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 the 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 Tafseer-ul-Quran, a book written by Hazrat Khalifatul Masih IIra. You do not read the literature of Hazrat Khalifatul Masih IIra, 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 Masih IIra, which should be read by Waaqifeen-e-Nau. In this book, all issues and prophecies of the present era are discussed very precisely. The English rendering of the book Deebacha Tafseer-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 the need for the advent of the Promised Messiahas. Huzuraba said if you read these two books D’aawatul Amir and Deebacha Tafseer-ul-Quran by Hazrat Khalifatul Masih IIra, you should be able to answer at least seventy five percent of the questions asked Inshallah.

Waaqifaat-e-Nau Class Sydney, Australia, 7th October 2013

A Waaqifah-e-Nau asked what is to be done if a country’s law is against the Islamic teachings and laws?

Huzur-e-Anwaraba answered that in the present age, some incorrect laws that prevent one from practicing one’s religion, have been made here in the Western countries. Otherwise such laws have been in place against Ahmadis in Pakistan for a while. They say do not offer your prayers, do not profess the Kalimah, and do not call yourself Muslims. But Ahmadis are living in Pakistan and they continue to practice all of these and are being punished for this as well. Huzuraba said that if a law prevents you from practicing your religion then you should not show forceful retaliation such that you begin killing people. Rather, you should keep practicing what your religion teaches. If the law stops you from practicing religion, for example, if it prevents you from offering your prayers, you should still offer them; if the law says you must not declare your faith by saying the Kalimah, you should still do so. Huzuraba said this is because no-one should interfere in a person’s faith. If the law is so strict that it will imprison you for offering prayers then you should leave that country. Huzuraba said that this is the very reason you have migrated from Pakistan to here.

Waaqifaat-e-Nau Class Nunspeet, Holland, 9th October 2015
From the Editor...

As we must constantly strive to improve our moral standards and find ways in which we can raise our spiritual levels. The only way we can achieve this difficult task is to turn towards Allah the Almighty and pray for Him to help us on our path.

In his Friday Sermon our beloved Khalifa, Hazrat Mirza Masroor Ahmad (May Allah be his Helper) said:

“The Promised Messiah\textsuperscript{a} states, ‘Prayer has a magnetic affect in that it attracts the grace and blessings [of God].’ The Promised Messiah\textsuperscript{a} states, ‘We say that the one, who submits before God the Exalted ... and looks upon His restrictions and commandments with great esteem.... who reforms himself as a result of being awestruck by His glory.’ The Promised Messiah\textsuperscript{a}s says, ‘Such a person will most certainly partake of the blessings of God...’” (Friday Sermon, 29th December 2017)

The guidance given to us by our beloved Khalifa is invaluable as he constantly brings to our attention the importance of self-reformation. May Allah enable us to fulfil our Waqf and raise the standard of our worship and form a strong bond with our Creator, Ameen.

This issue of Maryam Magazine is packed with interesting articles with topics including, Childhood of Hazrat Khalifatul Masih II\textsuperscript{a}, the Life of Hazrat Jawariya\textsuperscript{a}, and Kalimah Shahada; plus you can learn how to make a fluffy sponge cake in the Creative Corner!

Hina Ahmedi

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

Email us at: waqfenaumagazine@gmail.com
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Translation: “There should be no compulsion in religion. Surely right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believe in Allah, has surely grasped a strong handle which knows no breaking. And Allah is all-hearing, All-Knowing.’ (Al-Baqarah: 257)

Commentary: The injunction to make special sacrifices in the cause of religion and fight the enemies of Islam who had transgressed against the faithful was likely to cause the misunderstanding that Allah desired Muslims to use force for propagation of Islam. In the face of this teaching embodied in the words, ‘There should be no compulsion in religion’, it is the height of injustice to accuse Islam of countenancing the use of force for the propagation of its teaching.

[English translation and a short Commentary taken from Five Volume Commentary page no.325]
Show Compassion to Young Ones and Recognise the Rights of Your Elders

Translation:

Narrated by Ḥazrat 'Abdullāh Ibni 'Amr, Allāh be pleased with him: the Prophet of Allāh (peace and blessings of Allāh be on him) said:

“One who had no compassion for our young ones and did not recognise the rights of our elders was not of us.”

Explanatory Notes:

In this Hadith, a fine law regarding dynamics of mutual relations has been laid down. Many disputes and causes of ill-will arise in the world, because the elders do not treat the younger ones with compassion and consideration, and the younger ones forget to extend respect to the elders which is their due, and thus a distasteful chain reaction of class struggle is set off. Islām has, on the one hand, recognised equality of rights for all in the assignment of public offices and distribution of the means of earning wealth. On the other hand, by building a bridge of compassion and consideration of dutiful respect, it has linked all in one chain. By means of this golden injunction, our Lord has cut at the root of unnecessary and unbecoming tension between the different layers of society.

It must be borne in mind, that the expression “younger ones and elder ones” in this Hadith apply to all whether they are junior or senior in point of age, or relationship, or wealth, or office, or prestige, or influence. In whatever respect that the difference exists, every senior is required to treat his junior with compassion and consideration, and every junior is required to show due respect and regard to his senior. And whoso does not behave in that manner, our Master (blessings of Allāh be on him and His peace) says about him that he is not of us.

(From the book "Forty Gems of Beauty" Hadith no.13, p.69-71)
Three Conditions for Repentance

It should be borne in mind that there are three conditions for repentance, without fulfilment of which true repentance is not achieved. The first condition is to get rid of wicked fancies which arouse evil propensities. Ideas have great influence. Every action is preceded by an idea. Thus, the prime condition for repentance is that evil thoughts and fancies should be discarded. For instance, if a person has an illicit relationship with a woman and desires to repent, it is necessary that he should conceive of her as ugly and should call to mind all her low qualities. As I have just said fancies exercise a powerful influence. I have read that some Sufis carried their fancies to such a length that they saw a person in the form of an ape or pig. Everything takes on the colour of how you imagine it to be. Thus, the first condition of repentance is that all thoughts, which give rise to evil pleasures, should be discarded altogether.

The second condition is remorse. Everyone’s conscience admonishes him over every evil, but an unfortunate person leaves his conscience suspended. So a sinner should express remorse over his sin and evil action and should reflect that the pleasure to be derived from them is temporary. He should also consider that every time there is a decline in that pleasure and that in the end, in old age when his faculties are weakened, he will perforce have to give up all these pleasures. Then why indulge in that which in the end has to be given up anyhow? Most fortunate is the person who turns in repentance and becomes determined to discard all corrupt thoughts and vile fancies. When he gets rid of this impurity, he should be remorseful.

The third condition is a firm resolve that he will not revert to those vices. If he adheres to this resolve, God will bestow upon him the strength for true repentance and he will be rid altogether of his vices which will be replaced by good morals and praiseworthy actions. This is a moral victory. It is for God Almighty to bestow the power and strength for it for He is the Master of all power and all strength, as He has said:

آَنَّ اللَّهُ الْقُوّةُ يُنفِّذُ جَمِيعًا

(Essence of Islam, Volume 2, p. 240-241)
1- ‘All power belongs to Allah.’—Al-Baqarah, 2:166 [Publisher]
THE LIFE & CHARACTER OF THE SEAL OF PROPHET
(MAY PEACE AND BLESSINGS OF ALLAH BE UPON HIM)

Commencement of Prophethood
Rise of the Sun

The light of dawn was about to manifest itself upon the eastern horizon and the sun which was to illuminate the whole world was about to rise. The Holy Prophet saw regularly retreat to the Cave of Ḥirā, and would engage himself in the worship of God in a manner of his own. The commencement of true dreams had begun and the Holy Prophet saw spent six months in this very state.¹

It was now that the Holy Prophet saw had reached the age of forty and his disposition had attained the maturity of prophethood and apostleship. It was among the last ten days of the blessed month of Ramaḍān and a Monday. As per custom, the Holy Prophet saw was in the Cave of Ḥirā, and was engaged in the worship of God, when suddenly an unfamiliar being appeared before him. This divine messenger, who was Gabriel as, the angel of God, addressed the Holy Prophet saw and said, اِقْرِرَ، in other words, ‘speak’ or ‘convey to the people’.² The Holy Prophet saw responded, مَا أَنَا يَقَارِبُوٍ، “I cannot read”, meaning, ‘I cannot bear this responsibility’.³ When the angel heard this reply he took hold of the Holy Prophet saw and tightly pressed him against his breast and after releasing him said, اِقْرِرَ, but the same hesitation remained. Upon this, the divine messenger took hold of the Holy Prophet saw a third time and clinched him very tightly, such as by embracing the Holy Prophet saw he would leave an impression upon his heart. After having confirmed that the disposition of the Holy Prophet saw was ready to accept this message, he released the Holy Prophet saw and said:

