AS FOR THE GIRLS
THEY WILL BE CONSIDERED
‘SPECIAL’
IF THEIR ATTIRE
AND THEIR PURDAH
ARE SUCH THAT THEY ARE A
REFLECTION OF TRUE
ISLAMIC TEACHINGS
TO THE EXTENT THAT
WHEN OTHERS SEE THEM,
THEY ENVY THEM AND SAY
THAT INDEED, DESPITE
LIVING IN THIS SOCIETY,
THEIR ATTIRE AND PURDAH ARE
EXCEPTIONALLY
OUTSTANDING

Friday Sermon delivered by Hazrat Khalifatul Masih Vra, 28th October 2016
**TEN CONDITIONS OF BAI’AT**

I
The initiate shall solemnly promise that he/she shall abstain from shirk [associating any partner with God] right up to the day of his/her death.

II
That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be.

III
That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammad saw and shall try his/her best to be regular in offering the tahajjud and invoking durud on the Holy Prophet Muhammad saw. That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV
That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means.

V
That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI
That he/she shall refrain from following unIslamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur’an; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muhammad saw his/her guiding principles in every walk of his/her life.

VII
That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII
That he/she shall hold faith, the honour of faith and the cause of Islam dearer than his/her life, wealth, honour, children, and all loved ones.

IX
That he/she shall keep himself/herself occupied in the service of God’s creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers.

X
That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.
From the Editor...

For Ahmadi Muslims, the month of May is significant as it is when the institution of Khilafat-e-Ahmadiyya was established by the Grace of Almighty Allah. Drawing strength from our unwavering belief in Allah, Ahmadi Muslims worldwide, who have been blessed to have accepted the Promised Messiah Peace be upon him, now remain united under the umbrella of Khilafat. It is the force of one supreme leader and the special guidance we receive through him that has enabled us to uphold the true teachings of Islam. No other system that is such an embodiment of Allah's unity can be found like it.

In a recent Friday Sermon our Beloved Khalifa Hazrat Mirza Masroor Ahmad May Allah be his Helper stated:

“Since we have accepted the Promised Messiah, the standard of our relationship with God Almighty and our Taqwa should be much higher than other Muslims. Our practical condition should be better than others. Our actions should be in accordance with the pleasure of God Almighty and we should be righteous.” (Friday Sermon 23rd March 2018)

This year, the Holy Month of Ramadhan also falls in the month of May. During this Blessed month we strive to put aside worldly thoughts and obligations and are reminded to strive to bring about spiritual reformation in oneself. The hunger and thirst we experience during this month is controlled and made bearable by our passion for self-reformation that awakens in every Muslim throughout the month. This drive towards self-reformation should not diminish with the celebrations of Eid, but instead the Jihad of our souls should continue all year round. As nations are disuniting today, we must pray for peace to transcend this earth. May Allah enable the world to realise that the true Jihad is with oneself and not with one another. Ameen.

This issue of Maryam Magazine is focused on The Promised Messiah and Khilafat, with articles including ‘The Importance of the 23rd March in the History of Ahmadiyyat’ and ‘The Minaratul Masih’. Our readers can also enjoy learning how to make sugar-paste flower cake decorations in our Creative Corner and read articles written by our Waqfaate Nau including ‘Islamic Teachings on Leading a Healthy Life’ and ‘10 reasons I wear the Hijab’.

Hina Ahmedi

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

Email us at: waqfenaumagazine@gmail.com
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Translation: Allah has promised to those among you who believe and do good works that He will surely make them successors in the earth, as He made successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

(English translation by Hazrat Maulvi Sher Ali sahib®)
Hadith: A Saying of The Holy Prophet saw

(May Peace and Blessings of Allah be upon Him)

Prophecy of the Holy Prophet Muhammad saw - Khilafat

Translation:

“Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilafat on precept of Prophethood.” The Holy Prophet said no more (Masnad Ahmad)
“So dear friends! Since it is the Sunnatullah, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in Brahin-e-Ahmadiyya. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this Jama’at who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying. And let a Jama’at of righteous people, one and all, in every country keep themselves busy in prayers so that the second Manifestation may descend from the Heaven and show you that your God is such Mighty God.”

[The Will, pages 7-8]
The Life & Character of the Seal of Prophet
(May Peace and Blessings of Allah be upon Him)

Commercial Engagements

As it has already been mentioned, Muhammad saw had now reached the age of adulthood, and the time had come for him to enter into practical life. Moreover, since Abū Tālib’s financial state was not very stable; there was a genuine need for Muhammad saw to enter into an occupation so as to lighten the burden of his uncle. Therefore, upon the desire and encouragement of Abū Tālib, Muhammad saw began to work in trade and commerce.

Numerous trade caravans would leave Makkah for diverse regions. Towards the south in Yemen and to the north in Syria formal trade had been established. In addition to this, commerce also took place with Bahrain. Muhammad saw travelled to all of these places for the purpose of commerce. Every time Muhammad saw would fulfil his obligations with remarkable honesty, trust, elegance and skill. In Makkah also, everyone who dealt with Muhammad saw would frequently praise him. Accordingly, Sā‘ib was a companion of the Holy Prophet saw. When he accepted Islam, people praised him before the Holy Prophet saw and the Prophet saw said, “I am more acquainted with him than you,” at which Sā‘ib responded, “Indeed, O Holy Prophet saw, may my father and mother be an offering! You were once my partner in business and you were moral and pure in all your dealings.”

‘Abdullāh bin Abil-Hamsā’ was another companion who narrates: ‘Prior to the commencement of the divine mission of the Prophet saw, I dealt with him in a business transaction after which I owed the Prophet saw his remaining dues. I told the Prophet saw to wait there while I return shortly. However, I forgot and remembered after three days. When I returned to the meeting place, the Prophet saw was still there. The Prophet saw said nothing more to me than, ‘You have subjected me to an inconvenience as I have been waiting upon you for the past three days.’

Apparentely, the intent of this narration is not to imply that Muhammad saw waited in the same place for three days continuously. Instead its meaning is that Muhammad saw would return to the same place repeatedly and would wait for many hours whilst expecting the return of ‘Abdullāh so that his business partner would not be put under any burden as a result of his absence.

It is due to such occurrences that Muhammad saw became renowned as ‘Amin’ among the Makkans. Moreover, as a result of his honesty, he was greatly revered in Makkah and was known as an exceptionally righteous individual who always spoke the truth. The involvement of Muhammad saw in business commenced when he was approximately 25 years of age. Khadijah bint Khawlid of the clan Banū Asad was an exceedingly noble and wealthy lady who possessed a significant market share in the trade and commerce of Makkah. She sent Muhammad saw to Syria with her commercial goods and provided the services of her slave, Maysarah who accompanied Muhammad saw during travel. Due to the diligence, blessings and honesty of Muhammad saw, God the Almighty blessed this trade venture extraordinarily and much profit was generated. Hence, he returned home from his mission with great success. In the same manner, Muhammad saw undertook two or three other trade expeditions to other regions as well.

(The Life & Character of the Seal of Prophets(saw), Vol.1, p.146-148)

The Prophet’s saw Religion Prior to his Commission

Since Islam with its detailed injunctions was revealed later, no one can claim or has ever asserted that the Holy Prophet saw was a follower of Islamic injunctions prior to its revelation. However, it is evidently proven from history that the Holy Prophet saw in conformity to his pure nature, always refrained from the filthy rituals of the Arab society and never practised idolatry. Therefore, during the time of his prophethood, the Holy Prophet saw used to say to Hazrat ‘Ā’ishah sa, “I have never eaten from the sacrificial offerings made to idols”. Hazrat ‘Āli relates in a narration that once someone said to the Holy Prophet saw, “O Messenger of Allāh, have you ever worshipped idols?” The Prophet saw replied, “No.” Then the people inquired, “Have you ever consumed alcohol?” The Prophet saw responded, “No.” Then he said, “I have always detested these things, but prior to Islam, I had no knowledge of religious law or faith.”

(The Life & Character of the Seal of Prophets(saw), Vol.1, p.161)
YOU MUST USE ALL YOUR FACULTIES FOR THE SERVICE OF ISLAM:

“On one occasion, Hazrat Musleh-e-Maudra narrated an incident of an Ahmadi girl who had completed her Bachelors degree, and so she was advised that having attained high qualifications, she should try to spread the teachings of Ahmadiyyat amongst other educated people through Tabligh. However, in response, she remarked that she did not attain such qualifications and education in order to cause ‘division’ and that she felt doing Tabligh was a means of sparking conflict. Having narrated this, Hazrat Musleh-e-Maudra remarked that her response was not of an educated or literate person, but was the response of someone who was ignorant and illiterate. Thus, none of you should fall into this trap. You should understand and recognise the opportunities Allah has blessed you with and seek to use whatever knowledge you have gained for the sake of the defence and propagation of Islam.”

THE HOLY PROPHETSAW REFORMED MUSLIM WOMEN TO ACHIEVE A HIGHER STATUS:

“Muslim women scaled the highest peaks of morality, virtue and knowledge. For example, some women, notably Hazrat Ayeshara, taught Islam to the Muslim men. Similarly, some fought in battles alongside the men and gave great sacrifices. Further, as I mentioned earlier, the Holy ProphetSAW said that women who trained their children and looked after their homes would be the
recipients of the same rewards as those who had engaged in Jihad.”

**MUSLIM WOMEN ARE NOT INFERIOR TO MEN:**

“Tragically, some Muslim women have come under the influence of certain non-Ahmadi Maulvis (religious clerics) and so have become prone to the belief that they are somewhat inferior to men. This is completely wrong and erroneous. No woman should ever accept the false notion that somehow, they are bound for hell, inferior to men or unable to gain knowledge or wisdom. Let it be crystal clear that in no respect is a woman’s status less than that of a man. Rather, the Holy Prophet{saw} was the person who established the rights of all women, in all places and for all times. How could it ever be that, on the one hand, the Holy Prophet{saw} proclaimed that paradise lay under the feet of one’s mother, and that half of Islamic faith could be learned from Ayesha{ra}, and yet on the other hand, state that, God forbid, women were hell-bound? As I said, this is impossible, and such claims are the result of the ignorant and false interpretations given by some clerics, solely to satisfy their own interests.”

