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From the Editor...

On behalf of the Maryam Magazine team, I would like to convey a big thank you to all our readers who have been sending us their enlightening articles and beautiful poems. It has been a real pleasure publishing your submissions in the magazine.

From Ghana to America, we are pleased to hear this magazine, which was launched by our beloved Khalifah, Hazrat Mirza Masroor Ahmadabbá, with the intention of enhancing your religious and general knowledge, is benefitting our readers worldwide.

I would like to take this opportunity to reiterate Huzur’sabbá wish, which he expressed in an exclusive letter to Maryam readers: “It has given me great pleasure to know that a magazine has been launched for the Waqfenau girls from London, BarakAllah Hulakum. I pray that Allah Almighty may enable you all to write for it and to draw immense benefits from this magazine.” The full letter was published in Urdu and English for readers in the introductory issue, which can be downloaded from Alislam.org/maryam.

As our readership steadily increases, I would like to make a small request to our readers to continue sending us content for submission and feedback for improvement. We are always open to your emails and tweets and would love to hear what you would like to see when you open your future editions of Maryam Magazine. May Allah enable us to fulfil the wishes of our beloved Huzurabbá, Hazrat Khalifatul Masih Vabbá. Ameen.

We look forward to receiving your emails!

Munazza Khan

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

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CONTENTS
JANUARY - MARCH 2014 | ISSUE 9

REGULARS & FEATURES

3 Divine Commandments
4 Hadith
6 Sayings of the Promised Messiah
8 Life and Character of the Seal of the Prophets
12 Tarbiyyat page
14 Conditions of Bai’at and Responsibilities of an Ahmadi
18 Focus: Jesus in India
22 Learning Arabic - Lesson 8
24 Kids spread
26 The Noble Wives of The Holy Prophet
   Hazrat Khadijah (Part One) Hafiz Muzaffar Ahmad Sahib
29 The Holy Prophet - Testimony of non-Muslims
   Friday Sermon Address by Hazrat Khalifatul Masih V
   October 2012- Part Two
35 Class Waaqifaat-e-Nau Sydney, Australia 2013

CONTRIBUTIONS FROM READERS

42 Singapore Tour with Hazrat Khalifatul Masih
   Waba - A Personal Account - Abid Khan
49 Poem: Salaam Syedi - Ayesha Sahwat Ahmad
51 Memories of Makkah - Amtul Hayee Sosan
53 The Status of Different Nations mentioned in The Holy Qur’an
   - Saira Hina Rehman
56 Carriage of Emotions (final part)
   - Ghazala Abbasi
Etiquettes of Meetings

Commandment of saying “Assalam-o-AlaiKum”

إِذ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَّمًا-قَالَ سَلَّمَ قَوْمٌ مَّنْكُرونَ

Translation: When they entered upon him and said, ‘Peace!’ he said, ‘Peace!’ They were all strangers. (Al-Dhariyat: 26)

To make room for others in meetings

بَالَٰٓيِّهِ الْذِّينَ أَمْنُوا إِذَا قِيلَ لَكُمُ تَفْسِحُوا فِي الْمَجَلِّسِ فَاتَّسَحَّوا يَفْسِحُ اللَّهُ

Translation: “O ye who believe! When it is said to you, ‘make room!’ in your assemblies, then do make room; Allah will make ample room for you.” (Al-Mujaadilah: 12)

To leave when asked

وَإِذَا قِيلَ اْحْضُرُوا فَانْشُرُوا يُرْفَعِ اللَّهُ الْذِّينَ أَمْنُوا مَنْكُمْ

Translation: “And when it is said, ‘Rise up!’ then rise up; Allah will raise those who believe from among you.” (Al-Mujaadilah: 12)

To ask permission before leaving meetings

وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمَرٍ جَامِعٍ لَّمْ يُدْهِبُوا حَتَّى يُسَتَّأَذِّنُوهُ إِنَّ الْذِّينَ يَسْتَأِذَّنُونَكَ أَوْلَئِكَ الَّذِينَ يَؤْمِنُونَ بِاللهِ وَرِسُولُهُ

Translation: “And who ask leave of thee it is they who really believe in Allah and His Messenger.” (Al-Nur: 63)
A Saying of the Holy Prophet
(May Peace and Blessings of Allah Ta’ala be Upon Him)

A believer who strives with his person and his property in the cause of Allah is the best of mankind

TRANSLATION:

Hazrat Abu Sa’id Khudri ra relates that a man came to the Holy Prophet ﷺ and said: Who is the best of mankind? He answered: A believer who strives with his person and his property in the cause of Allah. The man asked: And after him? He said: A believer who worships Allah in a mountain valley and spares people of all mischief.

(Sahih Bukhari, Vol 5, Kitab ul Jihad, Hadith no. 2786, p.50, English translation is taken from the Gardens Of The Righteous, Hadith No.1294, p.222)

EXPLANATORY NOTES:

Allah Ta’Ala says in the Holy Qur’an: “O ye who believe! Shall I point out to you a bargain that will save you from a painful punishment? That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know. He will forgive you your sins, and make you enter the Gardens through which streams flow, and pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph. (Surah Al-Saff, V. 11-15)
The reference in the verses above seems to be to the present time-era of the Promised Messiah in which, in the absence of religious wars, monetary sacrifice is given precedence over other forms of sacrifice. And this present time is the time for the propagation of Islamic principles and thoughts, for which monetary sacrifice more than anything else is needed. (Five Volume Commentary, pp. 2623-2624)

The Promised Messiah says that one of the means of achieving the purpose of life is striving in the cause of Allah with one’s property, one’s faculties, one’s life and one’s reason, as is said in the Holy Qur’an:

جاءلوا بثوابكم وأطعكم في سبيل الله، وسعما رزقكم ينعمون. وألذين جازلوا فينا فنهدنهم سبنا.

Strive in the cause of Allah with your properties and your lives (Ch.9:V.41); and it is said: They spend out of whatsoever We have bestowed upon them (Ch.2:V.4); and it is said: Those who strive after Us shall We guide along the paths that lead to Us (Ch.29:V.70).

(Islami Usul ki Philosophy, Ruhani Khazain, Vol. 10, pp.418-419)

Hazrat Abu Hurairah relates that the Holy Prophet said: There are a hundred grades in Paradise which Allah has prepared for those who strive in the cause of Allah and the distance between any two of these gates is like the distance between heaven and earth. (Sahih Bukhari, Kitab ul Jihad)
ANGELS

Those people are to be pitied who, by being affected by the darkness of false philosophy, deny the existence of angels and satans and reject the clear texts and proofs comprised in the Holy Qur’an, and foolishly fall into the pit of heresy. This problem is one of those for proof of which, from the verities comprised in the Holy Qur’an, God Almighty has chosen me alone. All praise is due to Allah for this.


THREE TYPES OF ANGELS

The Holy Qur’an mentions three types of angels: (1) The particles of earthly bodies and the faculties of souls. (2) Heaven, the sun, the moon and the clouds of the earth that are in operation. (3) The higher powers above all these like Gabriel and Michael, ‘Izra’il and others which are called Jum in the Vedas… The Holy Qur’an uses the word angel very frequently. Everything that hears God’s voice is His angel. Thus every particle of the world is an angel of God for it hears His voice and obeys Him.


ANGELS SOMETIMES APPEAR IN HUMAN FORM

Apparently it may seem disrespectful that there should be a mediator between God Almighty and His Holy Prophets for the conveyance of the lights of revelation, but reflection would show that there is here no disrespect. It is in accord with the general law of God Almighty which is in operation with regard to everything and which can be clearly perceived. We observe that the Prophets also depend upon mediators in the matter of the operation of their bodies and their faculties.

However illumined and blessed is the eye of a Prophet, yet, like the eyes of the common people, he cannot see anything without the help of the light of the sun or some substitute for it, and his ear cannot hear without the mediation of the air. Thus one is compelled to admit that the spirituality of a Prophet must be affected by the bright spirits of the stars even more than the spirituality of the common man for the clearer and more perfect is the capacity the clearer and more perfect is the influence.

The Holy Qur’an shows that the stars and the planets each possess a spirit and as each of them has characteristics which influence everything in the earth according to their capacity, in the same way, their illumined spirits also possess diverse
qualities which by the command of the All-Wise One influence the spirit of the earthly universe. These bright spirits appear in human form to perfect servants of God. These words are not rhetoric but the truth which must be accepted by everyone who seeks truth and wisdom.


EVERY ANGEL PERFORMS A SPECIFIC DUTY

Angels do not all have the same status and rank and do not all perform the same kind of function. Every angel is assigned a different task. Whatever changes take place in the world, and whatever emerges as action out of latent power, and whatever success is achieved by souls and bodies in their goals are all affected by heavenly influences. Sometimes the same angel influences different types of capacities in different ways.


ANGELS DESCEND WITH THE ADVENT OF A KHALIFAH

This humble one knows from his own experience that the holiness of the Holy Spirit operates all the time without cessation in all the faculties of the recipient of revelation, and that without the influence of the holiness of the Holy Spirit, he cannot safeguard himself against impurities for a moment.

The cause of permanent lights and steadfastness and love and sinlessness and blessings is that the Holy Spirit is with him always and all the time. Then how can it be imagined with regard to the Holy Prophet (peace and blessings of Allah be on him) that at any time he was left without these blessings and purity and lights.


ANGELS CAN BE SEEN

Why angels are not visible is a useless speculation. The angels, like God Almighty, are imperceptible beings. Then how can they be visible to our physical eyes? Is God Almighty, whose existence is admitted by even these philosophers, visible to physical eyes? Besides, it is not true that angels cannot be beheld in any way. Those who possess insight behold angels with their spiritual eyes in their visions which they experience very often in a state of wakefulness. They talk to the angels and learn many things from them.

I call God to witness that I am telling the truth when I say that I have, on many occasions, seen angels in my visions and have learnt things from them and have been told of past or future events which turn out to be facts. Then how can I say that angels are not visible? They are doubtless visible, but with other eyes. As these people laugh at these things, those who possess insight weep at their condition. If they were to keep company with me they could be satisfied through visions, but the trouble is that they suffer from arrogance which does not permit them to come over in humility as seekers after truth.

Commencement of Public Preaching

A state of silent and concealed preaching was still in practice and approximately three years had passed since the prophetic commission of the Holy Prophet (saw). The fourth year had begun when divine command was revealed that:

قَادِسْنَ أَيُّهَا النَّبِيُّ بِمَا نَوْمَرُ

“O Prophet! Declare openly that with which thou art commanded”

Shortly thereafter the following verse was revealed:

وَانْذِرْ عِيْشْرَتَكَ الْأَقْرَبِينَ

“And warn thy nearest kinsmen”

When these injunctions were revealed, the Holy Prophet (saw) stood upon Mount Safā and called out to every tribe of the Quraish by name in a resonating voice. When all had gathered, the Holy Prophet (saw) said, “O Quraish! If I inform you that behind this hillock is a large army ready to wage an assault upon you, will you believe me?” Apparently, this seemed unlikely, yet everyone responded saying, “Yes, most definitely we shall believe you, for we have always found you truthful in speech.” The Prophet (saw) responded, “Hearken then! I inform you that the army of Allāh’s chastisement approaches. Believe in God that you may be saved.” When the Quraish heard these words, they burst into laughter and Abū Lahab, the paternal uncle of the Holy Prophet (saw) addressed him saying, “Muhammad [peace and blessings of Allāh be upon him] woe unto you! Have you gathered us for this?” Then everyone dispersed mocking.

(Invitation to Kinsmen)

During these days, the Holy Prophet (saw) instructed Hadrat ‘Alī (ra) to make arrangements for a feast and invite the Banū ‘Abdil-Muttalib so that the message of truth be delivered to them. Hence, Hadrat ‘Alī (ra) made arrangements for a feast and the Holy Prophet (saw) invited all of his immediate relatives, who at that time, more or less, amounted to 40 people. When they finished their meal, the Holy Prophet (saw) attempted to make an address, but the wretched Abū Lahab said something which caused all the people to disperse. Upon this, the Holy Prophet (saw) said to Hadrat ‘Alī (ra), “We have lost this opportunity, but arrange for another feast.” Thus, the
Maryam
Jan-Mar 2014
Maryam
July - Sep 2013

Holy Prophet saw gathered his relatives once more. This time the Prophet saw addressed them saying:

“Look here! I have brought unto you the like of which has been brought to no other tribe by any man. I call you to God. If you pay heed to my call you shall become the inheritors of all the bounties of religion and this world. Now tell me which of you shall be my helpers in this cause?”

Complete silence had overtaken the gathering when suddenly a feeble thirteen year-old boy stood up with tears in his eyes and said, “Although I am among the weakest and youngest of all, I shall support you.” This was the voice of Hadrat ‘Alī ra. When the Holy Prophetsaw heard these words of Hadrat ‘Alī ra, he turned to his relatives and advised, “If you but knew, listen to the voice of this child, and believe.”

When the participants saw this spectacle, instead of taking a lesson from it, they burst into laughter and Abū Lahab stared at his elder brother Abū Tālib, “Lo! Muhammad [peace and blessings of Allāh be upon him] orders you to follow your son!” Then these people left mocking at the weakness of Islām and the Holy Prophet saw.

**Dar-e-Arqam - The First Centre for the Propagation of Islam**

Perhaps during these days, the Holy Prophet saw thought that a centre for the propagation of Islām be established in Makkah, where Muslims could gather without any hindrance to offer their prayers, etc., and where the propagation of Islām could formally yet quietly take place with peace and calm.

For this purpose, a location was required which could serve as a headquarters. Thus, the Holy Prophet saw selected the house of a new Muslim named Arqam bin Abī Arqam ra, which was situated at the foot of Mount Safā. Thereafter, the Muslims would gather here, and it is here that they would offer their Salāt.

It is here that seekers of truth would come and where the Holy Prophet saw would preach the religion of Islām to them. It is for this reason that this house has found reverence in the history of Islām, and is renowned by the name Dārul-Islām.

The Holy Prophet saw worked in the Dār-e-Arqam for approximately three years. In other words, the Prophet saw made it his headquarters in the fourth year of his prophethood and worked in it until the end of his sixth year. Historians write that the last person to accept Islām in the Dār-e-Arqam was Hadrat ‘Umar, the acceptance of whom strengthened the Muslims to the extent that they left the Dār-e-Arqam and began to preach openly.

Those who accepted Islām in Dār-e-Arqam are included amongst the pioneers. Among these, the most renowned are: Mus‘ab bin ‘Umair ra, who was from the Banū ‘Abdid-Dār. He was very handsome and striking, and was held very dear among his family. This is the same noble young man who was sent as a missionary to Yathrib prior to the migration and through whom Islām spread in Madīnah. Then there was Zaid bin Al-Khattāb ra, who was the elder brother of Hadrat ‘Umar ra. He was martyred in the Battle of Yamāmah after the death of the Holy Prophet saw. Hadrat ‘Umar was very grieved by his demise. Hence, during the reign of his caliphate when some person recited an elegy before him in remembrance of his brother, he said, “If I could write such verses, I would also have written an elegy in remembrance of my brother.” That person responded, “O Amirul-Mu’minin! The blessed death endowed to your brother is such as if my brother had received the like of it, I would never lament or write an elegy for him”. The disposition of Hadrat...
Umar was very sagacious. He responded, “By God, the way you have consoled me with this statement, none has done the like of it.” After that, he never expressed grief for his brother’s demise in this way.

