One Waaqifah-e-Nau asked Huzooraba: “We believe that a prophet can come in the future and also that Khilafat is ever lasting. How can both be right, that a prophet can come and Khilafat shall also remain until the Day of the Judgement?”

Huzoor-e-Anwaraba replied that what we find from the Ahadith of The Holy Prophetas is that heas said that there is no prophet between me and the Messiah. The Promised Messiah who shall come will be a prophet (nabi). The third point is that a prophet can come. There is a big difference between ‘can’ and ‘will’. This means that it is in the Might and Power of God and if He wills to send a prophet, He certainly can. The prophets of old times, for example, the prophets of Bani Isra’il brought with them Sharia and they were actually Khulafah (successors). Khilafat was also in the image of prophethood. The Promised Messiahas has called himself the ‘Khatim-ul-Khulafah’ as well. Khilafat (of this type) came to an end with him. The Khilafat that has now been initiated, and that which follows from now on, will be through him. With regards to the status of Nubuwwat, the Khilafat of the Promised Messiahas was of the highest possible rank. A prophet can come, but his status would certainly be lesser than that of the Promised Messiahas. The Promised Messiahas has warned society that if they will not change their ways and do not follow what has been told to them lovingly as it is the glory of Ahmadas, then maybe a prophet will come in the later days who will have to be severe upon you. Thus, this is one possibility which has been given. We cannot put limits over God’s power. Some people ask that if God is Most Powerful, then He also has the power to create a god? God Almighty always manifests his omnipotence with splendour and glory. Here the matter is of the status of prophethood. A prophet may come, or Allah can give the status of Nubuwwat to the Khalifah of the time. Hazrat Haroonas was left as Khalifah by Hazrat Musasa5, but God Almighty also granted him the status of a prophet (nabi).

Class Waaqifaat-e-Nau, Germany 27th May 2012

A Waaqifah-e-Nau asked Huzooraba that in this society sometimes it is necessary for women to go outside and also to communicate with men. If men harbour doubts/suspicion regarding the women as a result, what is the guideline on this?

Huzooraba replied that going to the doctor’s for treatment is necessary, similarly is going out for shopping or to get groceries. If there is a need, then do go out, who is stopping you from this? However, you should wear a modest dress when going out. Men who watch women suspiciously, it is obvious they are husbands, brothers or fathers. If you are pure and your conscience is clear, then pray for them and try to correct this. It is narrated in a Hadith that if it is necessary for a woman to talk to strangers then she should talk in such a firm manner that wrong thoughts are not developed in any one’s heart. If you start talking to a man you know on the road or to a shopkeeper in a friendly manner, then men will look at you suspiciously, but if your own attitude is as firm with strangers as it is stated in this Hadith and nobody dares to have wrong thoughts about you then it is fine.

Class Waaqifaat-e-Nau, Germany 27th May 2012
From the Editor...

The blessed month of Ramadan has just passed, in this month we strive to focus our attention on prayers and trying to improve ourselves. We are fortunate to have the guidance of our beloved Khalifatul Masih, Hazrat Mirza Masroor Ahmad ﷺ. In one of his Friday Sermons during this Ramadan Hazur’sa stated:

"Ramadan has been prescribed so that you can increase in the good deeds that you are already acting upon. Every Ramadan that concludes, should have elevated us to new levels of worship and righteous deeds. Then we should become those who establish new and high standards of worship and righteous deeds... Allah the Almighty has drawn our attention towards prayer through various references and has not restricted this to the month of Ramadan only. Regarding the prayers, Friday Prayers and Ramadan, the Holy Prophet’as has given an instruction which a believer and one who has the fear of Allah the Almighty in the heart should always bear in mind. The Holy Prophet’as stated: ‘The five daily prayers, from one Friday prayer to the next Friday prayer and one Ramadan to the next Ramadan are an expiation for the sins committed between them, so long as one refrains from committing any major sins.’” (Friday Sermon 23rd June 2017)

As Waqfe Nau it is incumbent for us to follow Hazur’sa guidance and to strive to improve our prayers throughout the year and to continuously self-assess and improve our morals and deeds every day of our lives in order to attain nearness to Allah the Almighty. In this tumultuous time, obedience to the Divinely-guided Khalifah is the only means of spiritual and worldly success. May Allah the Almighty enable us elevate our standard of prayer and enable us all to hold tight to the rope of Khilafat. Ameen.

Hina Ahmedi
Divine Commandments

Hadith

Writings of the Promised Messiah

The Life and Character of the Seal of the Prophets

Hazrat Amman Jaan

A great Hostess

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European Court of Justice ruling on Hijab

The Importance of Attending Jalsa Salana UK

Poem: Our Khalifa
Divine Commandments

ONENESS OF ALLAH

And call not on any other God beside Allah. There is no God but He. Everything will perish except Himself. His is the judgment and to Him will you be brought back.
(Al-Qasas: 89)

ALLAH DOES NOT LET ANYONE SHARE HIS GOVERNMENT

They have no helper beside Him and, He does not let anyone share in His government.
(Al-Kahaf: 27)

DISPLEASURE AND TURNING ASIDE FROM IDOLATERS

And turn aside from idolaters.
(Al-Ina’m: 107)

PROHIBITION OF RETURN IN TO SHIRK AFTER THE SALVATION

And when they go on board a ship, they call on Allah, with sincere and exclusive faith in Him. But when He brings them safe to land, behold, they associate partners with Him;
(Al-Ankaboot: 66)

ALLAH HAS NO PARTNER IN HIS KINGDOM

And say, ‘all praise belongs to Allah Who has taken unto Himself no son, and Who has no partner in His Kingdom, nor has He anyone to help Him on account of weakness.’ And extol His glory with all glorification.
(Bani Israiel:112)
TRANSLATION:
Narrated by Ḥaḍrat Abū Hurairah, Allāh be pleased with him: Said the Prophet of Allāh (peace be on him and blessings of Allāh): “Allāh does not see towards your shapes and your wealth but He sees towards your hearts and your actions.”

EXPLANATORY NOTES:
In this Ḥadīth, the Holy Prophet (peace be on him and blessings of Allāh) has mentioned two things which, in spite of being gifts of God, can and [do] become, at times, causes of big trial for both men and women. Of these, one is physical beauty and comeliness which becomes, generally for women, a source of great trouble. The second is wealth and affluence which generally put men to a lot of test and temptation. Citing both these as examples, the Holy Prophet (peace and blessings of Allāh be on him) said that while, without a doubt, they were great gifts of God, but Muslims should take note that Allāh does not judge the worth of people by His appraisal of the beauty of women or of wealth of men but that He sees towards their heads and hearts which are the source and repositories for human thoughts and feelings and then He sees towards their deeds which are the products of their thoughts and feelings. The word qalb used in this Hadith stands both for heart and mind: for, qalb literally means the central point of an organism and the heart and the mind are both, in their respective spheres, centers of the bodily organism; the mind being the center of overt feelings and the heart that of spiritual experience. By using the words qulūb (hearts) and a’māl (deeds), the Holy Prophet (peace of Allāh be on him and His blessings) in this context, has pointed out that, though physical beauty and material wealth are gifts of God and one should value them, but what God takes note of is the heart (qalb) of men and their (a’māl) actions. It is therefore the duty of every Muslim to seek to improve his mind, heart and actions, instead of taking pride in the gifts of physical beauty and property and worldly goods. It must be borne well in mind that the Holy Prophet’s (peace of Allāh be on him and His blessings) admonition that God, the Excellent, watches the heart and deeds of man, means not only that these things will weigh him, on the Day of Requital but in this world too, real weight is given to feelings of the heart and the motives of the mind and the actions of limbs. The truth is that, once a people are granted the favor that the heads and hearts and limbs of its members start operating in the right direction, no power can hinder the courses of its progress nor deprive it of realization of the highest of values.
“The God Who has manifested Himself to all the Prophets, and appeared to Moses on Mount Sinai and appeared to Jesus on Mount Seir and shone forth to Hadrat Muhammad, the chosen one [peace and blessings of Allah be on him] on Mount Paran, the same Mighty and Holy God has manifested Himself to me. He has talked to me and has said: I am the High Being to establish Whose worship all the Prophets were sent. I alone am the Creator and the Master and have no associate. I am not subject to birth or death.”

[The Essence Of Islam, Volume I, Pg. 37, Government Angrezi aur Jihad, Ruhani Khaza’in, Vol. 17, p. 29]

“Allah the Exalted

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

“…”

“It needs no argument that the true and perfect God, to believe in Whom is the duty of every creature, is the Lord of the worlds. His Providence is not confined to a particular people, age or country. He is the Sustainer of all peoples, of all ages, of all places and of all countries. He is the fountainhead of all grace. Every physical and spiritual power is bestowed by Him, and the whole universe is sustained by Him and He is the support of all.”

[The Essence of Islam, Volume I, Pg. 54, Paigham-e-Sulah, Ruhani Khaza’in, Vol. 23, p. 442]

“The God of Islam is the same God Who is visible in the mirror of the law of nature and is discernible in the book of nature. Islam has not presented a new God but has presented the same God Who is presented by the light of man’s heart, by the conscience of man, and by heaven and earth.”


“The Holy Qur’an comprises teachings which work towards endearing God. They exhibit His beauties and remind us of His beneficence, inasmuch as love is created either by the observation of beauty or by the remembrance of beneficence. The Qur’an teaches that by virtue of His excellences God is One, without associate. He suffers from no defect. He comprehends all good qualities and manifests all holy powers. He is the Originator of all creation and is the fountainhead of all grace. He is the Master of all recompense and everything returns to Him.”

