Prophet(saw) ‘What is the best practice in Islam? ’ The Prophet(saw) replied: ‘the practice of the person from whose tongue and hands, others are safe’. Meaning that every action of this particular person is excellent, his faith, his salat, his fast, his zakat etc. Nothing is good without this practice explained by The Holy Prophet(saw). It means that the first condition to be a true Muslim is that the others are secured against his vice. Abandoning evilness is the first step towards spiritual progress. When a person takes this first step all his actions become good. And the second part of the Hadith ‘Muhajir is the one who departs from that which Allah has forbidden’ also supports this.

Additional Notes
To keep another Muslim safe from one’s tongue implies, abstaining from backbiting against him, or accusing him unjustly or abusing him. To keep another Muslim safe from one’s hands also implies abstaining from causing any physical injury to him.
THE PURPOSE OF

THE ADVENT OF

THE PROMISED MESSIAH(as)

Extracts from the writings of the Promised Messiah, Hadhrat Mirza Ghulam Ahmad of Qadian®

“I firmly believe that whoso follows me with steadfastness and sincerity of heart will not perish but will partake of the life which is immortal.”

The main purpose of the advent of Prophets(as) in this world and the grand objective of their teaching and preaching is that mankind should recognize God Almighty and should be delivered from the life which leads to hell and ruin and which is known as the life of sin. In fact, this is the most important objective before them. Now that God Almighty has established a dispensation and has raised me, the same purpose which is common to all Prophets(as) is also the purpose of my coming, namely, that I wish not only to tell the world what God is, but I actually want them to see Him, and to show them the way of desisting from sin.

[Malfuzat, vol. 3, p.11]

I have been sent so that truth and faith may be revived and righteousness may inspire the hearts. This is the purpose of my advent. I have been told that heaven will once more come near the earth after it had moved far away. These are the reforms that I have to bring about and these are the tasks for which I have been sent.

[Kitab-ul-Bariyyah, Ruhani Khaza’in, vol. 13, pp. 293, footnote]

The task for which God has appointed me is that I should remove the malaise that afflicts the relationship between God and His creatures and restore the relationship of love and sincerity between them. Through the proclamation of truth and by putting an end to religious conflicts, I should bring about peace and manifest the Divine verities that have become hidden from the eyes of the world.

[Lecture Lahore, Ruhani Khaza’in, vol. 20, p.180]
God has sent me into the world so that through gentleness, love, and kindness, I should draw towards God and His holy guidance people who have gone astray, and should enable them to tread the right path with the Divine light that has been bestowed upon me.
[Tiryaq-ul-Qulub, Ruhani Khaza’in, vol. 15, pp. 143-144]

If you are honest, then be thankful and fall prostrate with gratitude that you have found the time which was awaited by your ancestors, and longing for which countless souls have passed on to the next life. It is for you now to value it and take advantage of it or to ignore it. I shall state it repeatedly and cannot restrain myself from announcing that I am the one who has been sent at the proper time for the reform of mankind so that faith might be re-established in the hearts of people.
[Fat-he-Islam, Ruhani Khaza’in, vol. 3, pp. 7-8]

God Almighty has raised me to bear witness against the Christians of this age and has commanded me to proclaim that the deification of the Son of Maryas is a false doctrine and amounts to the denial of God. He has honoured me with His converse, has sent me with many signs, and has displayed many miracles in my support. By His grace and bounty, our company is such as leads to God. I believe that he who stays in this company for a time with a pure and holy intent and remains with us steadfastly seeking knowledge, would ultimately believe in God even if he were an atheist.
[Kitab-ul-Bariyyah, Ruhani Khaza’in, vol. 13, p. 55]

God wills that of all the souls that inhabit the different parts of the world—whether in Europe or Asia—those who possess pure natures should be drawn towards Unity, and His creatures may be united on one faith. This is the aim of God, with which I have been raised. So follow this aim but with tenderness, good manners and fervent prayers. Until God raises someone with the Holy Spirit, you should continue to work together after I have gone.
[Al-Wasiyyat, Ruhani Khaza’in, vol. 20, pp. 306-307]

What is needed today is not the sword but the pen. As a result of the doubts which our opponents have raised concerning Islam, and the assault that they have planned to mount against the true religion revealed by God Almighty, using all the ploys of science and other methods available to them, I have been drawn to think that I should equip myself with the armament of the pen and enter the arena of science and intellectual progress to demonstrate the spiritual valour and inner power of Islam. I was not myself fitted for this field, but the grace and limitless bounty of God desires that the honour of His faith should be demonstrated at the hands of a humble one like me.
[Malfuzat, vol. 1, pp. 59-60]
After reciting Tashahhud, Ta’awwuz and Surah Fatihah, Hudhur(aba) said:

“Today, as you know, we are all gathered here for your Waqifaat-e-Nau Ijtima. I hope and pray that you all derive great benefit from this event. May Allah enable all of you to do so. One important matter for you all to remember, and this is something that I have said many times before, is that prior to your birth your parents pledged your lives for the service of Islam. The scheme of Waqf-e-Nau was set up by Hadhrat Khalifatul Masih IV(rh) with the intention that the Jama’at required vast manpower for the sake of the propagation of Islam. Hudhur(rh) had in mind that a few dozen, or even hundreds of people, would not be enough. Instead, truly vast numbers were required to fulfil the great purpose of serving Islam. Thus, the blessed scheme was set up and your parents pledged your lives with the same intentions shown by the mother of Hadhrat Maryam(ra), before the birth of her unborn child. Just now you heard the Tilawat (recitation of the Holy Qur’an) of the verses in which the whole story is mentioned in the Holy Qur’an. It is mentioned in the Holy Qur’an in Surah Al-Imran about how Hadhrat Maryam(rh)’s mother prayed. I shall just quote the translation of one of the verses which has been recited before you. It says, “My Lord, I have vowed to thee what is in my womb to be dedicated to Thy service. So do Thou accept it of me. Verily Thou alone art All-Hearing, All-Knowing.”(Ch.3:V.36).
Subsequent to this prayer, the child born to the mother was, of course, a girl, and so it is narrated in the Holy Qur’an that she prayed, “...My Lord, I am delivered of a female...” (Ch.3:V.37). Upon this, Allah replied that He knew what she had given birth to, and He also knew that there were some tasks that boys could carry out that girls could not. Nevertheless, Allah granted Hadhrat Maryam(ra) such a high status that eventually she gave birth to a Prophet. Remember also, that all prophets of God are delivered in childbirth by women.

There are two great and noble women mentioned in the Holy Qur’an. One was Hadhrat Maryam(ra), who was the mother of a Prophet, and the other was the wife of pharaoh, who brought up and raised a Prophet. Despite being married to the cruel pharaoh, she stood up and raised Hadhrat Moses(as). Both of them have been mentioned in the Holy Qur’an as examples for believers, because both sought Allah’s Protection against cruelty and evils, and they both guarded their chastity. This is why Allah wants the believers to keep these women as an example for attaining high spiritual levels. The example of these two women shows that women have a great status.

Many Ahmadi mothers do not know what sex their child will be, prior to birth. So, they too have followed the practice of Hadhrat Maryam(ra), Perhaps they too hope for a son who could serve the religion. However, Allah knows better from whom and how He is going to take work. Thus, in many homes girls have been born, who are known as Waqifa-e-Nau. You all are sitting before me. In front of me all of you are such types of girls. And many other boys have been born who are called Waqife Nau. You must remember that now, your mothers have given what they intended, and Allah has blessed them as He intended. Many of you have now reached an age of full maturity in terms of your intelligence and capabilities. Many of you have been educated to a high level and are studying in sciences and many other fields at universities. Therefore, you must realise that if you want to fulfil the pledge made by your parents, then once you reach the age of fifteen it is necessary for you to renew the covenants and your bonds, that they made on your behalf. Without your personal renewal you can never understand your true responsibilities. This is a point which I have reminded all of you of many times, and so I am hopeful that many of the girls above fifteen have renewed their bond with this blessed scheme. You must also remember that simply to renew your pledge is not and can never be enough. Instead, you must bear in mind that it is up to you to undertake great effort to accomplish the great responsibilities that you bear.

In the last Ijtima of Lajna UK, I gave the example of Hadhrat Umme Ammarah(ra) as well. She was a woman who performed a tremendous job of nursing the injured during various battles. She also stood in front of the Holy Prophet(saw) when, at one time during the battle of Uhud, most of the male Companions had disappeared, and one or two people were left with the Holy Prophet(saw). Hadhrat Umme Ammarah(ra) fought tirelessly and with great courage, which even some men could not have shown. The Holy Prophet(saw) praised the bravery of this courageous woman. I always say that just as Hadhrat Talha(ra) was an example of such bravery and dedication in men, so was Hadhrat Umme Ammarah(ra) in the women.

Every Ahmadi woman, and Waqifa-e-Nau Lajna in particular, has a great responsibility to bear. You have to emulate the examples of such warriors of Islam. In this day and age, try to uphold the values that distinguish you as an Ahmadi woman and dedicated Muslim, so that you are a source of advancement for Ahmadiyyat and Islam in general. It is my prayer that all of you are able to fulfill the many responsibilities placed upon the Waqifaat-e-Nau. The biggest and most important responsibility of Waqifaat-e-Nau is the same responsibility that was beautifully fulfilled by those pious women, who I have mentioned earlier, that is, Hadhrat Maryam(ra) and pharaoh's wife. Thus, the most important duty for an Ahmadi woman is to live a righteous life.
Many of you have reached an age when you should understand your responsibilities, according to the teachings of Islam. To be able to fulfill this responsibility, it is essential that you increase your religious knowledge, because without such understanding, you cannot live your lives according to the teachings of Islam and furthermore, you cannot raise your future generations to understand and abide by its beautiful teachings. Therefore, to have religious knowledge is extremely important. The most fundamental and greatest form of religious knowledge is, of course, the Holy Qur'an. Doing Tilawat (recitation of the Holy Qur'an) should be a part of your regular daily routine, but this is not in itself enough. It is also essential that you study and learn its translation and inner meaning, and you should make a habit of making your own notes.

Also, you must study the commentaries—Tafaseer, that are available both in Urdu and in English. Also of vast importance are the books of the Promised Messiah(as). You can start with some of the books from the latter years of the Promised Messiah(as) if you wish, because they are somewhat easier to understand. Those who can read and understand Urdu, should read the writings of the Promised Messiah(as) directly, and those who cannot read Urdu, should read the English translation that has been printed by the Jama‘at, or should read the volumes of the Essence of Islam that have been printed.

If you are able to attain such knowledge, then it will automatically be a means of your good Tarbiyyat (moral training), and you will become an ambassador for the Jama‘at. Furthermore, you will be a means of trust for the education of our future generations, Insha‘Allah (God Willing).

To increase your religious knowledge and education, the most important factor is Dua. Khulafa, because from one example another example is born. The older girls among you are in the 1st or 2nd batches of Waqifaat-e-Nau. A few of you have been married and even have your own children. Thus, it is up to you to set a trend – so go ahead and become the trendsetters.
a good example that not only the people of your own era, but also those in future times come to pray for you. I hope my words have made you realise your importance.

When you study religion, you must make it dominate over your daily lives. Make the Holy Qur’an influence your actions and deeds, and if you do this, then not only will you be considered at par with men, but you will hold more prominence and worth.

Remember that you, as Waqifa-e-Nau, are the helpers of the Khalifa of the time. It is you who can eliminate his worries and anxieties regarding the Tarbiyyat (moral training) of the next generation. He will have the contentment that the duty of the bringing up of the next generation is in safe hands. It is therefore incumbent upon you, the Waqifat-e-Nau specifically, and all Ahmadi women and girls in general, to understand this duty, and abide by it. For those of you Waqifat-e-Nau who have affirmed their pledge after attaining the age of maturity, it is all the more imperative for you to eliminate all worldly desires. Your deeds, words, education and daily behaviour should prove testimony to the fact that you hold Allah, Islam and Ahmadiyyat greater precedence over all other desires.

Whichever field of education you are in, make sure it is with the intention of serving Islam and the Jama’at. Your hearts must be free of seeking any reward or gratitude in return. Offer yourselves completely with the aim of serving the Jama’at and winning the Pleasure of Allah. Prove that you are really worthy of being called a Waqifa-e-Nau, not just in name, but through your deeds and actions. If you keep this principle in mind, then remember you will have fulfilled the pledge you made to Allah the Almighty.

Allah the Almighty says you will be asked about your covenants; hence, if you believe in God, then ensure that you don’t do anything to jeopardise the oath you took. Keep this principle in mind and be assured that your Waqf will prove fruitful, and you will receive Allah’s Bounties and Help throughout your lives. May Allah the Almighty Grant you the ability to fulfil these responsibilities.

In your schools your teachers and fellow pupils should see you as the example to follow.

I would also like to say to the younger girls amongst you, that in the same way that you focus on your school work, you should give similar attention to your religious education. You should read and study the Waqfata-e-Nau syllabus that has been printed, and so increase your religious knowledge. Furthermore, you should never miss a single prayer, that is namaz, and you must develop the habit of reading the Holy Qur’an each and every day, even if it is just one Ruku’, or even a few lines.

