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From the Editor...

Earlier this year, our beloved Huzur, Hazrat Khalifatul Masih Vasba, urged leaders of different faiths to come together towards building a more harmonious place on earth. He said: “We should utilise all of our resources and capabilities to foster a better society, to help God’s Creation and to spread love, affection and peace at every level.”

As he stated this, the Great Hall of the historical Guildhall in London was filled with delegates consisting of faith leaders and government officials from across the globe, who listened attentively to the message. It is of great merit for the world to appreciate and recognise that our beloved Khalifah is advocating the same message of peace that was brought by the Messenger of Allah whose remarkable character reflected the epitome of peace, the one and only The Holy Prophet Muhammadas, through the religion of Islam, which by literal definition means peace. Just as Islam was triumphant over the hearts of the ignorant and enemies of Islam at the time of the Holy Prophetas, in the same way we pray and hope that our beloved Huzur’sas message of peace and love reaches out to the world in spreading the message of Ahmadiyyat, the true Islam.

As Huzurasba continuously reinforces: “The urgent and critical need of the world today is to establish peace and faith in God,” to leaders of different nations and the world at large, we asked a few of our fellow Waaqifaat-e-Nau how this can be achieved in the 21st Century today, as part of our 15 page special exclusively on the Conference of World Religions that took place on 11th of February 2014. In this section, readers can also enhance their knowledge on the significant history behind this conference and the vision of the Promised Messiahas in which he was standing in the UK giving a speech, which we are witnessing being fulfilled today through his beloved companions by the grace of Allah the Almighty.

Munazza Khan

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Commandment of Doing Good Whether You Make It Public or Concealed

إنَّكُمْ تُبِدَّواَ خَيرًا أو تُخْفِفَوْا عَنْ سُوءِ فَأَنَّ اللَّهَ كَانَ عِفَّوًا قَدِيرًا

Translation:
Whether you make public good deed or conceal it or pardon an evil Allah is certainly the Effacer of sins, and is All-Powerful. (Al-Nisa: V.150)

To Help One Another In Righteousness and Piety

وَتَغَاوَنُوا عَلَى الْبِرِّ وَالْطَّهَرِ

Translation:
And help one another in righteousness and piety. (Al-Mai’dah: V.3)

To Vie With One Another In Good Works

وَلْكُلِّ وَجْهٍهُ مُّوْلِيّهَا فَاسْتَبْقِوا الْخَيْرَاتِ

Translation:
And everyone has a goal which dominates him; vie, then, with one another in good works. (Al-Baqarah: V.149)

Glad Tidings for Those Who Do Good Works

وُبَشِّرْ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ أَنَّ لَهُمْ جَنَّتَينَ تَجْرِي مِن تَحْتِهَاانَّهَا

Translation:
And give glad tidings to those who believe and do good works; that for them are Gardens beneath which flow streams. (Al-Baqarah: V.26)

(English translation of the Qur’anic verses is taken from the translation of The Holy Qur’an by Hazrat Maulvi Sher Ali Sahib*)
A Saying of the Holy Prophet

(May Peace and Blessings of Allah Ta’Ala be Upon Him)

Modesty is part of Faith

**TRANSLATION:**

Hazrat Ibn Umar ra relates that the Holy Prophet saw passed by a man of the Ansar who was rallying his brother on his modesty. The Holy Prophet saw said: Leave him alone, for modesty is part of faith.


**EXPLANATORY NOTES:**

Modesty is part of faith: The actions of a person are considered so important to The Holy Prophet saw that the natural faculty (meaning modesty) which stops a person from wrong doing has been declared by Him saw as part of faith. (Sahih Bukhari, Vol. 1, Kitab ul Iman, p.63)

It has also been narrated by Hazrat Abu Huraira ra that the Holy Prophet saw said that faith has more than sixty elements and modesty is also an element of faith. (Sahih Bukhari, Vol. 1, Kitab ul Iman, Hadith no. 9). It has also been questioned by various scholars that if modesty is a natural faculty why is it included as part of faith? Imam Bhukhari ra answered that it is because modesty is a barrier...
which stops a person from wrong doings and also because modesty motivates one towards doing good deeds, and that is why this high moral of modesty has been given as an example in this Hadith. (Sahih Bukhari, Kitab ul Iman, p.46)

Modesty only results in good. It has also been narrated in a Hadith that modesty is all good. (Sahih Muslim, Kitab ul Iman)

In a Friday Sermon of 15th January 2010, Hazrat Khalifatul Masih V asa said that ‘haya,’ or modesty and chastity, is a part of our faith. Let us not disregard it under the influence of the obscenity that reaches us through the internet and other media, otherwise we risk losing our faith.

A woman should never forget that the secret of true beauty lies in being modest and chaste. It is narrated that the Holy Prophet ﷺ said that immodesty makes oneself repulsive, while modesty lends beauty to a chaste person. Thus, modesty (haya) is the jewel of every woman, which greatly enhances her inner and outer beauty and it guarantees a woman's chastity and protects against the attacks of Satan.

Hazrat Khalifatul Masih IV asah explaining to women about Islamic purdah (veil) said that if women safeguard their modesty, then with the Grace of God Almighty, the angels of God the Exalted will protect them against all types of vices and sins. This is because there is no better purdah than the purdah of modesty.

Hazrat Khalifatul Masih V asa says that the concept of modesty is found in all nations and religions. An Ahmadi woman should not be influenced by the immodesty that is wide-spread in the West. This immodesty supposedly exists as an expression of freedom and fashion. Modesty (haya) is ingrained in the nature of a woman by Allah the Exalted. An Ahmadi woman should cultivate and enhance the concept of haya now more than ever before.

Advising Ahmadi women on one occasion, Hazrat Khalifatul Masih V asa said that an Ahmadi girl should remember that by believing in the Promised Messiah as, she has pledged to follow the true teachings of Islam. An Ahmadi girl has a status and sanctity which distinguishes her from others. This honor can only be maintained if she confidently follows the teachings of Islam without any inferiority complex and stays away from every deed which can compromise her modesty and chastity. She should safeguard herself against satanic temptations, and for this, alongside prayers before God Almighty, she must cover herself with libaase taqwa (raiment of righteousness). May Allah enable us to do so, Ameen. (Class Waqifaat-e-Nau, Norway, 28th September 2011)
MIRACLES ARE WROUGHT BY PRAYER

The principle of prayer is that there is a mutually attractive relationship between a pious servant and his Lord. To begin with, the mercy (Rahmaniyat) of God Almighty draws a servant to itself. Then through his sincerity the servant approaches close to God Almighty and in prayer that relationship, when it arrives at a certain stage, manifests its wonderful qualities.


THE EFFECT OF PRAYER IS GREATER THAN THE EFFECT OF FIRE

Some types of miracles are in reality the acceptance of prayer. The source of thousands of miracles that were manifested by the Prophets and the wonders that have been exhibited throughout by the saints was prayer, and it is through the effect of prayer that extraordinary events display the power of the All-Powerful....I have experience that the effect of prayers is greater than the effect of fire and water. Indeed in the systems of natural means nothing has greater effect than prayer.


PHYSICAL AND SPIRITUAL MEANS ARE NOT OUTSIDE DETERMINATION

Careful consideration would show that physical and spiritual means are not outside determination. For instance, if the fate of a patient should be good, the means of a proper remedy become available and the body becomes ready to take advantage of them. In such a case, the remedy becomes most effective. The same is the case with prayer. All means and conditions for the acceptance of prayer come together where the Divine design is of acceptance. God Almighty has tied together His physical and spiritual systems in the same chain of causes and effects.

(Barakat-ud-Du’a, Ruhani Khaza’in, Vol. 6, pp. 11-12, The Essence of Islam, Vol. II, pp. 195)

CONDITIONS OF ACCEPTANCE OF PRAYER

Even if we were to concede that the phrase ‘Call Me’ means prayer, we would have to affirm that by prayer is meant such prayer as complies with all required conditions and that is not within the power of man unless he is helped by God. Humility alone is not enough for prayer, but righteousness, purity, truthfulness, perfect certainty, perfect love and perfect attention are all needed.
It is also necessary that the object prayed for should not be opposed to the Divine design for the welfare in this world and in the hereafter of the supplicant, or of the one on whose behalf supplication is made.


PRAYER IS A KIND OF DEATH

There is a proverb in Punjabi: “He who asks dies a death, so die and then ask.” The meaning is that it is an afflicted one who prays and that prayer is a form of death. If a person drinks a drop of water and claims that his great thirst has been slaked, he utters a falsehood. His claim would be established if he were to drink a bowl full of water. When prayer is offered in great tribulation so that the soul melts and flows at the threshold of the Divine, that is true prayer and it is God’s way that when such a prayer is offered, He accepts it or responds to it in some other manner.


GOD COMES CLOSER THROUGH PRAYER

To think that seeking help from God is sometimes without result and wondering that the Rahmaniyyat and Rahimiyyat of God do not manifest themselves in the shape of help, is the result of misunderstanding. God Almighty surely hears the prayers that are offered in sincerity and helps the seekers of help as He considers proper.

But sometimes it happens that the prayer and request for help of a person are not inspired by sincerity and lack the humility of the heart, and his spiritual condition is not up to the mark, so that while his lips utter the words of supplication his heart is inattentive or is only making a show.

It also happens sometimes that God hears the supplication and bestows whatever He considers proper and most appropriate in His perfect Wisdom, but the foolish supplicant does not recognize the hidden favour that God does to him and begins to complain on account of his ignorance and unawareness.


DIVINE ATTENTION IS DRAWN THROUGH PRAYER

Is it not a satisfactory proof that from the beginning it has been the spiritual Divine law that, in consequence of prayer, Divine attention is attracted and satisfaction and contentment and true prosperity are bestowed? If in seeking an objective we are not in error, we achieve that objective, but if we are in error in our supplication, like the misguided child who demands from its mother a serpent or a burning brand, God Almighty bestows upon us that which is better for us. In either case, He fosters our faith, and for true supplication we are bestowed knowledge by God Almighty in advance and our certainty increases as if we have seen God. There is a relationship between prayer and acceptance which has existed ever since man was created. When God Almighty addresses Himself towards the doing of a thing it is His way that some sincere servant of His occupies himself with prayer in restlessness, pain and distress, and devotes the whole of his resolve and attention towards the accomplishment of that objective. Then the prayers of the mortal man draw Divine grace from heaven and God Almighty creates such new means through which the purpose is achieved. Though such prayer is apparently offered by man, yet in truth that person is wholly lost in God and at the time of supplication he arrives in the presence of the One and Glorious with such a stamp of being lost in God that at that time his hand becomes the hand of God Almighty. Such is the prayer through which God is recognized and the existence of that Glorious One becomes known Who is hidden in thousands of veils.

Miracle of the Shaqqul-Qamar

The Holy Prophet saw was perhaps still in the Valley of Abu Talib when the renowned miracle of the Shaqqul-Qamar took place. A few among the infidels sought a miracle of the Holy Prophet and he showed them the miracle of the moon breaking into two pieces. The Holy Qur'an makes mention of this occurrence in the following words:

"The Hour has drawn nigh, and the moon is rent asunder. And if they see a Sign, they turn away and say, 'A passing feat of magic and such has been done before.' They denied our messengers and followed their own greed and lust, but for everything is an appointed time. We have given them such news as provides them a warning and means of awareness."\(^{i}\)

Mention of this miracle is found in the following words in Hadith:

\[\text{إِنْ أَحَلَّ مَكْهَةَ سَاَلِ لَوْ رَسُولُ اللَّهِ} \]

\[\text{إِنْ بِرِيَتِهِمْ إِيَّاهاَ فَأَهْلَمُ الْقَمَّرُ} \]

\[\text{شَقَقْتُنَّ حَتَّىِ رَأَىُو حَرَا كَأَيْنَا بِيْنَهَا.} \]

Meaning, "We were at Minā with the Holy Prophet when the moon was rent asunder, upon which the Holy Prophet said, 'Look and bear witness.' One piece of the moon was towards the top of the mountain and the other towards the bottom."\(^{iv}\)

In addition to this, there are many other narrations recorded in Hadith and books of Sirat regarding the Shaqqul-Qamar, in which other details have also been recorded. However, the more authentic narrations are those which have been mentioned above. Moreover, since our purpose is not to take up this issue here in the form of a debate, the mere allusion of the above mentioned narrations will suffice. However, it is necessary to present a brief...
the definite reality is that the moon did not actually break into two, but only appeared to spectators as breaking into two pieces. If one ponders closely, the words of Hadith also allude to this actuality, that this was the divine influence of God, which was impressed upon the sight of spectators. Most research scholars have accepted this explanation as true. However, if hypothetically, we accept this miracle in its physical sense, even then there is no room for objection. The powers of God are infinite, and human sights cannot comprehend even its simplest dimensions. Just recently in 1928, an occurrence took place in South America in the country of Le Plata, where a star was seen splitting into two pieces. The name of this star was the Nova Pictoris, and the largest observatory in southern Africa, situated in Johannesburg, also confirms this occurrence. Scientists assert the possibility that in the past perhaps other heavenly bodies have also broken into two. Therefore, it is not surprising if in the era of the Holy Prophet, by the supernatural power of God, a piece of the moon broke off, or if the moon was broken into two pieces and then joined together. No scientist can object to this. However, the truth of the matter is that which has been mentioned above.

Now the second question remains: what was the purpose behind this miracle? In actuality, this is the real and significant question, because only it can reveal the reality and grandeur of this miracle. As such, in this regard, it should be comprehended that according to ‘Ilm-e- Ta’bīr-e-Ru’yā, the moon is symbolic of sovereignty and reign, whether it be just and equitable or cruel and despotic. Numerous examples of this interpretation can be found in history. Thus, we shall see ahead that when Safiyyah, the daughter of a Jewish Chieftain of Khaibar, Huyaiyy bin Akhtab, saw a dream that the moon had fallen in to her lap, her father also interpreted that one day Safiyyah will come into the matrimonial tie of an Arab Ruler.

Therefore, it so happened that after the victory of Khaibar, Safiyyah came into the matrimonial tie of the Holy Prophet. Similarly, when Hadrat ‘Ā’ishah saw in a dream that three moons have fallen into her chamber, the course of events substantiated this dream, by the same interpretation, the actual purpose of which was that the Holy Prophet, Hadrat...
Abū Bakr and Hadrat ‘Umar were to be buried there. In this case, the purpose of showing the miracle of the moon being rent asunder to the infidels of Makkah was an insinuation that now their rule was about to end and the rule of Islām would be established in its place. In other words, when the infidels of the Quraish demanded a sign from the Holy Prophet, God Almighty showed them the moon rent asunder, so as to inform them that you ask for a sign, while the hour of your death draws near. Therefore, with reference to this miracle, where the Holy Qur’ān uses the words (i.e., the Hour draws nigh), the purpose is to hint towards this very actuality. In other words, when the infidels demanded a sign, by showing them the miracle of the Shaqqul-Qamar, they were informed that, with the end of your reign, the rule of Muhammadsaw shall now be established, which shall be evidence of the Holy Prophetsaw being from Allāh.

Moreover, since the Quraish understood this indication well, they powerlessly cried out meaning, ‘O Muhammad! If this actually happens, considering your current state of weakness, then this shall be great magic indeed.’ In short, the true purpose behind the miracle of the Shaqqul-Qamar was to illustrate before the infidels of Makkah that now your rule comes to an end. It is this very elucidation which makes the Shaqqul-Qamar a grand miracle.