Another one to believe in this era was ‘Abdullāh bin Ummi Maktūm who was blind and was among the relatives of Hadrat Khadijah. There is an interesting narration with regards to him that once when the Holy Prophet was fervently preaching to an honoured chieftain named Walīd bin Mughirah, bin Ummi Maktūm quickly came to the Holy Prophet and wished to pose an inquiry pertinent to a religious matter. But in his eagerness, he did not notice the gathering and the task in which the Holy Prophet was occupied, and ignored the etiquette suitable to a gathering of the Holy Prophet in such circumstances. With respect to the situation at hand, the Holy Prophet disliked his interruption, and his face showed signs of displeasure. It was the nobility of his character that the Holy Prophet did not say anything to him; rather, he turned away from him and continued his discourse with Walīd. ‘Abdullāh bin Ummi Maktūm remained oblivious to his mistake, but he was saddened by this inattention and he thought that perhaps the Holy Prophet preferred Walīd over his modest self on account of his greater status. This speculation however, was completely false and baseless, because at the time, the question was not of rich or poor, rather the Holy Prophet was engaged in preaching to someone who received very little opportunity to listen to such words, and bin Ummi Maktūm on the other hand had the luxury of his company more often. For this reason, the Holy Prophet did not desire giving up such an opportunity and disliked Ummi Maktum’s interruption, which in fact was against the etiquette of the gathering as well. Nonetheless, the level of the noble character of the Holy Prophet was such as when he was informed of Ummi Maktum’s heartfelt sadness and a Qur’ānic revelation was also revealed in regards to it, the Holy Prophet greatly consoled him and spread his blessed mantle, and sat him upon it, as per the custom of the Arabs. Then, among those who became Muslim in that era was Ja’far bin Abī Tālib who was the biological brother of Hadrat ‘Alī and was a close relative of the Holy Prophet. With regards to Hadrat Ja’far, historians write that he greatly resembled the Holy Prophet
The Holy Prophet saw said as a positive presage, “This is our first Roman fruit”

in his physical attributes and character. Then there was ‘Ammār bin Yāsir who was from the Mudhhaj tribe and lived in Makkah with his father Yāsir and mother Sumaiyyah. Then there was Suhaib bin Sinān who was generally known as Suhaib the Roman. However, in actuality he was not Roman, rather, when his father was sent by the Sovereignty of Iran as an employee, he was captured by the Romans and made a slave. For some time he remained among them as a slave after which he was finally purchased by ‘Abdullāh bin Jad‘ān Quraishi, a Makkah chieftain and set free. When Suhaib became Muslim the Holy Prophet saw said as a positive presage, “This is our first Roman fruit”. Suhaib was such a devotee to the company of the Holy Prophet saw that after the Prophet saw had migrated to Madīnah, he set out to migrate to Madīnah. The Quraish stopped him and said, “You came into us as a poor slave, now you have become rich in our midst, thus, we shall not permit you to go.” He responded, “Take the entirety of my wealth, but let me go.” The Quraish permitted him to leave on this condition. When the Holy Prophet saw was informed of this, in great happiness he said, “Suhaib has made a very beneficial trade indeed.” When Hadrat ‘Umarra was fatally wounded during his caliphate, he appointed Suhaibra in his place (who was present at the time) as the Imāmus-Salāt. Therefore, it was Suhaib who led the funeral prayer of Hadrat ‘Umarra. Perhaps during and around the same era, Abū Mūsā Ash’arīra became Muslim as well. Abū Mūsāra lived in Yemen and was astonishingly melodious. So much so that in one instance the Holy Prophetsaw said, “Abū Mūsā has received a portion of David’s melody.” This is the same Abū Mūsā who was appointed an arbitrator between Hadrat ‘Alir and Amīr Mu‘āwiyyah during the caliphate of Hadrat ‘Ali. (The Life & Character of the Seal of Prophetsaw, pp. 182-185)

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14. Leader of Congregational Prayer (Publishers)
Every man and woman is an ambassador of Ahmadiyyat

Huzuraba said: As an Ahmadi, every man and woman is an ambassador of Ahmadiyyat, that is, true Islam and is a Daeen Illallah, in particular women, who also have to protect their next generation. This should always be kept in view. For this reason, her actions are not limited to her own self but are also meant as a source of guidance for others. They are to be a source of presenting the picture of Islam to others. Thus, never let any act of yours be a cause for others to stumble. So, for every believing Ahmadi man and woman, an Ahmadi Muslim man and woman, there is a great need to evaluate their condition all the time.

First and foremost duty of a believing man and woman

Huzuraba said: The first and foremost duty of a believing man and believing woman is to comprehend the purpose of their creation. Allah the Exalted states about this: ‘And I have not created the Jinn and the men but that they may worship Me.’ (Surah Al Dhariyat, Ch.51: V.57)

Safeguarding your Salat and that of your children

Huzuraba said: If the dues of devotion to Allah the Exalted are to be paid then foremost is that you safeguard your own Salat and that of your children. Once attention is drawn to Salat, materialism, amusements and fulfilling self-seeking desires will lesson by itself.

Safeguarding sanctity, modesty and chastity

Huzuraba said: A daughter should safeguard her sanctity and modesty and chastity. She should protect her honour and not keep any such friendships or move in any such circles or commit any such act that she would have to hide from her parents. She should always be mindful that Knower of the Unseen God is watching her.
Avoid suspicions as they create disorder in society

Huzuraba said: Avoid many suspicions because suspicions that are based on thinking ill of others become a source of creating disorder in society. That is why the commandment is to investigate before forming any sort of opinion because sometimes the tendency is to think ill of others without any factual basis and make accusations.

Restraining the eyes and lowering one’s gaze

Huzuraba said: It is indeed the commandment of Allah the Exalted and I frequently stress on it that it is extremely important for the sanctity and modesty of women that they restrain their eyes and lower their gaze, that they do not display their beauty and embellishments and draw their head-covers over their bosoms.

The responsibility of an Ahmadi woman

Huzuraba said: We should honour the due of being a believing woman. Try and espouse in accordance with the standard of Taqwa. And as I have just said, and always says, the responsibility of an Ahmadi woman is greater. She should spend her life in Taqwa because on her lies the responsibility of the upbringing of the next generation of the Community. This is a trust that has been given to you, discharge this trust.
What is Bai’at?
The first question is: What is bai’at? To explain it, I will quote some Ahadith of the Holy Prophet Muhammad ﷺ and sayings of the Promised Messiah. The Promised Messiah says:

Bai’at truly means to sell oneself; its blessings and impact are based on that condition. Just as a seed is sown into the ground, its original condition is that the hand of the farmer has sown it, but it is not known what will happen to it. If the seed is of a good quality and possesses the capacity to grow, then with the grace of Allah the Almighty, and as a consequence of the work done by the farmer, it grows until one grain turns into a thousand grains. Similarly, the person taking bai’at has to first adopt lowliness and humility and has to distance himself from his ego and selfishness. Then that person becomes fit for growth. But he who continues to hold on to his ego, along with taking bai’at, will never receive any grace. (Malfuzat, Vol. 6, p. 173), (Conditions of Bai’at & Responsibilities of an Ahmadi, p.4)

Bai’at Means Handing Over One’s Life to Almighty Allah
The Promised Messiah further says:

To take bai’at means handing over your life to Almighty Allah. It means, ‘Today we have sold our life to Almighty Allah.” It is wrong to say that by treading in the path of Allah anybody would ultimately suffer a loss. The truthful can never be in a state of loss. Only he who is false—i.e., who, for worldly gain, breaks the pledge that he has made with Almighty Allah—suffers loss. One who commits such an action because of the fear of the world should remember that at the time of his death no ruler or king of this world would come to procure his release. He has to present himself to the Judge of all the judges, Who will enquire of him, ‘Why did you not honour Me?’ Therefore, it is essential for all the believers to believe in Allah, Who is the King of the heavens and earth and to make a true repentance. (Malfuzat, Vol. 7, pp. 29–30)

These sayings of the Promised Messiah make it very obvious what bai’at is. If each one of us recognises that, ‘My person does not now belong to me; I now have to abide by all injunctions
of Almighty Allah under all circumstances and have to follow them faithfully, and make all acts of mine subservient to the pleasure of Allah, that would be a summary of the ten conditions of bai'at.

I will now present a few Ahadith in which the subject of bai'at is treated in different ways.

'A'īdhullah Bin 'Abdullahra narrates that: 'Ubadah Bin As-Samitra was among the Companionsra who joined the battle of Badr and also took part in bai'at at Aqabah. 'Ubadah Bin As-Samitra told 'A'īdhullah Bin 'Abdullahra that the Holy Prophetsaw said at the time when a group of his Companionsra were around him: Come and take a bai'at upon the condition:

لا تشركوا بربكم شياً

That you will not associate anything with Allah, nor will you steal, nor will you commit adultery¹, nor will you kill your children, nor will you slander, nor will you disobey me in anything good I ask you to do. So anyone of you who will prove true to this pledge of bai'at, his reward is with Almighty Allah. Whoever falls short of fulfilling this pledge and suffers a loss in this world, his loss will become expiation for him. And he who falls short of fulfilling this pledge of bai'at, and Almighty Allah covers his faults, his affair is with Almighty Allah; if He wills, He may punish him, and if He wills, He may forgive him.' (Sahih Al-Bukhari, Kitabu Manaqibil Ansari, Babu Wufudil Ansari Ilan-Nabiyyi Bi Makkata Wa Bai'atil'Aqabah)

Then there are other Ahadith:
Hazrat 'Ubadah Bin As-Samitra narrates that, 'We pledged at the hand of the Holy Prophetsaw on the condition that we will listen and obey during the times of comfort and also during the times of hardship, during periods of joy and also during periods of pain, and that we will not argue with those in authority, and wherever we might be, we will hold fast to truth and will not be afraid of the objections of any critics.' (Sunan Al-Nasa'i, Kitab-ul-Bai'ati, Babul Bai'ati 'Alas Sam'i Wat Ta'ah)

Mother of the faithful, Hazrat 'Aishahra relates that, 'The Holy Prophetsaw used to take the pledge from the women in accordance with the verse of the Holy Qur'an²:

يا أيها الذينrev, أذَا جَاءَكِ أَنْ أَنْسُوْنَ اللَّهَ وَلاَ كَفَرْنَ بِهِ ﴿۶۰:۱۳﴾

'O Prophet! when believing women come to thee, taking the oath of allegiance at thy hands that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful.'

Hazrat 'Aishahra continues that: At the time of taking the pledge, the hand of the Holy Prophetsaw never touched the hand of any woman except those who belonged to his household. (Sahih Al-Bukhari, Kitab-ul-Ahkami, Babu Bai'atin Nisa'i)

Even before the Promised Messiah started taking bai'at, some pious Muslims were troubled by the conditions which had fallen upon Islam and felt that the only person who could save the ark of Islam from drowning and who had true sympathy for Islam was Hadrat Mirza Ghulam Ahmad Qadiani, and that he was the al-Imam and al-Mahdi. Therefore, people used to request of him to take their pledge, but he always responded:

لا يَعْفَرُ رَجُمٌ

¹ The word adultery as used in this booklet covers all sexual relations outside the system of legitimate marriage
² (Al-Mumtahinah, 60:13)
‘I have not been commissioned.’ He once wrote to Maulavi Abdul Qadir Sahib, care of Mir’ Abbas ‘Ali Sahib, that:

The nature of this humble one is overpowered with the Unity of God and committing all affairs to Allah, and… since Almighty Allah has not conveyed anything to me in the matter of bai’at, it is not proper that I should do so on my own initiative.

Maulavi Sahib should continue to strive to foster the brotherhood in faith and nurture this tree with the pure water of sincerity and love. This method will God-willing prove beneficial. (Hayat-e-Ahmad, Vol. 2, No. 2, pp. 12–13), (Conditions of Bai’at & Responsibilities of an Ahmadi, p. 4-8)

Divine Commandment to Take Bai’at

After six to seven years, in the first quarter of year 1888, Almighty Allah commanded the Promised Messiah to take bai’at. The divine commandment was conveyed in the following words:

(From Ishtihar, December 01, 1888, p. 2)

That is: And when you made up your mind, then trust Allah. And, make an ark before Our eyes and according to Our revelation. Those who take a pledge at your hand take a pledge with Allah. Allah’s hand is above their hands.

The Promised Messiah because of his nature, disliked that all types of people should join in his bai’at. His heart-felt desire was that only such blessed people whose nature was firmly established on fidelity should join this blessed Jama’at. Therefore, he waited for an occasion that should distinguish between those who were faithful and those who were hypocrites. Allah the Most Glorious, through His perfect wisdom and mercy, created that occasion in the same year in November 1888 by the death of Bashir I (who was the son of the Promised Messiah). As a consequence, there was a huge commotion raised against him. Many people of weak faith separated themselves from him. The Promised Messiah considered this an appropriate occasion to start the Ahmadiyya Muslim Jama’at. On December 1st 1888, he made a general announcement for bai’at. The Promised Messiah also directed that those who come for bai’at should first perform Istikharah, according to the traditions of the Holy Prophet Muhammad.

(From Ishtihar Takmil-e-Tabligh, Jan 12, 1889)

That is to say, they should first pray, then perform Istikharah, and then take bai’at.

After publishing this announcement, the Promised Messiah moved from Qadian to Ludhiana and stayed at the house of Hazrat Sufi Ahmad Jan in Mahalla Jaddid. (Hayat-e-Ahmad, Vol. 3, Part I, p. 15)

Aims and Objectives of Bai’at

From Ludhiana, the Promised Messiah published another announcement, on March 4th 1889, explaining the aims and objectives of bai’at. He said:

This system of bai’at has been established solely to gather together a group of the righteous people in a Jama’at so that a weighty group of the righteous people should make a holy impact on the world. The unity of these righteous people should be a source of blessings, grandeur, and positive results for Islam. The blessings of being united on one creed may enable them to perform noble and righteous services for the sake of Islam. They may not be lazy, stingy, and useless Muslims; nor should they be like the unworthy ones who have done great damage to Islam because of their discord and disunity; nor such as have vitiated Islam’s beautiful countenance
with their unholy conditions; nor should they be like those heedless dervishes and hermits who have no awareness of what Islam needs, nor have any sympathy for their brothers, nor have any enthusiasm to do good deeds for humanity. Rather, they should be such sympathisers of the nation that they should become a refuge for the poor and fathers for the orphans. In the service of Islam, they should be willing to sacrifice themselves like one overpowered with love. All their efforts should be devoted to spread Islam’s blessings throughout the world so that a pure fountain of the love of Allah and sympathy for humanity may flow from every heart and, being combined in one place, should look like a flowing river. Almighty Allah desires to manifest His Glory and demonstrate His Omnipotence through this group, and then He desires to grant it further progress so that the world may be filled with the love of Allah, true repentance, purity, true goodness, peace, reconciliation, and sympathy for mankind. This group will be a special group of Allah, and He will grant them power through His Own Spirit, and He will safeguard them from unholy life, and He will bring about a pure change in their life. As He has promised in His holy glad tidings, He will increase this group tremendously and thousands of the truthful will join it. He Himself will irrigate it and make it prosper until its numbers and blessings will be a source of marvel for all who see. Like a lamp placed high, they will spread their light on all sides of the world, and they will be considered an example of the blessings of Islam. Allah will grant all kinds of blessings to the perfect followers of this Movement, and He will grant them victory over all others. Upto the Day of Judgement, there will be people among them who will be granted divine acceptance and succour. This is what the Glorious God has desired; He is All-Powerful and does what He desires. All strength and power belong to Him. (Majmu’ah Ishtiharat, Vol. 1, pp. 196-198)

In the same announcement, the Promised Messiah said that those who wish to make bai’at should arrive in Ludhiana after March 20, 1889.

(Conditions of Bai’at & Responsibilities of an Ahmadi, pp.10-12)
As part of the syllabus for ages 18-19 years 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 “Masih Hindustan Main.”