اِقْرِرَ أَبِي، تَكَّلَّفَ الْذَّيْ خَلَقَهُ خَلَقَ الْإِنْسَانَ مِنْ،
اِقْرِرَ أَبِي، تَكَّلَّفَ الْذَّيْ خَلَقَهُ خَلَقَ الْإِنْسَانَ مِنْ،

“Read (i.e., speak or convey) thou in the name⁴ of thy Lord Who created. He created man from a clot of blood. Aye! Read! And thy Lord is most honourable and eminent. Who taught man by the pen. Taught man what he knew not.”⁵

After this dialogue the angel disappeared but the Holy Prophet saw was left in a state of deep anxiety and restlessness and his heart was panting, for only God knew what this matter was and what was about to take place. In this state, the Holy Prophet saw hurriedly left the Cave of Ḥirā, returned home, and said to Khadījah⁶, زِينَبِيّكِ رَفَعْنِي، “Cover me with a mantle! Cover me with a mantle!” When Hazrat Khadijah⁶ witnessed the state of her beloved husband, she became worried and quickly covered the Holy Prophet saw with a mantle. When he was somewhat calmed and his anxiety had lessened, the Holy Prophet saw
related the entire event to Hazrat Khadijahra and in the end said, “I have begun to fear for my life”, but Khadijahra, who was well acquainted with the nature of the Holy Prophetsaw, said:

ن فْسِ ع لٍٰٔ خ شِیْتٍٍُّٔٔ  ل ق ر ٍْٔ , “I have begun to fear for my life”, but Khadijahra, who was well acquainted with the nature of the Holy Prophetsaw, said:

“Nay, nay, such can never happen, rather glad tidings be to you. By God, Allāh shall never disgrace you. You treat your kith and kin with love. You are truthful, and assist others in discharging their responsibilities, and have gathered within yourself lost virtues. You are hospitable, and a helper to others in the way of truth.”

Then Hazrat Khadijahra took the Holy Prophetsaw to her cousin Waraqah bin Nawfal, who had abandoned polytheism and become a follower of the Christian religion. He was somewhat acquainted with the scriptures of past prophets. He was now old and had lost his eyesight as well. When Hazrat Khadijahra reached there with the Holy Prophetsaw, she said, “Brother! Would you kindly listen to your nephew?” He said, “Yes, what is the matter.” The Holy Prophetsaw related the entire occurrence. When Waraqah heard the entire account, he said, “This is the same angel who brought revelation to Mosesas. O would that I had power. Would that I remain alive until your people banish you from your homeland.”

The Holy Prophetsaw inquired in amazement, “Shall my people banish me?” “Yes,” responded Waraqah, “no prophet came with whom his people did not harbour enmity and if I remain alive until that time, I shall assist you to the utmost of my capability.” However, Waraqah could not witness that time, because he passed away shortly thereafter.

(The Life & Character of the Seal of Prophets(saw), Vol.1, p.167-169)
For the Attention of Waaqifaat-e-Nau

Hazrat Khalifatul Masih V (may Allah strengthen his hand) has instructed that all Waaqifaat-e-Nau above the age of 15 should read the monthly English magazine *Review of Religions* on a regular basis.

*Review of Religions* is available to read online at [www.reviewofreligions.org](http://www.reviewofreligions.org)

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We hope all Waaqifaat-e-Nau above the age of 15 can become recipients of Allah’s blessings by acting in accordance with these instructions.
"Some guidelines for the preparation of the new generation of Waaqifeen"

Friday Sermon delivered by Hazrat Khalifatul Masih IV (May Allah have mercy on him) on February 17, 1989 in Holland.
After Tasha’hhud, Ta’awwuz and the recitation of Surah Al-Fatihah, Huzoor said: This sermon that I am delivering in the Ahmadiyya Mission (House), Holland is actually a supplement to my sermon of last Friday. I will talk comparatively slow today as a simultaneous translation of this sermon into the Dutch language is being done. My previous experience tells me that though the missionaries here are good at translating English into Dutch, they are not as good at simultaneous translation of Urdu into Dutch. I will also need to speak in short sentences so that the translator does not miss any part of my sermon. In my previous sermon, I had given some instructions about the training of Waaqifeen, that is, the next generation of Waaqifeen, who are being offered to Allah by the Jama’at for the next century. This subject could not be completely covered in the last sermon. Some aspects were not addressed and some needed further explanation. Therefore I will briefly speak on the same topic today.

**Pay special attention to the physical health of Waaqifeen-e-Nau:**

In preparing the Waaqifeen-e-nau it is essential to attend to their physical health. Waaqifeen who suffer from ailments cannot serve the Jama’at as well as the healthy Waaqifeen, though Allah enables some to render extraordinary service to the Jama’at in an amazing way. It is therefore necessary to pay attention to their health from childhood. They should be encouraged to participate in sports. Everyone has an inclination towards a different sport. If a child likes a certain sport, then as far as possible, professional training should be arranged for him. Often a murabi (missionary) can gain influence among people if he is good at a sport, and young people in particular get attached to him. As we have good intentions whichever way we choose will lead us to Allah.

**Broaden their knowledge:**

I had said that they should be given extensive secular education and their knowledge should be vast. They should study the history of nations and geography of different countries. However you should also take their aptitude into consideration. Your emphasis on learning should not be of the kind that turns a child away from learning or makes him think that he is different from other children or makes him lose touch with other children and isolates him.

**Keep them away from absurd literature:**

For instance, children like stories and at a certain age they should not be stopped from reading novels. But they should be kept away from those absurd stories that leave wicked and profoundly evil influence on human nature. Maybe you should let them read a story of that kind as an example. Some children have great interest in detective stories. There are some absurd detective stories that are very popular in Pakistan and their authors are famous among the children. Instead of sharpening the minds and reasoning the skills of the children, these books will get them involved with absurd
detective concepts that can make their minds dull. Sherlock Holmes is a world famous character. A detective story-writer wrote these stories and his books gained immense popularity. The extent to which his stories have been translated in other languages is unsurpassed by stories of any other author. The British are as proud of him as they are of Shakespeare. The reason is that though his stories are a work of fiction he had great reasoning skills. Children should be encouraged to read stories that hone their reasoning skills, silly detective stories would blunt their reasoning instead.

Be aware of what you give your children to read:

In India and Pakistan another popular trend among children is the reading of mythological stories. The absurd concepts in which the Indian mythological stories abound make the children believe in magic and in the existence of ghosts and put strange ideas in their minds. They become convinced that at a certain age a snake can transform into any kind of animal or that magicians and witches play an important role in human lives. When a grownup reads these stories he knows that they are mere fiction and have been written only for the purpose of entertainment. But they leave a deep impression on a young reader. If a child becomes a coward after reading such stories and is afraid of darkness and imaginary things, he will never be able to get rid of his fears. Some people carry the fears of their childhood into their old age. It is important to encourage children to read such stories that will create greatness of character, realism and courage in them. Stories that highlight human morals leave a positive impression, even if they are told about animals. Arab storywriters taught moral lessons by writing stories about animals. The stories of Alif Laila, though some of the stories are obscene, have the same intent. They highlight certain morals. For instance, the story that a king kept his queen like a dog and she was treated as animals while a dog lived like an honourable guest in his palace and had servants to wait upon him, is pure fiction. The moral that it intends to highlight is that the dog was faithful to its master and the queen was deceitful and ungrateful. From this story a child would never learn that he should be cruel to his wife, but that one should be loyal and grateful. Similarly Masnavi by Maulana Rum has some stories that would make one wonder what kind of a Maulana is he who has included such dirty stories in his Masnavi. These stories might lead one to believe that the Maulana could only think of sexuality and nothing else. Once a respectable non-Ahmadi politician from Lahore presented the Masnavi to me, he had marked certain portions of it, and said; “You say that he was a pious and noble man, a philosopher and a Sufi. Read these stories and tell me who would allow his daughter to read these stories.” I pondered over those stories and realized that my friend was wrong in jumping to his conclusion. Those stories were about sensuality but they made one abhor sexual promiscuity. The ending of the stories was such that instead of exciting sexual desires they turned one’s mind to piety. My aim at this time is not to explain to you the different forms of literature. I am giving you these few examples so that you may be cautious about what you give your children to read.
If they read dirty literature in childhood then its ill effect will stay with them for the rest of their life. If they read good literature, its good effects will produce great results and may even transform their lives.

Lay the most emphasis on the Arabic language:

As far as the teaching of different languages is concerned, from the very beginning the greatest emphasis should be on Arabic. A mubaligh (missionary) cannot benefit from the Holy Qur’an or Ahadith without having a profound understanding of the finer meanings of Arabic. You should start laying the foundation of Arabic from early childhood and where facilities exist children should be taught to speak Arabic. When I was a student in Qadian and later in Rabwah as well, attention was given to the study of the Arabic language but spoken Arabic was not stressed upon. The disadvantage of this approach became apparent later on. These days the trend is to teach the spoken Arabic but emphasis is not laid on learning the profound meanings of Arabic. Many Arabs and those who have learned spoken Arabic for business purposes do not know Arabic grammar or the profound meaning of the language. Therefore in teaching Arabic to the new generation of Waaqifeen, give equal importance to these two aspects of the language.