**YOU SHOULD NEVER HAVE A COMPLEX ABOUT YOUR FAITH:**

“Never bear any complex about your faith, whether in regard of Islamic teachings or in terms of the observance of your faith. For example, you should always wear modest clothing, and confidently explain to others that you are not forced to wear such clothes, rather you choose to dress modestly having understood the deep wisdom underpinning your faith.”

**YOU MUST BE REGULAR IN NAMAZ:**

“From a young age, Waqfaat-e-Nau girls must be regular in Namaz (Salat). Remember, that the five daily prayers are obligatory from the age of 10 and so try to offer your prayers with proper concentration and with the aim of increasing your connection with Allah.”
On 24th February 2018, His Holiness, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, Worldwide Head of the Ahmadiyya Muslim Community, addressed the concluding session of the UK National Waqfaat-e-Nau Ijtema 2018. The event took place at the Baitul Futuh Mosque in London and was attended by more than 1600 women and girls, including over 1200 members of the Waqf-e-Nau scheme above the age of 7. The full transcript of the address delivered by His Holiness on this occasion is presented in this article.
After reciting *Tashhahud*, *Ta’awwuz* and *Surah Al-Fatihah*, Hazrat Khalifatul Masih V 

said:

"*Alhamdulillah*, today you are holding your Waqfaat-e-Nau Ijtema. I hope that you will have benefitted from the event. In the UK, there are more than 2500 female members of the Waqf-e-Nau scheme and this represents approximately 44% of the number of Waqf-e-Nau in this country. Hence, the proportion of women and girls is very significant and important to the future of our Jama’at and indeed to the wider world.

**IN THE ESTABLISHMENT AND DEVELOPMENT OF ANY NATION OR COMMUNITY, THE WOMEN PLAY A FUNDAMENTAL AND VITAL ROLE, AS THE RESPONSIBILITY FOR THE TRAINING OF THE FUTURE GENERATIONS LIES IN THE HANDS OF MOTHERS**

In the establishment and development of any nation or community, the women play a fundamental and vital role, as the responsibility for the training of the future generations lies in the hands of mothers. They are the nation builders. Amongst you there are many Waqfaat-e-Nau who are now yourselves mothers, or are at an age where you will soon be married, *Insha’Allah*. Even the younger ones present will in a few years reach a similar age, *Insha’Allah* and so they too will one day take up the mantle of training the coming generations. Thus, you must all understand your responsibilities.

Take pride in the fact that your primary duty is to raise the standards of the future generations, by setting the very highest standards for them to learn from and follow. It is your task to guide your children in a way that they understand their faith and come to live their lives according to the true teachings of Islam. This is a great responsibility and challenge for all of you because you are the ones who can facilitate and unlock the doors to a spiritual revolution in society.

Undoubtedly, it is essential for all Ahmadi Muslims to set a pious example for their children, however it is particularly important for you, members of the Waqf-e-Nau scheme or Waqfaat-e-Nau, to set the highest standards, because your parents pledged your lives for the sake of your faith and upon reaching maturity, you have voluntarily renewed that pledge. Therefore, it is essential that you live your lives according to the commands of Allah and follow the teachings of the Holy Prophet at all times. Seek to
replicate those levels of faith and morals that were displayed by the early Muslim women in the time of the Holy Prophet ﷺ.

We are extremely fortunate because, in this age, Allah the Almighty has blessed us with the advent of the Promised Messiah ﷺ, who has enlightened us about the true teachings of Islam. Throughout his life, the Promised Messiah ﷺ shined an incandescent light upon our faith, illuminating the path towards Allah the Almighty. Hence, it should not be that whilst growing up in the Western world, you start to adopt those habits or beliefs that are contrary to the teachings of Islam.

By all means, adopt those things that are good in society, but never forget that our true guiding light is, and always will be, the Holy Qur’an and that our true role model is the Holy Prophet of Islam ﷺ. Rather than following the superficial glamour of the world, or being influenced by modern trends that come and go, we must follow and heed the everlasting and timeless teachings of the Holy Qur’an. In today’s world, much is said and spoken about women’s rights, by those people and nations that are said to be extremely modern and developed. Yet, what they neglect to mention is that, until just a few decades ago, they failed to provide women with any rights whatsoever. When the men of these nations finally chose to grant some rights to women, it was done more to show that they were in favour of equality, whereas the truth was that their slogans in favour of women were often hollow and insincere.

Any rights granted to women in recent times have been the result of necessity, rather than any deep desire for progress and also as a means for the men to fulfil their own selfish desires. This is something that history has proven time and again. Furthermore, it is only in recent times that non-Muslim women have realised that they too had rights. Due to the fact that they were previously deprived and their religions had not protected them, such women have campaigned for those things that are considered rights in the eyes of the world. Yet, from the very outset, Islam established the rights of women based upon their role in society and keeping their best interests at heart. Certainly, the rights afforded by Islam are based on wisdom and human nature.

RATHER THAN FOLLOWING THE SUPERFICIAL GLAMOUR OF THE WORLD, OR BEING INFLUENCED BY MODERN TRENDS THAT COME AND GO, WE MUST FOLLOW AND HEED THE EVERLASTING AND TIMELESS TEACHINGS OF THE HOLY QUR’AN
Once, Hazrat Musleh-e-Maud⁹, whilst addressing Ahmadi women, mentioned that worldly women, or those from other religions, often raised slogans calling for equality and this had led to some Muslim women’s groups to voice similar demands. Speaking of those Muslim groups, Hazrat Musleh-e-Maud⁹ narrated a story in which a jackal was seen running away at great speed. Upon this, someone asked him why he was running and the jackal replied that the king had ordered for all camels to be rounded up and seized. The person asked the jackal why he was running away, when the instruction of the king was for camels. In reply, the jackal said that perhaps the king will also say that jackals should be seized and so that is why I am running away.

Hazrat Musleh-e-Maud⁹ said that the Muslim groups were like that jackal whereby they were needlessly being led down the wrong path by women’s activists, or Christian or Hindu groups, seeking rights. When Allah the Almighty had already granted true equality to Muslim women, why should you follow those who have not been given rights in their religion? So instead of following them, you should see your own religious book which has given you rights.

Further, another characteristic of this era, is that women have sought their rights from men and, as a result, some men have also formed groups in order to promote the rights of women. However, Ahmadi women should ask themselves that, who are men to bestow rights upon them when their Creator, Allah the Almighty has Himself bestowed upon them all that they need and desire? They should understand that Allah has granted them true equality based on logic and wisdom. Indeed, the way in which women have been described in the Holy Qur’an, and the way in which it is has established their rights, is completely unique and not found in any other religious scripture.

Indeed, if we look at other religions, some have claimed that women do not even have a soul, whilst others have taught that women are born sinners or that women are the root of evil. Many other derogatory and entirely unjust claims about women have been
made by other religions during the course of time, yet Islamic teachings are completely different and are crystal clear that women are not inferior to men in any way whatsoever. Thus, where the Holy Qur’an mentions ‘believing men,’ it also mentions ‘believing women.’ This is true equality.

If we look at Islamic history, we need only to look at the example of Hazrat Ayesha\textsuperscript{a} who attained a great status and who till this day continues to be an example, not only for Muslim women, but also for Muslim men. Where we hold her in high esteem because she was the wife of the Holy Prophet\textsuperscript{a}, we also respect and honour her for her own personal qualities, nobility and achievements and she will always remain a role model for Muslims. When we compare and contrast the status bestowed upon women in Islam compared to other religions, it is like night and day.

For example, according to the Bible, on one occasion Mary\textsuperscript{a}, mother of Jesus\textsuperscript{a}, came to meet her son, but Jesus\textsuperscript{a} did not receive her or even acknowledge her presence and simply asked, “Who is my mother?” (Mark, chapter 3, verses 31-35).

If a person’s mother is not even granted basic rights, then what rights can a wife expect or indeed any other woman?

As I said before, certain other religious teachings have even claimed that women do not possess a soul and so their status is completely demeaned and devalued. Yet, on the other hand, Islam has said that paradise lies under the feet of one’s mother. In light of this, if Muslim women join the choruses of worldly women, seeking to ascertain freedoms and rights, it is futile and needless, because Allah the Almighty has already bestowed true freedom upon Muslim women and made women’s rights an inherent part of Islam that no one has the right to infringe upon.

There are many examples of the equal rights given to women by Islam. For example, it is incumbent on a husband to give a fair dowry to his wife at the time of nikah. Sadly, some men do not pay the dowry, but that is due to their negligence and error and is against Islam’s teachings. Where the Jama’at is informed of such cases, it seeks to enforce the
husband to pay the dowry, because it is the Islamic right of the woman to receive it. Similarly, when it comes to marriage, it is essential that the bride consents freely and happily, without any form of coercion or pressure. Forced marriage is completely wrong and a grave violation of Islamic teaching.

Further, where it is only in the recent past that non-Muslim women have been granted the right to inherit, Islam granted women the right to inheritance more than 1400 years ago. Moreover, at a time when girls were generally deprived of education, Islam championed their right to learning and categorically stated that every girl should be provided education and the means to better herself.

Islam has even guided us on the smallest matters and turned our attention towards true equality in all matters. For example, Islam teaches that if a mother is breastfeeding her child, it is for both her and her husband to decide together when is the right time to transition away from breastfeeding. No other religion has guided its followers and enlightened them in the way that Islam has.