You should always be fully obedient to your parents, so much so, that you become a positive example to your other brothers and sisters. It should not be that because you are a member of Waqifat-e-Nau you feel superior in any way, or that you deserve special attention or respect. In fact, it should be the other way around; that you should show others great respect and you should listen to your parents and elders.

In your religious classes, it should be observed that you are children of the highest morals and best character. In your schools your teachers and fellow pupils should see you as the example to follow. The Waqfaat-e-Nau or Waqifeen-e-Nau syllabus has been developed up to the ages of 19-20. Therefore, every child and girl should read the syllabus appropriate to their age. In this regard, both parents and organisers should take note and make sure that the children follow and learn their syllabus to the letter; this will be a means to your good Tarbiyyat (moral training). May Allah grant all of you the ability to understand and fulfil your responsibilities, Ameen.

Now please join me in silent prayer.”

(Note: Waqifaat-e-Nau means girls of the Waqf-e-Nau scheme)
The Planet

Beautiful, see
The world and me,
Nature behold,
Echo’s unfold.

Amazing creatures soaring away,
While deep beneath us flowers awake;
For one Creator created this,
Allah the Almighty, the planet is His.

Treat it with respect,
Litter, it is not!
Give it your love
If that’s all you’ve got;

For one Creator created this,
Allah the Almighty, the planet is His.

By Anila Qureshi
Travel to Syria and the Incident of Bahīrā the Monk

When Muḥammadṣa was twelve years of age, Abū Ṭālib was required to travel to Syria with a mercantile caravan. Since the travel was long and difficult, Abū Ṭālib decided to leave Muḥammadṣa behind in Makkah. However, for young Muḥammadṣa, the thought of separation from Abū Ṭālib was far too difficult to bear. Therefore, at the time of departure, due to his emotions of love, the child clung to Abū Ṭālib and began to weep. When Abū Ṭālib witnessed this, he was moved and decided to take the young Muḥammadṣa along.

To the south of Syria there is a very well known place called Buṣrā, where a very strange incident took place. There resided a Christian Monk by the name of Bahīrā. When the caravan of the Quraish passed by this monk’s holy abode, he witnessed all the rocks and plants have fallen into prostration simultaneously. In the light and spirit of divine scriptures, he was aware that a prophet was to be raised and due to his deep insight, he concluded that this very prophet was present in the caravan. Hence, he was able to recognize Muḥammadṣa. The Monk informed Abū Ṭālib of this fact and advised him to protect the young Muḥammadṣa from the evil designs of the Ahl-e-Kitāb. In the spirit of ‘Ilm-e-Riwayat, this particular narration is rather weak. However, if such an instance did in fact occur it should not be the cause of bewilderment. If this occurrence did in fact occur, the prostration of trees would be considered a divinely inspired sight of the monk, which is not unusual in relation to the stature of the Holy Prophetṣa.

( p.138,139)
Pasturing of Goats by Muhammad

After he returned from his journey to Syria, Muḥammadṣa continued to reside with Abū Ṭālib. It was a custom among the Arabs, that children were given the responsibility of tending the cattle. Hence the young Muḥammadṣa also undertook the task of pasturing goats and performed this task on various occasions. In the time of his prophethood, the Holy Prophetṣa would say that:

“,The pasturing of goats is the tradition of the prophets and I too have pastured goats.” On one occasion, while travelling, the companions of the Holy Prophetṣa were gathering some fruit upon which the Prophetṣa said, “Search for this particular fruit in darker colour, for when I used to tend to the goats, I have found through experience, that the darker its shade of black, the finer it proves to be.”

God’s Protection from Evil

There is an instance that on one night during the childhood of Muḥammadṣa, he requested his companion, who was also a partner in grazing goats saying,

“,Tend to my flock so that I may go to the city in order to view the nightly gathering of the people”."

In those days, it was a custom of the Arabs to gather at a single location whereafter they would relate stories and share various forms of poetry. On various occasions, the whole night would be devoured by these gatherings. In his childhood curiosity, Muḥammadṣa also ventured out to observe one of these spectacles. However, God the Almighty disliked the idea that His Ḥāṭṭammu-Nabīyyīn,1 partake of such nonsense. Therefore, on one occasion, Muḥammadṣa departed for such a gathering but fell asleep enroute and remained in a state of sleep until dawn. The young Muḥammadṣa intended to witness a similar gathering a second time; however, the unseen hand prohibited him this time also. During the time of his prophethood, the Holy Prophetṣa said,

“I intended only twice, in the entirety of my life, to observe such a gathering, but I was restrained both times.”
Al-Qaseedah is a poem written by The Promised Messiah, Hadhrat Mirza Ghulam Ahmad in praise of The Holy Prophet Saw. Consisting of 70 couplets, the poem was composed in Arabic and was first published by the author in his book, A’ina Kamalat-e-Islam in 1893.

The Promised Messiah saw used to give advice regarding the Qaseedah that whosoever memorized this Qaseedah, his memory would be blessed (enhanced) by Allah.”

- Hadhrat Dr. Khalifa Rashiduddin

“When the Promised Messiah saw completed writing this poem, his face lit up with joy and he said: Allah has told me that this poem has found acceptance by Allah. He will bestow his love and the love of the Prophet saw and will grant his nearness to anyone who commits this poem to memory and recites it constantly.”

- Hadhrat Pir Sirajul Haque

English Translation
Dr Saleem ur Rahman
(Source: www.alislam.org)
1. O (you who are) the Fountain of Allah’s munificence, and perfect understanding of Allah - People rush towards you thirstily.

2. O (you who are) the Ocean of God’s grace - Who is the Bestower of Favours, exceedingly Beneficent - Hordes of (thirsty) people hurry towards you holding their bowls (in hand).

3. O (you who are) the Sun of the (spiritual) Kingdom of Beauty and Grace - You have (spiritually) illuminated (the inhabitants of) the deserts as well as the cities.

7. O you whose Divine Light and luminescence has rendered him like - The twin luminaries - the Sun and the Moon - lighting up day as well as night.

41. The presence of (Allah) the Protector, is reflected in the (blessed) face (of the Holy Prophet) - And his entire manner (and moral conduct) sparkles with the same (characteristic) magnificence.

46. All (noble) qualities (pertaining to) every kind of superiority, have reached perfection in him - And (also) the (spiritual) bounties of all times have reached their climax in him (and Allah will now grant these only to those who truly follow Him).

62. Indeed I have come to life due to his life-giving (touch) - Bravo! What a miracle! how (perfectly) he brought me to (spiritual) life!

63. O my Lord! Shower Your eternal blessings on Your Prophet - In this life, as well in the Next Life.

67. Please glance towards my (humble) self, with mercy and kindness - O my (spiritual) Master! I am the lowliest one among your (humble) servants.

ةَبِينَ فَيْضِ اللَّهِ وَالْعِلَامَانِ يَسِعُونَ إِلَيْكَ الخَلْقَ كَالْظَّمَانَ

يَا بِحْرَ فَضْلِ المَنْعِمِ المَنْثَانِ

تَهْوَى إِلَيْكَ الزَّمْرُ بِالْكِيْزَانَ

بَا شَمِسَ مَلِكُ الْحَسَنِ وَالْإِحْسَانِ

نُؤُرُتُ وَجْهُ الْبَرِّ وَالْعَمْرَانَ

يَا مِنْ غَدٍّ فِي نُورِهِ وَضْيَانِهِ

كَالْثَيْيِنَ وَنُورُ المَلْوَانَ

وَجَهُ الْمَهِيْمِنِ الْمَهْيِمُ فِي وَجَهِهِ

وَشَؤُونُهُ لَمْ تُعْمَئَ بِهِ هذَا الشَّانُ

تَمْتَ عَلَيْهِ صَفَاتُ كُلِّ مِرْيَةٍ

خَتَمَتْهُ بِنُعْمَاءِ كُلِّ زَمَانٍ

إِنِّي لَقَدْ أُحَبِّتْ مِنْ أَحْيَانِهِ

وَاِلْهَا لِإِعْجَازٍ فَما أَحْيَايُ!

يَا رَبَّ صَلِّ عَلَى نَبِيِّكَ دَائِمًا

فِي هَذِهِ الدُّنْيَا وَبَعْثَ ثَانٍ

أَنْظِرِ إِلَيْ بِرَحْمَةٍ وَتَحَلِّنٍ

بَا سَيِّدِي أَنَا أَحْقَرُ الْغَلَّمَانَ
It was Eid-Ul-Fitr and as per usual, Hadhrat Mirza Masroor Ahmad (May Allah strengthen his hand) would visit Islamabad and distribute chocolates to all the children after leading the evening prayers. I heard the ruffling of bags and then he entered the ladies side of the mosque- my heart swelled just at the sight of him!

I was sitting in the front row, meters away from him when Hudhur (aba) nodded at me and called me by my dad's name. I held the bag of chocolates for him and I was given mine at the end which just so happened to be the last one ('lucky day' I thought to myself), but a girl hadn't received one as they were all finished. She was only a young girl, 7 years and she stood there tremendously upset. Hudhur (aba) was reassuring her when suddenly I handed him my chocolate to give to her instead. He seemed happy and said that he'll send me mine the next day.

As he promised, the following day my dad came home wearing a gleaming smile, holding a sparkly red bag. I was overjoyed at the sight of this. I opened it and found a box of Ferrero Rocher and other types of chocolates. I was astonished that the Caliph of the time would send something to someone as insignificant as me. This incident further developed my love for Khilafat as I discovered what a divine and respectful institution Khilafat really is and how much a Khalifa cares for each and every single community member. This is one of my fondest memories concerning Khilafat.

Adila, Islamabad

Walsall Jamaat didn’t have a mosque before, but recently by the Grace of Allah we found a great place to build our mosque. When we found out that Hudhur (aba) was coming to Walsall on 18th March 2012 to lay the foundation stone, we were really happy and excited and could not wait for that moment to arrive.

One day the Local president informed me that I was the lucky Waqfe-nau girl who had been selected to lay one of the foundation stones for our Walsall mosque. I was really happy, but at the same time I was nervous as well. As soon as I received this good news, I quickly offered two nawafal to thank Allah. Finally that moment arrived and Hudhur (aba) came to Walsall. He lay down the foundation stone of the mosque. I was the last person in the queue to lay down the foundation stone. I was really scared and nervous, finally they called my name and I walked to the other side of the marquee where Hudhur (aba) was standing. While I was putting the foundation stone down, I looked at Hudhur (aba) and said ‘Assalamualaikum’ to him. That moment for me was unforgettable. I feel really blessed and lucky to be a Waqfe-nau.

Resham Masood, Walsall
Memories of Waqifat-e-Nau

The opportunity to sit in the company of Hudhur (aba) for a full hour is not to be missed, so when the chance came I knew that it was something that should be prioritised. The teachings and duties of a WaqfeNau imparted by Hudhur during that hour were lessons that should stay with everyone for the rest of our lives. I only hope and pray that we, as a NE region, will be given the chance to benefit from Hudhur’s company once again. Ameen’.
Aisha Shah, Sheffield

Meeting with Hudhur (aba) face to face makes you feel rejuvenated and energized, and at the same time you feel that you have to keep living your life like a true, pious Ahmadi Muslim, because Hudhur (aba) can see the truth through everyone’s face.

When we came to Glasgow for the first time, we had the wonderful opportunity to sing the Arabic Qaseedah in front of Hudhur (aba), during his visit to Scotland. When Hudhur (aba) entered the Lajna hall in the Baitur Rehman mosque, he asked the audience if they wanted to perform anything. The Waqf-e-Nau girls’ coordinator requested permission for the Waqf-e-Nau girls to sing the Arabic Qaseedah, which Hudhur (aba) graciously granted. We scrambled to our feet and took our positions next to Hudhur (aba). Feeling the gaze of our beloved Khalifa made us sing with full passion and devotion. After we had finished, Hudhur (aba) praised us and also joked with us that we had tried to copy the Americans (our tune was taken from the Jalsa Salana USA) and advised us to come up with a tune of our own.

Afterwards, Hudhur (aba) called all the girls out and gave them chocolate each. Throughout all of this, we couldn’t stop grinning like Cheshire cats. Such are the blessings of khilafat that your whole heart sings with the praises of Allah and his Khalifas. There is nothing else in this world that can give you such immense pleasure and peace in your heart in such a short time.
Arooba Zaffar, Scotland
Youth Representative

Expressing feelings of being in the presence of our beloved Hudhur(aba) is always very difficult to describe as the level of happiness felt is beyond that which can be explained. We are extremely fortunate to be able to get the opportunity to spend time in the presence of Hudhur (aba). Very recently also, I had this blessed opportunity along with other Waqf-e-Nau sisters from the North East Region. The experience of listening to our beloved Hudhur(aba)’s guidance and advice first hand regarding a variety of topics was so enjoyable, interesting and beneficial that I wished that this time never ends. I remember the happiness and excitement on the faces of all who attended this memorable class. May Allah give us the opportunity to attend many such classes in future as well InshaAllah. Ameen.
Homaira Omar, Hartlepool

We as North East region waqfat-e-nau were very lucky to be in the presence of Hudhur(aba) for an hour on 25th March. We learnt new things from Hudhur directly by his kind, loving way he spoke to us. The class had a very nice atmosphere which is difficult to explain. I feel humbled at the thought that millions of people around the world would do anything to be in our shoes and all praise belongs to Allah who blessed us with this wonderful opportunity.
Aneesa Rehman, Keighly
age 14 years
HADHRAT MARYAM<sup>as</sup>
An Exemplary Figure

By Lubna Waheed

There are various duties and responsibilities that we have to fulfil as Waqfeen-e-Nau that require us to possess certain attributes in our character. It is these features in our nature that will assist us in proving our Waqf. Our behaviour should be a reflection of our Waqf, which not only is a blessing but is also a step towards gaining the love of Allah by dedicating our lives in the service of Allah, as was promised by our parents prior to our birth.