Although literally breaking the moon into two pieces without purpose would prove to be a wonder in light of astronomy, it would hold no weight in the spiritual realm. For this reason, past research scholars the like of Imam Ghazālī and Shāh Walīullāh Muhaddith Dehlvī, have also expressed a similar ideology that this was merely a supernatural influence, under which the infidels witnessed the moon breaking into two pieces, but the moon did not actually break into two. Moreover, when the moon did not actually break into two, rather, only seemed that way to spectators, without question, there must be a deeper wisdom behind it. That very wisdom is the one we have mentioned above.

The miracle of the Shaqqul-Qamar took place approximately five years prior to the migration, in 9 Nabawi. (The Life & Character of the Seal of Prophetsaw, pp. 233-237)
HAZMAT KHADIJAH’s RELATIONSHIP WITH THE HOLY PROPHET

In spite of the disparity between their economic position and age, the marriage proved to be extremely successful. This union was destined by the Will of God. Hazrat Khadijah was mature and influential; she was to become the helper, the assistant, the supporter, and the shield of Muhammad. Enormous responsibility was to be bestowed upon him. To bear such a duty may have been too demanding a task for a younger woman.

Hazrat Khadijah was married to Prophet Muhammed for 24 years, 5 months, and 8 days.

Ibn Ishaq relates that whenever the Prophet would feel troubled by the accusations and abuse that were meted out against him by people, Hazrat Khadijah would reassure him, allay his troubles, lighten his burden, and ease his difficulties by her attestation and acceptance of his claim. The secret of the success of this extraordinary marriage lay in the fact that its foundations were based on the virtuous disposition of both. In her proposal of marriage to Muhammad, Hazrat Khadijah said that she was inclined towards him due to the beauty of his virtuous character. After marriage, their relationship grew stronger in love and trust. Hazrat Khadijah allowed him independence from all kinds of financial worries,
and sacrificed everything for the cause of his Prophethood. Hence, Prophet Muhammad saw is quoted to have once said, “Khadijah* aided me with her wealth at a time when no one else did.”2

Once, Hazrat Khadijah* observed the Prophet Muhammad’s* empathy for one of her slaves, Zaid bin Harisa*, and the manner in which he appreciated and praised his services. As a result, she bequeathed him to the Prophet*, and in turn, the Prophet Muhammad*s set him free.3 Hazrat Khadijah* noticed the love and devotion with which the Prophet Muhammad*s undertook his prayers, and always sought to support and assist the performance of his spiritual duties. She would take it upon herself to prepare his provisions when he would seek solitude in the cave of Hira to worship. In one incident, it is narrated that she set out towards the northern parts of Makkah with provisions in search of the Prophet Muhammad*. On her way, the angel Gabriel* appeared before her and enquired about the Prophet Muhammad*s. Hazrat Khadijah* became anxious since an unknown man was asking about her husband. Upon meeting the Prophet*, she related the earlier encounter, to which he replied: “That was Gabriel* and he said to give Salam to you. He brings glad tidings of a resting place in paradise for you, a place where shall be neither fatigue nor racket nor clamour.”

Another tradition relates that Gabriel* said, “Salam to Hazrat Khadijah* from her Lord.”4 The beauty of her response to these words bears witness to her wisdom and intelligence. She replied:

“Allah the Almighty is ‘Salam’ (meaning that He is the source of peace Himself, and peace pours forth from Him), and Salam to Gabriel* as well.”5 The glad tidings concerning Hazrat Khadijah’s* abode in Paradise was a significant tribute to her character. She continuously provided the Prophet* with encouragement. She also undertook the task of personally attending to the Prophet’s* every need, despite having come from a wealthy family that could have provided her with servants. Allah has predestined a glasshouse of pearls and gems for Hazrat Khadijah*, a house mirroring her pure and sincere heart. She filled her home with peace and made it heavenly for the Prophet* during her lifetime. For her reward, Almighty Allah sent forth a message of glad tidings and conveyed the message of her eternal abode in heaven. Just as she caused no fatigue to reach the Prophet Muhammad’s* through her care and support, her eternal abode shall know no fatigue either.

After he received his first revelation in the cave of Hira, Hazrat Khadijah* alone gave the Prophet Muhammad*s succour and encouragement. On this occasion, an unknown person came and addressed the Holy Prophet* during his meditation, which caused him to be overcome with fear and trepidation. He made his way home to Hazrat Khadijah* trembling, and asked his wife to cover him in a blanket. He was overwhelmed with anxiety and said, “Khadijah!* What is happening to me? Fear for my life is beginning to overtake me.” At this crucial juncture, Hazrat Khadijah* provided her husband with courage and solace; she held his noble and virtuous...
disposition as a testament to his character and reassured him with fullest conviction by declaring: “Your life and your being would never be subjected to any fear or danger. Instead, glad tidings of a noble and august message have come to you. God will never abandon you because you treat your relatives well, you speak the truth, you lighten the burden of others, you offer them hospitality and help those stricken and in need. What can a man in possession of such a virtuous disposition have to fear?”

In addition to her reassuring words, she took him to her cousin Waraqah bin Naufal, a Christian well-versed in Hebrew, and who possessed extensive knowledge of the Torah and the Gospels. Khadijah addressed her cousin and asked him to listen to what Muhammad had to say. After listening to the Prophet Muhammad, Waraqah bin Naufal said: “This is the same angel that was sent down to Moses. Alas! I wish I were young and healthy in this age, when your people will oust you from this land.”

The Prophet Muhammad asked in astonishment, “Will my people oust one such as me (meaning bearer of good and servant to mankind)?” Waraqah said, “Indeed! It has always been so in the past.” Thus it was Khadijah who first believed in the Prophet Muhammad after his revelation. She also became a means of his attestation by encouraging him to meet with Waraqah bin Naufal. Hazrat Khadijah once asked the Prophet Muhammad about Waraqah bin Naufal, “O Prophet of Allah! Although he believed in you after your first revelation, he died shortly afterwards.” The Prophet Muhammad replied, “Yes, I saw him in a dream of mine and he was clad in white. If he was of the inmates of the fire, then he would not have been dressed so.”

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2) Musnad Ahmad, Vol.6, p.118.
4) Bukhari Bad Al-Wahy wa Amlul Yaumi libni Sani, 240.
6) Bukhari Badul Wahy.
7) Kanzul Ummal, Vol.12, p.76.

IN THE NEXT ISSUE OF MARYAM MAGAZINE:
The personal characteristics of Hazrat Khadijah and The Holy Prophet’s high regard for her.
Faith leaders and politicians from across the world gathered together to discuss what role religion could play in establishing peace in society in ‘The Conference of World Religions,’ which was held on 11th February 2014 at the majestic setting of London’s historic Guildhall. It was organised by the Ahmadiyya Muslim Jama’at UK as part of its Centenary celebrations.

Around 500 delegates including faith leaders, politicians, government officials, academics and members of the diplomatic corps united to discuss ‘God in the 21st Century.’ The keynote address was delivered by Hazrat Khalifatul Masih V, Mirza Masroor Ahmad.

Many senior guests were invited, including Baroness Sayeeda Warsi, Rt Hon Dominic Grieve MP, Archbishop Kevin Mc Donald, Sheikh Mofaq Tarif Leader of the Druze community of Israel and Umesh Sharma Chairman of the Hindu Council UK.

The event officially began on Huzur’s arrival at the Guildhall. Huzur first had a tour of an exhibition that was created to give the guests an opportunity to explore the various projects and literature produced by the Jama’at. This display included Huzur’s book: ‘World Crisis and the Pathway to Peace’; a collection of Huzur’s memorable speeches delivered across the world in various historic settings.

Before the official programme commenced, Huzur lead Maghrib and Isha prayers in the Old Library of the Guildhall. Following this, Huzur met with key guests and dignitaries one on one in the Parlour Room. The dignitaries included some of the guest speakers such as Dr Katrina Swett, Vice-Chair UCSIRF and Sheikh Muwafak Tareef, Spiritual Head of Druze Community in Israel.

By 6pm the guests were seated in the Great Hall; a welcome speech and introduction was delivered
by Rafiq Hayat Sahib, Amir Jama’at UK and was then followed on by various guest speakers. The Keynote address was delivered by Huzur-e-Aqdas\(^{\text{aba}}\) and was marked as the highlight of the evening.

Upon addressing the audience, Huzur\(^{\text{aba}}\) most eloquently enlightened the audience of the true and much deeper meaning of peace and harmony as explained by Islam, citing the example of the Holy Prophet Merciful to Mankind, who retaliated the unparalleled brutality and hatred that he suffered at the hand of enemies with nothing but forgiveness, mercy and compassion.

Huzur\(^{\text{aba}}\) went on to dispel misunderstandings regarding religious wars in Islam. Huzur\(^{\text{aba}}\) cited examples of the Promised Messiah’s\(^{\text{as}}\) truthfulness and highlighted that God’s help is with the one that He has sent in this age.

The event concluded with a silent prayer lead by Huzur\(^{\text{aba}}\) and a wonderful three course dinner, which included various traditional Asian dishes.

By the Grace of Allah the Almighty, the event was well received by all who attended and many were greatly impressed and moved by Huzur’s\(^{\text{aba}}\) message of peace and justice.

May Allah continue to shower His blessings upon the Jama’at and spread the message of the Promised Messiah\(^{\text{as}}\) to the four corners of the earth, Ameen.

**REFERENCE**: Historic Conference of World Religions Held at Guildhall, London, Ahmadiyya Muslim Jama’at International press desk, 12th February 2014

**THE FOLLOWING PAGES ARE DEDICATED TO ‘THE CONFERENCE OF WORLD RELIGIONS’ AND THE TOPIC OF ‘GOD IN THE 21ST CENTURY.’**
THE ENCHANTING STORY OF GUILDLHALL

By Tooba Khokhar

It was a dark and quite wet evening when on the 11th of February 2014 the gothic structure of Guildhall was brought to life by the spiritual splendour of the Conference of World Religions. Many of us will have watched in rapture the beautiful address delivered by our most beloved Huzur, Hazrat Khalifatul Masih V, enjoying too the diversity of opinions offered by the many guest speakers. However, behind the MTA broadcast, lay a building with an enchanting story to tell; a site which has become part of English folklore and has borne witness to centuries of British history, becoming in the process a “national treasure” One just waiting to be explored...

ROMANS AND SAXONS

The magnificent building was once the site for the Saxon public ‘tax house.’ During the Roman period, the site became the largest amphitheatre (public entertainment houses, places of music, theatre and sport) in all of Britannia. Interestingly, the amphitheatre was actually the venue of important religious events as well. All that remains of the Roman structure is on display in the Guildhall Art Gallery.

THE MEDIEVAL ERA - THE BEGINNINGS

The present building was constructed between 1411 and 1440. It was built to house the Government of London. So from here on forth, Guildhall became one of the main Municipal Centres (or Headquarters) of the Councils of London. In 1666 during the Great Fire of London, Guildhall suffered significant damage, which was rebuilt in 1880.

GOG AND MAGOG

The real source of Guildhall’s fame lies in the two great statues of Gog and Magog. In English folklore; partly inherited from Biblical stories, Gog and Magog were two giants who inhabited the land of Albion (ancient name of Britain). The two are portrayed as forces of good and evil. But Gog and Magog aren’t just figures of English folklore. In religious terms they represent fire, strife, the apocalypse, war, prophecies and much more. They also feature in Ahmadiyyat prophecy: the Trumpet speaking of our Promised Messiah and how it is our duty to make sure that it continues to sound all over the world. The story of Guildhall is far more complex than what meets the eye. As it is a tale that is altogether enchanting and quite compelling.

Gog and Magog really encapsulate the entirety of the verses of Surah Al-Kahf: the fire, the powerful nations that make use of fire. The Promised Messiah wrote that there were nations who used fire, conflict and power aspects, we should always keep in mind the other side of the story of its most precious feature, the two statues of Gog and Magog are a reflection and in the writings of the Promised Messiah. The Qur’anic interpretations of the figures. Lastly, whilst we marvel at the incredible fulfillment of the fire, conflict and power aspects, we should always keep in mind the other side of the story of its most precious feature, the two statues of Gog and Magog are a reflection...
According to Islam, Gog and Magog were two nations that made use of fire. The Promised Messiah wrote that there were nations who used fire; so that their “ships, trains and machines will run on fire” and who “will fight their battles with fire.” He went on to suggest that these are the countries of Europe, Russia in particular. This can now be interpreted as the Western superpowers including America. In the Holy Qur’an, Surah Al-Kahf makes reference to these nations of Gog and Magog as “creating disorder in the earth,” as well as being a sign of the ‘latter days.’ Later in the same Surah it states:

“And on that day We shall leave some of them to surge against others, and the trumpet will be blown Then shall We gather them all together.”

This verse is a prophecy about religious and political disputes of the ‘latter days,’ and the “Trumpet” is the Promised Messiah declared. The prophecy is evident for we live in a time of political and religious turmoil, and of growing extremism and Ahmadiyyat is the light that shines bright to guide us through the darkness. The Guildhall and the statues of Gog and Magog really encapsulate the entirety of the verses of Surah Al-Kahf: the fire, the powerful nation and the conflict.

The Present Day

Thus, Guildhall is a building with an enchanting past linked with the history of Britain. Also, the story of its most precious feature, the two statues of Gog and Magog are a reflection of the Qur’anic interpretations of the figures. Lastly, whilst we marvel at the incredible fulfillment of the fire, conflict and power aspects, we should always keep in mind the other side of the prophecy: the Trumpet speaking of our Promised Messiah and how it is our duty to make sure that it continues to sound all over the world. The story of Guildhall is far more complex than what meets the eye. As it is a tale that is altogether enchanting and quite compelling.

Endnote:

i Gen 10: 2.
ii 1 Chronicles 5:4
iii Ezekiel 38:2-3
iv The Essence of Islam, Vol. 3 pp. 305-310
v The Holy Qur’an, Chapter 18: V95
vi Ibid, V.100

Sources:

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City of London, Guildhall
Museum of London, Londinium Amphitheatre
http://archaeologyuk.org.uk/Londinium/Today/Vizrom/06+amphitheatre.htm
Lord Mayor’s Show, Gog and Magog
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(Websites accessed on 03 April 2014)
Hazrat Khalifatul Masih V, Mirza Masroor Ahmad kindly graced the conference with his presence and explained that the teachings of all major religions of the world advocated the worship of God, along with spreading love and compassion towards mankind. Huzuraba reiterated that a peaceful and harmonious society, which the world is in desperate need of today, can only be created if the original teachings of all major religions were upheld.

Narrating how The Holy Prophet responded to the most horrific and sustained persecution, Huzuraba said:

“When the Holy Prophet (peace and blessings be upon him) gained victory over the sworn enemies of Islam, who in the past had left no stone unturned in their efforts to

EXTRACTS TAKEN FROM THE KEYNOTE ADDRESS DELIVERED BY HAZRAT KHALIFATUL MASIH VABA AT THE HISTORIC CONFERENCE OF WORLD RELIGIONS, HELD ON 11 FEBRUARY 2014

end cruelty” and “establish peace.”