Next to Arabic, Urdu bears great significance:

Next in importance is Urdu, because most books of the Imam (leader) of this age, who is completely subservient to Hazrat Muhammadaww, are in Urdu. The Ahmadiyya literature is in essence an explanation of the Holy Qur’an and the Hadith. When the Arabs read those books of the Promised Messiahas that are in Arabic, they are astonished by his profound understanding of the Holy Qur’an and Ahadith. They are amazed as such understanding is not possessed by even those whose mother tongue is Arabic. Excerpts from the writing of the Promised Messiahas are published in our Arabic magazine At-Taqwa. Some Arab scholars, who are not Ahmadi, have written letters to me expressing such great admiration that I am astonished. Some of them are the sons of renowned Muftiyaan (Muslim jurists) fully conversant with religion and held in high esteem because of it. I think it would be indiscrete to disclose their names. They wrote to me that they were simply amazed. Some Arabs wrote that the Promised Messiahas wrote beautiful and fascinating Arabic. One person wrote that he was extremely fond of Arabic literature but he had never come across such a great writer as the Promised Messiahas. It is important that in addition to learning Arabic, the Waaqifeen children should also study the Urdu literature of the Promised Messiahas. They should be taught Urdu of a high standard so that they can have firsthand knowledge of the writings of the Promised Messiahas and benefit from it. As regards the rest of the languages of the world, by the Grace of Allah, Ahmadi children growing up in most of the major countries of the world speak the local language better than the native speakers. In Holland, there are many immigrant children who speak Dutch just as well as the indigenous population. Though it is a pity that their Urdu is not of the same standard.
When I spoke with the children here, I found that they are well versed in the local language but their Urdu needs considerable improvement and attention, that is, they are not proficient in Urdu and the standard of their Urdu is very poor.

The next generation of Waaqifeen needs to be an expert of at least three languages: Arabic, Urdu and a local language:

The future generation of Waaqifeen needs to be an expert in three languages at least: namely, Arabic, Urdu and the local language of the country. Then we will have good missionaries to spread the message of Ahmadiyyat that is the true Islam, in most countries.

Make the Waaqifeen children pleasant mannered:

Some future needs of the Jama‘at are related to affability and civil manners about which I have spoken in the past and which I would like to emphasize again. Great attention should be paid to the moral conduct of the Waaqifeen children. They should be taught amiable manners.

One aspect of good morals is related to high moral qualities and I have spoken about it several times. The other aspect of good morals, generally known as affability, is the ability by which one makes more friends and few enemies. An ill-tempered person cannot be a good Waaqif. A bad-tempered person can be called a Mulla (pedagogue) but he cannot be a good spiritual man.

Once I received complaints that a certain Waaqif-e zindaghee was surly and rude to people. When I drew his attention to it he said; “They are lying. There is nothing wrong with me. I am following the right path. They have certain faults. When I bring these faults to their attention they get upset”.

I said to him that Hazrat Muhammad(saw) was the one who paid the greatest attention to human faults. There was an enormous disparity between him(saw) and the people of his(saw) time, while the disparity between him and the Ahmadi youth did not equal even a one thousandth of a percent. Besides Hazrat Muhammad(saw) was an immaculately innocent person while he himself had some faults. The people that Hazrat Muhammad(saw) was addressing had vices of all kinds while the young men he was dealing with were well-mannered, polished and a hundred times better than any young men outside the Jama‘at. What was the reason that they got offended when he advised them to mend their ways whereas people fell in love with Hazrat Muhammad(saw) when he told them to cast off their evil ways? I told him that it was not unusual to get complaints about a missionary once in a while. A man who has been assigned to do a job cannot please all and some people are likely to get offended. But when there is a flux of complaints about one person then this couplet by (Urdu poet) Ghalib is true about him:

Sternness in speech is permissible, but not to the extent that Whoever you talk to should complain about it.
Their good manners should win the hearts of people:

Teach affable manners to your children so that they can talk sweetly and their love can conquer the hearts of people and move the hearts of strangers and even of enemies. In this way they can penetrate the high society. Otherwise, neither tarbiyyat (training) nor tabligh (propagation) is possible. Some Muballagheen (missionaries) are blessed with this ability, so even in a brief meeting with the great dignitaries of their countries they are able to captivate them and as a result great opportunities for tabligh become available to the Jama‘at.

It should be your heart’s desire that the Waaqifeen girls should marry Waaqifeen boys:

As far as the Waaqifeen girls are concerned, parents often ask me what professions they should consider? All the instructions that I have given about the men and boys are applicable to them as well. In addition, they should be taught home management and household account. Maybe these girls will be married to Waaqifeen boys. When I say ‘maybe’ I mean that it should be your hearts desire to marry Waaqifeen girls to Waaqifeen boys. Otherwise life would be very difficult for them. A non Waaqif husband might have comparatively less interest in religion and this disparity in temperaments might result in breaking their marriage. Marriage between Waaqifeen girls and boys can have problems of another kind if the girl is from a rich family and has been brought up in comfort and luxury and has not been mentally prepared for a hard and simple life and has not learned to be content with little and live on little. Such girls may make life hell for themselves and their husbands by habitually making big demands. There is nothing wrong with making demands but when demands exceed the means of, be it the husband, parents or friends; life becomes impossible. Allah has taught us a beautiful principal in this regard. He says:

لا يُكَلِّفُ اللهُ نَفْسًا إلَّاً وَسُعَهَا

(Al-Baqarah, Ch.2 v 287)

Allah does not burden a soul beyond its capacity. So when Allah does not demand of a human being what he is not capable of then what right does a human being have to do so? Therefore, it is important for the wives of Waaqifeen-e-zindagee and Waaqifeen girls that they should learn not to expect or demand of their husbands what is beyond their means and to be content with less. I want to mention another important thing in this regard. When Hazrat Musleh Maud⁰ launched the scheme of Waqf-e-zindaghee he also urged the rich families of the Waaqifeen to help them financially keeping in mind the fact that if they would relieve their Waaqif relative of financial worries he would be better able to serve the Jama‘at. This advice is applicable to the poor families as well. The family of each Waaqif-e-zindaghee should make a firm resolve today that the living standard of their Waaqif relative will be the same as their own. Instead of the Jama‘at, the brothers, parents, if they are alive and well off, and other relatives should get
Together and form a system whereby they should make sure that the Waaqif would enjoy to get a degree in teaching, I think it is called Bachelor of Education, or whatever its name is. It would be beneficial to train them to be teachers, whether they actually teach or not. Similarly, we need female doctors to do Khidmat-e-Khalq (social work). We need computer specialists and typists. Other than the job of a doctor, girls can do all other jobs well without mixing with men. They should become specialists in languages and become top experts in literary writings so that they can help with the publications of the Jama’at. If we can supervise the future Waaqifeen on these lines and raise them accordingly and strive at individual and Jama’at level to make them excellent Waaqifeen, we will do a great favour to Ahmadi generations of the next century. It is a favour that they will remember with gratefulness and prayers. In the end, I must say that in the training of these children great emphasis should be laid on prayer. You should pray for these children compassionately and also teach them how to pray. Instil the habit of praying in them, so that they may have a close personal relationship with Allah from their childhood and begin to reap its fruits at an early age. A child who starts experiencing Allah’s gracious favours through praying becomes a spiritual person in childhood. Allah is always His guardian and there starts developing in him a piety that is born of a true relation with Allah. No training or education in the world can bestow on man that inner holiness which understanding and love of Allah does. In training these children rely mostly on prayers. Pray for them and make them children who pray. I am hopeful that by adopting these measures of training, these children will be adorned with beauty of every kind, when it is time to hand them over to the Jama’at. And their parents will be offering their ‘sacrifice’ to Allah, happy and satisfied that it is well adorned according to their means and resources. May Allah enable us to fulfil these great responsibilities. Ameen.
YOU HAVE PROMISED TO GIVE PRIORITY TO YOUR FAITH OVER ALL WORLDLY THINGS:

“You are the people whose parents pledged your lives for the service of Islam, and many of you have now reached adulthood or are fast approaching it, and have renewed that pledge for yourselves. The question is why did you renew the bond of Waqf (life dedication)? Why have you pledged your lives to the Jama’at? You should reflect upon this, as you can only fulfil your pledge if you understand what it entails and requires. By being a Waqf-e-Nau you have promised that you will forever give priority to your faith over all worldly and material things.”