There have been many pious people from the past and present that we can look up to as role models and adapt the wonderful characteristics that they exhibited into our own temperament.

Hadrat Maryam<sup>as</sup> (Mary) the mother of Jesus<sup>as</sup> was a wonderful and virtuous example of a true and sincere follower of Allah who, despite facing many hardships, remained a righteous believer of God Almighty. Her devotion and dedication to the service to Allah enabled her to experience the most amazing miracles and gain the utmost respect and blessings from the Lord Almighty through exceptional events.

A pious woman who lived at the time of Prophet Zachariah, Hadrat Maryam<sup>as</sup> Exelled to such a status that Allah revealed a Surah in the Holy Qur’an in her name (Surah Al Maryam), which tells the story of her birth, the birth of her son Jesus<sup>as</sup> and many other aspects of her life.

Surah Al Aal-e-Imran is also of plenty relevance to Hadrat Maryam<sup>as</sup>.

Hadrat Maryam<sup>as</sup>’s mother Hannah was of very old age when she had her. Before Hadrat Maryam<sup>as</sup> was born, her mother vowed that she would dedicate the life of the child conceived in the cause of Allah Almighty. This vow is also declared in Surah Aal-e-Imran in the Holy Qur’an:

(Recall) when the woman of ‘Imran said: ‘My Lord! I have vowed to Thee what is in my womb to be dedicated to Thy service; so do accept it of me; verily, Thou alone art All-Hearing, the All-Knowing.’

[3:36]

Contrary to her expectation, the offspring she delivered was a girl. However, Hannah was willing to sacrifice her child’s life in the honour and service of Allah, free from all worldly desires and work, and to spend days in worship of the Great Mighty Lord. This in a sense is like the way our parents have made a vow of our sacrifice to the Jama’at before our birth.

Upon being blessed with a daughter, Hannah was much surprised, but stayed devoted to her oath naming her daughter “Maryam,” meaning the “maidservant of Allah”. This incident again is quoted in the Holy Qur’an:

But when she was delivered of it, she said ‘My Lord! I am delivered of a female,’ - and Allah knew best what she had brought forth and the male she was thinking of was not like the
female she had brought forth-
‘and I have named her Maryam,
and I commit her and her
offspring to Thy protection from
Satan, the rejected.’ [3:37]

Hadhrat Maryam\(\text{as}\) lived under the care of her sister’s husband, Hadhrat Zachariah\(\text{as}\), as her father had died while she was very young. Hadhrat Zachariah\(\text{as}\) was a prophet of Allah and he influenced Hadhrat Maryam\(\text{as}\) to have a religious and well mannered upbringing, which resulted in her growing into a pure and righteous woman who spent much of her time in worship. She greatly respected Hadhrat Zachariah\(\text{as}\) who witnessed many astounding miracles upon her and she always endeavoured to obey him.

The upbringing she received from Hadhrat Zachariah\(\text{as}\) was a blessing from Allah evident to the fact that He Almighty accepted her and listened to her mother’s prayers. The intenseness of her worship and dedication to Allah is illustrated in the following verses of Surah Aal-e-Imran:

So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, ‘O Mary whence hast thou this?’ She replied, ‘It is from Allah.’ Surely, Allah gives to whomsoever He pleases without measure. [3:38]

Hazrat Maryam\(\text{as}\)’s submission to Allah Almighty and her complete faith in Him was of such high conviction that it became the essence of her being recognised as the woman with the most elevated status in the world. This remarkable judgement is also implemented in the Holy Qur’an:

And remember when the angels said, ‘O Mary, Allah has chosen thee and purified thee and “chosen thee above the women of all peoples.”’[3:43]

Hadhrat Maryam\(\text{as}\) had separated herself from her family and travelled to the eastern side of the blessed Mosque in Jerusalem. Here she received the extraordinary news of Allah’s plan for her by His angel Gabriel who first approached her in the form of a man. To this, she hesitated and said to him:

She said ‘I seek refuge with the Gracious God from thee if indeed thou dost fear Him.’ [19:19]

Angel Gabriel\(\text{as}\) replied:

‘I am only a Messenger of Thy Lord, that “I may bestow on thee a righteous Son.”’[19:20]

Shocked to hear this, Hadhrat Maryam\(\text{as}\) was confused on how she would conceive the child as she did not have a husband, nor had she committed any acts of fornication, and thus asked:

‘How can I have a Son when no man has touched me, neither have I been unchaste?’[19:21]

Gabriel then beautifully explained to Hadhrat Maryam\(\text{as}\) that:

‘Thus it is.’ But says Thy Lord, ‘It is easy for Me; and We shall do so that We may make him a sign unto men, and a mercy
According to God’s will, Hadhrat Maryam as was not more than a human conceiving a child in such a way, but that God is the Lord of all the worlds who is the Most able to do as He wills. He has the power of causing a foetus to form in Hadhrat Maryam as’s womb, just as He made Adam without a male or female.

The angels explained more about the Son that she was going to be blessed with:

‘O Mary, Allah gives thee glad tidings of a word from Him; his name shall be the Messiah, Jesus, Son of Mary, honoured in this world and in the next, and of those who are granted to nearness to God.’ [3:46]

According to God’s will, Hadhrat Maryam as conceived the child and gave birth to him:

So she conceived him, and withdrew with him to a remote place. [19:23]

The ‘remote place’ in this verse refers to a place seventy miles south from Nazareth called Bethlehem. It is believed that Jesus’ birth took place in that town.

This reported story of the life of Hadhrat Maryam as, supported by the Holy Qur’an, explains how Hadhrat Maryam as excelled to the highest position among the women of this world. It is Hadhrat Maryam as’s trust in Allah and the way she had laid down her whole life in His obedience that enabled her to live a life with a beautiful outcome of the birth of such a blessed son. Her obedience and loyalty to God rewarded her the honour of being a mother to such a Prophet.

It is these traits of Hadhrat Maryam as’s nature that we should try our best to affix into our own characters. Patience, submission and devotion towards Allah are all necessary in enabling us to embrace our Waqf and the duties and responsibilities that are expected from us.

As Waqf-e-Nau, it is the most necessary obligation that we obey our Hudhur aba and adhere to his wish for us to strive for the cause of our Jama’at in every way possible and be the future wardens of the true Islam.

Obedience towards our parents is also imperative, as they are the ones who entered us into the blessed Waqf-e-Nau scheme. This is no easy duty for them, as they ultimately become responsible for sacrificing extra time and effort for our tarbiyat.

May Allah enable us to learn from examples of these noble individuals and enable us to establish our Waqf. In every deed that we perform, may we remember our purpose in life and be one of those who completely sacrifice their lives in the cause of God Almighty and remember Him in every turn of their lives. Ameen.
“Allah loves those who turn to Him and loves those who keep themselves clean”
(The Holy Qur’an Ch.2: V.223)

By Maleeha Mansur

The importance of any principle for us is determined by the command of Allah the Almighty and the most perfect of men, the Holy Prophet Muhammad(saw). For every act, it is the intention with which we perform it that we are bestowed reward. Indeed, Hadhrat Khalifatul Masih IV(rh) noted that people maintain a level of cleanliness in accordance with the society they live in, rather than keeping religious merit in mind. Cleanliness is dear to Muslims for the Holy Prophet(saw) has established cleanliness as “a part of faith” and Allah the Almighty says “Allah loves those who turn to Him and loves those who keep themselves clean” (2:223). What more does a believer yearn for, but the love of Allah. The beautiful religion of Islam not only describes the theology of religion but also describes a way of life.

So, what does it mean to keep oneself clean?

Highlighting the importance behind physical cleanliness, Hadhrat Musleh Maud(ra) advises that “physical cleanliness affects purity of the heart. Those who are clean will have the help of angels to get up (for Tahajjud); the unclean will not be approached by them. To keep your bodies clean, one should wash their clothes and body”. Similary, Hudhur(ra) advises parents to keep their children clean. “How can you look after the inner cleanliness of the child if you do not look after its external cleanliness? Let the child have a clean body. Its impact on his mind will be great. As a consequence, the child will come to have a clean mind and will become immune to sins which are caused by uncleanliness.” Thus physical cleanliness is an imperative aspect of obtaining spiritual purity.

In the context of physical cleanliness, let us first consider bathing. Allah the Almighty instructs, “And if you be unclean, purify yourselves by bathing” (The Holy Qur’an Ch.5: V.7). The Holy Prophet(saw) has established a minimum standard of bathing once a week at the occasion of going to mosque for the Friday prayers.

It is interesting to note that even after death, Islam requires the body of the deceased to be bathed before burial. However, true purity cannot be achieved without the help of Allah. Thus, we are taught the prayer after performing ablution, “O Allah, make me from among those who repent of their sins, and from among those who keep themselves pure and clean.”

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1 Friday sermon, 7th August 1987
2 Sahih Muslim, Kitabul Tahara, Chapter Fazalul Wudhu
3 Hadhrat Mirza Bashir-ud-din Mahmud Ahmad(ra), Remembrance of Allah, p. 52
4 Hadhrat Khalifatul Masih II(ra), Way of the seekers
5 Sahih Muslim, Kitabul Juma
Now let us consider oral hygiene. Today, medical science plays great emphasis on the importance of maintaining good oral hygiene and the great health benefits associated with it, but even 1400 years ago, the purest of men placed great emphasis on oral hygiene. Hadhrat Ayesha ra relates that the Messenger of Allah saw would brush his teeth on both entering and leaving the house.6 “Similarly the Messenger of Allah saw said that, ‘If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Miswak for every prayer.’” 7 Similarly the Holy Prophet saw said that, “The prayer before which the Miswak is used is seventy times more excellent than that which it is not used.” 8 Above all, the Holy Prophet saw said that, “Brushing teeth cleans one’s mouth and earns the pleasure of Allah.” 9 Aside from the emphasis on brushing teeth, the Holy Prophet saw would wash his hands before and after eating and rinse his mouth.10

There is an intriguing incident related by Hadhrat Musleh Maud ra that once Hadhrat Khalifatul-Masih Ira went to bed brushing teeth, the Holy Qur’an; your hands are not clean.” 11

With regards to cleanliness of the streets, the Prophet saw established the sunnat of entering and leaving the house.6 “Similarly the Prophet saw stated: ‘Using the blessings of Allah is a part of the faith (of Islam).’ 12 As women, we have the excellent example of Hadhrat Amman Jan, Hadhrat Nusrat Jahan Begum Sahiba ra, wife of the Promised Messiah before us. Her granddaughter recalls that “she never saw her grandmother in dishevelled clothes. She kept a red handkerchief by her pillow to wipe her face.” 13

Moreover, it is related that “Hadhrat Amman Jan’s dress was also very conducive to maintaining modesty, she did not dress according to fickle fashions and always kept her kameez (tunic) length at a chaste knee length.” 14 Guiding women further in this regard, there is the beautiful narration of when the Holy Prophet saw said that, he in whose heart there is pride, he shall not enter heaven. A companion asked the Holy Prophet saw men wish to wear good clothes and shoes, on this the Holy Prophet saw replied Allah is beautiful and loves beauty, pride is when one looks down on others.15 Thus once again we are reminded that ultimately it is the intention with which we perform out actions that is to be established. Wearing nice garments which Allah has blessed us with is not at all sinful but it is when they are worn with pride or other misguided

Under the umbrella of personal hygiene also comes the matter of clothing. It is a fine balance between appreciating the Grace of Allah and delving into the materialistic realms of fashion, which consumes both the east and the west today, especially its women. It is related that the Holy Prophet (saw) saw a man who was dirty, had messy hair and looked unattractive. The Prophet saw stated: ‘Hadhrat Mirza Bashir-ud-din Mahmud Ahmad ra, Remembrance of Allah, p. 52

6 Sahih Muslim, Kitabul Tahara, Baab us siwak
7 Sahih Bukhari, Kitabul Juma, Babul siwak. Note: Miswak is a twig of certain trees that has been used by Muslims for centuries to maintain oral hygiene.
8 Sunan Al Qubra Al Beh Haqi
9 Sahih Bukhari
10 Sahih Bukhari, Kitabul Ateema
11 Hadhrat Mirza Bashir-ud-din Mahmud Ahmad ra, Remembrance of Allah, p. 52
12 Bihar al-Anwar
13 Munavara (Nabbo) Ghauri, Hadhrat Amman Jan: An inspiration for us all, p. 83
14 Munavara (Nabbo) Ghauri, Hadhrat Amman Jan: An inspiration for us all, p. 79 - 80
15 Sahih Muslim
reasons that we must once again assess the purity of intentions and actions.

The love of the Holy Prophet saw for perfume is well-known. In this regard, the Holy Prophet saw advised that when someone approaches you with perfume then accept it and use it. Indeed on the occasions Friday and Eid, the Holy Prophet saw established the sunnat of applying perfume.

