570 A.D. - Incident of the People of the Elephant - Abraha tried to attack/conquer the Khana Ka’bah, but Allah the Almighty halted his efforts.

570 A.D. - The Birth of the Holy Prophet\(\text{saw}\).

575 A.D. - Shaqq-e-Sadr - Angel Gabriel cut open the Holy Prophet\(\text{saw}\)’s chest and took out his heart and cleaned it then put it back and closed his chest again.

576 A.D. - Hazrat Aminah\(\text{a}\) passed away - When the Holy Prophet\(\text{saw}\) was 6 years old, his mother passed away and his paternal grandfather Abdul Muttalib took him into his care.

595 A.D. - Marriage to Hazrat Khadijah\(\text{a}\) - After being impressed by his conduct during trading, Hazrat Khadijah\(\text{a}\) sent a proposal of marriage to the Holy Prophet\(\text{saw}\), which he accepted.

610 A.D. - First revelation - Angel Gabrielas brought the first revelation to the Holy Prophet\(\text{saw}\) in the Cave Hi\(\text{a}\) and the revelation of the Holy Qur’an began.

615 A.D. - Miraj - The Holy Prophet\(\text{saw}\) experienced a spiritual event known as al Miraj or the Ascent.

617-620 A.D. - Alliance of the Quraish and their 3 year Boycott of the Muslims: A decision by the Quraish that all relationships with the Holy Prophet\(\text{saw}\), and all the members of the Banū Hāshim and Banū Muttalib must be severed.

620 A.D. - Hazrat Khadijah\(\text{a}\) passed away - In this year the death of Hazrat Khadijah\(\text{a}\) and Hazrat Abu Talib\(\text{a}\) led to this year being called the ‘Amul-Huzn, ‘The Year of Grieances’.

622 A.D. - Migration to Madinah - According to Allah’s commandment, the Holy Prophet\(\text{saw}\) and all the Muslims migrated to Madinah.

624 A.D. - Battle of Badr - Muslims and the Quraish fought their first battle at Badr. Quraish force numbered 1000. The Muslims numbered 313.

625 A.D. - Battle of Uhud - The second battle between the Muslims and the Quraish. In this battle even the Holy Prophet\(\text{saw}\) was hurt when a stone hurled at him broke two of his teeth.

627 A.D. - Battle of the Ditch - On the advice of Salman Farsi\(\text{a}\), the Holy Prophet\(\text{saw}\) ordered his men to dig a defensive trench, about one mile long, on the side of Madinah.

628 A.D. - Baiat-e Ridwaan and an agreement between Qurish and Muslims for a period of ten years known as the ‘Treaty of Hudaiibiyyah’.

630 A.D. - The Conquest of Mecca - The Muslim forces marched victoriously into Mecca. The Holy Prophets proceeded straight to the Ka’bah and cleared it of all the idols.

632 A.D. - Returned to Mecca for Hajj - The Holy Prophet\(\text{saw}\) performed his last pilgrimage to Mecca, known as Hajatul Widaa’. He delivered an address, called the Farewell Address, to a large gathering of Muslims in the valley of Arafat.

632 A.D. - The Holy Prophet\(\text{saw}\)’s Demise - Almost 2 months after the Farewell Pilgrimage, the Holy Prophet\(\text{saw}\) fell ill. At the age of 63 the Holy Prophet\(\text{saw}\) passed away.
From the Editor...

When we look at the history of Islam, we hear stories of bravery and fortitude from the early followers, who had to endure severe hardships inflicted by the enemies of Islam. Now in this era, Islam is again being attacked from all corners, even from within by ‘so-called’ Muslims who contort the true teachings and carry out terrorist activities claiming that they are acting in a way prescribed by Islam, when really we can learn from the example of the Holy Prophet™ that Islam is a religion of peace and love. Therefore it is vital for us to learn about the history and the facts of our religion in order to defend it and spread its true teachings.

We are fortunate as Ahmadi Muslims to have our beloved Khalifah, Hazrat Mirza Masroor Ahmad (May Allah be his Helper) constantly reminding us of the example of the Holy Prophetsaw. In his Friday Sermon on 14th January 2011, Hazur-e-Aqdasaba said:

“The Promised Messiah (on whom be peace) wrote that people who are close to God have to experience terrible verbal abuse but they abide by: ‘Take to forgiveness, and enjoin kindness, and turn away from the ignorant.’ The perfect man, the Prophet (peace and blessings of Allah be on him) was badly persecuted and verbally abused but this embodiment of forgiveness prayed for his enemies instead.”

In this Issue of Maryam Magazine we will be looking into the history of the great religion of Islam, with articles including The Status of Women in Pre-Islamic Arabia, The Role of the Female companions during battles and Islam in China.

Reading about the origins of Islam is truly inspiring and makes us feel proud to be able to say we are followers of this great religion. May Allah enable us to learn from the example of the female companions of the Holy Prophet™ and be truly prepared to sacrifice everything for our faith. Ameen.

Hina Ahmedi

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

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or send us your Tweets: @MaryamMagazine
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Divine Commandments

COMMANDMENT TO BE KIND TOWARDS WOMEN

وَاعَشِرُوهُنَّ بِالْخَطَابِ:ِفَإِن كِرَاهُمْ فَفَعَلْيَهُنَّ وَنَكْرَهُمْ شَيَّاًَ وَيُحَلِّلُ اللَّهُ فِيهِ فَيْنَا كِبَارًا

And consort with them in kindness; and if you dislike them, it may be you dislike a thing wherein Allah has placed much good. (Al-Nisa:20)

ADVISE TO BE MINDFUL OF WOMEN’S FEELINGS

وَاللَّهُ جَعَلَ لَكُم مِّنَ أنفَسَكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّن أَزْوَاجِكُم بُنيَّةً وَحَفْدَةٍ وَرِزْقَكُم مِّن الطَّيْبَتِ

And Allah has made for you mates from among yourselves, and has made for you, from your mates, sons and grandsons, and has provided you with good things. Will they then believe in vain things and deny the favour of Allah? (Al-Nahl:73)

MEN AND WOMEN HAVE SIMILAR RIGHTS

وَلَهُنَّ مِثَالُ الْأَنْثَى عَلَيْهِنَّ بِالْخَطَابِ وَلِلرِّجَالِ عَلَيْهِمْ ذِرَاحٌ

And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. (Al-Baqarah:229)

MEN ARE GUARDIANS OVER WOMEN

وَالرِّجَالُ قَوْمُونَ عَلَى الْأَنْثَيْينَ بِغُصُوبٍ وَلِلرِّجَالِ عَلَيْهِمْ ذِرَاحٌ

Man are guardian over women because Allah has made some of them excel others, and because they (men) spend of their wealth. (Al-Nisa:35)

MEN AND WOMEN ARE GARMENTS FOR EACH OTHER

هُمْ لِبَاسٌ لَّكُمْ وَإِنَّمَا لِبَاسُ لَبَاسٌ لَّهُنَّ

They are a garment for you, and you are a garment for them. (Al-Baqarah:188)

(English Translation of the Holy Qur’an by Hazrat Maulvi Sher Ali Sahib*)
A Saying of The Holy Prophet ﷺ

(May Peace and Blessings of Allah Ta'ala be Upon Him)

Choose Your Wife for Her Religious Piety

"عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "تنعِّم الأخلاق لأربع، وجمالها، وحسنها، ولديها، فاعفَّر بذات الدين تربَّث يدالك".

TRANSLATION:
Narrated by Ḥadrat Abū Hurairah, Allāh be pleased with him: Said the Prophet of Allāh (peace and blessings of Allāh be on him): “In marrying a woman, a man’s choice of a spouse is determined by the consideration of her wealth, her family and her physical beauty and her religious piety, but thou shouldst make thy life happy, prosperous and successful, by choosing a spouse, on account of her religious piety, otherwise thy hands will ever remain in dust.”

(Sahih Bukhari, Kitab-ul-Nikah, English translation is taken from the book “Forty Gems of Beauty” by Hazrat Mirza Bashir Ahmad†, p.81-82)

EXPLANATORY NOTES:
The Holy Prophet (peace of Allāh and His blessings be on him) has, in this Ḥadīth, after stating the considerations that determine the selection of a wife, enjoined on Muslims that their choice of a spouse should be governed primarily by consideration of religious piety and moral endowments. As a consequence of this, he says, their family lives will be happy and full of bliss. Otherwise, they may enjoy a temporary and superficially pleasant break, but they cannot have true and abiding felicity. This saying of the Holy Prophet (peace and blessings of Allāh be on him) is pregnant with deep wisdom, for, through this not only a way to basing the home life of Muslims on happiest foundations, but also provision has been made for the well-being and security of the coming generations. But, it is a great pity, that leaving aside other nations, even the majority of Muslims either totally ignore the aspect of piety and morality while choosing a wife or give greater consideration to other aspects than to the religious angle. One would fall for her beauty and shut his eyes to other aspects, another would be wholly won over on account of her wealth; while what constitutes the lasting foundation of a happy home life are piety and moral dualities of the wife. There are innumerable instances of men marrying wives for their beauty and comeliness of looks but when their beauty wanes with time as all beauty must wane, or on the sight of a prettier woman, the unprincipled husband turns away from her, it so happens that after daily contact with the wife the husband discovers some
unpleasant aspects of her habits, leave alone a life of felicity, for the husband the home becomes real hell. The same is true in the case of family lineage, on account of which, the wife betrays often an air of superiority and an exaggerated sense of pride vis-à-vis her husband and this is fatal to family bliss. Wealth, of course is a passing thing. One possesses it today and loses it on the morrow. And often a wife’s wealth becomes a curse for the husband rather than a source of happiness. Truly, therefore, as the Holy Prophet (peace and blessings of Allâh be on him) has observed, the real foundations of family happiness and married bliss, are laid on a wife’s religious piety and her good moral qualities. Very unlucky is the person who is after short-lived toys and gilded things in preference to solid qualities. The lasting good effect that a virtuous and good natured wife exercises on children is [a] permanent gift which no sensible person who, in addition to his personal comfort, also has the welfare of his generations at heart, can afford to ignore. Clearly, the early bringing up of children is in the hands of the mother, for in [a] family, the child is naturally more attached to the mother, and is more free with her, and spends more of his time with her, while the father, on account of his various other duties, cannot devote much attention to the children. The early training of the children is thus mainly the responsibility of the mother. If, therefore, the mother is pious and of high character, the children, would naturally be well-grounded in good morals. But if on the contrary a woman has neither piety nor morals, she can never succeed in imbuing the children with good morals and virtuous habits. The truth is that such a wife usually does not appreciate the value and necessity of religion and good morals. The Hadith under discussion, however, does not mean that, in selecting a spouse, all other considerations should be totally ignored. All that it means is that piety and moral excellence should be preferred. The Holy Prophet (peace of Allâh and His blessings be on him) has, on other occasions, drawn attention to other considerations as well, for, they too are to a certain extent, instinctive urges of human nature. As, for instance, in spite of strict instructions about observation of seclusion in purdah by the women-folk, the Holy Prophet (peace and blessings of Allâh be on him) used to advise that one may have a glimpse of his wife-to-be so that after marriage he is not unhappy on account of her features and looks. On another occasion when a woman called on him to have his advice in regard to her marriage, the Holy Prophet (peace of Allâh be on him and His blessings) said that he would not advise her to marry a certain individual because he was poor and hard up and would not be able to bear her expenses, nor could he advise her to marry a certain other individual, for, he was very high-handed, but she could marry one who in his opinion was suited to her circumstances. On another occasion, he said to the companions that women of the Quraish were excellent in respect of their loyalty to their husbands and love for their children. And on another occasion, the Holy Prophet (peace and blessings of Allâh be on him) advised marriage with women who are prolific in bearing children, so that he could feel happy on the Day of Resurrection over the numerousness of his followers. In short he has drawn attention to other aspects as well in their proper perspective and within their due limits. But what he stressed most was that preference should, in any case, be given to religious and moral aspects, otherwise one is bound to have one’s hands ever soiled with dust and owe it entirely to himself. This is the golden teaching, observance of which can turn the homes of Muslims into cradles of bliss and felicity. Would that they understood.

[From the book “Forty Gems of Beauty” by Hazrat Mirza Bashir Ahmad”, p.82-85]
“A man’s and woman’s responsibilities towards each other”

Extracts taken from the Writings of the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian

“The Holy Prophet (peace and blessings of Allah be upon him) is the perfect example for us in every aspect of life. Study his life and see how he conducted himself in relation to women. In my esteem, a man who stands up against a woman is a coward and not a man. If you study the life of the Holy Prophet (peace and blessings of Allah be upon him) you will find that he was so gracious that, despite his station of dignity, he would stop even for an old woman and would not move on until she permitted him to do so.”