KNOWLEDGE OF THE QUR’AN WILL BE THE MEANS OF YOUR SPIRITUAL PROGRESS:

“Alongside your secular education in your schools and colleges, it is of paramount importance that you also strive to gain religious knowledge, because until you know what your religion teaches and expects, you cannot live your life according to its teachings. First and foremost, it is essential that you all read the Holy Qur’an with translation and study its commentary as much as possible. Only by becoming familiar with the Holy Qur’an will you be able to clearly understand the commandments of Allah the Almighty. Knowledge of the Qur’an will be the means of your spiritual
progress and will enable you to do the Tarbiyyat [moral training] of your own children.”

THE KEY FOR ANY NATION TO THRIVE AND PROGRESS LIES IN THE HANDS OF THE MOTHERS:

“At the time of that Jihad, many Muslim men were martyred and, as we all know, the rewards and blessings associated with martyrdom are vast. Consequently, some Muslim women asked the Holy Prophetsa why they were not permitted to fight and why they were being deprived of the blessings of Jihad of the Sword and martyrdom, by looking after their homes. In reply, the Holy Prophetsa told the women that if they fulfilled their duties to their home, and if they did the moral training of their children, and raised them to be pious Muslims, then their reward would be equal to the reward of the men who went and engaged in Jihad.”

YOU SHOULD RESPOND BOLDLY TO THE FALSE CLAIMS:

“Without any fear, embarrassment or complex, you should respond boldly to the false claims that are made because you have truth on your side. In this era, many of the allegations raised against Islam centre around women’s rights and so you should particularly focus on responding to them. For example, it is often alleged that Islam oppresses women and forces them to remain confined within their home at all times. Similarly, it is said that the hijab is a means of subjugating women.”

YOU SHOULD EXPLAIN HOW THE RIGHTS OF WOMEN HAVE BEEN PROTECTED BY ISLAM:

“A central team of Waqfaat-e-Nau should be established for this purpose and similarly there should be local teams in different regions and cities as well. It is you, our Waqf-e-Nau girls and ladies, who must take on the mantle of educating the world about the meaning of true dignity and explain how the rights of women have been protected by Islam. For this, you must, as I have already said, read and study the Holy Qur’an and also read other Jama’at literature as much as possible. The knowledge you will gain from such study will provide you with the intellectual power and capability to overcome the arguments of those who oppose our religion.”

YOU SHOULD MAINTAIN A GOOD STANDARD OF PURDAH AT ALL TIMES:

“You must respond, not only through your words, but also through your conduct. For example, you should maintain a good standard of purdah at all times. Just a few months ago, in Canada, I delivered a sermon in which I listed around 34 or 35 special traits that members of the Waqf-e-Nau should strive to attain. I highlighted those qualities that ought to be the hallmarks of Waqf-e-Nau and so you should keep them in mind at all times and assess to what extent you are practicing them.”
Feel free. Like a bird in the sky.
Ready to take-off. Ready to fly.
East is where it needs to go.
East is where it'll find its foe.
Ducking through the branches. Twirling through the air.
On its own it lands on top of its enemy's lair.
Mighty it stands, ready to fight. Like a Freedom Bird, high in the sky.

Farida Rameen (12 years old)
Mothers of the Believers

‘Ummul-Mu’mineen’

HAZRAT JUWAIRIYAH RA

By Sadaf Waheed

There is no doubt that the wives of the Holy Prophet (saw) are role models to us, providing a great insight into the life of the Holy Prophet (saw). They played a major role in preserving the correct teachings of Islam to the best of their ability. We should use this information and guidance and apply it to our lives in the hope that these actions will please Allah, the Almighty.

Family Background
Hazrat Juwairiyah (ra), who was initially known as Barrah bint Hārith, was the daughter of Hārith bin Abi Darrar, the chief of a tribe named Banū Mustalaq. This tribe lived near a very famous well called the ‘Muraisi’, located around ninety-six miles outside of Medinah [1].

Whilst the Holy Prophet (saw) had been residing in Mecca, due to the cruel treatment the Muslims had experienced at the hands of the Meccans for several years, Allah granted him the permission to migrate to Medinah. The majority of people belonging to various tribes in Medinah were very welcoming to the Holy Prophet (saw), yet there were some people who did not agree with Islam and Hārith bin Abi Darrar was one of them. Hatred for Muslims was filled in his heart and he claimed that he would not rest until he demolished Islam [1].

Battle of Muraisi
Instructions were given to the people by Hārith to gather at Muraisi, fully armed and ready to destroy the Muslims. The husband of Hazrat Juwairiyah (ra), Mussafi’ bin Safwan, was also part of this evil scheme. Rumours regarding the plot of a war against the Muslims spread to the Holy Prophet (saw), however, he did not want to believe such news purely based on rumours. Therefore, Buraidah bin Hasib Aslami (ra) was sent to assess the situation and once he came back confirming the news, the Holy Prophet (saw) ordered his people to fight [2]. When Hārith came to know about the Muslim army, he and some of his soldiers became frightened and fled the scene. The war still continued with the victory landing in the hands of the Muslims. The people of Banū Mustalaq were defeated including Hazrat Juwairiyah (ra)’s husband and thus, Hazrat Juwairiyah (ra) was left a widow [1].

Marriage to The Holy Prophet (saw)
According to custom, the prisoners were distributed amongst the warriors, and as a result, Hazrat Juwairiyah (ra) was given to Hazrat Thābit bin Qais (ra). Appealing to seek freedom, Hazrat Juwairiyah (ra) offered to enter Mukātabat, which essentially meant she had to pay a certain amount of ransom in order to be free. Although this settlement had been made, Hazrat Juwairiyah (ra) did not have the money to pay the ransom. Therefore hoping to get some assistance, she went to see the Holy Prophet (saw), as she had heard that he was a very kind and generous man. When she was presented in front of the Holy Prophet (saw), she introduced who she was and how she needed help with the payment. The Holy Prophet (saw) was touched by her story, and Allah put the suggestion of a
smarriage proposal into his heart. This proposal had great wisdom to it, as it would allow a way to end the animosity between the Banū Mustalaq tribe and the Muslims. The Holy Prophet saw told Hazrat Juwairiyah ra that he had a better solution, “I will pay the amount on your behalf, and marry you.” She instantly approved upon hearing this and married the Holy Prophet saw at the age of twenty years in the year 627 [4]. It was then that the Holy Prophet saw gave Barrah the name of Hazrat Juwairiyah ra [3].

The blessings of this marriage came to light immediately as many warriors who had come to know of this marriage, thought it would be dishonourable to the Holy Prophet saw to keep his wife’s relatives as captives. Therefore, many prisoners were released promptly without ransom, purely based on the marriage [5].

When Hārith was made aware that his daughter was being kept a prisoner, he and his two sons decided to bring two camels as well as other belongings as ransom to free Hazrat Juwairiyah ra. However, he was not faithful in his actions and hid the camels in a valley. When he appeared in front of the Holy Prophet saw, he suggested that the Holy Prophet saw free his daughter for the ransom he had provided. Allah had shown the Holy Prophet saw in a vision the plot Hārith had planned and so the Holy Prophet saw asked, “Where are the two camels that you have hidden in the valley of Aqiq?” This surprised Hārith and he realised that the Holy Prophet saw could not be a false man. Consequently, he and his sons became Muslims immediately. When he learnt that his daughter was living as the wife of the Holy Prophet saw, he was very pleased. Hazrat Juwairiyah ra was given the choice of whether she wished to stay with the Holy Prophet saw, or to return home to her father, to which she replied, “I would like to live with the Holy Prophet saw.” She made the right choice because it may have been that she had known at the time but perhaps not to the extent, that she would gain such remarkable knowledge from the best teacher in the entire world.

Pious Nature and Willingness to Please Allah
Hazrat Aisha ra has described Hazrat Juwairiyah ra as possessing charm, beauty, graceful physical features, as well as very sweet speech. Hazrat Aisha ra went on to say that “I have never seen a woman prove to be so blessed for her people as Juwairiyah. Because of her, many families of the Banū Mustalaq were made free” [5].

Hazrat Juwairiyah ra always had a yearning to please Allah. She spent most of her time in a special corner of her house, which was allocated for worship. The Holy Prophet saw also noticed her eagerness to praise Allah, the Almighty. One day, when the Holy Prophet saw visited the house in the daytime and then returned again in the afternoon, both times Hazrat Juwairiyah ra had remained in that corner worshipping Allah. The Holy Prophet saw asked, “Have you been sitting like this all this time? Do you always worship like this?” To which she replied, “Of course, Messenger of Allah” [1].

Giving to charity was also a very important part of her life. Hazrat Juwairiyah ra was compassionate towards those in need and did her best to help as much as she could. She believed that every time she had a chance to help someone, it was a blessing in disguise sent by Allah and so donating to the poor gave her great pleasure [1].

