"This status of YOUR WAQF and the honour that goes with it is not a trivial matter, but this reverence can only become YOUR PRIDE and JOY if you fulfil the demands of the WAQF and live your life with absolute loyalty to the institute of KHILAFAT."

Hazrat Khalifatul Masih V (May Allah be his Helper)
The Waqf-e-Nau Scheme was started on 5th April 1987 by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV

In his Khutbah announcing the scheme Hazrat Khalifatul Masih IV said: “This should be the prayer of the mothers and the fathers should pray in the words of Hazrat Ibraheemra, ´O Allah! Let our progeny be among Your elect servants so that they be entirely dedicated to You. So that a magnificent army of Waaqfeen children, who are willing to relinquish this world, should enter the next century as the slaves of the God of Hazrat Muhammadasw the Messenger of Allah. We should be offering young children as gifts to Allah.”

According to reports received in July 2016, there are currently 60,259 Waqf-e-Naus in total, from 111 countries all over the world. The number of Waqf-e-Nau boys is 36,437 and number of Waqf-e-Nau girls is 23,822. In Pakistan the number of Waqf-e-Nau is 51,401, in Germany there are over 7,000, in the UK over 5,000 and in India over 4,000 Waqf-e-Nau. By the Grace of Allah the number of Waqf-e-Nau is increasing daily!

Hazrat Khalifatul Masih IV stated in his Khutbah on 17th February 1989: “The next generation of Waaqfeen needs to be an expert of at least three languages: Arabic, Urdu and a local language.”

The Waqifaat-e-Nau magazine, Maryam Magazine, which was launched under the guidance of Hazrat Khalifatul Masih V, in 2012, is currently distributed to 16 countries around the world.

Hazrat Khalifatul Masih V stated at the Waqf-e-Nau Jtima on February 27th 2016: “Always remember that it is a great responsibility on your part to forever give precedence to your faith over all worldly matters. If you become too involved in the latest fashion trends you will naturally move away from religion. Similarly, if you become consumed by worldly interests or pursuits, your faith will suffer and become of secondary importance to you. Thus, I repeat, that you must each understand your personal responsibility as a member of Waqifaat-e-Nau.”
As Muslims, the concept of sacrifice is one deeply ingrained into us from a young age, like when we hear the story of Hazrat Abraham and Hazrat Ismael. Hazrat Abraham was ready to sacrifice his long-awaited beloved son on the command of Allah the Almighty, and his son in turn was ready to accept the will of Allah. This devotion to God and pure submission to His will is something that we as Waqfe naus must strive to imbed into our characters. In this day and age we see the example of Ahmadi martyrs in Pakistan and other parts of the world bravely refusing to deny their faith and sacrificing their lives as a result. These incidents always deeply sadden and humble us, but at the same time give us the passion to also be ready to lay down our lives to defend our faith.

In his Friday Sermon on December 14th 2012, Hazuraba said:

“For the attainment of great objectives, sacrifices need to be presented. The members of the Community do present all kinds of sacrifices wherever they are needed, and are always ready for to present them... Such people are entering the heavens of the pleasure of Allah, the Most High.”

We are fortunate that for the majority of us, the world we live in allows us to practice our faith peacefully without the constant threat of losing our lives. However, Islam presents us with many ways in which was can show dedication to our faith through other forms of sacrifice. For example sacrifice of our time; as Waqfe nau we have dedicated our lives for the service of the Jama'at and must therefore be ever ready to make every sacrifice for the propagation of the true Islam. May Allah enable us to inculcate the true spirit of Sacrifice in onto our lives. Ameen.

In this Issue of Maryam Magazine you will be able to read about the story of Hazrat Abraham, learn about the topic of Hajj in our Kids Spread and read articles about the Life of the Promised Messiah and Hazrat Aysha.