[The Essence of Islam, Volume 3, Pg.311-312, Malfuzat, Vol 4, p.44]

“There is no doubt that admonition is necessary if a woman behaves improperly. A husband ought to impress upon his wife that he will not tolerate anything which is contrary to the faith, and yet he is not a tyrant who will not overlook any mistake on her part. For a woman, her husband is a manifestation of the Divine. According to a Hadith, had God been pleased to enjoin prostration before anyone but Himself, He would have enjoined upon a woman to prostrate herself before her husband. Hence a man should be both hard and soft suiting the occasion.”

[The Essence of Islam, Volume 3, Pg.312-313, Malfuzat, Vol. 3, p. 147]

“The husband is responsible for providing all the needs of the wife in respect of food and clothing.’ (Al Baqarah. 2:234) This shows that man is his wife’s guardian and benefactor and is responsible for her well-being. For her, he is like a master and provider. Man has been blessed with stronger natural powers than a woman, this is why he has ruled woman ever since the world was created. The naturally superior faculties which have been given to man have not been given to the woman in the same degree. The Holy Qur’an enjoins that if man has given his wife a mountain of gold as a gesture of his affection and kindness, he is not supposed to take it back in case of divorce. This shows the respect and honour Islam gives to a woman; in fact, men are in certain respects like their servants.”


“No other religion has safeguarded the rights of women as Islam has done. It lays down the injunction so succinctly: ﴿وَلِيْنَ مِثْلَ الْأُمَلِيَّةِ عَلَيْهِمْ ﴾ Just as men have rights upon women, so do women have rights upon men.’ It is said of some people that they treat their wives like shoes and require them to perform the lowliest of services. They abuse them and despise them and enforce the injunction regarding the veil
with such harshness, as to virtually bury them alive. The relationship between a husband and wife should be like two true and sincere friends. After all, it is the wife who is the primary witness of a man’s high moral qualities and his relationship with God Almighty. If his relationship with his wife is not good, how can he be at peace with God?"


“It is incumbent upon the members of my Jama’at that they should inculcate piety in their women in order to ensure their own piety, otherwise they will be guilty of a sin. If a wife is in a position to point out the shortcomings of her husband to his face, how can she have fear of God? If the parents are not righteous, their children would not be pure. Piety of children requires a long line of virtues; without it, the children would be bad.”

[The Essence of Islam, Volume 3, Pg. 323, Malfuzat; Vol 5, pp.217]

“If you desire to reform your own selves, it is essential that you also seek to reform your women. Women are the root of idol worship, for they are naturally devoted to decoration and ornaments. This is why idolatry started with women. They are also less courageous. Under the slightest stress of hardship, they begin to cringe before their fellow creatures. Men have been bestowed greater faculties than women. One marvels at the modern man who insists on the equality of the sexes and asserts that men and women have equal rights. Let these people raise armies of women and send them into battle and see the result for themselves. How would a pregnant woman discharge her duties in the battlefield? In short, women have fewer and weaker faculties than men. Men should, therefore, keep them under their care.”

[The Essence of Islam, Volume 3, Pg. 324, Malfuzat Vol 7, pp.133-134]

“No one can claim a higher status than that of the wives of the Holy Prophet (peace and blessings of Allah be upon him.) Yet they performed all domestic chores and swept their chambers. With all that, they were also diligent in worship, so much so that one of them had invented a method to keep her from dozing off during worship. One part of a woman’s worship is to discharge her duty to her husband and the other is to offer her gratitude to God. [Malfuzat, vol. 6, p. 53]

[The Essence of Islam, Volume 3, Pg.325, Malfuzat, Vol 6, pp. 53]
Passionate and dedicated Ahmadi mothers:
You may look all around today; except for the mothers of the Ahmadiyya Muslim Jama’at you will not find any other mothers who pray with this passion before the birth of their children for them to be dedicated for the sake of the faith. Today, except for the mothers of Ahmadiyyat, you will fail to find any other mothers with such passion. Such mothers are only and only found amongst the Ahmadi mothers; whether it is the mothers living in Pakistan, India, any country of Asia or Africa; in Europe, America, Australia or those mothers living in the Islands, who for a most significant objective dedicate their children for the sake of the Khalifah of the time and then who pray to Allah the Almighty, ‘O Allah accept this from us’.

The scheme of Waqf-e-Nau:
When Hazrat Khalifatul Masih IVrh 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. That there should always be available a group of persons who translate the literature of the Jama’at; that there should always be available a large group of people who carry out and administer the work of Tabligh and Tarbiyyat (preaching and reformation/moral training); and that there should always be available a group of Waqf-e-Zindagi (life devotees) who carry out work for other departments of running the Nizaam-e-Jama’at (administration and system of the Community). Thus, it is essential that we always keep these points in view.

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

A need to embed religious knowledge within the minds of Waqqifeen-e-Nau:
It should be ingrained in the children’s mind 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 Waqqifeen-e-Nau children. To acquire this religious knowledge, it is necessary to enrol in the religious institutions formed by the Jama’at.
There is a special need to give great attention towards your children:
Thus parents who dedicate their children to Waaqifeen-e-Nau need to assess that to what extent are they discharging the right of giving this gift to the Jama'at? To what degree are they making endeavours to beautifying this gift? To what degree are they giving heed to beautifying this gift and giving it to the Jama'at? To what extent are they fulfilling their obligations whilst living in these countries where freedom is available of all kinds? There is a special need to closely supervise and also to give great attention towards children. In the same way, in the poor countries of Africa and Asia, after dedicating the lives of your children you should not become unmindful. Rather, it is the duty of both the mother and the father to make special efforts in this regard.

Waaqifeen-e-Nau to understand the importance and objective of their Waqf:
I also say to the Waaqifeen-e-Nau children who have reached the ages of 12 or 13 that they should start self-reflecting, and to ponder upon their significance. Do not just be happy by the fact that you are Waqf-e-Nau. You will realise its importance when you understand your objective. You will develop attention towards what you need to achieve and the boys and girls who are 15 years old should have developed a great understanding and realisation of their importance and responsibilities.

Establish the highest 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 then you will gain further opportunities. Thus, it is extremely vital to develop such realisation and to make such efforts as well.

Give attention to reading all the literature available:
You should give attention towards reading all the literature available. You should give attention towards reading the Holy Qur’an, its translations and commentaries. Whatever books of the Promised Messiah are available in your own languages should be read.

Attention must be given towards prayers:
If you possess knowledge and if you are gaining opportunities but you do not have that true passion, yearning, agony and heart-felt pain to save the world from destruction, then it is the passion 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.

Waaqifaat-e-Nau should present themselves for the work of translation:
The Waaqifaat-e-Nau (girls of the Waqfe Nau) who are of Pakistani origin, have come from Pakistan, are living in countries outside of Pakistan and who know how to speak Urdu should also study how to read Urdu. They should also learn the local language, whether it is English or German, or if they are in such places where English is the official language and there are other local languages, they should learn all of those languages as well as Arabic. Then they should present themselves for the work of translation. I have observed that girls and women are more adept in the languages. It is for this reason they can present themselves for this.
Ordainment of Five Daily Prayers

Prior to the Mi’rāj, the commencement of the prescribed prayer had begun. As such, we find that in the early era of Islām, the Holy Prophet saw and his companions would offer their Ṣalāt secretly in the valleys of Makkah, in pairs of one or two. However, the systematic beginning of the Ṣalāt began after the Mi’rāj, and from that time the very first and most significant pillar of Islāmic worship was established in its current form. In other words:

1. Fajr prayer at dawn, but just prior to sunrise
2. Zuhr prayer after the sun begins to leave its zenith, but prior to sunset
3. ‘Aṣr prayer after the sun has left its zenith, but before the light begins to dispel
4. Maghrib prayer after the sun has set, but prior to the vanishing of the horizon
5. ‘Ishā’ prayer after the horizon has vanished, but prior to midnight

Although the Holy Qur’ān has only briefly alluded to the exact timings of these compulsory prayers, elaborate details of their appointed time can be found in Ḥadīth. It is mentioned that after the Mi’rāj, Gabriel saw came to the Holy Prophet saw and elaborately explained the timings of these five compulsory prayers.

The physical form and figure of the Islāmic prayers established by divine command begins in a standing position, where the worshipper folds his hands at the breast, and stands before God in respect. After this is the bowing position, which is the second level of God’s greatness and man’s humility, where the worshipper leaves the standing position and humbly bows before his creator and master. The third position is that of prostration, which proceeds after an intermediate standing position, where the worshipper falling to the ground, places his forehead before God in a state of extreme humility and meekness. Since this is a state of extreme humility and devotion, it is repeated twice after an interval, and this completes one Rak’at of the Ṣalāt. After this the second, third and fourth Rak’at are offered in the same manner. At the end, the worshipper sits in a kneeling position on the back of his heels, which is like the position of an intimate and satisfied courtier, and this brings the prayer to its completion. In every position of the Ṣalāt, in other words, during the standing, bowing, prostration and sitting position, separate words, which are in accordance to that particular state composed of Du’ā, Taḥmīd, and Tasbīḥ, etc., have been prescribed. However, in addition to the already prescribed words, permission has also been given that during the Ṣalāt, a worshipper may offer Du’ā, Taḥmīd, and Tasbīḥ, etc., in one’s native tongue as deemed appropriate. With the intent of maintaining unity in its form, the restriction has also been set that regardless of where a Muslim may be, the Ṣalāt be offered in the direction of the Ka’bah. Moreover, with the exception of an
uncontrollable constraint, it is also necessary that all the Muslims in one town, village, or city, gather in a mosque at the appointed times. If there is no mosque, they should gather at another place and offer their Ṣalāt in the following of one leader, so that the bonding of their collective lives, grows stronger day by day instead of scattering. In order to develop a state of pleasure in Ṣalāt, and to be presented in the court of Allāh whilst in a state of purity, it has also been ordered that Muslims perform ablution, that is, wash the face, hands, and feet, prior to arriving for the Ṣalāt. In Islāmic methodology, this deed is referred to as Wuḍū, which for the purpose of Ṣalāt is equivalent to taking a bath.

Therefore, with the Mi’rāj, the greatest pillar in Islāmic worship was established and the systematic observance of the five daily prayers came into existence. It is mentioned in Ḥadīth that the Ṣalāt is a believer’s Mi’rāj, where one is presented before God and speaks to Him. What doubt is there in the fact that if the Ṣalāt is observed with all of its conditions, along with heartfelt concentration, then it contains the best means in which to acquire the nearness of God the Almighty. The human body and spirit naturally possess such connection and harmony, that even the minutest alteration in any one of them impresses a deep impact on the other. For example, if the body sustains pain, the spirit immediately becomes restless. Moreover, if the spirit sustains grief, it immediately affects the body, and such conditions begin to develop in the body, as are expressed in the form of bodily pain. If the spirit is content, signs of delight and smiling, etc., are expressed by the body, and if the spirit is grieved, the body immediately begins to exhibit signs of displeasure. Therefore, the body and spirit possess a natural relationship and harmony, due to which, both of them deeply accept the influence of the other. In the Islāmic law, with remarkable wisdom, a physical form of worship has been suggested such as contains the natural quality of developing a state of devotion and humility in the human spirit. Therefore, it is for this very purpose that the positions of standing, bowing, prostrating and sitting have been employed, so that the human spirit also develops spiritual states that are in appropriation to their corresponding physical states. Moreover, the words of Du’ā, Taḥmīd, and Tasbīḥ which have been prescribed for each position have also been enjoined as per its corresponding spiritual state, the purpose of which is to develop that state within the soul. For example, in a state of prostration an individual places his forehead on the ground. Since this is an extreme state of devotion and humility, the words to be uttered during the prostration, (My Lord, who is the greatest and most high, is pure of all defects, and pure of all weaknesses) are most appropriate to express the greatness and superiority of God the Almighty. This way, the human soul is made to feel that the One before Whom I am prostrating is so great and magnificent, that before Him, my position is that I remain fallen in extreme devotion and humility. As soon as this realisation is spurred, the human soul begins to rise in its nearness to God. It is impossible that the heart of an individual feel no spiritual alteration, in a concentrated state of prostration. However, as for those who offer their prayers as a mere custom, and the concentration of their heart is non-existent, undoubtedly, even after performing the actions of Ṣalāt, their spirits
emerge empty. For there is no life in their action, and a lifeless action cannot bring about any alteration whatsoever.

