This year is of great importance and significance as it marks the Silver Jubilee of this scheme. 25 years of this blessed scheme have been completed... Thus in light of these favours, it is essential, and indeed your duty, to be forever grateful to Allah the Almighty.

Hadhrat Khalifatul Masih V 

at the UK Waqifat-e-Nau Ijtima
held on 5th May 2012
From the Editor...

Twenty five years ago, in a Friday Sermon of 3rd April 1986, Hadhrat Khalifatul Masih IVrh urged parents to dedicate their children towards the service of the Jama'at. This was the very blessed institution of Waqf-e-Nau. In that Friday Sermon, Hudhurrah expressed an urgency for this Waqf: “In the next hundred years Islam will spread widely and we will need millions of trained slaves, who should be the slaves to the God of Hadhrat Muhammadaww. We need large number of Waqqifeen-e-zindagee from every class of the society and from every country.”

As of May this year, by the grace of Allah Almighty, we now have just over 2,400 Waqf-e-Nau registered in the UK alone, out of which 1,056 represent Waqifat-e-Nau (data obtained from Waqf-e-Nau UK department). With another hundred still being processed, these figures are rapidly escalating each year, Alhamdulillah. Thus, fulfilling the blessed words of our Hudhurrah.

On this truly special year, I would like to express what an honour I consider it for myself to belong to the very first batch of Waqf-e-Nau, having been born into the scheme the following month after it was introduced by Hadhrat Khalifatul Masih IVrh. What a wonderful journey I have experienced being a member of this blessed scheme. It is true that as the servants of our faith, the standards set for us are high and our dedication carries heavy responsibilities, but with the help of Allah, all obstacles can be overcome with ease. Deflecting ourselves from worldly attractions, we must remember that the advice and directives of our beloved Hudhur, Hadhrat Khalifatul Masih Vrahe, are the true jewels that, if acted upon, will adorn our characters and will make us sparkle as the gems of our Jama'at, Insh'Allah, just as Hudhurrah and our parents had envisioned for us.

In order to fully immerse our hearts and souls into our Waqf, praise and thanks to Almighty Allah for His favours is of utmost importance. What better opportunity do we have to do this in than in the blessed month of Ramadhan. So let us re-affirm our Waqf pledges this year and pray to Allah for continous guidance in our journeys towards spiritual reform.

This issue of Maryam magazine marks the silver jubilee of those significant 25 years of the Waqf-e-Nau scheme, in which we bring to you special features and articles on the topic of Waqf; and with Ramadhan, Eid and the annual Jalsa Salana UK upon us, we have a number of informative and fun features for you to enhance your knowledge with. Wishing you all a blessed Ramadhan and joyous Eid-ul Fitr from the whole team.

Munazza Khan

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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Obligation of fasting during the month of Ramadhan:

ِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَإِذَا الْفَرْزَانُ أَنْزَلَ فِيهِ الْفَرْزَانُ هَذَا لِلَّنَاسِ وَبِيْنَتِ مَنَ الْهَدَى

ٖالْفَرْزَانُ، فَمَنْ شَهِدَ مِنْ نَكْمِ الشَّهَرِ فَلَيْصَمْهُ

(Al-Baqarah: v. 184)

O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

Directive for fasting for the whole month of Ramadhan:

ِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَإِذَا الْفَرْزَانُ أَنْزَلَ فِيهِ الْفَرْزَانُ هَذَا لِلَّنَاسِ وَبِيْنَتِ مَنَ الْهَدَى

ٖالْفَرْزَانُ، فَمَنْ شَهِدَ مِنْ نَكْمِ الشَّهَرِ فَلَيْصَمْهُ

(Al-Baqarah: 186)
The month of Ramadan is that in which the Qur’an was sent down as a guidance and discrimination. Therefore, whosoever of you present at home in this month let him fast therein.

Directive for patients and travellers not to keep fast and to complete the counting in other days:

وَمَنْ كَانَ مَرْأَهُ أَوْ عَلَى سَفَرٍ فَعَدَّةٌ مِنْ أَيَامٍ أَخْرَ يَرْبِدُ اللَّهُ بِكَمْ الْيَتَّرٍ وَلَا يَرْبِدُ بِكَمْ الْغَيْسَرَ وَلَنْتَكُمْ وَاحِدآَء

(Al-Baqarah: 186)

But whoso is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number,

To give Fidyah when unable to keep fast:

وَعَلَى الَّذِينَ يُطَهِّرُونَهُ شَيْءَ طَعَامٍ مَّسْكِينٍ

(Al-Baqarah: 185)

And for those who are able to fast only with great difficulty is expiation—the feeding of a poor man.
HADITH
(Saying of The Holy Prophet saw)
(-May Peace and Blessings of Allah Ta’Ala be upon him)

THE FAST IS A SHIELD

 عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: الصيام جَنَّةٌ، فلا يَزْرَفَ وَلَا يَجْهِلْ، وإن أمَّرْ قاتله أو شاتمه فليقل: إني صائم وَلَّدَى: والذي نفسي بينه لخُلُوف فَمِ الصَّائِمِ أَطْبَبٌ عِنْدَ اللَّهِ تَغْالَى مِنْ رِيح الْمِسْكِ، يَتُرَكُّ طَعَامَه وَشَرَابَه وَشَهْوَتَه مِنْ أَحْلَي الصَّيَامِ لِي وَا نَا أَخْرَى يِه، والحسنة يُعْتَشُرَ أَثْناَيْهاً. (صحيح البخاري، كتاب الصوم)

TRANSLATION:

Hazrat Abu Huraira reports that The Holy Prophet saw said: The Fast is a shield. When any of you is fasting he should eschew loose talk and noisy exchanges. Should anyone revile him or seek to pick a quarrel with him, he should respond twice with: I am observing a fast. By Him in Whom hands is the life of Muhammed, the breath of one who is fasting is purer in the sight of Allah than the fragrance of musk. Allah the Almighty says: He abstains from food and drink and from indulging his passion for My sake. A fast is under taken for My sake and I shall bestow the reward for it. Other good works are rewarded only ten times.

EXPLANATORY NOTES:

The excellence of fasting; In the Old Testament, a fast was instituted for the atonement of sins (Leviticus, 16:34). But in Islam, a fast is a shield to safeguard oneself against sins (moral and spiritual ills), as pointed out by the Qur’anic verse: “O ye who believe! A fast is prescribed for you, as it was prescribed for those before you, so that you may guard against evil” (Surah Al-Baqarah verse 184). The observance of a fast in Islam has a much bigger and higher purpose than the one mentioned in the Old Testament, which is also evident by the reward mentioned in these words of God Almighty: *I shall bestow the reward for it,* meaning, to achieve such a Divine nearness, in which the one who is fasting becomes beloved of God Almighty. Such a beloved one, whose breath is purer in the sight of Allah the Almighty than the fragrance of musk and clearly this is the highest state in love when one is not aware of any sense of hatred or disapproval but these are replaced entirely by love. (Sahi Bukhari, vol.1 3, Kitab-ul-Saum, Hadith no. 1894, p.561)

ADDITIONAL NOTES:

In another Hadith Hadhrat Sa’ad ibn Sahl  relates that the Holy Prophet  said that there is a gate of Paradise called Rayyan through which only those will enter on the Day of Judgment who are regular in observing the fast and no one else. A call will go forth: Where are those who observed the fast regularly? And they will step forth and no one beside them will enter through that gate. After they shall have entered, the gate will be closed and no one will enter thereby. (Sahi Bukhari, vol.3, Kitab-ul-Saum, Hadith no. 1896, p.562. The translation is taken from ‘The Gardens Of The Righteous’, No.1222, p.213)

In a Friday Sermon, Hazrat Khalifatul Massih the fifth Hazrat Mirza Masroor Ahmad  giving discourse on the excellence of fasting during Ramadhan said that Allah declares that each act of man is for himself, apart from fasting. Fasting is for Allah and Allah alone is its reward. Another Hadith reiterates this point that fasting is done for Allah and only Allah knows the real reward for a person who fasts. Huzur  explained that just as Allah’s attributes are countless so is the extent of His reward, however, He has set some limitations for the attainment of His reward. For example, during fasting one is not required to merely starve oneself, rather one has to make an endeavor to shun all sorts of worldly and carnal desires, only then it may be deemed that fasting is for Allah alone. Similarly, the avoidance from the ills is not to be temporary and brief rather it has to be a permanent effort. Huzur  said that the Promised Messiah (on whom be peace) said that fasting is about forsaking one kind of nourishment (food) to seek the other kind of nourishment which is for the soul. Allah opens up ways of guidance and spiritual discernment for those who seek Him with truthfulness of heart.

(Friday Sermon delivered on 14th of September 2007)
PROPATH, ESTABLISHMENT OF A HOLY JAMA’AT, AND INSTRUCTIONS

(Extracts from the writings of the Promised Messiah™, Hadhrat Mirza Ghulam Ahmad of Qadian)

“I am the citadel of security for this age.”
[Fat-he- Islam, Ruhani Khazain, vol. 3, p. 34]

“In the same way I too have been sent to put forth plainly the commandments of the Holy Qur’an. The only difference is that the first Messiah was given to Moses and this Messiah has been given to the ‘like of Moses’. This much is beyond doubt. Yet I tell you truly that those who were revived by the Messiah are dead, but he who will drink of the cup that has been bestowed upon me will never die.”

“O you who are asleep, awake! O you who are heedless, arise, for you are faced with a great revolution. This is the time for weeping and not for sleeping; and it is the time for supplication and not for mockery, ridicule and charging people with heresy. Pray that God Almighty may grant you sight so that you may perceive fully the present darkness and may see the light which Divine Mercy has prepared to dispel it.”

“It is worth bearing in mind that God Almighty will not leave this Jama’at of His without furnishing proof of its truth. He has Himself said, as mentioned in Brahin-e-Ahmadiyyah: ‘A Warner came into the world and the world did not accept him, but God will accept him and will establish his truth with powerful assaults’. Those who have rejected me, or are eager to reject me, are destined to be humiliated and brought low. They do not reflect that if all this had been human imposture, I would have been ruined long ago, for God Almighty has such enmity with an impostor as He has not with anyone else in the world.”

“Who is my friend? It is he who has accepted me before seeing any sign and has offered his life, property and honour in such a manner as if he had witnessed thousands of signs This is my Jama’at. These are my friends who found me alone and helped me, and found me sorrowful and consoled me, and being unacquainted...”
honoured me like a friend. May God Almighty have mercy on them.”

“The members of my Jama’at, whether they are present here or whether they are in their own places, should listen carefully to this admonition. The purpose of their joining the Movement and establishing with me a relationship like that of a disciple is that they should achieve a high degree of piety and righteousness. No wrongdoing or mischief should ever come near them. They should offer the five daily Prayers regularly and with congregation, and should not lie nor hurt anyone by their tongues.”

“Do not contrive to harm the followers of any religion or the members of any caste or group. Be true well-wishers of everyone, and take care that no mischievous or vicious person, or disorderly one or ill-behaved one should ever be of your company, or should dwell among you; for such a one will, sooner or later, cause you to stumble.”

“All volumes of Ruhani Khazain and Majmu’ah Ishtiharat are available online at: www.alislam.org

“God is a lovely treasure, value Him accordingly. He is your Helper at every step; without Him you are nothing, nor do your resources and your devices amount to anything. Do not follow other people for they have become wholly reliant upon the means….I do not forbid you to employ means within moderation, but I do forbid you to become slaves of means like other people and to forget the God Who provides the means. Had you possessed the eye, you would have seen that God is everything and all else is nothing.”
Address by Hadhrat Khalifatul Masih V(aba)
at the Waqifat-e-Nau UK Ijtema 2012
Held on 5th May 2012 at Baitul Futuh Mosque, UK

Note:

Waqf-e-Nau means the scheme in which parents dedicate their children to the service of the faith before their birth.

Waaqifa-e-Nau means a female member of the Waqf-e-Nau scheme.

Waaqiq-e-Nau means a male member of the Waqf-e-Nau scheme.

Waqf means the notion of life dedication.

After reciting Tashkahud, Ta’awwudh and Surah Al-Fatiha, Hadhrat Khalifatul Masih V(aba) said:

“Alhamdulillah, today you have all been able to take part in another Waaqifaat-e-Nau Ijtima. It is certainly a great favour of Allah the Almighty upon all of us, that He has granted us the ability to accept the Promised Messiah and Imam Mahdi(as) of this age. In particular, Allah has further greatly blessed and rewarded all of you, because He enabled your parents to not only accept Ahmadiyyat, but then to heed to the call of the Khalifa of the time and so dedicate your lives to the blessed Waqf-e-Nau scheme. This year is of great importance and significance as it marks the Silver Jubilee of this scheme. 25 years of this blessed scheme have been completed.

There are many Waaqifaat-e-Nau amongst you who are part of the very first batch of Waaqifaat-e-Nau, and this truly is a great honour and blessing that Allah has bestowed upon you. Thus, in light of these favours, it is essential, and indeed your duty, to be forever grateful to Allah the Almighty. Certainly, if you display sincere thanks and appreciation to Allah for His favours, you will be rewarded with further Divine blessings in the future. As we learn from the Holy Qur’an in Surah Ibrahima, Verse 8, Allah has said:

This means:

‘...If you are grateful, I will, surely bestow more favours on you...’
Therefore, if you want to receive as many blessings and rewards of Allah as possible, then you must submerge yourself in gratitude to Him. When you truly immerse yourself in this way, you will be granted a new lease of life.