Hina Ahmedi
CONTENTS

JULY - SEPTEMBER 2016 | ISSUE 19

3 Divine Commandments
4 Hadith
6 Writings of the Promised Messiah
8 Tarbiyyat Page
10 Responsibilities of the Parents of Waaqifeen-e-Nau
12 Mother of the Believers - ‘Ummul - Mumineen’ Hazrat Ayesha
16 Poem: Love for Jalsa
17 Journey to the Holy Land
24 Contemporary Issues
26 The Life and Character of the Seal of the Prophets
30 The Promised Messiah’s Hospitality to Guests
33 Are you Born a Teacher
34 Personal Reflections with Khilafat
37 Review of Religions Subscriptions
38 Hazrat Abraham
40 Arabic Lesson
42 Kids Spread
44 Cleanliness and Hygiene
46 Focus: The Heavenly Sign
50 Poem: All Praise Belongs to Allah
TO STUDY UNIVERSE IN ORDER TO KNOW THAT GOD HAS THE ABSOLUTE POWER

Allah is he who created seven heavens, and of the earth the like thereof. The divine command comes down in their midst, that you may know that Allah has power over all things, and that Allah encompasses all things in His knowledge. (Al-Talaq: 13)

TO SEEK THE SIGNS OF ALLAH BY PONDERING OVER THE SHIPS THAT SAIL ON THE SEA BY THE FAVOUR OF ALLAH

Dost thou not see that the ships sail on the sea by the favour of Allah, that He may show you of His signs? Therein surely are Signs for everyone who is patient and grateful. (Luqman: 32)

TO LOOK DEEP INTO THE CREATION OF THE GRACIOUS GOD

Who has created seven heavens in harmony. No incongruity canst thou see in creation of the gracious God. Then look again: Seest thou any flaw? Aye, look again and yet again, thy sight will only return unto thee confused and fatigued. (Al-Mulk: 4, 5)

TO DEEPLY OBSERVE EARTH AND HEAVEN

Say, ‘Consider what is happening in the heavens and the earth.’ (Younas:102)

“Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire. (Aal-e-'Imran: 192)
A Saying of The Holy Prophet saw
(May Peace and Blessings of Allah Ta’ala be Upon Him)

EXCELLENCE OF PURE PILGRIMAGE

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولِ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبِيلَ: أَيَّ الْعَمْلِ أَفْضِلُ؟ فَقَالَ إِيمَانُ بِاللَّهِ وَرَسُولِهِ، قَيْلُ: ثُمَّ مَاذَا؟ قَالَ: الْجَهَادُ فِي سَبِيلِ اللَّهِ، قَيْلُ: ثُمَّ مَاذَا؟ قَالَ حَجُّ ﻤِبْرُورٍ (البخاري، كتاب الحج، نب فضل الحج المبرور)

TRANSLATION:
Hazrat Abū Hurairahra relates that the Holy Prophet (Peace and Blessings of Allāh be on him) was asked: which action is best? He answered: Faith in Allah and His Messenger. He was asked: And thereafter? He answered: Striving in the cause of Allah. He was asked: And after that? He answered: Pure Pilgrimage.


EXPLANATORY NOTES:
The third practical form of worship is Hajj. Hajj means journeying to a Holy Place, and in Islāmic terminology, it means visiting the House of God at the Holy City of Mecca, and making a circuit of the Safā and Marwah Mounts, and halting to pray at the historic site of Arafat plain, 9 miles from Mecca, and on return stopping and worshipping at Muzdalifah, and in the end offering sacrifice at Minā, three miles from Mecca. Hajj falls on the 8th, 9th and 10th of the lunar month of Dhul-Hajj. It is not merely a pilgrimage to the holiest of places associated with the sacrifice performed by Abraham and Ishmael (may God shower His blessings on them) but the holy traditions of the early sufferings and sacrifices of the Holy Prophet (peace and blessings of Allāh be on him) are also bound up with it. Besides, Hajj offers a great opportunity to Muslims of different countries and diverse races to meet one another, to know one another and to consult one another in matters of general interest. The performance of the Hajj (pilgrimage) is obligatory once in one’s lifetime but, as is explicitly stated in another Ḥadīth concerning the subject, good health, necessary funds to cover expenses of the return journey and peaceful conditions on the
way are the necessary conditions precedent to the performance of Hajj.