[The Essence of Islam, Volume I, Pg. 43, Lecture Lahore, Ruhani Khaza’in, Vol. 20, pp. 152]

“The basic attribute of God Almighty is Love and Mercy and that is the mother of all attributes. It is the same attribute which sometimes comes into operation in the shape of the attributes of Glory and Wrath for the purpose of human reform, and when the reform has been effected then Love appears in its true form and remains in operation forever as a bounty. God is not like a short-tempered person who loves to torment. He wrongs no one, but people wrong themselves. All salvation lies in His Love and all torment is to draw away from Him.”

[The Essence of Islam, Volume I, Pg. 60-61, Chashma-e-Masih, Ruhani Khaza’in, Vol. 20, pp. 370]

“Our God possesses many wonders, but they are visible only to those who become His out of sincerity and loyalty. He does not disclose His wonders to those who do not believe in His Power and who are not sincere and loyal to Him. How unfortunate is the man who does not know that he has a God Who has power to do all that He wills.”


[The Essence of Islam, Volume 2, Pg. 365, Brahin-e-Ahmadiyya, Part V, Ruhani Khaza’in, vol. 21, pp. 18-19]
“God’s Divinity and Godhead is related to His unlimited power and countless mysteries which man cannot confine within the limits of law. For the recognition of God, it is an important and fundamental principle that the Powers and Wisdom of God the Glorious are unlimited. By understanding this principle and reflecting deeply upon it everything becomes clear and one is able to see the straight path of the recognition of Truth and the worship of Truth.”

[The Essence of Islam, Volume I, Pg. 101, Surmah Chashm Arya, Ruhani Khaza’in, Vol. 2, pp. 90]

“It should be borne in mind that the basic attribute of God is mercy, and the notion of justice comes into operation after reason and law are established. That also is in a way a mercy. When reason is bestowed upon a person and, through his reason, he becomes aware of the limits set by God Almighty and His laws, he becomes subject to the operation of justice, but reason and law are not a condition for the operation of mercy. As God Almighty out of His mercy desired to exalt man above the rest of His creation, He prescribed the limits and rules of justice between them. It is a folly to imagine a contradiction between justice and mercy.”

[The Essence of Islam, Volume I, Pg. 130-131, Kitab-ul-Bariyyah, Ruhani Khaza’in, Vol. 13, pp. 73-74]

In these days, the Unity and Existence of God are subject to powerful attacks. The Christians have tried hard and have written a good deal on the subject, but whatever they have said or written, is about the God of Islam and not about a dead, crucified and helpless god. We affirm it confidently that whoever begins to write on the Existence and Being of God Almighty, would in the end have to revert to the God that is presented by Islam, because every leaf of the book of nature points to Him and naturally every man carries His impress within himself.


Devotion: (Urdu Poem)

“What was ours
Is now wholly of the Beloved.
As of today, we belong to the Beloved; And the Beloved belongs to us.
God be thanked, I have found
That matchless gem;
It matters not if the heart Of the people has turned
to stone?”

Arrival at Madinah and the First Friday Prayer

The Holy Prophet was perhaps still in Qubā’ when the Muslims of Madinah began to discuss whose home the Holy Prophet would stay at. Every family desired the honour of hosting the Holy Prophet. When the Holy Prophet heard of this disagreement, he said, “I will stay with the maternal relations of ‘Abdul Muṭṭalib, the Banū Najjār.” This was a very wise decision of the Holy Prophet, whereby the possibility of unbecoming emotions of enmity arising amongst the various tribes was prevented. Everyone was satisfied with this decision of the Holy Prophet. Although everyone was equivalent in faith and sincerity, the Banū Najjār definitely possessed the additional distinction that Salamah, the mother of ‘Abdul-Muṭṭalib, who was the paternal grandfather of the Holy Prophet, was from this family. After a stay of more than ten days in Qubā’, on Friday, the Holy Prophet set out for the heart of the city. A large party from among the Anṣār and Muhājirīn accompanied the Holy Prophet. The Holy Prophet was riding a camel, and Hazrat Abū Bakr was behind him. Slowly but surely, this caravan slowly began to advance towards the city. The time for Friday prayers arrived en-route. The Holy Prophet stopped in the neighbourhood of the Banū Sālim bin ‘Auf. He delivered a sermon to his Companions, and led the Friday Prayer. Historians write that, although the Friday Prayer had already begun, this was the first prayer service which the Holy Prophet led himself. After this, the Friday Prayer service formally began. In actuality, Friday is an ‘Īd for the Šalāt, just as ‘Īdul-Fitr is the ‘Īd for the fasting of Ramaḍān, and ‘Īdul-Aḍḥā is the ‘Īd for Hajj.

It is for this reason that the Friday Prayer has been given great significance in the Islāmic Shari’at. In this service, the Imām delivers a sermon in which matters of current relevance are discussed. The congregation is exhorted with regards to faith and good deeds, and after this, two Rak’āt of obligatory prayer are offered. The Holy Prophet would also instruct that on Friday, every Muslim should, as much as possible: bathe, wear clean clothes, use fragrance, and reach the mosque before the sermon begins. In remembrance, a mosque named Masjidul-Jumu’ah has now been built at the place where the Holy Prophet led this first Friday Prayer service. After completing the Friday Prayers, the caravan of the Holy Prophet continued to slowly proceed further. When the Holy Prophet would pass by the homes of Muslims, in the fervour of their love they would move forward and say, “O Messenger of Allāh! This is our home. Our wealth and lives are at your behest. Please stay with us.” The Holy Prophet would supplicate for their prosperity and slowly moved towards the city. In the fervour of their happiness, the Muslim ladies and girls climbed the roofs of their homes and began singing:
“Today, the full moon has risen upon us from the valleys of Mount Wadā’; For this reason, gratitude to Allāh has become forever obligatory upon us.”

The Muslim children ran about in the streets and alleys of Madīnah singing, “Muḥammad saw has arrived. The Messenger of Allāh has arrived.” To express their happiness upon the arrival of the Holy Prophet saw, the Abyssinian slaves of Madīnah would move about demonstrating their feats of swordsmanship.

When the Holy Prophet saw entered the city, every individual desired that the Holy Prophet saw stay with him. Each and every person would advance to offer his services. The Holy Prophet saw would respond lovingly to everyone, and move forward until his she-camel reached the neighbourhood of the Banū Najjār. At this place, the people of Banū Najjār stood in rows, decorated with arms to welcome the Holy Prophet saw. The girls of this tribe were reciting the following couplet whilst beating their drums:

“We are girls of the Banū Najjār; How fortunate are we that Muḥammad saw, the Messenger of Allāh, has come to stay in our neighbourhood.”

When the Holy Prophet saw reached the Banū Najjār, the question once again posed itself as to which person the Holy Prophet saw would stay with. Every individual of the tribe was desirous that he be the one to receive this honour. As a matter of fact, in the fervour of their love, some would even take hold of the reins of the camel belonging to the Holy Prophet saw. Upon seeing this, the Holy Prophet saw said, “Leave my camel, for at this time, it has been divinely inspired.” In other words, wherever Allāh so desired it would sit down itself; and upon saying this, the Holy Prophet saw also released its reins. The camel gracefully advanced and sat down when it reached the place where, later, the Masjid-e-Nabawī, and living quarters of the Holy Prophet saw, were built. At the time, this was an uncultivated plot of land, which was the property of two children from Madīnah. Immediately, however, it stood up and began to move forward; but after a few steps, it once again returned to its initial place of resting, and sat down. The Holy Prophet saw stated:

“Haddā ʾan ṣāḥeʾ allāh al-maw’lūn”

“It seems as if the Will of Allāh desires that this be our place of residence.”

After this, the Holy Prophet saw supplicated to Allāh and dismounted from his camel. Then the Holy Prophet saw inquired as to whose home was closest from that place. Abū Ayyūb Anṣārī ra rushed forward and said, “O Messenger of Allāh! It is mine, and this is the entrance to my home. You are most welcome.” The Holy Prophet saw said, “Alright, then go and prepare a place for me to stay.”

(Residence at the Home of Abu Ayyūb ra)

Abu Ayyūb Anṣārī ra immediately prepared his home and returned. Then Holy Prophet saw proceeded inside along with him. This was a two-story home. Abū Ayyūb ra desired that the Holy Prophet saw stay on the top floor. However, taking into consideration the ease of those people who would come to visit, the Holy Prophet saw preferred the ground-floor and resided there. At nightfall, Abū Ayyūb ra and his wife could not sleep all night in the thought that
the Holy Prophet™️ was beneath them, and they were above him. In addition to this, it so happened that during the night a pale of water broke on the roof. In his fear, Abū Ayyūb®️ quickly placed his quilt over the water to dry it, in order to prevent even a single droplet of water from seeping through to the ground floor. In the morning, he presented himself before the Holy Prophet™️, and implored the Holy Prophet™️ to stay on the top floor. At first, the Holy Prophet™️ hesitated, but upon witnessing the insistence of Abū Ayyūb®, he agreed. The Holy Prophet™️ stayed in this home for seven months, or according to Ibni Ishāq, he remained here until the month of Safar12 2 A.H. In other words, the Holy Prophet™️ remained here until the construction of Masjid-e-Nabawi, and the adjacent living-quarters of the Holy Prophet™️. Abū Ayyūb®️ would present food to the Holy Prophet™️, and then, whatever would remain of it, he would eat himself. Due to his love and sincerity, he would eat from where the Holy Prophet™️ had taken his food13. Other Companions would also present food to the Holy Prophet™️. As such, among these people the name of Sa’d bin ‘Ubādah®, chieftain of the Khazraj tribe, has been mentioned particularly in history. Anas bin Mālik®️ was a ten year old orphan of Madīnah. His mother, 'Ummi Salamah, who was very sincere, brought him to the Holy Prophet™️, and said, “O Messenger of Allāh! I present Anas in your service. Kindly pray for him and accept him so that he may serve you.” The Holy Prophet™️ supplicated for his prosperity, and accepted him in his service. After this, Anas bin Mālik®️ began to live in service of the Holy Prophet™️, and did not depart from this service until the demise of the Holy Prophet™️. This is the same Anas®️ on whose authority many narrations have been related in the books of Aḥādīth. He was from among the distinct Companions of the Holy Prophet™️. Anas®️ was blessed with a long life and passed away in 91 A.H., or 93 A.H., at Basrah, when there was perhaps only one or two other Companions alive at the time. In his last days, he would often say that, “Due to the prayer of the Holy Prophet™️, my wealth and progeny were blessed more than I could imagine. Now I am only waiting for his prayer regarding paradise to be fulfilled in my favour.” Shortly after reaching Madīnah, the Holy Prophet™️ sent Zaid bin Hārıthah®️ to Makkah with some money. In a few days, he returned safely to Madīnah with the family of the Holy Prophet™️, and his own. Along with him, ‘Abdullāh bin Abī Bakr also brought the family of Ḥazrat Abū Bakr®️ to Madīnah as well. (The Life & Character of the Seal of Prophets™️), Vol.2, p.11-12)

