
During the sermon, Huzuraba stated: “All the correspondence regarding the Waqf-e-Nau can be found on this website along with the guidance and instructions I have given in terms of the education and upbringing of Waqifeen-e-Nau children.

Moreover, one can access the sermons and addresses of the Khulafa, the Waqf-e-Nau syllabus and editions of the ‘Ismail’ magazine for boys and ‘Maryam’ magazine for girls on the website. Additionally, Waqifeen-e-Nau children can find information and help with regards to career
planning. There is also the section to renew one’s dedication, to get in touch with the Waqf-e-Nau department and to keep up to date. Waqifeen-e-Nau children can also find information about the requirements of the Jama‘at and what sort of education they should undertake to best serve the Jama‘at.

Guidance for Waqf-e-Nau secretaries and the administration and report forms will also be available on the website. Furthermore, there are video clips of the various questions and answers in the classes with me on different occasions. There is also the introduction to the Waqf-e-Nau scheme and information on how to remain in constant contact with the department. Also, there are reports, pictures and glimpses of the Waqf-e-Nau programs happening around the world.” (Taken from the summary of the Friday Sermon delivered by Hazrat Mirza Masroor Ahmadaba, Khalifatul Masih V, 6th December 2019)

Huzuraba stated that

ALL WAQF-E-NAU AND PARENTS OF WAQIFEEN SHOULD VISIT THE WEBSITE AND BENEFIT FROM THIS FACILITY.

[Al-Hakam, 6th December 2019]
From the Editor...

As Waqfe Nau, our lives have been dedicated to serving the Jama’at and spreading the true teachings of Islam brought by the Holy Prophet (pbuh) and revived by the Promised Messiah (pbuh). In order to fulfill this purpose, it is incumbent for us to continuously strive to improve our own spiritual state and refrain from immoral activities which can take us away from our faith.

In his Friday Sermon on 3rd July 2015 Beloved Huzur, Hazrat Mirza Masroor Ahmad (ra) reminded us:

“Any person serving Jama’at should first self-reflect and see how much he is abiding by the commandments, change himself for the better and then advise others. Similarly, each Ahmadi who says that he took bai’at to bring pure changes in his life should repetitively keep God’s commandments in view. Not only would this bring about their own reformation it will also enable them to impart true morals to the world.”

May Allah the Almighty enable us to follow this advice of beloved Huzur-e-Aqdas (ra). Ameen.

This issue of Maryam Magazine focuses on the topic of self-reformation and our responsibilities as Waqfe Nau, including a reminder of the vital points mentioned by Huzur-e-Aqdas (ra) on what makes a Waqfe Nau ‘Special’ and also including a Question and Answer session from the Waaqifaat-e-Nau class with Huzur (ra) held in Germany in 2012. In this Issue our readers can also enjoy reading articles written by our Waaqifeen including ‘My Life in Ghana’, ‘A Life of Sacrifice’, and ‘A Career in Psychology’.

Hina Ahmedi
ENGLISH EDITOR

Do you have any comments, suggestions or want your article featured in our next edition?
Email us at: chiefeditor@maryammagazine.org
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You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers, but most of them are disobedient. (English translation by Hazrat Maulvi Sher Ali sahib)
Hadith: A Saying of The Holy Prophet

(May Peace and Blessings of Allah be upon Him)

Try to Remove Evil

Translation: Narrated by Ḥazrat Abū Sa‘īd, Allāh be pleased with him: I heard the Prophet of Allāh (peace and blessings of Allāh be upon him) say: “Whoever of you sees something repugnant to morals or faith, he should change it by his hand. If he has not the strength to do so, then by the word of mouth. And if he cannot do so, then dislike it at heart (and endeavour to reform through prayer), but he would say that this was the weakest of faith.” (Muslim)

Explanatory Notes: This Hadith outlines a special field, out of the many fields of jihad. It pertains to national, family and individual reformation. The Holy Prophet says that many religious and moral evils grow because people connive at their sight and fail to take any oral or practical measures of reformation, the result being that the evil becomes widespread, the bad example of one man infects scores of others. It does not stop at that; the natural fear of evil begins to disappear and to lose its hold on the hearts of men. (Forty Gems of Beauty, p. 50-51)
With regards to enjoining goodness and forbidding evil the Promised Messiah\textsuperscript{as} states:

“…one must hold back the tongue from saying anything that is contrary to the pleasure of God Almighty. Yet, it is necessary to use the tongue to express the truth. The greatness of the believers is described as follows:

\begin{quote}
\textit{یَااُمَرُوْنَ بِالَْْعُرُوْفِ وَیَنْھَوْنَ عَنِ الُْْنْکَرِِ}
\end{quote}

They enjoin what is good and forbid evil.
(Surah Al-e-Imran Vs.115)

Before one enjoins goodness and forbids evil to others, it is incumbent for an individual to prove through their own practical state that they possess the strength within themselves to act accordingly. The reason being that before an individual can exert an influence on others, they must first make their own state influential. So remember, never hold back your tongue from enjoining goodness and forbidding evil. It is necessary, however, to be considerate of time and place, and one’s manner of speech must be kind and gentle. Similarly, it is a grave sin to engage the tongue in speech that is contrary to righteousness.”

FASTING IN RAMADAN

After Šalat, the next greatest pillar in the Islamic worship is fasting. In actuality, Islam has instituted different forms of worship taking into consideration the various types of inner purification. In other words, if Šalat removes the impurities and weaknesses of a person in one aspect; and makes him able to become a beloved of God, then fasting fulfils this purpose in another manner, and Zakat is prescribed for a third aspect, and Ḥajj holds a fourth purpose, separate to the previous three. In this manner, various forms of worship fulfil varying purposes and are helpful in the reformation and progress of mankind in various respects.

If one contemplates, it becomes clearly evident that the order in which the various Islamic forms of worship were instituted, is the exact order of their significance as well. In other words, the most significant and most vast in its influence upon human morals and spirituality is that worship which was instituted first. After this a worship of lesser rank was instituted and after that a worship of lesser rank, and so on and so forth. Those people who do not offer their worship merely as a tradition and have the habit of analysing its effect upon their souls can easily understand that the first position of all worship belongs to Šalat. After this is fasting, and then the other forms of worship. In any case, until then, only Šalat had been ordained and then in the second year of migration at the arrival of Ramadan, fasting began as well.2
In other words, the injunction was revealed that in the month of *Ramadan*, with the exception of the sick and weak, and those on journey, every adult Muslim man and woman, would abstain from all types of food and drink from dawn till dusk, and during these hours, intimate relations between husband and wife would also be abstained from. Furthermore, the days of fasting would particularly be spent in the remembrance of Allah, recitation of the Holy Qur'an, and in charity and alms. During the nights of fasting, special arrangement for the Tahajjud Prayer would be made, etc. As such, it is written with regards to the Holy Prophet ^saw^ that his *Ramadan* was a complete embodiment of worship. Although the entire life of the Holy Prophet ^saw^ was nothing except worship, but during fasting, the Holy Prophet ^saw^ would particularly spend the better part of his time in voluntary services and in the remembrance of Allah. He would often remain awake during the nights, and during *Ramadan* the Holy Prophet ^saw^ would offer charity and alms to such an extent that the Companions likened him to a fast wind which knew no stopping. Moreover, in order to keep the spirit of fasting alive, the Holy Prophet ^saw^ would always admonish the Companions not to think that by the mere abstinence of food and drink as a tradition, they would be counted among those who had fasted; rather, that they should bear in mind the actual spirit of fasting, so that a sense of inner purity, restraint of desires and a faculty of sacrifice and service of the needy may be fostered. Furthermore, he would state that, “Most unfortunate is he who is afforded an opportunity to fast in *Ramadan* and does not thereby have his previous sins forgiven.” The Holy Prophet ^saw^ would also encourage fasting as a voluntary service, but it was a *Sunnat* of the Holy Prophet ^saw^ to order a middle course in every matter. As such, the Holy Prophet ^saw^ would forbid people from fasting continuously and would say that:

“Allah has commanded that a person owes rights even to his own soul, he owes rights to his wife and children, he owes rights to his friends and neighbours, and in this manner, there are other rights as well. The fulfilment of all these rights under the Shari‘at and will of God is also a form of worship.”

