TARBIYYAT PAGE

HAZRAT KHADIJAH<sup>RA</sup>
A ROLE MODEL FOR WOMEN IN ISLAM

REPORT:
WOMEN IN ISLAM TALK AT IMPERIAL COLLEGE, LONDON

THE IMPORTANCE AND RESPONSIBILITIES OF WAQF-E-NAU
FRIDAY SERMON DELIVERED BY HAZRAT KHALIFATUL MASIH V<sub>ABA</sub>

WAQIFAAT-E-NAU CLASS WITH HAZRAT KHALIFATUL MASIH V<sub>ABA</sub>
GERMANY, MAY 2012
From the Editor...

As the year 2013 is embraced all over the world with bright sparkles, the Ahmadiyya Muslim Community bows in prostration to the Creator of the whole of mankind, expressing gratitude for the blessings bestowed by Him in the year bygone and for mercy, happiness and success for the year ahead.

Meanwhile, I remember that day when Hazrat Khalifatul Masih V’s desire to start a magazine for the education of Waqifat-e-Nau was expressed, which sent a kaleidoscope of emotions and thoughts rushing through the minds of the Maryam team members. As this new responsibility found a new place in our lives, the constant pressure of being able to fulfill Huzur’s wish hovered above our heads. Alhamdolillah, a year has passed since the first issue was published, and thanks to constant direct guidance from Huzur and with his humble prayers, Maryam Magazine has seen a lot of progress over its introductory year, with readership numbers almost doubling.

Since the previous issue, past and current issues of Maryam have been available to view online on the Alislam website. We now announce its launch on Twitter. Through this, we aim to enable readers across the globe to stay connected with up to date news on the Waqf-e-Nau Magazine Inshallah, so don’t forget to follow us: @MaryamMagazine and send us your Tweets.

In this issue, you will find a new Tarbiyyat page, along with articles on the topic of Women in Islam. Here’s hoping the first issue of the New Year enlightens you, it’s humble readers, and motivates you to carry on submitting your much appreciated feedback and interesting articles for the benefit of other readers in the UK and worldwide.

Munazza Khan

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

Email us at: waqfenaumagazine@gmail.com
or send us your Tweets: @MaryamMagazine
<table>
<thead>
<tr>
<th>Page</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Divine Commandments</td>
</tr>
<tr>
<td>5</td>
<td>Hadith</td>
</tr>
<tr>
<td>7</td>
<td>Writings of the Promised Messiah as</td>
</tr>
</tbody>
</table>
| 9    | The Importance and Responsibilities of Waqf-e-Nau  
  *Friday Sermon Address by Hazrat Khalifatul Masih V as* |
| 21   | Life and Character of the Seal of the Prophets saw |
| 24   | Tarbiyyat Page |
| 26   | Hazrat Khadijah as  
  *Momina Jowaheer* |
| 29   | FOCUS: Lecture Sialkot |
| 34   | Report: Waqf-e-Nau Seminar, UK  
  *Atiyya Wasee* |
| 36   | Poem: Purdah  
  *Ayza Mahmood* |
| 37   | Waqifaat-e-Nau Class Germany  
  *With Hazrat Khalifatul Masih V as* |
| 46   | A Life of Sacrifice  
  *Naima Ahmad Clarke* |
| 49   | Report: Women in Islam Talk at Imperial College, London  
  *Amina Abbasi* |
| 54   | Learning Arabic - Lesson No. 4 |
| 56   | Kids Spread - Test your Knowledge  
  *The Prophecy of Musleh Maud as* |
| 58   | A Carriage of Emotions - An Approach to Heaven - Part One  
  *Ghazala Abbasi* |
| 64   | Jamia Ahmadiyya UK Convocation Ceremony  
  *Address by Hazrat Khalifatul Masih V as* |
To lower the voice

And lower thy voice; verily, the most disagreeable of voices is the voice of the ass.
(Surah Luqman: V.20)

FORGIVE YOUR OPPONENTS AND SAY “PEACE”

Translation:
Therefore, turn aside from them, and say, ‘Peace’; and soon shall they know.
(Surah Al-Zukhruf: V.90)

TO TURN AWAY FROM THE IGNORANT

Translation:
Take to forgiveness, and enjoin kindness, and turn away from the ignorant.
(Surah Al-A’raf: V.20)

Translation:
And when the ignorant address them, they say, ‘Peace!’
(Surah Al-Furqan: V.64)

TO LOWER THE VOICE

Translation:
And lower thy voice; verily, the most disagreeable of voices is the voice of the ass.
(Surah Luqman: V.20)
**TO SPEAK TO ONE ANOTHER KINDLY**

Translation:
And speak to men kindly.
*(Surah Al-Baqarah: V.84)*

**TO RECONCILE**

Translation:
And reconciliation is best.
*(Surah Al-Nisa: V.129)*

**TO MAKE PEACE BETWEEN BELIEVERS**

Translation:
And if two parties of believers fight against each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just.

Surely all believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you.

*(Surah Al-Hujurat: V.10-11)*
A Saying of the Holy Prophet

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

What is Best in Islam?

ازعم الله ﷲ ﺃَوْلَادِهِ ﻋَلَى ﺍﻟْهدَى ﻧُهَيْنَاءَ ﺍﻟَّذِينَ آمَنُوا ﺃَنَّ رَجُلًا ﺑَنَّ ﺍﻟْمَيْدَاءِ ﻋَلَى ﺍﻟْهدَى ﻧُهَيْنَاءَ ﺍﻟَّذِينَ آمَنُوا ﺃَنَّ رَجُلًا ﺑَنَّ ﺍﻟْمَيْدَاءِ ﻋَلَى ﺍﻟْهدَيْـَـَاءَ ﻧُهَيْنَاءَ ﺍﻟَّذِينَ آمَنُوا ﺃَنَّ رَجُلًا ﺑَنَّ ﺍﻟْمَيْدَاءِ ﻋَلَى ﺍﻟْهدَيْـَـَاءَ ﻧُهَيْنَاءَ ﺍﻟَّذِينَ آمَنُوا ﺃَنَّ رَجُلًا ﺑَنَّ ﺍﻟْمَيْدَاءِ ﻋَلَى ﺍﻟْهدَيْـَـَاءَ ﻧُهَيْنَاءَ ﺍﻟَّذِينَ آمَنُوا ﺃَنَّ رَجُلًا ﺑَنَّ ﺍﻟْمَيْدَاءِ ﻋَلَى ﺍﻟْهدَيْـَـَاءَ ﻧُهَيْنَاءَ ﺍﻟَّذِينَ آمَنُوا ﺃَنَّ رَجُلًا ﺑَنَّ ﺍﻟْمَيْدَاءِ ﻋَلَى ﺍﻟْهدَيْـَـَاءَ ﻧُهَيْنَاءَ ﺍﻟَّذِينَ آمَنُوا ﺃَنَّ رَجُلًا ﺑَنَّ ﺍﻟْمَيْدَاءِ ﻋَلَى ﺍﻟْهدَيْـَـَاءَ ﻧُهَيْنَاءَ ﺍﻟَّذِينَ آمَنُوا ﺃَنَّ رَجُلًا ﺑَنَّ ﺍﻟْمَيْدَاءِ ﻋَلَى ﺍﻟْهدَيْـَـَاءَ ﻧُهَيْنَاءَ ﺍﻟَّذِينَ آمَنُوا ﺃَنَّ رَجُلًا ﺑَنَّ ﺍﻟْمَيْدَاءِ ﻋَلَى ﺍﻟْهدَيْـَـَاءَ ﻧُهَيْنَاءَ ﺍﻟَّذِينَ آمَنُوا ﺃَنَّ رَجُلًا ﺑَنَّ ﺍﻟْمَيْدَاءِ ﻋَلَى ﺍﻟْهدَيْـَـَاءَ ﻧُهَيْنَاءَ ﺍﻟَّذِينَ آمَنُوا ﺃَنَّ رَجُلًا ﺑَنَّ ﺍﻟْمَيْدَاءِ ﻋَلَى ﺍﻟْهدَيْـَـَاءَ ﻧُهَيْنَاءَ ﺍﻟَّذِينَ آمَنُوا ﺃَنَّ رَجُلًا ﺑَنَّ ﺍﻟْمَيْدَاءِ ﻋَلَى ﺍﻟْهدَيْـَـَاءَ ﻧُهَيْنَاءَ ﺍﻟَّذِينَ آمَنُوا 

TRANSLATION:

Hazrat Abdullah ibn Amr® relates that a man asked The Holy Prophet®: “What in Islam is best?” He answered: “To feed people and to greet everyone with the greeting of peace whether you know them or not.”

(Sahih Bukhari Vol. 1, Kitab ul Iman, Hadith No. 12, pp. 49-50. English translation taken from The Gardens of the Righteous, No. 533, p. 171)

EXPLANATORY NOTES:

What in Islam is best: To greet everyone with peace whether you know them or not means to greet everybody with the greeting of peace without any discrimination whether he is a noble person or a commoner, a related one or a stranger. This is the beneficent teaching of Islam and this is the meaning of the Gardens of the Righteous, No. 533, p. 171.

Because a prayer expresses the wishes of one’s heart, that is why in this instruction of praying for everybody’s well-being, the objective was to be a source of peace even for people we don’t know. Same is the case in the command to feed people. Sometimes only by desisting evil, one cannot be a source of well-being for others. But one can do so by doing good to others, while by withholding an act of goodness, one can put others in danger. For example, in a famine there are provisions in one’s house while a neighbour is dying with hunger. In this situation not feeding him will be totally
against Islam. By saying: “What in Islam is best,” the man has asked about the virtue which portrays Islam in the best way.

The Holy Prophet saw instructed feeding the people; as it is the source of preservation for the body; after this, the instruction is for the betterment of whole society; that you wish everyone well; spread the message of Peace, also carry on praying for other people’s well-being.

(Sahih Bukhari, Vol. 1, Kitab-ul-Imaan, Hadith No. 12, p. 50)

FURTHER NOTES:

In a Friday Sermon delivered on 3rd of September 2004 Hazrat Khalifatul Masih V saw said that there are different ways in which people of different cultures greet each other. Some bow their heads, some join their hands and raise them up to their faces, some shake hands with each other and so on. However, Islam has taught us that when believers meet each other, they should greet each other by saying ‘Salaam’ (peace). This is a prayer of peace and blessing invoked upon one another that would result in the development of love and harmony amongst society. Huzuraba further explained that Hazrat Musleh Mauda has stated that the Qur’anic verse (Surah Al Nur: V.28) exhorts us to say the Salaam to our family and friends whenever we enter into our homes and remember that the Salaam you say is not merely an utterance of your mouth, but it is a great gift from Allah. There is Allah’s promise of peace imbedded in this Salaam. Thus, when you say Salaam to your brother you are conveying Allah’s promise of peace and Allah’s blessings to him. Alas, most people in our country do not say Salaam when they enter their own homes. They consider that this prayer is reserved for others but not for their own kith and kin.

Huzuraba urged that all of us should spread this message of peace to others as well as amongst ourselves, thereby creating an atmosphere of love around us. This will open the doors of Allah’s paradise for us where there is eternal peace. May Allah enable us to do so. Ameen.

(Summary of Friday Sermon Address delivered on 3 September 2004 at Zurich, Switzerland. Source: www.alislam.org)
**PROHIBITION OF THE USE OF FORCE**

No true Muslim has ever believed that Islam should be spread by the sword. Islam has always been propagated through its inherent qualities. Those who, calling themselves Muslims, seek to spread Islam by means of the sword are not aware of its inherent qualities and their conduct resembles the conduct of wild beasts.


The Holy Qur’an clearly forbids the use of force for the spread of the faith and directs its propagation through its inherent qualities and the good example of the Muslims. Do not be misled by the notion that in the beginning the Muslims were commanded to take up the sword. That sword was not taken up for the spread of the faith, but in self-defence against the enemies of Islam and for the purpose of establishing peace and security. It was no part of the purpose of taking it up to have recourse to coercion in the matter of faith.


**THE PROMISED MESSIAH CAME INTO THIS WORLD TO REPEL THE NOTION OF JIHAD WITH THE SWORD**

The Promised Messiah has come into the world so that he should repel the notion of taking up the sword in the name of religion, and that through his reasoning and arguments he should establish that Islam is a faith which does not at all need the help of the sword for the purpose of its propagation, but that the inherent qualities of its teaching and its verities, insights, reasons, proofs and the living support and signs of God Almighty and its inherent attractions are the
factors that have throughout contributed to its progress and its propagation.

THE PROMISED MESSIAH WILL NOT FIGHT DISBELIEVERS WITH A SWORD

The commonly held doctrine professed by some of the divines that the Promised Messiah will descend from heaven and will fight the disbelievers and will not accept the poll tax and will offer only the choice of death or Islam, is utterly false. It is brimful of all types of error and mischief, and is utterly opposed to the Holy Qur’an and is only an invention of the impostors.

There is no compulsion in Islam. There are only three types of wars in Islam: (1) Those undertaken in self-defence. (2) Those undertaken as chastisement for aggression. (3) Those undertaken for the establishment of freedom of conscience, that is to say for breaking up the strength of those who inflicted death upon such as accepted Islam. As Islam does not permit the use of force or coercion for the purpose of its propagation, it is altogether vain and absurd to wait for a bloody Mahdi or a bloody Messiah; for it is not possible that anyone should appear who should convert people to Islam by the sword contrary to the clear teaching of the Qur’an.

THE PROMISED MESSIAH WAS TO PUT AN END TO WAR

It is written that when the Promised Messiah appears Jihad by the sword and all fighting for religion will come to an end as he will not take up the sword or any other earthly weapon. His only instrument will be his supplications, and his only weapon will be his firm determination. He will lay the foundation of peace and will gather the goat and the lion together. His age will be the age of peace and kindness and human sympathy. Why do these people not reflect upon the fact that thirteen hundred years ago the Holy Prophet (peace and blessings of Allah be on him) had said concerning the Promised Messiah: He will put an end to war... Now that the Promised Messiah has come, it is the duty of every Muslim that he should refrain from having recourse to fighting for the propagation of the faith. Had I not come there might have been some excuse for this misunderstanding. But now that I have arrived and you have witnessed the day of promise, those who take up the sword on behalf of the faith have no excuse left which they can put forth before God Almighty.

JIHAD WITH THE SWORD REPLACED WITH JIHAD OF THE PURIFICATION OF SPIRITS

I have brought you a commandment which is that Jihad with the sword has been ended but the Jihad of the purification of your spirits must continue to be waged. I say this not on my own but in order to proclaim the design of God. Reflect on the Hadith of Bukhari wherein it is stated that the Promised Messiah: يضع ا لحرب would put an end to fighting for the faith. Accordingly I command those who have joined my ranks that they should discard all such notions. They should purify their hearts and foster their mercy and should have sympathy for the afflicted. They should spread peace on the earth, for this would cause their faith to spread. They should not wonder how this would come about. As God Almighty has utilized the elements and all earthly means for the purpose of bringing about new inventions to serve human needs like mechanical locomotion, etc., in the same way He will put His angels to work for the fulfillment of spiritual needs through heavenly signs, without the intervention of human agencies and there will appear many flashes of light whereby the eyes of multitudes will be opened.
After reciting Tashahhud, Ta’awwuz, Surah Al-Faatihah, Huzuraba recited Surah Aal-e-‘Imran, Verse 36 (3:36):

‘And when he was old enough to work with him, he said, ‘O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest of it!’ He replied, ‘O my father, do as thou art commanded; thou wilt find me, if Allah please, of those who are patient.’ (37:103)

Surah Aal-e-‘Imraan verse 105 (3:105):

‘Remember when the woman of ‘Imraan said, ‘My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept it of me; verily, Thou alone art All-Hearing, All-Knowing.’ (3:36)

Surah at-Taubah verse 122 (9:122):

‘And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.’ (3:105)

‘It is not possible for the believers to go forth all together. Why, then, does not a party from every section of them go forth that they may become well versed in religion, and that they may warn their people when they return to them, so that they may guard against evil?’ (9:122)

Huzuraba then said:

“The translation of these verses is:

Surah as-Saaffaat verse 103 (37:103):

Surah Aal-e-‘Imraan verse 105 (3:105):

Surah at-Taubah verse 122 (9:122):
These verses are from Surah Aal-e-’Imraan, Surah at-Taubah and Surah as-Saaffaat. The verses mention the desire of a mother, the proper moral upbringing by parents of their children, enhancing the children’s realisation about making sacrifices and preparing them to do so, the significance of Waqf-e-Zindagi (Life Dedication) and their work and the actual purpose of all this.

The first verse is Verse 36 from Surah Aal-e-’Imraan, which mentions a mother’s desire to devote her child for the sake of the faith. It also includes a prayer that Allah the Almighty may accept this sacrifice. Then is verse 103 of Surah as-Saaffaat, which I recited after. It mentions the father’s Tarbiyyat (moral upbringing) of his child for sacrificing him to make sacrifices for Allah the Almighty. It also mentions the son’s readiness to make all kinds of sacrifice for the sake of Allah the Supreme. The father’s Tarbiyyat (moral upbringing) of the son has been connected with the son’s search for the pleasure of Allah the Almighty.

The son replied:

‘O my father, you will find me ready at all times to make every type of sacrifice. Not only will you find me prepared to do so, but further, in patience and steadfastness you will find me establishing that loftiest example.’

I then recited verse 105 of Surah Aal-e-’Imraan which speaks of a group of persons who constantly spread goodness and forbid vices. It is these very traits that become the means for acquiring the pleasure of Allah the Exalted and make a person successful.

Then there is verse 122 of Surah at-Taubah that I recited last. In this, Allah the Almighty states that in order to identify virtues and vices, it is essential to acquire knowledge of the religion. What is knowledge of the religion? It is the Islamic Shariah (Islamic Law) alone and the Qur’an, because Allah the Almighty has stated:

‘I have chosen for you Islam, as a religion.’ (5:4)

Thus, in order to acquire the pleasure of Allah the Almighty, it is necessary to understand the Holy Qur’an.

What is the actual purpose of all of this? It has been explained that this is in order for a person to become a saviour for the world from destruction. Therefore, this is that very topic, for which through the Promised Messiah Allah the Almighty established the Ahmadiyya Muslim Jama’at in this age in order to fulfil the right of Allah the Almighty. This alone is that Jama’at in which we find the passion and sentiments of the mothers who pray before the birth of their child:
‘...O my Lord I have vowed to Thee what is in my womb to be dedicated to Thy service freeing myself from the shackles and concerns of the world so do accept it of me;’ (Ch.3:V.36)

You may look all around today; except for the mothers of the Ahmadiyya Muslim Jama’at you will not find any other mothers who pray with this passion before the birth of their children for them to be dedicated for the sake of the faith. Today, except for the mothers of Ahmadiyyat, you will fail to find any other mothers with such passion. Such mothers are only and only found amongst the Ahmadi mothers; whether it is the mothers living in Pakistan, India, any country of Asia or Africa; in Europe, America, Australia or those mothers living in the Islands, who for a most significant objective dedicate their children for the sake of the Khalifah of the time and then who pray to Allah the Almighty, ‘O Allah accept this from us.’ In the entire world mothers who pray in this manner are only and only found amongst Ahmadi women. These mothers are concerned lest the Khalifah of the time reject their offer of dedicating their children. Such a state, passions and sentiments cannot be developed anywhere else, for it is this Jama’at (Community) alone who are living under the shade of Khalifah and who Allah the Almighty has established through the Ardent Devotee of the Holy Prophet Muhammad.