You should always keep in mind that this world that we are living in is only a temporary abode. In general, people live for seventy or eighty years, or perhaps a little longer, but that is all. Ultimately, each and every person will leave this world and then proceed before Allah and into the next life. That life will be an everlasting and eternal life. It is in that permanent existence where we will be judged for every act and deed that we carried out in this temporary life. All our good deeds will be rewarded by Allah, whilst He will punish us for our sins. If you always keep this fundamental point in view and thus strive to carry out your every act for the sake of God, you will be able to consider that you have become successful and that you have attained the real life that a believer should strive for.

One important way of achieving this objective is to always be grateful to Allah for all that He has bestowed upon you. Undoubtedly, only those people who show proper gratitude to Allah are the ones who always strive to live by and follow each of His commands. These are the people who become recipients of His countless favours and blessings. Upon receiving such favours, these believers once again turn towards Allah to express their gratitude to Him. In this way, the cycle of God’s blessings, aligned with a person’s gratitude, continues to run and run.

You should remember that this cycle - encompassing righteous acts leading to Allah’s rewards, and then gratitude to Him - is a cycle that is without any limit or end. Indeed, its path is ever increasing and everlasting. Let me give an example to explain this. We have all seen that when a person throws a pebble or stone into a pond, the impact leads to a circle, wave or ripple forming in the water and this continues to widen and expand. In the same way, the cycle of spirituality and gratitude continues to grow and widen. However, whilst the circle in the pond eventually comes to an end, either by reaching the edge or when the effect of the impact ceases, the spiritual cycle that I have described is one that continues forever and is ever increasing. This cycle stays with us throughout this life and travels with us into the next life as well. When we consider that spiritual bounties are unlimited and never ending, it is then that we begin to realise just how great the love our God holds for us, for Allah has not limited His bounties and favours upon His Creation, but instead has provided the means for His rewards to forever increase. Hence, is it not our duty to take advantage of this and so develop such a strong bond with our loving God, the like of which we do not find elsewhere? Allah the Almighty desires that we love Him more than we love any one of our worldly relations or loved ones. This is not because He, God forbid, is desperate or in any need for the love of others. The reason He desires we love Him is because this is the way that mankind is able to remain on the path of righteousness and therefore become beneficiaries of both worldly and spiritual treasures.

Many of the Waaqifaat-e-Nau amongst you have reached an age of maturity and so have yourselves pledged to fulfil that promise that was made by your parents before your birth. You should all remember that only a life spent for the sake of seeking Allah’s pleasure can be deemed a successful life. As a Waqf-e-Nau girl you should always keep in mind that your existence is like that of Hadhrat Maryam( cô ). In other words, always keep her example and conduct in front of you as a guide for your life. Allah the Almighty has spoken about Hadhrat Maryam( cô ) in various places in the Holy Qur’an. For example in Surah Al-Tahrim, Verse 13, Allah speaks of her with the words:
This means:

‘...that woman who safeguarded her chastity and honour, so We breathed into him of Our Spirit...’

Therefore, there is no doubt that it is essential for every believing woman to safeguard her chastity and honour, if she wishes to acquire Allah’s blessings and seek His nearness. However, every Waqifat-e-Nau is an example and role model for others to follow and should guide others towards protecting their modesty, chastity and honour. Therefore, the way in which you conduct yourself in your life and the friendships that you form, should all be in accordance with the commands of Allah. Whether you are studying in university, college or are anywhere else, your behaviour should be of the very highest order. In particular, upon coming into contact with boys or men, your conduct should be such that immediately they realise, that despite living in this society, this girl will not engage in any immoral, vulgar or undesirable acts, which are otherwise commonly found in today’s society. Thus, no male should look at you in an unchaste way, rather your behaviour should be of such a high standard that he is compelled to treat you with respect and dignity.

Another great quality of Hadhrat Maryam\(^{(ra)}\) mentioned in the Holy Qur’an is that she was ‘\textit{Siddiqah}', that is, a woman of truth. By deeming her to be a truthful woman, the Qur’an indicates her extremely high moral standards and rebuts all of the false allegations that were levelled against her by the Jews. When Allah the Almighty has so clearly said that Hadhrat Maryam\(^{(ra)}\) was a truthful woman, then no matter if even the entire world speaks against her, they would be wrong and what she said would be the truth. This is because she always had the fear of Allah in her heart and thus never uttered even the tiniest of falsehoods. This was the standard of truth displayed by the daughter of Hanna, the ‘\textit{woman of Imran}', who had pledged her unborn child for the service of Allah. Therefore, most certainly Hadhrat Maryam\(^{(ra)}\) fulfilled the pledge made by her mother in the most supreme manner.

All of you Waqifat-e-Nau sat in front of me are daughters of women, who have also made a pledge to Allah. They did this when they presented you for the Waqf-e-Nau scheme, which had been set up by the Khalifa of the time. Now you yourselves have come to renew this pledge. Therefore, you must fulfil it by always travelling on a path of truthfulness and honesty. Your every act and deed must embody absolute truth and the fear of Allah. Whatever you say or do should indicate to people that you are a Waqifat-e-Nau. Indeed, they should come to realise that the reason that you are a ‘\textit{Siddiqah}', that is an entirely truthful person, is because you are a Waqifat-e-Nau. You should be known as a person who speaks the truth no matter what. When you attain this noble standard, only then will you able to fulfil the pledge that you have made with the \textit{Khalifa-e-Waqt} (Khalifa of the time).

You should always remember that Allah has equated falsehood with shirk, that is associating partners with Him. He who does not speak the truth in every matter is committing shirk and so cannot be a recipient of Allah’s blessings. Therefore, in all aspects of your life, you must inculcate and implement absolute truth in every single matter, whether before marriage or after you begin married life. There are quite a certain number of Waqifat-e-Nau now who are married. Especially in your married life, displaying and speaking the truth is more important. Indeed after marriage, in terms of your relationship with your husband and in-laws, you must never let the standards of your truthfulness fall by even the smallest degree. If we look at the life of Hadhrat Maryam\(^{(as)}\), as a result of the fact that she sincerely worshipped Allah and developed a special relationship with Him, she was greatly blessed by Him. All her needs and requirements were fulfilled by Allah Himself and so she was the recipient of countless provisions and blessings that came from the unseen. Thus when her guardian, Hadhrat Zachariah\(^{(as)}\), asked from where she received
‘...Surely, Allah gives to whomsoever He pleases without measure.’
(Surah Al-e-Imran, Verse 38)

Thus, another sign of a true believer is that Allah provides to him without measure and fulfils all of his needs. Consequently, you should also remember that if you maintain a strong relationship with Allah, then He will provide for you in ways that you cannot even imagine. All of the provisions and requirements that you are in need of will be fulfilled directly by Him. When you reach this stage, your eyes will not be cast towards the attractions of the world, and you will never be envious of the wealth and fortunes of the worldly people. Instead, due to your relationship with God, a satisfaction and contentment will come to fill your heart. This ought to be the hallmark of a Waaqifa-e-Nau.

If you have this contentment within and are not attracted to the wealth and material affluence of others, and instead you steer all of your desires towards seeking the pleasure of God, then you will become true recipients of His pleasure. This is because Allah has promised true believers that He will provide for them from such means that they cannot ever imagine. Thus, if you ever come to face short-term trials that you willingly endure for the sake of Allah, and only display gratitude to Him in every situation, there is no doubt that the blessings of Allah will shower down upon you.

Therefore, as members of Waqf-e-Nau, you should always remember that though you are of this world, you have no part in the materialistic elements of the world. When you develop this spirit, then you can consider that you have fulfilled the pledge made by your parents. You will have followed the example of that holy and pure woman, whose example was placed before you when you devoted your lives for the cause of Allah. Then your Waqf will bear the hallmark of your love for Allah. Indeed, due to your high moral training, thousands of Isa’s will be born, who in the service of the Messiah of Muhammad(saw), will provide remedies to the spiritual ailments and anxieties that have permeated the world. The high status granted to Hadrat Maryam(ra) by Allah, is reflected by the fact that she is one of only two women mentioned by name in the Holy Qur’an as true believers. Her piety made her a role model for all believers.

All of you should remember that it is not enough for your conduct to be such that others are unable to raise allegations against your character; but indeed beyond this, you should try to reach such a high moral level that your behaviour becomes a beautiful example for all others to follow and copy. Therefore, in terms of your worship, you should be a role model for everyone else. In terms of your truthfulness, you should be a role model for everyone else. In terms of your trust in Allah, you should be a role model for everyone else. In terms of your purity and chastity, you should be a role model for everyone else.

Similarly, you should set an example whereby you stay away from useless, time-wasting activities and not be influenced by them and you should have no interest in any inappropriate fashion trend. It is said that girls need fashion and that there should be some sort of program for their fashion, but you should try to be away from that. When all of these traits are developed by you, you will not only become a person who has a high level of righteousness, but you will be a guarantor for the morality and piety of the future generations. Therefore, always keep Allah in view at all times, and stay away from all things that are not desired or loved by Him.
Always maintain a relationship of loyalty with Khilafat and be willing to make every sacrifice in order to strengthen and protect it. You should listen attentively to the Friday Sermons and other speeches of the Khalifa and make every effort to act upon them.

May Allah grant you the ability to do so.

To the younger girls here, sitting in front of me, I would like to say that those of you who have reached the age of ten or older; you must be regular in offering Salat. The same commandment is for elder girls as well. If the time for Zuhr and Asr comes during school time, then make every effort to offer them on time. When in winter the days become shorter, then there is a risk that the prayers can be missed and so be very careful to avoid this and make every effort to offer your prayers on time.

In the same way that reciting the Holy Qur’an is essential for older girls, it is also essential for the younger ones. Furthermore, to read its translation is also necessary so that you can understand Allah’s teachings and commands – and then you should make every effort to act upon Allah’s teachings.

In your schools, you should pay full attention to your studies so that you can become fully educated individuals who can truly benefit the Jama’at. Regarding your future path or fields of study, you should seek the guidance of the Khalifa-e-Waqt, through the Waqf-e-Nau Department and then follow whatever guidance you receive.

You should always respect and honour your parents and should be loving and kind to your siblings. You should always show respect to your elders.

In school you should become so unique in terms of your good behaviour that the teachers and students alike should come to view you as a role model who they present as an example for others.

May Allah grant you the ability to achieve this.

To the mothers who are present, I would like to say that for the moral training of your Waqf-e-Nau children you must become a role model for them. Thus, always use good language at all times. Never say anything that is against the Nizaam (System/Administration) of the Jama’at. And you should also treat your children, who are not Waqf-e-Nau, with great respect and pay full attention to their training. If you pay attention to this, then the training and moral well-being of your Waqf-e-Nau children will naturally improve.

The true source of Tarbiyyat in a home is the mother and so to fulfill the pledge that you have made, you must give your children great moral training. When a person seeks to give his loved ones a gift, he desires for the gift to be excellent and beautifully decorated. In the same way, when you present your children to the Jama’at, you should do so having given them the most excellent moral training and guidance.

The mothers of Waqf-e-Nau children will only fulfill the pledge of dedicating their children to the Jama’at, if they always remain engaged in prayers and are always focused on carrying out the moral training of their children.

May Allah grant the mothers the ability to do this, Insha’Allah. Now we shall offer silent prayer; all of you join me in silent prayer.”
The Quraish
The Quraish is the tribe in which the Holy Prophet saw was born, and which was settled in Makkah during that era. Based on the unanimous narrations of the Arabs, this tribe was from the descendants of Ishmaelas and was a branch of the tribes of ‘Adnān. Varied narrations exist with relevance to the founder of the Quraish. In some narrations, Naḍr bin Kinānah has been declared its founder and others confirm, Fihr bin Mālik as its founder. However, this discrepancy, does not pragmatically affect historical accounts in any way – the reason being that Naḍr bin Kinānah had no sons except Mālik bin Naḍar through which his lineage could continue. In the same manner, Mālik, with the exception of Fihr bin Mālik had no sons. In other words, the genealogical line of Naḍar is ultimately the same as that of Fihr.

There is also a disagreement in the etymological reasoning behind the name of the Quraish. Some believe that the tribe was given the name of the Quraish in resemblance to a fish, which is exceedingly large in size and consumes the rest of the fish around it and it is called ‘Quraish’ in the Arabic language. It was as if this word alluded to the strength and power of the Quraish. However, another party believes when Qusaiyy gathered the various branches of this tribe and settled them in Makkah, in order to acquire the custodianship of the Ka’bah, it was at that time that they were identified as the Quraish. The reason being that in the Arabic language, one root meaning of the word ‘Quraish’ is also ‘to gather’ (p.110).

Qusaiyy bin Kilāb
In their times, Naḍr bin Kinānah and Fihr bin Mālik were two very eminent and influential individuals. After them, in the 5th Century A.D., approximately 100 to 150 years prior to the Holy Prophetsaw, Qusaiyy bin Kilāb acquired much authority within the Quraish. This man possessed extraordinary abilities. Qusaiyy gathered all of the tribes of the Quraish and settled them in Makkah. It is for this reason that he has received the appellation of Mujammi’, which means, ‘the one who gathers’. (pg.114)

Dārun-Nadwah
Qusaiyy also established a Dārun-Nadwah near the Ka’bah where the Quraish would perform their national duties, and it was here where the chieftains of the Quraish would gather for mutual consultation. This was as if the Council Hall of the Quraish. Prior to the migration of the Holy Prophetsaw it was the Dārun-Nadwah where the chieftains of the Quraish unanimously agreed to murder him. During his lifetime, the administration of the Dārun-Nadwah was under the control of Qusaiyy (p.116).

Abdu Manāf
Qusaiyy had 4 sons: ‘Abbud-Dār, ‘Abdul-‘Uzzā, ‘Abdu Manāf and ‘Abdu Qusaiyy. ‘Abdu Manāf who was a very intelligent and able man acquired the common rule of the Quraish. ‘Abdu Manāf had 4 sons: ‘Abdu Shams, Muṭṭalib, Hāshim and Nawfal, all four of them inherited the abilities of their father (p.117).