<table>
<thead>
<tr>
<th>Title</th>
<th>Masih Hindustan Main</th>
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<tbody>
<tr>
<td>Author</td>
<td>Hadhrat Mirza Ghulam Ahmad®</td>
</tr>
<tr>
<td>Language</td>
<td>Urdu</td>
</tr>
<tr>
<td>English Version</td>
<td>Jesus in India</td>
</tr>
<tr>
<td>No. of pages</td>
<td>105</td>
</tr>
<tr>
<td>Year Written</td>
<td>1899</td>
</tr>
<tr>
<td>Year Printed</td>
<td>1908</td>
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<tr>
<td>Printed by</td>
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‘Jesus in India’ is an English version of Masih Hindustan Main, an Urdu treatise written by the Holy Founder of the Ahmadiyya Muslim Jama’at, The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad of Qadian (on whom be peace).

The theme is the escape of Jesus® from death on the cross and his journey to India in search of the lost tribes of Israel. Christian as well as Muslim scriptures, and old medical and historical books, including ancient Buddhist records, provide evidence about this journey. Jesus® is shown to have reached Afghanistan, and to have met the Jews who had settled there after deliverance from the bondage of Nebuchadnezzar. From Afghanistan, Jesus® went on to Kashmir, where other Israelite tribes had settled. There he made his home, and there in time he died; his tomb has been found in Srinagar, India.

The present English translation was made by Late Qazi Abdul Hamid, formerly editor of a weekly, The Sunrise, Lahore, in which it appeared serially during 1938-39. It was first published in book form in 1944 by Nashr-o-Ishaat, Sadr Anjuman Ahmadiyya, Qadian. The present edition 2004 was printed by Islam International Publications LTD in UK by Raqeeem Press, Tilford UK.
ABOUT THE AUTHOR

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

INTRODUCTION

The Promised Messiah says:
I have written this book, so that, by adducing proofs from established facts, from conclusive historical evidence of proved value and from ancient documents of non-Muslims, I might remove the serious misconceptions which are current among Muslims and among most Christian sects regarding the earlier and the later life of Jesus (on whom be peace) - misconceptions, the dangerous implications of which have not only injured and destroyed the conception of Divine Unity, but the unwholesome and poisonous influence of which has for long been noticed in the morals of the Muslims of this country.

The Promised Messiah further states: And I hope - I am sure that after these truths have been comprehended, there will flow out of the hearts of the righteous sons of Islam the sweet and beautiful springs of lowliness, humility and mercy, and that there will come about a spiritual change which will have a wholesome and a blessed influence on the country. I am also sure that Christian investigators and all other people who hanker after the truth and thirst for it, will benefit from my book. And the fact just now stated by me, that the real object of this book is to correct the wrong beliefs which have become part and parcel of the creeds of Muslims and Christians.

The Promised Messiah further observed: Therefore, in this book, I will establish beyond any measure of doubt that Jesus (peace be upon him) was not crucified and did not ascend to the heaven and no one should entertain any hope that he will descend from heaven. He, having reached an age of 120 years, died in Srinager, Kashmir and his grave is in Mohalla Khanyar. (Masih Hindustan Mein, p.14, Ruhani Khaza’in, Vol. 15, pp.3,5,14)

THE BOOK

In this book, the Promised Messiah traced in detail the final journey of Jesus. Ahadith have stated clearly that one of the main missions of the advent of the Promised Messiah was “Kasr-e-Salib” that is to demolish the theory of the death of Jesus on the Cross which forms the cornerstone of the Christian belief. The French doctor, F. Bernier, who accompanied the Mogul Emperor, Aurangzeb, to Kashmir, had also spoken of a tomb of Jesus.

Hazrat Maulavi Hakim Nur-ud-Din (who hails from Behra and lived in Kashmir for 14 years) affirmed that there existed the tomb of a prophet who was called “Yuz Asaf” (apparently a corruption of Jesus). He was reported to have come to Kashmir from another country about 1900 years before. According to some, the tomb has also been described as the “Tomb of 'Isa Sahib.” He was also called a prince.

The tomb is situated in Mohalla Khanyar, Srinagar. In short, guided by God and by his wonderful power of inference and research, the Promised Messiah, has proved in this book that Jesus had come to India after the crucifixion and that the tomb found in Kashmir was that of Jesus and none else.
He also proved from various sources that Jesus did not die on the Cross, and the Gospels themselves confirm that Jesus remained on the Cross only for a few hours; his bones were not broken and blood flowed when a spear touched the wounded portion of Jesus. Jesus met the disciples afterwards, travelled to Galilee, ate bread and meat and showed his wounds to his disciples. Some of the medical treatises state that a special ointment (known as ointment of Jesus) was prepared to heal the wounds of Jesus.

(An Introduction to the Hidden Treasures of Islam, pp.224-226)

Christians believe that Jesus was arrested and crucified, owing to his betrayal by Judas Iscariot, was later resurrected and raised to heaven. A detailed study of the Gospel, however disproves the notion altogether. It is written in Matthew Chapter 12 Verse 40: For as Jonah was three days and three nights in the whale’s belly; so shall the son of man be three days and three nights in the heart of the earth. Now it is obvious that Jonah did not die in the belly of the whale; all that happened was that he went into a swoon or a coma. The holy books of God bear witness that Jonah, by the grace of God, remained in the belly of the whale alive, came out alive and his people ultimately accepted him.

(Jesus In India, p.17)

“It means the Jews neither murdered Jesus, nor did they kill him on the cross; they were merely laboring under the misconception that Jesus had died on the cross; they did not have evidence enough to convince and satisfy them that Jesus had really died on the cross.

In these verses God Almighty says that though it is true that Jesus was apparently placed on the cross, and that the intention was to kill him; yet it was wrong for the Jews and Christians to suppose that Jesus actually died on the cross.”

(Jesus In India, p.57)

“We have come across a piece of highly valuable evidence concerning the escape of Jesus from the cross, whose authenticity one just can’t help admitting. It is a medical preparation known as Marham-i-Isa or the ‘Ointment of Jesus’ and is found recorded in hundreds of medical books. Some of these books were compiled by Christians, some by Magians or even Jews, and some by Muslims.”

(Jesus In India, p.65)

“Let it be clear that Buddhist Scriptures have made available to us various kinds of evidence, which, on the whole, is enough to prove that Jesus must have visited the Punjab, Kashmir and other places. I have set down this evidence, so that all impartial readers may first study it, and then, by arranging it as a connected account in their minds, arrive at the aforesaid conclusion on their own.”

(Jesus In India, p.83)

“I trust that those who read this book will do so carefully, and will not reject, out of prejudice, the truth contained in it. I should like to remind that this is not a cursory and passing investigation; the proofs contained in this book have been made available after a deep and searching inquiry. I pray to God that He may help me in this undertaking and lead me by His special revelation and inspiration to the perfect Light of truth, for all true knowledge and clear perception descend from Him, and only with His leave can it guide human hearts to truth. Amen!”

(Jesus In India, p.15)
JAINISM:

Jainism is a religion of Indian origin which forbids harming any living creatures, whether humans, animals or insects.

KOSE:

Different scales are used to measure distance in different parts of the world. According to the measurement mentioned by the Promised Messiah™ in this book, one kose is equal to 1.625 miles.

BILAA-DI-SHAAM:

Syria and its neighbouring area.

BOKHT-E-NASR:

Nebuchadnezzar - Babylonian King.

BENI ISRAEL AND BENI AFGHAN:

Meaning the children of Israel and the children of Afghan.

MARHAM-I-ISA:

Ointment of Jesus.

Appendix of the book ‘Jesus In India’ contains the extracts from the Original Books which have been quoted by the Promised Messiah™.

‘Jesus In India’ is available to read on www.alislam.org
Based on this example, “I am a man and you are a woman.”

I am a boy and you are a girl

You are a girl and I am a man

I am a woman and you are a girl

I am a boy and you are a woman

You are a woman and I am a boy

You are a man and I am a girl

1. Translate the following sentences:

Q. وَأَنتَ بَنَّةُ وَأَنتَ اِمْرَأَةُ

And:
### Occupations

<table>
<thead>
<tr>
<th>A doctor</th>
<th>A doctor</th>
<th>A policeman</th>
<th>A policewoman</th>
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<tbody>
<tr>
<td>طبيب</td>
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<td>معلم</td>
<td>ممرض</td>
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### 2. Translate the following sentences

Based on this example, “She is a teacher” يَسْبِعُ الْمَعْلُومَة  "This (f) is a teacher" هِيَ مَعْلُومَة  

<table>
<thead>
<tr>
<th>He is a teacher</th>
<th>She is a doctor</th>
<th>This (m) is a teacher</th>
<th>That (f) is a doctor</th>
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</table>

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<th>He is a policeman</th>
<th>She is a policewoman</th>
<th>This is a policeman</th>
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<tr>
<th>He is a nurse</th>
<th>She is a doctor</th>
<th>This (f) is a nurse</th>
<th>That is a doctor</th>
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<td>ممرض</td>
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Test your Knowledge...
Waqfe Jadid

1. **When was the blessed scheme of Waqfe Jadid started?**
   - The scheme was started in 1957 by Hazrat Musleh Maud (Mirza Bashiruddin Mahmood Ahmad(ra))

2. **On what occasion did Hazrat Musleh Maud(ra) announce the start of this blessed scheme?**
   - Hazrat Musleh Maud(ra) announced the blessed Scheme in a passionate Sermon of Eid-ul-Adha at Masjid Mubarak in Rabwah

3. **Who were the first fortunate ones to participate in this blessed scheme?**
   - The scheme was initially only for the Ahmadis of Pakistan.

4. **What were the two objectives laid out by Hazrat Musleh Maud(ra) for the establishment of this scheme?**
   - Firstly, the moral training and Tabligh (propagation of Islam) among the rural Jama’ats of Pakistan. Secondly, he instructed to concentrate on Tabligh to the Hindu community in the Sindh province of Pakistan (to spread the message of Islam).

5. **Who did Hazrat Musleh Maud(ra) first appoint to lead the efforts of Waqfe Jadid?**
   - Hazrat Khalifatul Masih IV (Hazrat Mirza Tahir Ahmad(ra)) was made in charge of the scheme and was specifically instructed to focus on the two main objectives of the scheme.
At the time of its launch, Hazrat Musleh Maudra not only required funds for the scheme but also wanted those men who had a sound religious knowledge to volunteer their time for the cause of propagation of Islam.

Hazrat Khalifatul Masih III (Hazrat Mirza Nasir Ahmadra) particularly encouraged participation among children. (Young Mujahid: A child who pays £24; Mujahid Saf-e-dom: A child who pays £36; Mujahid Saf-e-Awal: A child who pays £60 or more.)

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CORRECTION: The answer to question 2 of the kids spread in the previous issue stated that: Hazrat Syeda Nusrat Jehan Begum Sahiba was the daughter of the Promised Messiahra. Please note that she was the wife of the Promised Messiahra, not the daughter. We apologise for any inconvenience caused.
INTRODUCTION
On 21 September 2013 Huzoor™ and his entourage set off from London for a seven and a half week tour. Apart from Huzoor™ and Khala Saboohi, there were nine of us who had the honour to travel with Huzoor™. I was travelling on behalf of the International Press Desk.

FINDING OUT
I had only learnt I had the honour to travel with Huzoor™ just over a week before the tour began. Many weeks earlier, Huzoor™ had asked me one day if my wife Mala would be ok without me for a long period of time. I remember at the time hoping and praying that it meant Huzoor™ might be planning on taking me.

LEAVING HOME
I remember the day of travel very vividly. As I left home that day, I felt sad that I was not going to see my young baby son Mahid for many weeks and I reflected that upon my return he would probably have forgotten who I was. On the opposite side, however, my heart was racing with excitement at the prospect of spending the best part of the next two months accompanying Huzoor™ and in the knowledge that I would have the opportunity to witness the blessings of Khilafat and visit countries that I could never have dreamed I would ever had the opportunity to travel to.

FLIGHT TO SINGAPORE
The flight to Singapore was over 11 hours and because of the time difference of 7 hours, by the time we arrived, it was the afternoon of the 22nd September. I was told afterwards that for a period of time during the flight there had been a great deal of turbulence and that they had cancelled serving breakfast in the main cabin because of this. However, throughout that period I was sound asleep and so I have no recollection of that whatsoever! Nonetheless, afterwards it remained a topic of discussion amongst some of the other Qafila members over the next couple of days.

ARRIVAL IN SINGAPORE AND RIDE ON AIRPORT BUGGY
As we came off the plane after landing in Singapore, there were some airport officials waiting for us with buggies to transport us across the airport terminal.
Despite being quite tired after the flight, I remember feeling thrilled to have arrived in Singapore. As we moved across the airport, I scanned left and right not wanting to miss any part of our new surroundings. The buggy travelled much faster than I expected and so we were zooming across the airport as though we were taking part in a motor racing event!

Our driver was an elderly Indian man and as we drove across the airport he told me his son was a famous Bollywood star who was really good at singing. As I listened to him, I could not contain my laughter. It felt truly surreal that I was in Singapore with Huzoor\(^\text{aba}\), sat in a buggy, listening to an Indian man telling me I should watch the films in which his son had apparently starred!

Anyway, we were all in good spirits and thankful that with the Grace of Allah, Huzoor\(^\text{aba}\) had arrived safely in Singapore. Alhamdulillah.

**WELCOME AT AIRPORT**

Huzoor\(^\text{aba}\) was welcomed at the airport by Jama\’at officials, not just from Singapore but also from the neighbouring countries of Indonesia and Malaysia. It is a sad fact that our Jama\’at has and continues to face persecution in both of these countries and so currently it is not practically possible for Huzoor\(^\text{aba}\) to travel to those countries.

Thus, over the next week literally thousands of Ahmadi\’s travelled from these countries to meet with Huzoor\(^\text{aba}\). Over the week I became friendly with many of them and they all used to express their longing that Huzoor\(^\text{aba}\) could one day soon visit their countries. May Allah make it possible, Insha’Allah.

**HUZZOR’S\(^\text{aba}\) RESIDENCE IN SINGAPORE**

From the airport we travelled to the residence. On the 20 minute drive I immediately noticed that Singapore was a very, very clean country. I had already heard about the infamous law that chewing gum was a crime in the country and as I looked through the window I could see the benefits of such discipline. Lush greenery was visible everywhere, as were beautiful palm trees, and as Singapore is an Island, water surrounded the land.

Huzoor\(^\text{aba}\) and his Qafila were staying in a building comprising a number of ‘service apartments’ located very close to our Mosque Masjid Taha.

**CHECKING OF QIBLA DIRECTION**

The apartment’s living room was also used as a common room for the Qafila to gather at meal times. As the time for prayers was getting late on that first afternoon, the Zuhr and Asr prayers were also offered in our apartment. When Huzoor\(^\text{aba}\) came down to the apartment he immediately asked for the qibla direction to be checked. I used the app on my phone, as did a few other people, and thereafter Huzoor\(^\text{aba}\) led the prayers.

**HUZZOR’S\(^\text{aba}\) GUIDANCE ABOUT FOOD**

When we arrived at the residence we are all quite hungry. Although we had been served breakfast on the plane, it had been quite light and a number of hours had passed. For some reason, the local Jama\’at had assumed that the Qafila would have eaten already and so they had not prepared lunch.

When they realised that we had not eaten, they organised for some food to come from the Mosque and I think they ordered some from a local restaurant. Nonetheless, it took quite some time. After Namaz had concluded, Huzoor\(^\text{aba}\) spoke to the local Kharija
With each day that passed, the number of Mulaqaats increased to the point that on the final few days the door to Huzoor’s office was constantly open, and rather than sit at his desk, Huzoor would stand in front of it and the Ahmadis would enter, meet Huzoor, have their photo taken and then the next family would come in.