Therefore, there is no doubt in the fact that the true Mi’rāj of a believer is the Šalāt, and the more the Muslims take pride in this blessed worship, the less it is. Indeed, no worship of any other religion can stand before the Muslim Šalāt, because therein even the minutest states of the body and spirit have been taken into account, which are necessary for devotion, and cannot be found anywhere else. Furthermore, the order in which the different positions of Šalāt have been sequenced are also in complete accord with human nature. The first position is that of Qiyyām\textsuperscript{11}, in which a believer enters the royal court of God the Almighty, hands tied upon his breast. After this comes the Rūkū\textsuperscript{12}. This represents a middle-state of devotion and humility, between the Qiyyām and Sajdah\textsuperscript{13}. Subsequent to this is the Sajdah, in which the human spirit helplessly falls to the ground before its Creator and Master, with a realisation of his magnificent and perfect attributes. In the very end is the Qa’dah\textsuperscript{14}, which is a state of tranquillity after the Sajdah, in which, after passing through the stages of devotion and humiliation, an individual enters the content servants of God the Almighty. After this, the worshipper faces right, then left, and giving greetings of peace completes the Šalāt, which is an indication that now he should spread the message of peace, which he has acquired from his Lord to the rest of the people. In addition to this, there is no idle position in the Šalāt. An appropriate Du’a, Taḥmīd, or Tasbīḥ, etc., has been prescribed for every position, so that along with the physical states of the body and inner concentration of the heart, these blessed phrases may produce a true illustration of devotion, humility and begging. For in comparison to this perfect and complete worship, what value does the singing and dancing of other religions, or the uttering of empty words whilst standing or sitting in an unnatural position hold? Then, in order to give the Islāmic worship a unified form, it has established one very important condition, that all the Muslims of one area should offer their Šalāt behind one Imām in orderly rows, facing towards the Ka’bah. Moreover, in a secondary manner, this daily gathering five times a day has also opened the door to other benefits of unity as well. Therefore, from the Wuḍū to its conclusion, the Šalāt is an extraordinarily blessed worship, in comparison to which no other worship can be fathomed for the acquisition of the nearness of God and for purity of the heart. Furthermore, the obligation of the five daily prayers during the night and day, also possesses an exceptional means for the protection of one’s spirituality and spiritual invigoration, which indeed, cannot be found in any other religion.

(The Life & Character of the Seal of Prophets\textsuperscript{15}, p.282-286)

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\textsuperscript{4} Prayer or Invocations (Publishers)
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\textsuperscript{12} Bowing (Publishers)
\textsuperscript{13} Prostration (Publishers)
\textsuperscript{14} Sitting (Publishers)
Sa’d ibn Abi Waqqas was seventeen when he became the seventeenth person to accept Islam. He was a young intelligent man, and Prophet Muhammad’s maternal uncle’s son – and an early Islamic war veteran.

Sa’d is often attributed to be the first official Muslim delegate to China, on the instructions of Hazrat Usman, the third Caliph. In 650 CE, Sa’d was sent as an emissary (diplomatic representative) by Hazrat Usman to send the message of peace and Islam to Emperor Gaozong (Yung Wei) of the Tang dynasty. The Emperor graciously received the envoy, but thought his people could not adhere to Islamic practices, e.g. the five daily prayers, so he did not accept Islam. However, he thought the teachings of Islam were in line with those of Confucius, so to show his admiration for the religion, he had a mosque constructed in Guangzhou (Canton). The mosque still stands today (after restorations) and is one of the oldest mosques in the world - some sources state it to be the oldest outside Saudi Arabia.

Pre-Islamic Arabs were known to trade far and wide, including through the silk route, to exchange goods and practices. The Arabs bought with them frankincense (a substance used to make incense and perfume) and myrrh, and took back silk, herbs and tea on camel caravans.

The traders travelling along the land silk route began to settle in the north western provinces of the country, and to this day, this is where the largest population of Chinese Muslims reside. The trade of silk, porcelain etc. was profitable due to the maritime network managed by Arabs who were acting as intermediaries between China, India and the Middle East. On land, caravans of students, scholars, ambassadors, monks, soldiers, craftsmen and traders journeyed through the magnificent international trade route.

The trade truly flourished when Arab maritime traders (traders on ships) converted to Islam. Muslim tradesmen began to settle in China, establishing trading posts from the southeast coast, up along the Zhu Jiang (Pearl River) delta. Sa’d is also thought to have visited China before the official delegation, as the sea route was well established for trade - sailing from Abyssinia (present day Ethiopia), through the Indian Ocean, past Sri Lanka and arriving to the South China sea. This existing interaction was the basis of a trusting relationship that developed between the Chinese people and Arab Muslims.

An Lu-Shan was a treacherous general who rebelled against the empire, and caused the Chinese Emperor Su Tsung to appeal for help in regaining control of his empire. The second Abbasid Caliph Abu Jafar al-Mansur (754 CE) took the opportunity to gain influence at the very core of the empire and responded by sending 5000 warriors who recaptured the city and acted as a buffer between the empire and its enemy.

During the Sung Dynasty (960 - 1279 CE), Muslims virtually dominated the import/export business in China. Arab and Persian merchants flocked to Guangzhou port where the office of the Director General of Shipping was constantly under Muslim management, due to their law-abiding behaviour and self-disciplined nature.

Sulaiman al-Tajir (the Merchant) visited Muslim communities of Guangzhou, where he noticed that they had their own mosques, bazaars and a Qadi (judge), appointed by the emperor. The Qadi kept order and applied, not Chinese, but Shari’ah law amongst his co-religionists, and delivered the Friday sermon to the faithful.

Arnold T.W was a British Orientalist, he records: ‘At the beginning of the Tang dynasty there came to Canton a large number of strangers from the kingdoms of Annam, Cambodia, Medina and several other countries. These strangers worshipped heaven and had neither statue, idol nor image in their temples. The kingdom of Medina is close to that of India, and it is in this kingdom that the religion of these strangers, which is different to that of Buddha, originated. They do not eat pork or drink wine; they regard as unclean the flesh of any animal not killed by themselves. They are nowadays called Hui Hui’.
Traders also gathered contributions to build mosques, some of which are still standing today, including the Niujie Mosque of Khan-Baliq (Beijing). It was established by an Arab scholar Nasir al-Din who served as an official in the Liao dynasty (907-1125 CE). The travellers spread Islam from the interior of China, passing the Great Wall through to Central Asia, propagating their faith far and wide.

Over the years, many Muslims settled in China and they married Chinese women. They established mosques, schools and madrasas. Students from as far as Russia and India would attend these madrasas. It is reported that in the 1790’s, there were as many as 30,000 Islamic students, and the city of Bukharan - the birthplace of Imam Bukhari (one of the foremost compilers of hadith) which was then part of China - came to be known as the “Pillar of Islam” as it was at its most prosperous, becoming a commercial and intellectual centre.

Su fei-er was an Amir from Bukharan (Uzbekistan), who was invited in 1070 CE by the Song dynasty emperor and given the title of Prince as he lead a group of 10,000 Muslim invitees to fight against the nomads. Some of these warriors and traders decided to settle in China, and came to be known as ‘Ta-shihs’, they are the oldest settled Muslims in China.

The largest migration of Muslims to China took place during the Mongol Yuan dynasty (1260-1368 CE), when the Mongols having conquered all of China, realised that they needed professionally trained men to carry out the governance of the empire. Muslim officials and administrators were recruited from the regions of Central Asia, Persia, and the Middle East (which the Mongols had conquered). The recruits were assigned to every region of China, where many ended up settling permanently. They married local women, and began...
integrating with the culture. Soon Muslim communities were established in China, and the descendants of these communities are known as the 'Hui' people. In Chinese dialect, Islam is called "Yisilan Jiao", meaning "Pure Religion". Muslims could not be distinguished from other Chinese other than by their unique religious customs, and this was another reason that there was little friction between Muslim and non-Muslim Chinese.

This long residence and mixing in China, led the Hui to adopt names just like others around them; however, some common Hui surnames are actually Sinified (Chinese rendering) versions of common Muslim (i.e. Arabic and Persian) names from the Yuan and Ming eras. Examples include:

<table>
<thead>
<tr>
<th>Muslim Name</th>
<th>Chinese Rendering</th>
</tr>
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<tbody>
<tr>
<td>Ma/Mu = Muhammad</td>
<td>Ha = Hasan</td>
</tr>
<tr>
<td>Hu = Hussein</td>
<td>Sai = Sa'id</td>
</tr>
<tr>
<td>Sha = Shah</td>
<td>Zheng = Shams</td>
</tr>
<tr>
<td>Guo (Koay) = Kamaruddin</td>
<td>Cai (Chuah) = Osman</td>
</tr>
<tr>
<td>Wu-ma-r = (omar)</td>
<td>Da = Daoud/Tahir</td>
</tr>
</tbody>
</table>

Su fei-er also sinified of the Muslim name Sufair.

A legend in Ningxia (an autonomous region of Hui people) states that four common Hui surnames—Na, Su, La, and Ding - originate with the descendants of Nasir al-Din, a son of Sayyid Ajjal Shams al-Din Omar (First Yunani governor appointed by the Mongol Emperor), who ‘divided’ the ancestor’s name (Nasulading, in Chinese) among themselves. Nasir al-Din also held a high office in Yunnan, and is commonly credited with providing the source for traditional Han Chinese surnames that all Muslims were required by the state to adopt during the Ming period (1368–1644 CE). In Yunnan, after Ma (the surname which derives from the transliteration of the name of the Prophet Muhammad) some of the most common surnames for Muslims are Na, Su, La, and Ding. This period is considered to be the golden age of Islam in China, Muslims fully integrated into Han society by adopting local customs while retaining their Islamic mode of dress and dietary restrictions.

Zheng He, or Mahmud Shams (1371-1433 CE) was a legendary Chinese 15th century explorer, who constructed massive ships and led Chinese armadas in his magnificent voyages. He visited more than thirty countries during his seven maritime expeditions and was marked as a royal hero in the history of navigation. He ventured the oceans on board giant flagships which dwarfed Christopher Columbus’s ship and he discovered America 70 years earlier. He was a Hui descendent and established good diplomatic, political and social relations between governments. On the seventh expedition, Zheng He sailed with over 100 ships and 27,550 men. They visited several countries including Mecca. Zheng He belonged to a very old pious Muslim family, his father and grandfather were both Hajjis. A mosque named after Zheng He has been erected in Surabaya (Java, Indonesia) to mark the many years of trade and (Islamic) religious contact by the greatest Admiral of the time.
Today, China is the world’s most populous state with 1.4 billion people, and has the biggest economy in the world. As far as recorded history of the world goes, China has always played a significant role in the world in one way or another, be it political, geographical or economical. About 2% of Chinese population are Muslims\textsuperscript{13}, which might not sound like a significant number, but with roughly 23 million people, it equates roughly to the whole population of Saudi Arabia.

The traditional and the most common religion of the indigenous Chinese (Han) people consists of the worship of ‘shen’ - the spirits, or something that expresses awareness or consciousness. These can be deities of nature, i.e. of seas and lands, or even significant human figures, their ancestors or cultural heroes. Buddhism and Taoism are also practiced.

Confucianism, also known locally as Rûjîao means ‘teaching of the cultured ones’. It is an ethical and philosophical system, developed from the teachings of the Chinese philosopher Confucius\textsuperscript{14} (551–479 BCE), known as Kong Fuzi, or ‘Master Kong’. We as Ahmadis believe Confucius\textsuperscript{14} was a prophet of God, teaching practices of social harmony and fairness. He championed strong familial and neighbourhood bonds, respect of elders by their children and of husbands by their wives. His message was that God had created order in the Universe, and man must understand his place and behave appropriately in order to progress\textsuperscript{15}.

Confucianism originated as an “ethical-socio-political teaching” during the Spring and Autumn Period of China (between 771 and 476 BC), but later developed metaphysical and cosmological elements in the Han dynasty (187 CE) and became the state ideology of the Chinese empire, a ‘religion’ for the intellectuals.

If one aims to seek historical truth, he will be able to find remnants of God’s original teaching distributed throughout the earth, which he had sent through his prophets over time. We know all Prophets bring the same message to their people, but over time their teachings dissolve in culture and alter. With the advent of Prophet Muhammad\textsuperscript{16} bringing the final law to the world, and advocating seeking knowledge even as far as China, those with pure intentions found resonance in the Prophet’s teaching, and thus swiftly embraced the most beautiful, complete religion; Islam.
Life of Ahmad as –
FOUNDER OF THE
AHMADIYYA
MOVEMENT

EARLY LIFE,
EDUCATION &
CHARACTER:
The Promised Messiah, founder of the Ahmadiyya Community, Mirza Ghulam Ahmad, was born on Friday the 13th February, 1835 in Qadian, India.