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4 As-Siratun-Nabawiyyah, By Abu Muhammad ‘Abdul-Malik bin Hishâm, p. 349, Hijratur-Rasulil-Madīnah
5 The ninth month of the Islamic Calendar [Publishers]
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9 September [Publishers]
10 Masjid-e-Nabawī, and the adjacent living-quarters of the Holy Prophet™️. Anas bin Mālik®️ was a ten year old orphan of Madīnah. His mother, Umme Salamah, who was very sincere, brought him to the Holy Prophet™️, and said, “O Messenger of Allāh! I present Anas in your service. Kindly pray for him and accept him so that he may serve you.” The Holy Prophet™️ supplicated for his prosperity, and accepted him in his service. After this, Anas bin Mālik®️ began to live in service of the Holy Prophet™️, and did not depart from this service until the demise of the Holy Prophet™️. This is the same Anas®️ on whose authority many narrations have been related in the books of Aḥādīth. He was from among the distinct Companions of the Holy Prophet™️. Anas®️ was blessed with a long life and passed away in 91 A.H., or 93 A.H., at Basrah, when there was perhaps only one or two other Companions alive at the time. In his last days, he would often say that, “Due to the prayer of the Holy Prophet™️, my wealth and progeny were blessed more than I could imagine. Now I am only waiting for his prayer regarding paradise to be fulfilled in my favour.” Shortly after reaching Madīnah, the Holy Prophet™️ sent Zaid bin Hārıthah®️ to Makkah with some money. In a few days, he returned safely to Madīnah with the family of the Holy Prophet™️, and his own. Along with him, ‘Abdullāh bin Abī Bakr also brought the family of Ḥazrat Abū Bakr®️ to Madīnah as well. (The Life & Character of the Seal of Prophets™️), Vol.2, p.11-12)
Hazrat Amman Jaanra, A great hostess. Hazrat Amman Jaanra’s hospitality towards the guests of the Promised Messiahas and the beginning of Langar Khana from Hazrat Amman Jaanra’s Kitchen.

By Zanubia Ahmed

The Promised Messiahas was given the glad tidings by God Almighty that many people from all over the world will come to visit and see the Promised one. It was revealed to the Promised Messiahas by God Almighty that the day is coming when the number of visitors will multiply and they will come from very distant lands. The revelation was;

وَسِّعْ مَکَانَکَ ۔ یَاْتُوْنِ مِنْ کُلِّ فَجٍّّ عَمِیْق

*Translation:* Enlarge your house; people will come to you from very distant lands.

The Promised Messiahas says that ‘Accordingly I have seen this prophecy fulfilled [through the coming of visitors] from Peshawer to Madras. However, the revelation had been repeated, which is an indication that the prophecy will be fulfilled in greater strength and greater numbers.’ It was also revealed to the Promised Messiahas not to get tired by meeting and receiving such a large number of people. It was revealed to him:

وَ لَا تُصَعِّرْ لِخَلْقِ اللہِ وَلَا تُصَعِّرْ لِخَلْقِ اللہِ

*Translation:* You should not be wroth when you meet Allah’s creatures and do not be tired of meeting the large number of people.

Not only did God Almighty give this glad tidying to the Promised Messiahas but he also blessed him with a fully capable companion Hazrat Ummul Mo’mineen Syeda Nusrat Jehan begum sahiba. Hazrat Amman Jaanra was fully aware of this revelation and knew that as the wife of the Promised Messiahas she is to share this responsibility of receiving and welcoming the guests and providing for them in every possible manner. And the world is witness to how Hazrat Amman Jaanra Allhumdolillah with a great love and affection took care of the guests of the Promised Messiahas. Guests used to come any time of the day or night but Hazrat Amman Jaanra never complained but actually always received them with an open heart and happily always took care of the guests in such a way that they felt like it was their own home. She neither felt weary of receiving guests nor bothered by her own tiredness at Jalsa Salana or even if she was not feeling well, she always gave precedence to their comfort and embraced the guests like a very caring mother.

Mai bibi sahiba who was one of the lady servants in the house of the Promised Messiahas for a very long time relates that the Promised Messiahas used to give only three rupees to Hazrat Amman Jaanra for the household expenditure due to a limited financial state at that time and Hazrat Amman Jaanra never complained that this amount is not sufficient to host and entertain such a large number of people. She was always thankful and used to entertain and greet guests happily.

Hazrat Mirza Bashir Ahmadra said that Hazrat Amman Jaanra related to him that the arrangements of Langar (Hospitality) were all done from Darul Masih (The house where the Promised Messiahas lived). She said that all food was cooked and sent to guests from Darul Masih but in the later days
when the number of visitors increased, it was not practically possible to do so, that’s when it was arranged somewhere else. Hazrat Bashir Ahmad⁴⁵ says that he asked Hazrat Amman Jaan⁴⁶ if the Promised Messiah⁴⁷ ever asked her to cook any particular food according to certain diet of any guest? She replied, yes the Promised Messiah⁴⁷ used to ask her sometimes to prepare a certain dish for guests. She also mentioned that it was always the wish of the Promised Messiah⁴⁷ that all guests are provided with the food which they are generally accustomed to eat.⁴

Hazrat Nawab Mubarka begum sahiba⁴⁹ relates that there was a time when even the Langar food was cooked inside Darul Masih. She says that I certainly remember the roti (bread, naan) at the Jalsa being cooked in the courtyard of Darul Masih for many years. She said that then the time came when Allah Ta’ala expanded the Langar with His Blessings and it will keep on expanding Inshallah. Hazrat Masih Maud⁵⁰ had started Langar for his guests with a great affection and was very tending and caring towards all arrangements of Langar. Hazrat Nawab Mubarka Begum⁵¹ also relates that Hazrat Masih Maud⁵² kept the arrangement and management of the Langar in his own hands all his life, even in his last days.⁵

Hospitality for the guests at Jalsa Salana or for other guests was done by the Promised Messiah⁵⁵ himself. A proper system of collections of Chanda for Jalsa Salana had not been initiated yet. During those days, once at the occasion of Jalsa Salana, Hazrat Mir Nasir Nawab⁵⁶ sahib [father of Hazrat Amman Jaan⁵⁷] came to the Promised Messiah⁵⁸ and mentioned that there was no money to prepare dinner for the guests for that night. The Promised Messiah⁵⁸ asked him to ask Hazrat Amman Jaan⁵⁷ to give any of her jewellery and sell it and then to make arrangements. So Mir sahib took the jewellery form Hazrat Amman Jaan⁵⁷ and either sold or mortgaged it and arranged provisions for the guests. What a beautiful incident, neither daughter objected nor the father said anything, it was because both of them had absorbed the beautiful qualities of the Promised Messiah⁵⁸.⁶

Hazrat Mirza Sharif Ahmad⁶⁰ relates that in the early years when there were not many guests, the Promised Messiah⁶¹ used to eat with the guests. The food was laid down toward Masjid Mubarak, near the north side wall and the Promised Messiah⁶¹ used to sit at the wall side. At that time food for guests was prepared in Darul Masih and was brought outside for guests. He says that once a guest complained of not liking the salan (curry). Upon knowing about this Hazrat Amman Jaan⁶² cooked chana daal (lentils) with her own hands for the guests and it was delicious.⁷

Hazrat Chawdary Zafrullah Khan sahib⁶³ relating the hospitality and kindness of Hazrat Amman Jaan⁶⁴ towards the visitors says that when he was going abroad for studies he visited Qadian with his parents in 1911 during the Khilafat of Hazrat Khalifatul Masih⁶⁵ I. He narrates that Hazrat Amman Jaan⁶⁶ used to prepare food for them herself and simultaneously took care of other guests with the same kindness and hospitality, and she thought of the guests as the guests of God Almighty. So she used to take care of the guest’s comfort in all aspects and did not hesitate even to lift a charpai (bed) for the comfort of a guest.⁸
In Tareekh-e-Lajna Hazrat Choti apa Maryam Siddiqa sahiba (wife of Hazrat Musleh Maud\\N) while relating about the hospitality of Hazrat Amman Jaan\\N at the Jalsa Salana, writes that during the early years responsibility of the hospitality arrangements for women were not given to someone in particular and actually Hazrat Amman Jaan\\N was the real hostess herself. Women of Hazrat Amman Jaan\\N's\\N and Promised Messiah's\\N family along with some other ladies took care of the guests under Hazrat Amman Jaan\\N's supervision. At the occasion of Jalsa Salana, a large number of ladies visited and it was always everyone’s hearty wish that they themselves and their children meet Hazrat Amman Jaan\\N and to request for prayers. Hazrat Amman Jaan\\N gave most of her time to the guests during these days and listened to each of them very attentively. Hazrat Amman Jaan\\N repeatedly advised workers to be mindful of the guest’s comfort and needs. In this respect, a note of Hazrat Sheikh Yaqoob Ali Irfani\\N sahib is worth mentioning. He writes that I have been told about a most amazing thing, which is that Hazrat Amman Jaan\\N herself went to Langar Khana to check that all arrangements for the guests were done to her satisfaction and she also asked to prepare a daig (cauldron) of piluao (rice) for the guests at her own expenses. He writes that it is not a question of a cauldron of rice being prepared but the main most important point present here is the virtue of honouring the guests which Hazrat Amman Jaan\\N had been given as being the wife of the Promised Messiah\\N. He writes that the chapter of hospitality in Hazrat Amman Jaan\\N's\\N life is very vast and contains many great incidents but Hazrat Amman Jaan\\N's\\N special attention in this regard is exemplary for all.\\N
Hazrat Mirza Bashir Ahmad\\N says that hospitality was a very profound quality found in Hazrat Amman Jaan\\N. Hazrat Amman Jaan\\N often invited relatives and also others to dine at her house. If anyone visited her and it was time to eat, Hazrat Amman Jaan\\N insisted that they eat with her. He says that it seems as if hospitality was the food of Hazrat Amman Jaan\\N's\\N soul.