[From the book “Forty Gems of Beauty”, P.20, written by Hazrat Mirza Bashir Ahmadra]

Pure pilgrimage means a pilgrimage which is solely based on complete submission, righteousness and which is free of all types of vices. Another Hadith sheds light on the meanings of pure pilgrimage in which the Holy Prophet ﷺ has said that he who performs the Pilgrimage without indulging in vain talk and committing any default returns from the Pilgrimage as pure as he was on the day his mother bore him. [Bukhari and Muslim] Allah Almighty Says in the Holy Quran that ‘The months of the Hajj are well known; so whoever determines to perform the Pilgrimage in these months, should remember that there is to be no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, Allah knows it. And furnish yourselves with necessary provisions, and surely, the best provision is righteousness. And fear Me alone, O men of understanding.’ [Surah Albaqarah:198] The Holy Prophet ﷺ said that best striving in the cause of Allah is pure Pilgrimage. [Bukhari]

In the Friday Sermon of 2nd of September 2016, Hazrat Khalifatul Massih V (May Allah Strengthen his hand) said that by bringing into attention the worship of pilgrimage, Allah pointed out to Muslims that during these days they divert all their attention to Allah as the purpose of pilgrimage is not accomplished without it. Though, due to the atmosphere of pilgrimage, it is expected of every pilgrim, and due to the pure environment of the event, the pilgrim cannot think of anything other than the remembrance of Allah, chanting his attributes, and His praises, yet Allah also brought into attention that due to congestion, due to a large gathering at one place, some vices appear. Allah who knows the human nature. He has brought to attention three vices at this event that one has to avoid. We should be praying all the time to save ourselves from the attack of Satan and pay attention to this matter attentively. Allah diverted the attention of the pilgrims to three vices [2:198 ].

First is Rafatha. Its translation is done as obscene conversation but it means foul talk, abuse, filthy and useless discussion, relating dirty stories, frivolous and frolic talk, loose talk, tête-à-tête sittings. All these are included in this. So, here, with clarity, all kind of frivolous and useless chit chat gatherings have been forbidden. Next, Allah directed against Fusuq [2:198] during pilgrimage. Do not shirk obedience and compliance. Abide by Allah’s directives. Keep on the path of virtue that you have adapted. Do not lean towards vice. Next, Allah directs to completely avoid Jidal during pilgrimage [2:198], that is, all kind of fighting and quarrels. Hazrat Musleh Maudra, mentioned once if people come to our conventions keeping in view the principles that Allah has outlined for avoiding vice during Hajj, an extraordinary reformation can take place.

[English Summary Friday Sermon 2nd September 2016, delivered by Hazrat Khalifatul Massih V (May Allah be his Helper), source www.alislam.org]
“The Aryas believe that Permeshwar has created no soul and that all souls are eternal and uncreated. They also hold that man cannot attain eternal salvation, that after having been accommodated in the house of salvation for a period he is expelled therefrom and is returned once more to the earth. Both these doctrines are open to objection. The first one negates the Unity of God Almighty, and indeed His very Godhood altogether. The second doctrine bears with undue harshness upon a faithful servant of God.” [The Essence of Islam, Volume 2, Pg. 381, Surmah Chashm Arya, Ruhani Khaza’in, vol. 2, pp. 139]

“The Holy Qur’an affirms that souls are not self-existent and uncreated. They are created through a special union between two kinds of seminal seeds, and in the case of the smaller insects through only one type of matter. This is the truth which is confirmed by observation and which brooks no contradiction. It is folly to deny perceptible realities. When we say that the soul comes into being out of nothing it does not mean that before its coming into being it was nothing. It means that there was no pre-existing matter out of which man could extract the soul by his own power, and that Divine power and wisdom alone produce the soul out of some matter.” [The Essence of Islam, Volume 2, Pg. 387, Chashma-e-Ma’rifat, Ruhani Khaza’in, vol. 23, pp. 158-159]

“The whole basis of salvation is the personal love of God Almighty, which is the name of the love generated by God Almighty in the very nature of the human soul. If the soul is not the creation of Permeshwar how can it have natural love for him? When and by what means did Permeshwar place his love with his own hand in the nature of the soul? But that is not possible, for natural love means the love which is inherent in the nature of the soul and is not added afterwards.” [The Essence of Islam, Volume 2, Pg. 389, Chashma Masihi, Ruhani Khaza’in, vol. 20, pp. 363]

“A moment’s reflection would show that our souls comprise briefly all the wisdom and the creative skill that are demonstrated in the heavenly and the earthly bodies. That is why the universe on account of its diverse elements is known as the macrocosm and man is called a microcosm. Thus when the universe, on account of its wonderful qualities, is accounted the work of a Wise Creator, how would that not be the creation of God which on account of its personal wonders is a reflection of the whole universe and comprises within itself the wonderful qualities of all the units of the universe and illustrates the consummate wisdom of God Almighty? That which is a manifestation of all the wonders of Divine attributes cannot be outside God’s creation. Indeed it bears the seal of creation more than anything else and is a greater proof of the existence of the Creator.” [The Essence of Islam, Volume 2, Pg. 390-391, Surmah Chashm Arya, Ruhani Khaza’in, vol. 2, pp. 168]