This is not all. It is in Jama’at Ahmadiyya alone where those fathers are also found who undertake the moral upbringing (Tarbiyyat) of their children in such a manner that when the child enters into adulthood, he is prepared to make every type of sacrifice. These children write to the Khalifah of the time that, “The first pledge was made by my mother and father, but now I am making this second pledge. For the purpose of sacrifice you may send me wherever you wish. You will always find me one who is steadfast and patient. We will never fall back from the pledge made by our parents.” These children are those who can be deemed as most loyal servants of the community of the Holy Prophet and they fulfil the right of being members of his community. The parent’s moral upbringing and the pious nature of the children has also taught them the full manners of acquiring the pleasure of Allah the Almighty and also the standards of the rights due to mankind. They have also developed an enthusiasm to acquire knowledge of the religion and their attention has been drawn to implementing it in their lives. Furthermore, they have developed a passion and zeal to carry out preaching of Islam and to serve to humanity.

Always remember that living nations and progressive communities never let die these sentiments, these concepts, these passions and emotions and the fulfilment of these pledges and covenants. To keep these sentiments and passions fresh, they always remind themselves of all these traits. If slackness creeps in, they introduce a plan of action to overcome it. Furthermore the station of Khilafat has the duty, according to the command of Allah the Almighty (Zakkir), to go on reminding, and from time to time [the Khalifah] reminds everyone. This is so that the the Jama’at’s speed of progress never slackens and so that one group after another can be prepared to continuously convey the message of Allah the Almighty. Just as constant flowing streams become the means of the Earth flourishing, when one group after another is prepared to serve the faith, they become the means of spiritual flourishing. In areas where fields are irrigated through tube wells or streams, the farm owners know that if the water supply is cut off or broken before the entire area of land has been irrigated, it has to be irrigated again entirely. This leads to wastage of time and of water. If in this exact same manner, constant efforts are not undertaken or there are not people available constantly to carry out the work of Islaah-o-Irshaad (reformation and spiritual training), then the water is only provided in fragments and in parts – [i.e.] the efforts and the message is only provided in fragments – which causes a delay in the irrigation and becomes a hindrance in the
work of preaching and reformation. Thus, Allah the Almighty states that there should always be a group ready from amongst every nation and people who never let the flow of conveying the message of Allah the Almighty to break or discontinue. It is for this reason that once again today I remind you of this; that when Hazrat Khalifatul Masih IVra started the scheme of Waqf-e-Nau, he did so with this hope, expectation and prayer that there should continuously be available a group of persons who are dedicated to serving their faith; that the flow of water should never discontinue.

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

After they dedicate the lives of their children, parents should not alleviate themselves of their responsibilities. Indeed, the sentiments of dedicating the lives of their children to the Waqf-e-Nau scheme is worthy of praise. Every year there are thousands of requests from parents to dedicate their children to Waqf-e-Nau. However, after they submit these requests to dedicate the lives of their children, the responsibilities of both the mothers and the fathers increase. In order to prepare their children for this special objective, which is to save the world from destruction and ruin, the mothers and fathers first need to make an effort to prepare them for this. They have to give time to their children. They have to establish their own examples and they must first of all connect their children with Allah the Exalted. They must teach their children from the very childhood about the importance of the Nizaam-e-Jama’at (system of the Jama’at) and regarding the importance of giving every sacrifice for this in such a manner that the children do not even have thoughts of anything else. When the children reach to an age of consciousness, and participate in the programs of the Waqf-e-Nau and other programs of the Jama’at, it should be well-established in their minds that they must only and only dedicate their lives for the sake of the religion.

It should be ingrained in the children’s mind to the maximum degree possible that the purpose and objective of their lives is to acquire knowledge of the religion. There is a need to embed this within the minds of the Waaqifeen-e-Nau children. To acquire this religious knowledge, it is necessary to enrol in the religious institutions formed by the Jama’at. The number of Waqf-e-Nau entering into Jamiah Ahmadiyya should be very high. However, according to the facts and figures before me, apart from Pakistan, in all other countries of the world the numbers are very low. By the Grace of the Almighty Allah there are 1033 Waqf-e-Nau studying in Jamiah Ahmadiyya in Pakistan at present. In India, the number is 93. I believe this may be an error by the Department of Waqf-e-Nau as the number should be higher. If this is an error, the relevant department in India should notify me regarding how many Waqf-e-Nau are studying at Jamiah Ahmadiyya. In Germany, according to the report from last June, there are 70, but now there are more than 80 students. This also includes students from other European countries and not only from Germany. In the Jamiah Ahmadiyya Canada, there are 55 students [from Waqf-e-Nau] and by now this has perhaps slightly increased; this includes American students. In the UK Jamiah, according to the previous report, there were 120 students; this has now increased by perhaps 15 or 20 by now. Here, there are also children who come from different parts of Europe. In Ghana, there are 12. 12 is perhaps the number of students who study in the new Jamiah...
which provides Shahid [degrees]. Similarly, there are 23 students in Bangladesh. Within the knowledge of this department, the total number is 1400, whereas the total number of Waaqifeen-e-Nau boys is now reaching approximately 28,000.

We have the field of the entire world before us; Asia, Africa, Europe, America, Australia, and the Islands. We have to reach all these places, not just in every continent, in every country, or every city, in fact we even have to reach to every town and every village. We need to convey to every single person the true message of Islam. Just a handful of missionaries cannot carry out this work. The delight and exuberance of children at being part of the Waqf-e-Nau scheme is greatly expressed in their childhood. However, living in this European society, as a result of the parents not giving proper attention to them and as a result of being influenced by secular education or being in the company of their friends, these children are more interested to study other subjects rather than to study at Jamiah. Some in childhood say that they desire to go to Jamiah. However, after completing secondary school or GCSE’s, their priorities change. There may indeed be children whose minds are especially inclined towards certain subjects; their enthusiasm for this can be seen from childhood. They sometimes have extraordinary eagerness and interest towards certain subjects such as sciences, and their minds are also intellectually exceptional in this regard. Most certainly, such children should be encouraged towards selecting and studying such subjects. However, the majority of children select their subjects after GCSE only as a result of following others. When I ask the majority of children who meet me, then even up until the 10th (here in the UK it is called “year” 10, whilst in the US, Canada and Australia and so on, it is called “grade”) or GCSE’s, their minds are blank. They have not even decided which subjects they want to select. Thus, if the moral upbringing of the children is such that from the very beginning, it is embedded in the mind of the child that he considers, “I am a Waqf-e-Nau and therefore all I have belongs to the Jama’at”, then such children will be able to work with the proper spirit of Waqf (dedication).

As I stated, at present it is only in Jama’at Ahmadiyya where such parents are found, who dedicate the lives of their children with such passion. They then carry out the moral upbringing of their children with such great zeal that their children maintain the spirit of sacrifice and devotion for the Jama’at. However, we cannot say that the majority who dedicate the lives of their children to Waaqifeen-e-Nau carry out their moral upbringing with the particular and special heed required. Thus parents who dedicate their children to Waqf-e-Nau need to assess that to what extent are they discharging the right of giving this gift to the Jama’at? To what degree are they making endeavours to beautifying this gift? To what degree are they giving heed to beautifying this gift and giving it to the Jama’at? To what extent are they fulfilling their obligations whilst living in these countries where freedom is available of all kinds? There is a special need to closely

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supervise and also to give great attention towards children. In the same way, in the poor countries of Africa and Asia, after dedicating the lives of your children you should not become unmindful. Rather, it is the duty of both the mother and the father to make special efforts in this regard. I also say to the Waqifeen-e-Nau children who have reached the ages of 12 or 13 that they should start self-reflecting, and to ponder upon their significance. Do not just be happy by the fact that you are Waqf-e-Nau. You will realise its importance when you understand your objective. You will develop attention towards what you need to achieve and the boys and girls who are 15 years old should have developed a great understanding and realisation of their importance and responsibilities.

These verses do not only mention the desire and responsibilities of the parents, the Nizaam-e-Jama‘at (System of the Jama‘at) or just the group of a few people, but rather children have also been reminded.

The first point, which should be developed in every single Waqifeen-e-Nau child (I am advising in light of the verses of the Holy Qur’an) and that should be borne in mind, is that the mother of the child developed a heartfelt desire to dedicate him for a great purpose before he was born. Then the mother also prayed profusely with humility for this wish to be fulfilled. Thus, the child to his mother and father – for afterwards the father is also included in this desire – the child respecting and regarding the prayer and wish of his mother and father should become one who is worthy of being accepted in the eyes of Allah the Almighty. This can only be achieved when they give heed towards aligning their minds, their hearts, their words, and their deeds in accordance with the pleasure of Allah the Almighty.

The second point is that this was a great favour of your parents upon you. As a result of this favour you should pray for them. Whilst you pray that Allah the Almighty has Mercy upon them, also for the sake of your moral upbringing every step they take for your sake you should hold as significant and important in your heart. You should realise that “my mother and my father are making efforts in order to fulfil their pledge and so I must also become a part of that effort. I must happily accept their Tarbiyyat (moral training) of me and I must never let the pledge of my parents suffer or be harmed.” Most of all it is a Waqifeen-e-Nau who should have an understanding about fulfilling the right of giving precedence to the faith over the world. A Waqf-e-Nau should realise that “first and foremost, I must fulfil this pledge.”

Thirdly, for the sake of acquiring the pleasure of Allah the Almighty, that “I must pledge to display steadfastness and patience in making every sacrifice, however difficult and hard the circumstances may be. I must always, in every circumstance, fulfil my pledge of devotion in such a manner that no worldly greed can cause me to stumble in my pledge.” By the Grace of the Almighty Allah, He has bestowed immense blessings and favours upon the Jama‘at now. Whereas during the era of the second Khilafat, in Qadian at certain times and during some years there were such circumstances and financial constraints that Jama‘at workers, for many months on end, could not be fully given their assigned allowance through which they lived by. Similarly, at the beginning after the migration there were also circumstances of the same kind in Rabwah. However, despite all these conditions, no Waqifeen-e-Zindagi of that time ever expressed any complaint and let any hindrance come into the way of their work. That relates to a far-off time, but
even in the 70’s and 80’s, in certain countries of Africa, such circumstances were prevalent where it was difficult to make ends meet. The allowance given by the Jama’at would be finished at the very most in 15 or 20 days. The local Waaqifeen could perhaps only eat once in the day with the allowance they were given. However, they always fulfilled their pledge of devotion and they never let their work of preaching ever suffer.

The fourth point is that you need to increase the realisation of being amongst those ‘who spread goodness and forbid evil’ and you need to make effort in this way. You need to establish the highest moral standards. When you establish such high moral standards, spread virtues and save yourselves from vices, people’s attention will naturally and automatically be drawn towards such examples. When people take notice of you then you will gain further opportunities. Thus, it is extremely vital to develop such realisation and to make such efforts as well.

The fifth point is that to recognise vices and virtue you need to gain knowledge of the Qur'an and the Hadith. You need to read the books and the statements of the Promised Messiah and to make constant efforts to increase your religious knowledge. It may be a case that the child who acquires education in Jamiah Ahmadiyya is given religious education. However, even after graduating from Jamiah Ahmadiyya, do not assume that this is the peak of your knowledge. Rather you need to make constant efforts to increase your knowledge. Being well-versed in religion at one stage will only remain beneficial so long as you continuously supplement that with new and fresh knowledge, as long, as you continue to add fresh water to it. In the same way, those who are not studying in Jamiah, should also continuously give heed towards studying. It is not that whatever secular education they are acquiring means they do not need to learn religious education. You should give attention towards reading all the literature available. You should give attention towards reading the Holy Qur’an, its translations and commentaries. Whatever books of the Promised Messiah are available in your own languages should be read.

The sixth point which Allah the Almighty has commanded and which a Waqf-e-Nau should give heed to, is to practically jump into the field of Tabligh (preaching). Now some Waaqifaat-e-Nau (girls of the Waqf-e-Nau) complain that there is no Jamiah for them. In other words, they say that they cannot acquire religious education. If as I stated before, they study on their own, then within their own spheres, whatever their sphere is, their attention will be drawn towards preaching and Tabligh. They will gain opportunities to do so. When attention is developed towards Tabligh and they gain opportunities, then there will be further heed towards preparation. In this way, automatically, their attention will constantly be drawn towards preaching. Thus, the field of preaching is open for each and every person. Every single Waqf-e-Nau must spring and jump into this field; and every Waqf-e-Nau must particularly partake in this effort considering, “I shall not rest until the entire world is brought under the banner of the Holy Prophet Muhammad.” It is realising this with passion which will enable them to remain attentive at all times towards increasing religious education and they will remain focused on preaching.

The seventh point which every Waqf-e-Zindagi/Waqf-e-Nau must particularly keep in mind, is that they are part of that group that must save the world from destruction. If you possess knowledge and if you are gaining opportunities but you do not have that true passion, yearning, agony and heart-felt pain to save the world from destruction, then it is the passion will be missing from your efforts. It is possible that blessings will not be conferred upon that work in the same way. Thus, in order to convey the message of Allah the Almighty, every person who makes efforts with a passionate heart must also give heed towards prayers. It is these prayers that emanate from the heart alone that will Insha’Allah enable us to be successful in our objectives.
Thus, each and every person must remember that the sphere of our prayers must not be limited to only us. In fact, the current of our prayers must flow in all directions. This is so that no person in the world will be deprived from those blessings which Allah the Almighty has conferred upon us today. It should in any case also be remembered that our aims cannot be achieved without prayers – without such prayers which are made with true zeal and compassion. Without this, it cannot be achieved.

Thus, it is this way of thinking and these traits that must be possessed by every true Waqf-e-Zindagi and Waqf-e-Nau. Without this, hoping for success is just wishful thinking. Without all of this, it will just be the title of “Waqf-e-Nau” and “Waqf-e-Zindagi” that a Waqf-e-Nau will be placing beside their name. It will have no value beyond this. To just acquire a title is not our objective nor was it the purpose of those mothers and fathers who dedicated the lives of their children for this sacrifice. Thus, as I mentioned earlier, it is necessary for the parents and for the Waaqifeen-e-Nau to fulfil their responsibilities.

Once again, I would like to draw attention towards this point, that to convey the religion in the world it is necessary to have religious knowledge. This religious knowledge, to the greatest degree can be acquired from such an institution, whose purpose is to teach religious knowledge. This institution within Jama’at Ahmadiyya is known as Jamiah Ahmadiyya.

Today, with the Grace of the Almighty Allah, as I have stated already, Jamiatas are not only limited to only being in Qadian and Pakistan. In fact, now there are Jamiatas in the UK, as is evident from the facts and figures I presented earlier. There are Jamiatas in Germany, Indonesia, Canada and also Ghana.

As I mentioned, a new Jamiah has opened in Ghana to provide Shahid [level education]. There was a Jamiah there already; however, only Muallimeen were prepared in a three year course. Thus, now Jamiah Ahmadiyya has opened in Ghana, which will prepare Shahid [level] missionaries. For the time being, this will be for the Jama’ats of Africa.

Similarly, there is a Jamiah Ahmadiyya in Bangladesh. The work of Tabligh (preaching) is vast and through properly trained Muballigheen it can be carried out in a better way.

Thus, the most possible or maximum numbers of Waaqifeen-e-Nau should to the greatest degree possible join Jamiah Ahmadiyya. Yet according to the facts and figures that I presented we cannot send missionaries to every country, every area and all places leaving alone the near future, not even in the distant future. Until there are fulltime missionaries and Muallimeen, we cannot bring about revolutionary changes or revolutionary preaching programmes will be very difficult to implement.

At the present time, according to the reports that have been sent from all over the world to the department (perhaps these reports they have are up until July 2012), there are 25,000 Waaqifeen-e-Nau boys and girls over the age of 15, amongst whom are 16,988 boys. There are 10,687 Waaqifeen-e-Nau in Pakistan. After Pakistan, the most
Waaqifeen-e-Nau are in Germany – there are 1,887 boys and 1,155 girls. In the UK, there are 918 boys and there is a total of 1798 Waaqifeen-e-Nau amongst whom there are around 800 girls.

However, the numbers joining Jamiah Ahmadiyya in the UK and Germany are extremely low. In both these Jamiats, students come from other countries in Europe. In this way, the numbers joining in these countries are very low.

Similarly, the numbers joining Jamiats from USA and Canada is very low. The Jama’ats indeed put down their demand for missionaries and Muballigheen, but then they should also prepare Waaqifeen-e-Nau to study in Jamiats. In Canada and United States, at present, over the age of 15, there are approximately 800 Waaqifeen-e-Nau. If they are properly prepared, then in the upcoming two years, the number of those joining the Jamiahs can be considerably increased. This is not only to become a Murabbi or a Muballigh, but also after studying in Jamiah, after acquiring religious knowledge, they can also be prepared to translate the books of the Promised Messiah in various languages. After studying in Jamiah, they can be made to specialise in different languages. Those who are not joining Jamiah should also give heed towards learning languages. As Hazrat Khalifatul Masih II also had stated and this is essential, that those who learn languages should at the very least learn three languages; one your own language, then Urdu and Arabic. Arabic must be learnt in any case, because you must study the Holy Qur’an and understand its commentaries. There is also a lot of other literature available. While carrying out translations you cannot properly translate the Holy Qur’an until you know Arabic. To read and to learn Urdu is essential, because at present it is only through reading the books of the Promised Messiah that you can gain proper insight and knowledge of the religion, because his commentaries, his books and his writings are alone that treasure chest, which can bring about a revolution in the world, can convey the true teachings of Islam and can also impart the true commentaries of the Holy Qur’an. Thus, without learning the Urdu language also, one cannot become an expert in the languages. There was a time when there was great difficulty in carrying out translations in the Jama’at. The difficulty still exists, however, now to some degree, through the students of the different Jamiats in the world, this difficulty is subsiding or more attention is being given towards this.

In the theses of Jamiah Ahmadiyya, work is given to carry out translations from Urdu. The books of the Promised Messiah and certain books of Hazrat Khalifatul Masih II have been translated by them. According to the supervisors of the students, their translations are good. In any case, even if the standard is not very high, they can be further polished, but an attempt and effort has begun. However, these are just a handful of students who are given a handful of books to translate. We need the maximum numbers of experts in languages. Waaqifeen-e-Nau must give great heed towards this. If anyone becomes an expert in a language aside from any students from Jamiah, then as I stated, they must also give attention towards studying and learning Urdu and Arabic. Without this, that objective cannot be achieved through which attention is drawn towards languages.