Hazrat Amman Jaan\\N welcomed and showed kindness and love to children guest as well. One of the relatives of respected Qazi Muhammed Zahoor Uddin sahib, Arshad Qureshi sahib came to Qadian when he was a child as he writes that in 1909 at Jalsa Salana he went to see Hazrat Amman Jaan\\N in Darul Masih. He writes that he was taken by Hazrat Mir Muhammed Ishaq sahib\\N (Hazrat Amman Jaan\\N's\\N brother) to see Hazrat Amman Jaan\\N. He writes that we entered a room after crossing a courtyard and there I saw an extremely elegant and respected lady. Mir sahib pointed to me that she was Hazrat Amman Jaan\\N. He says that I went forward and said Assalam o Alaikum. Hazrat Amman Jaan\\N put her hand over my hand with kindness then herself went to another room and brought a chair for me to sit down and asked me to sit beside a small table then went inside and brought some biscuits and milk for me which I ate shyly. Arshad Qureshi sahib says that although this was 30-34 years ago, he still had not forgotten and remembered this like a very vivid dream because the effect of meeting Hazrat Amman Jaan\\N and her hospitality and kindness to a child who was a stranger to her but also was from a rural background left a great impact on his heart and soul.

Respected Amatul Qayyum sahiba relates that Hazrat Amman Jaan\\N did make many sacrifices along with the Promised Messiah\\N and among them one is that Hazrat Amman Jaan\\N would prepare food 24 hours for guests, parathay, chai (tea), lassi (yogurt drink), salan (curry), achar (pickle), chutni (sauces), milk etc, anything which was needed for guests at any time. Hazrat Masih Maud\\N used to
come inside and ask for it and Hazrat Amman Jaan\textsuperscript{a} made it ready to be taken to the guests. She writes it looked as if there was a lamp of Alla Din because everything was made available immediately according to the needs of the guests. She says that she had observed that preparing food for the guests made Hazrat Amman Jaan\textsuperscript{a} really happy.\textsuperscript{11}

It was witnessed by many that not only Hazrat Amman Jaan\textsuperscript{a} was a great hostess but she also made the guests very comfortable and at ease. Hazrat Mirza Bashir Ahmad\textsuperscript{a} relates that his Uncle Hazrat Mir Muhammed Ismail\textsuperscript{a} sahib (Hazrat Amman Jaan’s\textsuperscript{a} brother) was a very intelligent and wise person and he had spent almost 27 years in the company of the Promised Messiah\textsuperscript{a} and he often used to say that I have seen many important people in my life and have spent time in their company but I have never found anyone totally free of pretentiousness but only the Promised Messiah\textsuperscript{a}. Hazrat Mirza Bashir Ahmad\textsuperscript{a} says that his observation was the same. He says that Hazrat Masih Maud\textsuperscript{a} sat in the midst of all sorts of people as members of one family sit together and as a result Hazrat Masih Maud\textsuperscript{a} sometimes had to sit in a less prominent place while others got a better place to sit. And similar was the case with Hazrat Amman Jaan\textsuperscript{a}. Hazrat Amman Jaan\textsuperscript{a} gave place to guests to sit beside her regardless of their background or whether they were rich or poor and gradually she was seated nearly at the edge of the bed after making space for others. A large number of people visited Hazrat Amman Jaan\textsuperscript{a} and she never showed them any sort of annoyance at all but on the other hand always welcomed them and spoke to them very lovingly and affectionately and always asked them about their wellbeing and if everything was ok.\textsuperscript{12}

Wife of Sheikh Nayaz Mohammed sahib relates that once I went to see Hazrat Amman Jaan\textsuperscript{a} while she was dining and she asked me kindly to join her. She says that keeping in mind the status of Hazrat Amman Jaan\textsuperscript{a} I felt embarrassed and hesitated. Hazrat Amman Jaan\textsuperscript{a} repeatedly asked me to join her but I still refused to eat. Finally Hazrat Amman Jaan\textsuperscript{a} seeing my hesitance, put half of the food from her plate in another plate and offered it to me and said that please have it now. She says that it was a remarkable example of humbleness which Hazrat Amman Jaan\textsuperscript{a} used to show to all of us.\textsuperscript{13}

The very beginning of Langar Khana of the Promised Messiah\textsuperscript{a} was initiated at the hands of Hazrat Amman Jaan\textsuperscript{a} and at the house of the Promised Messiah\textsuperscript{a} and now we see how God Almighty has blessed this Langar. Millions of people all over the world gain blessings from the Langar of the Promised One. May Allah enable us to be thankful for All of His Countless Blessings, Ameen.

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\textsuperscript{2}A revelation of 1906, Tadhkara, p.839
\textsuperscript{3}Seerat o Sawanah Hazrat Amman Jaan\textsuperscript{a} Professor Naseem Saeed, p. 278
\textsuperscript{4}Seeratul Mehdi Vol 1, Rawayat No 26
\textsuperscript{5}Seerat o Sawanah Hazrat Amman Jaan\textsuperscript{a} Professor Naseem Saeed, p. 280
\textsuperscript{6}Ashab-e-Ahmad,Vol 4, p.108
\textsuperscript{7}Seerat o Sawanah Hazrat Amman Jaan\textsuperscript{a} Professor Naseem Saeed, p. 279
\textsuperscript{8}Seerat o Sawanah Hazrat Amman Jaan\textsuperscript{a} Professor Naseem Saeed, p. 280
\textsuperscript{9}Al-Hakam, 14\textsuperscript{th} of June 1934
\textsuperscript{10}Seerat-e-Tayyaba, p.84-85
\textsuperscript{11}Seerat o Sawanah Hazrat Amman Jaan\textsuperscript{a} Professor Naseem Saeed, p. 283-284
\textsuperscript{12}Seerat o Sawanah Hazrat Amman Jaan\textsuperscript{a} Professor Naseem Saeed, p. 287
\textsuperscript{13}Seerat Hazrat Amman Jaan\textsuperscript{a}, Vol 2, Hazrat Sheik Yaqub Ali Irfani\textsuperscript{a}
On the 20th October 2016 at 2:16 pm my son was born. Within the moment I held his little crying body I felt love like I had never before. Most mothers while they gaze upon their new born vow to protect and love their child forever. It’s an instinct. Yet here I knew in my heart that Allah would protect my child for me, because my son was His servant. I knew my obligation was to pray for my son as much as I could, set a good example and raise him to the best of my ability and leave the rest in the Almighty’s hands.

Since I embraced motherhood myself, it only seemed fitting to express my deepest gratitude to all existing mothers. I don’t believe that children today do so enough. Our mothers, who as our most respected Khalifaaba said in a recent Waqf-e-Nau class, juggle many responsibilities sometimes through sickness and ill health. They push their needs away and instead focus on their children’s needs. The fathers, and sometimes mothers too, work jobs tirelessly to provide worldly comfort and ease for their children. Thus, our parents deserve the best gift from us, which is prayer in abundance. Our prayers for them could ease their minds and make their lives easier in ways we would not know, but only Allah knows. A well-known prayer for parents is “O Allah! Have mercy upon them as they had mercy upon me when I was small”. While I pray for my son I always remember to pray for my parents too. It’s the least I can do for them.

Furthermore, the Almighty says in the Holy Qur’an “his mother bears him in weakness upon weakness and his weaning takes two years” (31:15). When I read this verse of the Holy Qur’an now I understand its true meaning, and I am certain other mothers do too. From pregnancy to the day your child decides to leave your home, it is a difficult time for a mother, especially the first few years of your child’s life. This is not meant in a negative light necessarily. It is difficulty and responsibility which she knew she was taking upon herself with the decision of having children. My life has completely changed. My days and nights revolve around my son and keeping him happy, laughing and satisfied. He is helpless at this age and it is my duty as his mother to get him through this stage. It is not acceptable to have a child and then abandon their needs for yours. To wish to carry on
with your life as if this drastic life changing event hasn’t occurred. A child needs the utmost attention and care, a lot of love, so that he grows up content and in return is a happy positive person in the future. We need children who are positive, and go down a righteous path and serve humanity instead of abandoned neglected children who cause havoc in society to get attention.

Some will argue that a mother can only do so much to protect and nourish her child, as eventually the child comes in contact with its environment, which affects them. Our societies play a crucial role in impacting our children. Sometimes the impact has a negative influence. Children get lost in the deep-rooted need to ‘fit in’ and abandon moral conduct. However, I believe if the upbringing at home is good and with prayer and Allah’s help our children will never get lost down the wrong path. Along the way we are all bound to make mistakes, but it is important we teach our children that we must learn from our mistakes. Allah says if you truly repent and uphold to never make that mistake again then He will forgive you and guide you. It is His forgiveness we should desire and instil this in our children too. We should regularly offer voluntary prayer, give charity for pious God-fearing children and pray for ourselves to be good parents.