Therefore, a person should not overly emphasise the observance of a specific type of worship and neglect the other rights which are owed by him. Therefore, during this year, fasting in the month of *Ramadan* was ordained, and a second pillar was added to Islamic worship. However,
it should be remembered that just as the Holy Prophetsaw would offer voluntary Ṣalat in his own way prior to the ordinance of the five daily Ṣalat and would instruct his Companions to follow suit, in the same manner, prior to the ordinance of fasting in the month of Ramadan, the Holy Prophetsaw would observe voluntary fasting as well. However, until then, this had not been formally and specifically instituted for a specific time period. As such, it is narrated in the Ahadith that prior to the obligation of fasting in the month of Ramadan, the Holy Prophetsaw would fast on the day of ‘Ashurah, i.e., on the 10th of Muharram and would encourage the Companions to do the same. (The Life & Character of the Seal of Prophetsaw, Vol.2, p.111-113)

‘IDUL-FITR

At the end of Ramadan, after the fasting of Ramadan had been ordained, the Holy Prophetsaw issued the injunction of Ṣadaqatul-Fiṭr, according to divine command. Every Muslim who possessed the capacity to do so, was enjoined to contribute one Sa’5 of dates, grapes, barley or wheat, etc., per person on behalf of himself, his family and dependents, as charity prior to ‘Id. This charity was distributed among the poor, needy, orphans and widows, etc., so that this may serve as an expiation for any lapses which may have occurred during the worship of fasting and a means of aid may be arranged for the poor on the occasion of ‘Id. As such, according to the command of the Holy Prophetsaw, prior to every ‘Id at the end of Ramadan, Ṣadaqatul-Fiṭr was formally collected from every young and old Muslim man and woman, and distributed among the orphans, poor and needy.

It was in this very year that ‘Idul-Fitr began as well. In other words, the Holy Prophetsaw ordered that upon the completion of the month of Ramadan, the Muslims should celebrate ‘Id on the first of Shawwal. This ‘Id was in the joy that Allah the Exalted had granted them the ability to offer worship in Ramadan. However, it is immensely fascinating that even for the expression of this joy, the Holy Prophetsaw prescribed a worship. As such, he ordered that on the day of ‘Id, all the Muslims should congregate in an open space and offer two Rak’at of Ṣalat. Then, after this Ṣalat, the Muslims should of course, express their outwardly joy as well, because when the soul experiences joy, it is a right for the body to partake of it as well. In actuality, Allah the Almighty has placed an ‘Id at the end of all those significant forms of worship which are observed collectively. The ‘Id of the Ṣalat is the Friday Prayer service, which arrives after the observance of Ṣalat for one week. This has been referred to as the most superior of all the festivals of ‘Id. Then, the ‘Id of fasting is ‘Idul-Fitr, which arrives at the close of Ramadan. The ‘Id of Ḥajj is ‘Idul-Adha, which is celebrated on the second day of Ḥajj. All of these festivals of ‘Id are a form of worship in themselves. Therefore, the festivals of ‘Id in Islam possess a wonderful magnificence, and substantial light is shed upon the reality of Islam. One receives an opportunity to contemplate as to how Islam wishes to bind every action of the Muslims to the
remembrance of Allah. I am compelled to digress from history, otherwise I would elaborate as to how Islam has leavened every movement, statement and action of a Muslim, with the remembrance of God. This is to such an extent that even in daily tasks of minor importance, such as standing and sitting, moving about, sleeping and awakening, eating and drinking, bathing, changing one’s clothes, wearing shoes, leaving and entering the home, leaving or returning from a journey, selling or buying something, ascending or descending from a height, entering or exiting the Mosque, meeting a friend, encountering an enemy, seeing the new moon, approaching one’s wife, thus, in one way or another, the commencement and completion of every single task has been tied to the remembrance of Allah, - even upon sneezing and yawning. In such a state of affairs, if the idolaters of Arabia referred to the Holy Prophet saw, (who brought this teaching, but with regards to whom, the disbelievers thought that he had crafted this teaching of his own accord), as having gone mad in the love of God, then this was not surprising. It is true that for a worldly man, these things would appear to be nothing but madness. However, a person who has understood the reality of his own being, knows that this is the very essence of life. (The Life & Character of the Seal of Prophets saw, Vol.2, p.113-114)

"THE FESTIVALS OF ‘ID IN ISLAM POSsess A WONDERFUL MAGNIFICENCE, AND SUBSTANTIAL LIGHT IS SHED UPON THE REALITY OF ISLAM"

1 Almsgiving in Islam [Publishers]
4 Ṣaḥīḥul-Bukhārī, Kitābuṣ-Ṣaum, Bābu Man Aqsama ‘Alā Akhihi Li-Yuṭīra Fit-Tatāwwu’....., Ḥadīth No. 1968
5 An Arab unit of weight equivalent to about 4.26 pounds [Publishers]
6 These matters are published and well-known in the Islāmic Sharī‘at through books of Ḥadīth, therefore, no specific reference is required.
What do we think of when we hear the word ‘sacrifice’? Perhaps some might see it as a sacrificial lamb to the slaughter, or a selfless good deed for the betterment of others. But as an Ahmadi, and as a waqf, sacrifice is something born within us and a great honour that has been bestowed to us as a mercy from Allah the Almighty. It is a lifetime dedication and service that we must uphold with the utmost dignity and loyalty to our beloved Huzuraba.

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

“So be mindful of your duty to Allah as best you can, and listen and obey, and spend in His cause, it will be good for yourselves. And whoso is rid of the covetousness of his own soul, it is they who shall succeed.” (Ch.64: V.17)
In this verse, many virtues of great measure are mentioned; spending in the way of Allah the Almighty, obedience to Him and His Messenger, shunning your own desires; all of which come under the banner of self-sacrifice, and all of which are solely purposeful and beneficent to ourselves.

“Again, Allah, the Almighty, mentions in the Holy Qur’an: “so pray to thy lord and offer sacrifice” (Ch.108: V.3)

The Promised Messiah has explained beautifully the act of sacrifice and its benefits for mankind, stating:

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

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

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

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

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

"O ye who believe! Obey Allah, and obey the Messenger and those charged with authority among you." (Ch.4: V.60)

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

It is a great and grand virtue to be making sacrifices for the greater good of oneself, though this can at times be very trialling. Continuous waves of distraction and temptation coax and pressure an individual to spiritually buckle and to fall prey to the vulturous likes of his carnal and worldly desires, but it is the resolve and patience of an individual that will reward him/her the ultimate pleasure of the Hereafter. In this regard Allah the Almighty declares:

“The best provision is righteousness.” (Ch.2: V.198)

And what does this entail?

“Verily he truly prospers who purifies himself, and remembers the name of his Lord and offers prayers.” (Ch.87: V.15)
However, as instructed to us by our Benevolent God, if we seek help through Him alone, then surely there will be nothing that could defeat us.