Some people raise the objections against Jamiah Ahmadiyya that it does not provide good education. This objection is raised in Germany, here and some other places. These are completely unmerited objections. In their assumption and their criticism is that after graduating from Jamiah, the students do not know how to converse in Arabic properly. As far as expertise in languages is concerned not only one language is focused on in Jamiah, because various subjects are taught there. In other Universities only one subject is taught and focused upon. Here in Jamiah, numerous subjects are taught. Indeed, if it is observed
that anybody has an inclination towards a language or towards studying these languages, then InshaAllah, the student of Jamiah can be sent for specialisation. Then the other complaint regarding not being able to converse properly in the language will also be dispelled. As far as the education is concerned, the knowledge being imparted at Jamiah Ahmadiyya is such that Alhamdolillah, the students of Jamiah Ahmadiyya are acquiring very vast and wide-ranging knowledge. In Pakistan, because there is a very old Jamiah, the students are made to specialise. I receive information of such criticisms of Jamiah especially from Germany, but these in particular are just excuses to not send children to Jamiah.

As I stated, by the Grace of the Almighty Allah, the students who graduated from the Jamiats in the UK and Canada from the OLWWOHH[SHULHQFHLQWKHÀHOGRISUHDFKLQJ they have gained up till now have been very effective. As I mentioned, this knowledge will progressively increase, InshaAllah. Thus, those who raise these objections dishearten some students from enrolling at Jamiah Ahmadiyya. They only create disorder or are hypocritical. They should undertake Istighfaar (seek forgiveness for their sins).

The department of Waqf-e-Nau have also drawn attention towards some administrative matters. This may have already been mentioned, but I shall repeat them here. After reaching the age of adolescence, the parents should undertake the moral upbringing of their children to such a degree that the children know by then that they must fully dedicate them to the Jama’at. They should be trained in such a manner that they are fully aware of this – I have mentioned this already. At every stage of their education, they should be reminded. Then advice and guidance should be sought from the department of Waqf-e-Nau. The children should ask them regarding their education that as they have now reached a stage, what they should do thereafter. If the child wants to decide on his own, or he wants to enter such fields which the Jama’at does not require at present, then the child should take leave from their Waqf.

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

Boys and girls can become doctors and teachers and then dedicate themselves. There should be attention towards this and the department should be aware at every stage. The local Nizaam-e-Jama’at (administrative system of the Jama’at) for the guidance and Tarbiyyat (moral training) of the boys and girls of the Waqf-e-Nau should have at least two forums every year. In this, the children should be guided regarding their work and their education.

One complaint from this department is that some parents, after dedicating their children and obtaining a reference number, break off all contact practically speaking from the local Jama’at and the centre (Markaz), or they do not keep contact as they should do. Then it culminates at a certain stage when the department says that as a result of a lack of contact, they are removing the child, resulting in complaints to arise. Thus, obtaining a reference number does not mean that you should break off all contact and that simply the child has become a Waqf-e-Nau. It is essential to keep in constant contact with the department, with your national secretary and department, and also with the Markaz (Centre).
There is a syllabus which has been assigned for the Waqf-e-Nau boys and girls. This was previously only elementary, but now this has been formed for boys and girls of the Waqf-e-Nau until the age of 21. This should also be studied and there should be full participation in exams if there are any. Those beyond this age should study the commentaries of the Holy Qur’an. Those familiar with Urdu should study it in Urdu and those familiar with English should study it in English - there is the five volume commentary. They should study the books of the Promised Messiah® which have been translated into different languages until now in whatever language you know. You should also regularly listen to the addresses and the Friday Sermons and you should continuously increase your knowledge. This is also necessary for them - reports should also be sent.

The secretaries of the Waqf-e-Nau in some places are also not active. They are merely just holding an office. There is also a need for them to become active. Otherwise in the elections this year reports should be sent from the Jama’ats regarding which of the secretaries of Waqf-e-Nau are inactive. If they are not active they will not be re-elected, even if they obtain higher votes.

I mentioned the syllabus earlier; there is also a syllabus formed by the Jama’at. If there cannot be separate arrangements then the Waqf-e-Nau can be included in the Jama’at syllabus and can study it; there is only very small difference between both. If there can be co-ordination between both, then those who are at the age of Atfal can read the Atfal syllabus and those of the age of Khuddam can study the Khuddam syllabus and those at the age of Lajna can study the Lajna syllabus, or both can be merged. The secretary Tarbiyyat, the secretary Taleem and the secretary Waqf-e-Nau are working on the Jama’at level departments. It is the work of the national presidents and the presidents to bring them together and to form such a proper plan of action so that these syllabi are actually studied. The Waaqifeen-e-Nau in particular should be included in this programme.

Then syllabus of the Waqf-e-Nau, can be published by various countries in their languages. Sweden has published it in their language. To publish this in French, Mauritius should make efforts. This should not only be lip service, within two months I should be notified that who can translate it; in fact, I should be immediately notified who can translate it and within two months it should be completely translated.

In the study of a Waqf-e-Nau, on a daily basis, should be the study of a religious book, even if it be just one or two pages. As I stated, it is best if they read the books of the Promised Messiah®. There are then the Khitabaat (Friday Sermons). 100% of boys and girls of the Waqf-e-Nau should make efforts to listen to them. Once here in the UK, I carried out an assessment in a class and only 10% were listening to the sermons. The department, parents and also the Waaqifeen-e-Nau themselves should give heed towards this.

When making programmes for Waqf-e-Nau, the administration should also make them interactive, because this incites greater interest. Similarly, the administration of every country should form a committee and within three months they should assess the requirements of their countries for the next ten years; how many Muballigheen they require, how many translators of languages they need, how many doctors and teachers and wherever they need them. In the same...
way, if they need a variety of experts they should detail what kind and also how many experts in the local languages they need. After undertaking this entire assessment, within three to four months at the very most they should form a report. The department of Waqf-e-Nau should also properly follow this up.

Some desire to enter business, the police, or the army or in similar fields. That is fine and they may go into such fields, but, they should withdraw from the Waqf scheme and should notify us.

Within every country there should be a career guidance committee formed for the Waaqifeen-e-Nau. They constantly make assessments and also send reports to the centre of those entering various fields. For those who have interest in different fields, they should notify this to the centre who can then decide in which circumstances it should be permitted.

As I have already stated many a times, those Waaqifeen-e-Nau who reach the age of 18 should renew their pledge of Waqf-e-Nau; they should not forget this. They should put down this oath in writing.

Similarly, magazines have been started for the Waaqifeen-e-Nau; ‘Ismail’ for the boys and for the girls ‘Maryam’. These should be translated into German and French. If there are topics or articles which the local boys and girls of the Waqf-e-Nau write they can publish those. Otherwise, material can be obtained from here, which they can publish in their own languages with the Urdu and also the local language.

May Allah the Almighty enable all those parents who dedicated their children for the Waqf-e-Nau to be able to carry out the moral upbringing of their children and draw their attention towards prayer in a manner that makes them true and rightful members of the Waqf-e-Nau. May these children be the delight of their parents’ eyes. May they be those who truly fulfil the pledge of their parents as well as their own pledge. They should give heed towards this and May Allah the Almighty enable them to fulfil this. May they truly become a part of that group whose work it is to only and only propagate the faith. May Allah the Almighty enable them to undertake this. Ameen.”
Marriage to Hadrat Khadijah

Hadrat Khadijah was a widow with children and had married two times, however both of her husbands had passed away. She was a very revered, wealthy, and noble woman. Due to her noble character, she was given the title Tahirah, which became very well known and was recognised throughout Makkah. It is for this reason that many people of Makkah presented proposals of marriage to her, but she declined them all. When she had the opportunity to deal with Muhammad, she witnessed his great moral qualities and capabilities, and also found her slave Maysarah satiated with praise for him; she sent a marriage proposal to Muhammad. After consulting with Abu Talib, Muhammad accepted this proposal. The relatives of Muhammad were from Khadijah, except Ibrahim who was conceived by Mariyah Qibtiyyah during the latter age of Muhammad. From Hadrat Khadijah, Muhammad was given three sons named Qasim, Tahir, and Tayyab. In some narrations, a young boy named ’Abdullah is also mentioned. However, it is a generally accepted notion that ’Abdullah was the second name given to Tayyab. Among his daughters were Zainab, Ruqayyah, Ummi Kulthum, and Fatimah. All the children of Muhammad from his wife Khadijah, were born prior to his claim to prophethood and thus according to the Arabian custom, Muhammad received the appellation Abul-Qasim after the name of his eldest son, named Qasim. All of the sons of Muhammad passed away in childhood. However, all of his daughters grew to adulthood and accepted Islam. The progeny of none of his daughters lived on except for his youngest daughter Fatimah. His eldest daughter, Zainab, was married to Abul-As bin Rabi who was one of the relatives of Hadrat Khadijah. Zainab bore Abul-As a son named Ali and a daughter named ’Umamah. The son died in infancy, but the daughter grew old and was married to ’Alira after the demise of Hadrat Fatimah. However, the progeny of ’Umamah did not live on. Muhammad held ’Umamah very dear to himself. Abul-As did not accept Islam for many years after the Hijrah to Madinah due to which Zainab was subjected to various hardships. Zainab passed away in the life time of the Holy Prophet.

Children of Muhammad

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Ruqayyah and Ummi Kulthum were married to the two sons of the paternal uncle of Muhammad named Abu Lahab. Their names were ’Utbah and
‘Utaibah. However, in the age of Islam when Abu Lahab began to fiercely oppose the Prophet, their marriages were nullified prior to the finalization of their marriage. After this Ruqayyah and Ummi Kulthum came into the matrimonial tie of Hadrat ‘Uthman bin ‘Affan one after the other. This is why he is also referred to as Dhun-Nurain, which means ‘The Possessor of Two Lights’. However, the progeny of both these noble ladies did not advance. Ruqayyah had a son ‘Abdullah who passed away and Ummi Kulthum had no children at all. Ruqayyah passed away during the time period of the Battle of Badr and Ummi Kulthum died after the Fall of Makkah.

Fatimah, who was the youngest daughter of Muhammad, was most dear to him. After the migration, she was given in marriage to Hadrat ‘Ali from whom two sons, Hasan and Husain were born. Their descendants are known as ‘Syed’. Hadrat Fatimah passed away six months subsequent to the demise of the Holy Prophet. The children of Hadrat Khadijah from her first two husbands were two sons named Hind and Hallah as well as a daughter named Hind. By the grace of God, all of them accepted Islam.

(The Life & Character of the Seal of Prophets, p. 148-149)

Reconstruction of the Ka’bah

Since the structure of the Ka’bah was damaged due to an unforeseen occurrence, the Quraish intended to demolish it and began reconstructing it anew. However, in initiating this task, all were hesitant. Since the Ka’bah was the House of God, they feared a calamity might afflict the people of Makkah as a result. At last, Walid bin Mughirah, who was quite aged and was one of the leaders of the Quraish, began this work. The people waited for one night so as to ensure that no affliction befall Walid bin Mughirah. When they were assured that no harm came to him, all joined together in performing this blessed task. Whilst demolishing the old structure when the Makkans reached the foundations laid by Abraham, they came to a halt and began the reconstruction upon the original foundations. Coincidentally, it so happened that a ship wrecked upon the coast and its wood was purchased by the Quraish. However, that wood was not sufficient for the complete construction of the roof. Hence, as already mentioned, the Quraish were unable to fully erect this new structure upon the foundations laid by Abraham, Khalilullah. Instead to one side a space of approximately 3 1/2 yards was left incomplete. Various other alterations were also made by the Quraish.

Whilst reconstructing the Ka’bah, when the Quraish reached the place of the Hajar-e-Aswad, the tribes among the Quraish fell into a vehement dispute in regards to which tribe would place the Hajar-e-Aswad upon its permanent place. Naturally, every tribe longed for this honour. So much so that people prepared themselves to take up arms and some, according to the custom of the Jahiliyyah, filled goblets with blood and drenched their fingers into it while taking firm oaths that they would die in battle lest this honour escape their tribe. Due to this dispute, the construction of the Ka’bah was brought to a halt for many days. At last, Abu Umaiyyah bin Mughirah presented a resolution that whosoever is seen entering the Haram, before all else the following morning, would be appointed an arbitrator upon us and thus pass a judgement as to what shall be done in this regard. The decree of God was such that when eyelids rose the next morning all eyes noticed Muhammad peace be upon him entering the Haram. When they saw Muhammad, the Makkans unanimously cried out “Amin! Amin!” and said, “We are content with his decision”. As Muhammad moved closer, the matter was presented before him for judgement. By the succour of Allah, Muhammad resolved the matter in such a way as stunned the leaders of the Quraish who called out in acclamation. Muhammad took his mantle and placed the black stone upon it.
Then he handed the corners of this cloth to all the leaders of the Quraish and ordered them to lift up the stone simultaneously. Therefore, everyone lifted up the cloth and none harboured feelings of resentment. This occurrence was also an allegorical reference by God, to the fact that the tribal leaders of the Quraish, who stand upon the brink of war, would now be united upon a focal point by that holy personage.

When the black stone was brought before its original resting point, Muhammad saw took hold of it by his blessed hands and positioned it upon its place. As mentioned earlier, this occurrence was an allegorical reference to the fact that soon, the corner stone of the edifice of prophethood would be established upon its rightful place by Muhammad saw, the Messenger of God.6

As far as the date of the construction of the Ka'bah is concerned, historians merely state that this incident occurred when Muhammad saw was 35 years of age. However, if the conditions of those times are kept in mind while analyzing the situation, it will be learnt that a substantial time would have been required to collect the raw-material for the new building and to demolish the old building. Therefore, the most conceivable theory is that the preparation of this work had begun in the primary years of the life of Muhammad saw. Moreover, the raw materials, such as stone and wood were already being gathered gradually. Thus, there is a Sahih narration which states that:

**Once the Prophet saw was gathering stones for the reconstruction of the Ka’bah when his uncle ‘Abbas said, “O Nephew! Place your waist cloth on your shoulder so that you are not scraped by stones”. The Holy Prophet saw did comply with his uncle’s order but since a portion of his parts of concealment became exposed, he fell to the ground in shame, his eyes were petrified and he hurriedly cried out, “My garment! My garment!” until the Prophet saw was able to arrange his clothes.**

This incident is such as can be attributed only to the early years of Muhammad saw. Moreover, past historians have also written that this occurrence is from the young age of Muhammad saw. However, there is no doubt that the instance of Muhammad saw assuming the role of an ‘arbitrator’ in regard to the placement of the sacred black stone happened in a latter period of his life. This is because it has been narrated that when the people witnessed Muhammad saw enter the Ka’bah they cried out the words, “Amin! Amin!” It is evident that Muhammad saw gained this honourable designation only after his honesty and trustworthiness in daily affairs had become manifest and was accepted, as is the light of day.

*(The Life & Character of the Seal of Prophets saw, pp. 150-152)*

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**References**

1. *The Pure (Publishers)*

*Note*: The references are cited throughout the text for further reading.
Jama’at-e-Ahmadiyya, A Role Model For The World

Huzuraba said that The Promised Messiah wished us to follow the true teachings of Islam and bring about a spiritual revolution by correcting our errors of creed and conduct. The Promised Messiah says: “God has desired to give the world a model of a righteous and chaste life, and so He has created this Jama’at.”

To Always Remain Vigilant Over Ourselves

Huzuraba advised us to always remain vigilant over ourselves and remember that it is only through our Taqwa and righteousness that we can bring about a revolution in the world. We should always be careful of how we act and endeavour to perform even the smallest acts of virtue. The Promised Messiah says: “No honour or perfection can be attained without following in the footsteps of the Holy Prophet.”

Our Only Hope Against Evil Is To Supplicate Before God and Establish A Firm Relationship With Him

Huzuraba said that correcting our errors of creed is meaningless without reforming our conduct. We have to be very careful, because the evils prevalent in society can seep into our Jama’at as well. TV channels have turned the whole concept of virtue and morality on its head, and the internet and other media are no different. If we do not come together to wage a Jihad against these evils, we will fall into the clutches of Satan.

Our only hope is to supplicate before God and establish a firm relationship with Him, which is best done through the daily prayers, which safeguard us from everything vulgar and frivolous.
To Strengthen Our Knowledge

Huzur\(^{aba}\) said that none can contend with the proofs and reasoning of Ahmadis. Those Ahmadis whose knowledge is limited should also strengthen it. Programmes on MTA, such as ‘Rah-e-Huda,’ are broadcast for this purpose. Ahmadis should not feel any sense of inferiority.

Along With Safeguarding Of Faith, The Safeguarding Of Practices Is Intensely Important

Huzur Aqdas\(^{aba}\) said reformation merely of faith is not sufficient. The Promised Messiah\(^{sa}\) came to reform deeds and practices. Outsiders are inclined towards the Community through our practices. As such, good practices are silent Tabligh. Therefore, along with safeguarding of faith, the safeguarding of practice is intensely important. Huzur\(^{aba}\) said we have won the battle of faith, but if practices are not analogous, gradually faith may remain just in name, like the majority of other Muslims are. They have no care for Salat, falsehood is a common practice and immodesty is rife.

One Important Aspect Of Financial Sacrifice Is Zakat

Huzur\(^{aba}\) drew special attention towards the payment of Zakat. Although Ahmadis are very generous in giving, one aspect of financial sacrifice is Zakat, which should be particularly heeded to. Huzur\(^{aba}\) said that especially women who have jewellery or those people who have savings over the course of one year perhaps do not pay as much attention as they should to the payment of Zakat. There are some who pay their chanda and Zakat correctly to the last penny but some do not pay Zakat.

Any Selfish Attitude Belies The Fulfillment Of Bai’at

Huzur\(^{aba}\) said that all Ahmadis should be mindful to truthfulness in every matter. Any selfish attitude belies the fulfilment of Bai’at. The Qur’an enjoins to testify truthfully, even if one has to go against oneself or one’s parents. If this is not put in practice, what kind of revolutionary change could we introduce?

One Major Duty Of A Believer Is To Acquire That Virtue In Which He Is Lacking

One major duty of a believer is to acquire that virtue in which he is lacking, and this virtue can vary from person to person. The essence of virtue is to do everything in keeping with God’s commandments. We should take every step very carefully. If we give precedence to the will of God and are firm in our faith, this should be evident from our conduct and everyone should be able to see the difference between Ahmadis and others.
Undoubtedly, the rights and the role of women in Islam has been a topic which has been expressively debated and remains highly controversial to many in the western world. However, how can statements be made regarding the oppression of women in Islam when we follow the example of the most humble and pious women of Islam?

Ummul-Mo’mineen Hazrat Sayyedah Khadijahra was amongst one of the most influential women of her time. She possessed many divine qualities and had earned the respect of all of those around her. Hazrat Khadijahra remains one of the most powerful female figures in Islam and has led the footsteps for all Muslim women to follow. Thus, this article will relate some of the incidents from the life of Hadhrat Khadijahra, which illustrate her qualities that have earned her the respect of all Muslims.

Hadhrat Khadijahra was born into the noble family of the Quraish in 555 AD. Her father’s name was Khuwailid and her mother’s name was Fatimah. Her father was a well known chief of Makkah and was very successful in his trade of merchandise such as oil, linens and perfume. From her childhood, Hazrat Khadijahra possessed noble qualities, and thus it was no surprise that she grew up to be an intelligent and exceptionally pious woman. She had a tender and compassionate heart and was always very generous with her wealth, which she used to help the poor, the needy, the orphans and the widows. Her truthful character radiated to those around her and the love that others felt for Hazrat Khadijahra was reflected in the title she was given: ‘Taahirah’ meaning ‘the pure’ or ‘the virtuous.’ Hazrat Khadijahra did everything with utmost sincerity and kindness, and this became apparent to all.