Hazrat Mirza Ghulam Ahmad (as) was born in an age of darkness when little thought was given to learning. In fact, there were no schools or colleges in India at the time of his birth. Education in Muslim households consisted of learning the Holy Quran and, at best, learning to read Urdu and Persian.

At the age of 6 or 7, around 1841, Hazrat Mirza Ghulam Ahmad (as) learnt to read the Arabic text of the Holy Quran and studied basic Arabic grammar as well as the Persian language from a private tutor. Then, at the age of about 10 another tutor was appointed. Again at the age of 17 or 18, he was taught from yet another teacher who taught him further Arabic and something of logic and philosophy. In addition, he also studied some works on medicine from his father (Mirza Ghulam Murtaza) who was a physician.

As time went by, the Promised Messiah (as) became very fond of reading religious books, so much so that he paid little attention to anything else. He (as) was interested in a different life; in which there was extreme attraction towards God. This worried his father because he was desirous that Hazrat Mirza Ghulam Ahmad (as) lay aside the books and take interest in his affairs. He was also very concerned that the Promised Messiah (as) would be nearly penniless after his death. So, his father secured for him a job as a court clerk in the civil administration of the district of Sialkot, some 150 miles away from Qadian. It changed the location, but not the tenor of his life. He rented a simple room and returned there almost immediately after his work was done. There he locked the door and it was only opened to his landlord who took up his evening meal. He also had the use of a small courtyard where he could pray without being disturbed. Naturally there was curiosity about how he spent his time and some neighbours managed to peep in when the door was opened only to discover that he was praying or reading the Holy Quran or sometimes he had thrown himself into the Sajdah, a position of extreme supplication, where he stayed for long periods.

From 1864 to 1868, upon his father’s wishes, the Promised Messiah (as) worked as a clerk in Sialkot, where he would come into contact with Christian missionaries.
with whom he frequently engaged in debate. After 1868, he returned to Qadian, as per his father's wishes, where he was entrusted to look after some estate affairs. During all this time, he was known as a social recluse because he would spend most of his time in seclusion studying religious books and praying in the local mosque.

At one occasion his father joked that if they ever missed Hazrat Mirza Ghulam Ahmad (as) they should look in the carpets in the mosque; he would probably have been rolled up in one when they were stored after the Friday prayers. (31)

As time passed, the Promised Messiah (as) began to engage more with the Christian missionaries, particularly in defending Islam against their criticism. He would even confront them in public debates, which is why a Hindu religious scholar described Hazrat Mirza Ghulam Ahmad (as) as patient, kind and courteous but a lion in debate.

THE BEGINNING OF REVELATIONS

The Promised Messiah (as) was just over 40 years of age when in the year 1876, his father was taken ill, and though the illness wasn't serious, the Divine revelation came to him in Arabic meaning: “We call to witness that which will happen during the night” and he apprehended that the revelation presaged the death of his father, which was to occur after nightfall. This was the first verbal revelation that came to him, although before this he had many experiences of truthful dreams which met with clear fulfilment at their proper times, and to which even Hindus and Sikhs, many of whom are still living, bore witness. In this revelation, God seemed to have meant to break to him compassionately that, now that his worldly father was about to leave him, henceforth God Himself would be a Heavenly Father for him.

At his father’s death, his older brother had taken control of all the affairs of the family into his own hands and Hazrat Mirza Ghulam Ahmad (as) placed no hindrance in his way. For more than seven years he lived practically the life of a recluse – a person left entirely uncared for. During this period his zeal for the service of the faith kept on increasing and he occupied himself most diligently in this noble pursuit.

COMMISSIONED BY GOD

During the period of self-discipline, he (as) began to receive revelations with great frequency and often had intimations regarding future events which were fulfilled in due course and strengthened his faith. His friends among whom were several Hindus and Sikhs, witnessed these events with great surprise and wonder.

In the month of March 1882, Allah rewarded Hazrat Mirza Ghulam Ahmad (as) with a very great honour and chose him to be His special messenger to deliver His messages to the world. It was in the year 1882 that he had challenged all the non-Muslim religious leaders to an open contest in the divine signs. This challenge was repeated in 1882, when Hazrat Mirza Ghulam Ahmad (as) sent out 20,000 handbills printed in Urdu and English. Most of these were sent by registered post to all parts of the world. But there was no response from anyone as no one from the adversaries of Islam had the courage to accept the challenge.

THE FIRST OATH OF INITIATION

In the month of December 1888, the revelation came to him that he should accept from people the covenant of discipleship. Accordingly, the first covenant ceremony took place at Ludhiana on the 23rd March, 1889. This day is a red letter day in the history of Ahmadiyyat because on that day the Promised Messiah (as) started enrolling his disciples. It was on that
auspicious day on which forty spirited and ardent lovers of the Holy Prophet (p.b.u.h.) took an oath at the hand of the Promised Messiah (as) making a solemn promise to serve Islam most faithfully and always to give preference to the needs of the faith over their worldly needs. The honour of being the first to be initiated fell to the lot of Hazrat Maulvi Hakim Nur-ud-Din of Bhera, who eventually rose to the honour of being the first successor to the Promised Messiah (as).

**His Claim**
At the end of 1890, it was disclosed to the Promised Messiah (as), through Divine revelation that “Jesus son of Mary is dead and that you are sent, as was promised, in his power and spirit”. Therefore, he wrote three books (“The Victory of Islam”, “Objectives Explained” and “Removal of doubts”) clearly explaining the controversial points. These were the earliest steps taken by the Promised Messiah (as) towards restoring Islam to its due glory as had been predicted in the earlier scriptures. He also invited all the Muslim scholars and notables to rally round him to make a united effort for the uplift of the Muslims and the regeneration of Islam.

**Death**
From October to December, the Promised Messiah (as), through visions and revelations, was informed that his end was approaching. These were so extensive and so frequent that, for a time, life lost its warmth for him. The first revelation came in the form of a dream in which he was presented with a small panicking of cold, clear water. There was just enough for two or three draughts. Then he was told “This is the water for the rest of your life” and a little later he received another revelation: “God has sent sadness for all of you”. In September 1905 he was told “the appointed hour has almost struck. Glorious signs in support of you shall remain behind” and then in November he was told “the time is close at hand. We shall not leave anything behind which may in any way be humiliating for you”.

Hazrat Mirza Ghulam Ahmad (as) passed away on May 26 1908 as a result of weaknesses of the body and complications arising from dysentery. Subsequently, his body was taken to Qadian and buried there. The news of his death spread like lightening over the whole city. The members of the community in different places were informed by telegram. The evening papers and those of the following morning carried the news of the departure of this great personage to all parts of India.

On his death the English and vernacular press of the country in spite of religious differences declared with one voice that in him had passed away one of the greatest men of the age.

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Personal Reflections with Khilafat

In this era, we Ahmadi Muslims are extremely fortunate to be led by the blessed institution of Khilafat. In order to guide the members of the Jamaat, Hazrat Khalifatul Masih V (May Allah be his Helper) regularly travels to different parts of the world to meet and guide the local Ahmadies. Certainly, the bond of love between the Khalifa and an Ahmadi is truly unique. During his tours, Huzuraba also spreads the message of Islam through various lectures, meetings and interviews. Dear readers, we hereby present some inspiring and emotional personal reflections and experiences with Khilafat pertaining to some of Huzur’s tours. These incidents and narrations have been taken from the diaries written by respected Abid Khan sahib, who has had the honour of travelling with Hazrat Khalifatul Masih V (May Allah be his Helper) on various occasions.

An interesting observation by the non-Ahmadi photographer

“As we were sat together, the photographer from the Daily Telegraph asked me if it would be possible to go back to Hazur’s office and take more photos of him. I said that as Hazuraba was now meeting Ahmadies 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 Hazur’s 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 Messiahas 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 Hazur’s blessed countenance.”

[Hazur’s Tour of Australia 2013, A Personal Account by Abid Khan]

The Company of Khilafat - A Spiritual Rejuvenation

“Over the course of the three days of Jalsa I got to meet a lot of Australia’s Ahmadies who had travelled across the country to take part in the Jalsa and to meet Hazuraba. 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 Hazuraba and listening to him directly had a completely different impact upon them. No matter how much they saw Hazuraba on MTA or corresponded with him through letters, it did not have the same impact as seeing Hazuraba 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 Hazur’s visit to further spread the message of Ahmadiyyat. With each person I met, the more I felt and understood just how important Hazur’s tour was for the Jamaat and for the local Ahmadies. 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.”

[Hazur’s Tour of Australia 2013, A Personal Account by Abid Khan]

Through Khilafat every pore of our bodies is filled with Allah’s Countless Bounties
“On another occasion, I was sitting in our office with Majid Sahib (Additional Wakeel-e-Tabshir). He narrated the famous incident of Hazrat Abu Hurairara\textsuperscript{a} being very thirsty and hungry and upon obtaining a cup of milk being directed by the Holy Prophet\textsuperscript{saw} to serve the milk to everyone else one by one. As he served, Hazrat Abu Hurairara became disheartened and fearful that there would not be any milk left for him but when his turn finally came he drank and he drank and he drank. The blessing in that cup was such that Hazrat Abu Hurairara\textsuperscript{a} said that in the end he felt that milk was pouring out of his fingernails. Whilst narrating this story, Majid Sahib’s eyes welled and he said that the reason he was narrating this story was that he felt that, in a similar vein, Allah had blessed the members of the Jamaat so much through Khilafat that it felt like every pore of our bodies were filled with Allah’s countless bounties. As I listened to Majid Sahib speak, I felt my own eyes begin to water. All Ahmadis were so fortunate to be united at the hand of the Khalifa and the more I thought about this the more I realised its truth.”

[Huzur’s Tour of Australia 2013, A Personal Account by Abid Khan]

Some Reflections of the Guests at the Melbourne Reception

“A female member of the local Fire Brigade who was a guest at the reception said that she had found Hazur’s message to have been very clear – that the world stood in great danger and she hoped people would heed his message. She also mentioned how in just one evening she had observed how much Ahmadis loved their Khalifa and that this relationship of love was very ‘unique’. Another person I met was Roger Page, the Principal of a local Secondary school. He said: “It is amazing to see that whilst the rest of the Muslim world is fragmented and divided, your community is so united and together.” In response, I said that the reason we are united is because of the Khalifa and because of his guidance and that it was directly because of a lack of such leadership that other Muslims were fragmented. Another interesting person who I met was Ingra Peulich MP. She had come to Australia as an immigrant from Bosnia and was now a well-known member of Victoria’s State Parliament. She had the honour of sitting next to Hazur during dinner and she told me afterwards that she had really enjoyed getting to know Hazur\textsuperscript{aba} on a personal level. She said she had learned that Hazur\textsuperscript{aba} had two children and three grandchildren. She also asked Hazur\textsuperscript{aba} what type of food he liked and Hazur\textsuperscript{aba} had responded by saying he liked seafood. Upon this, Mrs Peulich said she wished the event had been held at one of Melbourne’s famous seafood restaurants! Speaking about Huzoor, Ingra Peulich added:

“What a truly lovely, wonderful and compassionate man His Holiness is. I am determined that His Holiness should come to Victoria again so that I and other Parliamentarians can host him and request him to address us directly in our State Parliament.”

[Huzur’s Tour of Australia 2013, A Personal Account by Abid Khan]
DEFINITE AND INDEFINITE NOUNS

The indefinite noun is the noun which refers to a common and non-specific noun. So, when you say an indefinite noun, you really don't mean someone or something definite.

The Definite noun is the noun that refers to a specific noun; (person, animal, thing .... etc.). So, when you say that definite noun, you really mean someone or something definite, you have that specific noun in your mind.

<table>
<thead>
<tr>
<th>Indefinite noun</th>
<th>بَيْتُ</th>
<th>Definite noun</th>
<th>اَلْبَيْتُ</th>
</tr>
</thead>
</table>

To make a house بَيْتَ definite you have to add (The) اللّه in the beginning and remove one Dhama at the end.