Also, if a woman herself chooses to waive some of her rights, it should not be misinterpreted to suggest that Islam has somehow not given women their due rights.

There are certain narrations where Muslim women, perhaps for cultural or traditional reasons, chose to waive their rights, but that was their personal choice and not due to any religious reason. Anyway, no one who looks at Islam’s teachings in a fair and impartial way can deny the fact that Islam has enshrined women’s rights and has granted them freedom and equality.

Muslim women have no need to campaign or advocate for their rights, rather all they need is to understand their faith so that they fully comprehend the rights that Islam has granted them. Only then will they be in a position to utilise those rights for their benefit and progress. Allah the Almighty has Himself established the rights of women and so it is essential that you read the Holy Qur’an and its commentaries and you study the
Hadith and the books of the Promised Messiah⁵⁵. By doing so, you will gain knowledge of your faith and it will remove any lingering traces of an inferiority complex, or a belief that Muslim women have been deprived in any way.

On the contrary, if you know your faith, you will soon realise that Muslim women are the most fortunate people, because their rights and their status have been established and eternally protected by Allah the Almighty and His noble Prophet⁵⁶. It is not just enough to understand your rights, but at this time, in this era, it is up to Ahmadi Muslims to educate and inform other people and other communities about what Islam has given them. You should let the world know that you do not aspire to follow the ways of today’s so-called developed and progressive people and nor do you have any need to demand your rights. You are already the recipients of all that you need and desire. Rather than following the world, you, as members of Waqf-e-Nau, are the people who have voluntarily presented yourselves for a lifetime of service to your faith so that you can guide the world.

It is incumbent upon you to manifest and proclaim the beautiful teachings of Islam at every opportunity. Even if you are not officially working full-time for the Jama’at, as Waqf-e-Nau, you should present yourselves for service to Lajna Ima’illah, whilst in your personal lives, you must always illustrate the magnificent teachings of Islam. It is your mission to help and guide not only your own children, but also other Ahmadi girls and women and indeed those people who are not members of our Jama’at. For example, sometimes Ahmadi girls feel a degree of complex or even embarrassment regarding the hijab and Islam’s teachings regarding modest dress. They feel that it is difficult to adopt this religious teaching whilst living in the Western world in this modern era. In this regard, you must set a personal example. It is imperative that members of the Waqfaat-e-Nau scheme always keep their clothing modest and decent and set an example for other Ahmadi women and girls to follow. Once an Ahmadi girl reaches an age of maturity she should cover her head with a scarf and wear loose clothing so that her body is not on display for all to see.
As I said at the beginning, there are more than 2500 members of the Waqfaat-e-Nau scheme in the United Kingdom and, at least I hope half of them, have reached an age of maturity or even more and so they should observe hijab. If you set a positive example in this regard you can, and will, be role models for other Ahmadis and the rest of the world will come to recognise you for your decency and modesty. You will set an example of righteousness and morality that will inspire others and will prove that you are people who choose to follow your faith and that you are the standard bearers for Islam and for women’s rights in this era. You will be the ones who lead others towards genuine progress and development, rather than simply following the crowd towards meaningless material pursuits.

Another issue debated and often condemned in Western society, is the fact that men and women are kept at a certain distance in Islam. For example, a lot is made of the fact that Muslim men and women choose not to shake hands with people of the opposite sex, or prefer to sit and worship separately. Yet, as time goes by, even those who criticise such beliefs are coming to realise the wisdom that underpins our values. For example, I mentioned once before that a prominent lady in Sweden has proposed ‘women-only’ concerts, whilst at the recent New Year’s celebrations in Berlin, a segregated area only for women was erected and was actually called a ‘safe-zone’ by the German authorities. Both in Sweden and in Berlin, they had to take this action due to the indecent way in which men had sexually abused and harassed women in previous years.

Furthermore, in recent months, there has been a huge scandal in the American film industry, after it emerged that male film producers, or other men in similar positions, had abused their power and had attacked and harassed women for many years with impunity. This scandal further escalated after it emerged that sexual abuse and inappropriate behaviour had occurred in many other sectors of society. The question
is, why were women abused across the world? The answer, whether they like it or not, is the free-mixing that took place which meant that the women were unable to safeguard themselves.

Furthermore, these incidents have also shown that whilst many men have spoken out in favour of freedom of women, often their true motivation was to fulfil their own selfish and immoral desires. They sought opportunities to take advantage of women and to mentally or physically abuse them, and in some cases, it escalated to what can only be termed as torture. In light of all this, and the fact that there are great efforts being made to undermine and defame Islam, it is the duty and responsibility of all Ahmadi women to explain to the people of the world the beauty of Islam’s teachings.

Certainly, members of Waqfaat-e-Nau scheme should be spearheading this effort, and so without any fear or complex, you should openly proclaim the fact that you take pride in your modest dress, in your hijab and in keeping a distance from men. You should openly declare that these are the essential safeguards that Allah the Almighty has chosen in order to protect women, and so rather than being a restriction, hijab is actually a supreme right and protection afforded to Muslim women.

Remember, the Promised Messiah as once said that those who object to Islam’s teachings of purdah should first reform the nature of men, because regrettably, many men are unable to control themselves and pursue opportunities to abuse women and to usurp their rights. The Promised Messiah as compared such men to a hungry dog, who would immediately pounce when some bread was placed before him.

As I have said, as Waqfaat-e-Nau, it is your mission to not only personally reflect Islam’s teachings, but to spread them far and wide. Whilst Ahmadi girls are unable to study in Jamia Ahmadiyya, it is imperative that you all have a deep understanding of your religion. Thus, as I said earlier, you will need to read the Holy Qur’an, the Hadith and the books of
the Promised Messiah, as they will provide you with the knowledge of your faith. The more you increase your knowledge, both individually and as a collective body, the quicker you will be able to bring mankind back towards its Creator and you will be able to play your role in saving this world from the destruction it is charging towards, due to the ever-increasing immodesty and immorality prevailing in society.

Finally, before concluding, I also wish to mention that in the Jama’at, there is also a great demand for doctors and teachers and so as many Ahmadi girls as possible who are part of the Waqf-e-Nau scheme, should also try to fill this need by training in these fields.

At the end, I hope and pray that you all reflect upon what I have said, and seek to attain the highest standards in your religious training and education and that you are never prone to any form of inferiority complex. I pray that you are the shining stars who leave a spiritual trail behind for others to follow and learn from.”

“MAY ALLAH THE ALMIGHTY BLESS ALL YOUR GOOD EFFORTS, AND ENABLE YOU ALL TO FULFIL THE TRUE SPIRIT OF THAT PLEDGE THAT YOU HAVE MADE, TO SERVE YOUR FAITH THROUGHOUT YOUR LIVES. NOW JOIN ME IN SILENT PRAYER.”
Hazrat Adam (Peace be upon him)

(Recommended study topic from Waqfe Nau Syllabus)

When and where was Hazrat Adam as born?
Hazrat Adam as was born 6000 years ago in present day Iraq.

Was Hazrat Adam as the first man on earth?
No! The world has passed through different cycles of creation and civilization, and Hazrat Adam as, the progenitor of the present human race, is only the first link in the present cycle, and not the very first man in God’s creation. As the Promised Messiah as explains, “We hold that this Adam was not the first man. Mankind existed even before him, as is hinted by the Qur’an itself, when it says about Adam as, I am about to place a Khalifa in the earth. As Khalifa means a successor, it is clear that men existed even before Adam. Hence, we cannot say whether the original inhabitants of America, Australia, etc. are the progeny of this last Adam as or some other Adam as gone before him.”

People before Hazrat Adam as
The people before Hazrat Adam as were without a law and lived almost like savages. Law was introduced through Hazrat Adam as and with the introduction of law, soon followed sin, for sin is nothing but the breaking of the Law.

Hazrat Adam as lived on earth, not paradise!
Adam lived on earth and was raised on earth as a reformer. Hence, at first he was asked to live in Iraq but later was directed elsewhere.

Hazrat Adam as was taught by Allah
The Holy Qur’an speaks of Adam as who was appointed as Khalifah and the first Prophet of God, and who was raised for the guidance of mankind. God taught him the knowledge and made him the leader of men. He was appointed a prophet of the Garden of Eden, which lay near Babylon in Iraq. It was a very fertile land abounding in its verdure and was referred to as Jannah, that is, the garden. Angels and other beings were commanded by God to obey Adam as. All obeyed except Iblis.
The law introduced by Hazrat Adam\textsuperscript{as}

Under the guidance of God, Hazrat Adam\textsuperscript{as} built the House of God in Arabia. He and his followers turned to it in worship. This house united them and kept them focused. It is the same house, which is presently called the Kabah in Saudi Arabia. Basic rules for living in society and fundamental rights given to all people were taught to the people through Hazrat Adam\textsuperscript{as} as it states in the Holy Qur'an, "It is decreed for thee that thou shalt not hunger therein nor shalt thou be naked; And that thou shalt not thirst therein, nor shalt thou be exposed to the sun.\"\textsuperscript{v}

In other words, provision of food, clothing, shelter and water to the people was fixed as the duty of the authorities. So through Hazrat Adam\textsuperscript{as} a social order for the progress and prosperity of the people as well as of the future generations was established.