At the demise of her father, Hadhrat Khadijahra was left to look after the family business involving the recruitment of trade merchants. It was not long after this that she became known for her intelligence, dignity and hard work, as the business succeeded and she became wealthy.

Despite the fact that she had been widowed twice and had decided to lead an independent life, Hazrat Khadijahra became impressed with the integrity of the Holy Prophetsaw.

Orphaned at a young age, Muhammadaw lived with his uncle Abu Talib and grew up to become a handsome, trustworthy and very pious man. Hazrat Khadijahra was greatly impressed by his moral qualities and thus suggested to Abu Talib that Muhammadaw should help her in the trade. She very quickly became accustomed to his hospitality, kindness and honesty, which left a deep impression on her.

When Hazrat Khadijahra attained the age of forty years and was fifteen years his senior, she married the Holy Prophetsaw. Upon marriage, she voluntarily gave her wealth to the Holy Prophetsaw, who used most of it to help the poor. Hazrat Khadijahra did this with the intention of easing the financial difficulties that the Holy Prophetsaw would face in his mission. This act in itself draws attention to the height of the sacrifices she made for the cause of
Islam. She was entirely humble and had no desire for materialism, but only wanted to please the Holy Prophet saw and Allah the Almighty. Consequently, Hazrat Khadijah ra strived for equality in wealth between herself and the Holy Prophetsaw, and even presented the Holy Prophetsaw with all of her slaves, whom he set free.

Furthermore, to emphasise her love and trust for the Holy Prophetsaw, it must be noted that Hazrat Khadijah ra was the first person to accept Islam at his hands. When the Holy Prophetsaw was summoned by Allah to assume the burden and responsibilities of prophethood, his wife testified to his high moral qualities. The following revelation had come to the Holy Prophetsaw at forty years of age, when he was praying in the cave of Hira. Angel Jibraeel told the Holy Prophetsaw at the command of Allah to ‘recite’ three times, before citing the following verse:

\[
\text{“Recite in the name of your Lord Who created, Created man from a clot of blood. Recite and thy Lord is most Bounteous, Who taught by the pen. Taught man what he knew not.”}
\]

(Surah Al-‘Alaq: V. 2–6)

Aware of the responsibilities imposed on him, the Holy Prophet Muhammad saw became anxious and approached his wife, Hazrat Khadijah ra for help. She advised him with love, patience and kindness. She reassured the Holy Prophetsaw that Allah the Almighty had not chosen someone who would bring failure, but had chosen him, Prophet Muhammad saw, because of the qualities he possessed. She immediately proclaimed:

‘Oh no, by God, Allah will never let thee down for thou art a mine of goodness and kind acts.’

She further went on to say:

‘God is witness, He has not sent you this World that you should fail and prove unworthy, that He should then give you up. How can God do such a thing, while you are kind and considerate to your relations, help the poor and the forlorn and bear their burdens? You are restoring the virtues which had disappeared from our country. You treat guests with honour and help those who are in distress. Can you be subjected by God to any trial?’

(Bukhari).

She took the Prophetsaw to her relative for further advice. He declared: ‘The Angel, who descended upon Moses, has surely descended upon you’ (Bukhari).

Ultimately, this meant the Holy Prophet saw would face opposition and despite this, his beloved wife accepted Islam without any hesitation. This very example of love and trust, for someone as pure and beloved as our Holy Prophetsaw, is one that should be followed by all Muslims. Even though she knew of the troubles that lay ahead and the difficulty they would have to face, she fully supported the Holy Prophetsaw. She proved herself to be the solace and comfort of Prophet Muhammad saw and was always ready to sacrifice anything for the service of Islam. Her devotion was so intense that somebody as respected as the Holy Prophetsaw only had good and kind words to say about her.

After the demise of Hazrat Khadijah ra ten years after his prophetic mission, the Holy Prophetsaw never forgot about his first wife. He often referred to her as ‘the best woman of her time.’ According to a Hadith narrated by Hazrat Anas ra, the Holy Prophetsaw said:

‘It is enough for you to follow the footsteps of Mary, daughter of Imran; Khadijah, daughter of Khuwailid; Faatimah, daughter of Muhammad and Asiyah, wife of Pharoah, from among all the women in the world.’ (Tirmidhi)

These few lines emphasise how highly the Holy Prophetsaw thought of her.
Undoubtedly, if someone with such a status as the Holy Prophet saw would perceive Hazrat Khadijah ra as being pious and worthy, surely she possessed qualities that all Ahmadi women should strive to achieve. Hazrat Khadijah ra had such a lasting impact on the Holy Prophet saw during her lifetime that whenever any of her friends or relatives visited him he would always stand up to receive them. Similarly, if he saw any article that had belonged to or had been connected with Hazrat Khadijah ra, he was always overcome by emotion.

The Holy Prophet saw’s love and regard for Hazrat Khadijah ra was so great that he often praised her for her virtues and sacrifices to his other wives. On one occasion Hazrat Khadijah ra’s younger sister, Halah, came to visit the Holy Prophet saw. When he heard her voice, he became startled and remarked: “It must be Halah; her voice is so much like Khadijah’s.” At this, Hazrat Aisha ra asked the Holy Prophet saw why it was that he always talked so highly of Hazrat Khadijah ra. To this, the Holy Prophet saw replied:

“When people rejected me, she stood by me; when people disbelieved, she believed and accepted Islam; when I had no support, she helped me.”

Evidently, Hazrat Khadijah ra was one of the most pious and selfless women in Islam. She cared only for the needs of the Holy Prophet saw and especially of those who were less fortunate than her. Despite being wealthy, she dedicated her property and wealth to the Holy Prophet saw without doubting her actions. She trusted in the Holy Prophet saw when no one else did, which made her a worthy wife, who was dearly loved by the Holy Prophet saw, and a humble servant of Islam. Despite her high status in society, she only wished for piety and honour. Hazrat Khadijah ra is an inspirational woman, who lived to defy the stereotype that women were perceived to be less than equal to men and had no status alongside them. Her impact on today’s society should be one that moulds all Ahmadi women, who should try to attain her morals and values to the highest degree possible. These examples represent only a few of her good deeds, although they have only barely touched upon her kindness and respect for others. Ultimately, she has shown a great empowerment for women in Islam and has established a high standard of morals and virtues, which form the ideal path for us all to follow.

References:

ii Hazrat Mirza Bashiruddin Mahmood Ahmad, Life of Muhammad saw, Islam International Publications Ltd. (2005), p. 27
Focus

Books of the Promised Messiah

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

This section of the magazine aims to provide a brief insight into one of the books of The Promised Messiah. In this issue, we introduce:

LECTURE SIALKOT

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<tr>
<td>Author</td>
<td>Hadhrat Mirza Ghulam Ahmad</td>
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<td>Language</td>
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<td>English version</td>
<td>Lecture Sialkot</td>
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<td>Number of pages</td>
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<td>Year written/printed</td>
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<td>Printed by</td>
<td>Mufid-e-'Am Press, Sialkot</td>
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I have received glad-tidings from the Unseen
That I am the Reformer of this faith and the Guide.
I am the Messiah, and proclaim aloud,
That I am the Vicegerent of the King of heaven.
What a time! What an age! And what blessings!!!
If you remain bereft, how very unfortunate you are.
May I be disgraced if in my heart,
I have any desire other than that of the Beloved.

(Translation of the Title Page, First Edition)
The Promised Messiah

Hazrat Mirza Ghulam Ahmad of Qadian

ABOUT THE AUTHOR

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

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

BACKGROUND

During the sojourn of the Promised Messiah in Lahore, his followers from Sialkot came to see him and requested him for the same honour for Sialkot. The Promised Messiah agreed and it was settled that he would leave Qadian for Sialkot on October 27, 1904. On his way to Sialkot, thousands of his followers met him at all the railway stations that came on the way to Sialkot. There were large gatherings at the railway stations of Batala, Amritsar, Attari, Lahore, Gujranwala, Wazirabad, and lastly, at the Sialkot railway station where elaborate arrangements were made for the reception of the Promised Messiah by his followers. The Promised Messiah was taken from the railway station in a huge procession through the city and there was such a surging crowd that the people who were not Ahmadis tried to avail themselves of the opportunity of having a glimpse of the Promised Messiah by making a plea that they were “disciples of Mirza Sahib and wanted to catch a glimpse.”

(An Introduction to the Hidden Treasures of Islam, p.368)
According to Hadrat Jalal-ud-Din Shams, this lecture by the Promised Messiah was delivered on November 2, 1904. The heading of the lecture is Islam but it is known as Lecture Sialkot. The Promised Messiah wrote this lecture and surprisingly it was printed and published within two days and a poster announcing his lecture was issued saying “Hadrat Mirza Ghulam Ahmad Qadiani, the Promised Messiah’s Lecture on Islam.” It was to be delivered on the morning of November 2, 1904, at Sirae Maharaja. The lecture was read by Maulavi ‘Abdul Karim. In this lecture, the Promised Messiah presented a lucid comparison of Islam with other religions. He opened the lecture with the remarks:

“If we have a book of all the religions of the world then we find with the exception of Islam there is no religion, which does not have some shortcoming or drawback in it. This is not because these religions are false but because of the fact that after the emergence of Islam as a religion, God neglected all other religions and these religions have become like a garden which has no gardener.” (Lecture Sialkot, p. 1, Ruhani Khaza’in, Vol. 20, p. 203)

With this effective opening, the Promised Messiah then marshalled his arguments in support of his claim as the Promised Messiah and for the first time in this lecture, the Promised Messiah declared:

Hence this promise has been fulfilled with my coming. Among other revelations regarding myself, I also received this revelation: “O’ Krishna, slayer of swine and protector of cows, thy praise is recorded in the Gita.”

Hence, I love Krishna because I have come in his image. Another resemblance between the two of us is that the same qualities that have been attributed to Krishna (for instance, his being the destroyer of sin, the consoler, and the nourisher of the poor) are also the qualities of the Promised Messiah. From the spiritual point of view, therefore, Krishna and Promised Messiah are one and the same; it is only the regional terminology that is different. Now, in my capacity as Krishna, I warn the Aryas against some of their errors. One of them, which I have already mentioned, is that it is not right to believe that all the souls and particles of the universe, also known as Purkarti or Purmano, are uncreated and eternal. (Lecture Sialkot, p.34, Ruhani Khaza’in, Vol. 20, p. 229)

Ending his lecture, the Promised Messiah said:

I have the same attachment to the soil of Sialkot as I have with the soil of Qadian, for I have spent my early days in this city and I have seen much of the city. I have a friend and a sincere person in this city of that time, namely, Hakim Hissam-ud-Din. He had an attachment with me at a time when I was an unknown figure. He is here and you may ask him. Now I ask you who could make a prophecy that hundred thousand of people would become my followers and a crowd upon crowd of people would come and queue up for bai’at all this in teeth of stiff opposition in such a large number that they will tire me. This can not be a man-made affair. Can such prophecies be made by an impostor that a man, who twenty four years ago was completely lonely and helpless, now speaks of his glory and success. (Lecture Sialkot, p. 53, Ruhani Khaza’in, Vol. 20, p. 243)

(An Introduction to the Hidden Treasures of Islam, pp. 368-370)
“If we look at the world religions, we find that each one of them, with the exception of Islam, contains one defect or the other. This is not because they were actually false from the beginning, but because, after the advent of Islam, God stopped supporting them and they became like a garden which has no gardener and no arrangement for its irrigation and management. As a result, flaws gradually crept into these religions.”
(Lecture Sialkot, p.1)

“It is a proven fact that Hinduism too had become corrupted before the coming of Islam. Idol-worship had become rampant all over India. One of the traces of that decadence is the belief of the Aryas that God is dependent upon matter for creation, while the fact is that God stands in no need of matter for the exercise of His attributes. In consequence of this false doctrine they had to adopt yet another false and idolatrous doctrine, according to which all miniscule particles in the universe and all spirits are eternal and uncreated. Alas! had they pondered deeply over the attributes of God, they would never have said such a thing.”
(Lecture Sialkot, p.4)

“Human beings are finite while God is Infinite, and with His infinite power He can bring into existence other beings. This is what Divine Power is! God does not require matter for any of His attributes. If He did, He would not be God. There is nothing that can stop Him from doing whatever He wills.”
(Lecture Sialkot, p.5)

“Thus, our Holy Prophet® was the Greatest Reformer who brought the lost truth back into the world. No Prophet shares with our Holy Prophet® the distinction that he found the entire world steeped in darkness and he turned its darkness into light; nor did he die until the entire people among whom he appeared had shed the garb of Shirk and put on the gown of Tauhid. Not only that, but they attained the highest levels of faith. They displayed such unprecedented sincerity, faithfulness and certainty as was not to be found anywhere in the world. No Prophet of God ever achieved such a kind and degree of success except the Holy Prophet®.”
(Lecture Sialkot, pp.5-6)

“Yet another proof of the authenticity of his Prophethood is that the scriptures of all the Prophetsas as well as the Holy Quran show that, from Adam to the end, God has ordained the age of the world to be seven thousand years, with a thousand year periods both for light and for darkness. In other words, there is a period for righteousness to prevail and a period in which evil and misguidance reign supreme. According to the Divine scriptures, both these epochs are divided into periods of one thousand years each.”
(Lecture Sialkot, p.7)

“The seventh millennium in which we live is that of light and guidance. Since it is the last millennium, it was inevitable that the Imam of the latter days should be born at the turn of this millennium. After him, there is no Imam and no Messiah except the one who comes in his image, for in this millennium the world comes to an end as all the Prophets® have testified. This Imam, whom God has designated as the Promised Messiah, is the Mujaddid [Reformer] of this century as well as of the last millennium. Even the Christians and the Jews do agree that, counting from the time of Adam, the present millennium is the seventh. God has disclosed to me the time of Adam, as calculated upon the numerical values of the letters of Surah Al-‘Asr. This too proves that we are now in the seventh millennium.”
(Lecture Sialkot, pp.8-9)
“God Almighty has said in the Holy Quran that in the latter days canals would flow, books and newspapers would be published in large numbers and camels would fall into disuse. We find that all these prophecies have come to be fulfilled in our time. Camels, for instance, have been replaced by railway as a means of commercial transport. We can, therefore, conclude that the Day of Resurrection is close at hand.”
(Lecture Sialkot, p.12)

“May Allah have mercy on the Muslims of this age, for most of their religious beliefs have crossed all the limits of equity and justice. They read in the Holy Quran that Jesus has died, but they still believe him to be alive; they read in Surah Al-Nur in the Holy Quran that all the coming Khulafa’ would be from this umma, yet they are waiting for Jesus to descend from heaven.”
(Lecture Sialkot, p.21)

**Sample Glossary**

**Shirk:** Associating partners with God.

**Tauhid:** Belief in the oneness of God.

**Faij-e-A’Waj:** The misguided horde.

**Imamat:** Spiritual leadership.

**Nubuwat:** Prophethood.

**Watr:** The odd number, as opposed to even. God being one, is also Watr.

**Sadat:** The Holy Prophet’s descendants through his daughter Hadrat Fatima.

**Muhaddath:** One who is blessed with Divine converse.

**Bashir:** Bearer of glad tidings.

**Nadhir:** Warner.

“Lecture Sialkot” is available to read online at: www.alislam.org
A seminar for all Waqf-e-Nau members from the UK Jama’at was held on 1st December 2012 at Baitul Futuh Mosque, Morden. The main purpose of this seminar was to rejuvenate the children’s spirit of their Waqf and raise awareness of their purpose as Waqf-e-Nau. Their responsibilities and duties as servants of the Ahmadiyya Jama’at were highlighted. Alhamdolillah, the majority of the attending this seminar.

Registration opened at 8:15 am and the programme commenced at 10 am with a recitation of selected verses from the Holy Qur’an. Waaqifaat-e-Nau (girls) undertook workshop exercises in the Nasir Hall, while Waaqifeen-e-Nau (boys) did the same in Tahir Hall. All Waaqifaat-e-Nau were divided into groups of 10 around a table. Each group elected a scribe and speaker amongst themselves to summarise and present the group discussions in front of the other groups after each discussion.

Sofia Mahmood Sahiba successfully led the workshop and kept all girls very actively involved, as the discussions proved to be very interactive. The girls present were reminded that they are the foot soldiers of the Jama’at and have been “born for a great purpose at a great time,” (Hazrat Khalifatul Masih IVrh in his Friday Sermon of 3rd April 1987, in which he introduced the Waqf-e-Nau scheme).

The workshop began with the question: “What is the purpose of Waqf?” The teams were given the task of discussing this question amongst themselves and coming up with answers that were to be presented to the rest of the girls at the seminar. To enable the involvement of all girls, every individual member of the group was asked to contribute to the discussion and the person elected as the speaker presented the answers of the group.

This exercise was repeated with several different questions, including: “What does being a Waqf
mean to you?’ ‘Why do you think your parents dedicated your lives for the Waqf-e-Nau scheme?’ and others. Alhamdolillah, all girls actively participated and enjoyed the workshop session. Clips from Hazrat Khalifatul Masih IVrahi’s Friday Sermons about the scheme of Waqf-e-Nau were played to the girls. These assisted the revival of the spirit of Waqf in girls, helping them to further understand the reasons for their Waqf and why their parents decided to sacrifice them for the blessed scheme. It also enhanced Waaqifaat-e-Nau’s understanding of exactly why Huzurrah began the scheme.

The first session came to a close after the workshops with a break for Zohr and Asr prayers, which was followed by lunch.

The second session began with the recitation of the Holy Qur’an, which was followed by a Nazm, which were recited by Waaqifaat-e-Nau members. The second session was broadcast from the men’s side, as Imam Sahib, Ataul Mujeeb Rashid, was due to give a speech and hold a question and answer session.

Prior to Imam Sahib’s arrival, all Waqf-e-Nau members were requested to fill out a form that had been provided by Waqf-e-Nau Central Department, UK, regarding their personal information, including their studies, which areas they could provide their assistance to the Jama'at in and whether or not they wished to continue their Waqf. They were guided step-by-step through the form on how to fill it out correctly by Masroor Sahib, Head of the Waqf-e-Nau Department, UK. Once these forms were complete, various questions from Waqf-e-Nau on a wide range of issues were presented to Imam Sahib. Questions asked were related to their Waqf, about Dr Abdus Salam’s lifestyle and their own personal issues relating to school and university. In his speech, Imam Sahib advised children to strive towards their best and always work passionately for the Jamaat, as they will be rewarded tremendously for it. He reminded children of their responsibilities as Waqf-e-Nau and pointed out that they are the future of the Jamaat, which is why it is more important for them to be fully focused at all times and provide their best possible attention to the Jamaat. Alhamdolillah, all those present left with positive thoughts and inspirational words of wisdom, which Inshallah will enable them to strive towards becoming the true servants of the Jamaat. The programme concluded at 5pm with a silent prayer lead by Imam Sahib.