There are many examples that show Hazrat Juwairiyah ra was very obedient and respectful to the Holy Prophet saw. There came a time when Hazrat Juwairiyah ra found out that Allah loved those who fasted, and therefore she began to fast as much as possible. One Friday, when the Holy Prophet saw visited Hazrat Juwairiyah ra, he found out that she was fasting. He asked “Juwairiyah, did you fast yesterday as well?” She replied, “No.” He asked, “Will you fast tomorrow then?” She replied, “No.” The Holy Prophet saw said, “Then you should break the fast” [7].

The reasoning was that the Holy Prophet saw did not like it when people only fasted on Fridays and not any other day [8]. Hazrat Juwairiyah ra would immediately follow any instructions given, as they were worthy teachings that she could not only apply to her life but also to educate others in the future.

Patience in Loss
Whilst Hazrat Juwairiyah ra only spent six years of her life with the Holy Prophet saw. There is no doubt that these six years had been extremely blessed and beneficial, filled with love and compassion. Even though the time was limited, Hazrat Juwairiyah ra had learnt so much from the
Holy Prophet saw in this time, which she may not have learnt in a whole lifetime if she was not blessed with this marriage. This marriage gave great change to her life and the lives of many others. It broke the barriers of hate built by her father and his tribe and led to the freedom of many prisoners.

Another aspect of her kindness and selflessness was when she gave the Holy Prophet saw the permission to spend the remaining few days of his life at the home of Hazrat Aisha. This sacrifice was justifiable, as this God-like person had given her respect, love and great happiness throughout their marriage[9].

Hazrat Juwairiyah ra felt as though her world had become dark and empty when the Holy Prophet saw had passed away. She could not help the tears that would arise in her eyes whilst remembering him, and would pray that “O Lord, I am happy with any circumstance you put me in, just give me the courage to bear it all”[9]. However, there were days when she would miss the Holy Prophet saw a great deal, and on those days she would visit Hazrat Aisha’s home, where her beloved husband was buried. Saying Salam, she would come and sit by his feet and express her sadness, allowing herself to weep uncontrollably. Once the heaviness of her heart felt lighter and she was able to control herself, she would get up and go back to her own home to worship Allah[10].

Hazrat Juwairiyah ra spent the rest of her life in the remembrance of Allah and narrated seventeen Ahadith. She passed away at the age of sixty-five, in Rabi’ul-Awwal, 50th Hijri, and was buried in Jannatul-Baqi[11]. Hazrat Juwairiyah ra proved to be a very honourable and kind woman, who not only was blessed for her people but was also a true inspiration to us all. Thus, Allah Almighty rightfully granted her the gift of the sacred name of ‘Ummul-Mu’mineen’.

REFERENCES:
[11] Siyarus-Sahabah, Volume 6 (Siyarus-Sahabiyyat), p. 81, Published by Idarah Islamiyyat, Lahore
CURRENT SOCIAL ISSUES: RACISM
By Aliyah Nasir (21 Years)

O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware. (49:14)

Racism is the act of engaging in behaviour that serves to discriminate or systematically oppress another based on the colour of their skin. Contrary to the idealistic notions of society, racism, although significantly reduced, is not completely obsolete in any society. This tragic fact should turn us towards the beautiful quote from the Holy Prophet’s saw final speech:

“All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.”

(‘A book of religious knowledge’, Waheed Ahmad, 1995)

This beautiful teaching illustrated in these words must be remembered, especially in these times when hostility is exhibited amongst different races. It is not uncommon to see a person of colour being verbally abused by someone not of colour, or seeing hate speech incited against particular people based on race. Sometimes, we do not even realise we are committing an act of racism through the words and actions we convey because it can be ingrained within a certain culture. For example, it has been observed that within the British Asian society, when looking for a match for their children, will decline a rishta based on the fact that the suitor may be “darker” or “too fair”. This falls under a specific sub-category of racism called “colourism”, where people belonging to the same race discriminate on the grounds of shades of colour. Therefore, it is most distasteful in the sight of God and goes against the revolutionary speech made by the Holy Prophet saw that there is no superiority over one colour than the other. This also applies to those of different races, where parents reject suitors of a certain race for their children and only look within their own race. Alhamdulillah, the rate of interracial marriages within the Ahmadiyya Jama’at is increasing, but generally speaking one should not shy away from marrying ones child to someone of a different race merely due to individual prejudice. Irrespective of race, when choosing a spouse, one should look for at piety, humility, good-nature, and see everyone for the beauty that is within.

Jalsa Salana is an event that stresses the importance of sisterhood and love and respect for all regardless of their skin colour. We should allow these unique differences to serve as an opportunity to learn and expand our knowledge about the beautiful varied cultures of one another. Allah has made us all and it is He who has created so many different shades and tones, so this can only mean they are as equally as wonderful as one another.

Not only in our behaviour socially, but in Salaat too, we are told to stand shoulder to shoulder, indifferent of status and colour. As we stand, with our head-coverings, and take part in an aspect of our lives which is so humbling in itself, how can we demonstrate the humility that is required in such a pure act if we are not showing an open heart to everyone? Congregational Salaat demonstrates the unity and bond that we should strive for outside of the prayer room. We must never reserve our “Assalam O Alaikum wa Rahmatullahi wa Barakatahu” (May the peace and blessings of God be upon you) to just our friends and those who we recognise, but also to those who we may not know yet. A beautiful reminder of this has been given by the Holy Prophet saw:

"If you shake hands with one another rancour will depart, and if you make presents to one another and love one another, malice will depart."

May Allah enable us all to dissolve any traces of racism and purify our hearts. May Allah forgive us of our sins. Ameen
Personal Reflections with Khilafat

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

Comments of Mayor Adelborg:

“Following the conclusion of the meeting, I went and met Mayor Adelborg. She told me how impressed she had been by Huzuraba and how fortunate she felt to have had an audience with him. Mayor Adelborg said: ‘The Khalifa (Hazrat Mirza Masroor Ahmad) is so wise and so kind. His smile is extremely appealing and despite being such a prominent religious figure he is extremely humble. Everything the Khalifa said focused on the need to establish peace in the world. Honestly, I am so proud to have such a peaceful and respected Muslim leader visit our town. We are extremely fortunate to have this opportunity and I for one will remember this day for a very long time to come.’”

[Hazur’s Tour of Scandinavia 2016 part 1, A Personal Account by Abid Khan]

An Example of Hazur-e-Aqdas’s (May Allah be his Helper) Kindness:

“….a man in his 50s, called Mirza Masood Ahmad approached me. When he told me his name I thought that perhaps he was a member of the family of the Promised Messiahas, however this was not the case. He told me of an incident some years ago in Germany when his entire family had congregated in Germany during one of Hazur’saba tours. When his sister met Hazuraba in Mulaqat she requested if Hazuraba would permit their family to have a group photo with Hazuraba. As there were so many members of the family the photo took place in the corridor outside Hazur’saba office, rather than inside it. Masood sahib told me that his family had placed a chair for Hazuraba and the plan was for the rest of the family to stand either side of Hazuraba. However, when Hazuraba came for the photo he saw that Masood sahib’s mother was elderly and frail and so he immediately instructed that a chair be brought for her to sit on. With tears flowing from his eyes, Masood
sahib said: ‘Each Ahmadi will have his own story of how Khalifa-Waqt has impacted them and for me I consider that moment to be one of the greatest moments of my life. The love, regard and respect that Hazuraba showed for my mother is something that I can never ever forget. Whenever I think of it I become emotional remembering the generosity and love of our beloved Khalifa.’”

[Hazur’s Tour of Scandinavia 2016 part 1, A Personal Account by Abid Khan]

Experience of a Journalist:
“Writing about attending the Bai’at, the journalist wrote: ‘I arrived on the final day, in time to witness a remarkable moment. As people gathered in the huge central marquee, with thousands more outside watching events on screens, the Caliph arrived. He knelt on the ground and put out his hands. The men around him held on to his fingers, and those behind them held on to their shoulders. Each man held on to the man in front, to form unbroken lines of human contact, stretching from the Caliph out into the crowd... After the pledge, the men bowed in prayer. Slowly, some began to cry. Then sob. The sound of grown men crying reverberated around the huge marquee. It was astounding.”

[UK Jalsa 2017 diary part 2, A Personal Account by Abid Khan]

Emotions of an Elderly Indonesian lady called Asrida:
“I met an elderly Indonesian lady called Asrida who said: ‘The only way to describe those moments with Hazuraba is as ‘life changing’ because Hazuraba prayers have the power to change my life forever. I just feel sad that we live so far from Hazuraba and only see him very occasionally – if only I could meet him every day!’ She added: ‘For me the most important way of staying connected to Hazuraba is to listen to his Friday Sermon each week. If I do not listen to it I feel extremely anxious and as though something is missing from my life but that anxiety evaporates as soon as I hear Hazuraba blessed words because then I feel as though I have been guided to the right path.’”