Whilst this process was going on, they would say whatever they wished to say and Huzoor would respond with prayers and with his guidance. The scene reminded me of a revolving door often seen in hotels where people are constantly entering and leaving. Each time I went, it seemed as though there were more and more people who had arrived. There was so much excitement and emotion on the faces of the Ahmadis at the prospect of meeting their Khalifa that it’s hard to describe in words. Many of them would be in tears, both before they went into Huzoor’s office and when they came out. You could see how much it meant to them to be in the vicinity of the Khalifa. It was an indescribable experience for them - something they would never ever forget.

One of the guests who had travelled from Sri Lanka, Anees Ahmad (38) told me about the obstacles he had faced to come and meet Huzoor. He said:

“We were getting ready for this journey from Sri Lanka ever since we found out Huzoor is coming to Singapore. I have been saving money since April so I can come with my family. It was very tough. My three-year-old and seven-year-old were both desperate to see Huzoor. In the end I did not have enough money to bring them with me. So I have been crying for weeks, but I had no option but to come on my own... The Mulaqat I had with Huzoor was so wonderful. Seeing Huzoor with my own eyes brings an electric current. His face is like a star in the sky. May Allah let us stay attached to Khilafat until our final breath.”
I remember vividly talking to Anees Sahib as we sat in Masjid Taha. As he recounted how he had been unable to bring his family, tears flowed from his eyes, literally like a running stream.

I did not really know how to respond and so I just comforted him by placing my hand on his shoulder and I said to him that you tried your best and so Allah knows your intentions and will reward you and your family for that.

DEDICATION OF A KHADIM
One morning, I also talked to the Sadr Khuddam in Singapore. He was a very kind and sincere Ahmadi. Although he was aged 32 he looked younger and certainly looked younger than me, even though I am 30. He told me he had quit his job for Huzoor’s tour. He said:

“By quitting my job, I now have the ability to dedicate the full-time required for Huzoor’s tour. I did not have to think twice to quit my job. This week being Sadr Khuddam, serving the Jamaat, serving Huzoor is better than any job, no matter how much it pays in the world. If I do not set the example as Sadr Khuddam then who else will do the work? I do not need a worldly job – all I need is to serve the Jama’at and to serve my Khalifa.”

I have given his example, but the truth is I met many such Khadim during that week. Whether they had come from Malaysia or Philippines or they were from the local Jama’at or from other Jama’ats, their spirit was the same. Their spirit makes a person feel ashamed at his own poor behaviour, laziness, and the fact that sometimes we take blessings for granted.

AN AMUSING CONVERSATION
One afternoon in Singapore, an Ahmadi came up to me and said: “Aap kay kitnay bachay hain?” – meaning “How many children do you have?” So I said ‘eik’, as in one, and he came up to me and hugged me and burst out with joy: “Mash’Allah! Mash’Allah!” He said that: “Looking at you I would never have guessed this.” I was surprised by his reaction. I said rather embarrassed: “Acha.”

He went on and said: “You have so many children for someone of your young age and size!” At that point I knew something was not quite right so I said: “One child! One child!”

Upon this he said: ‘Oh,’ quite disappointedly. He said: ‘I thought you said eight not eik.’ I laughed and smiled and I said: “No I am not the father of eight children - just the one.”

Huzoor’s Mulaqat with Majlis Ansarullah
On the evening of 25 September, Huzoor held meetings with the Majlis Ansarullah Amlas from Philippines, Thailand, Nepal, Indonesia, Singapore and Malaysia.

I watched and listened to the meetings from the side. Whenever I am fortunate enough to sit and observe such meetings I find them extremely educational. I always learn so much listening to the guidance Huzoor gives to the local office bearers.

Huzoor explained the rationale behind the formation of the auxiliary bodies of Lajna, Khuddam and Ansar and the reason why they reported directly to Khalifatul Masih rather than to the National Ameer. Huzoor said that when Hazrat Musleh Maudr set up these organisations it was with the intention and objective that if there was any weakness in the central Jama’at structure it could be covered up by the auxiliaries, so that the progress of the Jamaat would never be slowed down. Thus the auxiliaries were set up as a line of defence and in this way the decision of Hazrat Musleh Maudra to form these organisations was both very profound and wise.


**Huzoor’s* Mulaqat with Majlis Khuddam-ul-Ahmadiyya**

Huzoor* also had a Mulaqat with Majlis Khuddam-ul-Ahmadiyya and again it was with multiple Jama’ats.

One Khadim asked if the Khuddam could use its financial reserve to set up a business and so try and make profit for Khuddam activities. Huzoor* very emphatically rejected this idea. Huzoor* said reserve funds could be used for buying property or to give to charity, but to set up a business with chanda-payers money and to take that element of risk was absolutely unacceptable.

As an expression of love for Khilafat, a Khadim from Malaysia said to Huzoor* that: “We are very jealous that our brothers in Singapore are having this opportunity to directly host Huzoor.”

In response Huzoor said: “Even the Khuddam from Malaysia are doing duties here in Singapore. However, you should pray that the conditions improve in Malaysia so that I can come to your country in the future.”

One Khadim mentioned that a lot of Chinese people were leaving Buddhism for Christianity. Huzoor* said if they are not satisfied with their religion then why should they go to Christianity? Huzoor* said it showed that we were not doing our job in conveying the true teachings of Islam. Huzoor* reiterated that Khuddamul-Ahmadiyya should go onto the streets and promote true Islam. He said that the message of Ahmadiyyat would satisfy people’s hearts more than any teaching and so we had to fulfil our responsibilities to convey its teachings far and wide.

**Singapore Reception**

On the evening of 26 September, the main external event of the Singapore tour took place. The venue was the Mandarin Oriental Hotel in the city centre. I had been a day earlier along with Ahmad bhai and MTA to see the arrangements for the event. I had been struck by the beauty of the building and the hall where the event would take place.

**Pre-Meetings**

Huzoor* arrived just before 6pm and immediately went to a room to hold a series of meetings with dignitary guests. I was sat just to the side with my pen and notepad so that I could take notes of the meeting. Often, people ask me why I take notes rather than using a recording device. There are two answers to this question:

Firstly, not all guests are comfortable for a recording device to be placed in front of them and secondly, the truth is I enjoy writing. I find that when I am making notes I concentrate extremely strongly and so the act of writing allows me to understand and memorise the conversation much better.

It is a privilege and an education to witness first hand such meetings. Whether Huzoor* is asking questions or answering them, his countenance remains extremely dignified no matter what. Huzoor* shows respect to the guests but is also very aware of maintaining the self-respect, honour and dignity of our Jama’at.

You can see as meetings progress how the guests become won over by Huzoor*’s humility and kind tone. On many occasions, I have seen how the attitude of a guest at the end of a meeting is completely different to his attitude at the beginning of the meeting. Over the course of just a few minutes, their views and approach change completely for the better.

Ultimately, Huzoor* does not waste any opportunity to spread the true teachings of Islam. He does not do it in a dominant way, which could offend others. Whilst non-Ahmadi clergies very forcibly tend to
proclaim that they are right and others are wrong. Huzoor \( ^{\text{aba}} \) ‘persuades’ emphasising the practical beauty of Islam’s teachings.

**SINGAPORE RECEPTION – MAIN EVENT**

The main event started at around 7pm. Mr Lee Choy addressed the audience by publicly appreciating the Jamaat’s efforts to promote peace and to repair Islam’s reputation. Thereafter, Huzoor \( ^{\text{aba}} \) delivered a masterful address tailored perfectly for the people of Singapore. As a financial hub, Huzoor \( ^{\text{aba}} \) spoke about the world’s economic state and its effect on world peace. He reiterated the importance of equality at all levels by saying:

“Islam teaches that the world’s natural resources are the combined property and wealth of all of mankind… The vast treasures that Allah the Almighty has endowed, both above and below the earth, are not just for a few selected individuals but are for the benefit of every single person, in every part of the world.”

Listening to this, I thought to myself that it was such a beautiful point - that the treasures Allah has bestowed in the world are the ‘combined property and wealth of all of mankind.’

Huzoor \( ^{\text{aba}} \) also used his speech to call for universal access to education. Often, it is alleged that Muslims do not promote education amongst females and so the way Huzoor \( ^{\text{aba}} \) refuted this point by saying that education was mandatory for all people was something that resonated very much with the guests.

I was sat on a table with two women from the financial sector and they both said to me afterwards how hearing that Islam promoted education amongst women had been very enlightening and something they had not expected.

I spoke to the First Secretary from the Indian Embassy, who had met Huzoor \( ^{\text{aba}} \) personally, earlier in the evening. About Huzoor’s \( ^{\text{aba}} \) speech he said:

“The message of peace and harmony that he has delivered tonight is what the world stands in need of. We have to be ambassadors for His Holiness. We have to spread his message to others. We should convey his message everywhere.”

**AN EMOTIONAL FRIDAY SERMON**

On 27 September the first Jumma of Huzoor’s \( ^{\text{aba}} \) tour took place at Masjid Taha. It was extremely memorable for various reasons. It was very hot and humid inside the Mosque and we were all sat close together so that as many people could sit in the Mosque as possible.

Huzoor’s \( ^{\text{aba}} \) Khutba was translated into Indonesian by Zafrullah Pontoh Sahib who was stood to Huzoor’s \( ^{\text{aba}} \) left. Every few lines Huzoor \( ^{\text{aba}} \) would pause and Pontoh Sahib would translate the past few lines. Throughout much of the sermon his voiced faltered.
You could see the emotion in his face and hear it in his voice. Similarly, all of the Ahmadi sat around me listened intently and the emotion of being sat in front of their Khalifa was etched on their faces.

**WAQF-E-NAU CLASS**

Throughout the tour Huzoor\(\text{as}\) held Waqf-e-Nau, children’s classes and student classes. The first thing I noticed about the Waqf-e-Nau class that took place in Singapore was an immediate cultural difference, whereby all of the boys came to the class barefoot.

The Nazm was by a Malaysian boy. His accent and tune was different to what we normally hear but it was a very attractive and unique way of reciting a Nazm. I saw that he had committed the Nazm to memory. Whilst this may seem like a small thing, I admired his effort. In London, where the Waqf-e-Nau have so many opportunities to meet and learn from Huzoor\(\text{as}\), I have normally seen that the boys read from a script, rather than reciting from memory.

**A MEMORABLE BAI’AT CEREMONY**

After the prayers, Huzoor\(\text{as}\) went downstairs to a hall within the Mosque area to lead a Bai’at ceremony. Truly, it was one of the most emotional Bai’at ceremonies I had ever had the privilege of taking part. You could hear the Ahmadi crying so loudly as they repeated the words after Huzoor\(\text{as}\). Tears were streaming down people’s faces. Kneeling behind me was a young Singaporean Ahmadi, aged around 25, and he was so overcome with emotion that I remember that my own shoulder became soaked with his tears. In the dua that followed the ceremony I could hear people crying and crying as they prayed. A few of the more experienced members of Qafila said to me afterwards that the had taken part in Bai’at ceremonies in many countries, often with thousands of more people taking part, yet this particular ceremony would live long in their memories - because of the way that every single person took part with such a spirit of emotion and sincerity.

Huzoor\(\text{as}\) said he was right but that the pledge had been made by parents and now as the Waqf-e-Nau were reaching maturity it was incumbent upon them to decide for themselves if they wanted to continue with their Waqf. Huzoor\(\text{as}\) said that if they were not serious or had reservations then they should be honest and withdraw but if they wanted to continue then they should treat their pledge with the utmost seriousness and keep the Jama’at informed at every stage of their development.

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**IMPORTANCE OF WAQF – HUZOOR’S GUIDANCE**

Later in the class, Huzoor\(\text{as}\) addressed the boys directly and asked them if they understood what being a Waqf-e-Nau meant. Huzoor\(\text{as}\) asked them if it was “a title or a pledge?” One of the boys responded by saying “Huzoor it is a promise - it is a pledge.”

Huzoor\(\text{as}\) said he was right but that the pledge had been made by parents and now as the Waqf-e-Nau were reaching maturity it was incumbent upon them to decide for themselves if they wanted to continue with their Waqf. Huzoor\(\text{as}\) said that if they were not serious or had reservations then they should be honest and withdraw but if they wanted to continue then they should treat their pledge with the utmost seriousness and keep the Jama’at informed at every stage of their development.
Peace be with you.
It is a blessing, a salutation.
A prayer, an invocation.

Salam ya Habeebena! Salam Syedi!

We wish peace for you.
Peace in all varieties.
We, your lowly servants, wish peace for you.
So that you can advance with ease.

Salam ya Habeebena! Salam Syedi!

We wish for you physical peace.
Excellent wellbeing and health.
May Allah strengthen your blessed hands.
As physical vitality is greater than any wealth.

Salam ya Habeebena! Salam Syedi!

We wish for you inner peace.
So that the enemies can’t deter you.
With their blatant lies and false criticisms.
Amidst all of this may Allah guide you through.

Salam ya Habeebena! Salam Syedi!

We wish for you spiritual peace.
Harmony with Allah the Great,
May you always remain close by His side,
So that you are successful in your ultimate fate.

Salam ya Habeebena! Salam Syedi!

May you become the recipient of,
The peaceful prayer most dear,
The one that was sent by the Prophetsaw to the Mahdias,
Containing a message that still rings clear.

Salam ya Habeebena! Salam Syedi!

The Prophet’saw exalted message is:
‘Peace be with you,’
So simple a meaning at the outset,
Yet it holds many allusions anew.

Salam ya Habeebena! Salam Syedi!

And now that you are the revered Successor,
To our Messiah who was promised to us,
We have a strong desire for you to receive this peace,
And be enrobed in Celestial concord thus.

Salam ya Habeebena! Salam Syedi!

Peace be with you,
It is a blessing, a salutation,
A prayer, an invocation.

Salam ya Habeebena! Salam Syedi!

Aisha Satwat Ahmad (Islamabad, UK)
INTRODUCTION

“She believed in me when the whole world refuted me and she attested to my veracity when the whole world accused me of falsehood. She offered me compassion and loyalty with her wealth when everyone else had forsaken me.”¹ (The Holy Prophet Muhammad⁰⁰⁰⁰).

Hazrat Khadijah⁰⁰⁰⁰ was the first to believe in Prophet Muhammad⁰⁰⁰⁰. Therein lay her principal virtue and merit and an attribute which the Prophet Muhammad⁰⁰⁰⁰ always cherished. She would prove to be the Prophet’s⁰⁰⁰⁰ steadfast ally at all times. She shared in all his troubles and difficulties, and was his constant support. At the age of 40, a widow and a wealthy businesswoman, Khadijah⁰⁰⁰⁰ married the Prophet⁰⁰⁰⁰ when he was 25, in what proved to be a relationship of profound love, loyalty and friendship.

The Prophet Muhammad⁰⁰⁰⁰ said, “Of all the women in Paradise, the most noble are Hazrat Khadijah bint Khwaile⁰⁰⁰⁰, Hazrat Fatima-tul-Zohra⁰⁰⁰⁰ bint Muhammad⁰⁰⁰⁰, Hazrat Mariam⁰⁰⁰⁰ bint Imran⁰⁰⁰⁰, Hazrat Khadijah Al-Kubra⁰⁰⁰⁰ – The First of the Muslims – PART ONE –

By Hafiz Muzaffar Ahmad, Rabwah, Pakistan

The lives of the Prophet Muhammad⁰⁰⁰⁰, his wives and the women of early Islam are often portrayed by numerous Western historians and scholars in negative light. This is largely based on inaccurate historical material or without consulting original sources. This misinformation has been disseminated in the media, magazines and news reports forming an adverse image of the women of early Islam to the world. Here, we are republishing an illuminating article on the life of Hazrat Khadijah⁰⁰⁰⁰ from the November 2012 issue of The Review of Religions.