WAAQIFAAT E-NAU ATTENDANCE:
208 out of 305 attended
6 regions took part:
1) London - 185
2) Islamabad - 7
3) South – 5
4) East – 5
5) Hertfordshire – 4
6) Middlesex – 2
Dyeing purple hair colour on my head,
Wouldn't you rather wear a cloak instead?

Wearing funky clothes should be ignored,
Just buy coats (burqas) which you can afford.

Don't waste money on expensive things in store,
Save a little amount to give to the poor.

The Holy Bible tells Christians what to to do,
In the Holy Qur'an purdah is mentioned too.

Don't think of jewellery, bangles and a diamond ring,
Let's focus on purdah, the most precious thing.

Forget about the fashion, purdah is your passion,
Now just imagine, Islam our religion.

Now are you concerned? Purdah is the lucky thing we've got,
How much have you learnt, I think quite a lot.

By AYZA MAHMOOD
Age 9 Years, Roehampton
The programme started with a recitation of the Holy Qur’an by Maliha Nasir, followed by its translation that was read by Wajahat Bhatti. Hadith-ul-Nabi saw and Malfuzat of the Promised Messiah saw were then read by Waaqifaat-e-Nau. After a poem that was written by the Promised Messiah saw was recited, various presentations on the topics of fashion, improper use of mobile phones, obscene films and dramas, April Fools’ Day and the un-Islamic practices relating to weddings and mehndis were given by a number of Waaqifaat-e-Nau (Waqf-e-Nau girls). These presentations contained the sayings of the Promised Messiah saw and the advice and guidance given by the Khulafa-e-Ahmadiyyat regarding these matters. The Waaqifaat-e-Nau explained that in order to safeguard oneself against such vices and ill practices, it is essential for everyone to repeatedly read these sayings and guidance, and act accordingly. The presentations can be read below under various headings:

**AVOIDING INNOVATIONS AND BAD PRACTICES**

If we look at world history, we find that one of the factors that caused serious damage to Islam and was a major root cause of the decline of the Muslim Ummah was the innovations and bad practices, which fashioned into Islam under the influence of different non-Muslim nations and cultures. These innovations and practices gave birth to social evils that infected society like a deadly poison.

The Promised Messiah saw explained to his Jama’at the true and correct wisdom of the Islamic teachings, and has advised the Jama’at to completely avoid every type of innovations and false practices. The Promised Messiah saw has emphasised this point in the 10 conditions of Bai’at that were first announced and published on 12 January 1889.

**1st condition of Bai’at:** 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. (Conditions of Bai’at & Responsibilities of An Ahmadi, p. 15)

**6th condition of Bai’at:** That he/she shall refrain from following un-Islamic 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 saying of The Holy Prophet Muhamed saw his/her guiding principles in every walk of his/her life. (Conditions of Bai’at & Responsibilities of An Ahmadi, p. 103)

By the Grace of God, a large part of our Jama’at has safeguarded itself from such innovations and customs and follows the true teachings of Islam, but a few individuals with weaker nature tend to incline towards these innovations and bad practices, either intentionally or unintentionally. Celebrating birthdays, Valentine’s Day, mehndis, April Fools’ Day, Halloween and then following fashion excessively, watching inappropriate dramas and films, Facebook and the wrong use of Internet etc. are just a few examples of such innovations and bad practices. Examples of wrong practices that are becoming more and more common in our society are outlined in brief below.
The Holy Qur’an says: “O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness – that is the best.” (Surah Al-A’raf: V. 27)

These days, upon following the latest trends and fashion, some girls wear tights with blouses, which cannot be considered as a form of a righteous or modest dress code. In a meeting, Hazrat Khalifatul Masih Vaba said that even if an immodest dress is being worn inside the house, it needs to be checked. Huzuraba stated that there is a difference between wearing chooridaar pyjamas and wearing tights of the latest fashion. The shape of the legs cannot be seen in chooridaar pyjamas, while that is not the case in these tights. A full shape of the legs, starting from the ankles, can be seen in these tights. (Al-Fazal International, 23 December 2011)

Similarly, on one occasion while talking about the veil (niqaab), Huzuraba said: “It seems that some ladies when they come to see me have worn their veils after a long time. These veils should not be taken out only for the mulaqat but they are to be worn every day, and these good examples are to be set by Waaqifaat-e-Nau.” (Waaqifaat-e-Nau Class Norway, Al-Fazal International, 2 December 2011)

On the topic of short length and half sleeve coats, Huzuraba said to a class of Waaqifaat-e-Nau: “Once in London, a Waaqifah-e-Nau (Waqf-e-Nau girl) came to see me and she was wearing a coat with sleeves that were only up to her elbows. This kind of purdah is of no use.” (Al-Fazal International, 2 December 2011)

Hazrat Khalifatul Masih Vaba tells us to “lessen the trend of excessive fashion in burqas (coats). In every meeting, tell an Ahmadi girl about her status. I don’t ask for big tasks, but enough for them to pay attention to these matters. Being regular in Salat, the observance of purdah, proper training of children and avoiding a blind trend in following fashion are the things that need to be assessed.” (Al-Fazal International, 11 December 2004)

Today, scientific progression has made our lives very convenient. The mobile phone is a well known and useful invention of this era, but we can see that many social problems in society are being caused by the misuse of them. We find children and youngsters wasting hours texting. While sat in meetings, they have their mobile phones in their hands and either texting is in progress, games are being played or photos are being viewed or taken with their phones. Not only is this against the etiquettes of a social gathering, but in doing so, there is negligence in purdah as well. Not only is time is wasted, but these youngsters are also oblivious to their surroundings. While addressing Atfal in Germany, Hazrat Khalifatul Masih Vaba said:

“There is a widespread problem here of children demanding their parents to buy them mobile phones. Some are only just 10 years of age and say that they should have a mobile phone. Are you doing some sort of business? Or are you are doing some kind of work in which information is required to be accessed every minute? When asked, they reply “we need to call our parents.” If needed, your parents will call you themselves. If your parents are not worried, there is also no need for you to worry, because phones can also lead to bad habits. Through phones, some people contact children directly and then tempt them and incite them into bad habits and involve them in indecent activities. So the mobile phone is also a very harmful thing, due to which children lose all good sense and get involved in wrongdoings, so avoid this.” (Address by Hazrat Khalifatul Masih Vaba at Khuddam Ijtema, Germany on 17 September 2011)
Inventions like the internet, cable, satellite and television have drawn the world together. News from one corner of the world to another can reach in a moment via these means. These inventions certainly have positive aspects, but mankind has started using these in a wrong way. Parents seat their children in front of televisions and get busy in their own work, without knowing what their children might be watching on TV. In some households, Indian movies and dramas are being watched together by men, women and children. Not only do they contain obscenities, but they also lead to impurities etc.

Hazrat Khalifatul Masih IVrahab said in the Friday Sermon of 3 May 1996 that the reports which he had received from Pakistan have presented a horrifying picture. By means of television, filth and idols have entered into many households. Indian films that are shown on TV are full of filth. Not only are these movies are filthy, but are hollow and devoid of good humour. They are full of such wild concepts, which have no link with Tawhid (Unity of God). This means that when these impurities occupy hearts, the result is that there is no space left for Tawhid in the roots of the hearts. (Daily Al-Fazal, 18 April 2001)

April Fools’ Day is celebrated every year on the 1st of April, particularly in western countries. On this day, people play practical jokes and by lying or deceiving, they make a fool of their friends and relatives etc. What people do not realise is that these are lies, even if they are meant as jokes.

Allah says in The Holy Qur’an: “O ye who believe; fear Allah, and say the right word,” (Ch.33: V.71). The Holy Prophetaw has particularly mentioned the Anti-Christ being unfaithful and a liar, while talking about the signs of the Anti-Christ.

Similarly, the Promised Messiahaw says that The Holy Qur’an has cursed those who utter falsehood by stating that liars are accompanied by Satan. Liars are faithless and Satan descends upon those who lie. Not only does The Holy Qur’an commands us not to lie, it also ordains us to leave the company of those who lie and not to make friends with liars; and to fear Allah and be friends with those who are pure. The Qur’an also teaches us to speak the truth and to not lie, even as a joke. Now, where in the Bible are such teachings found? If the Bible contained these teachings, then why is the ill practice of April Fools’ Day still being celebrated? Behold, what a bad practice this April Fools is that in this, telling lies (even as a joke) is thought to be a thing of being civilized. (Noor-Ul-Quran, Ruhani Khazain, Vol. 9, p.408)

Mehndi is a function where the bride-to-be celebrates with her friends before she gets married. There are many un-Islamic customs becoming prevalent at mehndis and weddings, such as taking mehndi from the groom’s side to the bride. Also, the un-Islamic custom of drinking milk by the groom and the bride and the custom of hiding the groom’s shoes is practiced at weddings and so on and so forth. Hazrat Khalifatul Masih Vahepb stated in the Friday Sermon of 15 January 2010:

“The mehndi ceremony has started to be given the same significance as the wedding day. Invitation cards are printed, stages are prepared and series of parties continue for many days prior to the wedding, and even weeks prior to the wedding in some cases. Each day, a new stage/dais is set up. These are rituals that have also been taken hold of those who do not have means to afford it. Some Ahmadi households are also practicing some of these idle and indecent rituals. Now, I say categorically
that do not follow these indecent rituals and ceremonies and bring them to an end.”

In his Friday Sermon of 25 November 2005, Huzuraba said that: “Sometimes at the weddings in our countries, such indecent and shameless songs are being sung, that one is ashamed even listening to them. Such indecent and lewd words are used that I cannot understand how people can tolerate listening to them. At the Ronak functions held by the girl’s side or after the wedding when the girl goes to the groom’s house, at times there are dances over indecent music. This cannot be permitted under any circumstances.”

Huzuraba prayed: “May Allah enable all of us to be free from all harmful innovations and negative customs, may we be among those who follow the commandments of Allah, act upon the Sunnah of the Holy Prophet and in accordance with the Hakm and Adl of this time (the Promised Messiah). May we be those who give precedence to faith over worldly matters. The principle of giving precedence to faith over the world is such that it encompasses all virtues and draws the attention of a person towards eliminating all vices and harmful customs. Thus, special heed needs to be given to this. May Allah the Almighty enable everyone to act in this manner.”

(Khutbaat-e-Masroor, Vol. 3, p. 685-700)

Question & Answer session

After the presentations, Huzuraba kindly allowed Waaqifaat-e-Nau to ask questions, before which he said that, first of all, you have said a lot about innovations, but what are innovations? Innovations are these recently invented practices that are wrongly added to the faith about which there are no commandments, and which have in fact been forbidden. I have come to know that a Mehndi was held here. I have given permission to hire a hall to those who have small houses. Firstly, houses are not that small in Germany. The houses here may be small for those who have large families of 100-150 people or for those with many friends of the bride. In such cases, I said that you may hire a small place to hold the mehndi function. Some people took advantage of this and started to hire large halls. Then some made excuses and started giving feasts in the name of Ameens and invited more people with the excuse of an Ameen having been organised. Others started to celebrate birthdays on the pretext of Ameens. Thus, we should stay away from such innovations. For now, I have not been strict over this mehndi matter, but in the future I definitely will be if such innovations are added on, holding mehndis on the pretext of Ameens or Ameens in excuse for mehndis. Where there are large families, there is no harm in inviting relatives over for a day, the day prior to the wedding for dinner. However, now the issue which has arisen is that people spend less on the actual wedding, holding less ronaks, and the importance of mehndi functions has overshadowed the importance of the wedding itself. Islam only allows two things in this respect: the wedding dawat and the walima. It is narrated in a Hadith that a companion of The Holy Prophet came to see the Holy Prophet and there was some colour on his clothes. The Holy Prophet asked him what the matter was and he replied that he had been wed. The Holy Prophet asked him if he had held the Walima. He replied:
“no, I am poor and I cannot afford it.” The Holy Prophet saw told him to hold the walima function, even if it was with just the foot of a goat, but some people should at least be invited. Huzur abu said that only close friends or relatives should be invited and at this time it is important. Nowhere did the Holy Prophet saw ask whether the mehndi took place or not.

Thereafter, Huzur abu graciously allowed the Waaqifaat-e-Nau to ask questions.

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

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

A Waaqifah-e-Nau said that she is the Tabligh secretary and for the second time she has gained an opportunity to write an article. She said the first topic that she wrote on was ‘An introduction to Jama’at Ahmadiyya.’ Humanity First and Lajna Imaillah were also covered in that. She asked Huzur abu on which topic she should write for her second article.

Huzur abu advised her to write about the beauties of Islam, that Islam gives the message of peace and love. Then to write another article on the person who brought this message of peace and love in the present time, namely the Promised Messiah. This is the same message we convey to all and this is the true Islam. Then carry on writing articles, while considering the attitude of others.

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

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

Another Waaqifah-e-Nau asked who should perform ‘Istikhara’?

Huzuraba replied that the girl herself should perform the Istikhara. Hazrat Amman Jaanra said that girls should start praying for their good and virtuous future from the age of 12 or 13 years old. Every girl should pray herself for her good fortune, so that when the time of arranging her marriage comes, may Allah do whatever is best for her. It should not be the case that she will only decide to marry when there is a proposal of someone with money, a good post or job or with someone belonging to a good family. God Almighty knows what is best and He is The One with the knowledge of the unseen. He does whatever He deems best for others. Small problems can arise even after the rishta has been done, but they should be ignored. Istikhara should also be carried out by those who are not related or who have no direct association to the matter, because they may sometimes see a dream or they may receive a message from Allah about the matter.

A Waaqifah-e-Nau asked what was the importance of doing ‘Istikhara’ in the matter of marriage?

Huzuraba said that it has been commanded to do Istikhara in every matter, in order to receive Divine guidance from God Almighty, but it is not a certainty to see a dream after performing every Istikhara or prayer, and that you should not say ‘no’ until you have seen a dream. If your heart is satisfied over something, then it means that it is the will of God. Offer two Raka‘at of Nawafal after Isha prayer and pray for something in particular and then go to sleep. You should pray and seek help from Allah that if this proposal is suitable for me, then grant tranquillity and satisfaction to my heart, and if it is not suitable then place some obstacle in its path and take the notion of this proposal out of my parents’ heart and from my heart as well. The problem that arises is that sometimes the mother is satisfied, sometimes the father and sometimes only the girl herself is satisfied. It is much better if all are satisfied.

A Waaqifah-e-Nau said that in his address on the occasion of the Khilafat Jubilee, Huzuraba said that someone had written to him saying that there was a great happiness at the completion of the 100 years of Khilafat, but it is a matter of deep concern as well, because we are becoming distanced from the times of the Promised Messiah as. She asked Huzuraba how these concerns can be removed?

Huzuraba replied that you should keep your own condition upright and stay close to righteousness. To walk on the path of righteousness, follow the teachings of Islam, the Sunnah of the Holy Prophet as, the teachings of The Holy Qur’an and also follow the directions of the Promised Messiah as, then only we can remain close to the time of the Promised Messiah as.

A Waaqifah-e-Nau asked what is the direction on this?

Huzuraba replied that you may take such gifts, but Islam says that everyday is Mother’s Day. You can celebrate Mother’s Day every day. There was a function of an inauguration of a mosque in London and
some English guests were also present there and it was Mother’s Day that day as well. I told them that for you it is Mother’s Day today, but Islam teaches to celebrate Mother’s Day every day, to respect parents, to treat them kindly, to not say any word to them that expresses disgust, nor reproach them and to attend to their duties. If you can afford to, then give them gifts every day.

*A Waaqifah-e-Nau asked that at the birth of a child, animals are sacrificed as gratitude. For a boy, two animals are sacrificed and for a girl only one, why is that? Also, instead of sacrificing a goat, is it ok to sacrifice and share a cow?*

Huzuraba replied that this is known as Aqiqah and for Aqiqah, the sacrifice of only a goat or a sheep is commanded. Concerning the share, then you shall raise the question of why are there two parts for men in the inheritance, when women only get one. There was definitely wisdom in doing so, which is why the Holy Prophet ﷺ has commanded to sacrifice two animals for boys, because perhaps boys need to be protected from evil more than girls. You should be happy about this.

*A Waaqifah-e-Nau said she wants to study Medicine, is it allowed?*

Huzuraba replied that if you want to and also if you get sufficient grades to study medicine, then you certainly can, but not in Czech Republic or not anywhere outside the country. If you get admission in Germany, then you may study medicine. Girls should not go abroad alone and should do medicine only in their country and where their parents allow them to, but not in another country.

*Another Waaqifah-e-Nau also asked that a large number of Waaqifaat-e-Nau are studying media and medicine. What other fields can be chosen?*

Huzuraba replied that they can choose journalism or they can go into the field of teaching. They can go into research in Sciences and in some regions where the Hijab is not permitted in teaching, you can study something else. You can also undertake Masters in any subject.

*A Waaqifah-e-Nau asked that due to the circumstances in Pakistan, many Ahmadis are migrating to other countries. What is your opinion about Australia?*

Huzuraba replied that you should go wherever you can find a way. Australia is also a good place, providing they allow you to reside there.

*A Waaqifah-e-Nau asked that Huzuraba has forbidden the celebration of birthdays. She asked whether the celebration of wedding anniversaries is also prohibited.*

Huzuraba replied that it was not only him who had prohibited this. No one has ever celebrated this and this custom is not practiced in Islam, he said. All the Khulafah-e-Ahmadiyyat have prohibited this before. What is a wedding anniversary? Give some *sadqa* on the wedding day or any other birthday and offer two raka’at of *Nawafal* for the year which has passed that it has gone by well by the grace of God Almighty and may Allah also make the following year good as well. If that year has not been good, then pray to God Almighty that the next one be a good one and May Allah give sense to your husband.

*A Waaqifah-e-Nau said she wanted to ask a question about attending the class which only takes place once a year. There is a restriction that those who have not participated in the Annual (Waqf-e-Nau) exam cannot attend the class, even if it could not be helped.*

Huzuraba said that it is not necessary for this class to only take place once a year. This class with me happens when I am here and it is at my discretion if it takes place or not. And if you do have classes of your own taking.
place, then they should take place once a month or after a while. I have removed the restriction from this year and all have attended and I have been told that that there is no restriction and everyone could come. It may be the case that attending this class will have a good effect on you and you will participate in the exam next time.

A Waaqifah-e-Nau girl said that she could not give the exam due to the birth of her child.

Huzuraba replied that if you had some compulsion at that time then you could have given the exam after 15 days. It is not a board exam or a University exam that has to be taken on the same day. The object of this exam is that the religious knowledge or the syllabus which has been fixed for you is read by everyone and it does not matter if the exam is given after 10 days or a month. Whichever time and opportunity is available, it is the task of the Waqf-e-Nau department to arrange the exam. It is not obligatory to fix a specific date. The object is to find out if you have done the study of the religious knowledge or the syllabus which has been set for you. The organisers have made everything into something apparently difficult. There is no restriction as such.

A Waaqifah-e-Nau asked if Archeology can be studied.

Huzuraba replied that if you have an interest in it, then you can study it.

A Waaqifah-e-Nau girl asked if The Holy Ka’abah was there before Hazrat Ibrahima and what was its objective?