Furthermore, most of us will be familiar with the hadith: “Paradise is under the feet of mothers” (Sunan Nisaie), and only today, as a mother myself, do I comprehend why that is. It is these two feet which she stands on while trying to put her baby to sleep, countless nights spent walking to appease the babies need to be rocked. Even though her child is growing heavier day by day, her feet never tire and her arms never let go. Of course, fathers play a crucial role in their babies lives but the natural bond between a child and mother surpasses that. Allah has made heaven so easily attainable. Simply treat your mother with the respect and love she deserves. Another Hadith narrates as following: Hazrat Abu Hurairahra relates that once a person came to the Holy Prophet^aw and asked, ‘O Holy Messenger of Allah who is the most deserving person to get nice treatment from me?’ He replied, ‘Your mother.’ He asked, ‘Who next?’ To this, he got the same reply. When he repeated this question for the fourth time, he was told by the Holy Prophet^aw, ‘Your father.’ I believe this highlights a child’s responsibilities to their mother. Mothers are the binding force in families and they should be treated like any other leader would be: with utmost respect. Children should avoid hurting their mother’s feelings, give them time and be patient if they don’t understand something.

To conclude I wish to say to all our girls who are still living with their mothers, treat them well. To those who are already mothers our best tool for a good, spiritual and pious upbringing is prayer. To please Allah and to attain His love we have to do what he commands us: which is to obey and respect our parents, especially our mothers. If we love our mothers, then will we attain Allah’s pleasure. Insh’Allah.
It is Incumbent upon the Parents to give their Children the Best Training:
“The responsibility of the upbringing of an Ahmadi child lies with the parents, and there is no doubt that the parents will desire the best for their child when it comes to their secular and also their religious education, providing they are inclined towards religion themselves. One should always bear in mind that every child of the Jama'at, and particularly a Waqf-e-Nau child, is a trust that has been committed to the care of the parents by the Jama'at. Therefore it is incumbent upon the parents to give them the best training in order to make them valuable members of the Jama'at and society in general.”

Waqf-e-Nau children should not be Apprehensive about how they will Survive in Worldly Matters:
No Waqf-e-Nau child should ever have this thought in mind that if they dedicate their life then how will they survive in worldly matters, nor should they allow this apprehension to develop deep down as to how they will manage to financially support their parents or even to support themselves by other means.

The Waqifeen-e-Nau should Raise their Levels of Sacrifice:
The devotee of life should become the most humble person on earth. Whilst the Waqifeen-e-Nau should raise their levels of sacrifice, at the same time they must raise the level of their worship and also their level of loyalty. They should use all of their abilities and capacities to fulfil their covenant and the oath of their parents. They should endeavour to serve their faith and make every effort for the elevation of their faith. In such a case, God Almighty rewards abundantly and does not leave anyone short of recompense.

It will only be Beneficial for the Jama'at when they Fulfil their Pledges with Utmost Loyalty:
If every Waqf-e-Nau boy and girl fulfils their pledges with sincerity, then we can bring about a revolution in the world. Many young couples come to see me and [the boy] says that he is Waqf-e-Nau as is his wife and child. Or the mother will say she is Waqf-e-Nau or the father will say he is Waqf-e-Nau and my child is also a Waqf-e-Nau. This is a matter of great repute indeed; however it will only be beneficial for the Jama'at when they fulfil their pledges with the utmost loyalty.

Waqfe-Nau Children are very Special:
Waqf-e-Nau boys and girls will be considered ‘special’ if they recite the Holy Qur’an on a regular basis, searching for its commandments and then acting upon them. They will be considered ‘special’ if they participate in events organised by the Jama'at or its auxiliary organisations more actively and regularly than others. If they are leading their siblings in the good treatment of parents and in supplicating for them, then this is also a special distinction. They will be deemed ‘special’ if when finding suitors for marriage boys as well as girls give precedence to faith over worldly matters, and by acting on the guidelines of the faith they sustain their relationship.

If they Display Humility and a Spirit of Selflessness more than others, they are ‘Special’:
They will be considered ‘special’ if they are at the forefront in the obedience to Khilafat and in following its instructions. If they are of resilient character and willing to make sacrifices, then they are definitely ‘special’. If they display humility and a spirit of selflessness more than others, and despise arrogance and strive against it, then, indeed they are ‘special.’ If they listen to my Friday sermons and watch other programmes of mine on MTA to seek guidance continuously, then they are indeed ‘special’. If they act
upon these things and upon all those things that please God Almighty and refrain from what displeases Him and what He has forbidden, then they are certainly special or rather ‘very special’. Otherwise, there is no difference between them and others.

**Waqifeen-e-Nau Doctors should present themselves and then the Jama’at will send them:**
There is a need for doctors in virtually every field of expertise in Africa. Currently, the construction of a large hospital in Guatemala is underway, where doctors from Canada could potentially go. There is a need for doctors here [in Canada] and this will increase in the future. Also there is a need for doctors to serve in Indonesia. As the Jama’at grows, this need will keep growing as well. Therefore, those Waqifeen-e-Nau children who are training to become doctors; after having completed their higher education in their countries and having gained experience after specialising, should come forward and they should be sent to those countries where it is easiest for them to travel. [Or rather] they should present themselves and then the Jama’at will send them.

**A need for Paramedical Staff and Waqifeen-e-Nau should also Adopt this Profession:**
For doctors and teachers, both boys and girls can present themselves, therefore give due consideration to these professions. We also need architects and engineers who have specialised in construction, so that they can accurately supervise and plan the construction of our mosques, mission houses, schools, hospitals and other building projects. This will help save the funds of the community and we will be able to provide better facilities with lower cost. Then, we are in need of paramedical staff and Waqifeen-e-Nau should also adopt this profession.

**All the Students should Aim to Explore Various Fields of Scientific Research:**
Sometimes Waqifeen-e-Nau have a special aptitude for certain subjects, so when they consult with me I approve that they can pursue further education in their chosen fields. However, for all students I will say this; that they should aim to explore various fields of scientific research. This is a general instruction for all students and Waqifeen-e-Nau alike. If we produce the best scientists in various fields, then the world will not only turn to Ahmadis to seek religious knowledge, but Ahmadis will also be in the forefront of secular knowledge and the world will be dependent upon them to attain that knowledge. Based on this principle, indeed Waqifeen-e-Nau can work for worldly organisations, but the purpose of them gaining that knowledge and skill should be to prove the Unity of God and to spread the true teachings of the faith throughout the world.

**Waqifeen-e-Nau must Remember that they have Dedicated their Lives for the Service of their Religion:**
Waqifeen-e-Nau can choose to pursue other careers; however they must bear in mind the fundamental objective that they have dedicated their lives for the service of their religion. Therefore, if they are summoned at point in time they will give up their worldly commitments to commence their service for their faith and this should take place instantly without any excuses or delays.

**Waqifeen-e-Nau should study the Commentary of the Holy Qur’an and Books of the Promised Messiah**: It is absolutely mandatory for every Waqifeen-e-Nau to study the commentary of the Holy Qur’an and the books of the Promised Messiah. The Waqf-e-Nau department has designed a syllabus until the age of 21; and that is available for you. On top of this it is essential that you make every effort to further deepen and widen your religious knowledge.

**Parents will have to become Physical Examples of Excellent Morals:**
Parents have to be a role model for their children in the way they offer Salat, and will have to set the highest practical examples of how to learn and teach the Holy Qur’an. Parents will have to become the physical examples of excellent morals. Parents will have to make a concerted effort to gain religious knowledge. Parents will have to clearly demonstrate with their examples that they are repulsed by falsehood. They will have to strictly refrain from saying anything derogatory about the administration and the office-bearers of the community. Even if they have been hurt by an office-bearer, the practice of speaking against the administration or any office-bearer must be shunned. Parents will have to demonstrate that they regularly listen to the MTA, at the minimum to all my sermons.
1. What was the name of Hazrat Ismael’s parents?
   Father: Hazrat Abraham
   Mother: Hazrat Hajra

2. What did Hazrat Abraham see in his dream regarding his son?
   Hazrat Abraham saw in his dream that he was slaughtering his son Hazrat Ismael.

3. When Hazrat Abraham narrated his dream to Hazrat Ismael how did he respond?
   Hazrat Ismael responded to his father by saying ‘O my father, do as thou art commanded; thou wilt find me, if Allah pleases, steadfast in my faith.’

4. Which incident took place when Hazrat Abraham laid his son at the altar for sacrifice?
   An angel brought the message of Allah said “O Abraham. Thou hast, indeed fulfilled the dream.’ Thus, indeed, do we reward those who do good.” Instead God commanded him to sacrifice a ram in the way of God.

5. How do Muslims commemorate the sacrifice of Hazrat Abraham and Hazrat Ismael?
   During the Hajj on the occasion of Eid-ul-Adha Muslims sacrifice an animal in remembrance of this holy sacrifice in which they were ever ready to sacrifice themselves in the way of God.