Translated by Murtaza Ahmad
and Hazrat Asiya” (wife of Pharoah).”

BACKGROUND
Hazrat Khadijah” belonged to a tribe of the Quraish Clan, the Banu Asad. Her father was Khuwaid bin Asad bin Abdul ‘Uzza, and her mother – Fatima bint Zaidah – belonged to the Luayy tribe. Khadijah’s” first husband was ‘Atiq bin ‘A’idh bin ‘Abdallah bin ‘Umar, a respectable figure from the Makhzum tribe. She bore a daughter named Hind. After Atiq died, Khadijah” married Abu Hala bin al-Nabbash. She bore him two children, Hind and Hala. Hind was nurtured under the care of the Holy Prophet™. He passed away as a Muslim and used to take great pride in saying, “My parents, brothers and sisters are the most revered among all people. This is because my father is the Messenger of Allah, my mother is Hazrat Khadijah”, my brother is Qaasim bin Muhammad and my sister is Fatima-tu-Zahrar.”

Hazrat Khadijah” was a very distinguished and affluent member of the Quraish, and was generally regarded as an exceptionally chaste, pure, and abstemious lady, and had the sobriquet of Tahira (meaning ‘pure’). She was a merchant and used to send her goods via the trade caravan to Syria.

MARRIAGE TO THE HOLY PROPHET™
Hazrat Khadijah” needed an honest person in her service, and she was informed of the integrity and the honour of Muhammad™. Based on a suggestion by the Prophet’s™ uncle, Abu Talib™, she sent a message to Muhammad™ asking him to trade on her behalf in Syria, in exchange for twice the remuneration, namely four camels instead of the customary two. Preparing him for the undertaking, Abu Talib™ said to Muhammad™, “God Himself has arranged this means of living for you.” Muhammad™ agreed to trade in Syria on behalf of Hazrat Khadijah” and one of her slaves by the name of Maisrah was sent with him. The integrity and honesty of Muhammad™ brought such blessings that the Syria trip reaped four times the usual profit. Upon their return, the slave of Hazrat Khadijah’s” informed her of Muhammad’s™ honesty, integrity, and truthfulness. Moreover, upon receiving glad tidings from a meeting with a Christian priest named Rahib Nastoor, her esteem and respect for the Muhammad™ grew, thus resulting in their marriage.

Before the wedding itself, Hazrat Khadijah” sent her friend and confidant, Nafeesa, to meet with Muhammad™, and to find out what he thought of the marriage. She then put forth Hazrat Khadijah’s” proposal. Muhammad™ was pleased by the idea because of Hazrat Khadijah’s” reputation for goodness. Since Hazrat Khadijah’s” father had been killed in the battle of Fajjar, the marriage proceedings were overseen by Abu Talib™ and Hazrat Khadijah’s” uncle, Umro. However Abu Talib™ expressed his concern that Hazrat Khadijah”’, coming from an affluent and dignified house, might not receive the approval of her uncle Umro. After consulting with Hazrat Khadijah”’, Nafeesa arranged an event at the house of Hazrat Khadijah”’, to which all the wealthy Quraish were invited. At
the dinner, in front of the guests, permission for the Nikah was sought from Hazrat Khadijah’s uncle. Muhammad was twenty-five years old, and Hazrat Khadijah was approximately forty. Despite the significant age difference, the marriage proved to be extremely successful.5

At the time of the Nikah, Abu Talib spoke about the blessings of being from the progeny of Hazrat Abraham, as well as being the guardians of the House of God. When he mentioned the financially weak position of his nephew (the Holy Prophet), he also spoke of his many admirable qualities. Hazrat Khadijah’s cousin, Wāraquah bin Naufal, expressed his willingness to accept the Nikah on behalf of Hazrat Khadijah at a sum of 400 dinars. Abu Talib declared that it would be better if her uncle, Umro, also approved of this agreement. At this, Hazrat Khadijah’s uncle said, “O leaders of the Quraish! I have settled the Nikah of Muhammad to Khadijah.” Some traditions report that the Haq Mehar (dower money) of Hazrat Khadijah from the Prophet Muhammad was twenty camels and 12 ounces of silver. Abu Talib agreed to the terms and payment of the Haq Mehar, which Muhammad increased and then duly paid. The marriage was not only a great source of comfort and solace to Muhammad, but was also a great reassurance for Abu Talib. He expressed his relief by saying, “May all Praise be for that Being who has removed from us our agony and worry.”

Hazrat Khadijah and her mother, Fatima, were very happy at the occasion and ordered the maid servants to arrange for some small tambourines to be played to enliven the house. Muhammad offered lunch to the guests and then laid down to rest in the house of Hazrat Khadijah.

1) Musnad Ahmad, Vol.6, p.117, Qasira.
2) Musnad Ahmad, Vol.1, p.293, 316

Hafiz Muzaffar Ahmad is an eminent scholar of the Holy Qur’an, Hadith and Islamic history. The ‘Hafiz’ in his name donates the he has memorised the entire Holy Qur’an by heart. He has authored several books, including on the life of the Holy Prophet and his Companions. He is a regular panellist on the popular religious discussion programme ‘Rahe Huda,’ which broadcasts on Muslim Television Ahmadiyya International (www.mta.tv).

IN THE NEXT ISSUE OF MARYAM MAGAZINE:
ENLIGHTEN YOURSELF FURTHER ABOUT THE RELATIONSHIP BETWEEN THE HOLY PROPHETSAW AND HAZRAT KHADIJAHRA.
The exquisite colours of the rising sun are astonishing, but my mind is somewhere else. I feel alien. As I look around me, the ambience makes me feel as if I do not belong. But how can this be? Out of all the places in this world, this is the one place where I should definitely belong! A strong repulsive force inside my body makes me realise that my once desired sinful acts and thoughts have been discarded from their comfort zone. They are no longer able to overtake my spiritual self because I am standing at a place where once the most celibate beings came to the world, walked upon, prostrated upon, to whom angels appeared and God loved the most. As I advance towards the pinnacle of faith, my conscience reassures me that a new life and a new beginning await; the start of the next chapter in my life. Despite being forlorn towards myself for the moment I know that somewhere deep inside me, the pious part brought me here for a reason.

My mind is disquieted; nevertheless, my legs keep on moving. What is happening to me? With each step I take on the cold marble floor in the mosque, my heart rate increases. My body is sweating continuously but there is a shiver down my spine. My body trembles as it suddenly gets possessed by a strange feeling. I now start to feel that my body can’t take it anymore and this weakness lets my eyes fill with tears. All of a sudden everything around...
me becomes a blur. I feel my spirit escalating and a heavy sensation upon my chest. The path ahead of me lights up and I slowly lift my head. No words can describe the next thing I see and no soul can anticipate unless they were present. If another person were to describe my physical condition at this very moment in time, they would most surely believe I had seen something unreal; something out of the ordinary. But what one does not know is that what I was seeing was beyond any doubt real.

My eyes now burn with tears and I have no reason to hold them back because everything is meaningless. I cry and weep and I lose control of everything. My legs give up and I fall to the floor. My tears have soaked up my face but nothing matters. ‘Lord I am here, a beggar of whatever good thou mayest bestow upon me, a servant of Yours.’ I manage to slightly control myself but I feel as if I can’t see properly. This pure light is too much for my eyes. But why wouldn’t it be? I have the eyes of a sinner. How can I be worthy enough to gaze upon this purity? This thought makes me cry even more and I fall into prostration. ‘My body is lying before You and my nose is covered in dust. Lord do not make me wretched while praying to You. Treat me with kindness and mercy.’ I start to pray for everything. I pray as if this is my last chance to let God know what I want from Him. I don’t know how long I have been praying, but I feel as if it has not been long enough. My eyes feel heavy and puffed, and as I raise my head, I feel light headed. However, something about the light around me is different... it is the brightness. My eyes don’t sting as much and I have this satisfaction within me that I have never felt before in my life. I understand. A feeling of shame accumulates and a tear flows down my left cheek. This is what was missing from my life, this clarity that came from sincerely praying to God. There is no doubt that coming here has helped me to see this, but I never thought for a second that it would become reality, that I would be here... but I am.

I finish praying and raise my head and look at the Ka’abah. I can’t believe that I am standing here. I can’t speculate the fact that there was once a time when my heart used to yearn so badly to see this, but I never thought for a second that it would become reality, that I would be here... but I am.

I run towards it. All those things that felt so important to me, now hold no significance. Not for one moment did I notice that my whole body and face were filled with sweat. Not for one moment did I think about my appearance, how my face looked or what others might think of me. And not for one moment did I think that it was so hot and that now my body boiled in the heat as I approached it. I push through the crowd because I want to touch it and be close to it. And finally I have reached it and I rush to embrace it. I feel God’s name embroidered on the black fabric and I feel so close to Him. I am certain of that because I am at the house of God. I start crying again, because I believe that without crying and without this pain, my prayers are incomplete. ‘My Lord I want You to love me. I want Your love. I want the love of Your righteous servants. I want You to make me the way You will love me more.’

I move away slightly as people start to move in. As I move, still facing the Ka’abah, I think to myself - will these sentiments last when I leave this Holy place?
...Sir Thomas Carlyle, discussing the fact that Prophet Muhammad ﷺ was illiterate, wrote:

“One other circumstance we must not forget: that he had no school learning; of the thing we call school-learning none at all. The art of writing was but just introduced into Arabia; it seems to be the true opinion that Muhammad never could write! Life in the Desert, with its experiences, was all his education. What of this infinite Universe he, from his dim place, with his own eyes and thoughts, could take in, so much and no more of it was he to know. Curious, if we will reflect on it, this of having no books. Except by what he could see for himself, or hear of by uncertain rumour of speech in the obscure Arabian Desert, he could know nothing. The wisdom that had been before him or at a distance from him in the world, was in a manner as good as not there for him. Of the great brother souls, flame beacons through so many lands and times, no one directly communicates with this great soul. He is alone there, deep down in the bosom of the Wilderness; has to grow up so, alone with Nature and his own Thoughts.”

Discussing the Prophet’s marriage and his domestic relations, Carlyle wrote:

“How he was placed with Kadijah, a rich Widow, as her steward, and travelled in her business, again to the Fairs of Syria; how he managed all, as one can well understand, with fidelity and adroitness; how her gratitude, her regard for him grew: the story of their marriage is altogether a graceful intelligible one, as told us by the Arab authors. He was twenty five; she forty. He seems to have lived in a most affectionate, peaceable, wholesome way, with this wedded benefactress; loving her truly, and her alone. It goes greatly against the impostor theory, the fact that he lived in this entirely unexceptionable, entirely quiet and commonplace way, till the heat of his years, was done.”

“Our current hypothesis about Mahomet, that he was a scheming Impostor, a Falsehood incarnate, that his religion is a mere mass of quackery and fatuity, begins really to be now untenable to anyone. The lies, which well-meaning zeal has heaped round this man, are disgraceful to ourselves only...It is really time to dismiss all that. The word this man spoke has been the life-guidance now of a hundred and
eighty millions of men these twelve hundred years [He was writing this in the 19th Century]...
... A greater number of God’s creatures believe in Mahomet’s word at this hour, than in any other word whatever.”
In other words this is an entirely incorrect notion.

Lamartine, a French philosopher, wrote in his book, History of Turkey:

“If the grandeur of the design, the pettiness of the means, the immensity of the results, be the three measures of human genius, who would dare to compare humanly the greatest men of modern times to Mahomet? The most famous of them have agitated but armies, laws, empires; they have founded [when they founded anything] but physical potencies, often crumbled to the earth before themselves. Mahomet has recast armies, legislations, empires, peoples, dynasties, with millions of men, throughout a third of the inhabited globe. More than this, he recast altars, gods, religions, ideas, creeds, souls. He has founded upon a book, of which every letter is become a law, a spiritual nationality which embraces peoples of every tongue and race…”

“Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may ask, is there any man greater than he?”

John Davenport wrote:

“Is it possible to conceive, we may ask, that the man who directed such great and lasting reforms in his own country by substituting the worship of the one only true God for the gross and debasing idolatry in which his countrymen had been plunged for ages... to have been a mere impostor, or that his whole career was one of sheer hypocrisy? Can we imagine that his divine mission was a mere invention of his own, of whose falsehood he was conscious throughout? No, surely, nothing but a consciousness of really righteous intentions could have carried Med so steadily and constantly, without ever flinching or wavering, without ever betraying himself to his most intimate connections and companions, from his first revelation to Khadijah, to his last.”

“Western princes had been lords of Asia instead of the Saracens and Turks, they would not have tolerated Mohammedanism as Mohammedans have tolerated Christianity, since they persecuted, with the most relentless cruelty, those of their own, faith whom they deemed heterodox.”

Michael H. Hart, in his book, A Ranking of the Most Influential Persons in History, wrote:

“My choice of Muhammad to lead the list of the world’s most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.”

“How, then, is one to assess the overall impact of Muhammad on human history? Like all religions, Islam exerts an enormous influence upon the lives of its followers. It is for this reason that the founders of the world’s great religions all figure prominently in this book. Since there are roughly twice as many Christians as Muslims in the world [this refers to the time he wrote this], it may initially seem strange that Muhammad has been ranked higher than Jesus. There are two principal reasons for that decision
First, Muhammad played a far more important role in the development of Islam than Jesus did in the development of Christianity. Although Jesus was responsible for the main ethical and
moral precepts of Christianity (those that differed from Judaism), St. Paul was the main developer of Christian theology, its principal proselytizer, and the author of a large portion of the New Testament.

Muhammad, however, was responsible for both the theology of Islam and its main ethical and moral principles. In addition, he played the key role in proselytizing the new faith, and in establishing the religious practices of Islam. Moreover, he is the author of the Muslim holy scriptures, the Quran [in other words opponents will most certainly allege this], a collection of certain of Muhammad's insights that he believed had been directly revealed to him by Allah. Most of these utterances were copied more or less faithfully during Muhammad's lifetime and were collected together in authoritative form not long after his death. The Quran, therefore, closely represents Muhammad's ideas and teachings and to a considerable extent his exact words. No such detailed compilation of the teachings of Christ has survived. Since the Quran is at least as important to Muslims as the Bible is to Christians, the influence of Muhammad through the medium of the Quran has been enormous. It is probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. On the purely religious level, then, it seems likely that Muhammad has been as influential in human history as Jesus.

This is the writer's own viewpoint; however he does acknowledge that the Holy Prophet ranks first, in this regard. Further on, he also wrote that the Holy Prophet was both a spiritual leader and the head of state, but Jesus did not obtain this status. Thus, in every aspect the example of the Holy Prophet presents his character in greater illumination.

Karen Armstrong wrote in Mohammed: A Biography of the Prophet:

“Muhammad had to start virtually from scratch and work his way towards the radical monotheistic spirituality of his own. When he began his mission, a dispassionate observer would not have given him a chance. The Arabs, he might have objected, were just not ready for monotheism: they were not sufficiently developed for this sophisticated vision [that is Tauheed, belief in the Unity of God]. In fact, to attempt to introduce it on a large scale in this violent, terrifying society, could be extremely dangerous and Muhammad would be lucky to escape with his life. Indeed, Muhammad was frequently in deadly peril and his survival was a near-miracle. But he did succeed. By the end of his life he had laid an axe to the root of the chronic cycle tribal violence that afflicted the region and paganism was no longer a going concern. The Arabs were ready to embark on a new phase of their history.”