Huzuraba replied that there surely was some objective to why it was made by God Almighty. It had some foundations before Hazrat Ibrahima. Allah the Almighty pointed out these foundations and Hazrat Ibrahima built over them. He was not told to lay new foundations but built on the foundations that were already present.

Then a period came when the building of the Ka’abah fell and it disappeared. Then a time came in the period of The Holy Prophet saw when it was built again; and then there is also the famous incident of Hajra-e-Aswad being placed by the Holy Prophet saw. Thus the Ka’abah passed through different eras. So our Adam, or our world as we know it, is not six thousand years old, it is many thousand years old. The Aboriginal Australians claim that they are 45 thousand years old. The Native Americans also claim they lived a long time ago. Verses from the Qur’an also establish that our world is billions of years old. Then there is this incident of Ibne Arabi performing Hajj. He was performing Hajj when he went into the state of vision and he asked someone “are you also the descendent of Adam?” The person replied: “which Adam are you talking about?” There have been thousands of Adams, thus, God the Almighty who has made this house (Ka’abah) says that it is the oldest and the most ancient of all. It had been in existence somewhere before and there must be a civilisation for which it was made.

A Waaqifah-e-Nau asked what is the answer of Jazakallah?

Huzuraba answered “Jazakallah Ahsan ul Jaza.” The Qur’an-e-Karim says:

Meaning: “The reward for goodness is nothing but goodness.” When someone says Jazakallah to you, he is being kind to you and is praying for you, thus, you pray for him and say may Allah reward you with the best, a much better reward, because you have been praying for me.

A Waaqifah-e-Nau asked that it was revealed to the Promised Messiah regarding Hazrat Musleh Maud that he will convert three into four. What significance does this hold?

Huzuraba replied that the meaning of this has not yet been understood, as it is also written in the prophecy itself, but there have
been different interpretations of this. Some interpretations are also made with regards to the Centre (Markaz). Makkah, Madinah, Qadian and then Rabwah were established as a Markaz. Especially in relation to the population of Ahmadis, Rabwah was the one established as the Centre. Then, also with regards to Hazrat Musleh Maud’s brothers, Hazrat Mirza Sultan Ahmad was the first child born from the first wife of the Promised Messiah. He did not take the pledge of allegiance at the hand of the Promised Messiah, while his son Mirza Aziz Ahmad had done so. Hazrat Mirza Sultan Ahmad did his Bai’at at the time of Hazrat Khalifatul Masih the second in the last days of his illness and after that he passed away. So one meaning can also be this that he will convert brothers into four, he will bring them together. Thus, it could be that God Almighty may reveal more meanings of this revelation later on, but for now these two are apparent.

A Waaqifah-e-Nau asked that according to Darwin’s theory, mankind has also made progress intellectually and that a human being of the present is much better intellectually than a human being of the past. Is it true?

Huzur replied that first of all, we do not agree with the way Darwin explains his evolution theory, but we certainly do agree with evolution itself. Now, in terms of evolution if we look into intellect with regards to religion, we find that God Almighty has greatly clarified it and the Promised Messiah has explained this in detail. For example, with regards to religion, the capacity of comprehending religious and spiritual matters in a human being previously was nothing less. That is why the Prophets of the past used to come locally and give guidance limited to that locality. They used to give local teachings to the people in every area, cities or in remote places and their teachings were not complete and perfect. Gradually, this evolution (meaning spiritual evolution) progressed. Then, a time came when The Holy Prophet was born and then God Almighty gave a perfect and complete teaching, religion was perfected and the favour was completed. It is the teachings of The Holy Qur’an that will remain until the day of the judgement. In one sense, spiritual evolution was perfected and made complete in the lifetime of the Holy Prophet, but modern inventions did not exist at the time and the teachings of the Qur’an were complete. That is why The Holy Qur’an foretold that a time would come when mankind will make progress, it will progress in science and mind will make such a progress that it will split open the earth and will join two seas. Suez canal was connected and Panama canal was connected as well. Then when human mind will make more progress, horses, mules and camels will be abandoned and cars, trains, aeroplanes and ships propelled by engines will be used for travel. Space will be reached through satellite. These are all Qur’anic prophecies. The companions of the Holy Prophet did not know how they will be fulfilled at that time and they could not even be imagined. Even so, there was no concept of them.

However, these things are happening now and may be after a few years there will be progress of mankind which you cannot imagine now. If you ask your grandmother or great grandmother if it can happen, they will say no you are lying. When men went to the moon, maulvis in Pakistan also used to say it is a lie, how can they go to moon? The rocket is so big and the moon is so small that how can a person sit in it? This was their way of thinking then and also now. This evolution with regard to the scientific progression is still happening gradually, but God Almighty has completed and perfected it by saying: . Meaning: “This day have I perfected your religion for you,” (Al-Ma’idah: V.4). (Al-Fazal International, 20-26 July 2012 Edition).
What comes to mind when we hear the word ‘sacrifice’? Perhaps some might perceive a sacrificial lamb for the slaughter or a selfless good deed for the betterment of others. As an Ahmadi, and as a Waqf, sacrifice is something born within us and a great honour bestowed upon us as a mercy from Allahswt. It is a lifetime dedication and service that we must uphold with utmost dignity and loyalty to our beloved Huzuraba.

Sacrifice has many faculties within it, such as our moral behaviour; that of fortitude, patience, humility, perseverance, frugality and many more. Thus, in actuality, it is a greater gain for the person making the sacrifice, rather than the recipient for whom it is being done for. The Holy Qur’an and Ahadith support the virtue of sacrifice and how it reaps many rewards for the believers.

“So fear Allah as best you can, and listen, and obey, and spend in His cause; it will be good for yourselves. And whose is rid of the covetousness of his own soul - it is such who shall be successful.” (Ch.64: V.17)

In this verse, many virtues of great measure are mentioned; spending in the way of Allahswt, obedience to Him and His Messenger and shunning one’s own desires; all of which come under the banner of self-sacrifice, and all of which are solely purposeful and beneficial to ourselves.

Again, Allah the Almighty mentions in the Holy Qur’an:

“So pray to thy Lord, and offer sacrifice” (Ch.108: V.3)

The Promised Messiahswt has beautifully explained the act of sacrifice and its benefits for mankind, as he states:

“…..These are also Allah’s promises that whosoever will spend in the way of Allah, He will reward him manifold in this world and he will have a great reward and comfort in the Hereafter.” (Malfoozat, Vol.8, p.393)

The act of sacrifice is not merely limited to matters of finance or moral virtues of obedience, because any man or woman, believing of faith or not, are all occupied in making sacrifices for their own purpose. A doctor or an individual in the public services sacrifices their time and effort in order to save humanity, people who go out to earn a living are sacrificing their time for the purpose of nourishing and nurturing their families. However, as Waaqifeen, we should always remember that our entire lives are a sacrifice and dedication to the service of Islam. As the Holy Qur’an mentions, a certain selected group of people should be dedicated solely for the purpose of propagating the message of Islam, and it is these who shall be successful:

“And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.” (Ch.3:V.105)

As Ahmadis and Waaqifeen, it is vital for us to obey the commands of our Khalifaaba. Hazrat Khalifatul Masih Vaba has mentioned the propagation of Islam.
counselling times and has spoken regarding the efforts that are incumbent upon us to perform in this field. The message of true Islam, which has been divinely blessed upon us, is a mercy from Allahswt. Hence, we should never neglect it and let contentment or ungratefulness cloud the necessity of our task, lest this mercy be taken away from us. We must, therefore, consider it as our duty, not only as Ahmadis who are rightly guided by the grace and mercy of Allahswt, but also as Waaqifeen in obedience to the very instructions given to us by our beloved Huzurrab. Therefore, this task should be at the forefront of every Ahmadi’s mind, not just temporarily, but as an eternal memory and reminder of ongoing service to propagate and spread this beautiful gift bestowed upon the whole of mankind.

The best way in which one can establish the nature of sacrifice within oneself, is through obedience. The Holy Qur’an states:

“O ye who believe! Obey Allah, and obey His Messenger and those who are in authority among you.” (Ch.4:V.60)

The blessed institution of Khilafat is an authority descended upon us by Allahswt, thus making it obligatory for us to obey the commands and instructions given to us by our divinely guided Khulafa, as it is in practice, obeying the commands and instructions of Allahswt Himself. The verse also states, ‘...and who are in authority among you.’ This includes many people, all under the divinely appointed Khalifaabs; our parents, teachers, spouses, presidents, Jama’at officials etc. Learning to obey them will help nurture our spirit of sacrifice, and it is in actuality this virtue that will lead us to our goal in life, to praise and please our Lord Insha’Allah.

It is a great and grand virtue to be making sacrifices for the greater good of oneself, though this can at times be very trialling. Continuous waves of distraction and temptation pressure and coax an individual to spiritually buckle and to fall prey to the vulturous likes of his carnal and worldly desires, but it is the resolve and patience of an individual that will reward him/her the ultimate pleasure of the Hereafter. In this regard, Allahswt declares: “...the best provision is righteousness” (Ch.2:V.198) and what does this entail?

“Verily, he truly prospers who purifies himself, and remembers the name of his Lord and offers Prayers.” (Ch.87:V.15)

However, as instructed to us by our Benevolent God, if we seek help through Him alone, then surely there will be nothing that can defeat us.

“O ye who believe! Seek help with patience and Prayer;
surely, Allah is with the steadfast.” (Ch.2: V.154)

Furthermore, who best to consult back to, than the blessed words of our Leader, The Seal of all Prophets, the Holy Prophet Muhammadswt. The best example to follow, the source of light and hope, who made the ultimate sacrifices, and lived the life of a true servant of Allahswt, in all that he did and all that he was. Shaddad ibn Ausa relates that the Holy Prophetswt said: “A wise person is one who watches over himself and restrains himself from that which is harmful and strives for that which will confront him after death; and a foolish one is he who gives rein to his cravings and seeks from Allah the fulfilment of his vein desires.” (Tirmidhi)

It is not of a man’s nature to strive for that which will cause harm to himself and create evil. In fact, human nature is such that it will strive to seek peace and tranquillity for oneself and one’s family. Thus, to strive for the betterment of our nature and future, is a type of sacrifice made for the greater good of ourselves and the society around us. The nature of a true believer and the principle by which we should all abide is thus related in Hadith. Suhaib ibn Sinan-vertical relates that the Holy Prophetswt said:

“Wondrous is the case of a believer; there is good for him in everything, and it is so for him alone. If he experiences
something agreeable, he is grateful to God and that is good for him; and if he experiences adversity, he is steadfast and that is good for him.” (Muslim)

It is this teaching that will then pave the path to patience and a nature of sacrifice, and ultimately lead us to righteousness, Insha’Allah.

I conclude this article with the example of a devoted follower of Allahswt and His Messengeraw, which we can all inculcate into our lives by practising. It is from the life of our beloved Ummul- Mu’mineen, Hazrat Syeda Nusrat Jahan Begum Sahibaa, who turned her entire life into a service for mankind and the worship of her Creator, in not only fulfilling the requirements and commands by Allahswt, but also in serving her life in the help of her husband, the Promised Messiahsa, in every way she possibly could with utter dedication and loyalty. She truly was an inspiration for us all to follow, and she touched the hearts and lives of all who were fortunate enough to meet her. She lived by the principle of complete Taqwa (righteousness) and Tawakkul ala’Allah (trust in Allah), as is related in Hadith:

Hazrat Umarra relates that he heard the Holy Prophet saw say: “Were you to put your complete trust in Allah, He would provide for you as He provides for the birds. They issue forth hungry in the morning and return filled in the evening.” (Tirmidhi)

Will, I have forsaken my own will.” (Munavara Ghauri, Hadrat Amman Janra, An inspiration for us all). It is through this that she based her life and through which we can all try to accomplish the same moral and spiritual elevations that the beloved ones of Allah, the Sublime, enjoy. This is the life of a true devoted servant of Allahswt and His Messengeraw. It is this example of today’s day and age, where sacrifice is a lifestyle; one of great virtue and reward, a lifestyle which every Ahmadi and especially every Waqf-e-Nau is expected to be abiding by in their daily lives.

I pray that Allah the Almighty, the Gracious and Merciful, may grant us all the ability and strength to make the sacrifices required from us by those in authority above us, and by His boundless grace and endless blessings alone, accept this sacrifice from us. Ameen Allahumma ameen.

“Say, ‘My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds.’” (Ch.6: V.163)

I would like to share with you a dream the Promised Messiahsa had, in which Hazrat Amman Jaanra said to the Promised Messiahsa: “For the sake of Allah Almighty’s
On the afternoon of the sixth of December, I made my way to the world-renowned Imperial College in London for the well-publicised Ahmadiyya Muslim Student’s Association event about Women in Islam. I had been excited about this event as I was aware that Maha Dabbous Sahiba would be presenting the talk and I was certain that it would be an event that could not be missed.

The talk was inspired by the recent story of Malala Yousafzai, whose courage to stand up for the educational rights of women in Pakistan led to an assassination attempt by the Taliban.

The event began promptly at 6.30pm with a short, humble introduction of Maha Dabbous Sahiba. She began the talk by welcoming the audience with the greeting of Islam, Assalamo Alaikum (Peace be on you) and as she thanked everyone for attending, she said that she hoped it would be beneficial and interesting to all those attending.

The first topic addressed was ‘Are Muslim women oppressed?’ She explained that Islam is not to be blamed for what some non-Muslims think of it, especially when its teachings are completely in contradiction to these false ideas. The best way to understand Islam is to study its true teachings, which are preserved in the Holy Qur’an; with its pure text remaining in its original form.

The audience was lightly informed of the history of mankind and how women had been exploited and subjected to cruelty and oppression since the dawn of civilisation, long before the advent of Islam. Maha Dabbous Sahiba rightly stated that as for the question of oppression, it is impossible for a woman to be oppressed by Islam, because Chapter 2, Verse 257 of the Holy Qur’an states that ‘there should be no compulsion in religion.’ Therefore, anyone male or female who is following the teachings of Islam must be doing so willingly. This mere fact refutes any suggestion that Islam oppresses women because freedom of choice and oppression cannot exist simultaneously.

The revelation of the Holy Qur’an, meant that women were instantly liberated from all injustices that were placed on them previously and that had caused them to suffer silently for thousands of years. The teachings of Islam included a complete set of rules concerning women. All their rights were declared and fully secured and immediately implemented. Instead of being the inferior possessions of men, women were granted a comprehensive law to share inheritance with males. The Holy Qur’an not only secured women’s financial
The righteousness of women is a very important factor in the formation of an upright society. Upon them depends the welfare of the new generation and the progress of the society as a whole.

maintenance under all circumstances, it also granted women the right to make legal complaints in a Court of Justice. In matrimonial relationships, the rights of the wife were established and her consent was obligatory for the marriage to take place. Furthermore, she was entitled to divorce if her husband did not maintain good treatment towards her; and if this unfortunate incidence was to happen, the financial security of the wife was to be realised. The right of widows was also established and the education of women was promoted, thus enabling women to become active individuals in society.

It is astonishing that these Islamic rights of women were still not recognised by the civil laws of the states of the world, even a thousand years later. Maha Sahiba went on to explain how the rights of a woman to inherit or to be recognised as the owner of her own property were established in parts of Europe very recently, as late as the twentieth century! Similarly, a woman was given the right to end her marriage by divorce. Look at the beauty of Islam and how it had secured these basic human rights for women 1300 years earlier. Besides the financial and social rights, women’s spiritual status was also established. The Holy Qur’an proclaimed absolute spiritual equality between men and women, declaring that the same spiritual ranks were attainable by both alike. In Surah Al-Nahl, Verse 98, it says: ‘Whoso acts righteously, whether a male or female, and is a believer, We will surely grant him a pure life; and We will bestow on such, their reward according to the best of their works.’

Thus, in the eyes of Allah Almighty, both men and women were equal. No longer could men state that they were superior to women.

Maha Sahiba explained that there are other privileges and civil liberties that Islam has granted to women by way of right, ones that are still not recognised by any other civil law in the world outside the domain of Islam - even in our present time. She said she would illustrate this point by citing some examples, but before doing so, she felt it was important to define the role of women in the Islamic society, as presented in the Holy Qur’an. In order to carry this out, she felt it was essential to identify the purpose of the creation of human beings.

Maha Sahiba very beautifully explained to the audience how according to the Qur’anic teachings, God has created everything with a purpose, not only living creatures but also all other inanimate creations have a purpose for existence. When we consider any object of creation and study its role in life and its function in the world, we will be amazed to see how this object of creation is perfectly fulfilling the purpose of its existence. We will never find any of these creations refusing to do the job that it was created for.

Each one of these creations of God is fulfilling a purpose for its existence in exactly the same manner that it was meant to be. We never see these creations of God abusing their natural gifts. Yet, the only exceptions to this rule are humans.

Human beings are granted the freedom of choice for their decisions and actions. If they make wrong decisions, they can abuse and waste any of their talents which can lead them to ruin. However, if they make the right decisions and choose to fulfil the sacred purpose of their existence, they can attain the loftiest of the spiritual ranks that cannot be reached even by the angels of God. For this purpose, God has been sending His prophets in every land and at all times.
Although these teachings are meant to be followed by both men and women alike, as they are both gifted with capacities to reach the same spiritual ranks, at the same time we notice subtle distinctions in the guidance concerning men and the guidance concerning women because of the physical differences between males and females. These differences cause natural distinctions in their roles in life. For example, as men are physically stronger than women, it is natural to see that men around the world usually perform the tasks that require strenuous and outdoor activities. However, this does not in any way degrade the position of women, because they have their own sphere of responsibilities as well. As men appear outwardly stronger, women’s strength comes from within. Women instinctively discharge vital duties towards the members of their families, such as unconditional love and care, without having to be reminded of it. This is because the Holy Qur’an does not include commandments to perform acts that are done by people instinctively. On the other hand, it gives vital instructions guiding people to the correct method of carrying out these actions as to benefit themselves spiritually: ‘And settle in your homes with dignity, and do not show off yourselves like the showing off of the former days of ignorance, and observe Prayer, and pay the Zakat, and obey Allah and his Messenger.’ (Al-Ahzab: V.43)

Although it is assumed by some people that this verse orders women to remain permanently at home, it certainly does not instruct women to never leave the house. The phrase ‘settle in your homes’ points to the necessity of establishing the home and making it a source of comfort for peaceful living. This verse establishes a spiritual role for women, which goes in line with their natural inclinations and skills. He commanded them to settle in their homes and to observe the teachings of Islam and to follow the guidance of God and His Holy Messenger. Muslim women have been assigned the responsibility of the spiritual education and upbringing of the society.

However, in order for women to become teachers of the community, it is essential that they acquire knowledge, not only in religious matters but also in other secular areas. There are particular instructions for the education of females to repel the discrimination that prevailed as a result of customs and traditions. The audience was rightly told that if these customs still exist among some communities today, it will not be right to blame Islam for it, as Islam teaches the opposite of such injustices. The Holy Qur’an grants women a number of special privileges by way of rights. Maha Sahiba discussed three of these privileges in detail during the talk.