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Fill in the Blanks

Eid-ul-Adha is the __________ Muslim festival that comes approximately ___ weeks after Eid-ul-Fitr. It commemorates the obedience of Prophet __________ (as) and __________ (as) to the will of Allah. And it also marks the end of the Muslim pilgrimage of __________. Hazrat Ibrahim (as) had a series of dreams in which he saw himself sacrificing his eldest son Ismael (as). Thus he desired to fulfill this commandment of Allah for which his son was fully prepared. However, Allah the almighty was so pleased with Abraham (as) at his __________ that he stopped him and commanded him to sacrifice a _______ instead. Therefore every year at the occasion of Eid-ul-Adha Muslims who have the means to sacrifice an animal in the way of Allah.
Eid-ul-Adha is the second Muslim festival that comes approximately ten weeks after Eid-ul-Fitr. It commemorates the obedience of Prophet Abraham (as) and Ismael (as) to the will of Allah. And it also marks the end of the Muslim pilgrimage of Hajj. Hazrat Ibrahim (as) had a series of dreams in which he saw himself sacrificing his eldest son Ismael (as). Thus he desired to fulfill this commandment of Allah for which son Ismael (as) was fully prepared. However, Allah the almighty was so pleased with Abraham (as) at his obedience that he stopped him and commanded him to sacrifice a ram instead. Therefore every year at the occasion of Eid-ul-Adha Muslims who have the means to sacrifice an animal in the way of Allah.

https://www.alislam.org/eid/
Save yourself from the Fire, even if it is by offering a fragment of a date (as Sadaqah), and for the one who does not even have that much, by saying a kind word. (Bukhari-Kitab-ul-Adab)

Commentary:

There are several ways of spending one’s wealth in the cause of Allah. Sadaqah is one such way. This Hadith signifies that even a minor quantity of Sadaqah may save its donor from the hardships of this world as well as from the Hell in the Hereafter. Let it be clear that Sadaqah means helping the needy voluntarily, to win Allah’s pleasure. It must be given out of one’s lawfully earned wealth and, in no case, should its recipient be put under any obligation or reproach. (Al-Qur’an 2:263, 2:265).

In case monetary help is not needed, or one cannot afford to spare money for Sadaqah, a word of goodness, a piece of useful advice or consoling a distressed person, are all acts that can also be called Sadaqah. (Al-Qur’an 2:264, Hadith No.21).

A little that suffices one’s need is better than plenty that makes him forgetful (of Allah) (Chehl Ahadith)

Commentary:

This short Hadith urges us to adopt the virtues of simple life and contentment, and to leave the bad habit of extravagance. If one raises his standard of living and his needs beyond reasonable limits, one is entangled in an endless cycle of excessive spending and pursuit for even more income. In view of the above, one cannot fulfil one’s duties towards Allah, nor can one attend to his wife and children. Another Hadith deals with the same subject: “A simple way of life is part of Faith.” The Holy Qur’an repeatedly urges us not to be extravagant (7:32, 17:28).
Think before You Speak

Al-balaa’u mu-akkalum-bil-mantiqi

Speaking (without thinking) leads to trouble. (Chehl Ahadith)

Commentary:

One has no control over the good or bad effects of his words once these have been uttered. It is, therefore, advisable to think before speaking. Moreover, brief and gracious speech considerably covers the bad effects due to any shortcomings that maybe present in the speech. Another Hadith on the subject states: ‘Modesty and brevity of speech are two characteristics of faith.’ The Holy Qur’an advises: ‘Speak graciously to the people’ (2:84)

Taking back a Gift

Ar-raaji`u fee hibati-hee kar-raaji`i fee qai’ee-hee

The man who takes back his gift is like the one who licks his own vomit (Muslim)

Commentary:

Exchanging gifts is a means of enhancing mutual affection. An attempt to withdraw a gift, once it is given, shows extreme narrow-mindedness and miserliness. Thus, love may turn into hatred. That is why the Holy Qur’an prohibits such an actions (57:25). In another place, The Holy Qur’an (4:21) advises not to take back even a valuable asset that had been given to one’s former wife.

Source: https://www.alislam.org/library/books/BasicsReligiousEducation.pdf
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 Jama’at, 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’saba 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.

Huzur-e-Anwar’s (May Allah be his Helper) guidance for Jalsa Salana

“Huzur(May Allah be his Helper) is directly involved in the arrangements and preparation for Jalsa Salana from the very outset. I spoke with the Officer Jalsa Salana, Mohammad Nasser Khan sahib, who elaborated on this. He explained that no major decision pertaining to Jalsa Salana UK was ever made without the prayers, guidance and approval of Khalifatul Masihaba. Nasser Khan sahib said: “First of all, it is Huzuraba who personally approves the administrative committee charged with organising the Jalsa Salana. Thereafter, Huzuraba kindly meets me and other members of the committee regularly in Mulaqat and answers our questions and guides us in the right direction.”

[Jalsa UK Diary 2016 part 1 by Abid Khan]

Huzur’saba love for the guests and participants at the Jalsa Salana

Explaining Huzur’saba love for the participants of Jalsa Salana, Nasser sahib said: “I have always seen how Huzuraba particularly keeps in mind the comfort and ease of the participants of Jalsa – hence last year during Mulaqat he advised us to make the flooring in the main marquees more comfortable, as many guests sit on the floor for hours on end. Based on this instruction we were able to source a special underlay that made the flooring much softer and comfortable for people to sit on.” Nasser sahib continued: “Furthermore, the sermon Huzuraba delivers the week before Jalsa is extremely valuable for us because normally Huzuraba gives special guidance for the workers and volunteers at Jalsa and highlights certain aspects that we should pay particular attention to.” Nasser sahib told me how Huzuraba was particularly mindful of how guests were
treated at Jalsa Salana. He mentioned an incident from the 2015 Jalsa Salana, when the Ashanti King, who is extremely revered amongst his people, had travelled from Ghana to attend. Nasser sahib told me that whilst the King wished to address the Jalsa, his personal protocol was such that he was unwilling to remove his sandals at the stage area. This was a problem because the stage area was also used for Salat and so all people who went on the stage removed their shoes. Explaining how this issue was resolved, Nasser sahib said: “Our idea, which we proposed to Huzur, was to set up a microphone on the floor, next to the stage, so that the Ashanti King could address the Jalsa and keep his shoes on without having to come on the stage. However, when we informed Huzur about this he was not satisfied.”

Nasser sahib continued: “Huzur did not wish for us to offend the King in any way and so he instructed that a secondary carpet should be laid temporarily on the stage leading from the stairs to the lectern. The King could walk upon this carpet with his shoes and after his speech it could be removed. Huzur’s words were filled with such wisdom, wherein the purity of the Salat area was maintained, whilst at the same time the protocol of the King was observed and no offence was caused.”

[Jalsa UK Diary 2016 part 1 by Abid Khan]

An Ahmadi lady’s desire to have a direct link and bond with the Blessing of Khilafat

“One lady I met was Tehmeena Fasi from Los Angeles East Jama’at, who had come to attend the Jalsa with her husband and young children. Tehmeena sahiba was very emotional. As she described her desire for her children to have a direct link and bond with Khilafat, Tehmeena sahiba began to cry. As she wiped tears from her eyes, she said: “You people who live here near Huzur have no idea how fortunate you are! You have no idea how lucky you are! Please do not ever take this blessing for granted. Your children see Huzur daily and pray behind him and Huzur knows their names – what greater blessing could you have? Here in London, I see how our Mosques are filled every day but it is not the same everywhere else. It is the greatest possible challenge to do the good Tarbiyyat of our children when you live so far from Khilafat.”

[Jalsa UK Diary 2016 part 1 by Abid Khan]
News about virus outbreaks resulting in major global pandemics always raises alarm and concern, Zika being the latest to hit the headlines. The current global IT and digital networks connecting the cyber world are also witnessing the rise of malicious software and internet security threats. Other than biological and technical viruses, which most people are aware of, something else is lurking around. The latest newly emerging uncontained virus, without immunity or a cure in sight is highly contagious and rapidly spiralling out of control, contaminating vast parts of the population around the world – the media virus against Islam.

In the recent months, the world has witnessed a wave of atrocious, barbaric, terrorist attacks carried out wrongly in the name of Islam. Leading media outlets are cognisant of the fact that terrorists have nothing to do with Islam, yet their skewed negative media coverage against Islam acts as a powerful catalyst in promoting fear and feuds. The degree of antagonism and hatred against Muslims, as a result of bad press, has arguably reached new heights and peak negativity.

During any catastrophic incident, facts are often obscured by perceptions, but the assumptions and connections with Islam are distorted and blown out of proportion. The words Islamism, Islamists, and Islamic terrorism, instantly diffuse via media outlets sparking anger, grief, fear, anxiety and hatred. These terms are innovations of the mass media and not mentioned anywhere in the Qur’an. The religion is Islam, and the followers are Muslims.

The impact of the media virus against Islam is affecting people from all walks of life to the extent where individuals instantly react without a pause for thought. Social media such as Twitter and Facebook is laden with hundreds of concoctions of racist, abusive, derogatory comments against Islam. The negative and offensive comments are shared across the board by enraged individuals who believe they have mastered the teachings of Islam; clearly and evidently they don’t know the first thing about Islam, and they are driven purely by negative media content about Islam.

The media virus feeds off the extremists by giving them the platform they are pining for; at the same time in the rat race to sell their story, the media create chaos and panic in society often resulting in knee jerk reactions by many individuals. The most detrimental impact of the media virus has affected the most vulnerable people in society, and the world is witness to the fact that nearly all of the terrorist attacks committed in recent...
times were by individuals who hardly practiced Islam. The perpetrators of the attacks were persons going through some life crisis and angered by their situation, by individuals under the influence of drugs and alcohol or by people with a history of mental illness.

Sensationalism in journalism has always existed, but the irony is that now almost every media outlet reporter thinks he or she is an expert on Islam, featuring sensationalistic headlines and articles randomly citing cherry-picked verses or writing about topics without any knowledge or insight. Such reporters are not an authority on Islam but claim unduly accurate opinions about the faith. They recklessly report inaccurate facts and are responsible for inciting and instigating hate crimes, only to attract readers and increase sales.

The way to defeat the so-called Jihadists is not to fall prey to their motives for creating disorder and chaos in the world which is what we are witnessing as a story in the media is picked up by multiple sources, and the hatred amplifies across the board. The media virus propaganda and sensationalised negative accounts about Islam presented as truth and breaking news will damage society by creating great divisions and barriers.