Hāshim
Hāshim was an exceedingly able, understanding and generous man. He provided
pilgrims with much comfort and made vigorous appeals before the Quraish in order to fulfill their various requirements. During his time, there was a severe famine and he provided for many poor people at his own expense. Due to these acts of munificence, Hāshim’s name received great eminence (p.117).

Muṭṭalib

After some time, Hāshim passed away during travel. At the time of his death, he had 4 sons: Abū Ṣaifī, Asad, Faḍlah and Shaibah. Since all of them were young of age and due to the fact that Shaibah was in Madīnah, Hāshim’s elder brother Muṭṭalib took over his place after his death. When Muṭṭalib was informed of his nephew Shaibah bin Hāshim’s intelligence and ingenuity, he immediately set out to Madīnah and brought Shaibah with him. When uncle and nephew both entered Makkah, the people thought that perhaps Muṭṭalib had brought a slave boy with him. For this reason, Shaibah became renowned as ‘Abdul-Muṭṭalib, meaning, ‘the slave of Muṭṭalib’. This is the same ‘Abdul-Muṭṭalib who was the grandfather of the Holy Prophetsaw and in whose care the Prophet saw spent the first eight years of his life (p. 119).

Abdul-Muṭṭalib

The position of Muṭṭalib was merely that of a guardian, therefore the offices in his custodianship which belonged to the ‘Abdu Manāf dynasty were transferred to ‘Abdul-Muṭṭalib, because he was the most intelligent of his brothers. ‘Abdul-Muṭṭalib was an exceedingly wise and gifted individual (p.119).

Search for the Fountain of Zamzam

The fountain of Zamzam, which was the fundamental cause for the inhabitation of Makkah, had been sealed and lost for centuries. When the responsibility of Siqāyatul Ḥājj came into the hands of ‘Abdul-Muṭṭalib, he began to search and locate that lost water spring on the basis of a dream. Therefore, he and his son Hārith occupied themselves in its search, however, none among the Quraish assisted the Banū Hāshim. Quite the contrary, some even ridiculed father and son. At that time, whilst feeling shame and indignation at his weakness, overcome by emotions, ‘Abdul-Muṭṭalib vowed if God blessed him with ten sons and all of them reached adulthood before his eyes, he would sacrifice one of them in the way of God.

After the labour of some time, ‘Abdul-Muṭṭalib was able to locate the site of Zamzam. Upon digging that site, the old spring once again gushed forth. Along with this, the treasure which was buried by the Jurhum tribe upon their departure from Makkah was also discovered. This unexpected occurrence fully established ‘Abdul-Muṭṭalib’s authority over the Quraish. Although they attempted to contest ‘Abdul-Muṭṭalib in his newly found treasure, ultimately, they were silenced in awe. Gradually, they began to acknowledge his greatness. Ultimately, ‘Abdul-Muṭṭalib was regarded by the Quraish as an exceedingly venerable leader. (pp.120-121)

Abdullāh

After the instance of the fountain of Zamzam, ‘Abdul-Muṭṭalib became very influential, and by the decree of God, his children also began to flourish until their number reached ten, at last. When these children reached adulthood, and the time for the fulfillment of his vow had arrived, ‘Abdul-Muṭṭalib started towards the Ka’bah with all of his sons, and conducted a draw of ballots before Hubal. By the decree of God the drawn ballot was of his youngest son, ‘Abdullāh, who was most dear to ‘Abdul-Muṭṭalib. At that time, ‘Abdul-Muṭṭalib’s state was completely inexplicable but ‘Abdul-Muṭṭalib was a man of his word, and he was to fulfill his vow in any case. Therefore, he set out to sacrifice ‘Abdullāh, and along with his father, ‘Abdullāh bowed his head in complete submission and left with his father.

When the chieftains of the Quraish received news, they prohibited ‘Abdul-Muṭṭalib from doing so. In the end,
upon the advice of an acquaintance, it was settled that ten camels would be wagered in a ballot against 'Abdullāh, and if the ballot of the camels was drawn, in place of 'Abdullāh, ten camels would be sacrificed as this was the bloodmoney of one man at that time. 'Abdul-Muṭṭalib conducted a draw between 'Abdullāh and ten camels, yet 'Abdullāh's name was drawn. 'Abdul-Muṭṭalib conducted another draw, this time with twenty camels but still 'Abdullāh's name was drawn. Then, ten more were added, but 'Abdullāh's name was drawn once again. Then forty, fifty, sixty, seventy, eighty and ninety, yet every time 'Abdullāh's name would come up. the number of camels reached one-hundred, and this time the ballot drawn was of the camels. However, upon this, 'Abdul-Muṭṭalib, for the satisfaction of his heart, drew twice more and both times the camels were drawn. Upon this, 100 camels were slaughtered and 'Abdullāh's life was spared. From this time onwards, among the Quraiṣh, the bloodmoney of one man was set to 100 camels (pp.121-122).

Abdullāh’s Marriage

A few months preceding the occurrence of the Aṣḥābul-Fīl, 'Abdul- Muṭṭalib married off his son 'Abdullāh with Āminah bint Wahb, who was an exceedingly noble girl of a respected family in the tribe of the Banū Zuhrah of the Quraiṣh. At that time 'Abdullāh was 25 years of age, or in light of certain narrations, 17 years of age (p.124).

Abdullāh’s Demise

After his marriage, 'Abdullāh did not receive much reprieve by the Lord’s measure. Thus, a short period afterwards when he travelled to Syria for the purpose of trade, he fell ill on his return and stayed in Yathrab, and it is there that he passed away. He was buried in the midst of his relative tribe the Banū Najjār. At that time, his wife Āminah was expecting. The inheritance left by 'Abdullāh for his child, who was still in the womb of his mother, is worthy of mention: five camels, a few she-goats and a slave named Ummi Aiman.

When 'Abdul-Muṭṭalib was informed of the illness of his son 'Abdullāh, he immediately dispatched his eldest son Ḥārith to Madīnah in order to collect 'Abdullāh. However, when Ḥārith reached Madīnah, 'Abdullāh had already passed away. He returned home and informed his old father that your dear son has passed on from this world of transience. At that time, the grief by which 'Abdul-Muṭṭalib was struck can only be imagined, but even greater was the grief felt by Āminah’s heart, whose husband far away from home, just after his marriage, left behind the scar of his departure. Newlywed girls of a tender age who naturally possess a greater amount of modesty and shame are unable to express their emotions of grief and pain in such instances. Hence, they are forced to bear this grief within.

“Moreover, she also saw a dream that an immensely illuminate light came forth from within her and disseminated to faroff lands”

Moreover, she also saw a dream in which a son was born to her and in this very dream it was told to her that her child was to be named Muhammad. Moreover, she also saw a dream that an immensely illuminate light came forth from within her and disseminated to faroff lands (pp.125-126).
Muhammad
(May Allah’s Peace and Blessings be upon Him)
in the Bible

Extracts taken from the book ‘Introduction to the Study of The Holy Quran’

By Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad(r.a)
(Khalifeatul - Masih II)

FĀRĀN—PART OF ARABIA

In Deuteronomy (33:2) we have:

“And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran and he came with ten thousands of saints: from his right hand went a fiery law for them.”

In this verse Moses is promised three manifestations of the glory of God. The first of these appeared from Sinai, to which a reference is made in Exodus (19:20):

“And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.”

This manifestation of divine glory appeared in the time of Moses. The world witnessed the blessings which came with it. Time passed. The second manifestation promised in the prophecy was to take place from Seir. Seir is that part of the world round about which the miracles of Jesus took place. “Rising up from Seir”, therefore, points to the advent of Jesus. Christian exponents of the Gospels identify Seir with Sinai but this is a mistake. Seir is part of Palestine. The name has many corrupt forms. One of these serves as the name of a people who are descendants of the Prophet Jacob and are known as Banū Āsher. Another serves as a name for the north western part of Palestine. Seir, therefore, stands for the second manifestation of divine glory, to wit, the one especially associated with Palestine.

To identify Seir with Sinai and to attribute both manifestations to Moses is wrong, also because Moses never crossed into Canaan. He died at a spot from where he could only see its borders.

After Moses and before Jesus no manifestation of divine glory took place which could rank with that of Sinai. “Rising up from Seir”, therefore, means the advent of Jesus which took place right in Canaan, and through which, as it were, God showed His face for a second time.

The third manifestation of divine glory was to take its rise from Paran, and Paran (Arabic Fārān) is the name of the hills which lie between Mecca and Medina. Arab geographers always called this territory Fārān. A halting place on the way from Mecca to Medina is called the Valley of Fā’lima. When caravans pass through it, children from the neighbourhood meet them and sell them flowers. Asked where the flowers come from, the children answer: “Bariyyat Fārān”, (Fa”l al-Khitāb) that is, the wilderness of Fārān. Fārān, therefore, is part of Arabia, the Hijāz to be exact. According to the Old Testament, Ishmael lived in this part. Thus in Genesis (21:20-21) we have:

“And God was with the lad (Ishmael); and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.”

(Muhammad(r.a) in Bible, pp.17,18)

THE QURAISH ARE
ISHMAEL’S DESCENDANTS

The Biblical description of Paran is somewhat different from that of Arab geographers. According to the Bible, Paran is a territory adjacent to Canaan. But a territory made up of woods and hills must be a large one, sometimes extending over hundreds and thousands of miles. It cannot be just a strip of land situated within another territory or on its edge. The Biblical description can only mean that the woods and hills of Paran rise from somewhere near Canaan. It cannot mean that Paran is the southern periphery of Canaan. The Bible, however, admits that Abraham had a son called Ishmael and that he lived in Paran.
The testimony of the sons of Ishmael who inhabited it, must be regarded as paramount. The Israelites should have little to say on the point. Their knowledge of history and geography was not good. They could not give an adequate account of the route they followed in their own journey from Egypt to Canaan. How could they pronounce on the geographical facts of other territories? Only one people today trace their descent from Ishmael and they are the Quraish. They live in Arabia, and Mecca is their centre. If the Quraish claim is a pretence, it is difficult to find a motive for it. The claim could not advance their racial status, for the Israelites still looked down upon them. Nothing could make a desert people trace their descent from Ishmael unless the descent was a fact. Also, if the Arab claim is false, where did the descendants of Ishmael disappear? According to the Bible, Ishmael had twelve sons, and these twelve again, according to the Bible, were to multiply exceedingly.

Thus in Genesis (21:13) we have: "And also of the son of the bondwoman (i.e., Ishmael) will I make a nation, because he is thy seed."

Again in Genesis (21:18) we have "Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation."

Again in Genesis (17:20) God says to Abraham: "And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."

That is to say, the descendants of Ishmael were to multiply exceedingly and were to become a great nation. If the claim of the Arabs to be the descendants of Ishmael is false, equally must these Biblical prophecies be false. For there is not another nation in the world which claims descent from Ishmael. It is only when the claim of the Arabs is accepted, that the Biblical prophecies relating to Ishmael can be proved true; for they all apply to the Arabs. The strongest historical evidence consists of stable national traditions. For hundreds of years a people have regarded themselves as descendants of Ishmael and no other people in the world so regard themselves. Better evidence than this there cannot be.

According to the Bible, the Ishmaelites lived in Paran, and Paran, according to Arab geographers, is the territory extending from Mecca to the northern border of Arabia. Paran, therefore, is part of Arabia as certainly as the Quraish are the descendants of Ishmael. The divine glory which was to rise from Paran was, therefore, to rise from Arabia. That the Ishmaelites had settled in Arabia is proved by further evidence from the Bible. In Genesis (25:13-16) we have the names of the twelve sons of Ishmael as follows:


In accordance with ancient custom, we should expect their descendants to be named after their respective ancestors. The descendants of Jacob, for instance, would be named after their ancestor. Countries also have been named after their people. In the light of these customs a survey of the population of Arabia reveals that the names of the twelve sons of Ishmael are found spread in different parts of Arabia. The descendants of Ishmael fill the entire length and breadth of the country. The first son of Ishmael was Nebajoth. The territory peopled by his descendants, according to geographers is between thirty and thirty-eight degrees North, and thirty-six to thirty-eight degrees East.

Kedar was the second son. His descendants also constitute part of the Arab population. The literal meaning of Kedar is “of camels”, which points to their Arabian habitation. They are to be found in the territory between the Hijāz and Medina.
Ptolemy and Pliny, in the course of their description of the people of the Hijāz, speak of the tribes Kedars and Gedors (the latter seems to be a corrupt form of Kedar). There are Arabs today who claim descent from Kedar.

The third son was Adbeel. According to Josephus, the Adbeels also lived in this part of Arabia. The fourth was Mibsam. We cannot find any traces of this tribe in ordinary geography books. The fifth son was Mishma, and the Mishmas are to be found to this day in Arabia. The sixth was Dumah. A well-known spot in Arabia is still called Dumah, and Arab geographers have always traced this name to that of the sixth son of Ishmael. The seventh son was Massa, whose name is to be found intact in a Yemenite tribe. Their archaeological remains can also be identified. Katripikari mentions this. The eighth son was Hadar after whom we have the famous town Hudaida in Yemen. The ninth son was Tema. From Najd to the Hijāz the territory is called Tema and it is all peopled by the descendants of Tema. The tenth son was Jetur (Arabic Ya’ûr). The Jeturs can also be traced in Arabia and are known as Jèdûrs. The eleventh son was Naphish, and Forster thinks that the authority of Josephus and the Old Testament supports the view that the descendants of Naphish lived in the wilds of Arabia. The twelfth son was Kedemah. The habitation of the descendants of Kedemah is known to lie, according to the famous geographer, Mas’ûdi, in Yemen. The tribe known as A’hâb al-Rass and mentioned also in the Quran are descendants of Ishmael, and they were two tribes, one called Kedamah and the other Yamin. According to some authorities the second one was called Ra’wil, not Yamin.