[Hazur’s Tour of Japan 2015, A Personal Account by Abid Khan]

Emotions of an Ahmadi:
“I met another Ahmadi, Zeeshan Khurram (35), originally from Rabwah and who had moved to Sweden in 2010. I met him moments after his first ever Mulaqat with Khalifatul Masih, though he had seen Hazuraba in Rabwah a few times before he became Khalifa. Speaking of that period in Rabwah, Zeeshan sahib said: ‘I still remember seeing Hazuraba for the first time in 1997 when he became Nazir-e-Ala and even back then, I remember thinking that he is a man of rare spiritual purity. Seeing him all those years ago, when I was just a teenager, had a very deep impact upon my heart.’ Zeeshan sahib continued: ‘My father died when I was just seven years old and our family had no money and so we applied for a Jama’at scholarship to pay for my school fees. Initially, my application was rejected but then I wrote directly to Hazrat Khalifatul Masih IVrh and he approved the application immediately. Our current Khalifa, who was then Nazir-e-Ala, handed over the fees to me. Thus, I am a witness who can testify that Khalifatul Masih is he who cares and loves orphans. He is the person who takes them by the hand, gives them comfort and love, who shelters them and affords them protection. With tears in his eyes, Zeeshan sahib said: ‘I swear I am ready to sacrifice my life, my wealth, my everything for the sake of Khalifatul Masih because it was Khalifatul Masih who saved me when I had nothing.’”

[Hazur’s Tour of Scandinavia 2016 part 2, A Personal Account by Abid Khan]
Your soul is oftentimes a battlefield, upon which your reason and your judgment wage war against your passion and your appetite.

Would that I could be the peacemaker in your soul, that I might turn the discord and the rivalry of your elements into oneness and melody.

But how shall I, unless you yourselves be also the peacemakers, nay, the lovers of all your elements?

These words are a nostalgic poetic rendering of the deeper subtleties of the soul that manifest themselves as the spiritual challenges that man must overcome before he may reach that exalted station wherefrom a spring of spiritual blessings flow. The epitome of this spiritual station was the life and character of the Prophet Muhammad (saw) - who descended into this world when humankind’s spiritual cup had run dry, and the barren fields of man’s soul craved the water of true salvation. A spiritual draught of alarming magnitude had enveloped Arabian lands, such that an uncanny darkness prevailed over everything. Man was akin to a barbaric existence, with all propensities for morality and spirituality having been buried.
Perhaps the gravest of sins plaguing mankind in the pre-Muhammadan period was the ritual of idol worship and polytheism that had rendered the notion of the Unity of God as something fanciful or illusory. To profess in those pre-Islamic times that God was one and had no partner was analogous to blasphemy or even apostasy of the modern day. It was considered to be sacrilegious if not a complete renouncement of one’s faith. Thus, it was within this polytheist fabric of Arabian society that Muhammad saw the Servant and Messenger of Allah was sent to light the world with the spirit of Tauhid and God’s final teachings in the form of the Holy Qur’an.

Juxtaposed against this backdrop of spiritual annihilation and moral impotency, the significance of the words of the Kalima-e-Shahadah, which read, I bear witness that (there is) no god except Allah; One is He, no partner hath He, and I bear witness that Muhammad saw is His Servant and Messenger are profound and powerful. They epitomise the spiritual awakening and rebirth of mankind at the hand of God’s chosen one, the Seal of the Prophets saw. Writing in his treatise, “Barahin-e-Ahmadiyya”, the Promised Messiah saw succinctly portrays the advent of the Holy Prophet saw in the following words, “…the age in which the Holy Prophet saw appeared stood in dire need of a great heavenly reformer and spiritual guide, and that the teachings he brought were certainly true and met all the needs of the time and encompassed all the requirements of the age. So effective and forceful was his teaching that thousands were drawn towards the truth, and the words [There is none worthy of worship but Allah] were engraved upon their hearts. The ultimate purpose of Prophethood – which is to impart teachings that lead to salvation – was accomplished to perfection [by the Holy Prophets saw].”

Therefore, to espouse upon the worshippers of idols and false deities of those times that their beliefs were inherently misguided and held no rational basis was a grievous calumny. It followed that the challenger of the mother of all evils – idolatry – was to present himself as the greatest benefit to mankind, reinstating the providence of One God over His creation. Thus, it was also natural that this torchbearer of God Almighty would exhibit the most perfect qualities of truth and wisdom, such that man’s journey on earth would be forever transformed into a struggle to emulate this archetype of virtue. The Holy Qur’an itself testifies to having rejuvenated the earth with
Divine Guidance and Wisdom at the hands of the Holy Prophet saw, God states, “And Allah has sent down water from the sky, and has quickened therewith the earth after its death. Surely, in that is a Sign for a people who would hear.”

The Promised Messiah as, writing in his seminal work, “The Philosophy of the Teachings of Islam,” explains that God Almighty calls to witness the laws of nature to testify for the hidden law of Divine Revelation. In a beautiful narrative, the Promised Messiah as expounds that just as the vegetation on earth cannot survive without rain, human reason, which is akin to earthly water, cannot survive without the heavenly water of Divine Revelation. God says in the Qur’an, “We call to witness the heaven that sends down rain and the earth that sprouts diverse types of vegetation with the help of such rain, that the Quran is God’s word and His revelation, and that it decides between truth and falsehood and is not vain talk, that is to say, it has not been revealed out of time and has come like seasonable rain.” Thus, since six hundred years had passed since the time of Jesus as and the advent of the Holy Prophet saw, earthly water had become corrupted and dried up. The Holy Prophet saw brought with him the heavenly water of Divine Revelation that was to provide sustenance to the earthly water of human reason such that with his coming the teachings of the Lord Almighty would be rendered complete for all times to come.

Therefore, just as God calls to witness the obvious law of nature for the hidden law that governs Divine Revelation, the pledge of oath taken at the recitation of the Kalima-e-Shahadah is a manifestation of the oath-taker being called to witness the Unity of God and the Holy Prophet saw as His Servant and Messenger. The word “shahādah” is a noun derived from the verb “shahada”, which means, “He observed, witnessed, or testified.” Within a legal context, the term “shahādah” connotes testifying to the occurrence of certain events such as debt, adultery or divorce. Testifying in a court of law thereby entails validating the proof of claims being submitted as evidence during trial. The word of the witness who renders such testimony must conform to the highest standards of honesty and integrity. It follows, then that when a Muslim bears witness
to Muhammad as Allah’s Servant and Messenger, the requirements of truth and sincerity need to fulfill the most stringent criteria since man is being called to witness God’s word.

The Kalima-e-Shahadah is then a profoundly symbolic testimony to the truth of the Unity of God and of his greatest and final law-bearing prophet, Muhammad. The recitation of the Kalima-e-Shahadah is thereby a powerful oath to the truth of the teachings of the Holy Qur’an and the Holy Prophet and a powerful pledge of allegiance to live one’s life in full conformity with them. In this latter sense, this testimony is unique, for not only Muslims are called to witness the truth of its claims but commands that they must surrender their lives with utmost sincerity to the Word of God and His Messenger. Thus, as we recite these words as Ahmadi Muslims, we must remain cognizant of the spiritual significance of this oath and pledge. As the Promised Messiah illuminatingly writes:

Muhammad is the most magnificent imprint of the divine light; 
None like him can ever be born on the face of the earth. 
God sent him and spread the truth; 
A new life was breathed into the earth by the advent of that leader. 
He is a flourishing and productive tree of the garden of purity and perfection. 
And all his progeny are like red roses.

Thus, we as roses of the Holy Prophet’s legacy must strive to discharge the burden of this example of pristine spirituality and war with our souls to crush its thorns. Our recitations of the Kalima-e-Shahadah must be an embodiment of this struggle such that we, too, may drink from that holy fountain that many go in search for, but only few find.
1) According to the prophecy of the Holy Prophet ﷺ, which sign regarding the Imam Mahdi was to be fulfilled in the month of Ramadhan?
   *The solar and lunar eclipse*

2) In which chapter of the Holy Qur’an is there mention of the coming of the Promised Messiah as in the latter days? Hint: “And among others from among them who have not yet joined them”
   *Surah Al-Jumu’ah*

3) According to a famous Hadith of the Holy Prophet ﷺ, when the faith would reach the Pleiades, a man would come to restore the faith. On which companion’s shoulder did the Holy Prophet ﷺ put his hand, indicating that he would be from among his descendants?
   *Hazrat Salman Farsi*

4) In order to seek a sign in favour of the truthfulness of Islam, the Promised Messiah as travelled to which city?
   - a) Ludhiana
   - b) Hoshiarpur
   - c) Sialkot
   *Hoshiarpur*

5) What was the grand prophecy that the Promised Messiah as announced at the end of this spiritual retreat in 1886?
   *The Prophecy of a noble son with 52 attributes who was to be Musleh Maud*