**Cleanliness in the environment**

With regards to cleanliness of the streets, it is related that when the Holy Prophet saw would be walking and saw something dirty on the way, he would move it aside himself and said that the person who maintains the cleanliness of the road earns the pleasure of Allah and reward. Thus if such is true of public roads, one can only imagine the importance of maintaining the cleanliness of mosques. We read in the Holy Qur’an that Allah the Almighty commanded Hadhrat Abraham to “Purify My House for those who perform the circuit and those who remain therein for devotion and those who bow down and fall prostrate in Prayer” (The Holy Qur’an, Ch.2: V.126).

With regards to keeping the house clean, Hadhrat Khalifatul Masih Vaba advised the UK Jama’at that houses in the UK have small gardens and if one was to spend some effort, even one day a week, to maintain the garden, they would work towards creating a beautiful atmosphere.

Then people would realise that Ahmadis stand apart from others and the perception of Asian people being unclean would thus be distanced. Thus, cleanliness also forms a part of tabligh, showing through our example of the beautiful teachings of Islam.

With regards to Hadhrat Amman Jaanra we read “her house was always clean and tidy, nothing was ever wasted. For example, Hadhrat Amman Jaanra would use old scarves and small pieces of cotton to make light summer quilts. She would trim them with “gotta” (a decorative border material taken from women’s clothes). She would request people to keep old scarves and would use them as filling for blankets.” Indeed, there is a great lesson for girls to learn from Hadhrat Amman Jaanra’s simple, yet satisfying lifestyle.

**Washing the body over and over, that is not a difficult feat**

‘He who washes his heart, that is the one who is close to God.’ One must remember when reading the word of Allah the Almighty, that it is ever so deep and comprehensive. To “keep oneself clean” is not just physical cleanliness but remember that it is the heart which Allah looks at. Allah the Almighty says:

“And thy heart do thou purify, And uncleanliness do thou shun” (The Holy Qur’an Ch. 74: V.5-6).

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16 Musanat al Imamul Azim, Kitabul Adab
17 Muslim, Kitabul Bir Wasila
18 Friday Sermon, 23rd April 2004
19 Munavara (Nabbo) Ghauri, Hadhrat Amaan Jaanra An inspiration for us all, p. 83
20 The Promised Messiah, Durr-e-Sameen (Nazm: Muajaat aur tabligh-e-haq)
Indeed the Promised Messiah as explains that “…according to the Holy Quran the natural state of man has a very strong relationship with his moral and spiritual states...That is why the Holy Quran has laid stress on physical cleanliness and postures, and their regulation in relation to all worship and inner purity and spiritual humility.”

I wish to conclude with the explanation of inner purity stated by Hadhrat Sir Muhammad Zafrullah Khan Sahibra:

“Islam teaches us that body and soul have a deep connection and the soul’s condition affects the body, as indeed does the body’s condition affect the soul... Allah is Holy and Pure; therefore, for one who wishes to obtain His nearness, it is important to keep his heart clean—to keep his body, mind, attire and environment pure and clean, so that this cleanliness affects his heart and soul and he is not a source of trouble for humanity.”

21 The Promised Messiah, The Philosophy of the Teachings of Islam, p. 8
Muhammad
(May Allah’s Peace and Blessings be upon Him)
in the
Bible

Extracts taken from the book ‘Introduction to the Study of The Holy Quran’ By
Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad
(KHALIFATUL-MASH II)

GOD’S PROMISE TO ABRAHAM

A ... question, the answer to which should throw light on the question relating to the need of the Quran, is: Did earlier religions regard themselves as final? Or did they believe in a kind of spiritual progression which was due to culminate in a universal teaching for the guidance of mankind? In answer to this, we must admit that a continuous narrative, in which the story of one Prophet is linked with that of another, is to be found only in the Bible. In reconstructing the stories of the Prophets, the help we derive from the Bible is invaluable. No other book revealed before the Quran can give us this help. To answer the question whether earlier teachings and earlier Prophets did or did not foretell the coming of a perfect Teaching and a perfect Prophet after them, we have to turn to the Bible. When we do so, we find that God made many promises to the Patriarch Abraham. He was born in Ur of the Chaldees. From there he migrated with his father to Canaan. His father stopped on the way at Haran and died there. On his father’s death, Abraham was commanded by God to leave Haran and go to Canaan and had the following revelation:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed (Genesis 12:2-3).

And again (Genesis 13:15):

For all the land which thou seest, to thee will I give it, and to thy seed forever.

And again (Genesis 16:10-12):

And the angel of the Lord said unto her (i.e. to Hagar), I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.

Further on (Genesis 17:16), we are told that Abraham’s wife Sarah also was promised a son:

And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Of the progeny of Sarah (through Isaac) we are told (Genesis 17:19):

And I will establish my covenant with him for an everlasting covenant, and with his seed after him. Of Ishmael (Genesis 17:20-22) we read:

And as for Ishmael, I have heard thee (refers to Abraham’s prayer in Genesis 17:18—’O that Ishmael might live before thee”): Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham.

Again (Genesis 21:13):

And also of the son of the bondwoman will I make a nation, because he is thy seed.

Again of Ishmael, God said to Hagar (Genesis 21:17-18)
For God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

Again (Genesis 21:20-21): And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

From these quotations it is obvious that Abraham had two sons, Ishmael and Isaac, Ishmael being the elder and Isaac the younger. God promised Abraham that He would multiply and bless his progeny. The promise applies to both Isaac and Ishmael. From the quotations it also appears that Ishmael lived in the wilderness of Paran, that the land of Canaan was given over to the sons of Abraham. All these promises were fulfilled. The progeny of Isaac multiplied exceedingly. From among them arose the Prophets, Moses, David, Ezekiel, Daniel and Jesus.

For two thousand years they ruled over Canaan. Their hold on it was never really abolished, though for a short time it became weak. After the seventh century A.D., however, the sons of Isaac, and those who observed the letter of the Law of Moses had to withdraw from Canaan. The sons of Ishmael, instead, became its political as well as its spiritual leaders. The fact that the sons of Israel had to surrender the land of Canaan shows that they had become unworthy of the promise which God had made to them through Abraham. This promise was that Israel would remain in possession of this land until the Last Day, and the promise was true. The Last Day in the divine promise, therefore, cannot mean the day which is to mark the end of the world, but the day on which the Law of Moses was to be superseded by the promulgation of a new Law for the guidance of the world. In the language of divine revelation the advent of a new Law is often described as the birth of a new heaven and a new earth. Just as a new heaven and a new earth cannot be created without a large-scale upheaval—usually associated with the Last Day—so the establishment of a new Law must entail a large-scale upheaval of the people who receive that Law. Therefore, when the prophecy said that the sons of Israel would retain their hold over Canaan until the Last Day, it meant that their hold would continue until the advent of a new Law-giving Prophet. In the utterances of David we have a hint of this meaning of the prophecy. The promise contained in Genesis that Israel would retain possession of Canaan until the Last Day is expressed differently. Thus in Psalms (37:29) we read:

The righteous shall inherit the land, and dwell therein forever.

The promise of eternal possession is not for Israel as such but for the righteous. This utterance of David, in fact, was a clear warning that the days of Israel’s dominance were numbered. The Prophet seemed to point out that the divine promise, after a time, was to be understood not in a racial but in a spiritual sense; that the sons of Ishmael were going to inherit the promises made to Abraham by inheriting the truth and a new covenant was going to be initiated through them. If our interpretation of the prophecy is not correct, then the question is, Why did God make the sons of Ishmael—and believers in the Message of the Quran—dominant in Palestine? The prophecy was quite clear. The sons of Isaac were to hold Palestine until the Last Day. The question is, Why did they not? Why did God allow a transfer of political power from the sons of Isaac to the sons of Ishmael? If the transfer had lasted for a short time, it would have made no difference to the prophecy. The rise and fall in the fortunes of nations are a common phenomenon. But the transfer of which we speak proved a permanent one. More than one thousand three hundred years have passed, and Palestine is still in the possession of Muslims, the sons of Ishmael. European powers and the U.S.A. are trying hard to alter this, but so far, at any rate, they have not succeeded. If at all they succeed in their designs, the success is bound to be short-lived.

Either the new Israeliite settlers will become converted to Islam and regain possession of Palestine through a new covenant; or they will have to quit Palestine once again. Palestine is for those who keep the covenant which Abraham made with God. In short, the prophecy of Abraham promised blessings to both Isaac and Ishmael. According to this promise, the sons of Isaac were established over Canaan and the sons of Ishmael over Arabia. But when the Last Day arrived for the sons of Isaac, then, in terms of the prophecy of David, the promise was transferred from Israel to Ishmael. The claim of Israel was now only a racial claim. The claim of Ishmael was spiritual. On the basis of their racial claim the sons of Ishmael held Mecca and the territory around (2:125-29). On the basis of their spiritual claim they added Canaan to their possessions after the religious deterioration of Israel.

(Muhammad in the Bible, pp.7-10)

THE PROPHECY IN DEUTERONOMY

When Moses went to Mount Horeb under the command of God, he addressed the Israelites saying:
The Lord thy God will raise up unto thee a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die (Deuteronomy 18:18-20).

From these passages it is evident that Moses prophesied about a Law-giving Prophet who was to appear after him, and who was to be from among the brethren of Israel. That he was to be a Law-giver, and not an ordinary Prophet is obvious from the words “like unto” Moses. As Moses was a Law-giver, the Prophet, who was to be like Moses, was also to be a Law-giver. The Promised Prophet is described as one who “shall speak unto them all that I shall command him.” From this also it appears that the Promised Prophet was to be a Law-giving Prophet. The promulgation of a new Law means the initiation of a new movement, a new nation. A Prophet who promulgates a new Law, therefore, is no ordinary Teacher or Reformer. He has to present a comprehensive teaching, incorporating fundamental principles as well as detailed rules. Without it a new nation cannot be raised. But a Prophet who does not bring a new Law has only to explain and to annotate an already existing Law. It is not necessary for him to present all that he receives from God to his people. It is possible that some of his revelations may be meant only for his personal edification, which he is under no obligation to pass on to his people. The prophecy also lays down that the Promised Prophet will “speak in my name”, and those who will not listen to him, God will “require it” of them; that is, those who turn a deaf ear will incur punishment. We are also told that anyone who pretends to fulfill the prophecy will be put to death. If we keep in view all the terms of the prophecy, we are bound to conclude that until at least the time of Jesus no Prophet had appeared in the world who could be said to have answered to the description of the Promised Prophet. All the Prophets who appeared between Moses and Jesus, therefore, may be ignored, when we set out in search of the Prophet who could be said to have fulfilled this prophecy. They have left no following and no people who could espouse their claims. Only Jesus remains who has a large following, and who is regarded by his followers as the last Teacher sent by God into this world. But when we apply, one by one, the terms of the prophecy to Jesus, we find that not one of them applies to him:

**First**, the Promised Prophet was to be a Law-giving Prophet. Was Jesus a Law-giver? Did he bring a new Law into the world to replace an old one? Jesus said clearly:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matthew 5:17-18).

The followers of Jesus went so far as to declare:

And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, ... (Galatians, 3:12-13).

Jesus laid no claim to giving a new Law, and his disciples regard the Law as a curse. How then can Jesus and his followers be said to fulfil the prophecy in Deuteronomy?

**Secondly**, the Promised Prophet was to be raised not from among Israel but from among their brethren and Jesus was an Israelite. Christian exponents, confronted with this fact, are wont to say that Jesus had no earthly father, so he can be said to be one of the brethren of Israel. But such a construction would be untenable. The prophecy speaks of brethren, which means they were to constitute a race or a people from among whom the Promised Prophet was to rise. Jesus stands alone, as son of God. If there were other sons of God, he might have answered to the description of the prophecy. But, apart from this, it is clearly laid down in the Bible that Christ was to be of the seed of David (Psalms, 132:11; Jeremiah, 23:5). Jesus may shed his Israelite origin because he had no earthly father: but he will not then remain a son of David, so that the prophecy of the Psalms relating to Christ will not apply to him.

**Thirdly**, the prophecy says: “I will put my words in his mouth.” But the Gospels do not consist of words which God put in Jesus’ mouth. They only tell us the story of Jesus and what he said in some of his public addresses and what his disciples said or did on different occasions.

**Fourthly**, the Promised One was to be a Prophet, while the Christian view is that Jesus was not a Prophet, but the son of God. How, then, can Jesus answer to the description of the prophecy?

**Fifthly**, we have in the prophecy: “Words which he shall speak in my name.” Strange as it may seem, there is in the Gospels not a single example of words which Jesus maybe said to have received from God...
Sixthly, we have in the prophecy: “He shall speak unto them all that I shall command.” The Promised Prophet, according to this, was to give to the world a complete and comprehensive teaching. But Jesus claimed no such mission for himself. He regarded himself as the forerunner of a greater Teacher yet to come. Thus we have (John, 16:12-13): I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. From these verses it appears that the prophecy in Deuteronomy was not fulfilled in Jesus. We cannot but conclude, therefore, that both the Old and the New Testaments foretold the coming of a Prophet after Jesus who was to guide the world “unto all truth”, and who was to establish the name of God on earth for all time. Our claim is that the revelation of the Quran and the advent of the Holy Prophet mark the fulfilment of the prophecy in Deuteronomy. The following facts bear this out:

(i) The Holy Prophet Muhammad was a descendant of Ishmael. The descendants of Ishmael were the brethren of the descendants of Isaac, the Israelites.