Journalists need to take responsibility in combating extremism, not add fuel to the fire and cause unrest in society. They should be unbiased in an attempt to bring about incremental positive change to make the world a better place. Journalists and reporters have a duty towards the information they present to the public bearing their well being in mind.

Both biological viruses and cyber attacks on a global or minute scale are dealt with extreme efficiency and speed. Likewise, the media virus against Islam is also in need of a cure and immunity to contain it quickly so that the media world can focus on dealing with the real deadly threat of extremism in the world. The best way to defeat extremism is to stand united against it.

The worldwide Head of the Ahmadiyya Muslim Community, the Fifth Khalifa, His Holiness, Hazrat Mirza Masroor Ahmad (may Allah be his Helper), said:

“The early Muslims were only ever permitted to raise their swords in a defensive war when the opponents themselves physically raised their swords in an effort to eliminate Islam. However, in this era religious wars are not being physically fought against Islam but rather the media is being used to attack Islam and to misrepresent it. Thus, we must ourselves use the media to counter these attacks and inform the world of the true teachings of Islam.”

Regardless of the surge of hatred against Islam, the Ahmadiyya Muslim Community continues with its efforts to promote peace and counter extremism. Recently it held its 50th Annual Convention (the Jalsa Salana) – an annual international conference of a community, which encourages interfaith dialogue, advocates peace, tolerance, love and understanding among followers of different faiths. Our community firmly believes in and acts upon the Qur’anic teaching:

“There is no compulsion in religion.” (2:257)

We firmly reject violence and terrorism. More than 38,000 from 107 countries attended the three-day International event in the suburbs of Hampshire. It was not only a platform against extremism based on a jihad of love and not a jihad of the sword, but also a deeply spiritual and inspirational experience in an atmosphere, which radiated the tranquility of love and message of peace. Therein lies a cure for many ills of today.
By the Grace of Allah on Saturday 22nd of April, 2017, I had the opportunity of attending the first ever Press Media Workshop at the Bait-Ul-Wahid Mosque in Feltham. This was hosted by our, very talented and inspirational Lajna UK Press and Media team and was attended by Lajna from the South regions in England, including some esteemed members of the National Amila.

Upon entering the beautiful mosque, we were greeted by the registration team and were led to the main hall, there we were kindly offered tea, coffee and breakfast.

The programme started with an introduction to the media team and an insight into the work that they have carried out until now. The opening speech was given by Mrs Shermeen Butt Sahiba, the serving Press and Media In charge. Out of the many inspirational things that she said, her reference to Hazrat Umme Umara ra stayed with me the most. She told us that Hazrat Umme Umara ra lived at the time of the Holy Prophet saw and fought alongside him in battles. She was known to be such a fearless warrior that the Holy Prophet saw himself stated that ‘everywhere I looked I saw Umme Umara’, defending Islam’. Aunty Shermeen Butt Sahiba then told us that we live in an era in which the Jihad of the pen is prevalent, and we must continue to defend Islam, which is constantly under scrutiny, using our written words. She then emphasised how social media was our platform. She quoted Huzoor’s aba address in which he said that Ahmadi Women should be the Umme Umara of this era and should be defending Islam and the Holy Prophet saw of Islam from all attacks, including those from the media, and we should be informed of the appropriate manners to do this. Furthermore, we should be familiar with the ‘social media voice’ of Lajna Imaillah which is to spread the true teaching of Islam and Ahmadiyyat, in a polite, courteous and if need be, firm manner.

After this, the attendees were split into three groups who alternated between three workshops. The first session that I attended was about using social media, primarily Twitter. To my delight, this too was given by Aunty Shermeen Sahiba, who was better educated in the usage of Twitter than myself. I learnt of several new ways of writing effective tweets, and additional features, such putting a “.” before an @ when replying to a tweet to make your reply public. After being told the do’s and don’ts and being given guidelines about writing tweets, we had a chance to practice writing the ideal tweet and shared some examples. This too was a new concept to me and having mastered the ‘anatomy of an ideal tweet’, it was certainly interesting to see how even with the same concept and keywords everyone was able to write a tweet.
unique to themselves. We were also informed of which official Jama’at accounts to follow, and the appropriate things to re-tweet. Aunty Shermeen Butt Sahiba also informed us of how and when to respond to the news, through ‘Letters to the editors’.

The second presentation that I attended was about common allegations in today’s world. The session was coordinated and run by Mrs Sarah Waseem Sahiba. The highlight of this workshop was the guided discussion. This was a scenario in which parents had chosen to conceal the gender of their child until the child was school age. We were asked to discuss how we would debate this from an Islamic perspective. We had a thought provoking discussion and some very heated debates. The importance of researching not only the topic at hand, but further researching the media platform and audience to which interviews are to be broadcast was also highlighted to us. We then had the opportunity to select and discuss an issue that we felt was important to discuss.

The third presentation was about women in Islam, by Miss Tooba Khokhar Sahiba. In the course of this presentation we were asked to determine connotations of certain words which are presented by the media in terms of Muslim women, such as ‘submission’, ‘oppression’ and ‘feminism’. However, it was the exploration of the word ‘beauty’ in poetry, literature and our own understanding that made me realise the significance of Purdah and modesty in a refreshing new light, as well as a new way to explain to others of its significance in the world today and in Islam.

The workshop ended with a report and a question and answer session. A range of questions were discussed regarding social media, from how to best respond to allegations to the differing expectations of a personal versus Jama’at twitter account. We ended with another inspiring address from our Sadr Lajna, Mrs Nasira Rehman Sahiba and silent prayer.

To conclude, I would like to encourage all Ahmadi girls to follow the Jama’at’s official twitter accounts and learn how to defend Islam in this day and age. Now more than ever, we must be well versed in our beliefs and knowledge so that when the time comes we can reply with accuracy and confidence. If we can see the beauty of Islam, only then can we show it to others. All Ahmadi girls should strive to be the Umme Umara of the Social networking era. And finally, a massive thank-you to the social media team for organising and arranging such a wonderful event.
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 “Raz-e-Haqiqat”

**TITLE:** Raz-e-Haqiqat  
**AUTHOR:** Hazrat Mirza Ghulam Ahmad  
**LANGUAGE:** Urdu  
**ENGLISH VERSION:** A Hidden Truth  
**NUMBER OF PAGES:** 25  
**YEAR WRITTEN:** 1898  
**YEAR PRINTED:** 1898  
**PRINTED BY:** Diya’ul-Islam Press, Qadian

**RAZ-E-HAQIQAT**

*A Hidden Truth* is the English title for Raz-e-Haqiqat (Urdu) written by the Holy Founder of the Ahmadiyya Muslim Jama'at, The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad of Qadian (on whom be peace) in 1898. The English translation was published in the UK 2016 by Islam International Publications Ltd.

**ABOUT THE AUTHOR**

Born in 1835 in Qadian (India), Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi, remained dedicated to the study of the Holy Qur’an and to a life of prayer and devotion. Finding Islam the target of foul attacks from all directions, the fortunes of Muslims at a low ebb, faith yielding to doubt and religion only skin-deep, he undertook vindication and exposition of Islam. In his vast corpus of writings (including his epoch-making ‘Brahin-e-Ahmadiyya’), his lectures, discourses, religious debates etc., he argued that Islam was a living faith and the only faith by following which man could establish contact with his Creator and enter into communion with Him. He announced that God had appointed him the Messiah and Mahdi as mentioned in the prophecies of the Bible, the Holy Qur’an and Ahadith. In 1889 he began to accept initiation into his Community which is now established in more than two hundred countries. His more than eighty books are written mostly in Urdu, but some are in Arabic and Persian.
BACKGROUND AND INTRODUCTION

The sworn enemy of the Promised Messiah, Maulavi Muhammad Hussain Batalvi made a futile attempt to find faults with the Promised Messiah’s God-gifted knowledge of Arabic and asserted that the use of “Lam” in Ata’jabu Li amri in one of the Promised Messiah’s revelations was wrong and, therefore, the Promised Messiah’s revelation is not a revelation but man-made stuff. The Promised Messiah surprised his critics by producing five instances of similar uses of “Lam” from the Ahadith thus exposing Maulavi Muhammad Hussain Batalvi’s superficial knowledge of Ahadith (even though he claimed to be the head of the Ahl-e-Hadith).

[An Introduction to the Hidden Treasures of Islam, pg.232]

At the very outset of the book the Promised Messiah draws the attention of his followers that the prayer duel with Maulvi Mohammad Hussain was to mature on 15th January 1900, so they should, therefore, be on the lookout for the result of this duel. He admonished the members of the Jama’at to stick to Taqwa (and not to answer the abuses of the opponents with abuses. He told them that truth is always weak in the beginning but it is always destined to gain strength.

The book then goes on to narrate the biography of Jesus Christ. In the epilogue of the book the Promised Messiah says that he is grateful to God that it has been proved that the tomb which is in Khanyar, Srinagar and is said to be the tomb of Yuz Asaf, is really the tomb of Jesus Christ; this helped to prove the truth of his claim greatly. [Introducing the Books of the Promised Messiah]

THE BOOK

In this book, the Promised Messiah gave a detailed account of the life of Jesus, son of Mary, from the time he was taken off from the Cross alive, and how he was medically treated and a special ointment was prepared to heal his wounds. He followed up this account with the details of the journey taken up by Jesus from Palestine to Kashmir and leading to his death in Srinagar and a detailed map of the tomb of Jesus in Muhalla Khanyar on page 68 of the book. Jesus was a Prophet of God, and the Promised Messiah, was also a Prophet of God, and he claimed that God had sent him in the guise of all the prophets, especially in the spirit and power of Jesus, to regenerate mankind. Therefore, he had the peculiar and exclusive advantage of being in a personal and privileged position to understand Jesus aright. He was the one,
with him, in spirit and he had in fact met him and conversed with him on several occasions in his waking visions. Whatever he says is indeed based chiefly and primarily on his personal experiences. Hence, he speaks with an authority which cannot be easily questioned or challenged.