6) In a dream the Promised Messiah as saw angels planting dark black trees in different parts of the Punjab, in which year did he see this dream?
   - a) 1885
   - b) 1898
   - c) 1905
   *1898*

7) In the dream mentioned above, what did the black trees represent?
   *The plague*

8) In the prophecy regarding World War I, the Promised Messiah as predicted a pitiful end for which Russian ruler?
   *Tsar Nicolas II*

9) In a famous hadith of the Holy Prophet ﷺ, God Almighty was to raise a reformer at the turn of each century for the reformation of faith. In which century after the Holy Prophet ﷺ was the Promised Messiah as supposed to appear?
   *14th century*

10) What was the name of the Hindu pundit who was a staunch enemy of Islam and later died according to a divine prophecy of the Promised Messiah as?
    *Pundit Lekh Ram*
WORD SEARCH

ECLIPSE
GHULAM AHMAD
HOSHIARPUR
INDIA

JUMU AH
LEKH RAM
MAHDI
MESSIAH

PLAGUE
PROPHECY
TRUTHFULNESS

HINDI
UL

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Hazrat Lot (Peace be Upon Him)

(Recommended study topic from Waqfe Nau Syllabus)

Hazrat Lot\textsuperscript{as} and Hazrat Abraham\textsuperscript{as}:

- Hazrat Lot\textsuperscript{as} was the nephew of Hazrat Abraham\textsuperscript{as} and was one of his first followers. (Holy Qur’an 6:87). Hazrat Lot\textsuperscript{as} is the ancestor of Ammonites and Moabites.
- Hazrat Abraham\textsuperscript{as} was commanded by Allah to migrated from Ur (Mesopotamia) to Canaan and was joined in this journey by Hazrat Lot\textsuperscript{as}. (Holy Qur’an 21:72; 29:27).
- Hazrat Lot\textsuperscript{as} later settled near the Dead Sea in the town of Sodom. In Canaan 5 cities are linked and referred as the Cities of the Plain, these were Sodom, Gomorrah, Admah, Zeboiim and Belar/Zoar.

People of the Time - 4000 years ago:

- The Cities of the Plain were en route to the major trading route between Syria and Arabia and hence many idols were left behind as reminders of their acts of idol worship. But idol-worship was not the only crime associated with the Cities of the Plain!

The sinful people of Sodom:

- 3 vices of the Sodomites have been mentioned in the Holy Qur’an 29:30: Unnatural vice of homosexuality; Highway robbery; committing crimes openly and unashamedly in their assemblies.
- The retort to the practice of homosexuality is expressed by Hazrat Lot\textsuperscript{as} as: “Do you, of all peoples, approach males, and leave your wives whom your Lord has created for you? Nay, you are a people who transgress.” (Holy Qur’an 26:166-167)
- Note the other two vices were common in other cities over the history, however no other city was punished the way the people of Lot\textsuperscript{as} were! This clearly indicates that the vice they were punished for was their immoral behaviour.

Hazrat Lot’s\textsuperscript{as} warning to the people:

- Hazrat Lot\textsuperscript{as} was sent as a warner to the Sodomites to reform themselves, rectify and follow the Prophet.
- Their immoral behaviour was described by Hazrat Lot\textsuperscript{as} as “an abomination which none among mankind has ever committed before you.” (Holy Quran 27:55-56) Furthermore Hazrat
Lot as detested this practice by saying “Certainly, I hate your practice.” (Holy Qur’an 26:169)

Before Hazrat Lot as messengers were sent to warn the Sodomites about their immoral vices!

Rejection of Hazrat Lot’s as warning:

- The reaction of the people was rebellious as they responded to Hazrat Lot as by taunting him “…Drive out the Lot’s family from your city. They are people who keep clean.” (Holy Quran 27:57)
- Further they asked for their punishment by saying “…Bring upon us the punishment of Allah if thou speakers the truth.” (Holy Qur’an 29:30)

Prayer of Hazrat Lot as:

“Help me my Lord against the wicked people.” (Holy Qur’an 29:31)

Messengers inform about the punishment & instructed Hazrat Lot as to leave:

- Messengers were sent first to Hazrat Abraham as and then Hazrat Lot as, to inform them that the time for the threatened punishment had arrived; therefore Hazrat Lot as and his believers should leave the place. (Holy Qur’an 15:61-63, 66-67; 27:58)
- The messengers instructed Hazrat Lot as to leave at night, not to look back and continue with their journey without feeling anxious for those left behind, and to leave his wife behind. (Holy Qur’an 11:82; 15:66-67)

Fate of Sodom and Gomorrah:

- The Holy Qur’an clearly states that both cities Sodom and Gomorrah, to which Hazrat Lot as preached his message to were destroyed (Holy Qur’an 37:135-137).
- The account of the punishments is described as follows; “So when Our command came, We turned that town upside down and We rained upon it stones of clay, layer upon layer, marked for them in the decree of thy Lord. And such punishment is not far from the wrongdoers of the present age.” (Holy Qur’an 11:83-84)
- Hence, these two cities were destroyed by terrible earthquake. Violent earthquakes often turn parts of the earth upside down and fragments of the earth fly off in the air and then fall down. ‘Layer upon Layer’ indicates that the earthquake was repeated over some length of time. The latter part of the verse indicates that this is not merely a story of the people of Lot but a warning that a similar destruction would overtake the disbelieving people of the Holy Prophet’s saw time if they persisted in rejecting him. Hence, the destruction of Sodom and the surrounding towns as meant as a reminder for all times. This is indeed a reminder that god can use natural phenomenon to destroy a race if they do not heed warnings. (Holy Qur’an 11:83-84; 15:74-77)

Reference: 5Volume Commentary of the Holy Qur’an
Most women will attempt to follow a diet during their lifetime in an attempt to lose weight. Whether there is a wedding approaching, an up and coming holiday or a feeling of dread every time you look in the mirror. Taking up a new diet seems like a quick fix that can give you the desired slimmer physique.

Following a strict diet for most women means losing weight effectively and quickly. Making a major change to your normal food consumption will definitely have an impact to your weight. However, will your new diet make you feel good? Will it maintain weight loss and stop your body returning to its pre-diet state? Will following a diet benefit your health? As much as it is important to feel good about yourself, it is not advisable to ever put your health at risk. This article is going to briefly touch on fad diets, their health implications and what truly is the best way to stay healthy.

A fad diet is a restricted food plan which lasts for a short period of time to help lose weight quickly. It normally requires either reducing or completely cutting out fat, carbohydrates or reducing portion sizes. For the diet to be effective it has to be followed strictly which means giving up the foods that make us happy like chocolate, sweet drinks and the odd take-away or crisps.

However, most people get fed-up and revert to eating unhealthy foods, which means putting the weight back on. Many celebrities follow strict diets for long periods of time to maintain a slim figure and appeal to the many people that look analyse them on a daily basis. This in turn encourages their followers to try the same diet. Yet, many celebrities have health professionals and chefs at their fingertips to help them stick with their diet, which is something that the average person cannot manage.

Diets like the Cambridge Diet, (where normal meals are replaced with their meal replacement products that includes mostly soups, smoothies and drinks) can result in either extremes of diarrhoea or constipation due to the lack of fibre. Going from a normal diet to something like the Atkins diet, (where carbohydrates are minimised and at times totally cut out) can cause low energy levels and fatigue. Aside from the physical health implications of starting a new diet, it can also make you feel down, tired, frustrated and having very strong cravings to binge on unhealthy foods.
It is very important to emphasise that a diet should not be followed if you have any health issues or taking serious medication. If this is the case, speak to your doctor about losing weight to receive safe advice that is long term and effective.

A well balanced diet with the right portion of each food group will maintain good fitness, a healthy body weight and even help lose weight. Islamic teachings advise moderation and keeping a balance in all aspects of one’s life. The Holy Prophet saw said:

“Kill not your hearts with excessive eating and drinking.”

And also: “There is no vessel worse for a person to fill than his stomach. A few mouthfuls should suffice to keep him on his feet. But if he must eat more, then let him fill one-third of his stomach with food, one-third with drink and leave one-third for easy breathing.” (Gardens of the Righteous, Translated by Muhammad Zafrulla Khan)

Here are some simple tips to follow that helps achieve a balanced diet.

- Eat three meals a day and 2 fruit or vegetable snacks in between so that you do not overeat in the next meal.
- Try to eat at least 5 fruit or vegetables a day; 3 being vegetables and 2 fruit. Have a look on the British Heart Foundation website for 20 easy ways to get your five-a-day in your diet.
- Drink plenty of water with meals and in between meals.
- If you have a sweet tooth, have a small treat after one meal and not as a snack as you will not need to eat a lot of the treat because you have just eaten a meal.
- For each meal, eat the same portion of carbohydrates to fruit and vegetables. This will reduce the amount of calories consumed on a regular basis and increase the amount of vitamins and minerals you consume.
- Exercise at least 30 minutes a day aside from your usual activities such as walking to places, cleaning your house or going to work. Exercise should be where your heart rate is increased as this is when calories are burned. A bit of high intensity exercise every day can do the world of good emotionally and physically.