The Garden of Eden and the forbidden tree

Hazrat Adam\textsuperscript{as} was appointed as the prophet in the Garden of Eden. In the Holy Qur'an it states: "And We said: 'O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers.'\textsuperscript{vi}

Hazrat Adam\textsuperscript{as} was allowed to use whatever pleased him but was forbidden to approach a tree, this is metaphorical only—in its literal sense this referred to a particular family or tribe. The "tree" in this context refers to "quarrels" and represents impure things or teachings. Hence Hazrat Adam\textsuperscript{as} was enjoined to avoid this certain family/tribe as they were his enemies and they would have spared no pains to do him harm. So, Hazrat Adam\textsuperscript{as} was warned against evil things. Furthermore, "eat therefrom plentifully wherever you will", indicates that the land where Hazrat Adam\textsuperscript{as} lived had not yet come under the jurisdiction of anyone and hence was "God's land".\textsuperscript{vii}

Hazrat Adam's\textsuperscript{as} error - the "sin"

A man represented by Satan worked his mischievous plans by making Hazrat Adam\textsuperscript{as} believe that if he would approach this tribe, they may prove to be a source of strength to him. Hazrat Adam\textsuperscript{as} wavered but was led into thinking that God's prohibition was not meant for all time and thought that as the reason had indeed ceased to exist, the prohibition itself was longer operative. This was the error of judgment or the "sin" - as referred in biblical text - committed by Hazrat Adam\textsuperscript{as}.\textsuperscript{vii} Hazrat Adam's\textsuperscript{as} error lay in taking this man-devil for a well-wisher, although God had warned him against having anything to do with him.

Hazrat Adam\textsuperscript{as} did not disobey!

"And verily, We had made a covenant with Adam beforehand, but he forgot, and We found in him no determination to disobey."\textsuperscript{ix}
This verse shows that Hazrat Adam’s as lapse as only an error of judgement on his part, and was involuntary and not deliberately. Hence, no matter however spiritually exalted a human and man might be; he is prone to forgetfulness and sometimes liable to falter.ix

**Hazrat Adam** as covers himself with leaves of the tree of heaven
As Satan had succeeded in causing a split in the community and some of the weaker members had gone out of its fold, Hazrat Adam’s gathered together the “leaves” of the garden, i.e. the youth of the community and began to re-unite and re-organize his people with their help.x

**Who were Satan and Iblis?**
Satan was a wicked man with flesh and blood, a devil from among the human beings with evil nature, and an agent of Iblis — a member of the family who Hazrat Adam’s had been bidden to avoid. Hence, both Satan and Iblis are two wicked individuals!x

**Hazrat Adam** as commanded to emigrate
The mistake of Hazrat Adam’s and Eve no doubt was inadvertent and accidental and hence not a sin. However they discovered that by acting on the advice of Satan or the serpent, they had lodged themselves in trouble with a certain evil family, and as a result had to migrate from that place. They, however, repented and turned to God Who granted Hazrat Adam’s His grace. God also turned to him with mercy and guided him. Hazrat Adam’s conveyed the message of God to the people and was successful in his assignment. A progressive society governed by the divine rules was established in that land by him.xi

References:

1. Holy Qur’an Chapter 2: Verse 31; 5 Volume Commentary by Hazrat Khalifatul Masih II (May Allah be pleased with him)
2. Promised Messiah as, Al-Hakam, May 30th, 1908
5. Holy Qur’an Chapter 20: Verses 119 and 120; 5 Vol. Commentary by Hazrat Khalifatul Masih II (ra)
My brothers and sisters, to increase your Iman,
Read the Miracle, Read the Qur'an.
Read it with happiness, read it and be proud,
For Qur'an means “the most read aloud”.

Read the Book from the Lord of the Worlds,
Over 6,000 verses and 77,000 words.
And in it 14 times to prostrate,
And say Allah ho Akbar, meaning Allah is Great.

In this Book, 25 prophets are mentioned by name,
Who came at different times but there message was nearly the same.

This miracle was revealed over a 23 year span,
Sent from Allah, to an angel and then to man.

That man was Muhammad saw, the best of creation,
And we are proud to be a part of his nation.
He gave us a message, and that was Islam,
So read this Miracle, read the Qur'an.

*Khoulia Saeed, 15 years old*
IMPORTANCE OF 23RD MARCH IN THE HISTORY OF AHMADIYYAT

Being Ahmadi, it is vital that we are all aware of the importance of the 23rd March in the history of Jama’at Ahmadiyya. It is that memorable day when the foundation of Jama’at Ahmadiyya was laid. The Promised Messiah as took the first bai’at [Oath of Initiation] in 1889 in Ludhiana (Punjab, India) after receiving signs and revelations from God Almighty. Hazrat Mirza Ghulam Ahmad as explained his divine revelation to lay the foundation of the Jama’at in December 1888, which is as follows:

“When thou hast determined, put thine trust in Allah. And build the Ark under Our eyes, as commanded by our revelation. Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hand.”

In March 1889, the Promised Messiah as issued a leaflet in which he stated:

"God desires to establish a community of the faithful to manifest His Glory and Power. He will make the Community grow and prosper, to establish the love of God, righteousness, purity, piety, peace and goodwill among men. This shall be a group of persons devoted to God. He shall strengthen them with His own spirit, and bless them and purify them. He shall multiply them exceedingly as He has promised. Thousands of truthful people shall join His ranks. He shall Himself look after them and make the Community grow, so much so that its numbers and progress shall amaze the world. The Community shall be a lighthouse so high as to illumine the four corners of the world. The members thereof shall serve as models of Islamic blessings. My true followers shall excel every other people. There shall always rise among them, till the Judgement Day, personages who will be the chosen ones of God in every respect. So has the Almighty decreed. He does as He wills."

The Promised Messiah as then declared the 10 conditions of bai’at or initiation on 12th January 1889 and took the first initiation on 23rd March 1889. This first initiation took place at the house of Hazrat Sufi Ahmad Jan sahib who had already passed away. Before his death he requested the Promised Messiah as to take his bai’at, but he stated that he would not do so until he received divine command to initiate it."
Hazrat Hakeem Maulvi Nooruddin\(^\text{ra}\) sahib, the first Caliph of Promised Messiah\(^{as}\) was that distinctive and fortunate person who had the honour to perform the first \textit{bai’at} on the blessed hands of Promised Messiah\(^{as}\). On that particular day forty pious and righteous persons embraced Ahmadiyyat at the hand of Promised Messiah\(^{as}\).\(^{iv}\)

According to Maulvi Abdullah Sanori\(^{ra}\) sahib, the private attendant to the Promised Messiah\(^{as}\), Sheikh Hamid Ali sahib would call out the name of the person to enter the room for initiation and it was 20\(^{th}\) of Rajab 1306 Hijra (23\(^{rd}\) March 1889) when Promised Messiah\(^{as}\) took the first initiation. The register which contains the names of first initiation is preserved at the “Khilafat library”, Rabwah, which was named as “INITIATION OF PENITENCE FOR RIGHTEOUSNESS & PURIFICATION” by the Promised Messiah\(^{as}\). He also entered a few names with his own blessed hands.\(^{v}\)

Some of the names who took the oath of allegiance are listed below:\(^{vi}\)

- Hazrat Maulvi Abdullah Sanori\(^{ra}\)
- Hazrat Chaudhry Rustam Ali\(^{ra}\)
- Hazrat Munshi Zafar Ahmad\(^{ra}\)
- Hazrat Munshi Aroray Khan\(^{ra}\)
- Hazrat Munshi Habib ar-Rahman\(^{ra}\)
- Hazrat Mir Inayat Ali\(^{ra}\)
- Hazrat Qazi Zia al-Din\(^{ra}\)

In order to recall the name, show respect to the Holy Prophet\(^{saw}\) and to continue his work to spread peace and Qur’anic education, the Promised Messiah\(^{as}\) using the second name of the Holy Prophet\(^{saw}\) named his followers as Ahmadi Muslims and the community as the Ahmadiyya community.\(^{vii}\)

\textit{Alhamdolillah} [all praise be to God] 129 years after the initiation, the Jama’at has spread to almost 200 nations with more than ten million pious followers.\(^{viii}\) May Allah enable us to follow the right path always. Ameen

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\(^{i}\) https://www.alislam.org/library/links/00000185.html
\(^{ii}\) https://www.alislam.org/books/pathwaytoparadise/LAJ-chp7.htm
\(^{iii}\) https://www.alislam.org/library/articles/The-Promised-Messiah-Day.html
\(^{iv}\) ibid
\(^{vi}\) https://www.alislam.org/library/articles/First-Initiation.pdf
\(^{vii}\) https://www.alislam.org/books/pathwaytoparadise/LAJ-chp7.htm
\(^{viii}\) https://www.alislam.org/library/articles/The-Promised-Messiah-Day.html
MINARATUL
MASIH

BY HERA AHMAD

"The Promised Messiah will descend near a white minaret in the east of Damascus."
(Mishkat, Babul 'Alamat Baina Yadis Sa'ati Wa Zakarad-Dajjal)
In a world that seems heavily divided of late, it seems that now more than ever, all the great religions, particularly the Abrahamic faiths, are awaiting the arrival of the great reformer, who will unite the divided world under the true teachings of God, and in doing so bring about world peace. The arrival of the Promised Messiah™ would restore the true and beautiful message of the ultimate guidance, brought to us by Islam. The arrival of the Messiah has been extensively narrated in various Ahadith of the Holy Prophet Muhammad™.

It was stated that one of the signs of the arrival of the Promised Messiah™ will be seen in the form of a white minaret raised east of Damascus. The Holy Prophet Muhammad™ stated:

"The Promised Messiah will descend near a white minaret in the east of Damascus."¹

(Mishkat, Babul ‘Alamat Baina Yadis Sa’ati Wa Zakarad-Dajjal)

With regards to this hadith Ahmadi Muslims believe that the reference to Christ is not in fact the second physical coming of Jesus™ but that of the Promised Messiah™, Hazrat Mirza Ghulam Ahmad™. Qadian is also located to the east of Damascus thus the physical manifestation of the minaret is there to represent the advent of the Promised Messiah™.