Based on the position of the word in a sentence it may end with one of the following vowels:

<table>
<thead>
<tr>
<th>Dhama</th>
<th>Fatha</th>
<th>Qasra</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَيْتُ</td>
<td>اَلْبَيْتَ</td>
<td>اَلْبَيْتَ</td>
</tr>
</tbody>
</table>

Here are a couple of examples from the Holy Quran:

فَلَيَعْتَدُوا رَبَّ هَذَا الْبَيْتِ  

Please note that with proper nouns (Names of People, Places etc) Two Dhamas at the end of the noun does not indicate indefiniteness.

<table>
<thead>
<tr>
<th>Masculin Proper nouns are all definite</th>
<th>Feminine proper nouns do not accept Two Dhamas</th>
</tr>
</thead>
<tbody>
<tr>
<td>عليٌّ - مَيْتَرّ - مُحَمَّدٌ</td>
<td>ﺑَنيَبَ - ﺑَديِبَةَ - ﺑَاَﻴْﺸَةَ - ﺑَمَكةَ - ﺑَلَدانَ</td>
</tr>
</tbody>
</table>

1Surah Al-Maidah 98 | 2Surah Quraish 4
After this introduction, I would like to introduce you to basic use of definite and indefinite nouns combined with some adjectives. The example below is an attempt to illustrate what really goes on in a sentence:

<table>
<thead>
<tr>
<th>A tall boy = A tall + A boy</th>
<th>The tall boy = The tall + The boy</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻤَﺎﻟِﺩُ ﻁَﻭِﻳﻝٌ</td>
<td>ﺍﻟْﻭَﻟَﺩُ ﺍﻟﻁَﻭِﻳﻝُ</td>
</tr>
</tbody>
</table>

Exercise: Please translate the following sentences

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻓَﻗِﺻِﻳﺭٍ</td>
<td>ﻓَﻗَﺻِﻳﺭَﺓٌ</td>
</tr>
<tr>
<td>ﻰَﺳَﻣِيِّنَ</td>
<td>ﻰَﺳَمِيِّنَﺓٌ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A short boy</th>
<th>The short boy</th>
</tr>
</thead>
<tbody>
<tr>
<td>A fat boy</td>
<td>The fat boy</td>
</tr>
<tr>
<td>A tall girl</td>
<td>The tall girl</td>
</tr>
</tbody>
</table>
Address by

HAZRAT KHALIFATUL MASIH V^{ABA}

at the National Waqf-e-Nau Ijtema for Lajna & Nasiraat

on 27 February 2016 at the Tahir Hall, Baitul Futuh Mosque.

After reciting Tashahhud, Ta’awwuz and Bismillah, Hazrat Khalifatul Masih V^{ABA} said:

“A few years ago attendance at the Waqifaat-e-Nau Ijtema used to be of very young girls, but now with the grace of Allah, quite a number of Waqifaat-e-Nau have themselves become mothers. And as mothers they have come to include their own children in the Waqf-e-Nau scheme. Thus, you will realise that the Waqf-e-Nau scheme, which started around 29 years ago, has now, with the grace of Allah, entered its second generation. The scheme has reached a stage wherein those who receive moral training and guidance in accordance with their status as members of Waqifaat-e-Nau, are now catering for the moral training of the next generation. In light of this you should recognise and understand that the responsibilities of the members of Waqifaat-e-Nau have increased much more than before. Today perhaps around 25% of Waqifaat-e-Nau have reached an age where they are getting married or at least are near to marriage, and also quite a number of them are having children and in future this number will continuously increase, InshaAllah (God willing). On the one hand this is a means of happiness whereby we can see how Allah the Almighty is granting the Jama’at thousands of mothers who have pledged their lives for the sake of their faith. However on the other hand, it is also a means of fear and concern, because it is apparent that the responsibilities of such mothers have increased vastly. Most certainly, if they do not train their children or the future generation in the right way, they will be answerable before Allah the Almighty. Indeed, Allah the Almighty has very clearly stated that all people who have been entrusted with anything should fulfil the trust, and if they fail to honour their trusts, then they will be held accountable. Addressing the believers in chapter 23, verse 9, Allah the Almighty says:

وَالَّذِينَ هُمْ لَآمِنَةَ وَعَهْدِهِمْ

And who are watchful of their trusts and covenants.”

And so as members of that fortunate group of people who even amongst the believers have pledged to fulfil their trusts and covenants above all others, you must realise the gravity and importance of your responsibilities. You are the people who have devoted your lives for the sake of your faith. You are the people who have
pledged to forgo worldly pleasures for the sake of God Almighty. It is particularly important for those girls, who are now over the age of fifteen, to understand the significance and value of their responsibilities. This is because they have willingly, in full maturity, renewed the pledge made by their parents prior to their birth. At their age they should now have a full understanding of what is truly meant by Waqf – that is devoting one’s life, and what it requires.

Those Waqifaat-e-Nau members who are now mothers will realise that over twenty years ago their parents pledged their lives for the sake of their faith. Indeed, they pledged the lives of their unborn children in accordance with chapter 3, verse 36 of the Holy Qur’an, where it says:

إذَفَقَتُ الْمَرَآتُ عَمَّرُ رَيْبٍ اِلَيْنَ
كُذَّرَتْ لَكَ مَا فِي بَطْنِي بَطْنَأَ أَقْتَبَلَ
مِثْلُ اَلْكَانَ السَّمِيعِ الْعَلِيمِ

“Remember when the woman of ‘Imran said, ‘My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept it of me; verily, Thou alone art All-Hearing, All-Knowing.’”

Now today you, who are the fulfillment of that covenant made by your mothers, are yourselves reviving that pledge by stating that whatever is in your womb you dedicate for the cause of God Almighty. As I have just said, you have reached an age where your thinking should be very mature and you should understand your vast responsibilities. You should realise that being a member of the Waqifaat-e-Nau scheme is no ordinary thing. Therefore, as you go about your daily lives, you should not look at which direction the world is moving in and you should not have any complex about the country or culture you are living in, nor should you be unduly influenced by the latest trends or fashions; rather, you must pay attention to what your responsibilities are. This should remain your focus and direction at all times. You must understand both ‘who you are’ and ‘why you are.’ Hence, it is not merely enough to verbally proclaim that you are an Ahmadi, but you must question why you are an Ahmadi. It is not enough just to say that you have accepted the Promised Messiah, but instead you must ask, why is it that you have accepted him? Similarly it is not enough just to say that you intend to fulfil your pledge of Waqf, but rather you must consider how you will fulfil it and why you will fulfil it? These are questions that you must ponder over and reflect upon. Surely then you will come to the realisation that as life devotees you have one principle duty, and that is to serve and dedicate yourselves to the mission of the Promised Messiah who was sent in fulfillment of the promises of Allah the Almighty and the prophecies of the Holy Prophet Muhammad. And what was the mission of the Promised Messiah? It was to bring mankind closer to God Almighty and to establish the rights of one another. It was to enlighten the world of the true teachings of Islam through his words, deeds and conduct. It was to spread the true message of Islam to the corners of the globe. And so as members of Waqifaat-e-Nau it is your duty and obligation to inculcate these teachings and to spread them far and wide.

Fundamental to fulfilling this objective is prayer and the worship of God Almighty. Only when you personally have a relationship with Allah and only when you are fulfilling the rights of your worship, in terms of both the five obligatory prayers and voluntary Nawaafil, will you be in a position to morally guide others and to show them the true teachings of Islam and to bring them closer to their Creator. Always remember that as an Ahmadi girl, and especially as a member of Waqifaat-e-Nau, your foremost priority must always be to seek the pleasure of God Almighty. The question is how do you achieve this? As I said, the primary way is to fulfil the rights of the worship of God Almighty and thereafter to follow all of his commandments. Furthermore, it is essential that you continually increase your knowledge of Islam.

Once you have learned about your faith, it is incumbent upon you to pass down such knowledge to your own children. This is the means of fulfilling the great trust that has been placed in you. This is the means of fulfilling that solemn pledge that your parents made before your birth. However, it is not enough for you to only guide your own children or your family members; rather, as a Waqifaat-e-Nau it is your responsibility and indeed obligation, to spread these perfect teachings amongst the wider society so that others can benefit and so that the truth of Islam is established far and wide. It is very clear that in today’s world the distance between mankind and God Almighty is increasing by the day. People are becoming less interested in religion and an increasing number say they do not even believe in the existence of God. In fact, many people view
religion as a joke or something that is to be mocked and ridiculed. It is in such a challenging climate that you must learn your faith and be firm in your conviction of its truth. You must build a personal connection with God so that you can prove His existence to others and so you can demonstrate that he continues to listen to those who seek Him.

Only when you have a personal connection with Allah will you be able to convince others that He answers the prayers of those who have a relationship with Him and save them from wrongdoing and evil. Furthermore, you must educate society about what is right and what is wrong. For example, it is your duty to explain to others that promoting immodesty in the name of so-called freedom is a means of lowering human values, rather than raising them. It is a means of reducing self-respect, rather than increasing it. You must prove that religious people are those who exhibit the very best moral standards. It is your duty to inform others that the pursuit of worldly pleasures is not the primary goal of one’s life; rather the most important objective is to establish a relationship with their Creator. When a person establishes such a relationship with their Lord, then he or she will naturally be reminded towards fulfilling the rights of other people and will manifest the very best morals and virtues at all times.

Thus, having a connection with God Almighty is the means of creating a beautiful, tolerant and peaceful society. We are very fortunate because the Holy Qur’an has guided us about all aspects of our lives. On the one hand it informs us of many virtues that we should adopt, whilst on the other hand, it also highlights many vices and sins which we should avoid at all costs. For example in the Holy Qur’an Allah the Almighty says that a believer must take care of the poor and should feed the hungry. Allah the Almighty says that a person should be willing to make personal sacrifices for the sake of others. Allah the Almighty says that a person should avoid all forms of arrogance and ill-thinking of others. Allah the Almighty says that a person must always hold firm to the truth and save himself from all forms of falsehood. Allah says that a person should show gratitude to both Him and to His Creation. Allah the Almighty says that a person should manifest forgiveness and should exhibit patience and forbearance as much as possible. Similarly, Allah the Almighty has given many other commandments and if we act upon them we will purify and beautify our society in the very best manner. Certainly, it is the responsibility of Waqifaat-e-Nau members to decorate their homes with piety and morality. The way to do this is to be regular in offering Salat and by upholding all forms of virtue and righteousness. If you are successful in this then these qualities will automatically pass on to your children and it will ensure that they remain firmly attached to Ahmadiyyat and to the worship of God Almighty. If you achieve this you will have been proven successful in fulfilling that pledge that was first made by your parents and later renewed by you yourselves. Through your conduct you will spread virtues and goodness throughout your environment and society.

Keeping all of this in mind, always remember that it is a great responsibility on your part to forever give precedence to your faith over all worldly matters. If you become too involved in the latest fashion trends you will naturally move away from religion. Similarly, if you become consumed by worldly interests or pursuits, your faith will suffer and become of secondary importance to you. Thus, I repeat that you must each understand your personal responsibility as a member of Waqifaat-e-Nau. As I said before, you must always keep in mind that you will be held to account for those pledges and covenants you have made.

I think more than half of those attending today will be above the age of fifteen. And so they have all reached the age of maturity. Consequently you should be aware that it is only through your good conduct and pious deeds that you can fulfil the pledge and the trusts that have been placed in you. I am confident that you will not attend Ijtemas or Jalsa simply for the sake of attending. But rather you will attend such events with the sincere intention of improving spiritually and seeking to incorporate whatever good things you learn into your daily lives.

May Allah enable this to be the case. Before moving on, I wish to say that within our Jama’at there is a particularly strong need for Ahmadi women doctors and teachers. Also, we require media graduates who can work in MTA or in any other way. And we also need Ahmadi journalists. Thus, those of you who have interests in these fields should try to pursue such avenues and paths. Today there are also younger Waqifaat-e- Nau girls aged between twelve and fifteen who are present here sitting in front of me. This is an age of understanding and to some extent maturity. At this age you should leave behind child-like behaviour and think seriously about how you can be good Ahmadies and positive role models. You should think about your faith and your pledge and
Bismillah, Hazrat Khalifatul Masih Vaba said:

After reciting Tashahhud, Ta’awwuz and who have pledged their lives for the sake of granting the Jama’at thousands of mothers whereby we can see how Allah the Almighty is having children and in future this number will.

Waqifaat-e-Nau, are now catering for the moral around 29 years ago, has now, with the grace of that the Waqf-e-Nau scheme, which started the Waqf-e-Nau scheme. Thus, you will realise quite a number of Waqifaat-e-Nau have young girls, but now with the grace of Allah, yourselves reviving that pledge by stating that a means of fear and concern, because it is that you have accepted him? Similarly it is not moving in and you should not have any should not look at which direction the world is.