Historical and geographical evidence, therefore, shows that the descendants of Abraham have lived in Arabia. All of them held Mecca and the Ka’ba in great reverence, and from this it appears that Ishmael first settled in Mecca, and this is the part which, according to both Arab and Old Testament records, is called Paran (or Arabic Fārān). The testimony of the revelation of Isaiah (21:13-17) supports the same view:

“The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it.”

This prophetic passage is a picture of the Battle of Badr which took place about a year after the Holy Prophet’s(aw) migration from Mecca to Medina. In this battle the sons of Kedar, the people of Mecca and the territories around, suffered a grievous defeat at the hands of Muslims. Unable to withstand the fierceness of Muslim swordsmen and archers, the Meccans sustained a disgraceful defeat. Mark the words with which the passage begins: “The burden upon Arabia”. Herein Tema and Kedar are respectively spoken of as an Arabian territory and an Arabian tribe.

According to this text, revealed seven hundred and fourteen years before, Jesus to the Prophet Isaiah, the descendants of Ishmael lived in the Hijāz. In short, from whatever side we may approach this question, there is abundant evidence that the Quraish were the descendants of Ishmael and that Paran of the Bible (Arabic Fārān) is the land in which they lived. The manifestation of divine glory that was due to take place from Paran was the advent of the was the advent of the Holy Prophet Muhammad(aw), prophesied by Moses.

(Muhammed(aw) in Bible, pp.18-21)
The great testimony to the weight and importance Hadrat Amman Jan™ gave to the observance of prayers on time, is her astounding behaviour at the time of the death of her son “Bashir-e-Awwal.” Few mothers could even contemplate thinking of anything else but their child if he happened to be critically ill. Only a believer of the highest calibre could fulfil the command to Muslims to sacrifice their children for the sake of their faith, and more specifically for their community, as Ahmadi Muslims do. Yet, this is what Hadrat Amman Jan™ consistently did throughout her life.

When Bashir-e-Awwal’s condition became critical in November 1888, the ill child was eighteen months old. Both Hadrat Amman Jan™ and the Promised Messiah™ had harboured hopes that he may indeed be the “promised son”, whose birth had been revealed to them almost 2 years earlier. They were both acutely aware of the enemy taunts that would emerge should Bashir-e-Awwal pass away. (In view of the fact that the Promised Messiah™ had had a revelation in February 1886 that he would have a special son, a “musleh” (Reformer). It is hard to conceive a more stressful situation for a mother, the devoted spouse of a prophet and the mother of a spiritual community.

Hadrat Amman Jan™’s character was truly exemplary. Her son’s condition was absolutely critical but she still thought not to miss her prayers, when the time arose. Hadrat Amman Jan™ did her ablutions and performed her prayers with perfect serenity, happy to be fulfilling Allah Almighty’s Commandments. She physically dissociated herself from the tense situation. After completing the prayers she enquired how her son was, to be told that the little one had taken his last breath. Hadrat Amman Jan™ responded “Inna illahi wa inna ilaihi raji’un.” After this she was silent. There was no wailing or weeping. There were no shrieks or lamentations of regret at the loss of her child; - a true indication that she was indeed one of Allah Almighty’s loyal servants. (pp.34-36)
A Blessed Match

Hadrat Amman Jan ra showed the virtue to be a worthy life companion of a Prophet and a noble mother of his children. In their 24 years of marriage everyone close to them (including their children), commented that there was never a raised voice let alone an argument between husband and wife. So harmonious was their household that it was like a heavenly earth, fulfilling the revelation that the Promised Messiah and his wife would live in an earthly “heaven” together:

Hadrat Mirza Bashir Ahmad ra speaking of his mother has noted that it was a Divinely ordained match, which significantly happened in 1884, the year in which the Promised Messiah claimed to be the ‘Mujaddid’ (Reformer) of the time. Thereafter, Hadrat Amman Jan ra was with him as his life long friend and companion. She would affectionately remind the Promised Messiah that; “with my living in your house, the period of your blessings began”, at which the Promised Messiah would respond smiling, “yes, you are right.”

Indeed, the Promised Messiah’s love for his wife was no ordinary attachment because it was based on the recognition that she was a Divine blessing from Allah Almighty. It was because of this fact apart from her many virtues that meant the Promised Messiah highly respected his wife. It is why he usually addressed her in polite Urdu, whilst addressing their children in the more informal Punjabi. Hadrat Amman Jan ra completely reciprocated these feelings, and was a constant pillar of support and loyalty throughout their lives. Their united outlook on life is beautifully summed up in Hadrat Mirza Bashir Ahmad ra’s analogy of them as being “one heart beating in two chests.”

Hadrat Amman Jan ra’s brother Hadrat Dr Mir Muhammad Ismail Sahib ra who was very attached to his elder sister, also paid tribute to their harmonious union. Having observed their marriage right from its initial stages he states:

“As far as my memory serves me from childhood, I have never seen or heard Hadrat Masih Mau’ud ra angry with Hadrat Amman Jan ra. I have always seen their circumstances like an ideally matched couple. Very few husbands take as much care of their wives’ emotions as the Promised Messiah did.” (pp.21-23)

MARITAL ADVICE...
• Never argue with one’s husband whilst he is in an angry mood. Even if one’s opinions/actions are justified, a dignified wife will express this after her husband’s rage has subsided. This leads to a happier household and wins the Pleasure of Allah Almighty.

• Advise to ladies never to keep secrets from their husbands. If one makes a mistake, one should openly admit it rather than attempting to conceal it. “The husband may not see what goes on but Allah Almighty does. Ultimately, when the matter is exposed it diminishes the dignity of a woman.”

• It is most meritable that one’s husband be one’s main confidante, rather than female friends.

Advice given to a lady on how to win her husband’s heart...
• develop good domestic skills, cook well, manage her household well, give her children a good moral upbringing and take care to observe the obligatory prayers.

• consider their husband’s relatives like their own relatives.
Hadrat Amman Jan⁴ was always at the forefront of making financial sacrifices for the Jama'at. A most remarkable example of this was when on May 28, 1900, the Promised Messiah⁵ made an appeal to raise funds for the building of Minar-a-Tul Masih in Qadian. He estimated that 10,000 rupees would be required and so appealed for 100 people to ideally contribute 100 rupees each to fulfil this target. Hadrat Amman Jan⁴ immediately responded by selling the property of her inheritance in Delhi. She gave 1000 rupees for this noble cause, excelling others in fulfilling this appeal - a great proof of her faith in the Promised Messiah⁵. (p.68)

The Promised Messiah⁵’s own knowledge of Hadrat Amman Jan⁴’s great capacity for material sacrifice is illustrated on one occasion at the time of an early Jalsa. These initial gatherings were personally funded by the Promised Messiah⁵. One day Hadrat Mir Nasir Nawwab⁶ informed the Promised Messiah⁵ that there was no food for the guests that evening. He immediately told Hadrat Mir Nasir Nawwab⁶ to go to Hadrat Amman Jan⁴ (his own daughter), and ask her to spare some jewellery and sell it. Hadrat Amman Jan⁴ instantly gave some jewellery to her father. Hadrat Mir Nasir Nawwab⁶ sold it and subsequently the money was used for the catering of Jalsa guests. (p.68)

Hadrat Amman Jan⁴ was always at the forefront when it came to donating money for any Jama'at appeal or project. She gave them priority over any personal desires. In fact she clearly illustrated how the conditions of “Bai'at” should be displayed in our personal conduct, for it is a contract by which we “sell” ourselves to Allah Almighty, his Prophets and Khulafa‘. Her actions illustrated how she upheld this contract to the best of her ability. (pp.69-70)

Financial Sacrifices

Moral Training of Children

Hadrat Khalifatul Masih II⁷ advised the ladies of the Ahmadi Jama'at that if they wished to permanently instil great faith in their children, a task greater than the conquests of famous generals and kings, then they and they alone, were capable of doing so. This indeed was a great tribute to mothers and an acknowledgement of the magnitude of their work in the moral training of children. Elaborating on this huge responsibility, Hadrat Musleh Mau‘ud⁸ stated:

“If a woman decides that she is going to make the future generation righteous rather than barbaric, then how can Satan capture them?”
This appreciation and acknowledgement by Hudur of the fundamental role a woman plays in the upbringing of a child suggests that his mother, Hadrat Amman Jan™, did indeed greatly influence Hudur. (p.125-126)

Hadrat Khalifatul Masih IV™ reminisces that he had the blessing of knowing Hadrat Amman Jan™ for 24 years. He recalls that her guidance was in “simple and yet impressive words” that affected people. The ways of pretence and “showing off” were unknown to her... “her speech was filled with love and fragranced with truth.” Because she was so soft hearted, she would have to affect anger in order to admonish children if they misbehaved. After her scoldings the children including himself would laugh and comment how Hadrat Amman Jan™ had displayed apparent anger in order to reproach them. Thus, the children never felt hurt by their grandmother. The softness of her heart was so great that even if she was compelled to utter some harsh words, Hadrat Amman Jan™ then always tried to compensate the children, by pleasing them in some other way.

In the Indonesia Jalsa of July 2002, Hadrat Khalifatul Masih IV™ addressed the Lajna and said that a good method for the successful moral training of our children would be to follow the excellent example of Hadrat Amman Jan™. He stated:

“If you wish to save your children from evil influences then follow the pure example of Hadrat Amman Jan™. This prescription is without fail; and whoever follows it will be successful.” (pp.127-128)

ADVICE CONCERNING
THE MORAL
UPBRINGING OF
CHILDREN...

• Emphasise the importance of telling the truth to one’s children. Hadrat Amman Jan™ did not stress anything more greatly than “developing a revulsion for deceit” in her children. Falsehood is indeed a form of “shirk.”

• Openly express faith in one’s children. This develops their confidence and self esteem.

• Parents should tell their children to pray for various things from an early age, in order to develop this essential habit in them.

(Extracts taken from the book “Hadrat Amman Jan™ An Inspiration for us all” By Munavara Ghauri)

• Listen to children attentively as if they are respected elders of the Community, as the Promised Messiah™ did.

• Arrogance and domination is not a prerogative of parents and can lead to the breakdown in a parent-child relationship.

• The moral training of the eldest child is especially important. If one concentrates on developing good habits in the first child, the rest of the siblings usually copy this behaviour and benefit.
Blessings and Guidance
I have received as a Waqf-e-Nau

Personal experiences of the older batch of Waqifat-e-Nau

Compiled by Hina Rehman

“Despite having the honour of having seen Hudhur\(a\) many times, my first meeting with Hudhur is a moment which will always have a special place in my memories. Coming face to face with Hudhur was a thrilling feeling. I felt as if everything was so large and grand after seeing him only on my television screen for most of my life. It felt as if everything revolved around that moment and Hudhur’s attention was on us. I sat, awed, in my seat but sat up slightly taller for a second as I was introduced. The best moment must have been when my grandmother proudly told Hudhur I was Waqf-e-Nau and Hudhur looked at me once again and started talking to me. To be addressed directly by Hudhur\(a\) was such a great honour and one which is unequalled. Above all, it made me realise just how lucky I was to be a Waqifat-e-Nau.”

(Tooba Khokhar, Cambridge Jamaat)

“When I had my first Bustane Waqf-e-Nau class with Huzoor, all the girls had to make chapatis for the class. Hudhur\(a\) tasted all the chapatis and when he looked at my chapati, he said “this explains why your dad is so healthy.” Then Hudhur\(a\) tasted my chapati and said that it was really nice and I couldn’t stop smiling for the rest of the day.”

(Hania Zaheer, Islamabad)

“During a question and answer session with Hudhur\(a\) at a Lajna refresher course, I told Hudhur\(a\) that I feel very guilty that I neglect Jama\(a\)at work because of my studies and that I am a Waqf-e-Nau and I should be giving more time to the Jama\(a\)at. Hudhur\(a\) replied: “As a Waqf-e-Nau you should focus on your studies, we need you to blossom into flowers; we don’t want dried up branches.”

As he was saying “blossom into flowers” he so beautifully gestured a flower blooming with his hand – the moment when Hudhur\(a\) was saying that was priceless! Hudhur\(a\) added that around two and a half hours a week for Jama\(a\)at work for a university student was sufficient and that we shouldn’t exceed that lest it infringes upon our studies.”

(Nabila, 23 years, Manchester)
“It was only recently that I met with Hudhur® in a Mulaqat. The main purpose of this Mulaqat was to ask Hudhur® which educational path I should take for my future. Hudhur very graciously told me that I should continue studying Science at College and University, and have a career in medicine; a field which he would advise me on in the future. As per Hudhur’s commands, I will InshAllah study Science at College and follow the path of medicine; a profession which I have always had an interest in. Time and time again, I have requested for Hudhur’s prayers, and his prayers will always remain a blessing upon me. I will always remain thankful to my Beloved Hudhur for guiding me in my education and constantly encouraging me with my studies.”

(Farhana Amir, Islamabad)

“Whilst studying Biomedical Sciences at University, I became anxious of the career I would pursue and thus decided to seek advice from our beloved Hudhur®. I informed Hudhur that I would like to study Medicine or Dentistry as a second degree and I asked Hudhur which would be preferable. He advised me to apply for Medicine first and if I did not receive a place, then I should apply for Dentistry. Upon Hudhur’s advice, I applied to study Medicine but I was not offered a place. Thus, I made an application to study Dentistry. By the grace and blessings of Allah the Almighty, I received a conditional offer to study Dentistry at University.”