The Minaret also stands as a symbol of the great monetary sacrifices made by the Jama'at (which in itself was the fulfilment of another prophecy that stated the Promised Messiah™ would be blessed with faithful and generous followers). In May 1900, the Promised Messiah™ announced that he needed a hundred people to donate 100 rupees each for the construction of the minaret. Hazrat Amma Janra, Sayyeda Nusrat Jahan Begum Sahiba™, the wife of Hazrat Mirza Ghulam Ahmad™ responded to the call by selling some property in Delhi and giving 1000 rupees herself for this appeal.²

In essence as explained by the Promised Messiah™ himself “The true nature of the tower of the Messiah that is mentioned in the hadith is that the Messiah’s invitation and message will spread on this earth very quickly just as light or sound from a tower reaches far”³. Although the real meaning of the minaret is symbolic, it was the practice of Promised Messiah™ to endeavour to fulfill every prophecy in its literal form as well and thus with divine guidance started the work on the Minaratul Masih.

The foundation for the minaret was laid on the 13th of March 1903 by the Promised Messiah™. In his life time the minaret was raised to 6 feet but unfortunately due to a lack of funds the work on the structure was suspended. By the Grace of Allah, Khalifatul Masih II™ resumed the work
on the minaret by laying a brick again on the 27th of November 1914. Having been completed in early 1916, the structure cost Rs. 5,963. The minaret itself is comprised of 3 stages; it has 92 steps and is nearly 105 feet.

This wonderful minaret was designed by Syed Abdul Rashid sahib and the second phase of the construction was carried out by Qazi Abdul Rahim Bhatti. In 1933 the addition of the clock was also included and in the late 1930s the minaret was coated with plaster of white marble and later in 1980 it was veneered with white marble.

The minaret represents that, with the Promised Messiah, Islam would tower up like a minaret and achieve heights that would be so great that it would be superior over all other faiths, the white minaret is a symbol for Ahmadi Muslims of the great advent of the Promised Messiah; it should teach us to always spread the true message of Islam to every corner of this earth, it is truly a beautiful representation of the truth in a physical form.

According to the Promised Messiah, the minaret was a fulfilment of the prophecy and a significant monument in the advent of the Promised Messiah with a light and clock fixed on it to symbolise the light of Islam.

The lights were affixed on the minaret not to illuminate the tower itself, but to shine a guiding light outward towards the world.

The Minaratul Masih would stand as a lighthouse calling the world back towards the true teachings of Islam which will be spread far and wide and to the farthest corners of the earth "so that man will recognise his time".

From all this we can slowly begin to fathom the importance of the Minaratul Masih, and what it truly represents.

Minaratul Masih, also known as the white minaret, is proudly situated beside Aqsa Mosque in Qadian, India. The Minaratul Masih still stands proud as the symbol of the arrival of the true Messiah of our age.

May Allah guide the world back to the light of the true teachings of Islam and may Allah enable us to be exemplary models of these teachings, Ameen.

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1 A critical Review of the Pamphlet, 'fateh-e-Qadian' By Hadi Ali Chaudhary
2 Hadrat Amman Jan, An Inspiration for us All, by Munavara Ghauri, p.68
3 The British Government and Jihad, by Hazrat Mirza Ghulam Ahmad, p. 18
Al-Wasiyyat is a divine scheme that was initiated by the Promised Messiah, the Promised Messiah has given glad tidings of the second manifestation of Divine grace in the form of Khilafat and wrote about the establishment of a graveyard named Bahishti Maqbarah.

The scheme of Al-Wasiyyat was initiated to emphasise on the importance of financial sacrifice for the propagation of Islam. Anyone who wishes to be part of the blessed scheme needs to read the book and make sure he/she comprehends the conditions and responsibilities which come with the scheme. The Promised Messiah has advised that one should read his books several times in one’s lifetime in order to fully understand the meanings. One pledges 1/10 to 1/3 of one’s total assets to the Jama’at while making Wasiyyat. A person who pledges Wasiyyat is known as a Moosi.

Alongside the financial sacrifice the main conditions, which are an extension of the ten conditions of Bai’at, emphasise on reformation to make sure a person wishing to be part of this blessed scheme increases in piety and righteousness.

In the first part of the book, the Promised Messiah refers to Sura Al-Nur Verse 56: ‘And that He will surely establish for them their religions which He has chosen for them; and that He will surely give them in exchange security and peace after their fear’.

The Promised Messiah explains how the blessed institution of Khilafat would be established after his demise.

The Promised Messiah mentions in the book how God fulfilled his promise and showed for the second time the manifestation of His Power by saving Islam after the demise of the Holy Prophet. The believers who remained steadfast till the end witnessed the miracle of God as Hazrat Abu Bakr Siddiq was raised by Allah.

In the second part of the book, the establishment of a blessed graveyard is explained. The Promised Messiah mentions his dream as follows:

And I was shown a spot in a vision and was told: this is the site of your grave. I saw an angel who was measuring the ground and arriving at a certain spot, he said to me: This is the place of your grave. Then I was shown a grave which was brighter than silver and all its soil was silver and it was said to me: ‘This is your grave’. I was shown a place which was named Bahishti Maqbarah, and it
was conveyed to me that it contained the graves of such righteous members of the Jama'at as are destined to dwell in heaven. Since then I have always been concerned that a piece of land should be bought for the purposes of the graveyard.

This graveyard that was named as ‘Bahishti Maqbarah’ was made for the purpose to be a resting place for such members who are pure of heart and who have in reality given precedence to faith over the world and who have renounced the love of the world and have submitted themselves to God and have brought about in themselves a holy change.

After accepting the conditions, the responsibilities grow manifold as believers are expected to lead righteous lives and make exemplary sacrifices.

The Importance of Al-Wasiyyat

Talking about the importance of Al-Wasiyyat, Hazrat Khalifatul Masih IIra, said that the Holy Prophet saw fulfilled the needs of the poor from Zakat supplemented by voluntary subscriptions.

The Islamic injunctions were interpreted by the Khulafa according to the needs of their own times but for the present age, a different system was required.

Hazrat Khalifatul Masih IIra says: "...It was, therefore, the duty of the Khulafa’ to devise a scheme, in accordance with Islamic teachings, to put an end to the world’s miseries." (New World Order, P.119)

The salient features of the Islamic scheme are as follows:

- The needs of all human beings must be fulfilled
- But in so doing, the delicacies of private and family life should not be destroyed
- This service should be done by those who have the means to do it, without any coercion
- This system should be international and not confined to any one nation

Hazurra continues to say: "If the Islamic State has to provide food, clothing, shelter, medical relief and to eradicate the ignorance by providing education for everyone, it must have at its disposal a lot more resources than would have sufficed in the past times. The Promised Messiah as, therefore, announced under Divine Command that Allah had ordained that today those who desire to win real paradise must volunteer to sacrifice 1/10th to 1/3rd of their properties and belongings.....If the world desires to proceed along the path of peace and prosperity, the only way to it is to put into effect the New Order set out in Al-Wasiyyat”.

"When the system of Wasiyyat attains maturity, it will provide not only for missionary work, but will also help to abolish need and suffering by making adequate provision for the needs of all individuals as told by Islam. No orphan shall have to beg, nor shall a widow have to ask for charity, nor shall a needy person suffer anxiety. Because the system of Wasiyyat will be a mother to children, a father to youth and a source of security for
A brother will help another willingly and with love without any coercion, nor will he go unrewarded, for he shall receive the best reward from Allah. Neither the rich nor the poor shall be the loser. No nation shall fight another, and its blessing shall encompass the whole world."

These words of Hazur⁴ describe the immense need of this holy scheme in order to bring prosperity and welfare to the world.

**Need of the time**

In the concluding address of Jalsa Salana UK 2004, Hazrat Khalifatul Masih V⁵ urged Ahmadis to fully take part in Wasiyyat as the year 2005 would mark 100 years into this blessed scheme. Hazur⁴ wished that at least 15,000 new Wasiyyats should be signed in the following year. With the Grace of Allah, this target was achieved.

Hazur⁴ says: "It is my desire that by 2008, when a hundred years will be completed since the establishment of Khilafat-e-Ahmadiyya, at least 50% of all Ahmadi earning hands (i.e., the contributors of Chanda) in every country and every Jama’at should have become part of this great scheme (Wasiyyat) and set new standards in making sacrifices. This will be a small token of gratitude from the Jama’at to Allah Almighty at the completion of hundred years since Khilafat was established. The people who join this institution should, according to the Promised Messiah⁶ be such, who desire a virtuous end and are regular in their worship. For this purpose, the best time is when one is young. Therefore, Khuddamul Ahmadiyya, Saf-e-doum of Ansarullah and Lajna Ima’illah should try their best to take part in this Divine scheme, because when one reaches the age of seventy and above, and is lingering on the edge of the grave, he has only leftovers to offer. So I hope that young men and ladies will take part in it with full zeal, and I especially wish to address the ladies, that they should try to bring their children and husbands to this revolutionary scheme...."

**Prayers of the Prophet of the age for the blessed members**

The Promised Messiah⁶ also said: “I feel that in present day trials too, the faithful ones of the highest order who have in fact given precedence to faith over worldliness will stand distinguished from others and it shall be proved that they have fulfilled their pledge of Bai’at and established their bona fides. No doubt this institution (of Wasiyyat) will be very hard on the hypocrites, for it will expose them and after they die, be they men or women, they will certainly not be buried in this graveyard. But those who excel in this matter will be counted among the righteous and forever and always shall they be the recipients of Divine blessings.”