The Waqifaat-e-Nau scheme is no ordinary thing. understand your vast responsibilities. You have reached an age where your thinking is the means of creating a beautiful, tolerant and peaceful society. We are very fortunate of the promises of Allah the Almighty and the realisation that as life devotees you have and reflect upon. Surely then you will come to These are questions that you must ponder over enough just to say that you intend to fulfil your covenants you have made.

Thus, as I said, even the girls aged eight, nine or ten should adopt modesty in their dress. Their mothers who have pledged their lives for the Waqf-e-Nau scheme should inculcate within their daughters the importance of always maintaining modest and dignified standards of dress. Of course the clothing worn by all Ahmadi girls should be modest and decent. But it is especially important for members of Waqifaat-e-Nau to be conscious of this. Only if they have this training from a young age will they feel no hesitation or complex in observing purdah when they become older.

At the end it is my prayer that all members of Waqifaat-e-Nau come to fulfil the expectations that their parents had of them when they pledged their lives for the sake of the Jama’at.

I pray that they also fulfil the very high expectations that the Jama’at has of them or the Khalifa-e-Waqt (Khalifa of the Time) has of them. May the members of this blessed scheme come to fulfil their noble purpose for which their parents devoted their lives. May they forever live their lives according to the beautiful teachings of the Holy Prophet™. May Allah the Almighty bless all the members of the Waqíf-e-Nau scheme in all respects, Ameen. Now you will join me in silent prayer.”
SACRIFICE OF THE SAHABIYAT OF THE HOLY PROPHET SAW AT THE TIME OF BATTLES

Maryam

War is a word every religion is familiar with, and that includes Islam. In this day and age, we see the different defence mechanism used once a religion is attacked; one way is retaliation. However, at the time of the Holy Prophet saw his companions defended Islam in a very poised manner; this includes not only men but women took part at every stage. Some of the events that show the extent of patience and sacrifice portrayed by the companions of the Holy Prophet saw including women are mentioned below.

SACRIFICE OF FAMILY

Battle of Uhud

Hazrat Safiyyah ra was known to show extreme bravery and courage which saved the Muslims from a lot of calamities. One such instance was during the battle of Uhud. Her brother Hazrat Hamzah ra fought courageously, and was speared to death during the battle. The Holy Prophet saw found Hazrat Hamzah ra but saw Hazrat Safiyyah ra approaching. He sent her son Hazrat Zubair ra to stop her as she may lose senses upon seeing the mutilated body of her brother.

She understood the reason behind being stopped. She portrayed great bravery and sacrifice at that time and said “I have learned that my brother’s dead body was mutilated, but it all happened while he fought in the way of Allah. Allah knows that I am not happy about it, but I will be patient while facing this misfortune, and God willing, I will display forbearance, and I hope that Allah will reward me for it.”

She was permitted to see the dead body, while weeping she recited “To Allah we belong, and to Him we shall return.” She prayed for his forgiveness silently and offered two sheets of cloth to aid with his burial.

This brutal sacrifice of a family member was taken very patiently by Hazrat Safiyyah ra and she surrendered to the will of Allah like a true and devout Muslim.
**Battle of Ditch**

During the battle of ditch, the men had to take part in this battle defending the boundary lines and fighting and made this huge decision/sacrifice of leaving the women and children alone with an appointed guard. They were left in a fortress called Ansar for their safety without any protection and were defenceless in Medinah except having the protection of Allah. This fortress was very close to Banu Quraish. After some days during the war, a Jewish man showed up at the fortress asking questions. Hazrat Safiyah ra who was extremely intelligent sensed that he was here to gather information so that Banu Quraish could attack the fortress. Hence, taking matters in her own hands she killed him saving the women and children from a great calamity.  

**SACRIFICE OF LIFE**

**Battle of Mauta**

It was reported to the Prophet (saw) that Christian tribes were instigating the Jews and pagans in preparation for an attack on Medina. The Holy Prophet (saw) dispatched fifteen companions to find out the truth. Upon reaching the border, the companions saw an army gathered on the Syrian border. They decided to explain to them about the truth of Islam. By this time the army had brought out their weapons and replied with arrows to the arguments presented to them. The 15 companions remain unmoved, stood firm and fell fighting.

The Holy Prophet (saw) and the Muslims at the time did of Rome (or the ruler of the Ghassan tribe). On his way, he was stopped by a Ghassan chief not fight back at the time but a letter was sent via a companion of the Holy prophet (saw) to the Emperor acting as a Roman official. The chief arrested him, tied him up and belaboured him to death.

At this stage, the prophet saw raised an army of three thousand to avenge the murder of the 16 companions under the command of Zaid bin Haritha. He made Ja’far ibn Abi Talib, Abdullah bin Rawaha as respective successors of the army should the commander die. A Jew heard this and challenged, ‘O Abu‘l Qasim (sa), if thou art a true prophet saw, these three officers whom thou hast named are sure to die; for God fulfils the words of a Prophet saw.’ The Jew then said to Zaid ra, ‘Take it from me, if Muhammad saw is true you will not return alive’. It is important to note here that without any hesitation and fear, Zaid ra replied ‘I may return alive or not, but Muhammad saw is a true Prophet of God’.
At Mauta, the Muslim army of three thousand was confronted with two hundred thousand including those from the Christian tribes of Arabia. Having firm faith, the army of the Holy prophet saw decided to march on and the battle began. All 3 commanders were killed; Jafar ibn Abi Talib dismounted from his horse and cut its legs. This meant he was not going to flee; even after losing both hands he kept fighting and sacrificed his life. This shows great physical sacrifice exercised by the companions of the Holy Prophet (saw). 3

**SACRIFICE OF COMFORT**

**Battle of Badr**

During the battle of Badr, one thousand warriors were ready to attack Medina. The Holy Prophet saw and three hundred Muslims were ready to defend their faith. Some minors also wanted to take part in the battle however they were sent back, except for one who showed extreme passion and shed tears that the Holy Prophet (saw) allowed him. They left Mecca and lacked almost everything including food and arms. They just had 70 Camels and 2 Horses, so they all took turns to mount. The opposition however slaughtered ten camels every day to feed the army. The Muslims were weak but still stood with the Holy Prophet saw, this show how much sacrifices the companions made for Islam.

Another sign of sacrifice was portrayed during this battle was to spare the life of those who had helped Muslims or had joined the army of Quraish in coercion. The companions followed the orders of the Holy Prophet saw.

After the battle was over, around 70 army members of Quraish were killed and around 70 were captured. Those killed were buried by the Muslims within 24 hours.

Those who were captured were treated well. It is stated by Sir William Muir:

> In pursuance of Muhammad’s command, and in accord with the passage [of the Holy Quran] already quoted, the Citizens, and such of the Refugees as had houses of their own, received the prisoners with kindness and consideration. Blessings on men of Medina, said one of these in later days, they made us ride, while they themselves walked on foot; they gave us wheaten bread to eat when there was little of it, contenting themselves with dates. It is not surprising, therefore, that some of the captives, yielding to these influences, declared
themselves Believers, and to such their liberty was at once granted. The rest were kept for ransom. But it was long before Quraish could humble themselves to visit Medina for the purpose. The kindly treatment was thus prolonged, and left a favourable impression on the minds even of those who did not at once go over to Islam.⁴

REFERENCES

As children, we tend to dislike the idea of sleep and try our utmost to avoid it. While as adults we crave those hours of rest and always feel we have not had enough! Typically, busy daily schedules; rising early, either for work or for the school run and then coming home with other chores and tasks to complete before we can think of sleeping means that we tend not to get the ideal amount of sleep. We tend to accept this as a normal; however, some of us don’t realise the vital importance of sleep and the importance of keeping a well-balanced routine. Sleep is about a lot more than lifelessly resting our bodies - here are some interesting facts about sleep!

Every person spends one third of his or her life sleeping. Sleep, which is a great miracle we experience every single day, is not simply a resting period with all systems of the body going into a passive state. Rather, it is the time when the body enters into an active renewal process during sleep.

Sleep is among the most critical necessities of human life. Our body needs to rest as much as it needs water, oxygen and food. Since one third of our life passes in sleep, a refreshing nap is of vital importance in order to maintain a balanced life. Sleep is not a state of inactive resting. During sleep, activities that occupy one’s mind; stress and information in one’s memory are cleaned out as if formatting computer memory. Hormone levels are stabilised, the digestive system continues to work, the immune system steps in and the skin is reconfigured in sleep.

Knowing that all these beneficial functions are occurring whilst we are asleep would lead one to feel like sleeping all of the time, however, it is also very important to know when and how much sleep you should be getting! Daily sleeping times differs depending on an individual’s age. Generally, sleep time decreases with age, but 6-8 hours of sleep as an average per day is sufficient for an adult.

Specialists state that the most ideal time for sleep is at night. They do not advise sleeping during the day, even for sleep disorders, and emphasise the importance of sleeping at night.

Our Lord, Almighty Allah revealed this in the Qur’an:

“And He it is Who has made the night a covering for you, and Who has made sleep for rest, and has made the day for rising up.” (Sura al-Furqan, verse 48)

Being unable to control when and how much you sleep tends to be a sign of a disorder or disease, for example narcolepsy is a disease in which the sufferer has attacks.
of suddenly falling asleep uncontrollably during the day. This can result in accidents occurring, economic losses, endangerment of community health, inefficiency in school or at work and other psychosocial function disorders. Having insufficient sleep and overtiring one’s body can also be extremely dangerous; in the USA 100,000 traffic accidents occur as a result of falling asleep on the road every year and 1500 people lose their lives in these accidents.

Allah reveals in the Qur’an that He takes people’s souls in their sleeps, but then He restores them until the time of their deaths:

“Allah takes away the souls of human beings at the time of their death; and during their sleep of those also that are not yet dead. And then He retains those against which He has decreed death, and sends back the others till an appointed term. In that surely are Signs for a people who reflect.” (Sura-Zumar, verse 43)

Apnea, which is explained as suspension of external breathing during sleep, leads to long-term and serious health problems that can be life threatening. Apnea, diagnosed first in 1965, means ‘breathing wish’ in Greek. There are two forms of sleep apnea; in the first, the brain cannot send the right signals to breathing muscles that initiate breathing, in the other air is stuck in respiratory tract. Because a serious effort is made to breath during apnea, the veins and the heart work against a resistance. The density of oxygen in blood decreases at that point. Some rhythm disorders appear in the heart. At first sudden death in sleep, and in the long term hypertension, heart diseases, infarction and paralysis are the diseases it can cause.

As we can see, human life is under many threats during sleep. Therefore waking up healthily every morning is a miraculous situation to be thankful for. A person partly loses his or her consciousness and ability to sense the outside world during the time of sleep. A person who goes to bed to sleep at night cannot be sure that these unique blessings will be given to him or her in the morning. Therefore we should be very thankful for the blessing Allah gives us and the ability that we can wake up every single morning from our sleep.
Prophesies of the Promised Messiah
(Taken from The Waqfe Nau Syllabus)

Translation: People will flock to you from every trodden path.

The Promised Messiah said that: “Some time ago I had received a revelation: That is [Arabic] Enlarge your house; people will come to you from very distant lands. Accordingly I have seen this prophecy fulfilled [through the coming of visitors] from Peshawar to Madras. However, the revelation had been repeated, which is an indication that the prophecy will be fulfilled in greater strength and greater numbers.” [Announcement of February 17, 1897, Majmu‘ah Ishtiharat, vol. 2, p. 327] (Tadhkirah p.380)

Translation: I will protect whosoever is in your house (Jama‘at).

Although this revelation was initially about the Plague, it was fulfilled multiple times in 1902, 1903, 1906 and 1908.

“In those days God Almighty addressed me and said: Meaning that [Arabic] I shall safeguard all those who dwell in your house from dying of plague except those who think highly of themselves out of arrogance; and I shall safeguard you particularly. Peace be on you from the Merciful Lord. [Nuzulul-Masih, p. 23, Ruhani Khaza’in, vol. 18, p. 401]” (Tadhkirah pp.550-551)

The Promised Messiah has further explained: “He addressed me and gave me the assurance: You and those who dwell inside your house and those who become identified with you through perfect obedience and complete righteousness shall all be safeguarded against the plague. This will be a Sign from God in these latter days so that He might demonstrate a distinction between people, but those who do not follow you completely are not of you. Be not anxious on their account. This is a divine guarantee on account of which I myself and all those who dwell within my house have no need to be inoculated against the plague. [Kashti-e-Nuh, p. 2, Ruhani Khaza’in, vol. 19, p. 2]” (Tadhkirah p.551)
آسمان سے دودھ اترا محفوظ رکھو

**Translation:** Milk has flowed down from the heavens, save it.

This revelation was in revealed in 1906.