(Momina Jowaheer, 21 years, North London)
There are many verses in the Holy Qur’an that stress the importance of glorifying Allah. Prime evidence of this can be found in Surah Al-Fatihah:

"In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds. The Gracious, the Merciful. Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path. The path of those on whom Thou has bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray." (Ch.1: V.1-7)

In his Friday sermon, Hadhrat Khalifatul Masih Vaba discussed the notion of thanking and praising Allah in light of the teachings of the Promised Messiah, who explained: “‘Alhamdulillah’ includes every type of praise; whether relating to external aspects or internal realities, whether relating to inherent excellences or as manifested in natural phenomena, all praise is due exclusively to Allah. No other shares in it. Whatever true praise or perfect excellence the wise can imagine or the minds of thinkers can contemplate, belongs to Allah the Supreme.” (Braheen Ahmadiyyah, Vol. IV, pp. 364-365, as cited by Hadhrat Khalifatul Masih Vaba in the Friday sermon on February 10th 2012).

We find more examples in the Qur’an on the topic of being grateful to Allah in Surah Al-Nasr: “Glorify thy Lord with His praise and seek forgiveness of Him, surely He is Oft-returning with compassion.” (Ch.110: V.4)

In Surah Qaf Allah states: “So bear witness with patience what they say, and glorify thy Lord with His praise, before the rising of the sun and before its setting; And in a part of the night also do thou glorify Him, and after prescribed prostrations.” (Ch.50: V.40-41)

These are just some of the examples where Allah tells us to thank Him day, night and in fact every moment of our lives, as we are indebted of Allah’s Divine Magnificence. The greatest example of an excellent servant of Allah, who glorified him more than anyone else, was the Holy Prophet, whose devotion to Allah and his attributes was second to none. We should learn from the teachings of the Holy Qur’an, the Holy Prophet, the Promised Messiah and reap the benefits of glorifying Allah through prayer and supplication. The Promised Messiah and reap the benefits of glorifying Allah through prayer and supplication. The one significant thing that obliges us to thank Allah for is that He enabled us to be part of the Ahmadiyya Muslim Jama’at – the true Islam that teaches everything in the light of the Holy Qur’an, Hadith and the teachings of the great Prophets (may Allah’s peace be on them), guiding us onto the right path. This privilege requires us to praise Allah for everything He has given us; family, education, food and clothes, shelter, health and well-being, and most of all the teachings of Islam.

There are so many things in this world that we should be grateful to Allah for. We should remember that even when we breathe, it is Allah who has given us life. Therefore, we should appreciate His blessings and praise Him every moment. This can be done by simply uttering the following: ‘Alhamdulillah’ – all praise belongs to Allah, ‘Subhanallah’ – Glory be to Allah, ‘Allah ho Akbar’ – Allah is the Greatest and ‘La ilaha illallah’ – There is no God but Allah. As Ahmadi Muslims, we should be grateful to Allah more than anyone else could be and we should pray that Allah guides those people who are unaware of and take granted of His blessings and help them to realise the value of Allah the Almighty’s grace towards His people. Ameen.

By Dure-Sameen Bushra

"IF YOU ARE GRATEFUL, I WILL SURELY BESTOW MORE FAVOURS ON YOU." (The Holy Qur’an, Ch.14, V.8)
The Word of God

Written by Mufleha Saleem

The word of God has created a spark in my heart,
The spark is for the love of God and his creation.
The word of God has made me understand this world,
It provides an explanation for everything that has been, that is and that will be.

The word of God has taught me how to live,
So that I chose to do good in this world.
The word of God describes what God has provided for me,
This world to live in, food to eat, relationships to keep, the list is endless.

The word of God gives an order to mankind,
It has taught us to behave according to the time and place.
The word of God changed human life,
From barbarian to civilised.

My heart breaks to see humans wasting their lives,
Without realising the existence of God and His word.
I wish to pass on the word of God till the end of my life,
I pray for mankind to see reason and believe that there is a God.

A God who protects and provides,
A God who is All Knowing and All Hearing.
The word of God is the most beautiful message,
This message allowed me to believe in The Living God.
The Gun Did Not Fire

Hadrat Maulvi Abul Ata Jalundhari Sahibra relates: “Once, I, along with an Ahmadi friend were returning to Kababir after conducting a preaching programme. We were passing through a Jungle when we sensed that something was stirring in the shrubs. We thought it to be some animal and did not pay much attention to the incident. When we had travelled a little farther, we heard two shots of gunfire. Again, we considered it also to be some kind of random occurrence and did not pay much attention to it. It seemed to be an insignificant incident and we forgot all about it. However, what I learned later on clearly established that our journey may in fact have been near-fatal though we passed through safely with the help and protection of God Almighty.

After a long period of time, we came to know the true nature of the incident. There were certain enemies of Ahmadiyyat who were trying to assassinate me. On the night of the incident, two of these young men from the enemies, fully armed with loaded guns, and hiding in the bushes, were looking for an opportunity to assassinate me. When my companion and I, conversing with each other passed by them, one of the men fired his gun to kill me. However, the gun did not fire. Then, the second man fired his gun to kill me. His gun also failed to fire. Totally unaware of their assassination attempts, both of us kept on moving under the protection of God Almighty.

On the night of the incident, two of these young men from the enemies, fully armed with loaded guns, and hiding in the bushes, were looking for an opportunity to assassinate me. When my companion and I, conversing with each other passed by them, one of the men fired his gun to kill me. However, the gun did not fire. Then, the second man fired his gun to kill me. His gun also failed to fire. Totally unaware of their assassination attempts, both of us kept on moving under the protection of God Almighty. After we had gone, both young men fired their guns again and both guns fired shots perfectly. There was absolutely nothing wrong with the guns. Only when the guns were directed towards the servants of Islam, the Power of God Almighty stopped the guns from firing.”

(“Only when the guns were directed towards the servants of Islam, the Power of God Almighty stopped the guns from firing.”)

Divinely Guided Arguments

It is a personal experience of many Da’iyan and Missionaries that often while they are preaching God Almighty instantaneously impresses upon the mind such a point that often seems to be quite simple and ordinary but proves to be very useful and effective. Hadrat Maulvi Abul Ata Jalundhari Sahib relates: “Once, in Palestine, a few teachers from Nablus visited me for a religious discussion. At that time, besides me, certain other Ahmadi elders were also present at the Ahmadiyya Darul Tabligh. A discussion was taking place about the death of Jesus Christ. A non-Ahmadi scholar...
asked that if Jesusas, in fact, had died then where is his grave? He was told that there is historical evidence that his grave is in Srinagar, Kashmir. Upon hearing the mention of this town in Kashmir, someone exclaimed impulsively, ‘So far away! How can it be?’ I had yet to answer the question when the late Brother Ali Al-Qazaq, who had an ordinary education, immediately responded, ‘Is Kashmir farther than Heaven?’ Upon hearing this succinct answer, the non-Ahmadi scholar and all the other teachers became speechless.

Regarding the death of Jesusas, there is a very interesting incident which took place at Rabwah. A few non-Ahmadi scholars visited Rabwah and had a detailed discussion with Ahmadi scholars regarding the issue of the death of Jesusas. They were not convinced even after listening to the various verses of the Holy Qur’an concerning the death of Jesusas. They kept on demanding that they should be shown a verse of the Holy Qur’an which clearly states the death of Jesusas.

At last, their Ahmadi companion took them to meet Maulana Ahmad Khan Nasim Sahib. Here again, the non-Ahmadi scholars repeated the same demand that they should be shown a verse of the Holy Qur’an stating the death of Jesusas. Maulana Sahib adopted a clever way to respond to them. Instead of showing them a verse of the Holy Qur’an, he asked them a very simple question: ‘Did you accept the death of all the other Prophets based on a verse of the Holy Qur’an that you are demanding to see a specific verse of the Holy Qur’an stating the death of Jesusas?’ This answer proved to be so effective and convincing that the non-Ahmadi scholar said, ‘Alright.’ It was not necessary to see a verse of the Holy Qur’an; the issue had become fully clear to him.”

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, pp 18-19)

Saved From Certain Death

Narraeted by Hadrat Maulana Muhammad Sadiq Sumatri:
The late Hadrat Maulana Muhammad Sadiq Sumatri Sahib relates a faith-inspiring incident of the extraordinary support of God Almighty and of miraculous protection. This incident is related to the period during World War II when Japan had expanded her control up to Indonesia. The Japanese did whatever they liked because their control was so complete. If there was even a minor complaint about anyone, that person was put to death at once. No inquiry or investigation was ever done — only the decision was announced and there were times when even announcements were not deemed necessary. The death penalty was carried out expeditiously.

Hadrat Maulana Muhammad Sadiq Sumatri states, “Due to two complaints about me, the Japanese Authorities decided to execute me. Under the circumstances stated above, there was no chance to appeal or escape certain death. The sole source of aid for a believer and a warrior in the cause of his faith is his God. So, I submitted humble entreaties to God Almighty, and God Almighty informed me in a dream that the Japanese Government was about to meet a fateful demise.

I saw this dream in April 1945. Within a few months, on August 14, the Japanese Government surrendered. In Indonesia, this decision was announced on August 22.

“"The Powerful Hand of God Almighty saved His humble servant from certain death..""

After the defeat of the Japanese Government, the Government papers revealed that they had already made a decision to kill 65 men during the nights of August 23 and 24 and my name was at the top of the list. It was a Sign of the miraculous support of God Almighty that He did not give the Government a chance to implement their decision. The Powerful Hand of God Almighty saved His humble servant from certain death. There were only a few hours left before the implementation of the death penalty.”

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, pp 42-43)
O ye who believe! Fasting is prescribed to you as it was prescribed to those before you.

(The Holy Qur’an, Surah Al Baqarah, v.184)

Fasting has been a part of human custom since pre-historic times and has been mentioned in almost every religious scripture - from the Bible and Torah to the Mahabharata, the Upanishads and the Holy Qur’an.

In many other world religions. Here is a brief research into different faiths’ outlook on fasting.

Fasting prescribed in Christianity:

Throughout the Old and New Testament, the Prophets of Allah have all incorporated periods of fasting with their prayers to attain oneness to Allah. According to certain historians, there are captions in earlier editions of the New Testament, which suggest that members of an Early Christian Church fasted regularly. Today, some Christian denominations still practice fasting, whilst others consider it an external observance.

The most commonly known fasting practice in Christianity is Lent. Over a period of 40 days, (depending on which denomination one belongs to) many Christians take part in partial fasts to commemorate Hadhrat Isa’s 40 days in the Judean Desert.

According to accounts related in the Gospels of Matthew, Mark and Luke, after being baptised, Hadhrat Isa was led in to the desert as part of his great spiritual struggle. During this time, the devil appeared to Hadhrat Isa and tried to break his fasts with various temptations, but Hadhrat Isa refused them all. The narrative goes on to say that once the temptations were over, the devil departed and Hadhrat Isa was then tended to by the angels.

Hadhrat Isa addresses his followers about the practice of fasting during his Sermon on the Mount in the Gospel of Matthew. He warned his followers against fasting for the purpose of gaining admiration from others, stating that the true purpose of fasting was to bring worshippers closer to Allah: “Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which seeth in secret, shall reward thee openly.”

Hadhrat Isa placed great emphasis on prayer and fasting and even ascribed the Disciples’ inability to cast out spirits due to their lack of prayer and fasting: “And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.”

Whilst Roman Catholics still observe fasts, they do not abstain from food and drink entirely, but reduce their intake. The Protestant Church, however, considers it optional.
but also believes it to be an important part of one’s personal spiritual experience. Fasting is practiced by both men and women. Catholics abstain from meat on Ash Wednesday and Good Friday (in which Christians commemorate the day they believe Hadhrat Isa™ suffered), where two small meals and one regular meal is allowed. Meat is also prohibited on all Fridays in Lent with the aim of teaching control of fleshly desires and solidarity with the poor.

In Eastern Orthodox, meat, dairy products and eggs are prohibited, and fish is allowed on some days of fasting. Protestants, (Mainline and Evangelical) fast at the discretion of individuals, churches or communities for spiritual nourishment.

**Fasting in Judaism**

Traditionally, Jews are permitted to fast six days of the year, excluding the day of Yom Kippur. These six days are spread out over various times in the Jewish Calendar, in which eating and drinking is prohibited. All men and women are permitted to fast except under certain circumstances i.e. illness or pregnancy etc.

The holiest day in the Jewish calendar is the day of Yom Kippur, known as the Day of Atonement. On this day (and on Tisha B’Av, the day on which the destruction of the Jewish Temple took place), Jews pray and fast over a period of twenty five hours. According to the Old Testament, it states: “And the LORd spoke unto Moses, saying: Howbeit on the tenth day of this seventh month is the Day of Atonement; there shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall bring an offering made by fire unto the LORd. And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before the LORd your God.” (Leviticus Ch.23, V.26-28)

In Judaism, it is believed that fasting can help an individual or a community achieve atonement, this is why apart from the set six days, followers can also observe fasts in times of personal strife. It is also tradition for married couples to fast before their wedding day to wash away their previous transgressions.

Hadhrat Musa™ fasted for 40 days and nights; first before receiving the tablet of Commandments, and secondly, after breaking them in anger upon seeing the Israelites practicing Idolatry: “And I took hold of the two tables, and cast them out of my two hands, and broke them before your eyes. And I fell down before the LORd, as at the first, forty days and forty nights; I did neither eat bread nor drink water; because of all your sin which ye sinned, in doing that which was evil in the sight of the LORd, to provoke Him,” (Deuteronomy Ch.9, Vs.17-18).

**Fasting in Hinduism**

Fasting is a vital part of Hinduism, and is performed in different ways depending on which deity one follows. In certain cases, fasting can involve total abstinence from food and drink, or it could just mean limiting the number of meals or abstaining from certain foods.