“O ye who believe, seek help through perseverance and Prayer; surely, Allah is with those who patiently persevere.” (Ch.2: V.154)

Furthermore, who best to consult back to, than the blessed words of our Leader, Seal of all Prophets, the Holy Prophet Muhammad saw. The best example to follow, the source of light and hope, who made the ultimate sacrifices, and lived the life of a true servant of Allah Almighty, in all that he did and all that he was. Shaddad ibn Ausra relates that the Holy Prophet saw said:

“A wise person is one who watches over himself and restrains himself from that which is harmful and strives for that which will confront him after death; and a foolish one is he who gives rein to his cravings and seeks from Allah the fulfilment of his vein desires.” (Tirmidhi)

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

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

It is this teaching that will then pave the path to patience and a nature of sacrificing, and ultimately lead to righteousness, Insha’Allah.
I conclude this article with the example of a devoted follower of Allah Almighty and His Messenger, which we can all inculcate into our lives by practising their example. It is from the life of our beloved Ummul-μmineen, Hazrat Sayyedah Nusrat Jahan Begum Sahiban, who turned her entire life into a service for mankind and the worship of her Creator, in not only fulfilling the requirements and commands of Allah, but also in serving her life in the help of her husband, the Promised Messiah, in any and every way she possibly could with utter dedication and loyalty. She truly was an inspiration for us all to follow, and touched the hearts and lives of all who were fortunate enough to meet her. She lived by the principle of complete Taqwa (Righteousness) and Tawakkul ala’Allah (trust in Allah), as is related in Hadith; Hazrat Umaran relates that he heard the Holy Prophet saw say:

"Were you to put your complete trust in Allah, He would provide for you as He provides for the birds. They issue forth hungry in the morning and return filled in the evening.” (Tirmidhi)

I would like to share with you a dream the Promised Messiah had in which Hazrat Amman Jaanan said to the Promised Messiah: “For the sake of Allah Almighty’s Will, I have forsaken my own will.” It is through this that she based her life and through which we can all try to accomplish the same moral and spiritual elevations that the beloved ones of Allah, the Sublime, enjoy. This is the life of a true devoted servant of Allah the Almighty, and His Messenger. It is this example in today’s day and age, where sacrifice is a lifestyle; one of great virtue and reward, a lifestyle which every Ahmadi and especially every Waqfe Nau is expected to be abiding by in their daily lives.

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

“Say, My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds.” (Ch. 6: V.162)
My Life in Ghana: An Introduction

Sanaa Mahmood

My name is Sanaa Mehmood and I was born in Pakistan. My father is a missionary; he was posted to serve the Jama’at in Ghana in 1998. I came to Ghana at the age of 2 with my mother in 1999. The second biggest city in Ghana is Kumasi in the Ashanti region where I have lived for 20 years with my parents. Below I will give an insight into a few of the attractions of Ghana.

Ghana is a country located along the Gulf of Guinea and the Atlantic Ocean in the sub-region of West Africa. Ghana is bordered by the Ivory Coast in the west, Burkina Faso in the north, Togo in the east and the Atlantic Ocean in the south. The name Ghana means ‘warrior king’ in the Soninke language. Numerous kingdoms and empires have emerged in Ghana since the 11th century, of which the most powerful was the kingdom of Ashanti. The Ashanti’s capital was and still is, Kumasi, which became a sophisticated urban centre with facilities and services equal to those in Europe at the time. The people of Ashanti created an economy based on principally gold and gold bar commodities, then traded with the states of Africa. It was not long until the Europeans discovered this African Kingdom (Planet, 2017).

In the beginning of the 15th century, many European powers, among which were the Portuguese, British, French, Dutch, Swedish and Danish, contested the area for trading, with the British ultimately establishing control of the coast by the late 19th century. Ghana’s current borders were established in the 1900’s as the British Gold Coast. It became independent of the United Kingdom on March 6th 1957. European countries called it the Gold Coast because of the gold found in the land here.

More than thirty forts and castles were built in Ghana by the Portuguese, Swedish, and Dutch etc. To this day one of the castles built by the Portuguese in 1482 known as Elmina Castle is a
sight to see. It was the first trading post built on the Gulf of Guinea and the oldest European building in existence south of the Sahara. Initially built for trade, it later became the most important stop on the route of the Atlantic slave trade. The castle is recognised by UNESCO as a world heritage site. The castle acted as a depot where enslaved Africans were brought in from different kingdoms in West Africa and were sold to Portuguese and later to Dutch trades in exchange for goods such as textiles and horses. The slaves were held captive in the castle before exiting through the castle’s infamous ‘door of no return’ to be transported and resold in newly colonized Brazil and other Portuguese colonies.

When I visited the castle, I felt it held a very sad and disturbing history. Up to 1000 male and 500 female slaves were shackled and crammed in the castle’s dank, poorly ventilated dungeons with no space to lie down and very little light, without water or sanitation. There are small pitch-black spaces as confinement cells for prisoners who rebelled. Once a slave set foot in the castle, they could spend up to three months in captivity under these conditions before being shipped off to the new world. The governor’s and officers’ quarters were spacious and airy, with beautiful parquet floors and scenic views of the blue waters of the Atlantic. There was also a chapel in the castle enclosure for the officers, traders and their families as they went about their normal day-today life completely disconnected from the unfathomable human suffering they were consciously inflicting.
Ghana was led to independence by Kwame Nkrumah who became the first Prime Minister of Ghana and the first president as well. The Gold Coast region declared independence from the United Kingdom on 6th March 1957 and established the nation of Ghana.

The flag of Ghana consists of the colours red, gold, green and a black star. The red represents the blood that was shed towards independence, the gold represents the industrial minerals and wealth of Ghana, the green symbolizes the rich grasslands of Ghana and the black star is the symbol of the Ghanaian people.

**GEOGRAPHY**

Ghana is located on the Gulf of Guinea, only a few degrees north of the equator, therefore giving it a warm climate. The prime meridian passes through Ghana, specifically through the industrial port town of Tema. This makes Ghana geographically closer to the ‘centre’ of the earth. Ghana follows Greenwich Meridian Time, so the time we see on MTA International is the exact time in Ghana all year round!

Ghana encompasses plains, waterfalls, low hills, rivers, Lake Volta, which is the largest artificial lake. The climate of Ghana is tropical with two main seasons: the dry season and the wet season.

The northern part of Ghana has more Muslims and the southern more Christians. Because the southern part of Ghana joins the Atlantic Ocean from where Europeans came and the northern part of Ghana has the Sahara Desert from where Muslims travelled.

**CUISINE**

Ghanaian main dishes are organised around a starchy staple food, with which goes a sauce or soup containing a protein source. The main ingredient for the vast majority of soups and stews are tomatoes - canned or fresh tomatoes can be used. As a result, nearly all Ghanaian soups and stews are red or orange in appearance.

**Banku** is a Ghanaian dish which is cooked by a proportionate mixture of fermented corn and cassava dough in hot water into a smooth whitish paste, served with soup, stew or a pepper sauce with fish. It is mostly preferred by the people of the Southern Regions of Ghana.

![Figure 4: Banku, fish and stew](image)
Fufu (foofoo) is a staple food common in many countries in West Africa. It is often made in the traditional Ghanaian and Nigerian method by mixing and pounding separate equal portions of cassava and green plantain flour thoroughly with water. It is then adjusted to either increase or decrease the viscosity of the fufu depending on personal preferences. The traditional method of eating fufu is to pinch some of the fufu off in one’s right hand fingers and form it into an easily ingested round ball. The ball is then dipped in the soup before being eaten. The most interesting part of this food is that it is supposed to be swallowed instead of chewed! But now most people also eat it with spoon and chew it too.

The capital city of Ghana is Accra. The city looks nothing like the images we see on television of African villages with impoverished people. Although there are some such villages, not all of Ghana is as such. Even the smallest towns have an electricity supply, brick houses, schools, clinics and hospitals. The people of Ghana are very friendly, kind and hospitable.