“As God has called man to Himself, He has invested him in advance with faculties suited to worship and love. These faculties that are bestowed by God hear His voice. As God desired that man should develop comprehension of God, He invested the human soul with the faculty of comprehension in advance, for if it had not been so man would have lacked comprehension of God. Whatever the human soul possesses is from God and is a reflection of Divine qualities. No one of those qualities is evil, their misuse makes them evil. Someone may object that man suffers from evil qualities like envy or rancour, etc.,
which cannot be bestowed by God. The truth is, as we have already stated, that all human qualities are a reflection of Divine qualities, as the human soul is from God, but excess or misuse gives them a repulsive appearance in men.” [The Essence of Islam, Volume 2, Pg. 393, Nasim-e-Da’wat, Ruhani Khaza’in, vol. 19, pp. 389-390]

“When a soul departs this life full of the love of God and having devoted itself to Him, it is alive and all other souls are dead. A soul bereaved of its qualities is dead. During sleep both the body and the soul die, that is to say, they are bereft of the qualities that they possess during wakefulness and suffer a sort of death, inasmuch as anything that is bereft of its qualities cannot be described as being alive. Death does not only mean non-existence; being bereft of essential qualities is also a sort of death. For instance, when a body dies its material still survives. In the same way the death of the soul means that it has been bereft of its qualities, as happens during sleep, when both the body and the soul are bereft of the qualities that they possess during waking hours.” [The Essence of Islam, Volume 2, Pg. 394-395, Chashma-e-Ma’rifat, Ruhani Khaza’in, vol. 23, pp. 160-161]

“It is absolutely true that the soul is a fine light which is developed inside the body and is nurtured in the womb. In the beginning it is hidden and imperceptible, and later it is made manifest; but from the very beginning its essence is present in the sperm. It is related to the sperm in a mysterious manner by the design and command and will of God. It is a bright and illumined quality of the sperm. It cannot be said that it is a part of the sperm as matter is part of matter, nor can it be said that it comes from outside, or falls upon the earth and gets mixed with the sperm. It is latent in the sperm as fire is latent in the flint.” [The Essence of Islam, Volume 2, Pg. 404, Islami Usul ki Philosophy, Ruhani Khaza’in, vol. 10, pp. 322-323]

“It has been proved that in three years the human body is dissolved and a new body takes its place. It is a familiar spectacle that when a person becomes very weak from illness and becomes like a mere skeleton, on his return to health gradually the body is rebuilt. Thus all the time the particles of the body are being dissolved and replaced by new particles. Thus the body suffers death every moment and obtains new life. Like the body, the soul also dies every moment and is revived. The only difference is that the changes in the body are patent and can be observed, but as the soul is hidden its changes are also hidden and are endless. The Holy Qur’an indicates that the changes of the soul are unlimited and will continue even in heaven. They will be indicative of progress and the souls will experience a continuous growth, each succeeding condition will be so far above the preceding condition that it would seem as if the preceding condition had died.” [The Essence of Islam, Volume 2, Pg. 406, Chashma-e-Ma’rifat, Ruhani Khaza’in, vol. 23, pp. 167-168]

“Physical injuries disclose that there is a mysterious relationship between the soul and the body which is beyond the ken of man. A further proof of this relationship is that reflection shows that the body is the mother of the soul. The soul does not fall into the womb of a pregnant woman from above. It is a light that is inherent in the sperm which begins to shine forth with the development of the embryo. This process is a deep mystery which points to the real nature of the soul and indicates the strong relationship that subsists between the soul and the body.” [The Essence of Islam, Volume 2, Pg. 406-407, Islami Usul ki Philosophy, Ruhani Khaza’in, vol. 10, p. 321]