(ii) The Holy Prophet is the only one claiming to be a Prophet like Moses. We have in the Quran (73:16):

Verily We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.

The Quran definitely likens the Holy Prophet to Moses.

(iii) The prophecy described the Promised One as a Prophet. The Holy Prophet claimed to be a Prophet only. Jesus, we are told, on the other hand, did not claim to be a Prophet. We read in Mark (8:27-30):

He asked his disciples, saying unto them, Whom do men say that I am? and they answered, John the Baptist: but some say, Elias; and others, One of the prophets. And he saith unto them, But whom say ye that I Am? And Peter answered, and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him.

That is to say, Jesus denies being either John the Baptist, or Elias, or one of the Prophets. But the prophecy in Deuteronomy speaks of the Promised One as a Prophet like Moses. The prophecy, therefore, applies to the Prophet of Islam and not to Jesus.

(iv) The prophecy speaks of “words I will put in his mouth.” The Gospels do not contain any such words. On the contrary, the Holy Prophet of Islam brought to the world the Quran which is from beginning to end only the word of God, which God put into his mouth. The Quran describes itself as the word of God (2:76).

(v) The prophecy said that the Promised One would speak all that he was commanded. We have quoted the Gospels to prove that Jesus did not pass on everything he received from God, and that there was to be another after him, who was to do so. The Holy Prophet of Islam fully answers to this description. We have in the Quran (5:68):

“O Messenger! convey to the people what has been revealed to thee from thy Lord.” The verse seems to say, “O Prophet, there is an ancient prophecy about you which said that when you come into the world you would give to it all the truths you received from your God. Therefore preach to the world whatever is revealed to you, whether it likes it or not.” Similarly, the verse revealed on the completion of the revelation of the Quran says:

This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion (5:4).

That is to say, “Through the revelation of the Quran, faith has been made perfect and the gift of guidance made complete for you, and peace and tranquillity have been appointed for you as your religion.” It was the Holy Prophet of Islam, therefore, who taught everything and kept back nothing. In the time of Jesus, people were not ready to receive and to believe in everything that was worthwhile. But in the time of the Holy Prophet of Islam man had traversed all the stages of spiritual evolution and the time had come for all the truths to be revealed to the world.

(vi) The prophecy speaks of “words which he shall speak in my name”. This part of the prophecy also was fulfilled in the Holy Prophet of Islam. He is the only one who spoke in the name of God, because every Chapter of the revealed Book brought by him begins with the words: “In the name of Allah, the Gracious, the Merciful.” This great sign, duly incorporated in the Quran, also proves that the last stride in the spiritual advance of humanity, foretold by Moses, was registered with the advent of the Holy Prophet of Islam.

(vii) The prophecy laid down the important criterion: But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die (Deuteronomy 18:20).

In this verse the world was taught how to distinguish the Promised One of the prophecy from those who should only pretend to fulfil the prophecy. It was
necessary that a clear criterion should be laid down. The Promised One had to be charged with the important mission of initiating the last stage in the spiritual advance of man. If pretenders to this office should arise, the world would run great risks. To ward off these risks, God laid down the criterion that a pretender would incur divine punishment and meet with death and defeat. The Holy Prophet of Islam laid claim to this office very early in his career, and in the clearest terms. When he announced his claim, he was friendless and weak. The enemy was large in numbers and was strong, and he left no stone unturned to bring to nought his message and his mission and spared no pains to put an end to his life. Mighty rulers also set themselves against him but it was they, not the Prophet who suffered discomfort and disgrace. The Holy Prophet died full of success. When he died, the whole of Arabia had declared faith in him; and after his death his first Successors in a few years spread Islam throughout the whole of the then known world. Moses was a true Prophet. The prophecy in Deuteronomy was a revelation from God. But was the Holy Prophet bound to succeed in the way he did? And, were his enemies, who thirsted for his blood, bound to fail in the way they did? No, neither the Holy Prophet’s success nor the failure of his enemies was an accident. On the other hand, it seems that the Quran had in view the terms of the prophecy in Deuteronomy when it declared before all Arabia and early in the career of the Holy Prophet:

And Allah will protect thee from men (5:68).

Similarly, addressing the enemies of the Prophet, the Quran declared:

He is the Knower of the unseen; and He reveals not His secrets to any one, except him whom He chooses, namely a Messenger of His. And then He causes an escort of guarding angels to go before him and behind him (72:27-28).

That is to say, the Prophet, having been charged with an important mission, would not be left unprotected. Enemies would never be able to kill him. These verses proved that the success which the Holy Prophet attained was not an accident of good fortune. He declared early, through revelations received by him from God and recorded to this day in the Quran, that God would protect him from the murderous attacks of his enemies. He warned the world that because he was not a pretender but the Prophet promised in the prophecy in Deuteronomy, he would not be killed.

In short, one thousand nine hundred years before the advent of the Prophet of Islam, Moses declared that his own Law was, in the divine scheme, not the last Law; that the world was to have a fuller Law later on; and that, for this, God would send in the Latter Days another Messenger of His. This Messenger was to teach all truths; it was he who was to mark the last stage in the spiritual advance of man. The world had to wait for another book and another Prophet. If, therefore, the Quran and the Holy Prophet have come after the Bible and after the Prophets Moses and Jesus, and if they claim to have come from God as guidance to man, their claim must be treated as just and true. It must be taken as the fulfillment of ancient prophecies. The revelation of the Quran was not a gratuitous revelation, a redundancy in the presence of those revelations. Indeed, if the Qur’an had not been revealed, promises made by God through His Messengers would have gone unfulfilled, and the world would have become afflicted with doubt and disbelief.

(Muhammed in the Bible, pp 11-16)
An insight into the world of research

What makes a scientist a true scientist? The actual definition states that for an individual to be officially classified as such, they must be ‘a person who is studying or has expert knowledge of one or more of the natural or physical sciences.’ Yet to reach that stage, you simply require two things: curiosity and perseverance, qualities which can be found in every person.

These two characteristics aid our understanding of the world that surrounds us by allowing us to explore, and thus understand, the possible consequences which any of our actions might have. Most of our decisions are based on our existing knowledge of things, which allow us to weigh out their possible pros and cons to make an informed decision. It is exactly this idea which science, and consequently research, relates to, whereby we expand our knowledge in an effort to make better informed decisions that could lead to saving lives and improving the quality of life.

The first Qur’anic revelation began with the word ‘read,’ demonstrating that widening of our knowledge, be it spiritual, scientific or in any other field is highly stressed upon and encouraged in Islam. The Holy Prophet(pbuh), in light with the teachings of the Holy Qur’an, also laid great emphasis on the pursuit of knowledge and once said:

“Seek knowledge even if you have to go to China for this purpose.” (Forty Gems of Beauty -165)

The purpose of using China as an example does not only signify distance, but at the time of revelation, travelling to China entailed great dangers and costs and it would have led to great hardship requiring many sacrifices. Thus, by using such an example, our Beloved Prophet(pbuh) underlined the value of gaining knowledge and advised all Muslims to do so, whatever the hardships faced with.

Hadrat Khalifatul Masih V has explained to us the importance and purpose of studying science. He said:

‘Thus, it is required that today modern science is acquired for the purpose of service to faith and to communicate the Word of God, and is acquired with great endeavour.’

A day in a researcher’s life

Typical places of research include higher education institutions, research institutions, hospitals and industry and while work may vary significantly according to setting, much of a researcher’s work is laboratory-based. This means that a lot of time is spent on planning and conducting experiments and then analysing the results obtained.

There are two main types of jobs in the research field. You may either work as a research assistant or as a supervisor. A research assistant will usually have to write-up and present his results to his

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1 Friday Sermon delivered by Hadrat Mirza Masroor Ahmad on 20/01/12
supervisor. Whereas, a supervisor who is running the research project, may spend less time in the lab and more time doing administrative work. Unlike a research assistant, most of their time is spent helping understand and interpret results, present their work done as a team at conferences and obtain funds for their research.

However, researchers must also keep up-to-date with other research being conducted in, or relating to their field to ensure that new discoveries are incorporated into their experimental design.

Criteria for Research:

GCSEs

At GCSEs, besides a minimum grade of B in English and Maths, an A/A* in Science (preferably double or triple) may be required. However, this is only true for certain universities, mainly the top ones included in the Russell Group. Other universities usually do not consider GCSE results, but it should be noted that some life science courses can be extremely competitive and individual universities may use your GCSE results as well as your A-level results as an indicator of your academic abilities. Therefore, it is strongly suggested that you do well in both in order to stand out as a viable candidate.

A-Levels

As there are many degrees that can lead to a career in research, the A–level requirements can vary significantly depending on the university and which specific life science you are applying for. However, for any life science degree, most universities require 3 A-levels or 2 A-levels and two AS-levels.

An indication of the general trend of A-level subject requirements at some of the universities are listed below (Fig. 1).

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<th>LIFE SCIENCE</th>
<th>A-LEVEL REQUIREMENT</th>
<th>A-LEVEL PREFERENCE</th>
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<td>Medicine</td>
<td>Chemistry</td>
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<tr>
<td>Biomedical Science</td>
<td>Biology or Chemistry</td>
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<td>Biochemistry</td>
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<tr>
<td>Immunology</td>
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Figure 1 showing the typical requirements for life science degrees

It is advisable that prospective applicants check universities for their requirements, as you may well find some requirements being very different to the indication given in this article. There are also options for those who do NOT have A-levels in Science subjects. However, it is the longer and more competitive route via a one year pre-medicine course and then a Medicine course.

Applying to University
Here in the UK, we have a system of UCAS through which applications to universities are made. When applying, you are given the choice of a maximum of 5 university degrees. Commonly, biochemistry or biomedical sciences are popular choices for prospective research students. However, either of the life science degrees may allow you to enter this field, but your choice may be limited to certain areas of research if you wish to decide to study a more specific degree, such as Genetics. My personal advice would be to choose Biochemistry wherever possible.

Alternatively, if you decide you’d like to study Science at university level but cannot decide which one, an option of studying Natural Sciences is available. It is a course that is taught at only two universities, Durham and Cambridge University, but it allows you to study a combination of science subjects including Chemistry, Biology and Physics and give you the option to specialise as you enter your third year of studies. It is a highly rewarding degree choice and is one worth considering, as it allows much flexibility.

For most Life Science degrees, an interview is NOT part of the process and, therefore, your personal statement is your way of convincing the university that they should offer you a place. You need to come across as a well rounded person with a great interest in the degree you’d like to study. You must demonstrate that you have the qualities that are required of a successful university applicant, such as hard work and commitment.

It is highly important to participate in different extra-curricular activities. It should be pointed out that, as Ahmadis, by the Grace of God, we are blessed enough to get many opportunities to take part in ‘extra-curricular activities’, such as Jalsa Salana duties and helping out at other events, some of which can be included in the personal statement.

It goes without saying that despite a personal statement making a great difference, the first thing universities will look at are your grades, as these reflect your academic capabilities.

On the other hand, although most universities do not, Oxbridge applicants DO have interviews and this is very important as their decision factors in more of the interview than the personal statement. It gives them a chance to assess your ability to deal with various situations. As they have a college system, certain colleges may even have a test, which will be given as part of the interview.

Applying to university can be daunting, regardless of which degree you are applying for. My only advice is that, as with anything in life, prayers are the important thing to remember. Before doing anything, pray and remember to write a letter to Hudhuraba as such decisions are not only difficult, but they also impact our lives in the long run. Therefore, especially as Waqifat-e-Nau, without prayers and our beloved Khalifa’s guidance, it will be an even more difficult process.

**At University**

As a research assistant, you are usually required to have a BSc in a life science degree, which normally takes 3 years of full-time studies to complete, or four years if taken with either a year abroad or an industrial placement for a year in order to gain experience. If you do wish to, then obtain a MSc, this usually adds an additional year of studying after BSc. It should also be noted that in Scotland, a BSc in Biochemistry takes a minimum of four years, a year longer than in England.
A PhD usually takes around 2 years after your MSc degree is completed, during which you conduct your own research on a chosen topic and aim to get it published in a science journal.

The most important thing one should remember is that, as with most fields, work experience is highly recommended and in most cases is essential for a successful application. Not only is it an indicator to whether you like the working environment of a lab, but you also gain valuable skills, which most employers/universities look for. You may be able to gain such experience before your degree starts, but priority for lab experience is usually given to undergraduates.

Despite the life of a researcher being hard work, it is a highly rewarding career as well as an enjoyable one. Not only will you learn things that someone before you may never have known, but you will also be serving mankind by providing information that may ultimately lead to lives being saved. That is a great accomplishment with long term outcomes. Yet, in order to reach that stage, perseverance, patience and hard work is expected of you.

Most importantly of all, as Hudhraba said, research is a very effective tool to do ‘tabligh’ in many ways, such as demonstrating the hidden gems of the Holy Qur’an in relation to Science.