There are various Hindu festivals during which fasting is practiced, including Shivaratri, Saraswati, Puja and Durga Puja (Navaratri). Married women observe fast on Karwa Chauth for the long life of their husbands, which is observed on the fourth day after the full moon in the month of Kartik (October - November), as per traditional Hindu calendar followed in North India. However, the specific method and tradition of fasting depends on an individual’s ethnic background, tradition and at times geographical location. For example, in India the rules for fasting vary from each region. Certain days are assigned for certain honours, for example, to honour Lord Shiva and so on. Fasting is also commonly practiced on New Moon days. It is seen in Hinduism as a way to enhance concentration during meditation or worship; purification for the
system; sometimes considered a sacrifice.

**Fasting in Buddhism**

Buddhist nuns and monks follow the rules of the Holy Book, the Vinyana. In this book, Buddha himself encouraged monks and nuns to limit their food after the noon. This is considered as more of a disciplinary regime rather than a fast, which intensifies their meditation. It is also considered good for health. Some Tibetan monks fast to aid yogic feats, like generating inner heat, whilst Theravadin and Tendai monks fast as a means of freeing the mind.

Certain Lay Buddhists also fast by not eating from after noon until the following morning with some liquid permitted, but this is usually practiced once a week. Lay Buddhists are encouraged to follow the ‘Middle Path’ and are encouraged to stay away from extremes. This regime is not considered a fast so much as a disciplined regimen which is meant to aid health and meditation.

**Fasting not prescribed in Sikhism**

Sikhism is one of the few world religions that does not promote fasting. Sikh Gurus believe that living a life of purity and goodness is more essential than keeping fasts. Sikhism condemns what they consider ‘blind rituals,’ which include acts such as fasting, visiting places of pilgrimage, superstitions, worship of the dead and idol worship.

According to the Sikh Holy Scripture, Sri Guru Granth Sahib: “I observe neither Hindu fasting nor the ritual of the Muslim Ramadan month; Him I serve who at the last shall save [...] Our Body and life belong to the One Supreme Being who alone is both Ram and Allah for us,” (Guru Arjan Dev, Guru Granth Sahib).

Apart from the above, Mormons fast on the first Sunday of each month in which they abstain from food and drink for two consecutive meals and donate money or food to the needy, with the aim of achieving closeness to God and religion.

Some Pagans also choose to fast in preparation for ‘Ostara’ (Spring Equinox), practiced to cleanse oneself from heavier winter foods. Pagans fast not with the intention to achieve nearness to God, but to purify oneself energetically, often to raise vibration levels for magical works.

**Fasting in Islam:**

Fasting is a fundamental part of Islam, as it is the fourth Pillar of Islam. Muslims observe fasting during the sacred month of Ramadhan, which usually falls in the ninth month of the lunar calendar.

The month of Ramadhan is considered a sacred month because it was on the 24th of Ramadhan that the Holy Prophet Muhammad saw received his first revelation of the Holy Qur’an. This day is marked as Lailat-Ul-Qadr (The Night of Decree). It was later documented that the whole revelation was rehearsed every year to the Holy Prophet saw by Angel Jibril in this month.

This practice was continued until the final years of the Holy Prophet saw’s life, by which time the entire Qur’an had been rehearsed to him twice by Angel Jibril.

Fasting is prescribed in the Holy Qur’an: “O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may Guard against evil,” (Ch.2, V.184).

“The month of Ramadhan is that in which the Qur’an was revealed as guidance for mankind with clear proofs of guidance and discrimination. Therefore whosoever of you is present at home in this month let him fast therein. But whoso is temporarily sick or is on a journey, shall fast the same number of other days. Allah desires not hardship for you and He desires that you may complete the number and that you may exalt Allah for His having guided you and that you may be grateful” (Ch.2, V.186).

Those upon whom fasting is not obligatory include: those who suffer from certain illnesses, travellers, women who are pregnant or nursing or menstruating, or individuals whose professions involve heavy labour.
In the above mentioned verse, the Holy Qur’an states that fasting was prescribed for ‘those before you’: this is in reference to the Christians and Jews. This verse makes it clear that by fasting, a Muslim gains oneness to Allah.

During this sacred month, daily fasts are observed over a period of 30 days. The fast begins from Fajr (dawn) until Maghrib (dusk). During the day, apart from abstaining from food and water, Muslims are particularly exhorted from vain talk, quarrels and fights, or from any such occupation as is below the dignity of a true believer.

During the last ten days of Ramadhan, many Muslims go into seclusion, as it were, in a mosque and devote the whole of their time to the study of the Qur’an and in the remembrance of Allah. This is known as the period of I’tikaf. During this period of complete devotion, the culmination of the physical, moral and spiritual discipline instituted by Islam is practised.

During these final ten days, the eve of Lailat-Ul-Qadr is observed. The Holy Qur’an regards the Night of Decree as better than one thousand months: “In the name of Allah, the Gracious, the Merciful. Surely We sent it down during the Night of Decree. And what shall make thee know what the Night of Decree is? The Night of Decree is better than a thousand months. Therein descend angels and the Spirit by the command of their Lord with Divine decree concerning every matter. It is all peace till the rising of dawn,” (Ch. 97, V.1-6).

The institution of fasting is extremely important, as it cultivates the believer in almost every area of his spiritual life. Among other things, he learns through personal experience about what hunger, poverty, loneliness and discomfort means to the less fortunate sections of society. Abstaining from practices that are usually acceptable in everyday life, during the month of Ramadhan, plays a constructive role in refining ones character.

In Islam, charity and care for the poor is highly emphasised, as it is considered a vital part of a Muslim’s daily life. However, when it comes to Ramadhan, Muslims are required to increase their efforts in this field. It is documented that Holy Prophet Muhammad ﷺ stated that spending in the cause of the poor was a part of his daily practice. He compared this practice to a breeze, never ceasing to bring comfort and relief to the needy. However, during Ramadhan, Ahadith tells us that the breeze seemed to pick up speed and began to blow like strong winds. Charity is so highly emphasised, that in no period during the year do Muslims engage in such humanitarian purposes as they do during the month of Ramadhan.

From this brief insight, we can see that the Scriptures of most religions teaches its followers that fasting is a means of attaining righteousness. Islam teaches its followers to believe in all of the Holy Scriptures revealed to the Prophets by Allah, some of them include: the Scrolls of Abraham, the Torah of Moses, the Psalms of David, the Gospel of Jesus Christ, the Vedas of Hinduism and the Qur’an of Prophet Muhammad ﷺ. The Qur’an was the last of the revealed Books; in it Allah the Almighty sent the final guidance, for all of mankind to follow.

The beautiful teachings of Islam, taught by the Holy Prophet Muhammad ﷺ have paved the way for the unification of all religions.

By Meliha Hayat
Hadhrat Masih-e-Maud’s Langar

The Promised Messiah’s own household,
Bare scraps to make him content,
For to his family, bringing food to him,
Filled them with bitter resent.

This once empty-handed, disregarded,
Seemingly unimportant man,
Distanced himself from the world,
Only to be given it back, by Allah — Most Grand.

In the depths of poverty he was told,
That for his Jamaat he should provide,
While this seemed financially impossible,
It was a challenge from which he never shied.

So look, those of you who are blind to the truth,
Look at this Divine Institution now,
Raised from dirt by a lone, deprived man,
How did he do this? Tell me how?

However many years on,
Following his Prophet hood claim,
He set up the blessed Langar,
Serving guests without any shame.

Individuals from all backgrounds,
Religions, cultures and races,
Those who are healthy, disabled or ill
Are met with the cheeriest of graces.
No humiliation or hurt or anger,
Every enquiry met with hospitality,
Meeting the needs of every person,
As they bask in this light of equality.

Now the traveller, the starved,
The needy and the guest,
Are all invited to come and dine,
In this atmosphere most blessed.

This Jama‘at and its sacred founder,
Have embraced hospitality to the highest state,
That the Langar is now a permanent feature,
Of Ahmadiyyat and its triumphant fate.

May Allah rest his soul,
My Messiah so fine,
For his sake has Allah,
Shown His miracles, most Divine.

“Ghulam Ahmad ki Jai!”
No living soul can deny,
Provided one is not deluded,
Tis a Sign of his truth from on High.

By: Aisha Satwat Ahmad
Islamabad, UK
Age: 14

Note: This poem was read out to Hadhrat Khalifatul Masih Vaba during a Gulshan-e-Waqf-e-Nau class. On hearing the poem Huzuraba very graciously stated that all duty-holders should take heed of the message of this poem when they carry out their duties at Jalsa Salana.
The Significance and Blessings of Jalsa Salana

You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree.

Hadhrat Mirza Ghulam Ahmad, *The Will*, p.11

By Salma Munahil Tahir

INSTITUTION OF JALSA SALANA

In May 1891 under Divine inspiration, the Promised Messiah as announced that he was the Promised Mahdi who the Muslim Ummah had been waiting for. Later that year, the Promised Messiah as decided to hold the very first Jalsa Salana. The purpose for holding such an event was very clear as is evident from the following extract:

“The primary purpose of this Convention is to enable every sincere individual to personally experience religious benefits; They may enhance their knowledge and—due to their being blessed and enabled by Allah, The Exalted— their perception [of Allah] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community.”


Thus, the very first Jalsa Salana was held in Masjid Aqsa, Qadian on December 27 1891, attended by a mere total of 75 members. The Jalsa began after Zuhr prayers, after which Hadhrat Maulvi Abdul Karim Sahib as read out ‘Aasmani Faisala,’ a booklet written by the Promised Messiah as. The Jalsa concluded by the attendees shaking the blessed hands of the Promised Messiah as. This small event then developed and grew into a regular annual event for the community. By the sheer grace of Allah the Almighty, year by year, the number of attendees increased rapidly and at the final Jalsa Salana held in the presence of the Promised Messiah as in 1907, there was a gathering of two thousand participants, Alhamdulillah, thus fulfilling the blessed words of the Promised Messiah as:

“I came only to sow the seed. That seed has been sown by my hands. It will now grow and blossom forth and none dare retard its growth.”

(Hadhrat Mirza Ghulam Ahmad, *Tadhkiratus-Shahadatein*, Chapter on ‘some words of advice to the Community,’ available at www.alislam.org).
This blessed tradition of annual gatherings continued, even when the headquarters of the Jama’at moved to Rabwah in 1947, after the Indian partition. Over the years, the Jama’at grew and flourished and at the last gathering in Rabwah in 1983, there were more than two hundred and fifty thousand participants attending the blessed gathering.

After the arrival of Hadhrat Khalifatul Masih IVraḥ in London in 1984, the Jalsa Salana gatherings held in the UK are recognised as the international annual gatherings, which are attended by people from all over the world each year. Furthermore, the blessings of this gathering are so magnificent that today the community holds such gatherings all over the world in various different countries at various times throughout the year, in which thousands of Ahmadi Muslims come to participate. By the Grace of Allah Almighty, the event is viewed by millions and those who cannot attend remain connected to the Jama’at through MTA international.

It is evident that this blessed event that started off from a small unknown village in India attended by only seventy five people has now expanded to such an extent, reaching the corners of the earth and is attended today by tens of thousands of people from all nationalities and backgrounds. This small seed planted by the Promised Messiahaz has grown into a majestic fruitful tree, whose branches continue to expand and thus proving the statement made by the Promised Messiahaz himself in his booklet The Will, which he wrote in December 1905, two years before the final Jalsa that he held. In that booklet, he instructed the Community to be sympathetic towards each other and to get rid of their low passions. He further stated:

“Don’t think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree. So, blessed is one who believes in what God says and does not fear the trials which he suffers in His path.”

(Hadhrat Mirza Ghulam Ahmad, The Will, pp.11-12).

It is, therefore, imperative that we understand the significance of the Jalsa gatherings, through which we can be sympathetic towards each other and rid ourselves of low passions, as the true purpose of Jalsa is for Ahmadiyya Community members to achieve closeness to one another in coming together with the single aim of remembering God Almighty.

**PURPOSE AND IMPORTANCE OF JALSA SALANA**

It is essential that each one of us understands that this gathering is not an ordinary worldly gathering, moreover one should fully comprehend that it is indeed a Divine gathering that holds great importance and carries with it many blessings. These are blessings that cannot be attained through any other worldly gathering.

However, until one does not understand the purpose of such gatherings, it is impossible to gain its maximum benefit. It is essential to understand the purpose for which the Promised Messiahaz had intended the Jalsa. He sought his community to come together and improve in its moral and spiritual state. The Promised Messiahaz writes:

“It is essential for all those who can afford to undertake the journey, that they must come to attend this Convention which embodies many blessed objectives. They should disregard
minor inconveniences in the cause of Allah and His prophet (peace be upon him.). Allah yields reward to the sincere persons at every step of their way, and no labour and hardship, undertaken in His way, ever goes to waste. I re-emphasize that you must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on the Divine Help, for propagation of Islam.”


In his sermon delivered at the occasion of the 38th Jalsa Salana at Islamabad, UK, Hadhrat Khalifatul Masih Vaba highlighted some of the major purposes of the Jalsa: firstly, that the love of material things of this world should vanish from our hearts; secondly, that we should be totally immersed in the love of the Holy Prophet saw, for this is the only means to attaining the love of Allah; also that we should try our best to serve our fellow beings. Other purposes mentioned with respect to Jalsa Salana are that new converts may meet their brothers who had joined the community before them.

He also highlighted that we should pray for those dear ones who had departed during the previous year. Hudhuraba stated that there are many other benefits to be derived from this blessed gathering. Ties of kinship are strengthened, new friendships are formed, new relations are formed, we benefit from each other’s prayers and most important of all, we become the recipients of the blessings of the prayers of Hadhrat Masih-e-Maud.

Hudhuraba said that the participants should be very attentive during all the proceedings of the Jalsa; not merely to be impressed by the melodious voice and powerful language of the speakers, but try to understand the deep messages behind the words that will help us transform our lives for the better. Our hearts should be filled with the feelings of love for our brethren. Hudhuraba stated that if this does not happen, then we are not fulfilling the purpose of Jalsa.