The first one is that: ‘men are guardians over women,’ (Surah Al-Nisa’: V.35). She explained how this declaration is very much misunderstood, even by some Muslims, as they assume that this means that men are superior to women and that the verse promotes the dictatorship of men over women. This is not the case.
The true meaning of this verse is perfectly understood when read together with the subsequent part of the same verse. In it, Allah states:

‘Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth.’

(Al-Nisa’: V.35)

This simply means that men surpass women in some (not all) aspects and women surpass men in other aspects. Maha Sahiba further explained the concept of men being guardians over women. The guardianship in this verse means the duties of men to provide the financial necessities for women.

The righteousness of women is a very important factor in the formation of an upright society. Upon them depends the welfare of the new generation and the progress of the society as a whole. This is why God has assigned to men the duty of providing the facilities and the protection and also the right advice and assistance for women that will secure their progress towards their target. As any organisation requires a head to manage its affairs, the family also needs an allocated leader. According to the teachings of Islam, the husband is the appointed head of the family. But again, this does not by any means degrade the wife’s position.

Maha Sahiba very beautifully explained that women are by nature delicate in their physical structure and mental fabric and they need special care and protection, and the joint efforts of both the male and female are needed to form a model family and, thus, resulting in a perfect society. This clearly means that men and women complement one another and must strive mutually to act upon the divine commandments for the sake of their prosperity and success:

“So their Lord answered their prayers, saying, ‘I will allow not the work of any worker from among you, whether male or female, to be lost. You are from one another.’

(Aal-e’-Imran: V.196)

This verse reminds us that men and women complement one another and to achieve positive results, both need to carry out their responsibilities integrally. Another special privilege that Islam has bestowed upon women is one that secures a family life for every female in the community. This is mentioned in the Qur’an in more than one verse. In one of these verses, God instructs the Muslim men as follows:

‘And if you fear that you will not be fair in dealing with the orphans, then marry of women as may be agreeable to you, two, or three, or four.’

(Al-Nisa’: V.4)

The next topic that was discussed was the question of polygamy. She explained that Islam had come to limit, not increase the number of wives that men could marry. Islam has not actually introduced polygamy, as prior to the advent of Islam, men could marry as many wives as they wished. She also explained the conditions and how a man would go about marrying more than one wife and the reasons behind the decision to do so.

The topic that was highlighted next is probably one of the most debated and controversial issues that exist today: The observance of the Islamic veil, the third privilege that Maha Sahiba discussed in her talk. Many non-Muslims may believe that Islam burdens women by instructing them to wear the veil, as it restricts their freedom and isolates from society. However, the Islamic veil is actually the means of securing freedom for women in several ways. In fact, the existence of the veil itself is a proof that Islam does not isolate women or confine them to their homes. This is because if Islam confines Muslim women to their homes and isolates them from the outside world, then the following Qur’anic instructions concerning the veil will be deemed unnecessary and redundant.

The veil is not only limited to Muslim women, but there are also some obligation for Muslim men regarding the veil: ‘Say to the believing men that they restrain their eyes and guard their chastity. That is purer for them. Surely, Allah is well aware of what they do. And say to the believing women that...’
It is clear from this verse that both men and women are equally told to guard their chastity and to restrain their eyes. The Holy Qur’an teaches that a woman must not display her beauty and adornment, whether this is natural beauty or artificial, in the form of makeup and accessories. This does not mean that women should look repulsive, it simply means that a Muslim woman should not come out in public with such an inviting appearance that would attract the eye and incite desires and encourage unnecessary actions. She should not show an interest in drawing attention to herself, whether by her dress, makeup, speech or her attitude, or by any other means. Islam shelters women from being exploited as an object for carnal pleasure. Such teachings are meant for the wellbeing of women and the removal of any cause of inconvenience for them from its very roots. Maha Sahiba highlighted how the veil secures freedom from a lot of troubles that other women might face, establishing dignity, honour and well being of women at the same time. It also gifts Muslim women peace of mind.

She beautifully explained how the Islamic veil trains women to avoid the reliance on physical beauty as a mark for self-value or to gain self confidence. Although women possess the inherent instinct desire to look beautiful and attractive, Islam has harnessed it by the use of the veil which diverts her attention to her other abilities. As for these natural inclinations, marriage can fulfil these needs in an acceptable and legal manner. This liberates the woman to pursue her other potentials with ease and confidence as her physical appearance becomes no longer the means by which she gains self esteem, or through which she achieves her goals in life, because her higher qualities gain precedence.

The talk was concluded by some motivating stories of inspirational Muslim ladies, such as Hazrat Khadijah, Hazrat Sumayya Umm Ammar and Hazrat Aisha (may Allah be pleased with them). She told the audience how as a result of abiding by the true teachings of Islam, which had been conveyed through our beloved Prophet, Hazrat Muhammad Mustafasaw, they attained their lofty ranks and inspired generations that came after them even today.

The audience was very much enthralled by the talk and remained attentive throughout the duration of the talk, which lasted over an hour. The talk was followed by a question and answer session, in which non-Ahmadis and Ahmadis had the opportunity to ask questions. The audience left with much satisfaction and contentment. I had the opportunity to ask one non-Muslim lady what she thought of the lecture, she only had good things to say about it and insisted that her mind had become a lot more open to Islam and she felt like she understood more about the role of women in Islam as well as the society as a whole. May Allah continue to open up the hearts of our society to the beautiful teachings of the true Islam through many more talks by such inspirational members of our community like Maha Dabbous Sahiba.

A video and transcript of the full talk are available to view online at:
http://theartofmisinformation.wordpress.com/2012/12/17/3022

"Maha Dabbous is a published writer on the subject, as well as an experienced speaker, having delivered extremely popular lectures on this topic around London universities for the last two years, and beyond for the wider community."

(Majlis Ansar Sultanul Qalam, UK)

"Women in the Holy Qur’an’ and ‘The Islamic Veil’ are a couple of her writings that can be read online at:
www.alislam.org
Basic Arabic Language Lessons for Waaqifaat-e-Nau

Lesson 4

“And”

This is part 4 of a series of Arabic language learning sessions for all Waaqifaat-e-Nau.
In this lesson, you will learn about the word “AND” in Arabic and how it is used to join sentences.

The word for “AND” in Arabic is وَ. It is written in connection with the word that it links to.
For example, a door: بَابٌ وَ نافذة
A door and a window: بَابٌ وَ نافذة
The word “And” is not affected by gender.

Exercise 6:

Practice reading the following sentences and make sure you can understand them.

<table>
<thead>
<tr>
<th>Arabic Sentence</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَابٌ وَ نافذة</td>
<td>A door and a window</td>
</tr>
<tr>
<td>هَذَا بَيْتٌ كِبَيرٌ وَ هَذَا بَيْتٌ صَغِيرٌ</td>
<td>This big house and this small house</td>
</tr>
<tr>
<td>هَذَا بَيْتٌ طَوِيلٌ وَ هَذَا سَاحة كِبِيرَة</td>
<td>This long house and this big square</td>
</tr>
<tr>
<td>هَذَا كِرَأَةٌ خَفِيفَةٌ وَ هَذَا كِرَأَةٌ ثقِيلَة</td>
<td>This light clock and this heavy clock</td>
</tr>
</tbody>
</table>
Exercise 7:

Following the pattern of the examples above, write a description for each picture below in Arabic in the box provided.

<table>
<thead>
<tr>
<th>This is a new lock and this is an old lock</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="New lock" /> <img src="image2" alt="Old lock" /></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>This is a heavy iron and this is a light bag</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image3" alt="Heavy iron" /> <img src="image4" alt="Light bag" /></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>This is a long key and this is a short pen</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image5" alt="Long key" /> <img src="image6" alt="Short pen" /></td>
</tr>
</tbody>
</table>

In our next lesson, we shall cover how to ask basic simple questions, for example: ‘Is this a pen?’ We will also learn how to respond to these questions. See you next time Inshallah.
Test your Knowledge...

Prophecy of Musleh Maud ra

1. What is the Prophecy of Musleh Maud?
   The Promised Messiah as had prophesied that God will grant him a son who would be the Promised Reformer and will have many qualities. This prophecy was preceded by the prophecy of the Holy Prophet saw 1400 years ago: “Isa son of Mary will descend, then he will get married and offspring will be born to him.” (Al Muntazem – Ibnul Jawzi)

2. When did the Promised Messiah as publish this prophecy?
   - On 20th February 1886.

3. What was the 'Sabaz Ishtehar'?
   The Promised Messiah as published a green paper on 1st Dec 1888 after the demise of Basheer (Awall), in which he explained the true meaning of the prophecy and explained that the Promised Son was going to be born within the allocated period of nine years.

4. When was the Promised Son born?
   - 12th January 1889.

5. In which year did Hazrat Musleh Maud as announce that he was indeed the Promised Son?
   - 1944.
In his Friday Sermon of 20th February 2009, Huzuraba explained that we celebrate Musleh Maud Day in order to revive our faith and to remember the pledge that our objective is to establish the truth of Islam in the world. Musleh Maud Day is not the date of Hazrat Mirza Bashiruddinra’s birth or his death, but is a day to remind us of our responsibilities and to draw our attention to the progress of Islam, which indeed it should, and we should not merely enjoy it on an intellectual and ideological level.

**Crossword Answers**

**Across:**
5. Name of the Promised Son.
8. The Promised Messiah predicted by means of prophecy that the child would be born within a period of ___ years.

**Down:**
1. One of the great schemes set up by Hazrat Musleh Maudra in 1934 as a means to enable the spread of the Jama’at far and wide.
2. The Promised Reformer.
3. The number of qualities the prophecy mentioned the Promised Son to possess.
4. The scheme set up by Hazrat Musleh Maudra in 1957 as a means to promote missionary and reformatory activities in every village, town and city of India and Pakistan.
6. The name of the treatise in which The Promised Messiah announced that the Promised Son had been born, whose advent had been foretold to him.
7. Where the Promised Messiah as went on January 22nd 1886 to stay in isolation for a period of forty days to reflect and seek God Almighty’s help.

CHAPTER ONE

“BREAKING NEWS! Gunmen have launched simultaneous raids on two mosques of the Ahmadi Muslim sect in Lahore, killing more than 80 people, Pakistani police say.”

Bloodshed, tears, sorrow and injuries covered our 30 inch TV screen. An awkward shiver passed along my nerves, as if someone had targeted and shot me on my heart. How could anyone do such an atrocious deed!

“What do you mean Father? I mean aren’t you sorrowful? So many humans lost their lives today! You are older than me but still I feel as if I understand human sentiments in a much better way than you do!”

Now I jumped out of my sofa, not with enthusiasm and excitement but with fury, irritation and pain. I had to speak up, my own father was going against humanity. Knowing that a slap along my face was around the corner, I spoke to my dad in an irrefutable manner and tone because he was wrong and I know that your elders are doing something atrociously wrong... I just couldn’t hold back!

Father started to laugh very loudly, in a horrible bad manner and stroke his long black frizzy beard. I was disgusted by his attitude.

I did feel grateful about the fact that I didn’t get slapped but I had to clear things out. I was curious!

“Father, isn’t that really rude? I mean, the Quran always talks about peace so why this unnecessary bloodshed?”

Father was so happy about brutal killings that it seemed like he was the Abu Sufyaan in...
the modern day period. I felt really strange and not being able to control my tongue, I said, “I don’t know why but you really are acting like an unfair opposer Father. Whatever it is, they are practicing their faith and we are practicing ours so I don’t think we should care much. To be honest, I don’t want to get sweetmeats with you. Have you ever seen someone celebrating a funeral Father?”

“Shut up Ali. You are exceeding your limits. They are NOT Muslims Ali. They have no faith so better stay quiet otherwise there will be no one worse than me!”

Father came closer to me and while he spoke, his spit landed on my face. I knew the Ahmadis were innocent. I could feel myself getting weak but I also felt a strange power in me which made me want to prove father wrong today. "I have had ENOUGH! Look at our shameful offspring Jamila, what did we expect and look what we get, a son teaching his father what is right or wrong? AstaghFiRullah!"

Mum broke down crying and left the room. Now it was just me and dad in the room or in other words, me and my opponent.

In the shakiest voice, with my ice cold hand on my fire like hot cheek, I said, “I pray to Allah that he shows us guidance and forgives us after this atrocious moment. I won’t let you become a beast father. This slap is the beginning of a battle for truth, humanity and righteousness. May Allah make me succeed, Ameen.”

Suddenly, there was a moment of silence. I could feel the uncomfortable environment that started to cover my room. Mum started fiddling with her silk, green dupatta and her face turned red. This is what I would always get, either no response or “Ahmadis are just wrong and you are supposed to hate them” as an answer. I had to get to the depth of this mystery. Who are they!
“Mamma, I asked you something. You have to answer me PROPERLY this time. Who are Ahmadis and what is their fault?” “I have already told you once. Anyways, you are getting late for school so go and get ready. I will see you later.”

Mum rushed out of the room and gave me no reply, which I had already suspected.

I quickly went to the bathroom and started wearing my uniform. Once I was finished with doing my hair, I offered my Fajr prayer and then read the Quran. I prayed for my new life and asked Allah to show me the reality of the so called Qadianis.

I was glad to find out that father wasn’t doing breakfast with us when I went downstairs because I didn’t want to ruin my mood early in the morning. I wanted to go to school and search for books relating to Ahmadis in the library or anywhere else as soon as possible. At least they wouldn’t refuse to explain everything to me like my parents did.

“Quickly have your breakfast Ali otherwise you will be really late!”

“Mum, can I just take my breakfast to school. I don’t want to waste any more time in finding out more about Ahmadis. I will see you later, don’t cry and don’t worry. Please. I will see you later then, Khuda Hafiz.”

I gave Mum a hug and rushed outside, without realizing that I didn’t even take any food or breakfast with me. The bus was going to come in 10 minutes and so I decided to walk to school. I really had to go to the library before school started because going there with my friends was not such a good idea.

On the way to School I saw a group of men; they were all wearing white Shalwar Kamiz’ and had big posters in their hands. It was just like a strike. As I went nearer to them I started to hear what they were saying, “Stay away from Qadianis, they are not Muslims! Stay away for your own good, stay away for righteousness!!”

The word Qadianis, started to annoy me so much, that I wished to have the courage to go and break the man’s posters and shut all of their mouths. This feeling was very bizarre because I hardly knew anything about Qadianis. All I knew was that they have been persecuted in a very bad manner and that they seemed to be innocent. Why did I feel such an attachment to them then, even though my parents prohibited me from even thinking or talking about them? What was happening to me? Are they good or bad?... These questions rushed through my mind and I started to feel dizzy. In a moment, everything around me: the trees, the horrid people, the roads, the shops all started to blur out of my sight and suddenly all I could see was black.

CHAPTER 3:

Starting to hear the wonderful melody of Adhaan, I slowly opened my eyes. I was in a room with plain, white walls and a bed made of wood which I lay in. It was quite small but the warmth and love that I could feel while being in the room made it the best place I ever visited. I walked up to the door and tried to hear more of the peaceful Adhaan. I felt like I could listen to it all day. The Adhaan that I was hearing today seemed to be just like the one mother told me about. The first Adhaan ever recited, by Bilal Ibn Rabah. Mamma told me that Bilal, who was an African slave in Prophet Muhammad’s time, was brutally persecuted for believing in the one God almighty. Prophet Muhammad freed him from his master when he was in a very bad state and always treated him like a son after that. His story has always made me proud of being a Muslim.

“Ah! finally you have woken up son, do you feel any better? A man, who looked about 30 years old, came across the room I was in. He wore a casual grey suit and a prayer cap on his head. I felt an amazing brotherhood with the way he addressed me as I was in no way related to him but still he seemed to be caring for me. “I guess so sir. By the way, do you know who has brought me here?”

I answered, knowing that I should have said Assalamo-Alaikum before asking him a question. “I did, you sure you alright yeah? We can always call a doctor!”

“Thank you so much for your help but there is no need to do that sir. I am feeling normal
and besides, I don’t want to cause you any more trouble.”
I felt so indebted and grateful to him.

“It was my duty son, don’t worry. Come, I will take you to a phone. Your parents must be worried about you!” Parents! I should call one of them a Nazi and the other a woman that has no rights. I thought to myself.

“No, it is ok. I mean, I mean to say that umm... You really don’t have to do that. I am fine. I will go home now and tell them what happened.”

By the man’s facial expression, it looked like he didn’t believe me at all. It seemed like he would disagree with me and take me to the phone so that he could understand why I didn’t want to talk to my parents. I really didn’t want to inform mamma or dad about it as they wouldn’t listen to me anyway. They wouldn’t answer my questions or respect my views. I didn’t care about how long I had been unconscious for or how long I was in this heavenly place for, because I had started to believe that I was a homeless person!

“Please let us just inform your parents. You have been in here for more than five hours! I guess you were on your way to school when you lost your senses and fell down, and so your parents or guardians must have already been informed about you being absent from school in the morning. We should call them without any further delay!”
Now I had no way out, I would have to undergo Dad’s anger and suffer mum’s tears!

“Alright Sir, as you wish.”
“There we are. You look like you have just accepted a boxing match with Mohammed Ali! Lighten up a bit.”

The man fell in a fit of laughter and gave me a punch on my shoulder, as if we knew each other from ages. I couldn’t hold my laugh back and so suddenly started to chuckle with him.

As we walked towards the phone, I saw large Arabic texts that showed the kalima all around the top of the walls. The walls were all white and the carpet underneath us was green. I was sure that the place I was in was a mosque.

When we reached the man’s office, I sat down on a brown comfy chair and started to dial my house number on a wireless phone that the man handed to me. I took one last heavy sigh. The man obviously shook his head at me as he didn’t have a clue about how bad the conversation between me and my dad would be like. I was hoping mamma would accept the call instead of dad but it wouldn’t make much difference since dad would snatch the phone right out of her hands anyway. “Hello... Hello? Mamma answered the phone. I could sense how worried she was by her shaky voice. “Hey Mamm....” “Is it you baita? Qaasim Sahib! Ali has called. Ali, where are you son, please come back! We are very worried. Your dad has also called the police! Are you there????????”

“Yes mamma, your Ali is fine. I fell unconscious on the street on the way to school and so a kind man took me to a room in the mosque, where I stayed before waking up. I am alright now mamma, I am coming home. Bye!”

I tried to talk as fast as possible because I knew dad was on his way to the phone. “WOW. That was fast. Look at you son, you are sweating from head to toe!”

“Oh, was it really that fast? I should go home now. My mum seems to be really worried. Thank you so much for all you help, I will always be indebted to you. Khuda Hafiz!”

I stood up, shook his hand and ran out of the office. However, halfway down the corridor, I heard a voice, “Ali, stay.” I turned around but saw no one. Was I going mad? I started to walk again, paying no attention to the voice I heard.

“Stay” The clear and strong voice kept repeating this word and suddenly my feet felt like they couldn’t walk any further. I didn’t understand what was happening to me until I looked around the place and saw “Jammat-e- Ahmadiyya” in bold letters across a door leading to an exhibition.

My heart started to thud harder, my brain seemed like it stopped working and my body felt really cold. I could feel an unusual pain, a pain which had a meaning and purpose. My legs felt shaky and soon I had my right hand resting upon my forehead and my eyes closed. I was trying my hardest not to faint again but my body started...
to get weaker and soon my legs stopped supporting me and I fell down onto the hard, shiny white floor.