Dr. Professor Abdus Salam was a devoted Ahmadi Muslim and a passionate scientist, who was the first Muslim to receive a Nobel Prize. Upon receiving this prestigious award, in his Banquet speech, he recited the following verses of the Holy Qur’an:

"Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw? Aye, look again, and yet again, thy sight will only return unto thee confused and fatigued." (Ch.67: V.4-5)

In his speech, he drew parallels between the instructions given in the Holy Qur’an and the experience of physicists, and in fact all scientists. The deeper we explore the scientific world and the hidden beauty of all of Allah’s creation, the more awe-inspiring the world becomes to us. By making that connection, Dr. Professor Abdus Salam illustrated that religion and science compliment each other, rather than the two being incompatible.

During a Friday sermon, Hudhraba mentioned that Dr. Professor Abdus Salam based his own research on Qur’anic teachings and found approximately 700 verses of the Holy Qur’an, which are related to science or scientific information. This is a strong and effective argument for the truth of the Holy Qur’an and it also reminds us that, as Muslims, we should try and seek the benefits from the treasures of the Holy Qur’an. Thus, let us strive to attain nearness to our Creator. May Allah give us all the strength and ability to do so. Ameen.

Laiqa Ahmad
Second Year Natural Sciences Student
Cambridge University

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2 Friday Sermon delivered by Hadhrat Mirza Masroor Ahmad Aba on 02/01/2012
Over the centuries, Allah has sent many Prophets to guide mankind onto the right path. Some came with new revealed laws and others renewed the teachings brought to the world by previous Prophets of Allah.

Islam is considered as the final and complete religion of the world and the Holy Qur’an as the final divine scripture. However, like previous religions, some of the followers began to move away from the true teachings of Islam. According to hadith, the Holy Prophet Muhammad(saw) stated that, Allah would send a Prophet in the latter days who would guide those followers back onto the right path.

This Prophet would not bring a new religion, but would renew the teachings of Islam and submit to the Holy Prophet, Muhammad(saw). He would be the Promised Messiah and Imam Al-Mahdi (the Guided Leader prophesised in Islam). His arrival would be marked by many different signs and events.

In 1882, in a small Indian village called Qadian, Hadhrat Mirza Ghulam Ahmad(as) claimed that, Allah had informed him that he was the Promised Messiah and Mahdi whose arrival had been foretold by the Holy Prophet saw.

As Ahmadi Muslims, it is essential to learn about the history and teachings of Ahmadiyyat for two main reasons. Firstly, so that we know how to conduct ourselves in a way that pleases Allah and secondly so we can answer questions presented by people who are keen on learning about the Promised Messiah, Hadhrat Mirza Ghulam Ahmad(as).

Early life and character of the Promised Messiah

Hadhrat Mirza Ghulam Ahmad(as) was born into a noble family on February 13, 1835. He studied the languages of Arabic and Persian. He also learnt from his father Mirza Ghulam Murtaza, who was a physician. According to his father’s wishes, he began work as a clerk in Sialkot in 1864. There he would meet many Christian missionaries and discuss religion in great detail. A few years later, he returned to Qadian to look after some estate affairs.¹

In 1886, leaders of the Arya Samaj asked Hadhrat Mirza Ghulam Ahmad(as) for a sign to prove that Islam was a living religion. Under Divine guidance, he travelled to Hoshiarpur, where he spent forty days in solitude, dedicating himself to prayer. It was here that Allah blessed him with the news of a Promised Son, Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad(as), who later became the second Khalifa of Ahmadiyyat—the True Islam.

The Promised Messiah(as) was always interested in the study of religion and was known for being truthful and kind. He used to spend most of his time reading many religious books and praying regularly at the mosque. As a Muslim, he strongly believed that all religions were right in their core beliefs and always spoke of the Prophets of all religions with a manner of great respect.

His Claim

On December 1st 1882, Hadhrat Mirza Ghulam Ahmad(as) published an announcement that Allah had ordained him as the Promised Messiah and Mahdi in fulfilment of various prophecies. He claimed that he was a subordinate prophet to the

¹ The Essence of Islam Volume IV- Hadhrat Mirza Ghulam Ahmad(as) Chapter 1.
Holy Prophet saw who is the last law-bearing prophet. He spoke out to those who were seeking true faith to come and take Bait (pledge of allegiance). On January 12th 1889, he published a pamphlet that laid out the ten conditions of Bait. The first official Bait was conducted on March 23rd 1889 and thus established the Ahmadiyya Muslim Community. The Bait took place at the house of spiritual preceptor Hadhrat Sufi Ahmad Jan in the city of Ludhiana. Hadhrat Maulvi Hakim Noor al-Din as was the first person to take Bait. 2

Hadhrat Mirza Ghulam Ahmad as’s claims created a lot of disagreement amongst many Christian and Muslim scholars and clergy. This was largely because of his claims regarding Prophet Jesus (Hadhrat Isaas). The Promised Messiah claimed that Hadhrat Isaas had in fact survived crucifixion and died of old age much later in Kashmir, where he had migrated in search for the Lost Tribes of Israel. This went against the traditional Muslim and Christian view that Hadhrat Isaas rose from the dead following his crucifixion and ascended to heaven.3 He also stated that just as Hadhrat Isaas appeared 1400 years after the time of Prophet Moses as the Promised Messiah and Mahdi would also appear in the 14th century, after the appearance of the Holy Prophet Muhammad saw.4

In his published books, he also claimed that values of Islam had changed from their origin and needed to be renewed. In one of his most well-known and praised works, Brahin-e-Ahmadiyya, he claimed to be the second coming of Hadhrat Isaas, which has proven a strong challenge for Muslims to accept, since traditional Islamic thought maintained that Hahrat Isaas would return in flesh during the last age of the world.

Despite opposition, Hadhrat Massih Maud as drew in many followers through his message of peace and the abolition of a violent Jihad. He introduced the Jihad of the pen, stressing the importance of knowledge and education. From 1889 to his demise in 1908, tens of thousands of people accepted his message.

Following his demise, the blessed scheme of Khilafat-e-Ahmadiyya was established by the grace of Allah. The great efforts of each and every Khalifa were blessed as the peaceful message of the true Islam spread far and wide. This spread of Ahmadiyyat fulfilled the Divine promise given to the Promised Messiah as: “I Shall Cause Thy Message to Reach the Corners of the Earth.”

Today, under the guidance of our Fifth Khalifa, Hadhrat Mirza Masroor Ahmad as, the community has spread into over 193 countries, with tens of millions of followers all around the world.

What proves he is the Promised Messiah?

After his claim, many opponents demanded proof of his advent. The solar and lunar eclipses are, undoubtedly, among the biggest signs that prove his truth. A seventh century Imam, named Muhammad al Baqir, stated that the arrival of the Mahdi would be marked when the moon would be eclipsed on the first night in Ramadhan and the sun would be eclipsed on the middle day in the same month of Ramadhan: “For our Mahdi there are two signs which have never appeared before since the creation of the heavens and the earth, namely the moon will be eclipsed on the first night in Ramadhan and the sun will be eclipsed on the middle day in the same month of Ramadhan, and these signs have not appeared since God created the heavens and the earth.”

Ahmadi Muslims maintain that this prophecy was fulfilled in 1894/1895, about three years after Hadhrat Mirza Ghulam Ahmad as proclaimed to be the Promised Messiah and Mahdi. His date of birth also matched the signs that claimed that the Promised Messiah would be born in the thirteenth century and would appear in the fourteenth. The Holy Prophet saw also stated in the Ahadith, which speaks of the Mahdi, that he would come at a time when there would be a division of Muslims into a large number of sects. Prophet Muhammad saw stated that the Messiah will be raised in the East (Ibn Majah). In another Ahadith, it says: The

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2 Al Islam- A Brief History of the Ahmadiyya Movement In Islam http://www.alislam.org/library/history/ahmadiyya/10.html
3 Tadkirah- Hadhrat Mirza Ghulam Ahmad as http://www.alislam.org/library/books/Tadkirah.pdf
4 The Effect of Islamic Fundamental Groups on the Ahmadiyya Persecution in Pakistan http://www.mtholyoke.edu/~hrahman/ahmadiyya.html
5 Dar Qutni Vol. 1, page 188
6 Dar Qutni Vol. 1, page 188
Mahdi will descend near a white minaret in the east of Damascus (Muslim). The Holy Prophet saw also said that people “would rise from the east who would inform about the place of Mahdi who would be their leader, that is to say that they will support him and will assist him in his task.”

**The True Meaning of Jihad**

It is a common misconception that in Islam jihad means use of sword or aggression. The Holy Quran clearly indicates that muslims are not permitted to carry out offensive wars. They are only allowed to defend themselves in case of an atrocity carried out against them.

However, most Islamic sects today still believe that the Promised Messiah of Islam will descend from Heaven. He will fight the disbelievers and will offer only the choice of death or Islam. This concept opposes the peaceful message of the Holy Prophet saw and the Holy Qur’an.

But in accordance to true Islamic doctrine and teaching, Hadhrat Mirza Ghulam Ahmad as clarified that the arrival of the Promised Messiah would bring an end to the era of the sword. “His only instrument will be his supplications, and his only weapon will be his firm determination. He will lay the foundation of peace and will gather the goat and the lion together. His age will be the age of peace and kindliness and human sympathy.” This is clearly portrayed in Jama’at Ahmadiyya’s motto: Love for All, Hatred for None.

**His Legacy**

Throughout his lifetime, Hadhrat Masih-e-Maud as wrote more than eighty books, including *Brahin-e-Ahmadiyya*, a book consisting of a number of volumes in which he claims to be the Mujaddid (reformer) of his era in great detail. Other popular books include *The Philosophy of the Teaching of Islam*, which looks at humans from a moral, spiritual and physical state. *Jesus in India* uncovers the remarkable history of Hadhrat Isa as and his journey to India to locate the Lost Tribes of Kashmir. In all his books, he rejected violence and encouraged peace and tolerance. In 1902, Hadhrat Mirza Ghulam Ahmad as started a magazine called *The Review of Religions*. This magazine has now become one of the longest running religious magazines in English that gives an insight into Islam and other faiths.

He also published a book called *Al-Wasiyyat (The Will)* which details the institution of Wasiyyat and the establishment *Bahishti Maqbara*, also known as the Heavenly Graveyard. The book details a spiritual vision where the Promised Messiah as was shown a plot of land called *Bahishti Maqbara*, which contains the graves of members who are destined to be in heaven. In order to fulfil this vision, Hadhrat Masih-e-Maud as donated a parcel of his land in Qadian for those members of the community who were able to fulfil these conditions.

**Did the Promised Messiah as change the teachings of Islam?**

This is an allegation raised against the Promised Messiah as. There is no basis for this and one cannot find an example of this in the teachings of the Promised Messiah as. The Promised Messiah as made it clear that he was first and foremost a Muslim who believed that the Holy Prophet Muhammad saw is the last law-bearing Prophet and seal of all the Prophets. Although Hadhrat Mirza Ghulam Ahmad as was a Prophet of God, he did not bring a new religion or law. He was also a Mujaddid (reformer), who came to bring all Muslims together under the true teachings of the Holy Qur’an and the Holy Prophet saw.

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7 (Bihaarul Anwaar Vol 13 Page 21 and Abu Daud Vol 2 Bab Khoroojil Mahdi and Ibn Maja printed in Cairo page 519.
8 Nur-ul-Haq, Ruhani Khaza’in, vol 8 pg 67, 1894.
10 Al Wasiyyat- Hadhrat Mirza Ghulam Ahmad as pg22-23
Faith

Inspiring

Incidents

Of Devotees

Extracts taken from the book
“ The Devotion of Life, Its importance and Blessings”
By Dr. Iftikhar Ahmad Ayaz, OBE
A Sign of the Acceptance of Prayers

The achievements of the devotees depend entirely upon their prayers. Hadrat Chaudhary Fateh Muhammad Sayal Sahib ra relates an interesting dream of his.

He was sitting on a chair and he was overwhelmed with difficulties, which took the form of idols made of artificial stones surrounding him completely. There were so many that he was bewildered to see them and said in a loud voice, “How can I escape them?” At the same time, he saw Hadrat Masih Mau’d as standing in front of him saying that there is no protection from them besides the protection of God Almighty. The same night, he saw Satan in the shape of a strong woman who was standing on a platform. There were man workers and her agents standing nearby. She was very angry with them and shouted, “What is this noise I hear about the Ahmadis? From every corner I hear the same voice that Ahmadis are succeeding against us. Can’t you do anything about them?” At this, the Satans replied that they were powerless against the Ahmadis and accepted that since Ahmadis engage in all of their activities with prayer they could not interfere in their efforts.

(Seerat Hadrat Chaudhary Fateh Muhammad Sayal Sahib ra, p. 240)
Acceptance of Prayer

In 1947, Hadrat Chaudhary Fateh Muhammad Sayal Sahib was arrested under a false allegation. There was another person from Batala along with him in the prison. He once asked Chaudhary Sahib, “How come you are so calm?” He replied, “God Almighty has foretold that I will be released safe and sound from this prison. So, now I feel shame in continuing to pray about my release.” At this, the person asked him to pray for him also so that God Almighty may foretell him the same and so that he should also feel calm. So Chaudhary Sahib promised to pray for him. In just a few days, the person saw a very clear dream; he saw that they had reached Pakistan and the prison gates were wide open. Their relatives had come to receive them and sweetmeats were being distributed. After that, the person accepted Ahmadiyyat.