However, later wars fought during the eras of certain Muslim monarchs were fought to expand kingdoms and gain power. Commenting on this, Huzuraba said:

Those wars fought to expand kingdoms and to increase power were not in any way fought in accordance with the teachings of Islam as taught by the Holy Qur’an.

Huzuraba further stated that Ahmadi Muslims believed the Founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad of Qadian as, to be the Promised Messiah and Mahdi and that he had come to end all religious wars, to bring mankind towards its Creator and to draw the attention of the world towards fulfilling the rights of one another.

Huzuraba appealed for the people of all religions to work together towards creating a just society based on mutual respect and tolerance: “I hope and pray that we, who are the representatives of different faiths and religions, and who have gathered here today to practically
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“When the Holy Prophet (peace and blessings be upon him) gained victory over the sworn enemies of Islam, who in the past had left no stone unturned in their efforts to destroy the religion, he responded with peace and forgiveness.”

Huzuraba said there was no contradiction between Islam’s peaceful teachings and the fact that some wars were fought during the early years of Islam. He said that those wars fought had been defensive wars, fought not only to protect Islam, but also to protect the people of all religions.

Citing the example of the Battle of Badr, where 300 ill-equipped Muslims defeated a much stronger army comprising 1,000 soldiers, Huzuraba said:

“Where on the one hand this was a victory for Islam, it was also a timeless triumph for every person who desires for peace to be established in the world. It was a victory for every person who desires for human values to always be preserved and it was a victory for all people who believe religion to be a force for good and for establishing peace in the world.”

Huzuraba clarified that any wars fought during the era of the Holy Prophet Muhammad saw or his four Rightly Guided Successors were entirely defensive in nature and fought only to “end cruelty” and “establish peace.” However, later wars fought during the eras of certain Muslim monarchs were fought to expand kingdoms and gain power.

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demonstrate these loving teachings, all strive towards worshipping the One God, by treating His Creation with justice and by fulfilling their due rights.

Certainly these are the original teachings of all religions. We should utilise all of our resources and capabilities to foster a better society, to help God’s Creation and to spread love, affection and peace at every level. The urgent and critical need of the world today is to establish peace and faith in God.”

Huzuraba called on the leaders of all nations to prioritise social welfare above and beyond unnecessary militarisation. He said:

“The urgent and critical need of the world today is to establish peace and faith in God. If the world understood this reality then all countries, whether large or small, would not, in the name of defence spending, allocate millions and billions of dollars to expand their military capabilities. Rather, they would spend that wealth to feed the hungry, to provide universal education and to improve the living standards of the developing world.”

Huzuraba concluded his address by reiterating the fact that God is a “Living God” who continues to listen to the prayers of mankind:

“In order to protect ourselves and to save mankind we need to turn towards God Almighty and we need to attach ourselves to that Living God who did not forsake Prophet Mosesaa and his people and nor did He forsake Prophet Jesusaa and his disciples. Nor have true Muslims been deprived from attaining the blessings of God and seeing their prayers accepted.”
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Remarks of the Guest Speakers

Rabbi Jackie Tabick
Co-President of the World Congress of Faiths said:
“We should be supportive of one another in our spiritual lives and be true to our own faiths whilst understanding and valuing the oneness amongst us… I bring you greetings and may you go from strength to strength.”

High Commissioner of Ghana read a message from the President of Ghana, which said:
“This Conference will be a means of helping to bring peace in the world.”

Umesh Chandar Sharma
Chairman of the Hindu Council, UK said:
“At least one thing is sure that all of us believe that God exists. This is the time we have to come back to our faiths and when I say faiths I mean to believe 100% and not choose part of what our Messiah said or what our books are saying, we have to follow them 100%.”

Geshe Tashi Tsering
Read a message from His Holiness the Dalai Lama, which said:
“Virtues of love and altruism are the basis of all religions and so a respect for all religions is essential. All religions are a means of inner-peace. I give my full heartfelt support to the Conference of World Religions.”

Rt Hon Dominic Grieve
QC MP, the Attorney General said:
“The right of individual conscience is the basis of everything and so it is essential that people are free to practice their religions without coercion of any kind. I would also like to thank Your Holiness (Hazrat Mirza Masroor Ahmad) and the Ahmadiyya Muslim Community for its astonishing contribution to the United Kingdom.”
Archbishop Kevin McDonald
Representing The Catholic Church

Speaking of the World Day of Prayer for Peace organised by the late Pope John Paul II in 1986, the Archbishop said: “Today’s conference is another moment of the coming together of the people of different religions in peace and justice.” He also read a message of support from Cardinal Peter Turkson, the President of the Pontifical Council for Peace and Justice and the Ahmadiyya Muslim Community for its astonishing contribution to the United Kingdom.

Rt. Hon. Baroness Warsi
Minister of State for Faith and Communities

“It is testament to the openness, the pragmatism and the humility of the Ahmadiyya Muslim community that their flagship global event celebrated all faiths.”

Dr Katrina Lantos Swett
Vice-Chair United States Commission on International Religious Freedom, said:

“I am always uplifted and moved by the spirit amongst Ahmadi Muslims. The Ahmadiyya Muslim Community is living proof that religion can be a means of peace.” Dr Lantos-Swett also acknowledged the role of the late Sir Chaudhry Zafrullah Khan Sahib in negotiating the United Nations Declaration of Human Rights and the fact that he signed it on behalf of the State of Pakistan.

Rabbi Professor Daniel Sperbera
Representing Chief Rabbi of Israel

Addressing Huzur as the ‘Khalifa of Islam,’ Rabbi Sperber said: “Humankind in the world are not its masters but its custodians. Let us return to the simple notion of faith and the sanctity of God.” or what our books are saying, we have to follow them 100%.”

Sheikh Moafaq Tarif
Spiritual Head of the Druze Community of Israel said:

“All the great religions agree on the Unity of God... Let us all come together and join hands together against violence.”

Source: http://www.loveforallhatredfornone.org/the-conference-of-world-religions/
COMMENTS & FEEDBACK FROM GUESTS

FATHER ETHELWINE RICHARDS, GREEK ORTHODOX PATRIARCH OF ANTIOCH, UK

“I have visited you on quite a lot of occasions, I have been with you in the Houses of Parliament, I have heard His Holiness and I love him very much, I love him. I found the best speech was - guess what - His Holiness’ speech! It was a very brave thing to allow so many people to speak who like their own voices, because that’s what they’re paid to do and somehow or other you managed to persuade them to give a short and pithy account of what they believe. I thought that was a great achievement. I think I had better go now or I think I shall become an Ahmadi!”

KATE CARTER, ALL PARTY PARLIAMENTARY GROUP FOR FREEDOM OF BELIEF

“I thought it was incredibly impressive to have such a diverse group of speakers. I think that’s a testament to the regard in which His Holiness is held in the UK and the regard in which the Ahmadiyya Muslim Community is held.”

JAHANNEER SARO, EUROPEAN COUNCIL OF RELIGIOUS LEADERS

“I am a Zoroastrian. I was very very impressed. Some of the speakers who spoke especially the lady from America her contribution, her reminding us that the Pakistani representative for the UN declaration was an Ahmadi needs to be publicised a lot more and of course the excellent finale was listening to His Holiness.”

SIOBHAN MCDONOUGH, MP FOR MITCHAM AND MORDEN

“It was great to see Muslims, Christians, Jews and Hindus all united together to speak on the topic of peace... I have always seen a large amount of social action in faith groups who work with the community be it with fund raisers, volunteer work, helping the elderly or just with all sorts of community work in general. The more I learn about different faiths the more I learn of the common values they share of kindness, generosity and sincerity.”
**Gotham Raaz, Professor Studies of Religions, Vienna University**

“I read several books and articles by His Holiness. I now believe yours is the peaceful branch of Islam and I appreciate how Huzur invites others to think about peace around the world.”

**MS Rima Amin, Non-Ahmadi Freelance Journalist**

“Incredible how people with such different attributes, practices & backgrounds can form in one room to deliver one core message.”

**Robin Hussey, Religious Education Teacher, Surrey, UK**

“I thought it was a very deeply spiritual occasion and I wasn’t expecting it to be. I found some very strong religious messages and I shall go away and think about them. I hope that the script of Huzur’s speech is going to be published.”

**Yanki Kakhla, Jewish, Ireland**

“I speak at the Ahmadiyya events in Ireland and I feel very honoured, privileged and quite blown away actually to have been here, what was said and to have shaken the hand of His Holiness. To say I have thoroughly enjoyed the event would be an understatement. My message to the Ahmadiyya events in Ireland is to truly develop a relationship with God and be able to put their trust in Him rather than with God and be able to put their faith secondary and the works that religion has many attributes, practices & backgrounds can form in one room to deliver one core message.”

**Mr Gerard, South East England Faith Forum**

“It was extremely interesting and I was impressed by the breadth of representation. People from so many different communities and representatives from across the world here wanting to speak and speaking so timely gracially about the Ahmadiyya and the works that the Ahmadiyya do throughout the world.”

**Anonymous Pakistani Guest**

“I have heard the message of His Holiness before and was listening today as well. He says very nice things. We enjoyed very much. It was very entertaining and knowledgeable and met a lot of people.”

**Lord Tariq Ahmad of Wimbledon**

“I am delighted that the Ahmadiyya Muslim Association UK hosted such a great event, which also featured a keynote address by Hazrat Mirza Masroor Ahmad (Head of the worldwide Ahmadiyya Muslim Community). “This event reflected that religion has a central place in our society today and whilst too often religion is blamed for certain social issues, the reality is that faith has many of the solutions to the issues we face in society today.”

**Professor Mr Qatala, Christian Law Professor, Spain**

“I attended Huzur’s speech to the European parliament. His message was very important for us and very humane.”
GOD IN THE
21st CENTURY
INTERVIEWS WITH WAAQIFAAT-E-NAU

As part of The Conference of World Religions Special, we conducted short interviews with three Waaqifaat-e-Nau from different parts of the world on the topic of ‘God in the 21st Century,’ which was the theme for the conference. Here are the responses of:

Shumaila Ahmad – USA, Afiya Wahab – Denmark and Aisha Shah – Sheffield, UK

1. In today’s society, the remembrance of God is easily forgotten. What are the pressures today which are repelling people away from God?

Shumaila: I think one of the biggest pressures which are repelling people away from God include a lack of confidence in one’s own faith. When people are not self-assured regarding their core beliefs, it is difficult for them to truly develop a relationship with God and be able to put their trust in Him rather than feeling isolated and alone.

Afifa: The increasing interest in modern technology (smart phones and internet access), along with engaging influences from the media takes up most of an individual’s time, which makes interest and attention towards religion secondary and the search for God becomes dull and uninteresting.

Aisha: The main factors that repel people from God are to be found as perceptions within our society. The idea that you don’t need to have God in order to live or to be an ethical, ‘good’ person pushes people away from the remembrance of God. Religion, for those that I have spoken to, is something that increases discord, divides on laws and approaches to life and emphasises differences between people.

2. Do you think people’s perceptions on faith have changed over the years? If so, in what ways?

Shumaila: I think people’s perceptions on faith have changed in that faith is now seen as an obstacle that hinders one from logic and knowledge, rather than an integral part of an individual’s life and a way to lead one towards knowledge and enlightenment, as it was once seen.

Afifa: Yes. The lack of certain elements in your life makes you turn towards God and enhance your faith, but citizens of western society have their basic needs fulfilled. They live in a secure and healthy society and do not have to face any life threatening problems in their everyday life. Faith is a choice you make in today’s world and it is not seen as a necessity for survival, and so people today focus on themselves and are turning away from faith, therefore meaning that atheism has become a part of today’s society.

Aisha: Yes I believe so. If you are perceived to be religious, it seems to follow in some people’s minds that you are illogical and quite possibly a bigot; two qualities that are not looked upon so favourably in 21st Century, multicultural Britain.
3 What are the best methods of attaining nearness to God in the 21st Century?

**Shumaila:** The best methods of attaining nearness to God in the 21st Century is through prayers in which one realises that nothing is in their control, and the reality is that only God can help them and ease their hardships.

**Afifa:** By making it a habit of wondering upon God’s ways, His nature and creations, and by appreciating what God has blessed us with. For example, our basic body movements, clean water, ability to pray, humbleness, ability to serve humanity, righteousness and attaining virtues.

**Aisha:** In the 21st century attaining nearness to God is the same as it has always been: remembrance. It is only through remembrance of God and by praying to Him regularly that you can build a resilient relationship. With time, this becomes stronger and this nearness is something that you can’t see your life without.

4 How does Islam provide a cohesive and comprehensive mandate for peace which the world so desperately needs in the 21st Century?

**Shumaila:** Islam provides a code of ethics which allows Muslims to live in a community with others who may have different beliefs while abiding by the law of the land they live in. It allows everyone to practice their beliefs and faith while maintaining a harmonious community in which there is no compulsion in belief.

**Afifa:** The Messenger of Islam, The Holy Prophet Muhammad ﷺ was a great example of how a man of God, who was followed by many years of severe persecution from the enemies who wished to destroy Islam, gave a response of peace and forgiveness to everyone when he emerged victorious, regardless of whether they were Muslim or non-Muslim. He brought the message of love for the One God and love and compassion for mankind. The basic principle of Islam is to create unity and peace in whatever society you are integrated into, which would lead to the fulfillment of each other’s rights and create a society based on respect and tolerance.

**Aisha:** Islam, in its name, provides peace. By following the right path of Islam we may take the tenets of Islam truly to heart. If you look at the example of the Islamic Golden Age, you find knowledge of all forms prospering in a largely peaceful cohesive society and environment. There is nothing to stop this from happening again if we all unite under the banner of Islam and live by the true message of Islam afforded by Ahmadiyyat.

5 What advice would you give to your fellow Waaqifaat-e-Nau on spreading the message of peace delivered especially by Hazrat Khalifatul Masih Vaba in his recent addresses to their friends?

**Shumaila:** I would advise my fellow Waqifat-e-Nau to firstly be firm in their own faith and take the time to understand the fundamentals of Islam and Ahmadiyyat, as well as develop a personal relationship with God. It is only once they let go of the fear of being isolated, can they spread the message of peace delivered by our beloved Hazrat Khalifatul Masih Vaba. The understanding of God’s existence and the realisation that He will always be with them is imperative for conveying a successful message of peace to others.

**Afifa:** Spreading the message of peace in general is through a high level of knowledge within Waqifat-e-Nau. In order to enhance our knowledge about the basic teachings of Islam, we need to read the books of The Promised Messiah, books on the life of our beloved Prophet Muhammad ﷺ and study the Holy Qur’an in depth. We should promote the idea of unity which Islam presents and which Hazuraba addressed the conference about.

**Aisha:** As Waqifat-e-Nau, the duty to spread the message of peace delivered by Hazuraba is an imperative. It is important for us to acquire all forms of knowledge both secular and religious. This is not just an idle acquisition of facts and information; we need to put this into practice, in order to reflect the beauty of Islam. Like our beloved Hazrat Muhammad ﷺ we need to at least try to be the Qur’an personified. May Allah enable us all to do work towards our goals. Ameen.
Experience of Attendees at The Conference of World Religions

Nimra Butt

“The highlight of the Conference for me was undoubtedly the address by our beloved Khalifatul Masih V who spoke on the theme of God in the 21st Century. There was one particular moment during the speech that I remember well and found quite interesting and this was when Huzur addressed the persecution inflicted upon Muslims during the early years of Islam and the subsequent look of shock on one particular guest’s face. It reminded me of the importance of events such as these in order to educate ourselves about one another’s religions helping us to be more tolerant towards and respecting one another’s faith.”