BLESSINGS OF JALSA SALANA

Like any other religious gathering, Jalsa Salana also carries with itself immense blessings and, thus, members of the community from all nationalities and backgrounds look forward to the blessed days of Jalsa, from which they seek to obtain the spiritual and moral water that will nourish their souls throughout the year. The blessings of Jalsa Salana are not simply restricted to the days of Jalsa, but continue to shower on throughout the year. Whether young or old, man or women, it is evident that Jalsa is a means of spiritual and moral rejuvenation for the members of the community, with effects which are everlasting.

Thus, it would be sufficient to suggest that such gatherings are covered by the wings of angels, as The Holy Prophet saw is reported to have said that wherever Muslims gather for the purpose of remembering Allah and His Messengers, angels descend and cover them with their wings. Therefore, all those who partake in such gatherings are the recipients of Allah’s blessings. Even if a passerby comes and joins these meetings, he receives the blessings thereof. From this we should not underestimate the blessings that Jalsa carries with itself and should try our utmost to gain the maximum benefit from such gatherings.

Furthermore, the Promised Messiah as has promised great blessings for all who attend the Jalsa:

“I conclude with the prayer that everyone who travels for
[attending] this Convention that is for the sake of Allah: May Allah, the Exalted, be with him, reward him in abundant measure, have mercy on him, ease up for him his circumstances of hardship and anxiety and eliminate his anguish and grief. May He grant him freedom from every single hardship and lay open for him the ways of [achieving] his cherished goals, and raise him up, on the Day of Judgment, among those of His servants who are the recipients of His blessings and Mercy. May He be their Guardian in their absence until after their journey comes to an end. O Allah! O Sublime One and Bestower of bounties, the Ever Merciful and One Who Resolves all problems, do grant all these prayers, and grant us Victory over our opponents with scintillating signs, because You alone have all the prowess and power. Aameen! Aameen!"


ETIQUETTES OF ATTENDING JALSA SALANA

Aforementioned, Jalsa is no ordinary worldly gathering and is in fact a gathering full of blessings. Therefore, for one to obtain these blessings, there are certain points that must be considered and certain etiquettes that must be remembered, then and only then are we able to obtain the maximum benefits of Jalsa Salana. In his sermon delivered at the occasion of the 38th Jalsa Salana at Islamabad, UK, Hudhuraba gave several instructions pertaining to the behaviour during Jalsa. Among them was the special attention we should pay to the etiquettes of the mosque.

Hudhuraba reminded us that we should not indulge in idle gossip, but instead should spend our time praising Allah and invoking the blessings of Allah upon the Holy Prophet(P.B.U.H.). We should pay special attention to the congregational prayers and be very attentive during all the speeches. Members of the local Jama’at should consider it mandatory to participate in the Jalsa barring some emergency situations. We should obey all the traffic and other laws of the locality.

In the end, Hudhuraba prayed that may we be the recipients of Allah’s blessings and be able to attain His nearness, Aameen. We should all remember the true purpose of Jalsa Salana and aim to achieve maximum benefits from these very blessed gatherings, bearing in mind our responsibilities as guests of Hadhrat Masih-e-Maud and as hosts of the convention that was intitiated at his hands. It is of high importance that we continuously pray for the success of the Divine visions vouchsafed to the Promised Messiah.

Other Etiquettes of attending Jalsa Salana:

Try to portray the true and beautiful image of the Jamaat to outsiders, especially our neighbours.

Listen quietly during recitation of the Holy Quran and do not disturb others by talking among yourselves during the formal sessions.

Do not visit the dining tent or stalls during formal sessions, do not waste food and keep the dining area clean.

Pray for safe travel of all members to and from Jalsa.

Men and women should cover their heads. Women must observe Purdah and men must observe “Ghaz-e-Basir”(lowering of the eyes).

Offer Salat in conggregation at designated times and observe proper mosque etiquette when in the prayer area.

Notify security about any suspicious characters not wearing a badge.
FOCUS
BOOKS OF THE PROMISED MESSIAH

This section of the magazine aims to provide a brief insight into one of the books of The Promised Messiah as. In this Issue, we introduce “Tohfa-e-Qaisariyyah.”

**Title:** Tohfa-e-Qaisariyyah

**Author:** Hadhrat Mirza Ghulam Ahmad (as)

**Language:** Urdu

**English Version:** A Gift for the Queen

**Number of Pages:** 31

**Year Written and Printed:** 1897

**Printed by:** Diya-ul-Islam Press, Qadian
A Gift for the Queen

An English rendering of Tohfa-e-Qaisariyyah.
Written by Hadrat Mirza Ghulam Ahmad,
The Promised Messiah and Mahdi (on whom be peace),
founder of the Ahmadiyya Muslim Jama'at

Translated from Urdu into English by: Syed Sajid Ahmad
First English translation published in UK: 2012
Printed in UK at Raqeem Press, Tilford UK

About the Author

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

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

*By Hadhrat Maulana Jalal-ul-Din Shamsra*

Since the purpose of the advent of the Promised Messiah as was to propagate the Unity of God and His message, he found a way to serve those objectives on the occasion of the Diamond Jubilee of Queen Victoria which was celebrated with great pomp and show in June 1897. He published a book *Tohfa-e-Qaisariyyah [A Gift for the Queen]* on May 25, 1897. In addition to felicitating Her Majesty, the Promised Messiah as outlined the truthfulness of the Holy Prophet saw and Islam with great subtlety and wisdom. He then outlined the principles which can lay the foundations of world peace and international brotherhood.

After giving the gist of the Islamic teachings, he invited Her Majesty Queen Victoria to hold a conference of great religions in London so that the inhabitants of England may learn the true teachings of Islam. He then discussed the abhorrence of the Christian dogma that Hadrat ‘Isa saw [Prophet Jesus] died on the cross and thus accepted the curse in order to save the Christians. On the joyful occasion of the Jubilee, the Promised Messiah as asked Her Majesty to exonerate Hadrat ‘Isa saw [Prophet Jesus] of the curse that is wrongfully placed upon him, thereby clearing his honour from the unjustified accusation.

The Promised Messiah as undertook to show a sign of his own truthfulness, provided that Her Majesty would agree to accept his message in case of fulfilment—adding that he would accept the death penalty by being put on the gallows in Her Majesty’s capital if he is unable to show a convincing sign.

A meeting to celebrate the Jubilee was also held in Qadian in June 1897, which was attended by several members who joined from out of town. In accordance with the directives of the government officials, a resolution was passed and sent to the Viceroy of India. Copies of *Tohfa-e-Qaisariyyah* were prepared in high quality binding, one of which was sent to Deputy Commissioner District Gurdaspur for onward transmission to Her Majesty, and copies were sent to the Governor General and the Lieutenant Governor Punjab. A prayer was recited in six languages in the meeting, which included:

* Almighty God! As Thy Wisdom and Providence has been pleased to put us under the rule of our blessed Empress enabling us to lead lives of peace and prosperity, we pray to Thee that our ruler may in return be saved from all evils and dangers as Thine is the kingdom, glory and power. Believing in Thy unlimited powers we earnestly ask Thee, All-Powerful Lord, to grant us one more prayer that our benefactress the Empress, before leaving this world, may probe her way out of the darkness of man-worship with the light of la-ilaha illallah Muhammadur Rasulullah. [There is no God but Allah and Muhammad saw is His Prophet]. Do Almighty God as we desire, and grant us this humble prayer of ours as Thy will alone governs all minds. Amen!*

*(A Gift for the Queen, pp. xv-xvii, Tohfa-e-Qaisariyyah, Ruhani Khazain, vol .12, p.vii)*
‘This submission of felicitations is from the person who has appeared in the name of Jesus, the Messiah, to rid the world of diverse innovations in faith. His purpose is to establish truth in the world with peace and tenderness, teach people the way of true love and obeisance to their Creator, and make them understand the ways to render true obedience to their ruler, Her Majesty the Queen, whose subjects they are’.

(A Gift for the Queen, p.1, Tohfa-e-Qaisariyyah, Ruhani Khazain, vol.12, p.253)

‘Though, keeping her favours in view, everyone is obliged to congratulate Her Majesty with sincere prayers and present a gift of gratitude to the Honoured Empress of India and England, I realize that I am more obliged than everyone else, as Allah chose for me to take refuge in the peaceful government of Her Majesty, the Queen, to carry out my heavenly activities. God raised me at such a time and in such a land where the reign of Her Majesty has the effect of a steel castle for the protection of human life and honour. It is my obligation more than anyone else to be grateful for the environment of peace in which I have lived in this land and have spread the truth’.

(A Gift for the Queen, p.3, Tohfa-e-Qaisariyya, Ruhani Khazain, vol.12, p.255)

‘This is the principle that the Quran teaches us. In light of this principle, we honour all religious founders who fall under this description whether they are the founders of the religion of the Hindus, or the religion of the Persians, or the religion of the Chinese, or the religion of the Jews or the religion of the Christians’.

(A Gift for the Queen, p.7, Tohfa-e-Qaisariyyah, Ruhani Khazain, vol.12, p.259)

‘Of the wonders which God has bestowed upon me, one is that I have met Jesus the Messiah several times in a state of perfect wakefulness which is called a vision. I have talked to him and have ascertained from him the nature of his real claim and teachings. A major point, which is worthy of attention, is that Jesus the Messiah is so disgusted with the doctrines of Atonement, Trinity, and Sonship, as if these are the great impostures that have been fashioned against him’.

(A Gift for the Queen, p.19, Tohfa-e-Qaisariyyah, Ruhani Khazain, vol.12, p.273)
Q Just before the birth of the Holy Prophet ﷺ, who led an expedition against Mecca with the intention of destroying the Ka‘bah, what happened to his army as a result and which Qur’anic verse specifically refers to this?

Some time before the birth of the Holy Prophet Muhammad ﷺ, Abraha, Ethiopia’s viceroy in Yemen, led an expedition against Mecca with the intention of destroying the Ka‘bah. But his expedition completely failed. A large part of his army of 20,000 strong, which rode on elephants, was destroyed by an epidemic and their rotting bodies were eaten up by swarms of birds. This year is known as the Year of the Elephant. The Qur’anic Surah Al-Fil refers to the same event (Ch. 105, V.1-6).

Q What was the name of the pledge the Holy Prophet ﷺ took on his youth, that meant he was a member of the famous association which helped the oppressed people and to restore their rights?

The Holy Prophet ﷺ became an active member of the famous association in which members undertook a pledge called *Hilful-Fadool*, to help the oppressed people and to restore their rights.

Q What did Hadrat Khadijah’s Christian cousin, Waraqa bin Naufal, say on hearing the account of the Holy Prophet ﷺ’s first revelation from Archangel Gabriel?*

Waraqa bin Naufal had studied some of the Holy Books of the previous Prophets. That is why, on hearing the account from the Prophet ﷺ, he said: “The angel who descended on Moses, I am sure, has descended on you” (Bukhari). Waraqa was evidently referring to the prophecy mentioned in the Bible (Deuteronomy 18:18).

Q Why did the Holy Prophet call 619 A.D. the “The Year of Grief”?

In this year, both his wife Hadrat Khadijah and his uncle Hadrat Abu Talib passed away one after the other. The Holy Prophet ﷺ was much grieved due to these two great personal losses, and called this year “The Year of the Grief.”

Q Who were the Ansar and the Muhajireen?

When the Holy Prophet ﷺ emigrated to Medina, the faithful at Medina extended their full cooperation and help to the Holy Prophet and his companions. The Holy Prophet ﷺ called them Ansar (helpers). The Meccan Muslims, who emigrated from Mecca for the sake of Allah, leaving behind all their possessions, were called Muhajiroon (Emigrants). The Holy Prophet ﷺ formally established ties of brotherhood between individuals of the two groups: Ansar and Muhajiroon.

Q On what occasion did the Holy Prophet ﷺ invite his companions to take an oath called Bai`at-e Ridwaan?

In 628 A.D., the Holy Prophet ﷺ, after seeing in a dream that he visited the Ka‘bah, made up his mind to perform `Umrah. In February, he left Medina for Mecca, with nearly 1400 of his companions. He camped at Hudaibiyah, a place...
near Mecca. The Quraish were not willing to allow the Muslims to enter Mecca, and sent a strong force to intercept the Muslims.

The Holy Prophet saw sent Hadhrat `Uthmanra as his messenger to the Quraish, to inform them that the Muslims wanted to perform `Umrah only, but a rumour that Hadhrat `Uthmanra had been killed by the Quraish extremely disturbed the Holy Prophet saw and his companions. He sat down under a tree and invited his companions to take an oath called Bai`at-e Ridwaan. They all took the oath in complete submission and resolved to sacrifice their lives for the cause of Islam. The Quraish, on hearing of this pledge, became flexible and an agreement for a period of ten years was reached between the two sides, known as the ‘Truce of Hudaibiyah’. The conditions of this truce were apparently one-sided and seemed even humiliating for the Muslims, but in fact this paved the way for the final victory over Mecca.

Q
Name 3 Kings that the Holy Prophet saw sent letters to, inviting them to Islam

After the Truce of Hudaibiyah, the Holy Prophet saw sent his envoys, with letters from him, to various kings such as:

Heraclius, the Roman Emperor, the Emperor (Kisra) of Iran, the Ruler of Egypt, Naijashi, the King of Abyssinia, the Chief of Bahrain and many other rulers and tribal chiefs. Through these letters, all the rulers were invited to accept Islam. Many rulers, like the Heraclius of Rome and Naijashi of Abyssinia showed great respect and understanding for the letters. The chief of Bahrain even accepted Islam.

Q
What are the names of the 4 imams of Fiq’ha (jurisprudence)?