(Seerat Hadrat Chaudhary Fateh Muhammad Sayal, p. 370)

God’s Help Through A Dream

In the field of preaching, one comes across many different ways by which God Almighty shows His support and endorsement. One of these is help through dreams and visions. Here, one such incident is presented. Once, the first Missionary in West Africa, Hadrat Maulana Abdur Rahim Nayyar, visited the Central Mosque of the non-Ahmadis in Lagos, the Capital of Nigeria. The year was 1921. One of the many people present in the mosque said that Alfa Ayanamo, a former Imam of the mosque, before he passed away, narrated to them a dream in which he saw Hadrat Imam Mahdi who told him that he himself would not be
Amazing Manifestation of the Power of Allah

Hadrat Master Muhammad Shafi Aslam Sahib was one of the preachers against the Shudhi (apostasy plan in the name of purification) Movement. He narrates:

“Across the River Ganges, there was a village by the name of Nagarya Jawahar. I came to know that residents of the village were inclined towards Shudhi. So, I planned to organise a gathering in the town. Maulana Jalalud Din Shams Sahib had been appointed as a debater for the area. Whenever there was a debate with the Arya Samajists, we used to ask Maulvi Sahib to come from Agra for the debate. Thus, I requested Maulvi Sahib to come to the gathering. In the evening, Maulvi Sahib, Muhammad Yamin, a bookseller, myself and a couple of other people, arrived in the village of Nagarya Jawaher. The gathering took place at night. Both Maulvi Sahib and I spoke at the gathering. There was a non-Ahmadi Maulvi who also

"Upon hearing the story, and realising how fortunate I was, tears of joy ran through my eyes."
spoke. At the conclusion of the meeting, Malkanas (Rajput Muslims of the area who were the target of the Shudhi Movement) said, ‘The Hindus of this area are very wicked and they intend to make trouble. It is possible that they will create disorder at night. We are weak and cannot protect you. It will be better if you leave the village right now.’ Furthermore, there was a directive from Huzur that we should not stay overnight in a dangerous place.

Accordingly, we, a group of five or six people, left the place at midnight for Farrukh Abad, which was about eight to ten miles away. After travelling three or four miles, we got lost. It was around 2:00 a.m. and we started to wander from one direction to another in search of the correct path. However, we could not find the trail. So each one of us started praying to God Almighty.

It was night and pitch dark. There was no sign of any human life in the surrounding area. In this situation, the distress of a traveller is pitiful. Only someone who has gone through such a situation could imagine the miserable condition we were in. It was by the sheer Mercy of God Almighty that He showed an unusual Sign to guide us towards the right direction. While we were praying, at a short distance on our right side we saw as if bales of wheat were on fire, although it was not the season for the wheat crop. Soon the fire spread over a vast area and the flames became bigger and bigger. The light was so high and bright that we were able to find the correct path very easily. The bright light had spread encompassing an immense area around us. The non-Ahmadi Maulvi was terrified as he thought it was nothing but the work of nearby Jinn in the area. However, we were overjoyed that God Almighty guided us exactly when we needed help. The bridge for the River Ganges was just a couple of miles away from us and the light remained bright until we reached the bridge. As soon as we reached the bridge, the light disappeared.

Glory be to Allah and Praise! See how God Almighty protected His humble servants? See how He helped them and how He guided them to the right direction? When we reached the bridge, the sun was about to rise. We offered the Fajr Prayer and early in the morning arrived in Farrukh Abad. Myself, Brother Muhammad Yamin and Mahasha Muhammad Umar Sahib were witnesses to this incident and state under oath that it happened exactly as described here.” (Meri Kahani, Autobiography of Hadrat Master Muhammad Shafi Aslam, pp 70-71)
## FOCUS

### BOOKS OF THE PROMISED MESSIAH

As part of the syllabus for ages 20 - 21 years and above

This section of the magazine aims to provide a brief insight into one of the books of The Promised Messiah\(^{(as)}\). In this issue we introduce “Al-Wasiyyat.”

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<th>Al-Wasiyyat</th>
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<tbody>
<tr>
<td>Author:</td>
<td>Hadhrat Mirza Ghulam Ahmad(^{(as)})</td>
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<tr>
<td>Language:</td>
<td>Urdu</td>
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<tr>
<td>English Version:</td>
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### REVELATION:

A Warner came unto the world, but the world accepted him not. Yet God shall accept him and demonstrate his truthfulness with mighty assaults.
About the Author

Born in 1835 in Qadian (India), Hadrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi, remained dedicated to the study of the Holy Qur’an and to a life of prayer and devotion. Finding Islam the target of foul attacks from all directions, the fortunes of Muslims at a low ebb, faith yielding to doubt and religion only skin-deep, he undertook vindication and exposition of Islam. In his vast corpus of writings (including his epoch-making 'Brahin-e-Ahmadiyya'), his lectures, discourses, religious debates etc., he argued that Islam was a
living faith and the only faith by following which man could establish contact with his Creator and enter into communion with Him.

He announced that God had appointed him the Messiah and Mahdi as mentioned in the prophecies of the Bible, the Holy Qur’an and Ahadith. In 1889 he began to accept initiation into his Community which is now established in more than two hundred countries. His eighty books are written mostly in Urdu, but some are in Arabic and Persian.

Background

The booklet *Al-Wasiyyat* (Urdu) written in 1905, gives the glad tidings of the second manifestation of Divine grace in the form of Khilafat and details the institution of the grand scheme of making a testamentary disposition for the cause of Islam and the establishment of a graveyard named as the *Bahishti Maqbara*.

Towards the close of 1905, the Promised Messiah had a number of revelations which foretold the Promised Messiah about his approaching end in this world.

On October 18, he saw in vision a new clay vessel containing some clear water at the bottom of it, not more than two or three mouthful of water was left in it. Water means the water of life. The demise of a prophet in a Jama’at is always more than an earthquake. (Review of Religions, December 1905, p. 480)

Consoling the Jama’at about his approaching end, the Promised Messiah said:

“It is always the way of God that He manifests His Glory twice. The first time when the prophet comes and then the second time it occurs when the prophet goes away from the scene. Just like the Holy Prophet saw, when he joined his Creator, the Glory of God was manifested for the second time when Hadrat Abu Bakr as took over.”

(*Al-Wasiyyat*, p.6,7, Ruhani Khaza’in, vol. 20, pp. 304-305)

The Promised Messiah’s reference to Divine manifestation twice was clearly a tiding about the institution of a regular Khilafat in the Movement. The Promised Messiah said:

“That second manifestation cannot come till the time I go, and when I go, God will send the second Divine manifestation which will remain with you forever.”


The Book

The Promised Messiah was divinely directed to write a book outlining a structure of a permanent system whereby the work of propagation of Islam and dissemination of the
Divine message as contained in the Holy Quran continues forever. Thus, he announced the setting up of Nizam-e-Wasiyyat. The Promised Messiah laid down conditions for his followers should they choose to become part of this blessed and spiritual system. He prayed fervently for such individuals who had forsaken the world for the sake of God. He also outlined how Majlis Kar Pardaz will handle the burial of the Ahmadis who have joined this system in Bahishti Maqbra (a cemetery for heavenly people).

The Promised Messiah further wrote:

“Almighty God wills it that all those who inhabit different parts of the earth, whether it be Europe or Asia, and are right-minded, should be drawn into a community of belief in the Unity of God and gathered (under the banner of) one faith. This is the object for which God has sent me into this world.”

(Al-Wasiyyat, p. 8,9, Ruhani Khaza’in, vol. 20, pp. 306-307)

He, therefore, had set aside a piece of his property as his contribution for the graveyard. He prayed to God that He may bless it and make it “Bahishti Maqbara,” a real heavenly abode, and that it might be the final resting place of his followers who are pure in heart, who have in reality preferred their faith to this world and who have, in truth, forsaken the world and have brought about a true and sincere transformation within themselves. He laid down certain conditions for testators:

• Every testator must contribute at least one-tenth of his income towards the fund.

• He must contribute at least one-tenth of the property he leaves behind.

• He must be a pious man who shuns all forbidden courses, unlawful practices, shirk or any other heresy.

• If it is proved to the managing body that an entrant had nothing to contribute but had devoted his life to the cause of Islam and was really a sincere follower, he would be entitled for burial in this graveyard, even without the contribution.

A managing body was also instituted to keep a faithful record of all contributions, the funds, and manage all affairs concerning the graveyard.

**Specimen of Writing**

*Since God Almighty has informed me, through recurrent revelations, that the time of my demise is near, and since these revelations have been of such force as to shake me to the very core of my being— turning my heart cold to this life—I have deemed it appropriate to write a few words of admonition and advice for my friends and other such persons as may wish to derive benefit from my words.*

(The Will, p.1)
God's Word informs me that many calamities will occur and many disasters will descend on the earth—some during my lifetime and some after I have gone.

And He will promote and advance this Jama’at to the full. A part of it will happen at my hands, and some after me. This is the Way of God. And ever since He created man on earth He has always been demonstrating this Divine practice. He helps His Prophetsas and Messengersas and grants them success and predominance.

(The Will, p.4-5)

Thus He manifests two kinds of Power. (1) First He shows the Hand of His Power at the hands of His Prophetsas themselves. (2) Second, when with the death of a Prophetas, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jama’at will become extinct and even members of the Jama’at, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jama’at. Thus one who remains steadfast till the end witnesses this miracle of God.

(The Will, p.5-6)

So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in Brahin-e-Ahmadiyya.

(The Will, p.7)

I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying.

(The Will, p.8)

And I was shown a spot in a vision and was told: this is the site of your grave. I saw an angel who was measuring the ground and arriving at a certain spot, he said to me: This is the place of your grave. Then I was shown a grave which was brighter than silver and all its soil was silver and it was said to me: ‘This is your grave’.

(The Will, p.22)

And I pray that God may bless it and that He may make this very piece of land the Bahishti Maqbarah; and make it the resting place of such members of the Jama’at as are pure of heart and who have in reality given precedence to Faith over the world and who have renounced the love of the world and have submitted themselves to God and have brought
God's Word informs me that many calamities will occur and many disasters will descend on the earth—some during my lifetime and some after I have gone. And He will promote and advance this Jama'at to the full. A part of it will happen at my hands, and some after me. This is the Way of God. And ever since He created man on earth He has always been demonstrating this Divine practice. He helps His Prophets and Messengers and grants them success and predominance. (The Will, p.4-5)

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SAMPLE GLOSSARY:

**Taqwa:** Literally means ‘fear of God’. However, it signifies that a true believer fears God lest he should earn God’s displeasure and that he always tries to please Him.

**Hujjat:** Literally Argument. Here it means Will, Purpose of God.

**Sunnah:** Practice, Way, Law, of God.

**Brahin-e-Ahmadiyya:** The first book of the Promised Messiah, published in four parts in 1880, 1882 and 1884.

**Bai’at:** Oath of Allegiance.

**Arsh:** The Divine Throne—in one meaning, denoting attributes of Allah that exclusively belong to Him, for example, Ar-Rahman (The Gracious).

**Bahishti Maqbara:** The Heavenly Graveyard.

**Anjuman:** The administrative body of the Jama’at.

**Silsila Ahmadiyya:** The entire Jama’at represented by the Promised Messiah and Khulafa who succeed him.

**Shirk:** To associate partners with God.

**Bid’at:** An unwarranted innovation in matters of faith and religion.
Arabic

The Mother of all Languages

By Amina Abbasi

Arabic is a name applied to the descendants of the classical Arabic language of the 6th Century CE. This includes both the literary language (modern standard Arabic, used in most written documents, as well as in formal spoken occasions) and the spoken Arabic varieties, spoken in a wide arc of territory stretching across the Middle East and North Africa. Arabic is a Central Semitic language, most closely related to Hebrew, Aramaic, Ugaritic and Phoenician.

The Arabic language holds great significance to Muslims worldwide. Although ninety percent of the world’s Muslims do not speak Arabic as their native language, yet in daily prayers, when reading the Holy Qur’an, or even during simple conversations with each other, Arabic rolls off any Muslim’s tongue readily. Regardless of their linguistic, cultural and racial differences, Muslims form one community of believers and this community is based primarily on their shared faith in the One Almighty Allah.

This intricate language is so beloved to Muslims, as primarily it is the language in which ‘The Perfect Book, The Holy Qur’an was revealed to the Holy Prophet Muhammad (peace and blessings of Allah be upon him) in Arabia over a period of 23 years.

The first verse was revealed to him through Angel Gabriel from Allah the Almighty in 610AD. The Qur’an is not only the finest piece of literature to have ever been read in the history of mankind, it also illustrates the best way of life for all mankind and sets out rules and regulations for the betterment of society by educating man about countless matters.

This reason itself should suffice as to why Muslims should make an extra effort in learning this beautiful language. Understanding Arabic is the key to understanding the language in which the Ahadith (sayings) of the Holy Prophet (peace and blessings of Allah be upon him) have been recorded. Knowing this beautiful language and being able to teach it is surely an invaluable gift, as one has first hand understanding of what is written in this Divine Book and can dissect the many complex and elaborate verses, without relying on a translator. The Holy Book can be studied for its true meaning throughout a lifetime, although even a lifetime may be too short to fully understand it.