Aisha Patel

“I was truly honoured to learn that I would have the privilege to be present at the interfaith conference once envisioned by Hazrat Masih-e-Maud, by the grace of Allah. Indeed Allah listens to heartfelt prayers and answers His servant’s humble supplications. The atmosphere at London’s prestigious Guildhall was unique and uplifting as people of all major religions united together under one roof to address the essence of peace through dialogue. A sense of tolerance, unity, fellowship and solidarity enveloped the attendees.”

Maleeha Mansur

“Before the official programme commenced, beloved Huzurat addressed the Maghrib and Isha prayers in the Guildhall. What a beautiful scene this was indeed! Despite all the grandeur of the building and attendees, it felt like everything fell at the threshold of the Almighty with a breeze of humility running through the Guildhall. Indeed, one wondered how much longer it would be until this building and indeed all such grand places would come to know of nothing but worship and subservience to God Almighty.”
ABOUT THE AUTHOR
Born in 1835 in Qadian (India), Hazrat 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 more than eighty books are written mostly in Urdu, but some are in Arabic and Persian.

INTRODUCTION
A person by the name of Swami Sadhu Shugan Chandar had spent three or four years of his life attempting to reform the Ka'isth Hindu Caste. In 1892 he came to the conclusion that unless people were gathered together under one roof, his efforts would be in vain. He therefore proposed to convene a religious conference, with the considering Lahore to be a suitable venue, he began preparations for the second such religious conference. The dates chosen for the convention to the holy book of his religion.

The present English version was translated by Sir Chaudhary Muhammad Zafrullah Khan Sahib’s translation was first published in the UK by the London Mosque in 1979 and since then it has been reprinted four times (1989-1992-1996-2007) by Islam International Publications Ltd, UK.

THE PHILOSOPHY OF THE TEACHINGS OF ISLAM
‘The Philosophy of the Teachings of Islam’ is the translation of a well-known essay ‘Islami Usul Ki Philosophy’ on Islam by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, the Founder of the Ahmadiyya Muslim Jama’at (Community). The original was written in Urdu for the Conference of Great Religions held at Lahore on 26th to 29th of December 1896. It has since served as an introduction to Islam for seekers after the truth and religious knowledge in different parts of the world.

| Title | Islami Usul Ki Philosophy |
| Author | Hazrat Mirza Ghulam Ahmad |
| Language | Urdu |
| English Version | The Philosophy of the Teachings of Islam |
| No. of pages | 138 |
| Year Written | 1896 |
| Year Printed | 1897 |
| Printed by | Matba ‘Siddiqi, Lahore |
ABOUT THE AUTHOR

Born in 1835 in Qadian (India), Hazrat 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.

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The Questions were:

1. The physical, moral and spiritual states of man.
2. What is the state of man after death, i.e. the hereafter?
3. What is the true purpose of man’s existence on earth and how can it be achieved?
4. What are the affects of one’s deeds in this life and the afterlife?
5. What are the sources of divine knowledge?

Hazrat Maulvi Abdul Karim Sialkoti sahib** delivered the lecture written by the Promised Messiah**. It could not be completed in the two hours allocated for it, so the conference had to be extended for an extra day. The newspaper Punjab Observer filled column after column with applause for it. Paisa Akhbar, Chaudhwin Sadi, Sadiq-ul-Akhbar, Mukhib-i-Dakkan and General-o-Gohari Asifi of Calcutta etc. all these newspapers were unanimous in their acclaim. Non-Muslims and non-Indians all declared the essay to be the most superior one of the conference.
THE BOOK

After receiving prophetic revelation from God, on the 21st of December 1896, a few days before the conference, the Promised Messiah™ publicly declared that his essay would be the most overpowering one. In the declaration the Promised Messiah™ said: “In the Conference of Great Religions which will be held in Lahore Town Hall on the 26th, 27th and 28th of December 1896, a paper written by this humble one, dealing with the excellences and miracles of the Holy Quran, will be read out. This paper is not the result of ordinary human effort but is a sign among the signs of God, written with His special support... God, the All-Knowing, has revealed to me that my paper will be declared supreme over all other papers. It is full of the light of truth, wisdom and understanding which will put to shame all other parties, provided they attend the conference and listen to it from beginning to end. They will not be able to match these qualities from their scriptures, whether they are Christians or Aryas or those of Sanatan Dharm or any others, because God Almighty has determined that the glory of His Holy Book shall be manifested on that day.”

Many philosophers and foreign newspapers have given it favourable reviews and many Western intellectuals have praised it highly. For example:

The Bristol Times and Mirror wrote: ‘Surely the man who addresses Europe and America in this manner can be no ordinary being.’ (Gist)

Spiritual Journal, Boston wrote: ‘This book is good news for the whole human race.’ (Gist)

Theosophical Booknotes wrote: ‘This book is a most beautiful and endearing picture of Muhammad’s religion.’ (Gist)

Indian Review wrote: ‘This book presents clear thinking and perfect wisdom and the reader is left with no choice but to praise it.’ (Gist)

Muslim Review wrote: ‘Anyone reading this book is bound to find a great many truths most deep and pleasing to the soul.’ (Gist)

The beauty of the paper is that it does not attack any religion, it only explains the beauty and the merits of Islam. All the questions are answered with reference to the Holy Quran in a manner which proves the perfection of Islam and its superiority over all other religions.

(Introduction by Hazrat Maulana Jalal-ud-Din Shams™, The Philosophy of the Teachings of Islam)

SPECIMENS OF WRITING

Three Types of Human Actions:

“The first question relates to the natural and moral and spiritual states of man. The Holy Quran has indicated three separate sources of these three states. In other words, it has pointed out three springs out of which these respective states flow.”

(The Philosophy of the Teachings of Islam, p.3)

“Experience also shows that different types of food affect the intellect and the mind in different ways. For instance, careful observation would disclose that people who refrain altogether from eating meat gradually suffer a decline of the faculty of bravery; they lose courage and thus suffer the loss of a divinely bestowed praiseworthy faculty. Thus there is no doubt that morals are affected by food. Conversely those who are given to a diet consisting mainly of meat and eat very little of greens suffer a decline of meekness and humility. Those who adopt the middle course develop both types of moral qualities.”

(The Philosophy of the Teachings of Islam, pp.9 -10)
“I realize that the principle of profound spiritual insight [underlying the following Divine Scheme] is that first God desires to teach man the rules of social behaviour like sitting, standing, eating, drinking, talking etc., and thus to deliver him from a state of barbarism and distinguish him from the animals and thus bestow upon him an elementary moral state which might be described as social culture. He then desires to regulate his elementary moral habits so that they should acquire the character of high moral qualities.”
(The Philosophy of the Teachings of Islam, p.16)

“The third grade of progress is that a person should become wholly devoted to the love of his True Creator and to the winning of His pleasure. The whole of his being should be committed to God. To remind Muslims constantly of this grade their religion has been named Islam, which means to devote oneself wholly to God and to keep nothing back.”
(The Philosophy of the Teachings of Islam, p.17)

“Dear ones, no one can fight God’s designs. Be sure that the source of perfect knowledge is divine revelation which is bestowed on the holy prophets of God. Therefore God, Who is the ocean of grace, did not design that divine revelation should be sealed up for the future and the world should thus be destroyed. The doors of His revelation and converse are always open. If you seek them along their proper ways you will find them easily.”
(The Philosophy of the Teachings of Islam, p.208)
When was the Wembley Conference of Living Religions held and who attended on behalf of the Ahmadiyya Muslim Community?
A conference on world religions was held in London from 22nd September – 3rd October 1924, which was graced by Hazrat Khalifatul Masih IIra along with the 12 members of his delegation, including Sir Chadhary Muhammad Zafrullah Khan Sahibra.

Upon being invited to address the Conference, how did Hazrat Musleh Maudra make the decision to accept the invitation and attend?
The decision was made following a great deal of prayer and Istikhara and consultation with the Jama’at. It was under Divine guidance from Allah that Hazrat Musleh Maudra decided to take part in the conference.

In which language did Hazrat Musleh Maudra write his address?
Hazrat Musleh Maudra originally wrote his treatise in Urdu and it was then translated into English by Hazrat Chaudhry Muhammad Zafrullah Khan Sahibra in collaboration with Hazrat Maulvi Sher Ali Sahibra and Hazrat Sahibzada Mirza Bashir Ahmad Sahibra.

Who read out Hazrat Khalifatul Masih IIra’s written treatise and what was the title of the treatise?
Hazrat Khalifatul Masih IIra’s treatise, which was later published in the form of a book titled ‘Ahmadiyyat the True Islam,’ was read out at the Wembley Conference by Hazrat Chaudhry Muhammad Zafrullah Khan Sahibra.

What was the reaction of the audience to Hazrat Khalifatul Masih IIra’s address?
The audience listened to the address with complete attention and great interest. At the conclusion of the reading, the hall reverberated with cheers and applause and the chairman praised the success of the article in glowing terms.

The Promised Messiahas saw a vision during his lifetime that was fulfilled through Hazrat Musleh Maud’sra attendance at the Wembley Conference. What was the vision?
The Promised Messiahas described the vision as follows: “I saw in a vision that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language, in a very well reasoned address. Thereafter I caught several birds who were sitting upon small trees and were of white colour and their bodies resembled the bodies of partridges. I interpreted this vision as meaning that though I would not be able to travel to that country but that my writings will be published there and many righteous English people will accept the truth.” (Tadhkirah, p. 239, 2009 edition).

Hazrat Musleh Maud’sra treatise being read out at the Wembley Conference was the fulfilment of this vision about the propagation of Islam and Ahmadiyyat in London.
The Conference of World Religions 2014 Questions:

1. When and where was the Conference of World Religions 2014 held?
The Conference of World Religions was held on 11th February 2014 at the famous Guildhall in the City of London.

2. When was the Guildhall built?
The Guildhall was built around 1429 or even earlier and is known to be one of the two oldest buildings in London.

3. What was the theme of the 2014 Conference of World Religions and which religions were represented at the conference?
The theme of the conference was ‘God in the 21st Century.’ Representatives from various world religions were present, including Islam, Christianity, Judaism, Hinduism, Buddhism, and the Druze Community. In addition, senior politicians, diplomats and human rights activists were also given the opportunity to present their views.

4. In his keynote address, how did Hazrat Khalifatul Masih Vra describe the manner in which the Holy Prophet Muhammad Saw responded to years of horrific and sustained persecution?
Huzurra said: “When the Holy Prophet Saw gained victory over the sworn enemies of Islam, who in the past had left no stone unturned in their efforts to destroy the religion, he responded with peace and forgiveness.”

Crossword:

3. The conference received messages of support from Her Majesty, Queen Elizabeth II, Prime Minister David Cameron and several other dignitaries including His Holiness the _____ _____ from Tibet.

4. The number of members who formed the delegation which attended the Wembley conference with Hazrat Musleh Maudra.

6. The newspaper that reported the great success of Hazrat Musleh Maud’sra treatise at the Wembley Conference.

ACROSS:
3. Dalai Lama
4. Twelve
6. Manchester Guardian

DOWN:
1. How many delegates attended the Conference of World Religions?
2. In his keynote address Huzurra highlighted that all the major religions of the world taught the worship of God and love and _____ for mankind.
5. In what language did Hazrat Musleh Maudra first write the treatise that was to be read out at the Wembley conference?

At the time of the Promised Messiah\textsuperscript{a}, a Hindu, Swami Shugan Chander, who had been undertaking social services work for a few years thought that people must be brought together on a common platform to share their religious views. He initiated the idea of the Conferences of Great Religions. The first conference took place in Ajmer. The second Conference of Great Religions was held at Lahore on 26th -29th December 1896, for which representatives of various religions accepted Mr Swami Chander’s invitation. Each of the speakers was required to address five questions published in advance by the committee. The five questions were:

1. The physical, moral and spiritual states of man,

2. What is the state of man after death?

3. The object of man’s life and the means of its attainment,

4. The operation of the practical ordinances of the Law in this life and the next,

5. Sources of Divine knowledge.

Before the conference, the Promised Messiah\textsuperscript{a} made an announcement on 21 December 1896 which was published widely as ‘Grand Piece of News for Seekers after Truth.’ He stated that the paper which he had written for the conference “is not the result of ordinary human effort but is a sign among the signs of God, written with His special support.... God, the All-Knowing, has revealed to me that my paper will be declared supreme over all other papers.... I received the revelation God is with you, and God stands where you stand.”

The Promised Messiah\textsuperscript{a} stated:

“When I finished writing the paper, I received this revelation from God Almighty ‘The paper transcends all others’.

Narrating a vision, the Promised Messiah\textsuperscript{a} said: “It was thus disclosed to me that the wide publication of this paper would expose the untruth of false religions and the truth of the Qur’an will spread progressively around the earth till it arrives its climax...”

This revelation was beautifully fulfilled during the course of the conference in the following manner: the number of listeners was the greatest during this paper; one speaker willingly gave up his time for the completion of the paper; the proceedings were extended by one day to complete the paper and the excellence of the paper was widely acclaimed. The rules for the conference were as follows: restrict answers to the five appointed questions; answer from the scripture in which you believe; do not attack other faiths, directly or indirectly.
During the conference, all of the other speakers did not comply with one or more of these rules. Only the paper of the Promised Messiah\textsuperscript{a} complied with all of these rules.

The first speaker, who was going to represent the Jen faith, did not come. Therefore, his time was given to a companion of the Promised Messiah\textsuperscript{a}, Hazrat Mir Nasir Nawab\textsuperscript{a}, who had composed a poem in support of the objectives of the conference. Therefore, although the conference was organized by Hindus, it began with the praise of Allah.

Even though the Promised Messiah\textsuperscript{a} could not attend the conference in person he appointed Hazrat Maulvi Abdul Kareem\textsuperscript{a}, to read the paper at the conference titled “The Philosophy of the Teachings of Islam,” which answered the five questions in light of Islam’s teachings. The time allotted to the Promised Messiah\textsuperscript{a} was 28th December, 1.30pm-3.30pm.

Thousands of people had assembled in the spacious hall - Hindus, Muslims, Sikhs, Christians, Brahmos etc, all bitterly opposed to the Promised Messiah\textsuperscript{a}. Hazrat Maulvi Abdul Karim Sahib\textsuperscript{a} began to read the paper; hardly a few minutes had passed when the Divinely-inspired discourse began to create its effect and soon the entire audience was spellbound. All sat motionless when the clock struck 3.30pm, people were shocked to find that the time was up. They requested the conveners of the Conference to continue until the entire paper was read. Maulvi Mubarak Ali was to speak next. He too dedicated his time voluntarily to the Promised Messiah\textsuperscript{a}. The sitting continued until 5.30pm and only the answer to the first question could be finished.