In the same way, as a Prophet of God, the Promised Messiah knew the ways in which God deals with His creatures and Chosen Messengers. He lives on a higher plain and gifted as he is with Divine Light within himself, he throws lights on things which are too deep, being obscured by time, from the reach of ordinary human intellect. Other people seem to grope in the dark, but with the spiritual torch at his disposal, he at once illumines the sacred past and the truth dawns upon him as a seeker after truth as he begins to read His wonderful works. His treatment of the subject is masterly.

[An Introduction to the Hidden Treasures of Islam, pg.232-233]

**SPECIMENS OF WRITINGS FROM THE BOOK ‘A HIDDEN TRUTH’**

“Friends! Know for certain that a righteous person is never ruined. When two parties fall to conflict and their disagreement becomes great, support from heaven descends for the one God Almighty sees as righteous and virtuous. In this way religious disputes are settled through heavenly decree.” (A Hidden Truth, P.7)

“By the grace and mercy of God Almighty, in order to humiliate our opponents and establish the truthfulness of this author, it has been proven without a shadow of doubt that the grave of Yuz Asaf, situated in Mohalla Khanyar, Srinagar, is in actuality the grave of Jesus, peace be upon him. The Ointment of Jesus, mentioned in more than a thousand books of medicine constitutes the foremost evidence that the Messiah, peace be upon him, was delivered from crucifixion and did not die on the cross” (A Hidden Truth, Epilogue, P.29)

“God, Who is hidden from human eyes but is shining brighter than everything else, and of Whose Majesty even the angels stand in awe, does not like insolence and cunning. He has mercy upon those who fear
Him, so be afraid of Him and utter everything with deliberation. You are His Community whom He has chosen to set an example of goodness. He who does not discard vice, whose lips do not shun falsehood, and whose heart does not exclude impure thoughts, will be cut off from this Community. Servants of God, cleanse your hearts and wash out your insides. You can please everyone with hypocrisy and double-dealing, but thereby you will only earn the wrath of God. Have mercy upon yourselves and safeguard your progeny against Him. Spend yourselves in His way and be devoted to Him and become wholly His if you desire that you should see Him in this very life.” (Raz-e-Haqiqat, p. 4, Ruhani Khaza’in, vol. 14, p. 156)

**SAMPLE GLOSSARY**

**CRUCIFIXION:** Ancient form of execution in which a person was nailed to a cross

**KHATM-E-NUBUWWAT:** The Seal of Prophethood

**LA’NAT:** Curse

**LA’EEN:** Literally means ‘the accursed’

**NABI:** Self-annihilation

**NURULLAH:** Light of Allah

**SAYYEB:** Prophet. The word Nabi is specific only to two languages and no other language of the world has employed this usage. That is to say, the word Nabi is used in Hebrew and also in Arabic
As a British Muslim Doctor I am Horrified at the thought of Women Banned from Wearing a Hijab to Work

On 14th of March 2017, the European Court of Justice ruled that companies can ban employees from wearing the hijab, but only as part of prohibitions including other religious and political symbols.

In response to this, the following letter was published by the Independent by Maleeha Mansur, highlighting the grave injustice in such a ruling.

“I find the recent judgement by the European courts to allow companies to ban the wearing of all religious symbols deeply regrettable.

As a practising doctor I take great pride and honour in having studied and worked in the NHS observing the hijab. I have been uninhibited in serving my country without any comprise of my faith. I have never faced any opposition in observing my hijab and it has never affected the sensitive patient-doctor relationship. My patients have always seen my hijab as an intriguing part of personal life and by no means a hindrance to my practice and they have been unanimously kind and have expressed appreciation for the treatment I have had the fortune to give them.

In fact, whilst my faith motivates me to observe the hijab, it is this very same faith that drives me work on days when junior doctors are striking for example. It is Islam alone that does not let me compromise patient safety for any personal gain.

Legal institutions that serve to uphold basic human rights have no place invading the religious freedom that is every human’s fundamental right. To legalise such discrimination, where there is no compromise in the work of an employee, is most unjust. Such laws will likely lead to ongoing infringements and divisions in society. Employees should be judged by their merit and abilities, not their religious beliefs.”

Maleeha Mansur
London SW20
In this essay I will be explaining the importance and benefits of attending Jalsa Salana UK.

Jalsa Salana is an annual event, which takes place in various countries around the world. The purpose of Jalsa is to enhance the spiritual wellbeing and knowledge of those attending, enabling them to experience the religious benefits of this event. At the same time, the coming together of various nationalities and people promotes the strengthening of ties between members of the community, in the words of the Promised Messiah’s statement: “This is a phenomenon that is based purely on the divine help, for the propagation of Islam”. *(Ishtihar 7 December 1892, Majmoo’ah Ishtiharat Vol. I, Page 340)*

Over the course of three days, attendees listen to speeches delivered by speakers from various countries around the world, in addition to a series of faith-inspiring keynote addresses delivered by Hazrat Mirza Masroor Ahmadaba, Head of the Ahmadiyya Community. These speeches cover a range of topics relating to Islam and Ahmadiyyat, as well as speeches discussing other faiths and worldly matters. The highlight of the event for many is the international Initiation ceremony led by the Head of the Community on the third day which allows many to reaffirm their dedication to their faith.

The first Jalsa Salana UK took place in 1966 under the divine guidance of Khalifatul Masih III, Hazrat Mirza Nasir Ahmadra. Since the head of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmadaba resides in this
country after his migration from Pakistan, the UK Jalsa also serves as the International Jalsa, and guests from all over the world attend.

The reason for our beloved Khalifa’s migration was because it was difficult for Ahmadis to call themselves Muslims and even say Assalamo Alaikum or the Kalima in Pakistan. Holding a Jalsa was strictly prohibited and therefore it would be difficult for the head of the community to carry out his role as a Khalifatul Masih.

From 1985 to 2004, the Ahmadiyya Muslim Community UK used a site near Tiford officially known as Islamabad for Jalsa. However by the Grace of Allah the Jama’at grew in number and with the rising number of visitors, the community soon outgrew Islamabad. It was then that another site near Alton was purchased, and named as ‘Hadiqatul Mahdi’ or ‘garden of the Mahdi’.

The primary purpose of Jalsa is to enable every sincere individual to personally experience religious benefits and that they may enhance their knowledge.

It is essential for all those who can afford to undertake the journey that they must attend this convention which embodies many blessed objectives. They should disregard minor inconvenience in the cause of Allah and His prophetsaw.

There are many spiritual benefits of attending Jalsa Salana. We are encouraged to listen and act upon what is seen and heard as a source of spiritually adorning one’s life. This means taking note of everything said at Jalsa then changing your lifestyle to fulfil that goal. Jalsa is of course truly beneficial when all that is heard is put in practice by members of the Jama’at. Otherwise all the praise extended by the guests will be about something superficial. There needs to be uniformity between the inner and outer self of true believers.

Huzooraba has mentioned in sermons that the world has started noticing us. Ahmadis as well as some non-Ahmadis around the world watch Jalsa proceedings on MTA, in particular Jalsa UK is watched in-depth. Therefore Jalsa proceedings should show the true purpose of Jalsa, so that others can be inspired by such pious gatherings.

Another benefit of attending Jalsa is that it increases brotherhood between the members of the community and honoured guests. It also promotes mutual introduction amongst all brothers and sisters. Many guests that attend Jalsa comment on the high levels of love and piety that runs through everyone.

Some people are so impressed with the atmosphere of Jalsa Salana with each and every pious-natured soul, that some guests take Ba’ait at the hands of the Khalifa by the Grace of Allah.
Being at Jalsa Salana provides an environment of being in the company of righteous men and women, and therefore one is inspired to improve in his/her personal standard of righteousness. We as Ahmadis have made a pledge to give importance to faith above all worldly matters, and the Jalsa provides the perfect occasion for identifying ways in which to implement this pledge in the best possible ways. We should try and aim to fulfil our obligation to Allah through the remembrance of Allah and also to our fellow mankind. We can do this by being kind to one another on the days of Jalsa and having patience and using the qualities we learn at Jalsa in our daily lives.

One can be easily assured that this is not an ordinary gathering. There are limitless benefits for all participants of Jalsa, be it spiritual or the betterment of brotherhood within the Jama’at. Members are to utilise this opportunity to renew their personal faith and religion, meet and establish friendships with other members of the community, welcome new members into the fold and remember those who have passed away in the previous year in their prayers.

Other benefits of Jalsa that Huzoor has mentioned are; being on duty at Jalsa, listening to the speeches by guests and Huzooraba fountains of knowledge can be gained from the book stalls and the international Ba’ait for everyone. The Ba’ait is especially important as we renew our faith and pledge of allegiance to the true Khilafat of Islam.

It should be our aim to not only attend this Jalsa, and if we can hold duties to the best of our ability, but also to truly enhance spiritually and become a better person for the next year, and over time for the years to come. We should encourage our friends and families to enjoy the spiritual benefits of Jalsa and promote such spiritual gathering.

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Our Khalifa

Our Khalifa, Masih’s Successor
A Stream of Knowledge
A World of wisdom
A man of Peace
A man who Teaches
Our Khalifa Our Hazoor
He comes every Friday
He helps us in every way
He is the Man of His words
Our Khalifa Our Soul
He speaks to us
He gives us Guidance
An Hour a Week
A new Essence a new Reality
Our Khalifa Our Mentor
He keeps us united, We Love him the Most

Sajia Majeed, 9