PERSONAL EXPERIENCES

The town I grew up in is called Asokore, our house was on the campus of T. I. Ahmadiyya Girls’ Senior High School; a boarding school on a huge piece of land with dorms, classrooms, a dining hall and teachers’ residence too. Being a Jama’at school, as well as Ahmadi teachers, there were Christian teachers too. The school campus never felt like a school, but rather like home. Having lived here for 20 years, the Asokore Jama’at has known us for a long time and they all feel like family to me. The environment was warm, caring and peaceful. Once you stepped out, there would be so many people you would say Salaam to. Even the Christian teachers would say Assalaam o Alaikum. My neighbours who would one day be my teachers, were people with whose children I used to ride my bike and play with. It was also common to have a Jama’at member coming over to visit or coming in to see my father for Jama’ati work.
*Eids* in Asokore were one of my favourite experiences. I used to look forward to meeting the local Jama’at members. Because my father had to lead Eid prayers, we could not really go for Eid elsewhere, for example to visit my uncle who lived in another city. We would wake up early, have ‘sawayaan’ (traditional sweet made from vermicelli) for breakfast while my father prepared his khutbah. Eid prayers were held at the school for convenience and due to the number of people attending, the mosque was unable to contain everyone hence, we offered Eid prayers in the playground under open skies surrounded by trees.

My father was recently transferred to the capital city Accra. The move from Accra to Asokore was a great change. Accra compared to Asokore is very different, with good roads and amenities available less than an hour drive away. There are so many malls and restaurants open here now. Life is fast and busy. It does not compare to the atmosphere in Asokore, Ahmadi neighbours, people you have known all your life, a mosque in the school campus, fresh air far from city pollution, open fields, farms and very friendly people.
AHMADIYYAT IN GHANA

In 1920, Yusif Nyarko, a Muslim from Ekrawfo visited one of his relatives in Mankessem (now home to Jamia Ahmadiyya International Ghana). It was there that he had a dream that he was offering his prayer behind a white man. He narrated his dream to Mr. Abd-ur-Rahman Pedro, a Muslim from Nigeria. Mr. Pedro was residing at Salt Pond, which was not far from Mankessem. Mr. Pedro told Yusif Nyarko that he had heard of a Muslim mission whose centre was in India. One of the mission’s branches was in London. Yusif Nyarko made mention of his dream to Chief Mahdi Appah as well. Chief Mahdi Appah invited all the Muslims of Ekrawfu, Mankassem and their surroundings. He called for a meeting to be held at Mankessem purposely to discuss the dream of Yusif Nyarko and take a decision. When all these Fanti Muslims gathered at Mankessem, they decided that a letter should be written to the centre of Ahmadiyyat in Qadian, demanding for a missionary. Therefore, a letter was written to Hazrat Khalifatul Masih IIra, requesting for a missionary to be sent and open a branch of Ahmadiyyat in Ghana. This was the first ever contact of Ghanaian Muslims with the Markaz of Ahmadiyyat in Qadian. (File; History of Ghana Mission no. 9, page 3) But earlier in 1917, the Jama’at had already established in the West African country of Nigeria, and the matter of a missionary to be sent was already on the table. (Al-Fazl, 3 February 1917). Ghana was also blessed to have been the home of our beloved Khalifa, Hazrat Mirza Masroor Ahmadra for a number of years. Huzurra devoted his life for the service of Islam in 1977 and was sent to Ghana under the Nusrat Jahan Scheme by Hazrat Mirza Nasir Ahmaddb, Khalifatul Masih III.

Huzurra was in Ghana till 1985. During that period, Huzurra held several positions, from headmaster of Ahmadiyya schools to manager of the Ahmadiyya Agricultural Farm in Depali. Huzurra also worked with a team of agriculturalists to develop wheat as an economic crop in Ghana, for which National leaders commended Huzur’sra efforts.2

1Planet, L. (2017). Ghana in Detail. from
   https://www.lonelyplanet.com/ghana/background/history/a/nar/30228702-55f1-4347-8c08-fc1e96091cdc/355308

2https://www.alislam.org/articles/mirza-masroor-ahmad-life-sketch-before-khilafat/
The Promised Messiah as repeatedly announced that while he had been bestowed with the bounty of prophethood, he is not a law-bearing prophet and that he is a follower of the Holy Qur’an. He disclaimed being a prophet in his own right, rather his claim is confined to being the Mahdi and the Messiah. He affirms his being a servant of the Holy Prophet, peace and blessings of Allah be upon him, and his follower and that all grace bestowed upon him is on account of his devotion to the Holy Prophet saw and that he has been raised in accordance with the prophecies and promises of the Holy Prophet saw.
Qur’anic Evidence of the Truthfulness of the Promised Messiah

Use the following Qur’anic verse to identify the key words in BOLD and find them in the word search below.

“He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error; And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise.” (Surah Al-Jumuah 62:3-4)
Read the following paragraph to identify the key words in **BOLD** and use them to solve the Crossword puzzle below.

The Holy Prophet[^saw] is the last **law-bearing** prophet. He is the **Khataman Naibiyyeen**, which means the ‘**Seal of the Prophets**’. The Promised Messiah[^as] is the **Mahdi** and **Messiah**, he is the **subordinate** prophet and a prophet from amongst the followers of the Holy Prophet[^saw].

**Across**

2. Khataman Naibiyyeen means the _________ of the prophets.

4. The Promised Messiah[^as] is the _______ and Messiah.

**Down**

1. The Holy Prophet[^saw] is the last _______ prophet.

2. The Promised Messiah[^as] is a _______ prophet of the Holy Prophet[^saw].

3. The Holy Prophet[^saw] is the _______ Naibiyyeen.

4. The Promised Messiah[^as] is the Mahdi and ____________.
It should be remembered that after Muhammad’saw the door for law-bearing prophethood has firmly closed. And after the Holy Qur’an there is no book (scripture), which teaches new injunctions, or abrogates the authority of the Holy Qur’an or suspends it. For the ministry of the Qur’an remains effective until the Day of judgment. (Al-Wasiyya, p.15 footnote)

My prophethood is a reflection of the prophethood of the Holy Prophet, peace and blessings of Allah be upon him, and not an independent prophethood. (Haqeeqatul Wahi, p.185 footnote)

What God requires of you, in the matter of belief, is that God is One and that Muhammed, peace and blessings of Allah be upon him, is His Prophet and Khaatam-ul-Anbiyaa (the Seal of the Prophets) and that he is the greatest of them all. (Kishti Nuh, p.26)

A Prophet who does not bring a new law can come, but he has to be a follower of the Holy Prophet’saw first. On this basis, I am both an Ummati and a Prophet (Tajalliat Ilahiyyah p.28)

Use the quotes above to help fill in the blanks:

1) The door of __________________________ prophethood is firmly closed.

2) There is no book after the ______________________ which can bring new commandments.

3) The Promised Messiah’sas prophethood is a _______________ of the prophethood of the Holy Prophet’saw.

4) The Holy Prophet’saw is Allah’s prophet and he is the ______________________ and above all other prophets.

5) A prophet who does not bring a new law can come but he must be a ______________ of the Holy Prophet’saw first.
HOW ARE WAQFE NAU DEEMED ‘SPECIAL’?

On 28th October 2016, Hazrat Khalifatul Masih V (May Allah strengthen his hands) mentioned in his Friday Sermon that if Waqifeen-e-Nau follow the following criteria, only then they will be deemed ‘Special’. Those points are mentioned below.

Waqifeen will have to prove that they are ‘special’:

1) They will have to prove that they are ahead of others in their relationship with Allah; then they will be called ‘special’.
2) If they have fear of God more than others; then they will be called ‘special’.
3) If their standards of worship are a lot higher than others; then they will be called ‘special’.
4) If they offer supererogatory prayers along with the obligatory ones; then they will be called ‘special’.
5) If their degree of general conduct is extremely high; then they will be called ‘special’.
6) If there is a marked difference in their language and talking manners. If it is clearly observable that there is a genuinely trained person who prefers faith over worldly matters; then they will be called ‘special’.
7) If they are girls, then, their dress and purdah is symbolic of true Islamic education. When others see it, they will be envious and say that despite living in this environment, their dresses and purdah are an extraordinary model; then they will be called ‘special’.
8) If they are boys, then their eyes will be looking down due to bashfulness and not wandering toward culpable actions; then they will be called ‘special’.
9) If they will be spending their time to attain religious knowledge rather than looking at the useless things on the internet; then they will be called ‘special’.
10) If the appearances of the boys will be distinguishable from others; then they will be called ‘special’.
11) If they recite from the Holy Qur’an, look for its commandments, and after finding them, would act upon them; then they will be called ‘special’.