The audience of over 7000 that had listened avidly to every word insisted that the conference be prolonged for another day beyond the three days which had been originally fixed for it, so that the reading of the entire paper could be completed. The Executive Committee of the Conference obtained the permission of the Anjuman Himayat-e-Islam for the use of the premises for an additional day. The rest of the paper was read on 29th December. During the two days, the reading of the Promised Messiah’s\textsuperscript{a} essay took seven and a half hours. Once the Promised Messiah’s\textsuperscript{a} essay was read, the audience applauded it warmly. The Muslims who only a couple of days before had been terribly opposed to the Promised Messiah\textsuperscript{a} were

The Muslims who only a couple of days before had been terribly opposed to the Promised Messiah\textsuperscript{a} were beside themselves with excessive joy at the excellent exposition of the Holy Qur’an. Some became tearful with joy.
The truth of Islam Ahmadiyyat had reached the west during the lifetime of Hazrat Mirza Ghulam Ahmad:

beside themselves with excessive joy at the excellent exposition of the Holy Qur’an. Some became tearful with joy. Mahbub Alam, Editor of the Paisa Akhbar, was a sworn enemy of the Promised Messiah, but he too could not restrain himself and often jumped from his seat. Maulvi Mohammad Hussain of Batala, was also present; but even this foe of the Promised Messiah was obliged to confess that the paper had won a decisive victory for Islam. The promoters of the Conference, the people of persuasion, as well as the papers of the Punjab all declared with one voice that Hazrat Mirza Ghulam Ahmad’s lecture was undoubtedly the best. They even counselled the Muslims to render it into English and distribute it in Europe and America.

The proceedings of this conference were published in newspapers; it was admitted that the Promised Messiah’s discourse was indeed far superior to all the others; the Indian press gave it an excellent review. An English Daily Paper The civil and Military Gazette, as well as 20 other Urdu papers stated that: ‘The paper transcends all others’.

Another revelation of the Promised Messiah, which was fulfilled by the success of this conference, was a vision the Promised Messiah had regarding the spreading of his works to London:

“I saw in a vision that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language, in a very well-reasoned address. Thereafter I caught several birds that were sitting upon small trees and were of white colour and their bodies resembled the bodies of partridges. I interpreted this vision as meaning that though I would not be able to travel to that country but that my writings will be published there and many righteous English people will accept the truth.”

(Izala Auham, pp. 515-516)
This vision of the Promised Messiah™ clearly shows Islam Ahmadiyyat spreading through London and Britain. Ahmadiyyat has shown the truth to the people of the West through the hand of Khilafat; London has become the centre for the community and hundreds of Englishmen and women have already embraced Ahmadiyyat to be the truth and accepted Islam Ahmadiyyat as a result.

The Promised Messiah™ also had another vision of spreading Islam to the west of the world, where the name of Islam had not yet fully been established ‘I will convey thy message to reach the ends of the Earth.’ The Promised Messiah™ had conveyed this message of truth during his own lifetime, he had lit the light of Islam in the West, by writing works which by the grace of Allah spread all over the world.

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With the recent Conference of World Religions held at Guildhall, it is important for one to review the history behind such conference. Whilst most of us have heard of the Conference of World Religions held in India in which the paper of the Promised Messiah™ titled “The Philosophy of the Teachings of Islam” was read and received with much applause. However, few of us are aware of the details of another conference held in England and blessed by the attendance of Hazrat Musleh Maud™, along with 12 companions, named the “Wembley Conference.”

On 23rd September 1924, the “Wembley Conference,” was held at the Imperial Institute. Along with many faith leaders of the time, Hazrat Musleh Maud™ received an invitation from the exhibition organisers, which was formed under the auspices of The School of Oriental Studies of the London University. Representatives were invited to speak on the teachings of their respective faiths. However, his journey to England was not an easy task and initially it was decided that the journey would not be made. Subsequently, after prayers, Istikhara and consultation with the Jama‘at the journey was made with Divine
succour. This was a first ever European tour of a Khalifatul Masih.

Many faith leaders were present including those from the Hindu faith, Islam, Buddhism, Zoroastrianism, Jainism and Sikhism. Hazrat Sir Chaudhry Muhammad Zafrullah Khanra was Hazrat Musleh Maud's representitive and read Huzur's paper at the conference, which was later published under the title ‘Ahmadiyyat the True Islam.’

In this speech, the true message of Islam Ahmadiyyat was presented to Europe. The subjects discussed were the concept of God, His relation to man and the means of its expression. The speech discussed the teachings of Islam on morals and had illustrated the means provided by Islam to acquire good morals.

The audience listened to the address as though in a trance. It seemed as if all the audience were Ahmadi with all members of the audience listening with upmost attention until the end. When the address touched upon the Islamic stance on certain topics previously unfamiliar to the audience, such as slavery, usury, polygamy, divorce, moral teaching and life after death, some people would bounce in their chairs with joy. Due to the time given, the treatise read out by Hazrat Sir Chaudhry Zafrullah Sahibra only gave the audience a glimpse of Islam Ahmadiyyat. This included a description of the formation of the Jama‘at in 1889 and mentioned the Promised Messiah’s claim to be the Mahdi as prophesised by the Holy Prophet saw as well as his claim to be the Messiah as foretold by the Gospels and Ahadith. He mentioned in the speech that due to this claim he faced intense opposition on all fronts, yet nothing could derail the truth of the Promised Messiah’s claim, and with the grace of God a community was formed which had spread to different countries all around the world. At the conclusion of the treatise, mention was made that the Promised Messiah had said most clearly that there was a need for the Messiah to come in this age, as it had been foretold, this indeed was the right time and the conditions for it. After the address concluded it received an enthusiastic and long applause so much so that the president Sir Theodore Mersin had to wait a few minutes for his remarks. Many guests had commented on how well the paper written by Hazrat Musleh Maudra was. The president of the conference congratulated Hazrat Musleh Maudra on the success of the treatise and said that his piece was the best among the ones read on the day.

A professor of law said that as he listened he felt as if it was the beginning of a new era. He also said that had thousands been spent in some other way, it would not have availed such great success.

A Priest said that three years ago he had seen in a dream that Jesus had come with thirteen disciples and now the dream had been fulfilled. Hazrat Musleh Maudra explained the thirteenth person in the group was Hazrat Chaudhary Zafrullah Khan Sahibra.

The newspaper “Manchester Guardian” reporting on the conference on 24 September 1924 wrote:

This conference proved to be a golden day in Huzur’s European tour and in the history of the Jam’at, as the message of Islam Ahmadiyyat was brought to Europe. It did not just prove the truth of the Promised Messiah as but also lit a beacon for Ahmadiyyat within the United Kingdom.

May God continue our efforts in showing the world the true light of Islam through Ahmadiyyat, and may the love for our God Almighty and Prophet Muhammadsaw reach the hearts of others. Ameen.
success of the treatise and said that his piece was the best among the ones read on the day.

Later, Hazrat Musleh Maud* once speaking about the conference said that:

‘Although Chaudhry Zafrullah Sahib read the treatise, it was my tongue [speaking].’

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The newspaper “Manchester Guardian” reporting on the conference on 24 September 1924 wrote:

"An incident that caused excitement in the conference took place when a new sect of Islam was mentioned. . . . According to people of this sect they were established 34 years ago by the Messiah who is prophesised in the Bible and other books. . . . he concluded his treatise which mostly promoted and supported Islam on a passionate appeal in which he invited the audience to accept this new Messiah and his new teaching. It is also important to state that the commendations and cheers this treatise received were not afforded to any other treatise before it."

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May God continue our efforts in showing the world the true light of Islam through Ahmadiyyat, and may the love for our God Almighty and Prophet Muhammad* reach the hearts of others. Ameen.
While there are numerous works on the contributions of Muslim women to Islamic literature and jurisprudence, there are also studies on the role of Muslim women in science, mathematics and technology. From the early years of Islam, women have played a prominent role in society in many different capacities, including the partaking of an active role in the progression of the sciences.

One of the principally male-dominated fields of the time of the Holy Prophet Muhammad’s was medicine. This branch of science became extremely crucial when Muslims entered into several defensive wars with the Meccans, and many Muslim men were severely wounded in the fighting that ensued. During this period, many Muslim women stepped forward as nurses armed with advanced medical expertise of the age. The title of the first nurse of Islam is credited to Rufayda al-Aslamia. She nursed the wounded and fallen during the Battle of Badr where the Muslims were severely outnumbered by the Meccans. Her superior clinical skills, incredible organization, and empathy towards her patients made her an excellent nurse in such a dire time of need. Rufadya al-Aslamia learned most of her medical knowledge by assisting her father, the physician Saad Al Aslamy. She devoted her life to caring for the sick and wounded, and
practiced her medical skills in every battle that Prophet Muhammad ﷺ participated in to defend Islam. Utilising her medical skills, she trained other women to be nurses, passed on her medical expertise to them and enabled them to become successful health care providers.

There are several other Muslim women that have been recorded as nurses and practitioners of medicine in early Islam. These include Nusayba Bint Kaab Al-Mazeneyra, one of the several Muslim women who provided nursing services to warriors at the battle of Uhud, and Um Waraqa Bint Harethra, who participated in providing her nursing services to the warriors at the battle of Badr.

While Muslim men are often credited for classical advancements towards mathematics including the inception of algebra, Muslim women have played their part in the development of mathematics as well. Labana of Cordoba is one of the very few female mathematicians who is recognised and remembered by name. She lived in Spain in the Tenth Century and could solve the most complex algebraic and geometric problems known in that time period. Her immense acquaintance with general literature and knowledge in exact sciences obtained her the significant employment of private secretary to the Umayyad Caliph of Islamic Spain, Al-Hakam II.

Muslim astronomers were not far behind their scientist and mathematician counterparts in the history of Muslim contributions to the sciences. Mariam “Al-Astrolabiya” Al-Ijliya was a scientist who lived in the Tenth Century in Aleppo, Syria and designed and constructed astrolabes. Astrolabes were global positioning instruments that determined the position of the sun and the planets, and were therefore imperative in the field of astronomy. They were also used to tell time and used extensively for navigation by calculating location by latitude and longitude. Within Muslim communities, they were also used to find the Qibla, prayer times, and determine starting dates for Ramadan and Eid. Mariam Al-Ijliya came from a family of engineers and manufacturers, and like her father before her, she was a student of a Bitolus, a renowned manufacturer of astrolabes in Baghdad. Her hand-crafted designs were so innovative and intricate that she was employed by the ruler of the city, Sayf Al Dawla, from 944 AD until 967 AD.

The examples mentioned in this article cover just some of the highlights of the contributions of Muslim women to the sciences. Ahmadi Muslim women continue to raise the banner of Islam in the modern age as they follow in the footsteps of their Muslim sisters. May Allah grant Waqifaat-e-Nau the ability to utilise their knowledge for the progression of the sciences and bring back this golden age of Islam. Ameen.

REFERENCES
REFRAINING FROM Falsehood

PRESENTATION MADE FOR NATIONAL TALEEM & TARBIYYAT CLASS, UK BY ISLAMABAD REGION

(Participants: Samia Ahmad, Manahil Tahir, Aisha Ahmad & Ayesha Malik)
Condensed and modified by Ayesha Malik

Life presents an endless trail of dilemmas – put your thinking hats on and ponder over the following:

It’s your best friend’s wedding. You turn up at her reception all made up beautifully, hoping your friend will look ravishing too. However, to your surprise, she is a perfect embodiment of makeover malfunction. To make matters worse, she asks you nervously, expecting a reassuring response, how do I look?

What do you do?

Lie to her and say you look beautiful? Or
Be brutally honest and say you look awful?

There is no black and white answer to such a situation. We all know lying is a sin but at the same time we are enjoined to make use of wisdom:

Thus, choosing your words carefully and beginning by saying something positive is key

We may call it a misstatement, a fib or a sham -
Call it untruth or a half-truth -

a lie is a lie

FALSEHOOD

Misstatement
Untruth
Fib
Half Truth
White Lie
Sham
Maryam43

Falsehood

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FALSEHOOD

(Participants: Samia Ahmad, Manahil Tahir, Aisha Ahmad & Ayesha Malik)

Condensed and modified by Ayesha Malik

REFRAINING FROM PRESENTATION MADE FOR NATIONAL TALEEM & TARBIIYAT CLASS, UK BY ISLAMABAD REGION

The Promised Messiah has said:

- Falsehood is an idol
- Anything that diverts us from the straight forward path of truth is an idol in our way
- By relying on falsehood you are leaving behind your reliance on Allah the Almighty

Hazrat Khalifatul Masih II*, enumerating the meaning of morals, states:

“Of human actions, those that relate to human beings and are inter-human in character are called moral. The same actions, when they relate to God, are called spiritual and form part of the spiritual life of man. A man who lies to other men is a liar; he commits the immorality of lying. If he lies to God, it means he is dead spiritually.”

Can you think of any situation when it is ok to tell a white lie? Consider the following scenario:

'It's for a good cause'

You enter the country to ask for asylum. To make your case more urgent you use the example of a friend who was persecuted, after all you are both Ahmadis and what happened to your friend could have happened to you.

Is this acceptable? If your asylum case fails you may be sent back.

a) Is it ok to use her story?

b) Is it ok to use aspects of his story?

c) Is it not right to use your friend's story at all?

The Holy Qur’an provides an unequivocal answer. God commands the believers:

“O Ye who believe! Fear Allah and say the right word. He will reform your conduct for you and forgive you your sins. And whoso obeys Allah and His Messenger, shall surely attain a mighty success.”

Furthermore, the Promised Messiah has said:

“Qawl-e-Sadeed (the right word) entails uttering what is completely true and appropriate and has no hint of randomness, uselessness and falsehood.”

Remember:

“Truth never damages a cause that is just”
- Mahatma Gandhi

THE MOTHER AS AN ARCHITECT

Hazrat Khalifatul Masih V has espoused:

“A woman is an architect of the future generation. If a woman acquires the habit of telling lies, the whole generation will be involved in this evil habit.”

What kind of standards of truthfulness does the everyday grind with a child entail?

Here is some more food for thought:

The Mother as an Architect

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Some children have been pestering their parents for a long time about wanting to get a pet, despite their request being repeatedly denied. Eventually, the parents agree to buy
them a pet but the only reason they say this is to pacify and distract the children from pestering them with the same question...

Do you think that…

The parents were correct? or

The parents were incorrect and that they should have given a proper explanation for why a pet could not be kept?

The requisite standard has been exemplified by the life of The Holy Prophet ﷺ:

Hazrat Abdullah bin Amir RA relates that once the Holy Prophet ﷺ graced our home with his presence and during that time my mother called to me and said, “Come here and I will give you something.” The Holy Prophet Muhammad ﷺ asked her what she was intending to give the child. She replied: “A date.” At this response, the Holy Prophet Muhammad ﷺ said: “Had you not given him something then you would be held accountable for lying.”

Summing up…

Lying is therefore a complex phenomenon that impacts on the core of our spiritual development and well being.

It is rampant in everyday life - we are lied to on an average of 10 - 200 times daily.

As Ahmadi Muslims, it is vital for us to cleanse our souls of the sin by following the paths laid down by the Holy Prophet ﷺ and the Promised Messiah ﷺ.

Why is it then that while honesty so highly prized - when trustworthiness is conditional upon truthfulness – that we human beings are on one level so against lying – and on the other, so covertly for it?

RESEARCH FINDINGS

Pamela Meyer, social media expert suggests:

Why do we lie?