“OH MY GOD, look at that boy!” Soon I heard loads of footsteps and voices coming from all four directions; “Go to the guest room and lay him down on a bed! Mehmood, I want you to go and get your uncle...”

“No, I’m fine!” I said, trying to sit up and open my eyelids.

“Ali? C’mon, try to get up!” The man who brought me to the mosque gave me support and rubbed my hands. Another elderly person wrapped a shawl around me, I was probably still cold.

“I’m fine Sir, I am fine” I whispered, trying to lessen the tense atmosphere.

“It’s okay Ali. You people can go back to your jobs. Don’t worry about him, I will contact his parents shortly. Thank you for the shawl Uncle, I will return it to you tomorrow. InshAllah.”

The crowd disappeared and soon it was only me, the man and a boy who looked like he was about my age standing in the corridor.

“Let me borrow your phone Mehmood, I left mine in the cabin.” “Kay, here you go!”

“Who are you calling sir?”

“Your parents, by now they must be in serious pain! I am really sorry son; I shouldn’t have let you go home by yourself. Sit down on the stairs! Don’t want you to get any sicker.”

A man who had helped me like he was my kin and had addressed me like a son was asking for forgiveness. I couldn’t believe it! I adhered to his words immediately and sat down on the lowest step of the stairs.

“No Sir, it’s not your fault. It is mine. I shouldn’t have hurried out your office just because I was scared of my father calling back, please forgive me. I am feeling much better now and it is all because of you.”

“Actually, it’s because of me. I saw you whacked on the floor and shouted for help. Then me, dad and some of his colleagues came rushing towards you. I guess you know what happened after that.”

Mehmood looked like a cool guy. He wore a red Nike hoody, a woolly hat, black tracksuits and some amazing Fila trainers. I felt a bit jealous looking at him and his father, wishing I could have a relationship like that with my own dad.

“Whatever Mehmood! Now is not the time to decide who made poor Ali feel better... Ali, can I have your house number?”

I knew that it was my parent’s right to know where and how I was and so I gave Sir my number and let him talk to my parents knowing that I would soon have to tolerate horrible pain, spiritually on the phone and physically at home. Great!

“Hello? Hello? Yes, I am talking to you from the same number that Ali had contacted you from before. Yes, he is with me and is feeling much better now. How could he come home! He has already fainted about twice. Kay, we are at Bait-Ul-Futuh Mosque London. Do you know where that is... yes it’s an Ahmadi Mosque. Hello? Are you there??...That sounded like he is really angry with you Ali!”

Before the call, I was sure I was going to get a slap but now that Father knew that I was at an Ahmadi mosque, I would probably get hundreds of punches as well. If a magical genie came out from nowhere and gave me a wish, I would definitely wish to be dead!

“Hey Ali, cheer up! I didn’t mean to upset you. Any Father would get angry at his son if he wouldn’t inform his parents about where he had been all day. However, sooner or later parents forgive their children as they love them so much and then...”

“BUT MY FATHER AINT A REAL FATHER! HE FREAKING HATES ME. I WISH I COULD DIE!”

Uncontrollable anger blasted out of me, leaving Mehmood and his Dad speechless. I was trying to figure out how to explain things to them when I saw the nightmare standing on the entrance. My Dad, Qaasim Rizvi.

His eyes, rounder and redder than usual. His face scrunched up like a Frosties cornflake and his long black beard frizzer than ever. I am going to be over! I thought to myself. He started to come near me, his black
Read the next few Chapters in the following issues of Maryam Magazine.
After reciting Tashahhud, Ta’awwudh and Surah Fatiha, Hadhrat Khalifatul Masih Vaba said:

“Alhamdulillah, today the first Shahid class of Jamiah Ahmadiyya UK is ready to enter the practical field. Always remember that this knowledge, which you have acquired after spending seven years here at Jamiah Ahmadiyya UK; now marks the beginning of the acquisition of such knowledge which you will continue to gain throughout your lifetimes.

After completing these seven years of education, your education has not reached its peak or end; rather, it has only now begun. Now in the practical field — where your practical life will begin — you will also have to constantly increase your knowledge. In order to move forward from that beginning to the ultimate peak, always remember the prayer which Allah has taught us:

'O my Lord increase me in knowledge.’ (Ch.20: V.115)

Therefore, it is only if you offer this prayer with humility and meekness, bowing before him: your knowledge shall increase continuously. Moreover, Allah will grant your minds further enlightenment. Your abilities will be increased. Your time will bear fruit and continuously create more ease for you in acquiring knowledge.

Thus, whilst submitting to Allah, always keep this objective before yourselves. With regards to prayer always remember – students of Jamiah Ahmadiyya, with the Grace of Allah the Exalted, possess religious knowledge. They have studied the Quran and Hadith, the Kalaam of the Promised Messiah as and they have been listening to my Sermons. As far as I know and have been able to assess, evaluate and observe, by the Grace of Allah, they have paid attention to these points with great interest. You know that the crux of all these matters is that you should attach your hearts with God in such a way, which has no similitude. I do hope that many among you, by the Grace of Allah, have strived for this, continue to do so and are in the process.

Without attaching your heart with God, no effort of yours can ever be successful. Moreover, for the acceptance of prayer, you all know that the best means is Namaz (the formal Muslim Prayer). The Promised Messiah as states concerning the Holy Prophet saw that whenever any difficulty or problem came his way, he would stand up in prayer and supplicate. Therefore, your attention will always remain towards prayers, InshaAllah Taalla; however, for this purpose, offering Prayer and always focusing your attention is necessary.

Supplicate in your Namaz (obligatory) and Nawafil (voluntary) prayers. Focus on offering voluntary prayers. When you are praying to Allah the Exalted for acquiring knowledge, it should not only be verbal; rather a concerted effort should be made to achieve
this. InshaAllah Taallah, Allah will enlighten your minds and there will be a vastness in your knowledge as well.

What should standard of your prayers be? You have studied this. You already have this knowledge. I know some of the boys who endeavour to achieve this standard, but as you enter the practical field you will have to endeavour further. We should keep the example before us, which was presented to us by the Holy Prophet saw. On one occasion, the Promised Messiah saw stated that Namaz should be offered in the same manner as the Holy Prophet saw. What was the standard of that Prayer? Hazrat ‘A’ishah saw said, “Do not ask me about the beauty and length of his prayers.” (Bukhari, Prayer at Night). So as long as your attention is kept towards the obligatory and voluntary prayers, you will maintain a relationship with Allah the Exalted. It is this relationship with God that will grant you victories in the practical field in every way, InshaAllah Taall.

In short, we should seek those prayers, the example of which was set forth by the Holy Prophet saw. An effort should be made to cultivate the condition of self-annihilation with extreme humility, and to submit to God in prayers in this manner. In the practical field, with the number of responsibilities which are about to come upon you, it is greatly necessary that you seek help from Allah abundantly and to humble yourself before God. Increase in your relationship with Him so that ease is made available to you each step of the way, and so that God creates provisions for your guidance. When you pray:

\[ 
\text{'Guide us on the right path'} 
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(Surah Fatiha, Ch.1: V.6), bear in mind all those paths leading to guidance which are essential for you and those whom you are going to be a means of guidance for. So having entered the practical field, your self-reformation is now not only confined to yourself; rather, the examples you set will be a means of guidance for others as well. So always keep this in mind; search for those paths which God the Exalted is pleased with. Although we pray ‘Guide us on the right path’ (Surah Al-Fatiha, 1:6), Satan also proclaimed that he will sit on that very right path. Thus ‘the right path’ does not mean you have found guidance and that now that you follow the right path which will be free from any hindrance or obstruction. Every step of the way Satan is waiting on that same pathway for you. He waits to cause ruin to the soul.

Some people believe that by acquiring knowledge, perhaps they have now developed within themselves such a capacity of knowledge that they start considering themselves proficient and well-versed and think that they can silence others. All these thoughts are an obstruction to the path of progress. These thoughts are such which are created by Satan in the soul. So never deem yourselves to be perfect. Never consider yourselves experts or proficient in any field of knowledge. Perfection cannot be developed in anybody. There is, of course, always a quest for it. There was only one perfect man born in the world. That perfect man is an excellent model for us – it is essential for us to walk in his footsteps. If we observe the examples of his humility, they are touching the skies. If we observe the examples of his worship, they are touching the skies.

Allah the Exalted revealed the Quran unto the Holy Prophet saw. Even though his knowledge and perception of the Divine reached a culmination, as it was destined to; however, even despite this he states, ‘Follow my example.’ Moreover, Allah the Exalted states ‘If you
follow the Messenger, only then a bond will develop with Me.’ So these examples are before us and the examples of the True Lover, the Promised Messiah\textsuperscript{a} of this age are before us. Always remind yourselves of these points; subsequently you will stay on the right path. Then however many obstructions Satan will create on the way, InshaAllah, you will remain safe and will overcome them. May Allah the Exalted grant you the ability to do this.

The Promised Messiah\textsuperscript{a} states in one of his verses of poetry:

“\begin{quote}

In your own eyes think yourself to be the worst, Perhaps due to this you may enter the Divine Abode.
\end{quote}

Therefore, in order to acquire closeness to Allah the Exalted and His love, always keep your humility in mind. Never entertain the thought, as I have already mentioned earlier, that such doors of knowledge and wisdom have opened unto us that now we can silence others. Of course, Allah the Exalted promised the Promised Messiah\textsuperscript{a}, ‘Your followers will gain progress in knowledge and wisdom and will silence others.’ However, never in your hearts, your thoughts and in your estimations imagine that you have reached the pinnacle. Indeed, every time, on every occasion and in every field when Allah the Exalted grants you success, humble yourself even further.

True knowledge is that which develops humility. This humility then continues to further increase one in spiritual knowledge and wisdom. When you will start working in the field – in the practical field – by the Grace of Allah the Exalted the Jama’ats (different chapters of the Community) show great reverence and respect to Murabbis and Mubalighs. This honour and respect will be given to you, but always remember that this honour and respect is due to the Promised Messiah\textsuperscript{a}. It is owing to that love which the Jama’at has for the Promised Messiah\textsuperscript{a}; it is due to that love which the Promised Messiah\textsuperscript{a} has nurtured for the Holy Prophet\textsuperscript{aaw} and Allah the Exalted in the Jama’at.

Therefore, do not consider anything a means of esteem for yourselves. Whatever step you take for which you are praised for, never take its credit upon yourselves. Rather, this is all due to the bestowal and Bounties of Allah the Exalted. Hence, continue to embrace humility in regards to this and remain focused on it.

Always maintain a bond of loyalty with Khilafat-e-Ahmadiyya. You are the representatives; remember that you are the representatives of the Khalifah of the time, whichever Jama’at you may be in, whichever field you are in, whichever place you are assigned to. And the duty of this representation can only be discharged when you make your heart purely a means of acquiring the pleasure of Allah the Exalted. (It can only be only discharged) when you make your every action a means of acquiring the pleasure of Allah the Exalted, when justice is observed in every action of yours, when you keep Taqwah in mind in every action. Since you have gained knowledge, – you presented yourselves to gain religious knowledge; you acquired it after staying in Jamiah for a few years – and now in life you will acquire it even further. Therefore,
you need not acquire any surface or basic pathways of righteousness; rather, you should set forth on the fine pathways of righteousness. Every such person who is graduating from Jamiah Ahmadiyya, every person who is studying at Jamiah, every such Murabbi and Mubaligh who is in the practical field should act upon this, so that by walking on these paths you may then be able to guide the world. It is only your examples which can bring the world to the right path. So strive to establish a high standard of examples.

There is another revelation of the Promised Messiah\(^a\) which I often cite to the students of Jamiah Ahmadiyya when they meet me in my conversations and counsels that, ‘He is pleased with thy ways of humility.’ Therefore continue to search where these ‘ways of humility’ may be procured. Never cultivate any egoism in yourselves. Never develop rivalries. When the branches bear fruit they stoop downwards.

When you start bearing fruit humble yourself even more – when Allah the Exalted will increase your knowledge and insights continue to humble yourself. And it is only humility which will elevate you once again; it is only humility which will create sweetness and saccharinity in every action of yours, which the world shall notice. This fruit is not such that once it goes into the stomach it gets digested and a worldly taste is acquired. Conversely, this fruit is such that it is a means of revitalisation for the soul again. The people benefiting from the revitalisation of the soul will be transported to Allah the Exalted.

It is not only a feeling of delight; rather, it shall be the cause of nurturing delight in people’s hearts, which will then be born through yourselves in the hearts of those who have a relationship with God the Exalted. So always remember these points that every action of a Murabbi and Mubaligh should be such that benefits others.

Whenever I have been in London, I would have a meeting with the students of Jamiah Ahmadiyya UK on various occasions, on a daily basis. Every day three students came to meet me and the purpose was so that a personal relationship may be developed with them and that they are continuously guided. The reason for this – sometimes I was not so regular – however afterwards, I started this on account of a dream seen by a daughter of Hazrat Musleah Mau’ud\(^a\), as I have mentioned previously, the wife of Mir Mahmood Ahmad (Nasir) Sahib. A plane was flying in the air. She was seated along with Hazrat Musleah Mau’ud\(^a\). The plane continued to fly in the air, beneath was the building of Jamiah Ahmadiyya – of which the expanse continued to spread and was never ending.

In other words, these Jamiahs are to spread everywhere across the world and secondly that the students who graduate from Jamiah Ahmadiyya who have come from various countries of the world will now continue to spread across the world and they will remain under the direct supervision of Khilafat. Hence, this was deemed important. Henceforth, since then I especially started doing this so that I could establish some personal relationship with as many students from Jamiah Ahmadiyya. The world has noticed this and so have the people. The previous principal of Jamiah Ahmadiyya Canada met me and said, ‘I have seen the students of Jamiah Ahmadiyya Rabwah, the students of Jamiah Ahmadiyya Canada and the students here as well. Although I cannot explain in words the difference in the students here from others but I believe they are different from the rest.’ If this is the case then this it is
a matter of great happiness. I feel that then my purpose of these Mulaqats (private meetings) has been fulfilled.

If you have this distinction among others – and this distinction must not remain so long as you are in Jamiah – by going to the practical field it should develop even more than before. When this develops then you will InshaAllah Taalla, in reality, as I have said, be able to fulfil the right of representing the Khalifah of the time, which has been assigned to you. Within the parameters of your work wherever you may be, you are the representatives within it. You should keep this in mind.

Students have come to Jamiah Ahmadiyya to study from different countries. Some have graduated after completing their studies. These are also the great helpers (Sultan-e-Naseer) which Allah the Exalted has bestowed the Promised Messiah\m who have no problems with languages. In the past we were concerned about where the graduated students of Jamiah Ahmadiyya were to be sent and what kinds of languages they ought to be taught. How should they be taught? To what extent they should be taught so that they develop so much perfection in them that they may translate with ease.

Now, Allah the Exalted has made provisions for this. Here, there are students from Germany, Belgium, and France as well. There are two languages spoken in Belgium for which there are also experts. They are, by the Grace of Allah, proficient in their languages. Continue to further polish French, the German language, Norwegian, other Scandinavian languages, Dutch and English. Thus, Allah the Exalted has made these provisions available so that now the message of Islam may reach these countries in their respective languages. The message is reaching through literature already. More expansion should be made, regarding this and through verbal preaching as well. Right now is only the beginning, InshaAllah Taalla, when more students will continue to come to Jamiah and having graduated will keep going into the practical field, there will be a continuous increase in the scope of preaching. The Promised Messiah\m stated - it was also recited in a poem – ‘The open-minded Europeans are being inclined towards this direction.’ So it is our duty to convey the message of Allah; to convey the message of the Truth and to convey the message of Islam to them in their languages according to their disposition.

As I have said, in this era, Allah the Exalted has made this facility that apart from other means, diverse literature and media; He has now started granting us Mubaligeen, missionaries who can speak the languages of those people. They can convey the message of Truth to them in their languages. Having understood in depth meanings of those languages they can make them understand.

Thus, this is a very big favour which God has conferred unto us in this age. And this is the prophecy which the Promised Messiah\m made that the open-minded European are now coming in this direction – make them understand, and there lies on you a great responsibility of explaining to them. Their first reaction was that they became distant from religion. The second reaction was that after having moved away from religion, they became disbelievers in the existence of God, because they did not have tranquillity and peace. They did not have the path available to them to attain this. There was nobody to inform them. Now you are the people who are to show these paths (to them) who are to bring them back first to the existence of God the Exalted and then to inform them of the need
of religion and then about the beautiful teachings of Islam so that these people are united on one point, which is a point that can lead them to God the Exalted, which was brought by the Holy Prophet saw. So you should always pay attention to how you are to find new and original ways in the practical field, how to widen your scope of contacts with people and to convey the message of Truth to the world.

Hence, these are the favours which Allah the Exalted has bestowed upon you. In this era, it is an immense favour that Allah the Exalted has chosen you as the servants of his Messiah and Mahdi who live in Europe who are to catch those white birds and gather them under the flag of Holy Prophet saw and by making them act in accordance to the Unity of God and make them submit to Him.

So in this age, the favour which Allah the Exalted has bestowed unto those boys living in Europe; those members of Jama’at; those youngsters who have dedicated themselves for the sake of their faith. Or from among those Waqifeen-e-Nau, whose parents had dedicated their children so that they may become servants of the religion. Then having fulfilled this oath – your parent’s oath – you reaffirmed your pledge and entered into this field. Therefore, honour this blessing and continue to strive for acquiring this purpose. In these Western countries, where atheism continues to ramp up, make them humble themselves before the One God.

Remember; in order to obtain this objective, continue praying and remain engaged in this effort with all your powers, capacities and abilities. May Allah the Exalted grant you all the ability for this!

Further, this first batch, upon graduation, is going into the practical field, may Allah enable these people to be those exemplary Mubaligeen and Murabiyaan whose footsteps are followed by many to come. I have mentioned before that you people are the pioneers among the students of Jamiah Ahmadiaiyya UK. The people at the start and in the beginning are those in whose footsteps others follow as well. So it is you who will have to set an example for the world, for the students and for those who have been left behind.

The eyes of those who follow you and those students are in the previous six classes will remain affixed on you. So no matter what aspect you look at it from, you have a very great responsibility to fulfil. You have to be a role model for your peers who are studying at Jamiah, for the members of the Jama’at wherever you will be sent to work, and for this society - these worldly people – to bring them close to Allah the Exalted, who have become distant from Him. So a very great responsibility is being entrusted to you today. You have passed the Shahid exams, with good marks. Some attained average marks; however, now all have become Murabbis and Mubalighs. However, now the real test of your life is about to start, the marks of which will not allocated in this world – the marks will now be allocated by God the Exalted instead.

Therefore, always remember to fulfil the pledge you have made in such a way that when you come before God the Exalted you are not included among those people about whom it is asked why they did not fulfil their pledge; conversely, may you be amongst those to whom Allah the Exalted expresses His delight. Thus, we should always keep this in mind. May Allah grant everyone the ability to do this.

“Let us pray.”
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