12) If they regularly take part in the programs of the auxiliary organizations and the Jama’at more than others; then they will be called ‘special’.

13) If they excel their brothers and sisters in treating their parents well and praying for them; then they will be called ‘special’.

14) At the time of matrimonial match, if they look for faith rather than worldly material, and then get along with their relationships, and can say that while acting upon the religious directions they are the ones who carry on with their relationships; then they will be called ‘special’.

15) If they are more forbearing than others and in case of altercation and disorder, they not only refrain from them but become peacemakers; then they will be called ‘special’.

16) If, in the field of propagation, they take the lead position to fulfil this duty; then they will be called ‘special’.

17) If they are in the front row to obey the Khilafat and acting upon its decisions; then they will be called ‘special’.

18) If they are the ones who are more rugged and sacrificing than others; then they will be called ‘special’.

19) If they excel in humility and selflessness, hate arrogance and wage jihad against it; then they will be called ‘special’.

20) If they are among the ones who listen to my Sermons and watch other programs of mine on MTA so that they keep on getting guidance; then they will be called ‘special’.

21) If they act upon these and all those matters that are liked by Allah and keep away from all those things that Allah has forbidden, then they are distinctly and rather very special. Otherwise there is no difference between them and others……………. Then, what to talk of being special, then in the sight of Allah, they will be counted among the unfaithful and pledge-breakers.

Friday Sermon delivered by Hazrat Khalifatul Masih V̄aba on 28th October, 2016

https://www.waqfenuinl.org/special-waqf-e-nau/
A Career in

PSYCHOLOGY

BY DR ADILA MAHMOOD
The topic of mental health is becoming increasingly popular amongst society. We are constantly surrounded by discussions that take place about how mental health affects all of us and what we can do to help those who may be struggling with their own. For me, this is more than just a topic of conversation. Being a Counselling Psychologist and working in the National Health Service, I work with people who have been through horrific life experiences as a result of which they have severe and enduring mental health difficulties. My work comes with many challenges on a daily basis but is also a source of satisfaction and reward for me. The feeling you get from helping others, knowing that you can make even a fraction of a difference to their lives is something you cannot quite put into words. There is also research that suggests helping others can lead to a person feeling important and useful, thereby improving their own mental wellbeing. Helping others can make people feel like they have a purpose and significance in life. However, my reason for choosing this career goes beyond just what I get out of it.

My journey to becoming a psychologist began with the values that were instilled within me, being an Ahmadi Muslim and Waqfe Nau. Islam teaches us the importance of being a part of a community, connecting with others and supporting each other in times of need. From a young age we are taught that Allah loves those who help and serve humanity. For me, it only made sense to choose a career through which
I would be able to live and work in line with these values. By the grace of Allah, I was blessed enough to be able to attend many classes with Huzur (may Allah be his Helper) in which he encouraged young Waqfeen to become doctors, scientists and teachers. With this in mind, I made the choice to study psychology as my Bachelor’s degree.

In the first year of my undergraduate degree, I came to know how competitive the field was. If I was to pursue a career as a psychologist, I would have to start gaining some work experience alongside my degree. This led me to apply for a voluntary role, carrying out activities with patients who had suffered traumatic brain injuries. I continued to offer some time on my weekends doing this throughout my undergraduate degree. This voluntary position gave me experience and a reference for when I graduated and started working as a support worker for people who had suffered brain injuries. I gradually built up my experience after my bachelor’s degree and started to look at post-graduate courses which would allow me to further my studies and specialise in psychology. Throughout this time, I frequently wrote letters to our beloved Huzuraba asking for prayers and guidance. Before applying for my Doctorate, I went to meet with Huzuraba and I expressed my ambitions and eagerness to specialise as a psychologist. He was extremely encouraging, noting how valuable my skills and expertise would be for the purpose of serving humanity and the Jama'at. With Huzur’saba prayers and Allah’s blessings I was offered a place on the Doctoral training, being one of the youngest on the course. It became clear to me that Allah had chosen this path for me just as He has a path for all of us. When our intentions are pure and we work hard in all that we do, Allah’s blessings are with us and we can achieve what we set out to.

Although studying psychology as an undergraduate subject is popular, not many of these students pursue a career in psychology for various reasons. Sometimes the competitive nature of the field can turn people away from it, or other times people choose a career which does not take as many years to specialise in. My doctoral training took just over three years to complete. The course itself was indeed challenging, however, it was also full of self-development and personal growth for me. As part of the training, I was on various clinical placements and started to treat patients right away. The course also entailed writing numerous reports and articles, but one of the biggest components of the course was the doctoral thesis and oral examination (doctoral viva). The doctoral viva is the final hurdle of the doctorate, during which two examiners (usually specialists in the topic) of the thesis question the candidate regarding their research. The candidate has to defend the choices they made...
at various stages of the research as well as answer broader questions in relation to the topic. This oral examination can last several hours at the examiners’ discretion and can be quite daunting. My research topic surviving suicidal thoughts and what this can teach us about improving support for people who may be suicidal.

By the grace of Allah, I passed and was awarded my Doctorate. The first thing I did when I received the news, was write a letter to our beloved Huzur\textsuperscript{aba} to share the news with him and thank him for his prayers. I am now working in a mental health service where we receive referrals for patients who have been struggling with their mental health and require psychological treatment. A typical day at work for me includes carrying out psychological assessments, treatments and liaising with other professionals to discuss a patient’s care. If they are deemed appropriate for our clinic, patients are invited for a psychological assessment. During these, we take a detailed history of the patient, including what they are struggling with at present and asking them about their childhoods, relationships with their parents and any significant events in their lives. This allows us to build up a picture of how particular experiences may have shaped a person’s life and how this may be maintaining their current mental health difficulties. Sadly, one of the most common stories we hear are those of child abuse, child neglect and other war-related trauma. Sometimes, people have suffered to such an extent that they may feel their lives are not worth living.
anymore and they may have thoughts of ending their lives. As part of the assessment, we explore this risk of suicide and make safety plans. After this assessment, I would usually make a recommendation as to what sort of treatment would be of benefit to them and if they agree, they get placed on a waiting list to receive the treatment. The treatments that we offer include individual therapy as well as group therapy. This depends on what is causing the person’s difficulties and what goals they would like to achieve as a result of treatment.

As a psychologist, I had and continue to have the privilege to meet so many people from all walks of life, and hear their individual stories. It is an honour to know that people can share stories with me that they may not have been able to share with anyone in the past. Although many of these stories are often extremely heart-breaking, there is a sense of relief that people get from finally being able to put them into words and having another person bearing witness to their pain and suffering. Observing people’s journey through therapy is also quite remarkable. I get to see the transformation from how helpless and victimised a person may have felt at the start of therapy, to how they can take ownership of some parts of their lives and feel empowered by the end of the therapy. It is a privilege for me to not only observe this change in people but also be someone who helped them reach a better place in their life.

A career as a psychologist is without a doubt, stressful and challenging. However, I feel truly blessed to be in a career which offers me satisfaction knowing that I can make even a small difference to someone’s life and serve humanity as Islam has taught me.
“So, to **stop evil** deeds and to promote good and **virtuous deeds** we have to wake up the very soul of every member of the society and realise that **even a small righteous act** of goodness is a big virtue and that even a small evil act is a grave sin. Until this kind of thinking develops in every one of us and an **effort** will not be made to bring this about, the evil deeds will continue to exist in society and these will continue to impede the work of bringing about a practical **reformation**.”

*Taken from the summary of the Friday Sermon delivered by Hazrat Mirza Masroor Ahmad*aba, Khalifatul Masih V, 13th December 2013
An **APPLE** Tree
And Our Parents

There was once a time, in a distant land that many beautiful gardens blossomed. In one of those gardens there was a huge apple tree.