Referring to Christianity and the West, Armstrong wrote:

“Finally it was the West, not Islam, which forbade the open discussion of religious matters. At the time of the Crusades, Europe seemed obsessed by a craving for intellectual conformity and punished its deviants with a zeal that has been unique in the history of religion. The witch-hunts of the inquisitors and the persecution of Protestants by the Catholics and vice versa were inspired by abstruse theological opinions, which in both Judaism and Islam were seen as private and optional matters. Neither Judaism nor Islam share the Christian conception of heresy, which raises human ideas about the divine to an unacceptably high level and almost makes them a form of idolatry.”
Annie Besant wrote in the book, The Life and Teachings of Muhammad:

“It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.”

Ruth Cranston wrote in World Faith:

“Mohammad never instigated fighting and bloodshed. Every battle he fought was in rebuttal. He fought in order to survive... and he fought with the weapons and in fashion of his time. Certainly no Christian nation of 140,000,000 people [as this book was published in 1949] who today dispatch 120,000 helpless civilians with a single bomb, can look askance at a leader who at his worst killed a bare five or six hundred.”

“The slayings of the Prophet of Arabia in the benighted and bloodthirsty age of the seventh century look positively puerile compared with our own, in this ‘advanced’ and enlightened twentieth. Not to mention the mass slaughter by the Christians during the Inquisition and the Crusades – when, Christian warriors proudly recorded, they ‘waded ankle-deep in the gore of the Muslim infidels.’”

Godfrey Higgins wrote:

“Nothing is so common as to hear the Christian priests abuse the religion of Mohamed for its bigotry and intolerance. Wonderful assurance and hypocrisy! Who was it expelled the moriscoes from Spain because they would not turn Christians? Who was it murdered the millions of Mexico and Peru, and gave them all away as slaves because they were not Christians? What a contrast have the Mohamedans exhibited in Greece! For many centuries the Christians have been permitted to live in the peaceable possession of their properties, their religion, their priests, bishops, patriarchs and churches…”

He is comparing the Christians with the Muslims.

“In all the history of the Caliphs, there cannot be shewn anything half so infamous as the Inquisition, nor a single instance of an individual burnt for his religious opinion; nor, do I believe, put to death in a time of peace for simply not embracing the religion of Islam.”

Thus, this was the impact of the teaching that the Holy Prophet gave to the Muslims.

In History of the Saracen Empire, Edward Gibbon wrote:

“It is not the propagation but the permanency of his religion [that it has always remained established] that deserves our wonder, the same pure and perfect impression which he engraved at Mecca and Medina, is preserved after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran....The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. ‘I believe in One God and Mahomet the Apostle of God’ is the simple and invariable profession of Islam [that is, there is none worthy of worship except Allah and Muhammad is His Messenger]. The intellectual image of the Deity has never been degraded by any visible idol [in other words, this was the image of God which the Muslims never formed into an idol]; the honours of the prophet have never transgressed the measure of human virtue, and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.”
What he is trying to say is that on the other hand the Christians made a man into a god.

May God the Almighty enable the world to understand the rank of the greatest man. Instead of opposing and mocking him, may they strive to hold on to his mantle and come under his refuge, so that they can be saved from God’s Punishment. The only means of salvation today is the Holy Prophet. Every just writer and every truthful and sincere non-Muslim will acknowledge this. I have presented many extracts to this effect and there are innumerable other similar extracts from other non-Muslims in this regard. The truthfulness of the earlier Prophets is testified by following the Holy Prophet. This is the status of the Seal of Prophethood, that every Ahmadi must promote all across the world and should make efforts to achieve this.

With this reference I should mention that a Khatme Nabuwwat conference began in Rabwah yesterday, and would have finished by today. There was nothing else in this conference apart from politically motivated talks, morally bankrupt dialogue and the uttering of profane and foul language – against the Promised Messiah. All of this was carried out in the name of the love and the Seal of Prophethood of the Prophet Muhammad. May Allah the Almighty grant such people wisdom. Despite acting in this manner, they believe that they are informing the world of the status of the Khatme Nabuwwat of the Prophet Muhammad. Nonetheless, this is the way these people act. However as I stated, Ahmadis are duty-bound to enlighten the world of the reality and truth of the Khatme Nabuwwat (Seal of Prophethood) and this can be achieved by conveying the message of the Prophet Muhammad to the world. May Allah the Almighty enable us to accomplish this.

In my Friday sermon of 21st September two weeks ago, I mentioned lawyers and stated that the Muslims lawyers of the world should unite together. Whether other Muslim lawyers unite together or not, I do not know. However our Ahmadi lawyers have begun some work on this, including in Pakistan, with regards to the issues surrounding respect for religious sentiments and the limits of freedom of expression and freedom of conscience. They are looking into the degrees of restriction of freedom of speech. They have collected together some details in this respect and formed some points. The court verdicts in certain countries relating to this issue, their national laws and international laws have all been kept in view and certain issues have been raised. These have been sent here and I have then forwarded this to various Ahmadi lawyers across the world. As Ahmadi lawyers previously drew attention towards this, they have informed that they were sitting with some Muslim lawyers all of whom said to them, “If anyone can further this work in an organised way, it is the Ahmadiyya Jama’at. Therefore, you should raise this concern and issue in the world.” In any case, I have sent this to various Ahmadi lawyers across the world to reflect upon. They should report back regarding what could be done about this. They should promptly deliberate and send me whatever opinions they form. This is so that the various recommendations that are sent from Ahmadi lawyers in the world, can lead to an exchange of opinions. Thereafter, practical implementation of any of the selected opinions can be carried out, if required. May Allah the Almighty grant all these Ahmadi lawyers the ability to carry out this work rapidly.

Similarly, Ahmadi politicians across the world or those who are closely acquainted with politicians, should present this matter in some forum or the other in the best possible manner, that there should be some boundaries to freedom of speech or freedom of expression, otherwise the world will become embroiled in even more disorder than before.

In this connection I would also like to make an appeal for prayers, which I often appeal for. Pray most profusely for the Muslim Ummah [the Muslim world at large]. May Allah the Almighty grant wisdom to Muslim leaders, that they should not play with the lives of their citizens. May Allah grant wisdom to the citizens that they should not become tools for their unjust leaders and smite each other’s necks. May Allah the Almighty keep the Muslims of the world in His protection and safety, and may Muslims come to understand this reality, and may they discharge their responsibilities.
KEY FOR ABBREVIATIONS:

- **sa** Sallallaaho Alaihi wa Sallam – “May peace and blessings of Allah be upon him.”
  This is written after the name of the Holy Prophet.

- **as** Alaihis Salaam – “May peace be upon him.”
  This is written after the name of Prophets other than the Holy Prophet.

- **ra** Razi-Allaaho anhu/anha – “May Allah be pleased with him/her.”
  This is written after names of the Companions of the Holy Prophet and of the Promised Messiah.

- **aba** Ayyadahullaahu Ta’aala binasrihil Aziz – “May Allah the Almighty help him with His powerful support”
  This is written after the name of the current Khalifah of the Ahmadiyya Muslim Jama’at.

REFERENCES


Michael H. Hart. THE 100: A RANKING OF THE MOST INFLUENTIAL PERSONS IN HISTORY. Carol publishing group., p.3.


The programme started with the recitation of the Holy Qur’an followed by its Urdu translation. This was followed by a Hadith of the Prophet Muhammad saw, in which Hazrat Abu Bakr narrates that the Holy Prophet saw said: “Shall I tell you what the biggest sins are?” We said: “Certainly, Messenger of Allah please do tell us!!” He replied: “Association of others with Allah; disobedience to parents…” The Prophet Muhammad saw was leaning on a pillow and suddenly he sat up and said with great passion “The third is telling a lie or giving false evidence.” He repeated the last sin so many times that we wished he would stop. (Sahih Bukhari, Kitab ul Adab Baab Kitabul Walidain)

Thereafter, the translation of the Hadith was presented, followed by the recitation of a poem of the Promised Messiahas by a group of four Waaqifaat-e-Nau:

وہ پیشوا بارا جس سے نور سارا
نام اس کا بہم محمد دلبر میرا میں بہ

That Guide of Ours is the source of all the light
His name is Muhammad saw who is indeed our beloved

Next, an excerpt of the Promised Messiah saw was presented by a Waaqifaa-e-Nau, in which the Promised Messiah saw related where the Holy Qur’an commands us to obey and serve our parents, there He also states: “Your Lord knows best what is in your minds; if you are righteous, then surely, He is Most Forgiving to those who turn to Him again and again.” (Sura Bani Isra’il: V.26)

The Promised Messiah saw said that the companions of the Holy Prophet saw (May Allah be pleased with them all) also had to face such difficult predicaments that as a result of their faith and obligations, they became estranged from their parents. In any case, you should always be ready to take care of their well-being and whenever you have an opportunity, never let it slip from your hands. The Promised Messiah saw further
states that you will be rewarded for your intentions. If you have to separate from your parents on account of your faith and for the sake of giving precedence to God Almighty; this is a helpless situation. Keep reformation in mind. Maintain the correctness of your intentions and keep praying for your parents. It is not the first time such a thing has happened; Hazrat Ibrahim⁷⁻⁷ had also faced such a situation. In any case, discharging the right of God is to be given precedence. The Promised Messiah⁷⁻⁷ instructed to give precedence to God Almighty and continue striving to give due rights to parents in every possible way and keep praying for them and be mindful of good intentions.


Huzur-e-Anwaraba then asked Waaqifaat-e-Nau if they knew the meaning of Waqf-e-Nau? Heaba said it is to devote the lives of boys and girls in God Almighty's way by their parents prior to their birth and to then pledge that these boys and girls would carry on their dedication when they are older.

Huzur⁷⁻⁷ said it means that Waaqifeen-e-Nau need to obey the Commandments of God Almighty more than others do. They need to learn more and also develop a bond with God Almighty. Offering Salat will develop this bond, so offer Salat five times a day with its due rights and then also offer Nawafil occasionally, but the older girls must offer Nawafil regularly, said Huzur⁷⁻⁷. If you do this, then you are going to be a good Waaqifaat-e-Nau, otherwise your Waqf is of no use. Huzur⁷⁻⁷ said that after the completion of your education, you should serve the Jama'at.

Huzur-e-Anwaraba then graciously allowed Waaqifaat-e-Nau to ask questions.

Thereafter, Huzur⁷⁻⁷ once asked Waaqifaat-e-Nau that if a Waaqifaa-e-Nau is unable to complete her education due to some difficulty, then gets married and after having children she occupies herself in training them and does other household chores, how will she fulfil her pledge as a Waqf?

Huzur-e-Anwaraba replied to this question by saying that if a Waaqifaa-e-Nau offers her Salat regularly, prays and trains her children up to a high standard, then this will be the criteria of her Waqf.

Huzur⁷⁻⁷ said that the training of her children is a means of a reward for her. Huzur⁷⁻⁷ related that once a woman came to pay a visit to the Holy Prophet⁷⁻⁷ in a gathering and said that men set out for Jihad and render services for religion etc. and are doing a lot of activities outside. They are attaining rewards for their good deeds and indeed the reward for Jihad is great, yet women are confined to their homes while bringing up their children and looking after their homes.

She asked the Prophet⁷⁻⁷: ‘So will we also receive an equal share of the reward [for their good deeds]?’ Upon hearing this, the Holy Prophet⁷⁻⁷ responded that the same reward is to be gained. Huzur⁷⁻⁷ instructed Waaqifaat-e-Nau to bring up their children to be pious and ones who will serve religion. ‘Train them so they will always be enjoined to religion and will develop a bond with God Almighty. Along with this, they should also be ones who recite the Holy Qur’an and have the religious knowledge to understand it. This is your Waqf, said Huzur⁷⁻⁷.

Waaqifaat-e-Nau have an important duty to do proper training in their homes. Huzur⁷⁻⁷ narrated that in a Hadith it was related that a woman is a steward in respect of her husband’s house and this relates to a Muslim woman in general, but Waaqifaat-e-Nau have more responsibility than other women in this respect. Huzur⁷⁻⁷ said that he once mentioned to Lajna in an address to admonish their husbands if they were not offering Salat.

A Waaqifaa-e-Nau said she finds it difficult to do Tabligh to Hindus and Sikhs, while such is not the case while talking to Christians and Jews,
because she can give references from Bible and Torah. She expressed that she does not know how to do Tabligh to Hindus, Sikhs and Buddhists?

In reply to this question, Huzur-e-Anwaraba replied that you should read Deebacha Tafeer-ul-Quran, a book written by Hazrat Khalifatul Massih II RA. You do not read the literature of Hazrat Khalifatul Massih II RA if you do then you shall see that all the literature will lead you to Tabligh. There is another book ‘D’aawatul Amir’ (Invitation to Ahmadiyyat) by Hazrat Khalifatul Massih II RA, which should be read by Waqifeen-e-Nau. In this book, all issues and prophecies of the present era are discussed very precisely.

The English rendering of the book Deebacha Tafeer-ul-Quran is published as ‘Introduction to the study of the Holy Qur’an’ and is available at every bookstall. Huzuraba advised her to buy it and also advised every Waqf-e-Nau to read the book. Issues relating to Hindus, Jews, Buddhists and Christians etc. are all discussed in the first 50-60 pages of the book, such as what they are lacking and what is the need of Islam, which is discussed later on. The second part of this book consists of the life and character of the Holy Prophet SAW. The end of the book discusses for the advent of the Promised Messiah AS. Huzuraba said if you read these two books D’aawatul Amir and Deebacha Tafeer-ul-Quran by Hazrat Khalifatul Massih II RA, you should be able to answer at least seventy five percent of the questions asked Inshallah.

Waaqifaa-e-Nau said that it has been advised by Huzur-e-Anwaraba that it is best for Waqf-e-Nau boys to become Murabbis. She asked what is the best option for the Waqf-e-Nau girls?

Huzuraba replied that you should become good girls and seek religious knowledge. Boys will become Murabbis to do Tabligh outside, whereas girls can do Tabligh too. They can do Tarbiyyat of their children in their homes and Tabligh as well. That is why Hazrat Musleh Maud AS said that it will be revolutionary if fifty percent of the women are reformed.

A Waaqifaa-e-Nau asked Huzur-e-Anwaraba if he could relate to them any incident of his childhood with any companion of the Promised Messiah AS or with any elder of the Jama’at?

Huzuraba said that when our grandfather Hazrat Mirza Sharif Ahmad AS passed away, I was 11 years old. He was the youngest son of the Promised Messiah AS. Two years before his demise, there was a time he needed to see Hazrat Khalifatul Massih II RA and he took me along with him. He was the younger brother of Hazrat Khalifatul Massih II RA but instead of entering the house without informing anyone himself, he asked me to go in and first inform that he wanted to see Hazrat Khalifatul Massih II RA. So I went upstairs and told Chotti Aapa (Late Maryam Siddiqa Sahibaa) and told her that he has come to see Hazrat Khalifatul Massih II RA.

Huzuraba said that Hazrat Khalifatul Massih II RA was not well at that time and was lying on the bed, so she put a chair beside his bed and then I went downstairs and took Hazrat Mirza Sharif Ahmad AS upstairs with me. He put the chair to one side and sat on the floor beside the bed. In those days, they did have carpets on the floor but simple daryaan (small carpets) were laid down on the floor. He discussed with Hazrat Khalifatul Massih II RA what had come to do. Huzuraba said I was only 8 or 9 years old so I don’t know what they talked about; however, he stood up very respectfully and moved from the bed backwards and went outside. Huzuraba said that this is a
lesson which I remember very vividly and this is a lesson how one should respect Khilafat. Even if the Khalifah is a brother, his respect and honour is to be given precedence.

Huzuraba said that there are few memories of the elders which are always remembered and since my childhood, the memory of this incident and the lesson that Khilafat is to be respected in any case has stayed with me.