The words of the Promised Messiah⁶ point out that the scheme is not mandatory, it is a test of faith. Those who are righteous and anxious to win the pleasure of Allah, will excel, sacrifice and receive blessings and hence every single member of the Jama’at should try to take part in this blessed scheme so that we can all be the recipients of Allah’s blessings. May Allah enable us to do so. Amin.
**PRAYERS**

Match the following prayers with the correct translation

<table>
<thead>
<tr>
<th>English Prayer</th>
<th>Arabic Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘My Lord, open out for me my breast. And ease for me my task, and loose the knot of my tongue, that they may understand my speech’</td>
<td>رب ارحمهمما كما رذئني صغيراً</td>
</tr>
<tr>
<td>‘O my Lord, increase me in knowledge’</td>
<td>رب اشْرَحْ لَي ۖ صَدْرِي وَيسْرِلي ۖ أمْرِي وَاحْلِلْ عَدْدَةَ مِنْ لِسَانِي يَقِهُّوا مُوقِلٌ</td>
</tr>
<tr>
<td>‘Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our affair’</td>
<td>ربنا لا تَرْغَبْ قَلْبُنَا بَعْدَ اذٍ هَدَّيْنَا وَهَبْ لَنَا مِنْ لَذْنَك رَحْمَةٍ إِنَّكَ أَنتَ الْوَهَابُ</td>
</tr>
<tr>
<td>‘Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; Thou alone art the Bestower’</td>
<td>ربنا أتَنَا مِنْ لَذْنَك رَحْمَةٍ وَهَيْنَ لَنَا مِنْ أَمْرِنَا رَشِدًا</td>
</tr>
<tr>
<td>‘My Lord, I am in need of whatever good Thou mayest send down to me’</td>
<td>ربَّ عَلَمًا</td>
</tr>
<tr>
<td>‘My Lord, have mercy on them even as they nourished me in my childhood’</td>
<td>ربْ ارْحَمْهُمَا كَمَا رَذَئِني صَغِيرًا</td>
</tr>
</tbody>
</table>

**Answers:**

<table>
<thead>
<tr>
<th>English Prayer</th>
<th>Arabic Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘O my Lord, increase me in knowledge’</td>
<td>رب اشْرَحْ لَي ۖ صَدْرِي وَيسْرِلي ۖ أمْرِي وَاحْلِلْ عَدْدَةَ مِنْ لِسَانِي يَقِهُّوا مُوقِلٌ</td>
</tr>
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<td>ربِّ عَلَمًا</td>
</tr>
<tr>
<td>‘My Lord, open out for me my breast. And ease for me my task, and loose the knot of my tongue, that they may understand my speech’</td>
<td>رب اشْرَحْ لَي ۖ صَدْرِي وَيسْرِلي ۖ أمْرِي وَاحْلِلْ عَدْدَةَ مِنْ لِسَانِي يَقِهُّوا مُوقِلٌ</td>
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</tr>
</tbody>
</table>
Choose the correct answers for when the following prayers are recited from the options below:

1) اللَّهُمَّ لَكَ الحَمْدُ أَنْتَ كَسَوْنَتِيٓ هَذَا نَسَأْلُكَ خَيْرَةٍ وَحَيْثَ مَا صَنَعْتُ لَهُمْ وَأَعْوَدُكَ مِنْ شَرِّهِمْ وَشَرَّهُ
   a) Prayer for starting a journey
   b) Prayer for when wearing new clothes
   c) Prayer for visiting the sick

2) سَجَدٌ وَجَهُيٓ لِلَّذِي خَلَقْهُ وَشَقِّ سَمَعَةٍ وَبصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ
   a) Prayer to be recited during Sajda-Tilawat
   b) Prayer for when leaving the mosque
   c) Prayer for when opening the fast

3) اللَّهُمَّ إِنَّى لَكَ صَمَتْ وَبَكِ أَمَنتُ وَعَلِيَّ تركْتُ وَعَلَى رَزْقِكَ أفْتَرِثْ
   a) Prayer for attaining the love of Allah
   b) Prayer for entering the home
   c) Prayer for when opening the fast

4) اللَّهُمَّ إِنَّى أَسَأَلُكَ حَبُّكَ وَحُبَّ مِنْ يُحِبُّكَ وَالْعَمْلِ الَّذِي يُلْحَفُنِي حُبُّكَ. اللَّهُمَّ اجْعَلْ حُبُّكَ أَحْبَبْ إِلَيْنَا مِنْ نَفْسِنَا وَمَلَائِكَةَ وَأَهْلِيَ وَأَلْبَانَاءِ الْبَارِدَ
   a) Prayer for when drinking water
   b) Prayer for increasing one’s knowledge
   c) Prayer for attaining the love of Allah

Answers: 1) - b, 2) - a, 3) - c, 4) - c
The class began with recitation of the Holy Qur'an and translation in both Urdu and Swedish. This was followed by a Hadith and also an extract of the Promised Messiah (PBUH) both of which were also translated. A poem was then sung followed by its translation. A presentation was then given on the topic of ‘The history of the Ahmadiyya Muslim Community Sweden and the tours of the Khulafa.’ In a dream in 1930, Hazrat Musleh-e-Maud (PBUH) saw that the people of Norway, Sweden, Hungary and Finland are waiting for Ahmadiyyat. During the 1955 tour of Europe of Hazrat Musleh-e-Maud (PBUH) a student from Sweden met him. He requested for a mission house in Sweden to be built and so Hazrat Musleh-e-Maud (PBUH) sent Respected Kamal Yousof as the first missionary to Scandinavia. In 1973 Hazrat Khalifatul Masih II (R) visited Sweden and directed Kamal Yousof Sahib to purchase land in Gothenburg for a mission house. In 1975 Hazrat Khalifatul Masih III (R) laid the foundation stone (using a brick brought from Masjid Mubarak, Qadian) of the Nasir Mosque and said the doors of this mosque are open for worship to all who believe in the One God, whatever religion they may follow. Sweden was blessed to be visited 6-7 times by Hazrat Khalifatul Masih IV (R). Hazrat Khalifatul Masih V (R) visited Sweden in 2005 during which the first Jalsa of Scandinavia took place. Apart from the Friday Sermon Huzur (R) also delivered faith inspiring addresses on both days of the Jalsa. Huzur (R) is now blessing us by visiting Sweden one again after a period of 11 years.

**QUESTION & ANSWER SESSION WITH HUZUR-E-ANWAR (R)**

After the presentation, a question and answer segment began with beloved Huzur (R). (Please note this is only a summary of the answers Huzur (R) gave, for the full answers please watch the entire class on MTA Ondemand).

**A Waqifa-e-Nau asked Huzur-e-Anwar (R) why do babies have their heads shaved?**

Huzur (R) replied that this is a Sunnah that after a child is born his Aqeeqah is performed. For a boy two goats are sacrificed and for a girl one but this is not Sadqah; you can eat the meat yourself. The hair is shaved and an amount of silver is given in Sadqah equivalent to the weight of the hair that is cut. This is to make the child's life and health blessed. We follow this way as this was taught to us by the Holy Prophet (SAW) (May Peace and Blessings of Allah be upon him).

**Another Waqifa-e-Nau asked if it is true if we have been assigned a life partner from birth?**

Huzur (R) replied that whether this is true or not, we do not know, as some people have life partners and then get separated from them. In reality, Allah the Almighty knows whose match will be made with whom and whose
the correct match is. Hazrat Zaid’s wedding was arranged by the Holy Prophet with one of the Holy Prophet’s cousins, but they divorced when the marriage could not remain established. However Allah the Almighty knew her virtues and piety and so later she was married with the Holy Prophet and became one of the ‘mother of the believers.’

Prayer is important as Allah is the Knower of the Unseen, He knows who is best suited for someone. It is not necessary that once you do Istikhara you will get an instant reply, rather it means to implore Allah for help for whatever is best in His view. Sometime there is a deficiency in prayers due to which problems can occur. Whilst Allah Almighty knows who is matched for whom but human errors can create difficulties.

**A girl asked if, although I am not a Waqifa-e-Nau, can I go to serve in Africa if it is my desire?**

Huzuraba said you should ask your parents why they did not pledge you to the Waqfe Nau scheme. Now if you want to dedicate your life, you need become something, a teacher or a doctor, and then go to Africa and serve the Jama’at.

**Another Waqifa-e-Nau asked if we can listen to the Nuha that Shias listen to?**

Huzuraba replied, if a Shia recites it or you hear it on TV it is not a sin to listen to it, however it is forbidden to replicate their actions that go along with it such as beating one’s self. Don't listen to them too much. There are other good Nazms, Qaseedah and Naats (poems in praise of the Holy Prophet) which you can listen to. If you are very keen to hear sorrowful poems then listen to them. If you do not beat yourself like Shias do, then there is no harm in listening to their poems. They do have some very good poetry as well.

**A Waqifa-e-Nau asked when Huzur-e-Anwar was elected Khalifa what was the first prayer he made?**

Huzuraba said I prayed that I have no knowledge, whatever my work is, Thou further it Yourself.

**A Waqifa-e-Nau asked that when Ahmadiyyat will be victorious in the world, will that mean there will be peace in the entire world?**

Huzuraba explained that victory means a large proportion of the world will accept Ahmadiyyat; however Christianity and Judaism will also remain established. When we pray in Surah Al Fatihah ‘not of those who have incurred Thy pleasure’, this can include misguided Muslims who remain as well; and also other religions. However the majority will become Ahmadi and then the condition will generally be of peace. However, when the Day of Judgement comes then the world will become corrupted and immorality will take root once again.

**A Waqifa-e-Nau said that there are youth, including in Sweden, who are becoming extremists. How can we, Ahmadis, stop this?**

Huzuraba replied that when people’s rights are usurped they become frustrated. Everyone's rights should be fulfilled. This extremism has only manifested after the 2008 economic crisis. Extremist groups took advantage of the situation and increased their efforts to fulfil their objectives. Some of them became Muslims and then joined with Daesh or other extremist organisations. The solution is that they need to be educated. You should distribute our literature and explain that living in peace is the best way forward. The people who accept Islam and join such groups actually know nothing about Islam. These
people have no one to guide them. No such people exist amongst Ahmadis as the Ahmadi youth are always counselled to follow the right way. The Muslim clerics have corrupted Islam’s teachings for self-serving interests. Huzuraba said he is also educating people with Islam’s true teachings and said, so you should distribute the addresses I have given in different parliaments.