Many children would come and play in the shade of this beautiful tree, including a little boy named Adam. Adam used to come to play near the tree. He would search for juicy apples. He would play alongside the tree and rest under the shade.

What Adam didn’t know was that the tree would enjoy the company of the sweet child. The tree was overjoyed after meeting this little bundle of joy. One day, the tree was surprised to see the boy approaching it with a sad face.

"Come on little boy! Play with me," the tree asked the boy.

"I am no longer a kid to play around a tree like you," the boy frowned at the tree. "I need toys. But to buy the most beautiful, most valuable toys I need money," the boy told the tree.

Certainly stunned by the child’s response, the tree replied in a caring voice: "Sorry my dear boy! I do not have money to give you. But you can pick all my apples and sell them. That will give you adequate money to buy toys of your choice."

The boy grabbed all the apples and left happily. He sold the apples and got money; he bought toys of his choice.

Time passed and the birds of spring took rest, the brown leaves of autumn came by but there was no sign of the boy.

One morning, the tree saw its friend. That little boy had grown up into a big man.

"Come and play with me" the tree said.

"I cannot play. I have a family now. We need a house for shelter. Can you help me?" the man replied.

"Sorry! I do not have any house. But you can chop off my branches to build your house," the tree told the man.
The man cut all the branches of the tree and left happily. The tree was glad to see his friend smiling again.

The man returned one evening to the apple tree.

"Come and play with me, spend time with me" the tree asked the man.

"I am getting old. I want to go sailing to relax myself. Can you give me a boat," the man asked the apple tree.

"Use my trunk to build your boat," the tree told the man.

He cut off the trunk and made a boat out of it.

He went sailing and didn’t return for a long time.

The man returned after many years.

"Sorry my boy! But now I do not have anything to offer to you. I have nothing for you anymore. No more apples....No more branches...no more trunks for you to climb on" the tree said with pain in its voice.

"No problem....I too do not have any teeth to bite and I am too old to climb trees," the man replied.

"I just need a place to rest after all these days," the man replied.

"Old tree roots are the best place to lean on. Come on and sit down with me and rest," the apple tree replied with concern in its voice.

The old man sat down. The apple tree was glad and smiled with tears.

So what can we take away from this story? Well the tree is like our parents, we benefit from their fruit and shade, but as we grow older, and as our priorities change, we leave our parents. But no matter how old and frail our parents become, they will give anything to make their children happy.¹

Allah the Almighty has taught us time and time again to care for our parents, to treat them with kindness and to always care for them with patience, Allah the Almighty states in the Holy Qu’ran Chapter 17 verse 25:

"And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in my childhood.'"²

May Allah bless our parents with good health and happiness and joy from their children, Ameen

¹ Adapted from AdvancedAfrica.com
² https://www.alislam.org/quran/17:24
Glad Tidings of the Birth of Hazrat Ya’Qub\textsuperscript{as}

- When Hazrat Abraham’s\textsuperscript{as} wife was frightened by the sad news of the impending destruction of Hazrat Lot’s\textsuperscript{as} people, her heartfelt pity pleased God and He gave her the glad tidings of the birth of a grandson (Ya’Qub) in addition to the announcement of a son (Isaac). (Holy Qur’an Ch.11: V.72)

Jacob - Hazrat Ya’Qub\textsuperscript{as}

- Hazrat Ya’Qub\textsuperscript{as}, known as Jacob in the Bible, was the son of Isaac and Rebekah. He was the grandson of Abraham\textsuperscript{as} and the traditional ancestor of the people of Israel and also known as the third Patriarch. (Enc. Bib. & Jew Enc.) (Holy Qur’an Ch.12: V.7)

The Most Important Patriarch for the Jews

- In the light of the Bible, Jacob\textsuperscript{as} was the third and final of the Jewish Patriarchs. Jacob\textsuperscript{as} lived in the Land of Canaan, Haran, and Egypt. Unlike Abraham\textsuperscript{as} and Isaac\textsuperscript{as}, Jacob’s\textsuperscript{as} entire family remained righteous - his 12 sons became the 12 tribes of Israel, the Shevatim

- The Jewish Sages call Jacob\textsuperscript{as} the ‘favourite’ of the Patriarchs. After Hazrat Jacob\textsuperscript{as} successfully fought off an angel, God named him Israel (Yisrael in Hebrew) - the name that all the Jewish people became known by ‘Bnei Yisrael’ or the ‘Nation of Israel’. (Ber. Rabba 76)
The name Israel was bestowed upon Hazrat Jacob in a dream by God (Gen 32:28) and is also used for his children, referred to as Israelites. (Holy Qur’an Ch.2: V.41 & Ch.3: V.94)

The Hebrew word ‘Israel’ means:

a) God’s prince
b) God’s warriors
c) God’s soldier

The name ‘Israel’ is used to convey three senses:

1) Hazrat Jacob personally (Gen 32:28)
2) The progeny of Hazrat Jacob (Deut 6:3,4)
3) Any righteous and God-fearing people (Holy Qur’an Ch.2: V.41)

Hazrat Jacob had twelve sons from whom descended the Biblical Twelve Tribes.

Hazrat Ya’Qub Instilled the Importance of True Submission

Hazrat Abraham not only submitted himself to the will of God but also took special care that his children too should inculcate that spirit and lead lives of submission and resignation.

Hazrat Ya’Qub followed these values taught by his forefathers and passed them on to his children - the Israelites.

The Israelites are reminded to show full submission to God at all times, so that whenever death comes it only finds them in true submission. ‘O my sons, truly Allah has chosen this religion for you; so let not death overtake you except when you are in a state of submission.’ (Holy Qur’an Ch.2: V.133)

The principle of submission is not an innovation introduced by Islam, but has been recognised by good and righteous people in all times. This was also the case for Hazrat Ya’Qub, the founder of the Jewish tribes, who also acted upon the principle of submission, so much so, that the only thought that came to his mind when death approached him was to enjoin the same noble principle upon his children.

Hazrat Ya’Qub, wished his sons to become pious people, upon which they replied: ‘We will worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God; and to Him we submit ourselves.’ (Holy Qur’an Ch.2: V.134)

Hazrat Ya’Qub: Jew or Christian?

‘Do you say that Abraham, and Ishmael, and Isaac, and Jacob, and his children were Jews or Christians? Say, ‘Do you know better or Allah?’ And who is more unjust than he who conceals the testimony that he has from Allah? And Allah is not unaware of what you do.’ (Holy Qur’an Ch.2: V.141)

Jews and Christians have been indirectly told how Abraham and his children would fare when, as claimed by them, salvation is their exclusive monopoly, because they belonged to the pre-Mosaic period, when Jewish and Christian religions had not yet come into existence. (Holy Qur’an Ch.2: V.141)
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 Jamaat, Hazrat Khalifatul Masih V (May Allah be his Helper) regularly travels to different parts of the world to meet and guide the local Ahmadis. 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 Vaba on various occasions.

“We, as a family, are witnesses and proof of the miraculous results of the prayers of Khalifatul Masih”

Huzuraba held a session of family Mulaqats with Ahmadis from across Holland. One person to meet Huzuraba was Naeem ur Rashid Mir (48). Along with his wife and young family, he had also met Huzuraba in 2015. His young son and daughter were both born with genetic diseases which had meant they were not growing properly and that there was a high chance they would eventually become paralysed.

Naeem sahib told me how in 2015, he had sought Huzur’saba prayers and Huzuraba had touched them affectionately and prayed for them.

Naeem sahib said:

“After praying for them, Huzuraba said that the doctors would place a ‘rod’ into my son and after that he would be ok. I was stunned because, despite many medical consultations, not a single doctor had mentioned inserting a metal rod. Yet, the very next month, doctors suddenly told us that the best option for our son was to place two metal rods, which would help him grow and develop. The rods were duly inserted and ever since my son’s health has improved a great deal.”