1. Imām Mālik Ibni Anas AlMadanī (A.H. 95 to A.H. 179)
2. Imām Aḥmad bin Hanbal Al-Baghdādī. (A.H. 164 to A.H. 242)
3. Imām Abū Ḥanīfah / Imām A’ẓam (A.H. 80 to A.H. 150)
4. Imām Shafi’ī (A.H. 105 to A.H. 204)

Q
Who were the Ashra Mubashra?

These were the ten pious companions who received the good news of paradise in their lives by the Holy Prophet saw.

Name 5 of the Ashra Mubashra

Hadhrat Abu Bakr Siddique ra, Hadhrat Umar bun Khatab ra, Hadhrat Uthman bin Afan ra, Hadhrat Ali ra and Hadhrat Abdul Rehman bin Auf ra. Among these also are: Hadhrat Abu Abida bin Aljrah ra, Hadhrat Saeed bin Zaid ra, Hadhrat Talha ra, Hadhrat Zubair bin Alawam ra and Hadhrat Saad bin Abi Waqas ra.

(Questions and Answers taken from:
3. Khilafat Jubilee, Nasirat-ul Ahmadiyya UK Syllabus Q&A)
In which year did The Promised Messiah receive his first revelation and what was it?

In 1868 or 1869 A.D., at Batala, he refused to be drawn into a religious debate against Maulvi Muhammad Hussain Batalvi because he did not want to debate somebody just for the sake of debating. He was not interested in seeking fame in this way and preferred to win the approval and pleasure of Allah, rather than submitting to the pressure of people who wanted him to get involved in that debate against Maulvi Muhammad Hussain Batalvi.

God was very pleased with this righteous conduct. That night, the Promised Messiah received a revelation in Urdu - translated as: ‘God is very pleased with this act of yours, and He will bless you in great measure — so much so that even Kings will seek blessings from your clothing.’

Which two parties did the debate of Ludhiana take place between and what was proved in this debate?

This debate took place in Ludhiana between the Promised Messiah and Maulvi Muhammad Hussain Batalvi. In this debate, the Promised Messiah proved that the Holy Quran took priority over the Hadith or sayings of the Holy Prophet of Islam, but his opponent Maulvi Muhammad Hussain Batalvi took the opposite view. However, he was clearly defeated in his contest with the Promised Messiah.

What is the name of the first book published by the Promised Messiah and what was the purpose of this book?

Baraheen-e-Ahmadiyya (which means “The Ahmadiyya Arguments”) is a remarkable and scholarly book whose first two volumes were published in 1880 A.D. Volume 3 was published in 1882 A.D. and volume 4 in 1884 A.D. The purpose of this great book was to repel the attacks on Islam by various religious movements (which included Christianity and two new movements, Arya-Samaj and Brahm-Samaj), and to defend Islam with convincing arguments.

In relation to his announcement of being the reformer of the age, what was the Divine sign of “Red Drops” revealed to the Promised Messiah and when did it take place?

On the 27th day of fasting, in the sacred month of Ramadan, the Promised Messiah was lying down on his side, in his bed. A devoted companion, Hadhrat Maulvi Abdullah Sanauri, who was pressing his feet to comfort him, felt that the Promised Messiah’s body trembled a little (as he was seeing a vision). Right at that moment, the companion noticed a few fresh red drops that had somehow appeared on the Promised Messiah’s ankle, as well as on his clothes.

Later on, the Promised Messiah explained to him what he saw in the vision, and further explained that it is a strange phenomenon that certain incidents occurring in a vision, may also leave their signs behind in the physical world. These are Divine signs which reflect God’s attributes and may sometimes become visible to people who possess spiritual perfection.

What year did the ‘Debate of Holy War — Jang-e-Muqaddas’ take place and who was the debate between?

This debate took place from May 20 to June 5, 1893, between the Promised Messiah and the Christian Missionaries, Deputy...
Abdullah Atham and Dr. Martin Clark. The topic of this debate was the claim of modern Christianity that Jesus Christ was God. The Promised Messiah defeated the Christian missionaries in the field of arguments and this clear victory of the Promised Messiah had a very strong impact on those who attended this debate.

Q Name the Grand Heavenly prophecies of the Holy Prophet about the coming of the Imam Mahdi and which blessed month they were to be fulfilled in?

One of the prophecies of the Holy Prophet about the coming of Imam Mahdi was that during the month of Ramadan, a Lunar Eclipse will take place on the first night among the three possible nights (13th, 14th and 15th) of the Lunar Eclipse, which is the 13th; and Solar Eclipse that will take place on the middle day among the three possible days (27th, 28th and 29th) of the Solar Eclipse, which is the 28th (Dar-Quṭnī, p. 100).

These grand Heavenly signs were fulfilled in the year 1894, in the Eastern hemisphere of the earth; and in 1895 the same Divine sign was fulfilled in the Western hemisphere of the earth. In this way, God displayed His remarkable sign in favour of the Promised Messiah throughout the world.

Q What was the name given to the sermon which was revealed to the Promised Messiah by God, and according to Divine direction, the Promised Messiah gave this sermon in the Aqsa Mosque, in Arabic language. The Promised Messiah was given special strength and power to express himself in Arabic. It was Divine revelation which gave him this extraordinary power to speak in Arabic. It was published under the title “Khutba-e-Ilhamia” or ‘the Revealed Sermon’ on October 17, 1902.

Q What was the revelation regarding the plague and the Ahmadiyya Jamaat?

The Promised Messiah wrote a book on 5th October 1902, while the plague was raging. This book was entitled ‘Kashti Nooh’ or ‘Noah’s Ark.’ The Promised Messiah declared in this book that, according to revelation from God, it is not necessary for a true Ahmadi to get himself inoculated, as a preventive measure against the plague. The Divine revelation said: I will protect all those who are within your house.

Q On whose martyrdom did the Promised Messiah write the following: ‘... O Land of Kabul! Bear witness, that a grave crime was committed upon thee. O Unfortunate Soil! You have fallen in the sight of God, because you are the venue of this great injustice.’

On the Martyrdom of Hadhrat Sahibzada Abdul Lateef (July 14, 1903)

Q What was the name of the last book written by the Promised Messiah and what was its objective?

In response to a suggestion by some people that he should give a public lecture, the Promised Messiah gave his approval and set about to write an essay, entitled, Paigham-e-Solah, i.e., ‘A Message of Reconciliation.’ Its objective was to bring about peace between the Hindus and the Muslims of India.

Basic Arabic Language Lessons for Waqifat-e-Nau

Lesson 2

This is part 2 of a series of Arabic language learning sessions for all Waqifat-e-Nau. This lesson focuses on:

“This is: هذَا”

| This is (masculine form) | هذَا |
| This is (feminine form) | هذَه |

Make sure you learn the correct spelling.

هذَا is pronounced as if it were written with an alif: هَذَا

هذَه is pronounced as if it were written with an alif: هَذَه

In Arabic, when we want to say “this is” followed by a noun, the word we use for “this is” will change, depending on whether the noun is masculine or feminine.

هذَا is used before a masculine noun e.g. هذَا كِتَاب This is a book

هذَه is used before a feminine noun e.g. هذَه مَسْطَرَة This is a ruler
**Exercise 1:**

Complete the sentences below by adding هده or هذه to match the gender of the following noun.

<table>
<thead>
<tr>
<th>This is a blackboard</th>
<th>سورة</th>
<th>This is a computer</th>
<th>حاسوب</th>
</tr>
</thead>
<tbody>
<tr>
<td>This is a pen</td>
<td>قلم</td>
<td>This is a pencil sharpener</td>
<td>برّى</td>
</tr>
<tr>
<td>This is a ball</td>
<td>كرة</td>
<td>This is a ruler</td>
<td>مسطرة</td>
</tr>
<tr>
<td>This is a pair of scissors</td>
<td>مقص</td>
<td>This is a box</td>
<td>صندوق</td>
</tr>
<tr>
<td>This is a chair</td>
<td>كرسي</td>
<td>This is a desk</td>
<td>مكتب</td>
</tr>
<tr>
<td>This is a table</td>
<td>طاولة</td>
<td>This is a bag</td>
<td>خبزة</td>
</tr>
<tr>
<td>This is an eraser</td>
<td>مسخة</td>
<td>This is an exercise book</td>
<td>دفتر</td>
</tr>
<tr>
<td>This is a book</td>
<td>كتاب</td>
<td>This is a stapler</td>
<td>دبابة</td>
</tr>
</tbody>
</table>

**Exercise 2:**

Copy the words from the previous lesson (table) into your exercise book, adding the correct Arabic form of “This is” before each word.
**Exercise 3:**

Choose the correct sentence from the list below to copy next to each picture. Pay careful attention to the masculine and feminine forms of “This is”.

<table>
<thead>
<tr>
<th>Picture 1</th>
<th>Picture 2</th>
<th>Picture 3</th>
<th>Picture 4</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Clock" /></td>
<td><img src="image2.png" alt="Soccer Ball" /></td>
<td><img src="image3.png" alt="Door" /></td>
<td><img src="image4.png" alt="Computer" /></td>
</tr>
<tr>
<td><img src="image5.png" alt="Pen" /></td>
<td><img src="image6.png" alt="Fridge" /></td>
<td><img src="image7.png" alt="Window" /></td>
<td><img src="image8.png" alt="Shirt" /></td>
</tr>
<tr>
<td><img src="image9.png" alt="Iron" /></td>
<td><img src="image10.png" alt="Washing Machine" /></td>
<td><img src="image11.png" alt="Chair" /></td>
<td><img src="image12.png" alt="Towel" /></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sentence 1</th>
<th>Sentence 2</th>
<th>Sentence 3</th>
<th>Sentence 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>هذا قَلْم</td>
<td>هذا مُفَتَّاح</td>
<td>هذه كُرَة</td>
<td>هذا حاسُوب</td>
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Falafel Salad/Sandwich with Aubergine Dip

Middle Eastern Cuisine

INGREDIENTS

For the Falafel:
- 400g can chickpeas, drained
- 1 small onion, finely chopped
- 1 clove garlic, crushed
- 1 tsp each ground cumin and coriander
- 1 tbsp chopped herbs e.g. parsley, coriander
- 1 tbsp flour
- 1 tbsp olive oil

For the Aubergine Dip (Baba Ganouj):
- 1 aubergine
- 2 tbsps olive oil
- 2 cloves garlic, crushed
- 40g butter
- ½ tsp ground cumin
- Pinch of paprika
- 2 tbsps fresh parsley, chopped

METHOD

Aubergine Dip:
1. Preheat oven to 200°C (180°C fan oven) gas mark 6.
2. Cut the aubergine in half lengthways, place on baking sheet and brush with oil. Roast in oven for 25 to 30 minutes.
3. Cool and then peel off skin. Place in food processor with garlic, butter, spices and herbs.
4. Blend well and season to taste with salt and pepper.

Falafel:
1. Place all ingredients except for oil in a bowl and mash until smooth or the texture you prefer. Form the mixture into small balls
2. Brush with the oil and bake in oven for 15 to 20 minutes or deep fry until golden brown and crisp from outside.
3. Serve on top of cool salad or in warm pitta bread with a dollop of yoghurt or on its own with the aubergine dip.

Rainbow Fruit Kebabs

Swap fried samosas and sticky sweet jalebis with these refreshing energy boosters

INGREDIENTS

- Wooden skewers
- Medley of colourful fruits of your choice (such as strawberries, raspberries, oranges, pineapples, kiwi, green grapes, blueberries and red grapes)
- Natural low fat/Greek yoghurt, maple syrup, chocolate to melt (all optional)

METHOD

1. Pierce each fruit through the skewer in the order of rainbow colours (as shown in the picture).
2. Serve with yoghurt and a drizzle of maple syrup or for a rel treat dip into melted chocolate and Enjoy!
Test your knowledge...

on Ramadhan

1. What is the month of obligatory fasting in Islam called?
   It is called the month of Ramadhan (Saum-e-Ramadhan in Arabic).

2. Where in the Holy Qur’an does Allah the Almighty prescribe fasting for Muslims?
   Surah Al Baqarah, Verse 184

3. What is I’tikaaf?
   Retiring oneself (usually to the mosque), during the last ten (minimum of three) days and nights of Ramadhan, solely for the sake of worship and remembrance of Allah.

4. What are Taraweeh prayers?
   These are voluntary prayers offered immediately after Isha prayers in the month of Ramadhan only and it consists of eight Raka’ats. They may be said in place of Tahajjud prayers in Ramadhan.

5. What are the benefits of fasting?
   Fasting is good both for our physical as well as spiritual health. It promotes self discipline, physical and moral strength. It reinforces the bonds of human sympathy. It is a great virtue to endure hunger and thirst for winning the pleasure of Allah.
On which day of Ramadhan did the Holy Prophet saw receive his first revelation of the Holy Qur’an?

24th of Ramadhan

What was the practice of the Holy Prophet saw in respect of voluntary fasts?

The Holy Prophet saw used to observe voluntary fasts as follows:

1. Six in the beginning of the month of ‘Shawwaal’ (the lunar month after Ramadhan)
2. Three in every lunar month
3. On the ninth of ‘Zul-Hijjah’
4. On the ninth and/or tenth of ‘Muharram’.

Crossword Puzzle

ACROSS:
4. The special prayers offered in Ramadhan by Muslims in which the recitation of the entire Qur’an is completed.
6. The Night of Decree.
7. The revelation of this Holy Book began in Ramadhan.
8. The meal at sunset on completion of the fast.

DOWN:
1. Ramadhan is a blessed month to give this in.
2. The ninth month in the Lunar calendar current in Islam.
3. The festival that celebrates the end of Ramadhan.
5. The fourth Pillar of Islam (in Arabic).

The team at Maryam Magazine would like to extend a very warm

EID MUBARAK!

to all its readers