A Waqifa-e-Nau asked Huzur-e-Anwaraba what incidents have made him happiest and saddest?

Huzuraba said simply pray that I continue to receive happiness.

A Waqifa-e-Nau asked that we say Radhiullah after the names of the Khulafa of the Holy Prophet⁸⁸ as well as 2 Khalifas of the Promised Messiah⁸⁸, whereas Rahmahullah is said after the names of the third and fourth Khalifas. What is the reason for this?

Huzuraba explained Radhiullah Anhu is said after the passing of the Companions of the Prophet, those who lived during the time of the Prophet, who saw the Prophet and did Bā’at at his hand. For those who come after the Companions Rahmahullah is used which means may Allah bestow His Mercy. However Radhiullah means may Allah be pleased with them and so there is essentially no difference in meaning, the difference only lies in those who believed during the life of the Prophet and those who believed after. Actually there are people who placed Radhiullah for the names of Saudi princes after their demise. The other two Khalifas of the Promised Messiah⁸⁸ were not Companions in the sense that they did not see the Promised Messiah⁸⁸ during his lifetime and hence Rahmahullah is said after their names. However, even if Radhiullah is said after their names there is no harm. The Holy Qur’an uses Radhiullah with the names of Companions and so this is why we do so, as they saw and lived with the Prophet.

A Waqifa-e-Nau asked that when Huzuraba is allowed to return to Pakistan will he make Rabwah or London the Markaz?

Huzuraba replied no one has stopped me from returning even now. However if I return I will not be able to deliver the Friday Sermon nor lead the prayers, nor declare myself a Muslim and so what will I do there. The constitution seeks to bind the hands of the Khalifa. Indeed, you can say this that when the situation in Pakistan improves and the Khalifa can freely discharge his duties then certainly he will return. Rabwah and Qadian are already Head Quarters but Europe has such facilities that when available in Qadian and Rabwah most certainly we will go there. Normally once migration takes place it is not reversed. The Khalifa of that time will decide when the situation arises and perhaps stay there for a few months. It will be seen what the time comes.

A Waqifa-e-Nau said that God has created everything to be of benefit and so what is the benefit of pigs?

Huzuraba said they too have been created for some benefit but we are not aware of it, however Allah the Almighty knows. There are many things that can be beneficial in medical research, which nowadays uses pigs. You have not asked about snakes? Pigs are forbidden because of its actions and habits. However every animal has its uniqueness. Pig’s hearts are currently being researched and information on this can be obtained through the Internet.

Source: Al-Fazal International, 8 July 2016-14 July 2016
10 Reasons Why I Wear Hijab

By Rubina Sheraz

“Why do you wear this thing on your head?”
“What will happen if you don’t wear Hijab?”
“When did your parents tell you to wear Hijab?”

These questions never end. Every time I have a conversation about my faith or sometimes related to other topics as well, with people from other faiths, our conversation always leads to these kinds of questions.

So today, I am writing the 10 basic reasons why I wear a Hijab.

1. To please Allah Almighty

In Holy Qur’an, Allah says;

“And say to the believing women that they restrain their eyes and guard their private parts, and that they disclose not their natural and artificial beauty except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they disclose not their beauty save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants as have no sexual appetite, or young children who have no knowledge of the hidden parts of women. And they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allah all together, O believers, that you may succeed.” ¹

And yes that is the number one reason why I wear the Hijab; because it is a commandment of Allah for Muslim women. And as a Muslim woman, I will always try my best to please Allah Almighty by trying to follow each and every commandment.

2. To follow the teachings of Holy Prophet Peace be upon him

The Holy Prophet Muhammad⁴ came as a saviour for women in pre-Islamic Arabia. He⁴ gave rights to women, which western countries are still fighting for. Gender equality that we hear about often in the media, was given 1500 years ago. People accuse Islam as a religion of oppressing women, whereas if one studies Islam, they can conclude that Islam is the only religion, which gives equal rights to men and women. Yes, our responsibilities are different which can be easily understood if we want to establish a peaceful society.

Holy Prophet⁴ has emphasized on modesty.

It was narrated by Anasra, a companion of the Holy Prophet⁴, that the Messenger of Allah⁴ said:

“Every religion has its distinct characteristic, and the distinct characteristic of Islam is modesty.”²

¹The Holy Qur’an Chapter:24 Verse:32
²Sunan Ibn Majah, Kitabul Zuhd
3. Say ‘Labbaik’ to Khilafat-e-Ahmadiyya

As a Waaqfaa-e-Nau, it is my first priority to say ‘Labbaik’ to all the advice and instructions we receive from our beloved Hazur-e-Anwar (May Allah be his helper). During his speech delivered on Jalsa Salana Canada 2016 during the ladies session, he reminded all Aamla members and Lajna members to observe proper Purdah. I would like to be from the ones who said Labbaik to Khilafat and immediately started observing proper Purdah according to his guidelines.

4. Preserving my Beauty

“...And that they disclose not their beauty save to their husbands...”

A Muslim woman’s beauty should be primarily for her husband and not just for her peers and friends. Wearing a Hijab does not mean that we always stay in grey and black colours, or that we keep our heads covered at home. At home, we beautify ourselves for our husbands; just as pious and righteous women did in the past.

5. Source of Protection

When did I start wearing Hijab?
I was in Grade 9 when I realised that I should start wearing a Hijab and a long coat. I realised that because I am a Waaqfaa-e-Nau, I should be the one to set an example for others. After wearing the Hijab, I went to the same school, same class, same friends, same school bus, but what surprised me the most was the respect I was getting from my teachers, school bus driver, who used to be very friendly now suddenly became very reserved when talking to me. Moreover, that was not my only experience of things changing - everywhere I went I felt a source of protection. It was all due to wearing a Hijab.
And that is when I understood the importance of this Hadith;

“Haya (modesty) does not bring anything except good.”
6. To be judged for my worth, not for Appearance

On numerous occasions I have heard girls, who do not wear Hijab or simply do not understand the meaning of Hijab, ask if wearing the Hijab means they would be judged as backwards, or if they would, as a result of the Hijab, have limited opportunities. I politely disagree with all these excuses. I went to school and even after wearing the Hijab I graduated as an Honor Roll student and then when I started work, I received many opportunities to advance and grow. This made me believe even more firmly that once we do something for Allah, Allah always holds your hand and guides you towards success. This is another reason I wear the Hijab, it gives me an opportunity to prove myself and gives people a chance to judge me by my worth not by my appearance.

7. End Female Exploitation

In pre-Islam Arabia, a woman was used as property, as a slave; she was an embarrassment for her parents. Our Holy Prophetsaw gave women all the rights they deserved. In today’s world Muslim women are accused of being oppressed, whereas if we look around us we realise that actually in the Western world, women out their bodies on show and are primarily judged on how they look. In this society it is the general opinion that a lack of clothing makes her more beautiful; the more skin she shows on screen, the more viewers will view the program. The ‘educated men’ are fighting for women’s freedom but in actuality they want freedom to fulfill their own evil desires. The Hijab that I wear is a huge symbol of ending female exploitation. Our Holy Prophetsaw did not only give women rights but he made sure that we are always protected!

8. My Choice

The Hijab provides us an environment of respect and dignity and in no way limits us from pursuing our careers, businesses, or other activities. I have been wearing the Hijab since Grade 9 and it has never been a barrier for me at any point in my life, whether I was going to school, getting a job, doing volunteer work, or any other activity. I live in a free country where I can practice my religion and wear whatever I want to. My only message to all those people fighting to provide us freedom from the Hijab is, that if a woman has the right to show off what she has, then she must also have the right to cover it up. And no one can take that right from me or any other Muslim woman.
9. To be an example for my Daughter

“Children close their ears for advice but open their eyes for example.” –unknown

So many times, we have seen children imitating their parents, by which we can understand that children are always taking notes in their little minds as to what they are seeing. You can advice them to clean their room but they may not listen, however if you show them by example and clean your room every day, they will start cleaning without you having to remind them.

So, I want to be an example for my daughter, I do not want her to wear the Hijab just because I said so, but because I want her to see and understand for herself that a Muslim woman can pursue her career while observing her faith to the fullest. Insha’Allah!

10. Hijab and Science

There are number of health benefits that wearing the Hijab can provide. Protecting the head is one of the methods to prevent heat lost. Results of medical tests show that 40-60% of body heat is lost through the head, so a person wearing a head covering during cold months is protected about fifty-percent more than someone who is not.  

Protective clothing, such as Hijabs, long sleeves, and other coverings can block out the sun’s harmful rays. Sun damage produces most of the skin changes that people commonly associate with aging. Long-term exposure to the ultraviolet radiation in sunlight is responsible for fine and coarse wrinkles, irregular pigmentation, brown and red spots, and the rough texture of sun-exposed skin.  

5 http://www.irfi.org/articles/articles_1301_1350/science_behind_the_hijab.htm
AHMADI AWR GHAYR AHMADI MEIN KYA FARQ HAI?
The Advent of the Promised Messiah is an address by Hazrat Mirza Ghulam Ahmad, peace be upon him, which has been taken and published from Al-Hakam (17 February 1906 to 17 June 1906), and at certain places, footnotes are reproduced from Badr (26 January 1906 to 23 February 1906). Previously, this address has also been published in Urdu under the title Ahmadi Awr Ghayr Ahmadi Mein Kya Farq Hai i.e. The Difference between an Ahmadi & a Non-Ahmadi. However, as per the guidance of Hazrat Khalifatul-Masih V, may Allah be his Helper, it is now being published under the English title The Advent of the Promised Messiah. It was first published in Urdu in Qadian, India 1906. The present English translation was published by Islam International Publications Ltd. in the UK in 2016.