Naeem sahib continued:

“The recovery of not just my son but also my daughter has been incredible to see since the day they met Huzuraba in 2015. We, as a family, are witnesses and proof of the miraculous results of the prayers of Khalifatul Masih. Our children are living relatively normal lives, which seemed completely impossible just a few years ago. This is due solely to the prayers of Huzuraba.”
Moments after meeting Naeem sahib, I also met with another Ahmadi, Irfan Ijaz (37) who shared a similar story testifying to the healing powers of prayer. He told me that he and his family had moved to Holland in 2011 from Pakistan.

Two years before, in 2009, they had been blessed with a son, however he had been born with only two chambers in his heart, rather than the four chambers that are normal. This affected the blood flow across his body and was considered a life-threatening illness.

Irfan sahib said:

“When our son Imran was born with this life-threatening defect, we wrote constantly to Huzurabha for prayers. Our agony and pain was beyond words, yet we were reassured by Huzur’saba love and prayers and so we never gave up hope. Finally, a team of Ahmadi doctors from the USA examined our son at the Tahir Heart Hospital in Rabwah and they came up with a treatment plan based on the latest medical advances in the USA. Based on their advice, our son had two surgeries in Rabwah and with the grace of Allah they were successful.”

Irfan sahib continued:

“Now, years later, my son had surgery here in Holland last month when a pacemaker was inserted. Though the surgery was initially rendered successful, at a follow-up the doctors said that the stitching had not healed well and there was a big risk of infection. A sinister looking mark was also apparent on my son’s stomach around the stitching. At that point I felt desperation that my son will now have to have more treatment.”

Irfan sahib further said:

“Last Thursday, we had a Mulaqat with Huzuraba here in Holland and we explained the situation to Huzuraba and sought his prayers. Huzuraba gave our son a lot of attention and love. He talked to him and said he should keep a good diet. Specifically, Huzuraba told him not to drink those juices that were not fresh or pure. Then, Huzuraba called him towards him and very lovingly gave him a gift.”

Mentioning what had transpired when they returned home, Irfan sahib said:

“Later, when went home, my son started to laugh. I asked why and he said that the disturbing looking mark had disappeared and the stitching appeared fine. It was later confirmed by the doctors that no further treatment was now required! We are sure this was only due to the blessings of Khilafat and now, Insha’Allah, our son will lead a healthy life.”

At this point, Irfan sahib called his son Imran who showed me the scars of his various surgeries. Without any sense of self-pity, the young boy told me how well he was doing and said that he firmly believed that his good health was due to the blessings of Huzur’saba prayers. He also told me how his father had bought him a ‘Shezan’ mango juice earlier in the day and he had reminded his father that he could not drink it as Huzuraba had instructed him to drink only fresh and pure juice!

[Huzur’saba tour of Europe September-October 2019 Part 1, A Personal Account by Abid Khan]
Intelligence and knowledge are separate and different from each other. Knowledge is a good thing to have but knowledge is worthless without intelligence.

There was a king. He called for a renowned astrologer of his kingdom. The king put his son in the custody of the astrologer. The king directed the astrologer to teach his son the knowledge of astrology.

The astrologer took the son of the king to his home and educated him. After teaching him all he knew about astrology, he brought him to the king, and said: “Your Excellency, the King! I have taught him all the knowledge of astrology. If you like, you can give him a test.”

The king hid the diamond of his ring in his hand and asked the boy, “Using your knowledge of astrology, tell me what is in my hand.” The boy calculated and said, “The grinding wheel of a mill.”

The king looked towards the astrologer and said, “What did you teach him?” He said, “Sir, the grinding wheel of a mill is made of stone and a diamond also is a stone. My knowledge is correct but if your son does not have the intelligence to realize that a mill’s grinding wheel cannot fit in your hand then what can I do? My knowledge is accurate.”

I have related a joke many a time on the same lines, which I have heard from Maulānā Nūrud-Dīn.

The elders of a village sent a boy to learn medicine in some other land because there was no physician in the village. They thought that when the boy returns after learning, their needs will be met, and the day-to-day inconvenience they had for the lack of a physician will go away.

The boy reached a renowned physician in another part and said, “The elders of my area have sent me to learn medicine because we do not have a physician.” The physician said, “That is commendable. What can be better than service with medicine as one gets to serve the community, and people also benefit. This task is of great blessing. Stay with me and I will teach you everything about medicine.”

The boy took residence with him. The very next day, the physician went to see a patient. He took the boy with him. When they arrived at the patient’s house, they
sat down. The physician checked patient’s pulse, asked about his condition and in the course of the conversation, asked, “Did you, per chance, eat garbanzos yesterday?” The patient replied, “Yes, I ate some garbanzos.” The physician said, “Your stomach is weak; you cannot digest such hard food. This is the cause of your stomach-ache; you should not eat such things.” Then the physician wrote the patient a prescription and they came home.

Upon arrival, the boy said, “Please give me permission to go back.” The physician said, “That quick! You had come to learn medicine.” The boy answered, “I have learned the medicine. It is not very difficult for an intelligent person.” The physician said, “I have not even given you one lesson. Where did you learn the medicine from?” The boy said, “Intelligent people do not need any lessons. By the grace of God, I am intelligent, and I have learned all the medicine.” The physician tried to convince him that he should stay longer and study medicine in a disciplined way, but the boy did not agree and went back.

People of his town were surprised to see him back so soon. He said, “It is not difficult for an intelligent person to learn medicine. And I learned the medicine right upon arrival there.”

Anyhow, a rich person fell ill and called the boy for treatment. The boy felt the pulse, asked about the condition and then said, “You are a rich person. How can you digest such things? Tell me, did you eat horse’s straps?” The patient said, “What stupid things you are saying, does anyone eat horse’s straps?” The boy said, “Whether you accept it or not you did eat horse’s straps.” When the servants saw that he was putting down their master, they beat him up. They continued beating him up and he continued insisting that his diagnosis was correct whether they believed him or not.

Finally, they asked him what he meant. He said, “The matter is so because the physician I learned medicine from went to see a patient. I examined his movements carefully. I saw that the physician looked around and picked up the few garbanzo beans fallen under the bed and played with them and then said to the patient that it seemed that he had eaten the garbanzos. He accepted that in reality he had eaten garbanzos. I understood immediately that when you have to go to see a patient you should look under his bed. And whatever you see under the bed, you should imagine that he got sick by eating that. When I came here and looked under his bed, I saw the strap of the horse so I understood that he had become sick due to eating that strap of the horse.”

_The thing which he thought was intelligence. In reality that was stupidity and idiocy._
Kente, known as nwentoma in Akan, is a type of silk and cotton fabric made of interwoven cloth strips native to the Akan ethnic group of Ghana. Kente is made in Akan lands such as the Ashanti Kingdom. This fabric is worn by almost every Ghanaian tribe.

A method, known as ‘strip weaving’ is used to produce Kente. This method has existed in West Africa since the 11th Century.

The Raw materials used for weaving include:
- Cotton
- Silk
- Rayon
- Metallic Thread

Kente cloth is hand woven exclusively. Weavers sit inside a wooden handloom to create long, narrow, interwoven strips. These are then sewn together by a tailor. Weavers use both hands and feet to operate the loom. The warp is placed at a distance from the loom, under heavy stones to keep it taut, which gradually moves closer to the loom as more cloth is produced. The whole process takes a very long time, especially with a complicated design.