قادر ہے وہ بارگہ تُوثُا کام بنانے، بنا بنایا تُوزُ ڑے کونئی اس کا ہیڈ نے پاواے

**Translation:** Our Lord is the Mighty One who can fix that which is broken. He can frustrate elaborate plans, none can encompass His wisdom.

This was revealed to the Promised Messiah\(^\text{as}\) in 1898 and in 1906. The revelation describes Allah’s attribute of being Almighty. If He wills, He can convert apparently an impossible task to be possible. And if He wills, can undo an accomplished task and no can discover his mysteries. [Maktubat-e-Ahmadiyyah, vol. 5, part 1, p. 23, Letter dated December 21, 1898, addressed to Seth ‘Abdur-Rahman of Madras] (Tadhkirah p.424)\(^1\)

مکن تکیے بر عمر نا پائیدار

**Translation:** Do not place your trust in mortal life.

This revelation was revealed in 1908.

Note by Publishers: The year of death has also been revealed in this revelation. Its numerical value, according to the abjad system is 1326.

[al-Badr, vol. 7, no. 22, June 2, 1908, p. 3] (Tadhkirah p.1003)\(^1\)

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\(^1\)Tadhkirah, English rendering of the divine revelations, dreams and visions vouchsafed to Hadrat Mirza Ghulam Ahmad\(^\text{as}\), Translated by: Hadrat Chaudhry Muhammad Zafrullah Khan\(^\text{as}\), Revised by: Munawar Ahmed Saeed, Published under the auspices of Hadrat Mirza Masroor Ahmad\(^\text{aba}\), Published by: Islam International Publications Ltd (2009).
The Ugly Duckling

A retelling from the original story by Hans Christian Anderson

Once a mother duck sat by the river waiting patiently for her eggs to hatch.

Patiently she sat and as time passed she wondered what her precious little ducklings would look like. Slowly the first shell cracked and a tiny beak and then a little yellow wing appeared. Then with a big ‘CRACK’ a bedraggled yellow duckling fell out. He stretched his wings out and began to clean his feathers. He then went and stood proudly beside his mother, watching in anticipation as his brothers and sisters all pushed their way out of their shells.

Soon there was only one shell left. It was the largest, and the mother duck wondered why it was taking longer to hatch. She was eager to take her babies down to the river for their first swimming lesson. Then suddenly there was a loud ‘CRACK’ and there laid the biggest and ugliest duckling she had ever seen, He wasn’t even yellow. His feathers were a dull brown grey.

“Oh dear,” said the mother duck.

So she gathered all her little ducklings together and went down to the river, the ugly duckling trailing along behind the others. They merrily splashed in to the water and were soon gracefully swimming across the river, that is except for the ugly duckling, who looked large and ungainly even on the water.

“Oh dear,” said the mother duck.

The whole family set off for the farmyard where they were greeted by all the animals, with moos and hoots and barks and snorts.

“Whatever is that?” said the rooster, pointing rudely at the ugly duckling. All the other ducklings huddled together around their mother, pretending the ugly duckling was not with them.

“Oh dear,” said the mother duck.

Soon the ugly duckling began to feel very sad and lonely. No one seemed to like him, so he decided to run away far from the farmyard and hid in some dark reeds by the river. Suddenly some hunters came by with their loud and noisy guns and fierce dogs. Terrified, the ugly duckling paddled deeper in to the reeds as he trembled with fear. Only later in the day, as it began to grow dark, did the ugly duckling dare to move from his hiding place.
All summer he wandered over the fields and down the rivers. Everywhere he went people would scoff and made fun of him, and all the other ducks he met just hissed at him or tried to bite his tail.

“Not only am I ugly,” he thought to himself, “no one wants to be my friend.”

Winter came and the rivers began to freeze over. One day the duckling found himself trapped in the ice. He tucked his head under his wing as he thought his short life must be coming to an end.

He was still there early the next morning when a farmer came by on his way to feed his cows in the field. The farmer quickly broke the ice with his shoe and wrapped the ugly duckling up in his jacket to keep him warm and carried him home.

They put the poor frozen duckling in a box by the fire and he began to thaw, they fed him and stroked his feathers. And there the ugly duckling stayed through the winter, growing bigger all the time.

Whilst the farmer’s wife loved the little ugly duckling, she never had much time for him. He was always getting under her feet in the kitchen, and he was so clumsy that he kept knocking things over. He spilt the milk in the bucket from the cow. He put his great big feet in the freshly churned butter; he was just such a nuisance. One day the farmer’s wife had had enough. So in a rage, she chased him out of the kitchen, out of the farmyard and through the gate down the lane.

It was a beautiful spring day, the apple trees had sprouted blossoms, the grass was green and lush and the air was filled with the sound of birdsong. So the ugly duckling decided to wander down to the river. There he saw three magnificent pure white swans. They were so beautiful and graceful as they glided across the riverbank. He waited for them to hiss at him and frighten him away, but they didn’t do such a thing. Instead they called him to join them.

At first he thought it was a joke, but then they asked him again.

“Won’t you join us for a swim on this beautiful spring day?” said the swans.

The ugly duckling bent down to get in to the water and caught a glimpse of his reflection and there looking back at him was not an ugly duckling, but a beautiful white swan. He lifted his long elegant neck and called in sheer delight,

“I am a swan! I am a SWAN!” and he sailed gracefully over the water to join his real family.

(Adapted from 100 Classic stories edited by Vic Parker)
The role of women in early middle-age Arabia and the rise of a new religion – How Islam contributed to empowerment of women

Nida-ul Huda Gondal, Germany

When dealing with the role of women in the middle-age Arabian sphere an assumption tends to be made that there isn’t much reliable information available. In this respect, some Ahadith, biographies of the Holy Prophet Muhammad\textsuperscript{saw} and commented translations of the Holy Qur’an are extremely helpful and there is one issue for which Muslim and non-Muslim scholars and researchers are of the same opinion; women in the middle-ages hardly played any role in society, nor did they have any rights. This applied not only to Arabia but also to the rest of the world. There was no single country or religion that felt the necessity to grant women any rights when rules and laws were established. This article concentrates on the role of women in Arabia before the emergence of Islam and follows the central proposition that the teachings of Islam and the Holy Prophet Muhammad\textsuperscript{saw} were the first in history to establish women’s rights.

Highlighting the poor status of women in Arabic society, the historian Tilman Nagel states that women were seen as objects rather than humans, which could be ‘acquired’ by either purchase or robbery. Thus, they were counted among a man’s possessions just like other goods.\textsuperscript{1} Women were objectified to such an extent that a tribe even could ‘rent out’ their women in temporary marriages in exchange for money or a man could lose his women while gambling. Furthermore, acquiring as many women as one wished to have was the norm. The second Khalifa, Hadhrat Mirza Bashir-uddin Mahmood Ahmad\textsuperscript{a} further revealed that, except for a few rare exceptions, the status of women was equal to slaves and animals. The exceptions weren’t of any legal nature, but only were possible due to certain criteria, for example extraordinary beauty.\textsuperscript{ii} The discrimination against women went so far that in many cases even the right of being born as a woman was not granted, thus baby girls were buried alive. Evidence for the latter cannot only be found in secondary literature, but also in the Holy Qur’an itself:

\textit{“And they ascribe daughters to Allah – Holy is He! – While they themselves have what they desire. And when to one of them is conveyed the tidings of the birth of a female, his face darkens, while he suppresses his inward grief. He hides himself from the people because of the bad news he has had, ‘Shall he keep it in spite of disgrace or bury it in the dust?’ Verily, evil is which they judge.” (16:58-60) }

The existence of this verse shows that the custom of this deed was common enough to be mentioned in the Holy Qur’an. Even the otherwise pretty critical and controversial historian Nagel quoted above appreciates the denouncement of the killing of baby girls in the Holy Qur’an. Although, Nagel points out that the reason for the killing could also merely be poverty, his main argument coincides with that of the second Khalifa, Hadhrat Mirza Bashir-uddin Mahmood Ahmad\textsuperscript{a}, namely that the main motive was the exaggerated image of the honour of men.\textsuperscript{iii}
However, when the right to exist was granted to women, they had to completely comply with the needs of the male patriarchs of their houses. The right to take decisions of any kind was solely reserved for the men. While nowadays we could easily ask ourselves why women choose such partners who would only oppress them for their whole life, back then the thought of women choosing their spouses did not exist. The option to get divorced from a brutal husband was given, however the underlying conditions for that procedure were so harsh and unrealistic that women rather preferred committing suicide to guard their dignity than undergoing the public bashing in the divorce procedure.

As if the status of women in pre-Islamic Arabia wasn’t bad enough, the status of widows was even lower. As stated above, women were counted as the possessions of man, thus after the death of their husbands they either became property of the late husband’s family or could be inherited by their male offspring, this was especially the case for slave women. The families of the late husband could then force the woman to marry a male from the same family or sell them for their own benefit. Considering this, it becomes obvious that someone who could be bargained for money or inherited did not have the right to inherit anything. In some cases where the daughters did inherit something, their brothers were to fall into jealousy and greed or their property was taken away by the husband. Therefore, the conclusion can be drawn that women were deprived of basic human rights in every aspect of life in pre-Islamic Arabia.

Keeping the facts stated above in mind, it is interesting to look into what the emerging religion of Islam had to offer for women living in a society like this. The answer to this is always discussed controversially nowadays in media and literature. As human beings primarily live in family systems, the role of women in Islam will be discussed concentrating on their status as daughters, mothers and wives. Sticking to the two authors mentioned above, once again, there is a consensus between them as both point out how the Holy Prophet Muhammad saw raised his voice against the injustice practiced against women. However, with respect to further details, the views of the two authors differ a lot from each other. Nagel constantly tries to highlight that even though Islam granted women some rights, Surah An-Nisa made them stay subordinate to men. Whereas, the Second Khalifa declares that Hadhrat Muhammad saw, who lived according to the Qur’an, was to be the savior of women. At this point it is advisable to have a look at verse two from Surah An-Nisa, where Allah ta’ala states:

“Oh ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women.”

This verse shows that men and women were created from the same soul and not women from men, thus both sexes are of equal value. There is no hierarchy among them. Furthermore, the term mate states that the relationship between men and women should be that of equal partners. About the birth of women, it was already stated above that the Qur’an denounces the killing of baby girls. In addition to this, to elevate the value of girls in the eyes of the society the Holy Prophet Muhammad saw said that anyone who raises his daughter well and educates her in a proper way will enter paradise. It clearly becomes obvious that the status of daughters had suddenly been cast in a totally different light after these teachings were given to the people.

In Islam, parents generally enjoy a highly respectable status, but interestingly here the status of a mother seems to be even higher than of the father. In a Hadith it is found that once a Sahabi asked Hudhur saw who he should honour the most in this world. The Holy Prophet saw replied: “Your mother.” Then the Sahabi asked: “Who after that, oh Prophet?” And he again got the answer “Your mother.”
He then asked another time and again got the same answer. Then he asked a fourth time and this time Hudhur\textsuperscript{saw} replied: “Your father.”\textsuperscript{xiii} This shows how much emphasis Hadhrat Muhammad\textsuperscript{saw} put on conveying the message to the people to respect their mothers. In another Hadith it is said that “Paradise lies under the feet of your mother”, which basically means that obedience and respect towards one’s mother will lead her children to paradise as she raises them to be good human beings.

Last but not least, the status of women as wives needs to be discussed, as in this aspect also many things changed with the dawn of Islam. Evidence for this can be found in Ahadith which show that for the Sahaba (Companions) the teachings brought by Islam with regards to women were something new for them to comprehend. For example one Hadith narrates that at one occasion Hadhrat Umar\textsuperscript{r}, whose daughter was married to the Holy Prophet\textsuperscript{saw}, was thinking aloud about a problem. His wife began to give him advice and tell him her opinion about the matter. This surprised him and he told her that Arabs didn’t like their women to speak in their affairs. Hereafter, his wife replied:

“Why do you mind if I answer you? By God, the wives of the Holy Prophet Muhammad\textsuperscript{saw} also answer him and give their advice to him. Some of them even talk to him with an angry tone or don’t talk to him the whole day.”\textsuperscript{ix}

This Hadith shows that the Holy Prophet Muhammad\textsuperscript{saw} not only preached to treat women equally, but also practiced it himself. The Holy Prophet\textsuperscript{saw} listened to what his wives had to say, considering them as equal beings who could think and give advice. He also allowed them to express their anger if they did not agree with him. Such arguments are part of every relationship, but by taking the partner seriously and considering them as equal beings, the Holy Prophet Muhammad\textsuperscript{saw} assured women to claim their newly gained rights.