A Waaqifae-e-Nau asked what was the wisdom behind the fact that for an Aqiqah, there is a double share of sacrifice from a boy, while on a girl’s behalf it is half of the boy’s share? (for a boy two animals are sacrificed and for a girl only one)

In response to this question Huzuraba addressed the girl and said that next you shall raise the question of why there are two parts of inheritance, when women get only one. Huzuraba said the reason for this is that a boy has more duties than a girl. He needs to make sacrifices when he goes out so maybe that is why. This is what has been advised by the Holy Prophet™ that a boy’s share is two parts while a girl’s share is only one part. But the wisdom behind this has not been explained.

A Waaqifae-e-Nau asked Huzuraba why people confuse Islam with terrorism?

Huzur-e-Anwaraba replied that today all terrorist groups and all other new groups which are coming in view, such as Al Qaeda, Taliban, Boko Haram, they have a Muslim majority. That is why people think that Islam and terrorism are one same thing. Huzuraba said that on no account they are same, and we need to remove this misconception.

Huzuraba said there is a book ‘World Crisis and the Pathway to Peace’ available at bookstalls. This book consists of various lectures and speeches which I have been delivering to different people in various countries and I have been asking them not to mix Islam with terrorism, they are two different things. The vested interest of these people is in this very same idea; that is the reason they mix these two together. Huzuraba said that you should buy and read this book (World Crisis And The Pathway To Peace). Waaqfeen-e-Nau should be able to get this book at the price of two dollars. Different questions have been answered in this book. You shall be able to get answers from every angle.

Huzuraba said that Islamic teaching is entirely different. Islam has never initiated battles and has never promoted terrorism. At the time of Fatah-e-Makkah (the conquest of Makkah), the Holy Prophet™ granted forgiveness to everyone, even his enemies. The Holy Qur’an forbids oppression. The Holy Qur’an commands not to kill anyone without any good cause and if you kill a person it shall be as if you have killed all of mankind. Huzuraba said that it was mostly Muslims that were being killed by these so called terrorist Muslims; it is not that they are killing Christians. Every day, there are terrorist attacks in Pakistan or Shias are being killed in Iraq or Shias killing Sunnis or several other suicide attacks taking place. Everywhere Muslims are being killed. There were about 200 hundred Christians killed in the incident at the church, but mostly everywhere else Muslims are being killed.

They kill us Ahmadis: consequently (through the wrath of God) bomb blasts in all other places. They themselves are the terrorists and are killing each other, which is not permissible. God Almighty says in the Holy Qur’an that you should be merciful to each other, but Muslims are killing each other. God Almighty says in the Holy Qur’an: ‘And whoso kills a believer intentionally, his reward shall be Hell’ (Surah Al-Nisa, V.94). Huzuraba said, so all these people are going to be put in hell. Thus, Islam and terrorism has no link.

Huzuraba said Islam means peace. Huzuraba said that Waqfeen-e-Nau should watch MTA. This year the topic of my concluding address at the Jalsa Salana UK was ‘What is Islam?, what does it mean and who are the true Muslims? Then, not only you should read this book ‘World Crisis and The Pathway to Peace’ yourself but give it others for reading too. Give this book to those who say that Islam is the religion of extremism and that it teaches terrorism. They shall also come to know what Islam really is.

A Waaqifaa-e-Nau asked if Waqfeen-e-Nau children can do a job anywhere as any other person normally does when they’re older?

Huzuraba replied that only if the
Jama'at will allow this then they can, otherwise not. Huzuraba said that you should serve the Jama'at and girls should also ask first. If Jama'at says that your services are not required immediately then you can be allowed for some time to work outside Jama'at. But for this it is necessary to ask for permission.

Huzuraba said that your Waqf-e-Nau administration still does not tell you that without the permission of the Jama'at you should not take any step. Huzuraba said that I have instructed repeatedly that when you are 15 years old you should fill the form for Waqf and present yourself. Then after completing your education again renew your pledge and inform that you have completed your education, the degree which you have done and ask what you should do now? Then you shall be told if you can do a job of your own and also serve Jama'at or dedicate yourself completely and serve Jama'at. Jama'at will then acquire your services where ever it wishes to.

Waaqifae-e-Nau asked Huzuraba which professions Waaqifaat-e-Nau were needed?

Huzur-e-Anwaraba replied that I have explained this many times; you should listen to my classes. I have said that a Waaqifa-e-Nau may go into medicine; teaching and history or research in Sciences. However, mostly we need teachers and doctors. Huzur-e-Anwaraba added that the Jama'at needs Linguists so that the literature can be translated into English. Huzur-e-Anwar mentioned that Waqifaat-e-Nau should translate from Urdu to English and from Arabic to English should also be learned as well as many other languages need to be learnt so that you can help in translations. Huzuraba said that apart from medicine, teaching is also a good profession. You may go into architecture. If you are good at statistics then you could go into this providing you have interest in this. Computer and Graphics are also other options for girls.

Waaqifaa-e-Nau asked Huzuraba which country he wishes to visit the most?

Huzuraba said I don't want to go anywhere but if you are asking me what I like, then I like to visit all those countries where Ahmadis live. I like to meet them and that is the only reason I visit other countries; Huzur-e-Anwaraba clarified that he does not go there for the holidays.

Waaqifaa-e-Nau asked that at the martyrdom of Hazrat Sahibzada Syed Abdul Lateefra, The Promised Messiah¹⁰⁹ said: "Oh the land of Kabul, be a witness that a horrendous crime has been committed upon your soil. Oh the ill fated land, as on your soil a great atrocity was committed you have been degraded in the eyes of the Almighty" She asked that many Ahmadis have been martyred in Pakistan recently and Ahmadis are greatly oppressed there, so has Pakistan also fallen into the same category?

Huzur-e-Anwaraba said that first let me praise you although you are only 12 years old Mashallah you can quote very well. As far as this incident is concerned, it took place at the time of the Promised Messiah⁰⁹ and now you can see that the land which had was rejected/degraded in the eyes of God has no peace and tranquillity. There is unrest and the circumstances in Afghanistan have never been well since then. The same is the case with Pakistan; an Ahmadi gets martyred in Pakistan after every two or three weeks or the incident of the 28th of May when many Ahmadis were martyred at the same time, but comparatively Pakistanis are being killed a great deal more every day. Economically, Pakistan is completely destroyed. Huzur-e-Anwaraba said that [it is as if], there is no government there and Pakistan is known as a terrorist country in the world. So it is falling in the eyes of God. This was the statement of a Prophet⁰⁹, foretold by God Almighty; however, the same is practically happening in Pakistan.
By virtue of their attitude towards the Promised Messiah, Pakistanis are being disgraced throughout the world.

Waaqifae-e-Nau asked Huzur how a Khalifah is elected?

Huzur-e-Anwar replied that there is an Electoral College that elects a Khalifah. This Electoral College consists of National Umara (plural of Amir), a specific ratio of Murabis and key members from Central departments (Tehrik-e-Jadid and Sadr Anjuman Ahmadiyya) of Rabwah. In the past, the companion’s of the Promised Messiah’s first born son also used to be a member of this Electoral College; however, they have all now passed away. This Electoral College elects the Khalifah. A few names are nominated and all this happens behind closed doors. Huzur said that in response to questions raised by Journalists, generally I say that the procedure of election of a Khalifah is much in the same as the election of a Pope, but without the smoke. Whoever acquires the majority of the votes is elected as the Khalifah by the Electoral College. It is not necessary that only the name of a person present there can be nominated; that is to say from the members of the election committee but a person can also be elected as Khalifah externally. He can be brought into sight later on. Huzur said that he did not even know that his name had been nominated and that he had been elected as the Khalifah.

Waaqifae-e-Nau asked Huzur about anything important regarding the Tarbiyyat (training) of children?

Huzur-e-Anwar replied that you should set such an example so that the children may observe this and emulate your example. You should be regular in observing Salat and in the recitation of the Holy Qur’an. Merely instructing to be pious is not enough; rather, the parents themselves should also pay heed towards piety. Parents must be inclined towards telling the truth. They should not tolerate anything false. A child should know that my parents always speak the truth and they like truthfulness. Huzur said that your own actions will make your child righteous.

Waaqifae-e-Nau said that many Non-Muslim Australians think that Islam is not a religion but it is a cultural practice.

Huzur said that you should show them from the Holy Qur’an that there are commandments in hundreds of places in the Holy Qur’an which are related to the religious beliefs. Islam is the only religion which explains every aspect of life. It provides guidance for a basic household unit and guidance to the level of international relations. Huzur said that the word taqwa (righteousness) is mentioned hundreds of times in the Holy Qur’an or may be more than that. If Islam is cultural then why has God Almighty stressed so much on taqwah?
Taqwah is the fear of Allah. Allah the Exalted states that we should act upon all the commandments of God Almighty. This is the sole objective of your existence as it is mentioned in the Holy Qur’an that ‘And I have not created the Jinn and the men but that they may worship Me’ (Ch.51:V.57). The only objective of your existence is to submit before Allah the Exalted. Huzuraba said that you should say your prayers five times a day; this is the purpose of your life. If the Holy Qur’an has mentioned that the worship of God is mankind’s sole objective of existence then how can we say that Islam is not a religion but a cultural practice?

Huzuraba said what is the purpose of a religion? According to the Holy Qur’an a religion has two main objectives. Firstly to bring mankind closer to its Creator and secondly to explain what the rights of an individual is to another person. Huzuraba said that you can remove this misconception that Islam is a cultural practice by telling these people that the Holy Qur’an says that the purpose of mankind’s existence is to bow and prostrate before the God Almighty. Each action in your five daily prayers shows that undoubtedly you are doing this for the love of the God Almighty not to gain cultural benefits.

Huzuraba replied that this was actually expressed by Hazrat Khalifaful Massih Illa. Hazrat Khalifatul Massih IVra then announced in one of his gatherings that since the year of the Ahmadiyya Jama’at’s Jubilee is approaching and the Jama’at was urged by Hazrat Khalifatul Massih IIIra that there shouldn’t be only one Dr. Abdul Salam but there ought to be hundreds of Ahmadies in Jama’at reaching to that high standard. As far as Dr. Abdul Salam Sahib being awarded the Noble Prize, and Hazrat Khalifatul Massih IVra mentioned this motion again that there should be more people in the Jama’at with Dr. Abdul Salam Sahib’s level of achievement.

Huzur-e-Anwaraba said that in my programmes and classes, I have urged students many times that they should get into research and their minimum target should be a Noble Prize. Huzuraba said that in my programmes and classes, I have urged students many times that they should get into research and their minimum target should be a Noble Prize. Huzur-e-Anwaraba said that in my programmes and classes, I have urged students many times that they should get into research and their minimum target should be a Noble Prize. Huzuraba said that you should try to achieve this.

A Waaqifaa-e-Nau who is married to a murrabi (missionary) asked what are her responsibilities as a Waaqifaa-e-Nau and also as the wife of a murrabi?

Huzuraba replied that your responsibility doubles as a Waaqifaa-e-Nau and as the wife of a murrabi. You should take care of your home and be a role model yourself. No matter where a murrabi is appointed, the people in that area will look at you. Therefore, you should be a role model in every aspect. A murrabi’s wife should be a role model for others in her prayers, her tarbiyat, purdah, words, actions etc. In short, she should be a role model in every way. Huzuraba said that humbleness and humility should be presented in yourself to a very high degree.

A Waaqifaa-e-Nau asked if Waaqifat-e-Nau should go into research work?

A Waaqifaa-e-Nau said that Hazrat Khalifatul Massih IVra expressed that an Ahmadi’s level of achievement should be as high as to get a noble prize.

Huzuraba replied that this was actually expressed by Hazrat Khalifaful Massih Illa. Hazrat Khalifatul Massih IVra then announced in one of his gatherings that since the year of the Ahmadiyya Jama’at’s Jubilee is approaching and the Jama’at was urged by Hazrat Khalifatul Massih IIIra that there shouldn’t be only one Dr. Abdul Salam but there ought to be hundreds of Ahmadies in Jama’at reaching to that high standard. As far as Dr. Abdul Salam Sahib being awarded the Noble Prize, and Hazrat Khalifatul Massih IVra mentioned this motion again that there should be more people in the Jama’at with Dr. Abdul Salam Sahib’s level of achievement.

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(Stroke in Al Fazl International, Issue 15th of November – 21st November 2013)

“You, yourself should set such examples that the children can follow. You should be regular in Salat and in the recitation of the Holy Qur’an. (...) Instruction to be pious is not enough but parents themselves too should pay heed to the piety.”
The Holy Qur’an; the final Divine book of guidance sent by Allah the Almighty, contains within its pages the key to the salvation of all of mankind. Countless nations have been mentioned in the Holy Qur’an; the behaviours of each civilization giving an insight into the Divine teachings sent to those before us and setting examples for mankind to learn from those who incurred the displeasure of Allah.

It has been explained in the Holy Qur’an that every nation since the beginning of time has been sent a messenger to guide them on the right path. Allah the Almighty created mankind and took it upon Himself to guide them. It is stated in the Qur’an:

“Surely, it is for Us to guide” (The Holy Qur’an, Surah Al-Lail: V.13)

Guidance and Law were given to every nation of the world through His Messengers:

“And for every people there is a Messenger,” (Surah Yunus: V.48)

“And there is a Guide for every people,” (Surah Al-Ra’ad: V.8)

“And We did raise among every people a Messenger” (Surah Al-Nahl: V.37)
The Holy Qur’an affirms the truth of all the previous Prophets and revelations. Previous Prophets include Adamas, Noahas, Abrahamas, Mosesas, Jesusas, Krishnaas, Ramchandraas, Zoroasteras and Confuciusas. However, the Qur’an also points out that all the previous Prophets and Books were sent for specific nations and times. As those Books were not final and universal, they were not provided the special protection, as was granted to the Holy Qur’an, which was revealed as the final guidance for all peoples and times.

Over time, once the human mind attained its full development and the time approached when mankind was about to become one people, Almighty God sent the Holy Prophet Muhammadsaw as an exemplar for all mankind.

Thus, it is apparent that each nation mentioned in the Holy Qur’an has been given a different status, and it is a historic fact that the teachings sent to all previous Prophets, before the Prophet Muhammadsaw, were limited and thus the status of those nations was not the same as that of the nation that followed the guidance of the Holy Prophet Muhammadsaw, who brought the universal message of Islam. With regards to this, it is stated in the Holy Qur’an:

“And thus have We made you an exalted nation, that you may be guardians over men, and the Messenger of God may be a guardian over you. And We did not appoint the Qiblah which thou didst follow, except that We might know him who follows the Messenger of God from him who turns upon his heels. And this is indeed hard, except for those whom Allah has guided. And it does not behove Allah to let your faith go in vain; surely, Allah is Compassionate and Merciful to the people.” (Surah Al-Baqarah: V. 144)

Now let us look in a bit more detail into the status of the Christian nations as mentioned in the Holy Qur’an. In Surah Al-Kahf of the Holy Qur’an, Allah the Almighty has explained that the Qur’an was revealed to remove the errors that had crept into previous heavenly scriptures. This Surah also warns that those who associate a son to God incur God’s displeasure. This of course is referring to the Christian nation. In the beginning, the Christian nation was weak and subjected to bitter persecution, God had mercy on them and delivered them from their trials and put them on the road to progress and prosperity. However, when the Christians became prosperous, they became involved in idolatrous practices and instead of turning to God, they turned to the world and became entirely lost in it. In this Surah, Muslims are warned to take a lesson from these people and to be on their guard for three evils in the day of their power and life of ease and luxury.