To create a false reality around who we are and what we’d like to become

To connect our wishes and our fantasies

To bridge gaps; to hide our insecurities

As human beings, we become so deeply immersed in the pursuit of these worldly passions, that they overtake us in every facet of our lives - we begin to hold them so dear to us that we forget that such passions are only a hollow means of building a worldly garden whose supply of sunlight is superficial and limited - we forget that our journey ought to be a spiritual journey of transforming our souls such that we may cultivate the most beautiful of gardens in the hereafter that are nourished by pristine spirituality.

Thus, the inevitable question - how do we take this leap from our worldly gardens of falsehood and darkness to our spiritual gardens of truthfulness and Divine light?
Hazrat Khalifatul Masih IVrahs has said that man will always have contradiction with his soul so long as he is not true" - thereby indicating that the journey towards truthfulness is in fact a journey to seek God - it is thus a journey to strive to imitate God's Attributes - truthfulness being a fundamental one.

Embarking on this journey together...

If we all resolve to embark upon this spiritual journey together - of aspiring towards reaching that primeval standard of truthfulness - of rejecting the pursuit and creation of our worldly gardens - of rejecting falsehood in the most miniscule facets of our lives - only then will we be able to truly cleanse our souls of falsehood and ultimately transcend from oscillating between what the Promised Messiahvah has referred to as the states of Nafse Ammarah and Nafse Lawamah, and reach Nafse Mutmainah.vi

The path to inner peace may thus be summed up hence:

**Transition from rejecting lying**

**Adopting the path towards truth-seeking**

**And finally trust building:** trust building with ourselves, trust building with each other and above all, trust building with God.

**REFERENCES**

2. The Holy Qur’an, Ch.33:V.71-72
3. Tafseer-ul-Qur’an, Volume III, pp.731-732
The programme started with a recitation of verses from the Holy Qur’an with the Japanese translation. This was followed by a Hadith of the Holy Prophet ﷺ, in which Hazrat Abu Huraira ra relates that that the Holy Prophet ﷺ said that all important matters that begin without the praise of Allah remain devoid of blessings. In another Hadith, it is narrated that the Holy Prophet ﷺ said that any task that is started without pronouncing the name of Allah is unblessed and flawed. (Abu Daud, Kitab-ul Adab)

Thereafter, the following poem of Hazrat Musleh Maud ra was recited by a Waqf-e-Nau.

O’ my friends, the Messiah of the Age who was keenly awaited
And millions of souls departed from this world waiting to see his arrival
He came and Alas!
His blessed days went by so swiftly

Next, a Waqf-e-Nau presented the extracts of the Promised Messiah as further remarked that those who do not have the spirit of Islam in them, what benefit will they accord to the people when they themselves are convinced that there now remains no one in Islam who is worthy of being spoken to by God the Almighty, and that the door to the revelation is closed. With this dead faith, what effect can they have on others? They are not only wronging themselves, but are also to do wrong to others by hindering them from entering Islam through exhibiting their beliefs and bad deeds. What weapon do they possess with which they seek to win over followers of the other faiths? The people of Japan are in search of a perfect faith. Who will be interested in their decayed and rejected faith? There is a need for some persons from our community to be trained for this purpose who have the capability, boldness and the qualities of a good speaker. (Malfoozat, Vol. 4, 2003 Edition, p.351)
With regards to Japan, the Promised Messiah further relates that in this era of weakness of Islam, while the faith stands in dire need of financial aid, we should definitely assist Islam. The Promised Messiah said that he mentioned as an example that a book ought to be written for the Japanese people and a language expert should be paid one thousand rupees to translate the book, and then ten thousand copies of this book be published and distributed in Japan. (Malfoozat, Vol. 8, New Edition)

The Promised Messiah further stated that: “I have found out that the Japanese people are drawing towards Islam. Therefore, a comprehensive book ought to be written in which the true picture of Islam is depicted. In the same way as a person describes a profile where each feature from head to toe is fully portrayed, so too should this book present the characteristics of Islam depicting all the features of Islamic teachings and showing their fruits and results. There should be a separate section on morals and along with this a comparison with other religions should be drawn,” (Malfoozat, Vol.8, New Edition).

Next, a Waqf-e-Nau gave a presentation on “Ahmadiyyat in Japan.” He explained that following the establishment of Tehrik-e-Jadid, in view of fulfilling the desire of the Promised Messiah with regards to spreading Islam in Japan, Hazrat Musleh Maud laid the foundation for the propagation of Islam in Japan. On 6th May 1935 under the auspicious scheme of Tehrik-e-Jadid, the very first qaafilah (group) of 3 mubaligheen (missionaries) set off to foreign countries from Qadian. Among these three mubaligheen was respected Sufi Abdul Qadir Niaz Sahib, who arrived at the coastal town of Kobe in Japan on 4th June 1935. He learnt the Japanese language and continued to fulfil the duty of serving Islam in very tough conditions. For some time, he was imprisoned in the way of Allah. During his stay in Japan, Hazrat Musleh Maud sent another missionary, Maulvi Abdul Ghafoor Sahib, to Japan and gave him 15 pieces of advice written from his own blessed pen. In 1941, they had to return to Qadian due to the Second World War.

After they (Japanese) were defeated in the World War, Hazrat Chaudhry Zafrullah Khan Sahib played a historical role in the rebuilding and redevelopment of this broken country. In 1951, Mohammed Owais Kobayashi Sahib (a Japanese native) went to Rabwah and embraced Islam Ahmadiyyat. In 1968, Sahibzada Mirza Mubarak Ahmad, Wakeel-e-Alaaj and Wakeel-e-Tabshir Tehrik-e-Jadid visited Japan. Following his tour of Japan, on 8th September 1969, Major Abdul Hamid Sahib, missionary Jama’at Ahmadiyya went to Japan from Rabwah and a permanent centre for the preaching and propagation of Islam was established.

On 11th September 1981, a house was bought in Nagoya in the central city of Japan and Hazrat Khalifatul Masih III named it Ahmadiyya Centre. Upon the completion of 100 years since the Jama’at’s establishment, the year 1989 became a historic year for the Ahmadiyya Jama’at. This year holds a significant importance for Jama’at Ahmadiyya Japan, because in this year the Jama’at had the honour of printing the translation of the Holy Quran in the Japanese language. Moreover, it was in this blessed year when the land of Japan was blessed by the visit of the Khalifah of the Promised Messiah. Hazrat Khalifatul Masih IV’s stay lasted a duration of one week in Japan. He also delivered the Friday Sermon of 28th July 1989 from Nagoya.

The year 2006 is also a memorable year when, prior to the Khilafat Jubilee, Hazrat Khalifatul Masih V visited Japan. The Friday Sermon of 12th May 2006 was broadcasted Live from Japan (for the first time on MTA International). Currently, there are two Jama’at centres in Japan; one in Tokyo and the other in Nagoya. A plot of land was purchased for the purpose of constructing the first Ahmadiyya Mosque in Japan. The Waqf-e-Nau humbly requested Huzur-
Maryam has been completed by him. Huzuraba said that just God’s estimation and the Shariah (the Islamic Law) that the Holy Prophet saw was the most beloved in Prophets?

One Waqf-e-Nau asked why God Almighty has made the Holy Prophetsaw the greatest of all Prophets?

He narrated that there was a massive earthquake measuring 9.0 on the Richter scale on 3rd March 2011 in the North Eastern area of Japan, which is considered as the fourth worst earthquake in history. This was then followed by aftershocks which measured 6.0 and 7.0 on the Richter scale. However, the worst and the most terrifying disaster was the Tsunami. Tsunami is a Japanese word meaning a wave in the ocean. As a result of this earthquake, the world’s most highest and dangerous Tsunami occurred. The epicentre of the earthquake was 69 kilometres away from the coast of Japan. Within ten to thirty minutes, the big waves of the Tsunami reached the land. The biggest wave was more than forty metres high, but waves of ten to twelve metres high reached and flooded Sendai and other coastal towns in the area. Almost ten thousand people went missing in the town of Minami Sanriku and Ishinomaki was the town with the largest death toll.

Within thirty minutes, the Tsunami picked up big planes and vehicles and swung them into the ocean, while thousands of boats and ships were propelled out of the ocean and cast onto the dry land.

Immediately after the earthquake and Tsunami, Jama’at Ahmadiyya Japan also had the opportunity to provide relief to the victims for six months. A few photos were taken by various teams of Humanity First.

The Waqf-e-Nau mentioned that earthquakes occur frequently in Japan, and in the next thirty years in the areas of Tokyo and Nagoya, a major earthquake is predicted. On the first day of schools in Japan, children carry out exercises to safeguard themselves from earthquakes and are taught safety precautions. Most of the buildings and bridges are constructed with earthquake resistance and durability of 8.0 Richter scale, but Tsunamis are very distressful for the Japanese nation. More anxiety has been caused by Atomic Reactors, even more so than the Atomic bomb attacks on Hiroshima and Nagasaki.

In conclusion, the Waqf-e-Nau boy humbly requested Huzur-e-Anwaraba to pray that may Allah save the Japanese people from the disasters of earthquakes and Tsunamis and may He also grant them the ability to recognise their Creator and Master and enable them to come under His protection, Ameen.

Question and Answer Session

Afterwards, Huzur-e-Anwaraba graciously allowed Waqifeen-e-Nau to ask questions.

One Waqf-e-Nau asked why God Almighty has made the Holy Prophetsaw the greatest of all Prophets?

In response to this question, Huzuraba answered that the Holy Prophet saw was the most beloved in God’s estimation and the Shariah (the Islamic Law) has been completed by him. Huzuraba said that just as mankind has gradually/ incrementally advanced and man’s mental capabilities and faculties has evolved and man attained perfection through a gradual process. So too is the case with religion; Shariah has also evolved gradually. The Prophets (May Allah’s peace be upon them) were sent to various nations and different regions according to their respective eras. And in every era new Laws of Shariah were revealed by God Almighty and the Shariah has also gradually advanced toward its completion.. Finally, when the evolution of a man reached its completion, God Almighty sent the Holy Prophetsaw and the Religion and the Shariah was given to himsaw in it’s complete form. Huzur-e-Anwaraba said that the previous Prophets also
knew that a time would come when a certain man whose development would attain perfection, that Allah Ta’ala would then send such a supreme Prophet, Religion and Shariah, which he would complete. That is why Hazrat Ibrahimas prayed to the God Almighty to send such a great prophet among Hazrat Ibrahim’summah. Huzurab said that the Holy Prophet saw is the greatest of all prophets because the religion and the Shariah were completed by Him and the final book of Shariah (The Holy Qur’an) was revealed to Him.

Huzuraba said that in this known world, the status of the Holy Prophet saw is the highest of all and not only is the Shariah of the Holy Qur’an complete but it is also for the times which are yet to come. In the future, if a new region or zone come to be known or a new world is discovered then still only the Shariah and the message of the Holy Prophet saw shall be delivered to the inhabitants of that new world because the Prophet saw is Rahmat-ul-lil aalamin (The blessing for all the worlds).

Huzur-e-Anwaraba citing the example of the Aborigines people of Australia said that they are fifty to sixty thousand years old; however, when their existence came to be known or a new world was discovered then still only the Shariah and the message of the Holy Prophet saw was delivered to them and some of the Aborigines even accepted Islam.

A Waqf-e-Nau said that Hazrat Isaas (Jesusas) was saved from the death on the cross and then travelled to Kashmir and is buried there. He asked that the Christians have also done a better research on this subject then why don’t they believe that Hazrat Isaaas is buried in Kashmir?

In answer to this question Huzuraba replied that while it is true that the Christians have done a better research, their eyes remain blind to see the truth. Huzuraba said that once Hazrat Khalifaul Masih Ira was debating with a Christian, Hazrat Khalifatul Masih Ira proved to him that his doctrine of Trinity was wrong. In response when the Christian was unable to find any other argument, he said ‘an Asian’s brain cannot understand this point.’ Upon hearing this, Hazrat Khalifatul Masih Ira retorted, “You have resolved the issue yourself because according to your own books Hazrat Isaaas was an Asian and when he could not understand this point how could anyone else?”

In answer to a question about life in other galaxies, Huzur-e-Anwaraba replied that some scientists claim that there is life on other planets but it has not yet been proven. But it is possible that the creation of God Almighty is found anywhere.

In response to a question about Hazrat Musaas (Mosesas) expressing his desire to see God Almighty with his eyes, Huzur-e-Anwaraba said that when Hazrat Musaas expressed his wish to see God Almighty, God replied to Hazrat Musaas that he would never be able to see Him and told him to look at that mountain over there; if it remains as it is then you shall also be able to see Me. Thus God Almighty manifested Himself over the mountain (in the form of light) and the mountain blew into pieces and Hazrat Musaas fainted looking at this and after that prostrated before God Almighty.

Huzuraba said that God Almighty is Nur (Light). How can we see Him! Hazrat Musaas had faith in God Almighty but all he wanted to see was His manifestation, but he was unable to see even that and fainted. Huzuraba added that we can see God in everything. There is Mount Fiji here in Japan, there are mountains, trees, forests, other mountains, greenery and huge earthquakes also occur; these are all the manifestations of the Power of the God Almighty.

A question was asked to Huzur-e-Anwaraba regarding the letters he receives every day.

Huzuraba replied that around 1500-2000 letters are received each day. Huzuraba said that I sign and respond to 600-700 letters every day. Others are responded by the Private Secretary. Either I read them fully or I see their gist and this way every letter is seen by me.

A Waqf-e-Nau asked Huzur-e-Anwaraba that what did he think of becoming when he would grow up?

Huzur-e-Anwaraba said that I did not become what I had initially thought. I thought of becoming a doctor and also had the desire to join the army. Huzuraba said that my interest was in Agriculture so I studied that. The Waqf-e-Nau boy said that he also wanted to study Agriculture. Huzuraba said that he should study Agriculture.
The programme of the class started with the recitation of the Holy Qur’an, followed by the Urdu and Japanese translations. Next, a group of Waaqifaat-e-Nau presented the Darood (blessings invoked on the Holy Prophet(s.a.w.)). Following the Darood, a Hadith was presented by a Waaqifaa-e-Nau, in which it was related by Hazrat Abu Huraira(s.a) that the Holy Prophet(s.a.w.) said that there are two phrases that are easy on the tongue, but are heavy in balance and loved by the Gracious One: Glorified be Allah and His is the Praise; Glorified be Allah the Lord of Majesty. (Sahih Bukhan)

Following the recitation of a poem written by Hazrat Khalifatul Masih IVrh, a Waaqifaa-e-Nau delivered a presentation on the topic “The prayers and instructions of the successors of the Promised Messiah concerning the Japanese people.” She said that in October 1945 Hazrat Khalifatul Masih II’s was shown some birds in a dream and he was guided by the Divine Himself towards the interpretation of this dream that the Japanese nation is in a spiritually dead state and that He would bring about an inclination within them towards Ahmadiyyat. He will gradually regain their strength and power and will respond to His call (call to Islam) in the same way as the flocks of birds responded to the call of Hazrat Ibrahim(as). (Daily Al Fazal, 19th October 1945)

Hazrat Khalifatul Masih III’s had accepted the plan for a tour to Japan at the end of the fourteenth century and beginning of the fifteenth century but was unable to travel at the advice of the doctors.