For more details on what a balanced diet is, look at The Eatwell Plate for a more visual and also child friendly guide (www.food.gov.uk).

References
www.bda.com The British Dietetic Association
www.bhf.org.uk The British Heart Foundation
www.food.gov.uk The Food Standards Agency
KASHTI-E-NUH

Noah’s Ark is the English title for Kashti-e-Nuh (Urdu) written by the Holy Founder of the Ahmadiyya Muslim Jama’at, The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad of Qadian (on whom be peace) in 1902. The English Translation of Kashti-e-Nuh was published in the UK in 2016 by Islam International Publications Ltd.

ABOUT THE AUTHOR

Born in 1835 in Qadian (India), Hazrat Mirza Ghulam Ahmad(AS), The Promised Messiah and Mahdi, remained dedicated to the study of the Holy Qur’an and to a life of prayer and devotion. Finding Islam the target of foul attacks from all directions, the fortunes of Muslims at a low ebb, faith yielding to doubt and religion only skin-deep, he undertook vindication and exposition of Islam. In his vast corpus of writings (including his epoch-making ‘Brahin-e-Ahmadiyya’), his lectures, discourses, religious debates etc., he argued that Islam was a living faith and the only faith by following which man could establish contact with his Creator and enter into communion with Him. He announced that God had appointed him the Messiah and Mahdi as mentioned in the prophecies of the Bible, the Holy Qur’an and Ahadith. In 1889 he began to accept initiation into his Community which is now established in more than two hundred countries. His more than eighty books are written mostly in Urdu, but some are in Arabic and Persian.
BACKGROUND AND INTRODUCTION
On February 6th, 1898, the Promised Messiah had a vision. Relating this vision he says: I saw angels are planting, at various places in the Punjab, plants of black colour and in no time they are turning into trees, ugly in shape, black and of terribly small in stature. I asked some of them what they were planting, they replied, these were the trees of plague, which was to break out shortly in the country. (Ayyamus-Sulah, p. 121, RuhaniKhaza’in, vol. 14, p. 361) He further wrote that it was not clear to me whether they said that it would spread in the next winter, or that it would spread this winter, but it was terrible thing that I saw. I had a revelation about the plague even earlier. In accordance with this prophecy, the plague did break out. [Hidden Treasure of Islam, pg.326]

From 1896 to 1914 the plague ravaged British India, and more particularly, the province of Punjab. During these perilous times, as towns and cities were devoured, the British government undertook efforts to save the people from this pandemic through inoculation. It was in this backdrop that the Promised Messiah penned Noah’s Ark in 1902. Another name for this book was ‘An invitation to Faith’. In it the author elaborated the essence of his teachings and states that those who sincerely follow its tenets would be saved miraculously from the onslaught of this epidemic, even without inoculation. This was a prophecy vouchsafed to him by God. History testifies to the magnificent fulfilment of this prophecy.

The book Noah’s Ark shines as a beacon of hope and stands as one of the most influential works of the Promised Messiah and continues to transform lives even today. [Noah’s Ark, Synopsis]

THE BOOK
On in this book, the Promised Messiah described the house wherein he lived was a like Noah’s ark for which God had promised protection against this calamity. The Promised Messiah’s house was expanded from the Western side in order to afford protection to more and more people. This prophecy of the Promised Messiah was literally fulfilled. The house of the Promised Messiah remained completely immune, and the houses of non-Muslims adjoining the house of the Promised Messiah were not safe.

The movement expanded so fast that by the end of 1902, the followers had crossed into hundreds of thousands, and by 1904, it was around half a million. One of the remarkable features of the book is that the Promised Messiah spelt out very beautifully the true teachings of Islam and this would continue to serve as an insurance against calamities and troubles ahead. And, when this teaching reached the Arabs in Arabic,
some of them learned it by heart. It assumed the same importance as “Sermon of the Mount” by Jesus Christ, and actually it spelt out more effectively and forcefully his teachings than that his name sake had. The teachings contained in this book remain up to this day a landmark in the Movement, there could be no better way of expressing what had been stated in it. [Hidden Treasures of Islam, pg.326]

‘One of the similarities between Jesus and I was established by the hand of God Himself when He raised me as the Messiah of Islam precisely at the head of the fourteenth century, just as He had raised the previous Messiah son of Mary at the head of the fourteenth century. God continues to show many powerful signs in my favour. And there is no one under the canopy of heaven from opposing Muslims, Jews and Christians etc., who possesses the power to match these signs.’ (Noah’s Ark, pg.89)

‘My dear ones! You have only come to this world for a short while, much of which has already passed. Thus, do not displease your Lord. An earthly government of great might can annihilate you if you displease them. Reflect, how then is it possible for you to escape the wrath of God Almighty? If you are righteous in the eyes of God none can destroy you, for your Lord Himself shall protect you.’ (Noah’s Ark, pg.116)

SAMPLE GLOSSARY

AHL-E-HADITH: Literally means, ‘The People of Hadith.’ This is a sect of Islam which believes that the Hadith of the Holy Prophet saw take precedence over the Holy Quran as a primary source for theology.

BAY’AT: Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his Khalifah. Literally means ‘to be sold’.

JIZYAH: A tax paid in lieu of military service by non-Muslims living in a Muslim State in return for which non-Muslim citizens were guaranteed protection from external and internal aggression.

KHATAM-UL-ANBIYA: The Seal of the Prophets, a title accorded to the Holy Prophet Muhammad saw.

MAHRAM: Mahram is a term in Islamic jurisprudence which refers to such men or women with whom marriage is impermissible.

PLAGUE: An infectious disease caused by the bacterium Yersinia pestis. Symptoms include fever, weakness and headache. The Bubonic plague killed millions of people.

“Noah’s Ark” is available to read on www.alislam.org
Creative corner

FLUFFY SPONGE CAKE RECIPE

By Sameera Mirza

INGREDIENTS

300 grams Self-raising flour
300 grams Margarine
300 grams Sugar
1 tsp Baking powder
6 Eggs

METHOD

1. Preheat the oven at 170 degrees.

2. Beat the margarine and sugar until light and fluffy.

3. Add one egg at a time and beat well between each addition.

4. Now sift the flour and baking powder. Fold this dry mix into the wet batter. Do not over mix.

5. Grease and line two 8” round cake tins.

6. Now divide the batter equally between the two sandwich tins and bake for 30 minutes or until a skewer when inserted in the cake comes out clean.

7. Let the cakes cool in the tin for 20 minutes before turning them out onto a wire rack.

8. Now get creative and decorate however you like! I filled and coated my cakes in buttercream and decorated with an edible gold paint.
So here is a story that shows us the importance and the rewards attained from being an honest person.

There once was a king who was in search of his heir. So he sent out a proclamation to call all the young people in the kingdom together. He said, “It is time for me to step down and choose the next king. I have decided to choose one of you.”

“I am going to give each one of you a seed today. One very special seed. I want you to plant the seed, water it and come back here one year from today with what you have grown from this one seed. I will then judge the plants that you bring, and the one I choose will be the next king!”

One boy named Ahmad was there that day and he, like the others, received a seed. He went home and excitedly told his mother the story. She helped him get a pot and planting soil, and he planted the seed and watered it carefully.

Every day he would water it and watch to see if it had grown. After about three weeks, some of the other youths began to talk about their seeds and the plants that were beginning to grow.
Ahmad kept checking his seed, but nothing ever grew. The others spoke proudly of their plants, but Ahmad feared his seed was dead.

A year finally went by and all the youths of the kingdom brought their plants to the king for inspection. Ahmad told his mother that he wasn’t going to take an empty pot. But his mother said he must speak the truth and so he went with his empty pot. When he arrived the others made fun of him for they all had big and wonderful plants.

When the king arrived he looked at all the pots, when he saw Ahmad’s empty pot he called him over, Ahmad was terrified but the king turned to the crowd and declared Ahmad to be his heir and successor.

The other children spoke out in anger, the king responded by saying, “One year ago today, I gave everyone here a seed. I told you to take the seed, plant it, water it, and bring it back to me today. But I gave you all boiled seeds which would not grow. All of you, except Ahmad, have brought me trees and plants and flowers. When you found that the seed would not grow, you substituted another seed for the one I gave you. Ahmad was the only one with the courage and honesty to bring me a pot with my seed in it. Therefore, he is the one who will be the new king!”

From this we can learn that that we must be careful about what we plant now, because it will determine what we will reap tomorrow. Just as in the story we need to teach our children the value of honesty, and that must come about through our own conduct as well. Our words will mean nothing if our actions do not reflect them.