Symbolic Meaning of Colours:
- **Black**: maturation, intensified spiritual energy, spirits of ancestors, passing rites, mourning, funerals
- **Blue**: peacefulness, harmony and love
- **Green**: vegetation, planting, harvesting, growth, spiritual renewal
- **Gold**: royalty, wealth, high status, glory, spiritual purity
- **Grey**: healing and cleansing rituals; associated with ash
- **Maroon**: the colour of mother earth; associated with healing
- **Pink**: associated with the female essence of life; a mild, gentle aspect of red
- **Purple**: associated with feminine aspects of life; usually worn by women
- **Red**: political and spiritual moods; bloodshed; sacrificial rites and death.
- **Silver**: serenity, purity, joy; associated with the moon
- **White**: purification, sanctification rites and festive occasions
- **Yellow**: preciousness, royalty, wealth, fertility, beauty
A variety of kente designs have been invented. Each design has a specific name and meaning behind it, which reflect Ghanaians historical, cultural and philosophical ideas and values.

Design Names and Meanings:

- ObaaKofu Mmu Man – democratic rule
- Emaa Da – novel creativity and knowledge from experience
- Sika Fre Mogya – responsibility to share monetary success with one’s relations

Originally, Kente was only worn by royalty and reflected a certain status, as it is a luxurious and expensive fabric. Each new Kente design is registered and copyrighted for protection. Now, many Ghanaians use the Kente cloth for prestigious occasions, such as, ceremonies, worships, weddings and funerals. Today, Kente cloth is also used in various countries to make Graduation Stoles.

However, wax-print manufacturers have started replicating designs, which are printed by machines, which make ‘Kente’ more accessible to people.

https://kitengestore.com/everything-need-know-kente/
One Waaqifah-e-Nau asked Huzuraba: “We believe that a prophet can come in the future and also that Khilafat is ever lasting. How can both be right, that a prophet can come and Khilafat shall also remain until the Day of the Judgement?”

Huzur-e-Anwaraba replied that what we find from the Ahadith, the Holy Prophet saw said that there is no prophet between me and the Messiah. The Promised Messiah as who shall come will be a prophet (nabi). The third point is that a prophet can come. There is a big difference between ‘can’ and ‘will’. This means that it is in the Might and Power of God and if He wills to send a prophet, He certainly can. The prophets of old times, for example, the prophets of Bani Israil brought with them Sharia and they were actually Khulafa (successors). Khilafat was also in the image of prophethood. The Promised Messiah as has called himself the ‘Khatim-ul-Khulafa’ as well. Khilafat (of this type) came to an end with him. The Khilafat that has now been initiated, and that which follows from now on, will be through him. With regards to the status of Nubuwwat, the Khilafat of the Promised Messiah as was of the highest possible rank. A prophet can come, but his status would certainly be lesser than that of the Promised Messiah as. The Promised Messiah as has warned society that if they will not change their ways and do not follow what has been told to them lovingly as it is the glory of Ahmad as, then maybe a prophet will come in the later days who will have to be severe upon you. Thus, this is one possibility which has been given. We cannot put limits over God’s power. Some people ask that if God is Most Powerful, then He also has the power to create a god? God Almighty always manifests His omnipotence with splendour and glory. Here the matter is of the status of prophethood. A prophet may come, or Allah can give the status of Nubuwwat to the Khalifa of the time. Hazrat Haroon as was left as Khalifa by Hazrat Musa as, but God Almighty also granted him the status of a prophet (nabi).
A Waaqifah-e-Nau said that she is the Tabligh secretary and for the second time she has gained an opportunity to write an article. She said the first topic that she wrote on was ‘An introduction to Jama‘at Ahmadiyya.’ Humanity First and Lajna Imaillah were also covered in that. She asked Huzuraba on which topic she should write for her second article.

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

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

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

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

Huzuraba replied that you should keep your own condition upright and stay close to righteousness. To walk on the path of righteousness, follow the teachings of Islam, the Sunnah of the Holy Prophet, the teachings of The Holy Qur’an and also follow the directions of the Promised Messiah, then only we can remain close to the time of the Promised Messiah.
A Waaqifah-e-Nau asked what was the importance of doing ‘Istikhara’ in the matter of marriage?

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

“You should keep your own condition upright and stay close to righteousness.

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

Huzuraba replied that the girl herself should perform the Istikhara. Hazrat Amman Jaan said that girls should start praying for their good and virtuous future from the age of about 6 or 7 years old. Every girl should pray herself for her good fortune, so that when the time of arranging her marriage comes, may Allah do whatever is best for her. It should not be the case that she will only decide to marry when there is a proposal of someone with money, a good post or job or with someone belonging to a good family. God Almighty knows what is best and He is The One with the knowledge of the unseen. He does whatever He deems best for others. Small problems can arise even after the rishta has been done, but they should be ignored. Istikhara should also be carried out by those who are not related or who have no direct association to the matter, because they may sometimes see a dream or they may receive a message from Allah about the matter.
A Waaqifah-e-Nau said that Mother’s Day and Father’s Day are celebrated here and sometimes from Kindergartens (nurseries/playgroups), gifts are brought home by the children for their parents. What is the direction on this?

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

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

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

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

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

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

Huzuraba replied that they can choose Journalism or they can go into the field of teaching. They can go into research in Sciences and in some regions where the Hijab is not permitted in teaching, you can study something else. You can also undertake Masters in any subject.
A Waaqifah-e-Nau asked that Huzuraba has forbidden the celebration of birthdays. She asked whether the celebration of wedding anniversaries is also prohibited.

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

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

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

“A Waaqifah-e-Nau girl asked if the Holy Ka’abah was there before Hazrat Ibrahimas and what was its objective?”

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

“The reward for goodness is nothing but goodness.”
A Waaqifah-e-Nau asked what is the answer of Jazak’Allah?

Huzur

asked “Jazak’Allah Ahsan ul Jaza.” The Qur’an-e-Karim says (Al-Rahman: V.61), meaning: “The reward for goodness is nothing but goodness.” When someone says Jazak’Allah to you, he is being kind to you and is praying for you, thus, you pray for him and say may Allah reward you with the best, a much better reward, because you have been praying for me.

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

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

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

Huzur replied that first of all, we do not agree with the way Darwin explains his evolution theory, but we certainly do agree with evolution itself. Now, in terms of evolution if we look into intellect with regards to religion, we find that God Almighty has greatly clarified it and the Promised Messiah has explained this in detail. For example, with regards to religion, the capacity of comprehending religious and spiritual matters in a human being previously was nothing less. That is why the Prophets of the past used to come locally and give guidance limited to that locality. They used to give local teachings to the people in every area, cities or in remote places and their teachings were not complete and perfect. Gradually, this evolution (meaning spiritual evolution) progressed.
Then, a time came when the Holy Prophet saw was born and then God Almighty gave a perfect and complete teaching, religion was perfected and the favour was completed. It is the teachings of the Holy Qur’an that will remain until the day of the judgement. In one sense, spiritual evolution was perfected and made complete in the lifetime of the Holy Prophet saw, but modern inventions did not exist at the time and the teachings of the Qur’an were complete. That is why the Holy Qur’an foretold that a time would come when mankind will make progress, it will progress in science and mind will make such a progress that it will split open the earth and will join two seas. The Suez Canal was connected and Panama Canal was connected as well. Then when the human mind will make more progress, horses, mules and camels will be abandoned and cars, trains, aeroplanes and ships propelled by engines will be used for travel. Space will be reached through satellite. These are all Qur’anic prophecies. The companions of the Holy Prophet saw did not know how they will be fulfilled at that time and they could not even be imagined. Even so, there was no concept of them. However, these things are happening now and may be after a few years there will be progress of mankind which you cannot imagine now. If you ask your grandmother or great grandmother if it can happen, they will say no you are lying. When men went to the moon, maulvis in Pakistan also used to say it is a lie, how can they go to moon? The rocket is so big and the moon is so small that how can a person sit in it? This was their way of thinking then and also now. This evolution with regard to the scientific progression is still happening gradually, but God Almighty has completed and perfected it by saying: “This day have I perfected your religion for you.”

This evolution with regard to the scientific progression is still happening gradually, but God Almighty has completed and perfected it by saying: “This day have I perfected your religion for you.” (Al-Ma’idah: V.4).