On 24th of July 1989, finally the historical day came to the land of the rising sun when the Fourth Khalifa of the Promised Messiah(as) came to visit Japan. In the Friday Sermon of 28th July 1989, Hazrat Khalifatul Masih IVrh, paying tribute to Japanese people, said that I have never been so impressed by the manners (morals) of any nation as I have been by the Japanese people. He said that they have honesty and humility in them and these are such virtues as are endearing to God. Japanese are honest in their dealings and fulfil their promises, but unfortunately some countries have set very bad examples, on account of which a very horrifying picture of Islam has been drawn here in this country. Huzur(rh) said that, therefore, it is the duty of the Ahmadiyya Jama’at to strive to excel the Japanese in these virtues because they are backed by the teachings of a glorious religion (Islam).

Our beloved Huzur, Hazrat Khalifatul Masih Vaba said in his concluding address at the occasion of Jalsa Salana Japan, 2006, that if you keep in view the desire of the Promised Messiah(as) that you are to convey the message of Islam to this nation, then there are definite possibilities of spreading Ahmadiyyat here in Japan, because among these people there are many righteous souls in the quest for the best faith.

At the end of the presentation, the Waaqifaa-e-Nau requested Huzur-e-Anwaraba to pray that may Allah enable them to spread the message of Islam Ahmadiyyat in Japan, Ameen.

Next, a presentation on the topic of “Japanese are searching for an excellent religion” was given by a Waaqifaa-e-Nau. She said that on 26th August 1905, the Promised Messiah(as) said that the Japanese people are searching for an excellent religion. This statement of the Promised Messiah(as) portrays a complete and concise picture of the religious life of the Japanese people. Generally when a Japanese person is asked about his or her religion, they get confused and are unable to answer clearly. Some people think for a few moments and say that they believe in Shintoism and Buddhism at the same time.
Researchers are of the opinion that most Japanese people are born in Shintoism; they want to marry in the church and their death rituals are performed according to Buddhists traditions. But it is evident through studies in the history of Japanese people’s religious lives that they are in continuous search for a perfect faith.

Shintoism is the oldest and traditional religion of the Japanese people. In Shintoism, the place of worship is called Jinja. They attach great significance to natural scenery and assign a god for every different thing. Thus, they have thousands of so called gods. On the first day of a new year, most Japanese people go to the temple and start the new year with prayers.

Buddhism entered Japan in 600AD, and after the Second World War, Buddhism bore a greater influence than Shintoism in Japan. They have statues of Buddha in their monasteries and they worship these statues.

Teachings of Confucianism also came to Japan from China and their influence is also visible in the religious life of Japanese people. In 1900AD, Christian missionaries tried to gain influence in Japan, but the Japanese people refused to accept the new religion and persecuted the Christian missionaries, and for a long period of time, restrictions were imposed on the religious activities in Japan. However, in 1889 during the reign of Emperor Meiji, complete religious freedom was granted. At present in Japan, there are ninety thousands shrines of Shintoism in Japan, thousands of Buddhist temples and nearly ten thousand Christian churches and missions. Their presence makes it evident that the Japanese are continuously in search for a perfect faith.

At the end of the presentation, the Waqifaa-e-Nau requested Huzur-e-Anwaraba for prayers that may Allah grant them the ability to present the beautiful and pure teachings of Islam in the best manner to the Japanese people, Ameen.

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Ahmadiyya Mission House in Nagoya, Japan
Source: www.alislam.org

KEY FACTS:
- The Ahmadiyya Muslim Community established itself in Japan in 1935.
- The Ahmadiyya Mission House is in Nagoya.
- Nagoya is the largest city in the Chubu region of Japan.
- Nagoya gets its name from an old manor called Nagono which was built in the area in the 12th century.
- With over two million inhabitants, Nagoya is Japan’s fourth most populated city, after Tokyo, Yokohama and Osaka.
The Scheme of Waqf-e-Nau

Thus, Allah the Almighty states that there should always be a group ready from amongst every nation and people who never let the flow of conveying the message of Allah the Almighty to break or discontinue. It is for this reason that once again today I remind you of this; that when Hazrat Khalifatul Masih IVra started the scheme of Waqf-e-Nau, he did so with this hope, expectation and prayer that there should continuously be available a group of persons who are dedicated to serving their faith; that the flow of water should never discontinue.

Responsibilities of Mothers and Fathers

Every year there are thousands of requests from parents to dedicate their children to Waqf-e-Nau. However, after they submit these requests to dedicate the lives of their children, the responsibilities of both the mothers and the fathers increase. In order to prepare their children for this special objective, which is to save the world from destruction and ruin, mothers and fathers first need to make an effort to prepare them for this.

Teaching Children the Importance of the Nizaam-e-Jama’at

They have to give time to their children. They have to establish their own examples and they must first of all connect their children with Allah the Exalted. They must teach their children from the very childhood about the importance of the Nizaam-e-Jama’at (system of the Jama’at) and regarding the importance of giving every sacrifice for this in such a manner that the children do not even have thoughts of anything else.

Dedicating Lives for the Sake of Religion

When the children reach an age of consciousness, and participate in Waqf-e-Nau programmes and other programmes of the Jama’at, it should be well established in their minds that they must only dedicate their lives for the sake of religion.

The Purpose and Objective is to Acquire Knowledge of the Religion

It should be ingrained in the children’s minds to the maximum degree possible that the purpose and objective of their lives is to acquire knowledge of the religion. There is a need to embed this within the minds of the Waqif-e-Nau children. To acquire this religious knowledge, it is necessary to enrol in the religious institutions formed by the Jama’at.
Moral Upbringing of the Children

Thus, if the moral upbringing of the children is such that from the very beginning, it is embedded in the mind of the child that he considers, “I am a Waqf-e-Nau and therefore all I have belongs to the Jama‘at,” then such children will be able to work with the proper spirit of Waqf (dedication). They will also be inclined to seek advice and guidance from the Markaz and the Jama‘at.

Giving Precedence to Faith over the World

You should realise that “my mother and my father are making efforts in order to fulfil their pledge and so I must also become a part of that effort. I must happily accept their Tarbiyyat (moral training) of me and I must never let the pledge of my parents suffer or be harmed.” Most of all, it is a Waqifeen-e-Nau who should have an understanding about fulfilling the right of giving precedence to faith over the world. A Waqf-e-Nau should realise that “first and foremost, I must fulfil their pledge.”

To Establish High Moral Standards

You need to establish the highest moral standards. When you establish such high moral standards, spread virtues and save yourselves from vices, people’s attention will naturally and automatically be drawn towards such examples. When people take notice of you, you will gain further opportunities. Thus, it is extremely vital to develop such realisation and to make such efforts as well.

Constant Efforts should be made to Increase Religious Knowledge

You need to read the books and the statements of the Promised Messiah and to make constant efforts to increase your religious knowledge. It may be a case that the child who acquires education in Jamiah Ahmadiyya is given religious education. However, even after graduating from Jamiah Ahmadiyya, do not assume that this is the peak of your knowledge. Rather, you need to make constant efforts to increase your knowledge. In the studies of a Waqf-e-Nau, on a daily basis, should be the study of a religions book, even if it be just one or two pages. As I stated, it is best if they read the books of the Promised Messiah.

Every Person who makes Efforts with a Passionate Heart must also Give Heed Towards Prayers

If you possess knowledge and are gaining opportunities but you do not have that true passion, yearning, agony and heartfelt pain to save the world from destruction, then it is the passion that will be missing from your efforts. It is possible that blessings will not be conferred upon that work in the same way. Thus, in order to convey the message of Allah the Almighty, every person who makes efforts with a passionate heart must also give heed towards prayers. It is these prayers that emanate from the heart alone that will Insha’Allah enable us to be successful in our objectives.
Delhi is still far away

Kings do not matter to the ones who have found God. Prophets, though, are at quite a different level— even their servants and slaves achieve such a status that kings are rendered insignificant before them.

Nizamud-Din Auliya, a saint from Delhi, was the sage of many saints. Through him, enlightenment spread far and wide in India. A king of the Tughlaq Dynasty ruled India at that time. An action of Nizamud-Din Auliya annoyed the king. The king was about to embark on a journey. So he said that he would punish Nizamud-Din Auliya after he returned from his journey.

This news worried the followers of Nizamud-Din Auliya. Their worries increased as the king started his journey back to Delhi. They suggested that an effort for conciliation should be undertaken before the king arrives back. Nizamud-Din Auliya responded, “All is in the hands of God. I cannot do much. God will act as He wills.” When the king had proceeded further, the followers became even more alarmed. They told him again that now there is only a very short distance to cover. He replied, “Do not worry, Delhi is still far away.”

Finally, the king reached very close to Delhi. It has been a tradition of the Muslim kings not to enter the city at night. As a matter of fact, it was the tradition of the Revered Prophet, may peace and blessings of Allah be upon him, and the kings acted upon it. Therefore, as the king arrived near the city, he stayed outside the city, and an announcement was made that the king planned to enter the city the following day.

The anxious followers again said that the king was about to enter the city. He responded again, “Delhi is still far away.”

As the daylight spread, his devout followers became extremely worried about the wrath of the king on arrival in the city. But instead the news came that the king had suddenly died in some accident. So, the king’s body entered the city in his place.

Therefore, even the kings are insignificant against the beloved ones of Allah. Only those find true happiness who have a relationship with the Almighty.
Debate

Hadrat Hakim Maulana Nurud-Din\textsuperscript{a} used to say that he had a teacher named Maulawi Rah\textsuperscript{m}matullah, who moved to Medina later in his life.

Maulawi Rah\textsuperscript{m}matullah was very pious and eminently devout, but he did not have much knowledge about the religion of Christianity. Once, a debate was arranged between him and a Christian. His opponent was a clever and knowledgeable person while Maulawi Rah\textsuperscript{m}matullah knew only the Qur\textsuperscript{a}n and Hadith. Being wise and intelligent, he said, “If I present Qur\textsuperscript{a}n and Hadith, my opponent will say, ‘I do not believe in them.’ My argument should be acceptable to my opponent too, but I am not aware of any such arguments.”

Finally, he said, “Why should we seek help from people, instead let us pray as we do not have much of a choice but to pray to God.” He then occupied himself in prayer. At about eleven in the night, someone knocked at his door. He opened the door. A man in a robe entered and said, “Tomorrow you are debating with that priest, I am also a priest, but, with regards to the unity of God, I consider you in the right. Therefore, I want you to note down some references because it is possible that you may not be aware of them.” The mysterious priest dictated all the references to Maulawi Rah\textsuperscript{m}matullah.

When the debate took place the next day, the opposing priest was amazed by what was taking place in the debate; Maulawi Rah\textsuperscript{m}matullah who did not know any references, was citing Greek books at some place and Hebrew books at another, and he was also presenting English extracts. He was citing the unity of God from the Bible.

In short, Maulawi Rah\textsuperscript{m}matullah debated excellently and the opposing priest was defeated squarely. The stranger showed up in the same manner every night, dictated the citations, and in the morning, Maulawi Rah\textsuperscript{m}matullah presented them forcefully.

\begin{quote}
When a person stands up to do a good deed, Allah Himself moves the hearts of people, and people start supporting and aiding him.\textsuperscript{2}
\end{quote}

\textsuperscript{1}Hazrat Mirza Bashiruddin Mahmood Ahmad, Points to Ponder (2011), pp.2-3
\textsuperscript{2}Hazrat Mirza Bashiruddin Mahmood Ahmad, Points to Ponder (2011), pp.6-7
Do you remember your sun and moon letters and how they are affected when “al” (the Arabic word for “the”) comes before them? The rules are as follows:

The definite Article: THE

- When خل is followed by a word beginning with a moon letter, then it is written with sukun with a laam: خل
- The خ in خل is a weak letter. Therefore it is always silent (i.e. not pronounced) unless it occurs at the beginning of a sentence.
- When خل is followed by a word beginning with a sun letter then the laam is written without a sukun and it becomes silent (i.e. not pronounced). The sun letter after خ takes a shadda ﷐.
- The word defined by خل losses its tanveen ْ. Instead, the last letter of the word will take either fatha, kasra or damma ََََ.
- There is one more point to note. Although there is no verb “to be” in the present tense in Arabic (“am”, “are” and “is”) it must be added when translating Arabic into English for the sentence or phrase to make sense.

See next page for examples...
Do you remember your sun and moon letters and how they are affected when "al" (the Arabic word for "the") comes before them? The rules are as follows:

- The in is a weak letter. Therefore it is always silent (i.e. not pronounced) unless it occurs at the beginning of a sentence.
- Instead, the last letter of the word will take either fatha, kasra or damma.
- There is one more point to note. Although there is no verb "to be" in the present tense in Arabic ("am", "are" and "is") it must be added when translating Arabic into English for the sentence or phrase to make sense.

When is followed by a word beginning with a moon letter, then it is written with sukun with a laam:

- When is followed by a word beginning with a sun letter then the laam is written without a sukun and it becomes silent (i.e. not pronounced). The sun letter after takes a shadda.
Introduction
On 21 September 2013 Huzooraba and his entourage set off from London for a seven and a half week tour. Apart from Huzooraba and Khala Saboohi, there were nine of us who had the honour to travel with Huzooraba. I was travelling on behalf of the International Press Desk.

Arrival in Sydney
Huzooraba arrived in Australia on 1st October 2013 after an overnight British Airways flight from Singapore. We arrived at Sydney’s Kingsford Smith International Airport at 5.15am local time.

Whilst I felt very tired, I also remember feeling very excited. Australia had always seemed like another world to me, given how far away from England it was and I never imagined that I would one day have the opportunity to visit it. Thus, as we walked out of the plane I found myself looking in each direction trying to absorb the experience.

Whenever I have had the opportunity to travel long-distance with Huzooraba, one thing I have always noticed is that no matter how long the flight, when Huzooraba emerges from the plane he does not look tired but rather very fresh and alert, whilst the rest of us are quite shattered!

Welcome by Local Jamaat at Airport
Huzooraba was greeted by the Ameer Jamaat Australia, Mahmood Ahmad Bengali Sahib* and Rana Sohail Khan Sahib, a Khadim who works for Qantas Airlines. When I saw Ameer Sahib I was taken aback. Although, I did not know him that well personally, I had seen him for many years and heard about his great service for the Jamaat over a number of decades. But when I saw him at the airport I saw he had become quite frail and was walking with difficulty with the aid of a walking stick. I felt sad but also impressed by his fortitude.

*Mahmood Ahmad Bengali Sahib passed away on 23rd April 2014. Inalillahe wa Inailaihe raje’oon

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By Abid Khan

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‘ALLAH’
The True Guardian and Friend
By Safina Nabeel Maham, Switzerland

Just share to Allah Almighty
When you are happy and joyous
Just pray to Allah Almighty
When you are sad and worried
Just be thankful to Allah Almighty

When you are successful and have attained something you asked for
Just Ask Allah Almighty
When you need anything
Just Remember Allah Almighty
When you are about to do a wrong
Just trust Allah Almighty
When there is no hope
Just call Allah Almighty

When you are in a state of difficulty
Just praise Allah Almighty
When you see anything beautiful in this world
Just love Allah Almighty
When He cares about you
Just speak to Allah Almighty

Whenever you are sad, in trouble or need a friend to share with
Because Allah is The One who can fulfil our every wish and remains forever with us.
INTRODUCTION
On 21 September 2013 Huzoor® and his entourage set off from London for a seven and a half week tour. Apart from Huzoor® and Khala Saboohi, there were nine of us who had the honour to travel with Huzoor®. I was travelling on behalf of the International Press Desk.