Another example is the choice of the spouse. While, as stated above, in pre-Islamic Arabia women had no right to choose their spouse, Hadhrat Muhammad\textsuperscript{saw} dissolved marriages which were done without the permission of the woman. Once again the Sahaba were slightly irritated by this and asked the Holy Prophet\textsuperscript{saw}: “Oh Prophet\textsuperscript{saw}, do we now have to ask the women for their permission before marrying them to someone?” And Hudhur\textsuperscript{saw} affirmed it.\textsuperscript{x}

A very commonly misquoted verse of the Qur’an to allegedly show the inferiority of women in Islam is verse 35 of Surah An-Nisa. The correct translation says:

“Men are guardians over women because Allah has made the one of them to excel the other, and because they (men) spend their wealth.”

In the commentary of this verse we find that with this verse it is not meant that men are of higher value than women, but that men are burdened with the responsibility to nourish their family. He naturally was made this way so that he can live up to this expectation. This is the way in which he is meant to excel. But also women excel men, in a different way. Biologically, the most obvious way in which women excel men is their natural ability to bear children and raise them with the father. Even though this seems to be harshly differentiating the role of men and women, the example of the Holy Prophet\textsuperscript{saw} shows that even though these natural purposes are given, the line between them is not that harsh. In a Hadith it is said that the Sahaba were curious to know what the Holy Prophet\textsuperscript{saw} did when he was at home and not preaching or leading the prayers. Thus they approached Hadhrat Ayshara\textsuperscript{r}. She told them that he helped in the household and only left the house to lead the prayers.\textsuperscript{x} Besides this Hadith there are many many others which are narrated by the Holy Prophet’s\textsuperscript{saw} wives; this is evidence of the fact that after his death the wives of the Holy Prophet\textsuperscript{saw} served as scholars and even men
approached them to seek advice in religious affairs.

There are so many other fundamental rights that could not be mentioned in this paper. But even these few examples clearly show that Islam brought a change for the status of women in society and empowered them to be autonomous beings with a will and intellect. Women’s rights reached Europe only recently compared to the teachings of Islam, in which rights were granted to women more than 1400 years ago. It is very sad to see that unfortunately in some cases women are still not granted their rights, even though Islam beautifully explains all the rights and duties of both men and women. May Allah ta’ala enable us to fulfill our duties and grant everyone their due rights justly. May He enable us to show the world the true teachings of Islam. Ameen.

References

3 Cf. Nagel: Mohammed, as in annotation 1, pp.326.
4 Ahmad, Hadhrat Mirza Bashir-du-Din Mahmood: Muhammad, as in annotation 2, p. 5.
5 ibidem, pp. 2-3.
6 Nagel: Mohammed, as in annotation 1, pp. 330-331.
7 Quoted from: Ahmad, Hadhrat Mirza Bashir-du-Din Mahmood: Muhammad, as in annotation 2, p. 333.
9 Quoted from: Verlag der Islam (ed.): Ausgewählte Hadith, Frankfurt am Main, 21:176, pp. 116-120.
10 Arrahman: Sahih Bukhari, as in annotation 8, 28:1840, p. 815.
FOCUS

BOOKS OF THE PROMISED MESSIAH

This section of the magazine aims to provide a brief insight into one of the books of The Promised Messiah. In this Issue we introduce “Asmani Faislah”
THE HEAVENLY DECREE
The Heavenly Decree is the English rendering of Asmani Faislah (Urdu) written by the Holy Founder of the Ahmadiyya Muslim Jama'at, The Promised Messiah and Mehdi, Hadhrat Mirza Ghulam Ahmad of Qadian (on whom be peace) in 1891.

ABOUT THE AUTHOR
Born in 1835 in Qadian (India), Hadhrat Mirza Ghulam Ahmad as, 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.

BACKGROUND AND INTRODUCTION
In this book the Promised Messiah as primarily addressed Miyan Nadhir Husain of Dehli and Maulawi Muhammad Husain of Batala, who were the two foremost, the bitterest and the most vituperative of all of his opponents. In fact, it was Miyan Nadhir Husain who first issued the fatwa of kufr (unbelief) or heresy against the Promised Messiah as, which opened the floodgates of the same fatwa given by numerous other Ulema. The grounds on which the fatwa was based were that the Promised Messiah as had claimed that according to the Holy Qur'an and authentic Ahadith, Hadhrat Masih ibni Maryam as, after he was saved from the Cross, died a natural death, and was not living somewhere in heaven and would return to the world in latter days—as believed by the Muslim and Christian clergy and laity—and that the prophecy of his Second Coming would be fulfilled by a person who would be like Masih ibni Maryam as in his nature, but would be born in the Ummah of the Holy Prophet asw. Miyan Nadhir Husain refused to enter into a debate with the Promised Messiah as on these issues on the lame excuse that as the Promised Messiah as was not a Muslim, there was no point in having a debate with him on this, or for that matter, on any other issue. Consequently, the Promised Messiah as invited, in this book, Miyan Nadhir Husain, Muhammad Husain Batalawi and others of the same belief to a spiritual contest in...
which the question whether someone is, or is not, a true believer in the sight of Allah would be settled by Allah Himself on the basis of the four criteria of a true believer as laid down by Him in the Holy Qur’an; the Promised Messiah also spelled out in detail the modus operandi of this contest and also fixed the period and time frame within which this contest would be decided by Allah. He stated that if he lost the contest he will “declare publicly in that very meeting that I am not from Allah and that all my claims are false. But I am certain—and I can see— that my God will never let this come to pass, and He will never allow me to perish.” But he knew that his opponents would not take up this challenge—and so it happened.

[From the foreword in the book ‘The Heavenly Decree’ by late professor Chaudhary Muhammed Ali sahib]

THE BOOK

In the early part of this book, the Promised Messiah described how he had been unjustly excommunicated and declared an infidel by Maulavi Muhammad Hussain Batalvi and Maulavi Muhammad Nadhir Hussain. Then, he gave details of the debates that were held with him in Delhi and suggested what might be described as the most scientific method of inquiry, the like of which has, perhaps, never been formulated. It is a monument of spiritual eminence and an outstanding proof of unequalled superiority. He explained in this book that there were four ways described in the Holy Qur’an by which the chosen ones of God could be identified and distinguished from the rest of mankind:

1. The chosen ones of God receive many glad tidings from Him regarding themselves and their friends.
2. Secrets of the future are often revealed to them which relate to the decrees of heaven concerning important events and persons of this world.
3. Their prayers are largely accepted.
4. The secrets and meaning of the Holy Word are opened to them in abundance.

To test the acceptance of prayers, the Promised Messiah suggested the setting up of a body which should publicly invite the most afflicted ones of any faith to send in their names and full particulars, and then the parties after dividing the afflicted people by lot, should pray for the betterment of that batch. The results should then be prepared, compared and published. It appears, however, that none of the opponents of the Promised Messiah had the courage or conviction to accept this open challenge.

[An Introduction to the Hidden Treasures of Islam, pg.70]

SPECIMENS OF WRITINGS FROM THE BOOK ‘THE HEAVENLY DECREE’

“It should be the duty of every sensible, virtuous and God-fearing person from among the clergy to refrain from pronouncing a person kafir unless they have factual, certain and categorical reasons whereby someone clearly admits—and does not deny—his statements on the basis of which he has been branded a kafir. Until this happens, they should not hasten to give the label of kafir to anyone.”

(The Heavenly Decree, p.4-5)

“Now, let it be known that in the Holy Qur’an Allah Almighty has promised four extraordinary signs of Divine support for the pious and true believers. These signs form the ideal criteria for identifying the perfect believer. In all of these four signs, the perfect believer enjoys
relative preponderance over others. Although it cannot be taken as a rule that the perfect believer should always receive glad tidings from Allah, or that all his prayers should be accepted without exception, or that he should be informed of every event or calamity, or that the deeper meanings of the Qur’an should be revealed to him at all times; still—when compared to others—preponderance lies with the true believer in all these four signs.”
(The Heavenly Decree, p.24-25)

“The forth sign pertains to the deep understanding of the Qur’an. An excellent arrangement for it would be for each contesting party to write the deeper meanings, delicate and hidden truths, of a few verses of the Holy Qur’an and read them out before an open gathering. If it turns out that what the party has written is plagiarised from an earlier work of exegesis, that party should be publicly condemned as a plagiarist.”
(The Heavenly Decree, p.37)

SAMPLE GLOSSARY:

ASMANI FAISLAH: The heavenly Decree
KAFIRS: Non-believers
NAFSI AMMARAH: The self that incites to evil
DAJJAL: Anti-Christ
NAZIR: Warner
KHATAMUN-NABIYYIN: The Seal of the Prophets-Muhammedaw
NISHAN-E-ASMANI: The Heavenly Signs
MUJADDID: Spiritual Reformer

“The manifestation of signs has been going on from the very beginning. Anyone who stays in my company can witness some of them upon the condition that he remains truthful and steadfast. In future, too, God will not leave this Jama’at [Ahmadiyya Muslim Community] without His signs, nor will He withdraw His support. On the contrary, He will continue to show fresh signs at their proper time and in accordance with His holy promises. This He will do till He has made manifest beyond doubt the difference between good and evil. In His revelation He Himself said of me: ‘A Warner came to the world but the world did not accept him, but God will accept him and will make manifest his truth through powerful onslaughts.’”
(The Heavenly Decree, p.41-42)
1. What was the name of the third daughter of The Holy Prophet saw and Hadhrat Khadija saw?  
Answer: Hadhrat Umme kulsoom saw

2. Which courageous sahabiah was the one about whom The Holy Prophet saw said that he would find her fighting on his right and on his left in his defence during the battle of Uhud?  
Answer: Hadhrat Umme 'Umarah saw

3. Who was the sahabiah about whom The Holy Prophet saw said: "From among my ummah (followers) an army will sail on the sea as a king sits on his throne"?  
Answer: Hadhrat Umme Haram Bint Milhan saw

4. Which two daughters of The Holy Prophet saw were married to Hadhrat Uthman saw?  
Answer: Hadhrat Umme Kulssom & Hadhrat Ruqayyah saw

5. Which of the daughters of The Holy Prophet saw lost her life as a result of the injuries sustained when her camel was attacked and she fell off?  
Answer: Hadhrat Zainab saw

6. Who was the first female martyr in Islam?  
Answer: Hadhrat Sumayyah Bint khayyat saw

7. Apart from Hadhrat Khadija saw, who was the only other wife from whom The Holy Prophet saw had children?  
Answer: Hadhrat Mariah Qibtiyah saw

8. What was the name of The Holy Prophet's saw wet nurse?  
Answer: Hadhrat Halima saw

9. Which wife of The Holy Prophet saw was of Jewish origin?  
Answer: Hadhrat Safiyah saw

10. What was the name of the wife of The Holy Prophet saw, who stopped a Jewish spy during the battle of the ditch?  
Answer: Hadhrat Safiyah saw

11. Who was the fortunate sahabiah about whom The Holy Prophet saw said that one should learn half of faith from?  
Answer: Hadhrat Ayesha saw
**Across**

2. What was the name of Hadhrat Ayesha’s mother who was also likened to the handmaidens of paradise by The Holy Prophet?  

4. Who was the first female to accept Islam?  

6. Who was the fortunate sahabiah about whom The Holy Prophet said that one should learn half of faith from?  

**Down**

1. In whose house was The Holy Prophet when he was shown mi’raj?  

3. Who was the youngest daughter of The Holy Prophet and Hadhrat Khadija?  

5. What was the name of The Holy Prophet’s wife, who was also the daughter of Hadhrat Umar?
The Beautiful Book

What a book, so many words! Fluttering off the pages like little birds. Pronunciation – the key to its beauty, To read it properly is our duty.

Every day this book brings inspiration, To some of the people in this nation. Others miss out on the knowledge within, That keeps true believers safe from sin.

Recite it often. Recite it aloud. Recite it nicely amongst the crowd. Oh how blessed we are to have this treasure, Whose knowledge is of endless measure.

Study it forever, we’ll always learn, New things appear at every turn. It’s wisdom, bountiful, contained in the pages, Which lives on throughout the ages.

By Aneelah Talukdar