In his book, Minan ur Rahman, the Promised Messiah declared that “Arabic is the first language from which all other languages are derived. The book leaves no possibility of escape from the conclusion that this language is not only the Mother of languages, but is the Divine language which, by God Almighty’s special design and by Divine inspiration, was taught to Man in the beginning, and that it is not something invented by human beings.”

The Promised Messiah proposed a strong piece of evidence to support this claim by pointing to the highly organised system of ‘Myfradaat’ possessed by Arabic. These ‘Myfradaat’ are the elementary symbols of speech or the root words and simples in language, which are the basis of all human articulation. These are so varied and of such a comprehensive character as to serve the needs, not only of ordinary speech, but also the demands of all knowledge, religion, philosophy, culture and science.
“it shines forth like a ruby affecting the hearts by its seductive charm.”

Arabic is the source of all languages, including French, German, Spanish, Latin, Greek, Russian, Persian, Aryan, Hindi and Chinese. Therefore, it is considered as the mother of all languages and all other languages are the deformed outlines of Arabic. No book has put this argument forward in the past other than Minan ur Rahman. The significance of this argument briefly stated is that an examination of the different languages of the world shows that all of them have common features. Then, further and a deeper examination establishes the fact that the mother of all these languages, which have common features, is Arabic, from which all other languages have emerged.

Numerous verses of the Holy Qur’an refute the theory that the Arabic language was man-made. They prove that it is a language bestowed upon mankind by God Almighty’s bounty being the one and only ideal, perfect and logical one. The Qur’an explains how Arabic has existed since the creation of man:

“It is God, the Gracious. Who has taught the Qur’an. He has created man. He has taught him [bayaan] plain speech” (Ch.55: V.1-4).

According to the Qur’an, ‘Bayaan’ is another name for Arabic, as stated in Chapter Al-Nahl: “This is Arabic tongue, plain and clear,” (16:104) and in Chapter Al-Shu’ara: “in plain and clear Arabic tongue” (26:296).

The word ‘Bayaan,’ therefore, is proof that all languages, apart from Arabic, that is a God-given language, are imperfect. “It is obvious that a thing that proceeds from the hand of God continues to display extraordinary characteristics so long as it retains its original form, and man is not able to produce its match. But as soon as it falls away from its original condition, its shape and beauty are debased” (Essence of Islam, Vol.2, p.9).

By employing the adjectival alif and laam, this language achieves a result that other languages bring about by pressing into service a number of words. Sometimes, by employing merely the nunation called Tanween, it works out a sense which other languages are unable to produce by making use of long sentences. And so, the signs zer, zabar and pesh serve the purpose of words, such that other languages, without use of unnecessary sentences, are unable to match.

Some Arabic words, in spite of their smallness, carry a lengthy chain of meanings, which leaves one guessing in wonder as to where those meanings emerged. The following examples to illustrate this point have been taken from Minan ur Rahman.

‘Tahfalto’ means I eat and have determined to always eat millet bread. Another example is, ‘Jathama’ means, half the night has passed. It is astonishing to see how just a small word can have such a weighty meaning. Likewise, the following words translate to have deeper meanings:

Fi - ‘Be faithful’
Qi – ‘Keep an eye on’
Li – ‘Come nearer’
Khe – ‘Go, neither slowly nor fast, but rather with a moderate pace’
She – ‘Paint thy garment with patterns’
‘The Mother of Languages,’ the sweet water of which shines like the stars and quenches with the water of certainty, the thirst of everyone, thirsty for Divine knowledge, clearing them for all sort of doubt and suspicion.

- The Promised Messiah

These are just few of the countless examples one is able to find in this glorious language.

In the relation to the point made above regarding Arabic being the root of all other languages, several words can be used to demonstrate similarities of words in various languages that exhibit similarities with Arabic (see table below).

Such is the language of God that one cannot find any imperfections in it. The most charming aspect of the Arabic language is that it has preserved its form and shape in the midst of all other languages and “it shines forth like a ruby affecting the hearts by its seductive charm.”

<table>
<thead>
<tr>
<th>ARABIC</th>
<th>Japanese</th>
<th>Malay</th>
<th>German</th>
<th>Latin</th>
<th>Croatian</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-N-T</td>
<td>Anata:</td>
<td>Anda:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>انت</td>
<td>You</td>
<td>You</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A-R-T → A-R-D</td>
<td>Erde:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ارض</td>
<td>Earth</td>
<td></td>
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</tr>
<tr>
<td>A-F-J</td>
<td>Fugere:</td>
<td>F-Zh</td>
<td>F-J</td>
<td>A-F-J</td>
<td>Bježati:</td>
</tr>
<tr>
<td>اف</td>
<td>Run Away</td>
<td>Flee or avoid</td>
<td>F-J</td>
<td>A-F-J</td>
<td>Flee</td>
</tr>
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<td></td>
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</table>
**BASIC ARABIC LANGUAGE LESSONS FOR WAQFATE NAU**

This is a beginning of a series of Arabic language learning sessions for all waqfate nau.

**Gender**

All nouns in Arabic are either masculine or feminine irrespective of whether they are humans, animals or objects. Unlike in English there is no word for “it” in Arabic. All nouns are referred to as he or she.

The following words which are all to do with school, are divided into two lists, one of masculine words and the other of feminine words. Read the two lists out loud. What do you notice of the feminine words?

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>a blackboard</td>
<td>سبورة</td>
</tr>
<tr>
<td>A table</td>
<td>طاولة</td>
</tr>
<tr>
<td>a stapler</td>
<td>دَبَّاسة</td>
</tr>
<tr>
<td>a pencil sharpener</td>
<td>بِرايَة</td>
</tr>
<tr>
<td>an eraser</td>
<td>مِنْحَاة</td>
</tr>
<tr>
<td>a ruler</td>
<td>مسَتْرَة</td>
</tr>
</tbody>
</table>
Did you notice how all the feminine words end in taa marbuta?

Nearly all Arabic words that end with taa marbuta are feminine.

Gender

Look at the following words which are all to do with home.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>a bag</td>
<td>حقیبة</td>
</tr>
<tr>
<td>a ball</td>
<td>كرة</td>
</tr>
<tr>
<td>a door</td>
<td>باب</td>
</tr>
<tr>
<td>a sofa</td>
<td>أريكة</td>
</tr>
<tr>
<td>a fridge</td>
<td>ثلاجة</td>
</tr>
<tr>
<td>a bed</td>
<td>سرير</td>
</tr>
<tr>
<td>a pillow</td>
<td>وسادة</td>
</tr>
<tr>
<td>a clock, watch</td>
<td>ساعة</td>
</tr>
<tr>
<td>a computer</td>
<td>حاسوب</td>
</tr>
<tr>
<td>a washing machine</td>
<td>غسالة</td>
</tr>
<tr>
<td>a lock</td>
<td>قفل</td>
</tr>
<tr>
<td>a radio</td>
<td>مذياع</td>
</tr>
</tbody>
</table>

*a bag*  
*a ball*  
*a door*  
*a sofa*  
*a fridge*  
*a bed*  
*a pillow*  
*a clock, watch*  
*a computer*  
*a washing machine*  
*a lock*  
*a radio*
Exercise 1:
Sort out and copy the above Arabic words into the two boxes below in their masculine or feminine classification.

**Feminine**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>4</td>
<td>8</td>
</tr>
</tbody>
</table>

**Masculine**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>1</td>
<td>5</td>
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<td>2</td>
<td>6</td>
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<tr>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>4</td>
<td>8</td>
</tr>
</tbody>
</table>
Test your knowledge... on Khilafat

1. What is the meaning of the word “Khilafat”?  
The word Khilafat means ‘succession’ and the Khalifa is a Successor to a Prophet of Allah

2. Where in the Holy Qur’an does Allah the Almighty give true Muslims the promise of Khilafat?  
Surah Al Nur, Verse 56

3. Who appoints a Khalifa?  
The Khalifa is Divinely appointed, which means that Allah the Almighty Himself appoints the Khalifa

4. What is the term used to describe the four Khulafa who succeeded the Holy Prophet Muhammad ﷺ?  
Khulafa-e-Rashideen (The Rightly Guided Successors)

5. What were the names of the Khulafa-e-Rashideen? (in the correct order)  
1 - Hadhrat Abu Bakr ﺔ  
2 - Hadhrat Umar ﺔ  
3 - Hadhrat Uthman ﺔ  
4 - Hadhrat Ali ﺔ  

6. What is the term used for the institution of succession following the Promised Messiah?  
Khilafat-e-Ahmadiyya

ACROSS:  
1. Pledge of allegiance  
3. Meaning of the Arabic word ‘Khalifa’  
5. A saying of the Holy Prophet Muhammad ﷺ  
7. The first successor of the Promised Messiah  
8. The Arabic word for ‘Leader’  
9. Institution of successorship in Islam

DOWN:  
1. The second successor of the Promised Messiah  
2. The first successor of The Holy Prophet Muhammad ﷺ  
4. The second successor of The Holy Prophet Muhammad ﷺ  
6. The book of the Promised Messiah in which he gave the glad tidings of the second manifestation of Khilafat  

CROSSWORD ANSWERS:  
On what exact date did the institution of Khilafat-e-Ahmadiyya begin?

27th May 1908

What are the names of the Successors to the Promised Messiah\(^\text{as}\) (in the correct order)?

1. Hadhrat Maulvi Hakeem Nooruddin\(^\text{ra}\) (1908-1914)
2. Hadhrat Mirza Bashiruddin Mahmood Ahmad\(^\text{ra}\) (1914-1965)
3. Hadhrat Mirza Nasir Ahmad\(^\text{rh}\) (1965-1982)
5. Hadhrat Mirza Masroor Ahmad\(^\text{aba}\) (2003-present)

ACROSS:

1. Pledge of allegiance
3. Meaning of the Arabic word ‘Khalifa’
5. A saying of the Holy Prophet\(^\text{saw}\)
7. The first successor of the Promised Messiah\(^\text{as}\)
8. The Arabic word for ‘Leader’
9. Institution of successorship in Islam

DOWN:

1. The second successor of the Promised Messiah\(^\text{as}\)
2. The first successor of The Holy Prophet\(^\text{saw}\)
4. The second successor of The Holy Prophet\(^\text{saw}\)
6. The book of the Promised Messiah\(^\text{as}\) in which he gave the glad tidings of his second manifestation of Khilafat
Hudhur-e-Aqdas directed the Jama'at members to offer two Rakaat Nafl daily and observe one fast (naflis) each month and prescribed the following prayers to be recited daily:

☆SURAH AL-FATIHAH (1:1-7)

بِسْمِ اللُّهِ الرَّحْمَنِ الرَّحِيمِ أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَلْحَمْدُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ مَلِكُ يَوْمِ الدُّنِيَا وَيَوْمِ الْآَخِرَةِ لِلَّهِ الْحَكِيمُ الْمُعْلِمُ

In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds. The Gracious, the Merciful, Master of the Day of Judgement.

Thee alone do we worship and Thee alone we implore for help. Guide us on the right path. The path of those on whom Thou hast bestowed Thy blessings, not of those who have incurred Thy displeasure, nor of those who have gone astray.

(Recite this Chapter 7 times daily).
☆ DUROOD SHAREEF

अल्लाह सल्ल ु लाई मुहम्मद औ लाई अल मुहम्मद का सचलीत आले इब्राहिम औ लाई अल इब्राहिम अक्ट हमीद मज़ीद

O' Allah bless Muhammad (saw) and his people, as Thou did bless Abraham and his people, Thou art indeed The Praiseworthy, The Exalted.

*(Recite this Prayer 33 times daily).*

اے میرم ہے اللہ تعالَ ہو آل محمد پر خاص فضل نازل فراہمی کے ساتھ تک نہیں ایک ایسے کہ اسے فضل نازل ہوا ہے ۔ (روزانہ کم از مم 33 مرتبت پڑھنے)

اے میرم ہے اللہ تعالَ ہو آل محمد کے جو بہت فضائل نازل ہوں کہ تک نہیں ایک ایسے کہ پر ہدایت نہیں کہے ۔ (روزانہ کم از مم 33 مرتبت پڑھنے)

☆ SURAH AAL-E-IMRAN (3:9)

زئمان لا فِنْعُ عِلْمُهَا بِغَدَائِهِ ذِيَتَانَا وَ هَبْنَا مِنْ لَدَنَا زِحمَتَ جَرَانُكَ آنَكَ أنتَ الْوَهَابُ

Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

*(Recite this Prayer 33 times daily).*

اے تمام رات اب تاہم دو آویں کوئی عبادت نہ دے احصاء کے کتاب کی ایک ہدایت دے چکھو اور مین اپنے طرف سے رحم عطا کر یافتا تو کہ سیدیہ عطا کر نے دا لے ۔ (روزانہ کم از مم 33 مرتبت پڑھنے)
☆ SURAH AL BAQARAH (2:251)

O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.

☆ PRAYER FROM HOLY PROPHET (saw)

Oh Allah, we make you a shield against enemies and we take refuge in Thee from their evils. (Recite this Prayer 11 times daily).

☆ ISTIGFAR

I seek forgiveness from Allah for all my sins and I turn towards Him in all sincerity. (Recite this prayer 33 times daily)