ARRIVAL IN SYDNEY
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Whilst I felt very tired, I also remember feeling very excited. Australia had always seemed like another world to me, given how far away from England it was and I never imagined that I would one day have the opportunity to visit it. Thus, as we walked out of the plane I found myself looking in each direction trying to absorb the experience.

Whenever I have had the opportunity to travel long-distance with Huzoor®, one thing I have always noticed is that no matter how long the flight, when Huzoor® emerges from the plane he does not look tired but rather very fresh and alert, whilst the rest of us are quite shattered!

WELCOME BY LOCAL JAMA’AT AT AIRPORT
Huzoor® was greeted by the Ameer Jamaat Australia, Mahmood Ahmad Bengali Sahib* and Rana Sohail Khan Sahib, a Khadim who works for Qantas Airlines.

When I saw Ameer Sahib I was taken aback. Although, I did not know him that well personally, I had seen him for many years and heard about his great service for the Jamaat over a number of decades. But when I saw him at the airport I saw he had become quite frail and was walking with difficulty with the aid of a walking stick. I felt sad but also impressed by his fortitude

(*Mahmood Ahmad Bengali Sahib passed away on 23rd April 2014. Inalillahi wa inailaihe raje’oon)
that despite his clear ill-health he was there ready to assume his duties upon Huzoor’s arrival.

**HUZOOR BEING WELCOMED BY KEVIN CONOLLY MP**

Huzoor was greeted in the airport lounge by Kevin Conolly MP, a Member of the New South Wales Legislative Assembly. The MP said he was delighted to welcome Huzooraba to Australia and said he felt it his ‘personal duty’ to represent the Government because Huzooraba was such an esteemed figure. In response, Huzooraba expressed his gratitude, but said on more than one occasion that he felt embarrassed that Mr Conolly had come so early in the morning to greet Huzooraba. The MP said it was his honour to receive Huzooraba and that he knew just how important Huzooraba’s visit was to the Ahmadis living in Australia.

Out of respect for Huzooraba, the MP joined the Qafila all the way to the Mosque which was nearly an hour’s drive away.

**ARRIVAL AT BAITUL HUDA MOSQUE**

With the Grace of Allah, the Mosque was set on a vast piece of land owned by the Jamaat. In fact the distance from the first entrance of the premises to the Mosque itself was over 1 kilometre.

As we reached the second gate we saw that hundreds of Ahmadis had come early in the morning to greet Huzooraba.

Huzooraba’s car stopped near the entrance and from there Huzooraba walked towards his residence waving at the Ahmadis, whilst the Khuddam and Ansar raised very passionate naa’aray and the Lajna and Nasirat recited nazms in happiness at Huzooraba’s arrival.

It was a very emotional and charged atmosphere.

Occasions like this always made me reflect upon how love for Khilafat is truly universal and ingrained in people’s hearts by Allah.

**PREPARATION FOR MEDIA INTERVIEW AND A SIGN OF ALLAH’S HELP**

Prior to the tour, I had been in contact with Australia’s National Secretary Umur-e-Kharija, Ramzan Sharif Sahib. He was a Fijian Ahmadi who moved to Australia some years ago.

Whilst still in London, I had discussed media arrangements for Huzoor’s tour with him and we had also discussed the arrangements for the receptions which Huzooraba would Insha’Allah address.

The first interview he had arranged was with two local newspapers on the morning of 2nd October. Thus on that day I got to the Mosque in good time and went over to see Ramzan Sahib to make sure all the arrangements had been made and that the journalists were on their way.

When I saw him he said he had had a very stressful morning because less than an hour before the interviews were due to start he had received a phone call from one of the journalists saying they could not make it to the interview. He said his heart sank because Huzooraba had especially given his time for the interview.

He hurriedly called some other media contacts and he said that quite unbelievably a journalist from the Daily Telegraph, a State paper with a much wider circulation, said she would come immediately, even though when her newspaper had first been approached some weeks earlier they had not responded.

Ramzan Sahib was quite astonished and repeatedly said to me that he could not believe how events had changed for the better in just a few minutes.
I said to him that this was not a unique event but rather time after time we had witnessed Allah’s Guiding Hand at work when events of Huzooraba were being arranged.

**Huzoor'saba First Media Interviews in Australia**

And so minutes later, a female journalist, Stacy Thomas, representing the ‘Daily Telegraph’ arrived and then another journalist, Melanie Kembrey, representing the ‘Blacktown Sun’ newspaper also arrived.

Soon, Huzooraba arrived at his office and the journalists entered and introduced themselves to Huzooraba.

A photographer for the Daily Telegraph was also in the room taking photos. Over the next 25 minutes the two journalists took turns to ask Huzooraba questions.

Huzooraba answered all of the questions very beautifully, in a way that illustrated the wisdom of Islamic teachings, whilst also showing Huzooraba’s personal humility.

In one question, Huzooraba was asked to give his ‘advice’ to the people of the world, Huzooraba responded by saying:

“Remember, we are all human beings and so first and foremost we should discharge our responsibilities and duties to one another. We are all the creation of God and God loves His creation – thus we should all care for each other in the way that God desires.”

Huzooraba was also asked how Ahmadis integrated into Western societies.

In response Huzooraba said:

“I believe that amongst all Muslim communities it is Ahmadi Muslims who are the most widely accepted by the wider society, because we openly proclaim love for the country in which we live. We are law abiding, our message is of peace and our slogan is ‘Love for All, Hatred for None’ – and so I do not think anyone could dislike such a message.”

**AN INTERESTING OBSERVATION BY THE NON-AHMADI PHOTOGRAPHER**

After the interview was completed, I went and sat with the journalists for some time and listened as they spoke of their pleasure at having the opportunity to meet and interview Huzooraba.

As we were sat together, the photographer from the Daily Telegraph asked me if it would be possible to go back to Huzooraba’s office and take more photos...
of him. I said that as Huzoor\textsuperscript{absa} was now meeting Ahmadis this would not be possible.

When I asked if he had not been able to take enough photos, he said that he had got more than enough, but the truth was he had found Huzoor\textsuperscript{aba} face extremely beautiful and radiant and so simply wished to take more photos of him.

When I heard this, it reminded me instantly of how the Promised Messiah\textsuperscript{x} had said that some people are attracted to the truth just by seeing the face of a truthful person.

The comment of the journalist highlighted the magnetic charm and beauty of Huzoor's\textsuperscript{aba} blessed countenance.

**JALSA SALANA AUSTRALIA**

On Friday 4 October, Australia’s 29th Jalsa Salana began on the premises of the Baitul Huda Mosque.

At 1pm, Huzoor\textsuperscript{aba} came from his residence to raise the Liwai-e-Ahmadiyyat before proceeding to the main Jalsa marquee to deliver his Friday Sermon.

Huzoor\textsuperscript{aba}'s sermon was very inspiring as he narrated how the first Jalsa of 1891 had taken place in Qadian with only 75 people attending and yet that very same event now took place in all parts of the world each year.

Huzoor\textsuperscript{aba} said that the leaders of nations were openly accepting the fact that the message of Ahmadiyyat was one which brought people together in love and brotherhood.

Huzoor\textsuperscript{aba} said that all Ahmadis were duty bound to strive to attain the highest moral standards so that each and every Ahmadi could become an example for others to follow and learn from.

**HUZOO R’S\textsuperscript{ABA} INTERVIEW WITH ABC**

In the afternoon, Huzoor\textsuperscript{aba} held another media interview in his office. This interview was Bill Birtles, a journalist representing ‘ABC National TV’ and ‘ABC National Radio’. ABC, short for the ‘Australian Broadcasting Corporation’ is the Australian equivalent of the BBC and so its news services are Australia’s most respected.

Over the years, I have seen Huzoor\textsuperscript{aba} conduct many media interviews. Whilst Huzoor’s\textsuperscript{aba} answers have always been wonderful, the standard of the journalists have always varied from interview to interview. In light of this, I have to say that I found Bill Birtles to be one of the very best interviewers I had seen.

He had clearly done a lot of research about the Jamaat and so he had some understanding of how Ahmadis view the Khalifa and so in the way he addressed Huzoor\textsuperscript{absa} and asked questions he was very respectful.

The interview lasted for 25 minutes during which Huzoor\textsuperscript{aba} fielded a range of questions about Islam.
the Promised Messiah had said that some people When I heard this, it reminded me instantly of how extremely beautiful and radiant and so simply wished to take more photos of him. I said that as Huzoor aba was now meeting the Liwai-e-Ahmadiyyat before proceeding to the main Jalsa marquee to deliver his Friday Sermon.

Huzoor’s answer to the question was perfect, as it dispelled entirely the notion that a true Muslim living in the West could seek to cause harm to his host country or that it would be difficult for them to show loyalty to their nation.

**Huzooraba Visits Ameer Sahib**

Much earlier that day, at Fajr time, we were told that Ameer Sahib Australia, Mahmood Ahmad Bengali Sahib, had been taken unwell and had gone to hospital. We were very shocked, because although he had been unwell, we had seen him at dinner the just a few hours before and he had seemed ok.

Thankfully, later in the day Ameer Sahib returned to the Mosque but he was understandably resting in his residence.

At the conclusion of the day’s activities, as Huzooraba was about to return to his home, he suddenly turned and walked towards Ameer Sahib’s residence. Huzooraba went and sat with Ameer Sahib for a few minutes to enquire about his health.

Huzooraba’s schedule, especially in those days of Jalsa, was completely packed and yet he still took time to visit Ameer Sahib. It really was an example to all of us about the importance of visiting those who are unwell.

**Meeting Members of Australia’s Jama’at**

Over the course of the three days of Jalsa I got to meet a lot of Australia’s Ahmadis who had travelled across the country to take part in the Jalsa and to meet Huzooraba.

Every single one, no matter what age, used to express their delight that their Khalifa was amongst them. They all used to say that seeing Huzooraba and listening to him directly had a completely different impact upon them. No matter how much they saw acceptance the fact that the message of Ahmadiyyat was one which brought people together in love and brotherhood.

We believe that Allah is for the entire world and that wherever the rights of His creation are usurped it displeases Him.

Thus, it is the duty of true Muslims to spread love and harmony within society. If they follow such a path they will face no difficulties.”

Immigration had been a real ‘hot-topic’ in Australia over the past few months leading into their recent general election in which Australia’s Government changed.

Upon being asked what message he was bringing to Australia, Huzooraba responded by saying:

“**Wherever I have the chance I will extend Islam’s message of love and peace throughout this society and across the country. The truth is that the state of the world today is extremely dangerous and so we must take steps towards peace otherwise the consequences could be disastrous.**”

Bill Birtles also asked Huzooraba about the issue of Muslims immigrating to Western countries and the perceived problems with integration into the local society.

Huzooraba responded by saying:

“If Muslims practice the true and peaceful Islam then they will have no difficulty integrating into Western countries.

We believe that Allah is for the entire world and that wherever the rights of His creation are usurped it displeases Him.

Thus, it is the duty of true Muslims to spread love and harmony within society. If they follow such a path they will face no difficulties.”

Over the past few months leading into their recent general election in which Australia’s Government changed.
Huzoor’s visit to MTA or corresponded with him through letters, it did not have the same impact as seeing Huzoor in person.

Some used to say that they were now more regular in prayers, some used to say that they had more attachment to the Jamaat, whilst others would say that they had been inspired by Huzoor’s visit to further spread the message of Ahmadiyyat.

With each person I met, the more I felt and understood just how important Huzoor’s tour was for the Jamaat and for the local Ahmadis. It would be no exaggeration to say they were being spiritually rejuvenated with each hour and each day they spent in the company of the Khalifa.

**IMPRESSIONS OF A WAQF-E-NAU**

One 14 year old Waqf-e-Nau boy, Arsalan Ahmad Arif, from Brisbane had travelled with his family to attend the Jalsa and also to take part in a Waqf-e-Nau class with Huzoor.

Speaking about Huzoor’s visit, Arsalan said:

“IT FEELS SO EXCITING THAT THE WORLDWIDE HEAD OF OUR Jamaat has come just to meet and see us. Every moment Huzoor is here is precious and something we will always cherish. When I shook Huzoor’s hand I felt such happiness.

And then a couple of days ago by chance I was able to eat something which had been served to Huzoor. When I ate that food I felt so lucky that I had been chosen by God for such a blessing...

Today, we had a Waqf-e-Nau class with Huzoor – I can’t explain how amazing it was. The time flew by so that it seemed to finish in just a few seconds. I will remember everything Huzoor said – because I heard it directly from him and so I cannot forget it.”

I would meet Arsalan again a few weeks later in Brisbane where he was constantly doing various duties with great pride and dedication.
SECOND AND THIRD DAYS OF JALSA
As per the traditions of Jalsas attended by Huzooraba, on the second day he addressed Lajna Imaillah directly. During his address, Huzooraba spoke, amongst other things, of the importance of marriage in Islam and the need for a husband and wife to show love and loyalty to each other. Huzooraba said righteousness and mutual trust were the cornerstones for a successful marriage.

On 6th October the Jalsa concluded as Huzooraba delivered the concluding address to an audience of more than 4,000 people.

During a very powerful and emotional address, Huzooraba spoke of how this era was a time for propagating the message of Islam to the corners of the earth.

The Jalsa concluded with a silent prayer and then after the Zuhr and Asr prayers a Bai’at ceremony took place. In every respect, the Jalsa had proved to be extremely blessed and very historic.

AN EXAMPLE OF HUZOOR’S SELFLESSNESS
The day after Jalsa, Huzooraba held various classes with Waqfe-Nau, Waqfat-Nau, male Ahmadi students and female Ahmadi students. Huzooraba also held a number of Mulaqats and in the evening Huzooraba partook in the Aameen ceremonies of dozens of young children.

In the afternoon, as Huzooraba left the Mosque after leading the Zuhr and Asr prayers, he walked towards his residence, which was at a distance of around 100 metres. As Huzooraba walked, quite suddenly an Ahmadi gentleman approached him and requested Huzooraba to lead the Aameen of his young son.

Huzooraba said that the Aameen ceremonies would take place in the evening and he could bring his son then. The man said he was returning home later that day and had to leave for the airport at 6pm.

At this point, I think Huzooraba’s security and staff was becoming quite tense because for such requests there is a proper procedure whereby parents contact the Private Secretary’s office.

Huzooraba however did not exhibit any anger at the man’s persistence and told him to bring his son. Huzooraba then went into his residence and after a few minutes he especially came back out and led the Aameen of that young boy at the entrance of his home.

It was a prime example of Huzooraba’s selfless love for the Jamaat. Huzooraba gets so little time to himself and yet because he did not wish to disappoint an Ahmadi family he especially came back out to partake in the Aameen of that young boy.

CONCLUSION OF HUZOOR’S FIRST WEEK IN AUSTRALIA
In the evening, after the student classes, Huzooraba graced a dinner with all of the Jalsa workers with his presence. With that, Huzooraba’s first week in Australia had concluded and it had been a week of constant activities and blessings.

The next three weeks in the country would continue in the same vein.