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
This address by His Holiness, the Promised Messiah, was a Sign of Allah, delivered in the Aqsa Mosque after Zuhr and Asr prayers on 27th December 1905. On the morning of 26th December 1905, a large gathering was held in the main hall of the new guest house, in order to deliberate on the issue relating to the reform of Madrasa Talim-ul-Islam. Many people delivered addresses on various aspects... During the course of this discussion, an individual said: “As far as I am aware, the only difference between the community of the Promised Messiah, peace be upon him, and other Muslims is that the latter believe in the Messiah son of Mary having ascended to heaven alive, and we believe that he has passed away. Except for this, there is no other matter of difference that is contentious in principle between them and us”. As this did not fully represent the purpose of the community’s establishment, but rather led to doubt and confusion, it was essential for the Promised Messiah to rectify this notion. As there was insufficient time on the occasion, he thought it appropriate to deliver an address about the real purpose of his advent after Zuhr and Asr prayers on 27th December. [The Advent of the Promised Messiah, A Note from the Editor of Al-Hakam, pg. xiii, xiv]

THE BOOK
This book comprises of the address delivered by the Promised Messiah, in which he speaks about the purpose of his advent and what it means to be an Ahmadi. In response to someone incorrectly saying that the only difference between Ahmadis and other Muslims relates to the life and death of the Messiah; otherwise, we are one and the same. The Promised Messiah explains in this book that this is not the only purpose of his advent; the belief relating to the death or life of the Messiah is not of such importance for which Allah the Exalted would have established a community so significant and sent a Messiah at a time when darkness had enveloped the world. Although it was one of the purposes of the Messiah’s advent to clarify this issue, as the Christians were using this argument to claim the divinity of Jesus, thus
leading the world astray, including a large number of Muslims, reportedly exceeding three million. However, the Promised Messiah® goes on to explain that another chief objective of his advent was to remove the errors and self-invented beliefs that had crept into Islam. The Promised Messiah® warns his followers not to fall in love with the world; the Holy Prophet™ enjoined that one ought not to love the world, but today, the love of the world dominates every heart and everyone seems immersed in this very love, instead on focusing on what is truly important - practice and belief in the Oneness on God. The Promised Messiah® writes that the Muslims of today have forgotten the essence and true teachings of Islam. The Promised Messiah’s® and Ahmadi Jama’at’s task is to remove other academic and theological errors, which continue to spread among the Muslims. For instance, another error relates to the Mi’raj. We believe that the Holy Prophet™ experienced the Mi’raj, but it is wrong to believe, as some people do, that this was nothing more than an ordinary dream. Likewise, it is false to believe that the Holy Prophet™ went to heaven with his physical body. The true and correct belief is that the Mi’raj was a kind of vision. Another error which exists among a vast majority of Muslims is that they give precedence to the Hadith over the Holy Qur’an while it is wrong to do so. The Promised Messiah® concludes by saying that the non-Ahmadi’s condition no longer accords with the essence of Islam and that Allah established our community to become a model of the true Islam. [The Advent on the Promised Messiah®]

SAMPLE GLOSSARY

**HUFFAZ**: Those people who memorise the Holy Qur’an and recite it to others, thus safeguarding the words of the Holy Qur’an.

**MI’RAJ**: A spiritual experience of the Holy Prophetsaw, in which he travelled to the heavens.

**MUJT AHID**: A scholar of Islam who strives to come to a conclusion on religious matters on the basis of his own analytical reasoning, in light of the fundamental sources of Islam, namely, the Holy Qur’an, Sunnah and Hadith.

**TAWAFFA**: The literal translation of this word is ‘death’. Non-Ahmadi Muslims misinterpret this word to mean ‘bodily ascension to heaven alive’ when used for Jesus but ‘death’ when it is used for the rest of the world.
A healthy life depends on adopting good mental and physical habits. We being Muslims are taught to recite Allah’s name before starting any activity. The Holy Qur’an says:

“O ye who believe, eat of the good things We have provided for you, and render thanks to Allah, if it is He Whom you worship. He has made unlawful to you only that which dies of itself, and blood, and the flesh of swine, and that on which the name of any other than Allah has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him. Surely, Allah is Most Forgiving, Merciful.” (2:173,174) (1)

In the above verses Allah has prohibited us from food which is harmful to the body and affects us both morally and spiritually, however if it is a matter of life and death, then the prohibited foods can be eaten, thus we should always be thankful to Allah for everything.

Our Holy Prophet ﷺ always used his right hand for eating, drinking and putting on his clothes, and the left for other purposes. The Holy Prophet Muhammad ﷺ also emphasized on eating less to prevent sickness and diseases. He said:

1. When you begin to eat, pronounce the name of Allah the Exalted. (1)
2. Kill not your hearts with excessive eating and drinking.
3. There is no vessel worse for a person to fill than his stomach. A few mouthfuls should suffice to keep him on his feet. But if he must eat more, then let him fill one-third of his stomach with food, one-third with drink and leave one-third for easy breathing. (2) (According to medical science it takes about 20 minutes for the body to tell our brain that we are full. Slow eating helps the digestion of food, because efficiently chewed food doesn’t require as much energy and churning in the stomach or intestine). (3)

The cleaning of teeth, the washing of hands, face and feet five times before observance of prayer also promotes better health and hygiene. According to a study called the ‘Scottish Health Survey’ Poor dental hygiene causes a 70% increased risk of heart disease. (3) The practice of cutting nails, trimming moustache and shaving pubic hair are also important steps towards hygiene.

The Holy Prophet ﷺ stressed the importance of cleanliness. He said:

1. Cleanliness is half of faith. (1)
2. Purification is the key of prayer. (4)
3. When you visit your brethren tidy up your clothes and your mounts for Allah does not like dirt and untidiness. (4)
Our Holy Prophet saw advised and practiced sleeping early at night and waking up early in the morning. Scientific research shows that going to bed early can aid in staying more productive, maintaining a healthy weight and also help in avoiding serious health problems (such as diabetes, obesity and heart diseases). 

The Holy Prophet saw said: “Inna fissalaati shifa’a” – “Verily, there is a cure in Salat” Now, science has proved that performing Salat aids in preventing and curing various diseases. Some benefits of Salat are as follows:

1. Salat involves continuous movements. Those with high cholesterol are advised to do regular exercise as this helps in reducing cholesterol as cholesterol can be the cause of various diseases like heart failure, stroke, diabetes etc. Thus regularly offering salat five times a day helps in preventing and reducing high cholesterol. 

2. While saying Takbir, there is a movement of hands and the muscles of the shoulders, which enhances the blood flow to the trunk of the body. 

3. Salat consists of various rakats, this repetition of movement is a good way of digesting food. 

May Allah enable us all to live healthy lifestyles in accordance with the teachings of Islamic teachings. Ameen.

References:

**SUGAR PASTE FLOWER TUTORIAL**

**Things you’ll need!**
- sugar paste
- a rolling pin
- a selection of cutters and moulds
- gel food colouring

**Lets Start**

**STEP 1:**
- Tint the sugar paste with a few drops of your choice of gel paste food colour.

**STEP 2:**
- Roll out the sugar paste using the rolling pin and cut out a few flowers using a stainless steel cutter. If the sugar paste feels sticky then dust the work surface with a little bit of icing sugar.
STEP 3:
• Use a mould (available in most sugar craft shops) to vein the petals and give the flower a realistic 3D look.

TOP TIP
Use different quantities of the gel paste in order to get different shades of flowers! Use these flowers to decorate your beautiful cakes and cupcakes. Here are a few examples of how I used the hydrangeas as filler flowers in these cupcakes...

Enjoy
By Sameera Mirza
The Kindness of the Fruit Seller

Although many people chose this time of year to extend their hand to help the less fortunate, in Islam we are encouraged to give charity and help others constantly. In fact it is one of the 5 fundamental pillars of Islam. The concept of helping others can hold many different meanings and any act of charity whether it is big or small can have positive impact on many lives and enrich society as a whole.

It was once noted in a hadith that the Holy Prophet Muhammad saw once stated:

‘Charity is incumbent upon every human limb every day on which the sun rises. To bring about reconciliation between two contestants is charity. Helping a person mount his animal or to load his baggage on to it is charity. A good word is charity. Every step taken toward the mosque for prayer is charity. To remove anything from the street that causes inconvenience is charity.’

This thought brings another story to mind.

Once a man went to go buy some fruit from a stand, he approached the owner and asked how much it cost for a bunch of bananas. The owner responded by saying 10 Rupees or whatever was the going rate at the time. So he purchased his bananas and began looking at other things in the market.

Suddenly a woman approached the fruit seller, her clothes were old and torn and it was clear that she was very poor. She approached the owner of the fruit stand and pointed at various different pieces of fruit and asked him “how much for a bunch of bananas?”

“One rupee” replied the owner. So she reached for the knot on the corner of her shawl and pulled out a crumpled one rupee note and handed it to the shop owner, took her bananas and left.

The previous customer was upset, he felt he had been cheated, so he went back to the owner and said, “You charged me 10 rupees for the bananas but only charged that lady 1 rupee.” The shop keeper smiled and replied: “The lady you speak of is very poor, she has many children and often they cannot afford anything to eat. I have tried to help her many times by giving her free fruit, but she is a proud woman and will not accept charity. So every few weeks once she has collected some money and she comes to the market she buys fruit from my stall, and as Allah is my witness, the day she comes to buy fruit at my stall my business doubles and by the end of the day all my fruit is gone. It is as if Allah’s mercy shines on me the day I am able to help this poor woman.”

So what can we take away from this story? It teaches us that charity is something that should be given or offered in a way that doesn’t belittle the other person. If you are truly successful you will be able to help others without causing them any sort of distress by hurting their pride. This is a huge element that is often forgotten when giving charity. Always remember that charity is not about making ourselves feel better or proud, but it should be solely about helping others without any disrespect.

1 Narrated by Abu Huraira, Bukhari & Muslim (https://www.alislam.org/library/articles/islams-response-terrorism/)