The glory and power of Christian nations and degradation and poverty of Muslims can be depicted in the parable of the rich man and the poor man. The rich man – or Christian nations – would be proud of his riches, while the poor man would turn to God. Pride and conceit would bring about grief in the long run and divine circumstances would bring about the rich man’s decline and fall.
This Surah further explains that after the decline of the Christian nations and the rise of Islam, a time would come when Muslims would also turn their backs on religion and would become engrossed in the pursuit of worldly wealth and power. To punish them for their sins, God would once again grant prosperity to Christian nations. Then would come great destruction upon the world and injustice and tyranny would become rampant. When things would come to pass, God would create circumstances which would finally check the seemingly unstoppable onrush of the flood of destruction threatening to engulf the world. The Qur’an clearly explains that the people who would play an important part in arresting and stopping this flood would be the true followers of the Holy Prophet_saw_.

As Ahmadi Muslims, we are blessed to be able to call ourselves the true followers of the Holy Prophet_saw_. We are blessed to have accepted the Promised Messiah_saw_, whose advent was foretold by the Holy Prophet_saw_.

In his book ‘Introduction to the Study of the Holy Qur’an,’ Hazrat Mirza Bashiruddin Mahmood Ahmad_saw_ has stated:

“*The world is far advanced now. We do not need to labour over the point that if the world has a Maker, He is and can only be one Maker. The God of Israel, the God of the Hindus, the God of China and the God of Iran are not different. Nor is the God of Arabia, of Afghanistan and of Europe different. Nor is the God of the Mongols and the God of the Semites different. God is one, even as the law to which the world is subject is one law, and the system which links one part of it to another is one system.*”

The Holy Prophet_saw_ gathered together all the nations and religions on the common platform of Divine Unity. He gave the message of equality of mankind and universal brotherhood.

The Holy Qur’an says about itself: “*Therein are lasting commandments.*” (Surah Al-Bayyinah: V.4)

That is, it contains the essence of the teachings of all nations, all Prophets and all religious books. The teachings of the Holy Qur’an are simple and universal and were sent for the unification of the whole of mankind. As such, the greatest status has been given to the true Muslims nation who will bring about peace and unify mankind.

REFERENCES

The car journey seemed so long, yet I knew I had to be steadfast. I felt excited once having retold the guiding dream to Uncle and Mehmood but at the same time, I was overwhelmed with thoughts which made me stay on the ground. The biggest and most burdening thought was the fact that I was making one of the most important decisions in my life without taking any advice or guidance from my beautiful Mother.

As I was thinking, Uncle commented and enquired about my intense thoughts. “Ali Rizvi. Are you absolutely sure that you don’t want to contact your family? They are still a part of you and you are still a part of them.”

“I don’t know what to do to be honest. I don’t want to talk to Father, that’s for sure. Though, I feel weird without having Mother involved.” Feeling like I could openly discuss my problems with him gave evidence to the fact that this blessed Muslim community possessed brotherhood and love for everyone in society and each other.

“Why don’t you call her?” Mehmood asked from the back seat.

“Father must be at home. I know that there will be a serious furor in that house after he hears my voice.” I replied and on which Uncle said, “Listen Ali. I do want your family to at least know what you are doing and looking at you, it seems like you will feel much more lighter as well. There shouldn’t be any heavy pressure on you while making this important decision son. We should inform at least one of your parents. Don’t you have any cousins that might be visiting your home today or anything?”

“Not a cousin but some Aunties from local areas come to my house to read the Holy Quran together. Though, I don’t want to tell any of them about my feelings and attitudes towards Ahmadiyyat. Mother would be embarrassed and harassed through them accusing her for letting the so called, “sin” happen to me.”

I hid my face under my hands again and started to mumble a prayer to ALLAH TA’ALA. Feeling more restless than ever before.

After a few moments had passed, we arrived at the Mosque. Stepping outside, Mehmood had that “Eureka” effect on his mind!

“A letter! Ali, write a letter to your Mother. We will drop it into your house. You could tell her to call you once she
reads it and once your Father is out of sight. Your Father doesn’t check the post does he?"

I thought for a moment and saw how Father stepped onto the letters that had been dropped in while exiting the house. Never really paying attention to them!

Feeling like my prayers had been answered, I replied, “Alhamdolilla. What a great idea. No he doesn’t really check it. Thanks Mehmood, I’ll write one now!”

Me and Mehmood headed towards the library while Uncle bid us farewell while heading towards his office. The library had a shining glass door and on entering, I saw thousands of books which seemed to be reflecting and giving out light.

I knew and understood that I had to increase my knowledge about Islam Ahmadiyyat through them, once I was a part of this blessed community. Mehmood chose a table for us to sit on which was situated in front of all the wooden, long and filled book racks. I wrote my letter quickly but made sure that it contained my heartfelt emotions regarding the dream and also made sure that it was filled with love from a son to the most patient mother in the world.

I remembered the Ahadith which gave connotations about how if your offspring has been brought up really well then this fact would pave the path to Heaven for the parents of this offspring in the hereafter. I knew that I wasn’t accepting Ahmadiyyat to create more insecurity in our house but did it so that I could ease the way for myself and my parents to go to heaven and please ALLAH Mia by accepting the truth about Islam. At the end of the letter I wrote, ‘CALL ME ONCE FATHER ISN’T AROUND! ASAP...’ My heart thudded. Having written this letter, I was getting nearer to my ambition and the place that I wanted to be in.


Mehmood went to Uncle’s office, got and envelope and there we were on the streets! The way to my house passed as if it was as small as an Aero bar due to Mehmood and me talking endlessly about Football etc. It was like we knew each other from childhood.

“Come on Ali! This is it. All or nothing!” Mehmood said once we were standing two houses away from my house.

“Mehmood. I think you should put the letter in. Father might be coming out or something and I don’t want him to notice me or else not only me, but you and Mother will also have seen the worst of your lives as well. Please,” I said, just to be on the safe side. Mehmood looked a bit uneasy at first but then agreed and said, “Alright bro. I will do it but just on one condition.”

“What?” I asked, quite surprisingly.

“I will only go if you tell me the number of your house!” The Mehmood grin came back on his face and shaking my head I replied, “Mehmood Man! It’s 89.”

“Got it Sir!” Saying this, Mehmood started to walk towards my house.

I could no longer see him once he was hidden behind the bushes on the sides of my driveway and so could only pray that my letter would go into the safe hands of my mother.

However, 5 minutes had passed and Mehmood still didn’t come back. I wondered about what had happened very anxiously for a few more moments and then decided to go there by myself.

I was only a house away when I saw Mehmood talking to someone, standing on the front door. He looked quite happy and hence I followed him a bit more. This is when I saw my mother’s benevolent face. It seemed like she noticed me as well because she was looking over Mehmood’s head, towards where I was standing. She opened it, smiled and I hugged me, removing the tiredness or struggles I had felt throughout the day. All these memories flashed back
and in a split of a second, I rushed towards my mother, without thinking about if Father was or was not arround!

“Mother!” I exclaimed and hugged her tightly.

“Oh Ali! Where were you?” I could feel her shaking hands once again and so got hold of them and kissed them softly.

“Don’t worry Mother, I am fine. Mehmood and his family have been very welcoming and kind to me. Though, what about you? Did Father say anything else?” I tried to reassure her.

“What can I say! Come in first you two.” Mother replied.

Stepping into the house, Mehmood closed the door behind him and I showed him the way to my living room.

“Sit down Mehmood and help yourself. There are some biscuits on the table.” Mother said, coming in too.

“JazakALLAH Aunty. Please sit down too, I feel a bit awkward.” Mehmood said. Again, in a very childish manner!

“I will Mehmood. Do feel at home. I hope Ali hasn’t been too much trouble.”

“Oh yes he has been! Mehmood pretended just joking, he has only been talking when I start a conversation and is silent and homesick etc. Though, he is a real hidden champion!”

“Many thanks to you guys for taking care of my son. Say Salaam to your mother and don’t forget to thank her from my side. Oh yes! Ali, tell me know. What’s on your mind?” Mother asked.

“Mother, I wanted to give you this letter. It explains everything. I know I won’t be able to say it all myself. Please read it and tell me if you are with me.” I replied, handing her the letter I wrote. She started to read and as she was reading, tears started to trickle down her innocent face. I wished I could do something but she kept showing me her hand as she wanted to keep reading without being disturbed. Finally words came out of her mouth,

“I do love you Ali but don’t forget that it will be really hard for you. Each word and each sentence you have written does bear witness to how much all of this means to you. It’s like you have found the answers to the questions that stabbed me every time you asked me one. Go ahead Ali, live your life in the shadow of this community. If it gives you happiness, it will give me happiness as well. Just don’t forget me though. I have never told you this but God Almighty has cleared to me that telling you would be quite convenient at this stage of your life. Ali, I wished to be Ahmedi just like you when I reached a marriageable age. I could see the truth as bright and clear as you, but being under the pressure of my family and my would be husband, I gave up. I did not carry the strength. Though, looking at it from another view, it was these pressures that enabled me to have a son like you. A son, who would fulfill my dreams one day and accept the true Islam for us all. Go Ali, prove you are the righteous servant of ALLAH and the follower of the Holy Prophet Muhammad ﷺ... The last law bearing Prophet! A sun which is most loved by the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian. How clearly and wonderfully had Hazrat Ayeshah ﷺ said, “You should assert that he ( The Holy Prophet ﷺ) is Khatam-al-nabiyyin but never say there can be no prophet after him.” Mirza Ghulam Ahmad and his community are the only ones who understood the real meanings of Khatam-al-nabiyyin! May ALLAH accept all of our acts. Ameen.”

“Ameen.” Me and Mehmood said, with tears in our eyes. A sense of love for Islam had overwhelmed us with deep emotions. It was the first time I saw tears in Mehmood’s eyes.

“Oh Mother, Thank you ever so much. I can’t thank ALLAH Almighty enough for having given me a mother like you. I promise you that I will fulfil every wish of yours but will also pray that you and Father both accept Ahmadiyyat fully as well. InshALLAH.” I knew these words weren’t enough for a woman, who had spent so many years with such a heavy burden. My incomplete and restless feelings were just for a mere two or three days while hers had been nearly
half of the life that she had already spent.

“InshALLAH there will come upon us such a day Ali. Now come on, don’t be too late in accepting the true message of Peace in the complete manner.” Mother said wiping all of her tears away.

“Alright. Can I ask you something?” I asked her.

“Of course my dear. What is it?”

“You will come to see me right and call me to find out if I can come to see you as, you will miss me right?”

“Would you think I won’t? Obviously I will. A mother thinks about her children every second. Now that you have told me, I will always contact you and yes, do try to return home. I don’t want you to stay as a burden on Mehmood’s family.” She replied.

“No no! He can stay with us for as long as he wants. Listen Aunty, I always wanted a brother. Now that I have got one, I don’t want to loose him. Neither do I want to lose you because you are like a mother to me as well. Ali can stay with us until he gains confident and until Uncle’s anger subsides as well.”

I was kind of glad that Mehmood said that. He was right, he wasn’t as dopey as I thought and I shouldn’t have judged him on his appearance and fashion. He was a real gem for me. A brother had I wanted as well and ALLAH Almighty had bestowed one upon me now so graciously! A family and a shadow and the right path. Alhamdolillah!

I felt so content after having visited mother that not only was I feeling much lighter as Uncle had said but I was feeling much happier as well! “Everything alright now isn’t it?” Mehmood asked whilst we were walking back to the Mosque.

“Definitely Brother! I feel real good after meeting mother. There is not a single chance of me having to have to run away from accepting the truth. I am not under pressure but rather excited now. Tell me more about what goes on in the jama’at!” I replied, ever so curious.

“Well, we have the Friday sermon every Friday. Then we also have like Quran classes every or every other week. The most scariest but fun event for me personally is the Ijtema, it is like a gathering but you have a lot of competitions going and you can obviously take part in them. We also have the Jalsa Salana which is an annual gathering, held in many countries by the Ahmadi members there. These include: the UK, Germany, France, Canada, African countries like Ghana and also Asian ones like India, Indonesia and Bangladesh. Hazoor tries to attend as many as he can throughout the year and makes the whole atmosphere so peaceful. The annual gathering lasts for three days and contains many Surah recitations, speeches, poems etc and during lunch times you get to have lots of fun, meet people from around the world and enjoy the shops and food stalls as well as the blessed and free food of the Langar. You do remember tell me about that don’t you?”

“Yes, of course. Wow, sounds like the brotherhood is rising like the new global economy in the Jama’at!” I replied, even more ecstatic now. Mehmood laughed and said, “Yeah it is! You make lots of new relations and friends while being a part of it. Oh yeah and we have charity walks and Tabligh seminars as well in which we learn about how to spread the message of peace and how to inform and correct others about the false allegations made on our community. Football and other sport activities happen throughout the year too, so you would be able to take off your fat then. Doesn’t Ali need that?”

“Very funny but yeah I look forward to beating you. Hazoor is the head of the Jama’at right now right?” I asked.

“Yeah and he is the fifth successor of the Promised Messiah as well. He keeps everyone together and works hard day and night. I advise you to meet him as soon as you convert, he will be really happy and your excitement right now is nothing compared
to the level of excitement you will feel after meeting him. I guarantee you that you will love him more than your family or anyone else, just as I and other members of the community do right now. He is amazing and will make you feel so special and will understand you so much.”

Mehmoood’s eyes showed how much Hazoor meant to him and the community. I wanted to meet him as soon as I could!

“I will surely meet him as soon as I can.” How couldn’t I, he seemed to be the leader that hundreds of Muslims have been waiting for. A successor is exactly what the righteous servants need in this day and age.

By the time we finished talking, I was outside the huge gate of the House of victories. The Morden Mosque. I knew I was about to take the best decision I had ever made and so me and Mehmood walked as fast as possible towards Uncle’s office, escaping from the rush after the Asr prayers had finished. Finally, we were there!

“Assalaam-o-ALAikum! Was getting worried about you two. Any good news?” Uncle asked me, taking his eyes off the load of paper that was in front of him.

“Yes Uncle. Mother agreed and is rather very happy! It is like fulfilling her dreams as well as mine, so I am totally ready to convert with no pressures or problems stuck in my throat. I just want to be a part of the true Muslims of this age.” I replied, probably in the fastest way ever!

“That’s great! Let’s go to Imam Sahib now, I told him about it all in advance. He is probably waiting in the upper floor of the mosque. Let’s go to him, he will go through the procedures of the Baait, i.e. pledge with you. You wait here Mehmood and call me if there is an emergency or anything.” Uncle said, getting up from his chair.

We headed towards the mosque, my heart thudded so hard and I felt the sweat droplets running down my forehead. I felt cold yet felt comforted. I didn’t really notice any of the surroundings when leaving the hall and office based areas of the mosque, all I could see was the shining white mosque and my bright future ahead of me! I felt like having returned to my real home when entering the mosque. The green carpets and the lined chairs made me feel so special and peaceful. I knew this was it and I was excited yet very nervous!

Me and Uncle sat down on the nearest chairs and waited the arrival of the Imam. He didn’t take too long and soon approached, greeting us. After me and Uncle explained to him why I wanted to convert, he instructed me to say the Kalima after him and other relevant lines which made me feel wholly devoted to God Almighty and truthful and obedient to the community. When I was repeating the lines, it seemed like my heart was being washed with the tears that were escaping through my watery eyes, receiving a brighter and more transparent colour than before. It also felt like my soul awakened after so many years of endless nights when I shook out of gratitude! I knew this was what I had been looking for and the carriage of emotions that I had been travelling in seemed to have reached its destination. There was no one in the whole world who had the power to separate me from my Creator, my Sustainer and Ever Merciful God now. I had found the right path through HIM and was now awaiting the blessed future which I shall thus experience after the conversion to Ahmadiyyat, the true Islam and ease to heaven. Peace!

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