“The soul is not something in space. The nature of its relationships cannot be determined. After death the soul has a relationship with the grave which is revealed to those who possess the faculty of seeing visions. They can see the dwellers of the graves sitting in their graves and can hold converse with them. This is established by true Ahadith. A well-known Hadith mentions Salat in a grave, it is also mentioned in the Ahadith that the dead can hear the sound of footsteps and respond to Assalamu ‘Alaikum.” [The Essence of Islam, Volume 2, Pg. 409-410, Al-Haq, Mubahatha Delhi, Ruhani Khaza’in, vol. 4, p. 215]
Only Ahmadi Women Pray in this Manner:
“In the entire world mothers who pray in this manner are only and only found amongst Ahmadi women. These mothers are concerned lest the Khalifah of the time reject their offer of dedicating their children. Such a state, passions and sentiments cannot be developed anywhere else, for it is this Jama’at (Community) alone who are living under the shade of Khalifah and who Allah the Almighty has established through the Ardent Devotee of the Holy Prophet Muhammad ﷺ.”

Most Loyal Servants of the Community of The Holy Prophet ﷺ:
“It is in Jama’at Ahmadiyya alone where those fathers are also found who undertake the moral upbringing (Tarbiyyat) of their children in such a manner that when the child enters into adulthood, he is prepared to make every type of sacrifice. These children write to the Khalifah of the time that, “The first pledge was made by my mother and father, but now I am making this second pledge. For the purpose of sacrifice you may send me wherever you wish. You will always find me one who is steadfast and patient. We will never fall back from the pledge made by our parents.” These children are those who can be deemed as most loyal servants of the community of the Holy Prophet ﷺ and they fulfil the right of being members of his community.”

Waqfeen-e-Nau should pray for their Parents:
“This was a great favour of your parents upon you. As a result of this favour you should pray for them. Whilst you pray that Allah the Almighty has Mercy upon them, also for the sake of your moral upbringing every step they take for your sake you should hold as significant and important in your heart.”

Fulfilling the Right of giving Precedence to the Faith over the World:
“You should realise that “my mother and my father are making efforts in order to fulfil their pledge and so I must also become a part of that effort. I must happily accept their Tarbiyyat (moral training) of me and I must never let the pledge of my parents suffer or be harmed.” Most of all it is a Waqifeen-e-Nau who should have an understanding about fulfilling the right of giving precedence to the faith over the world. A Waqf-e-Nau should realise that “first and foremost, I must fulfil this pledge.”

Parents need to prepare their Children for this Special Objective:
“After they dedicate the lives of their children, parents should not alleviate themselves of their responsibilities. Indeed, the sentiments of dedicating the lives of their children to the Waqf-e-Nau scheme is worthy of praise. Every year there are thousands of requests from parents to dedicate their children to Waqf-e-Nau. However, after they submit these requests to dedicate the lives of their children, the responsibilities of both the mothers and the fathers increase. In order to prepare their children for this special objective, which is to save the world from destruction and ruin, the mothers and fathers first need to make an effort to prepare them for this. They have to give time to their children.”
**Waaqifat-e-Nau’s attention to be drawn towards preaching and Tabligh**

“Now some Waaqifaat-e-Nau (girls of the Waqf-e-Nau) complain that there is no Jamiah for them. In other words, they say that they cannot acquire religious education. If as I stated before, they study on their own, then within their own spheres, whatever their sphere is, their attention will be drawn towards preaching and Tabligh. They will gain opportunities to do so. When attention is developed towards Tabligh and they gain opportunities, then there will be further heed towards preparation. In this way, automatically, their attention will constantly be drawn towards preaching. Thus, the field of preaching is open for each and every person.”

**Convey the True Message of Islam to every single person:**

“We have the field of the entire world before us; Asia, Africa, Europe, America, Australia, and the Islands. We have to reach all these places, not just in every continent, in every country, or every city, in fact we even have to reach to every town and every village. We need to convey to every single person the true message of Islam.”

**Children should be Guided regarding their work and Education:**

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

**The Waqf-e-Nau syllabus should be studied:**

“There is a syllabus which has been assigned for the Waqf-e-Nau boys and girls. This was previously only elementary, but now this has been formed for boys and girls of the Waqf-e-Nau until the age of 21. This should also be studied and there should be full participation in exams if there are any. Those beyond this age should study the commentaries of the Holy Qur’an. Those familiar with Urdu should study it in Urdu and those familiar with English should study it in English – there is the five volume commentary.”

**100% Waqfeen-e-Nau should listen to the Friday Sermons:**

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

**Prayers for Waqf-e-Nau:**

“May Allah the Almighty enable all those parents who dedicated their children for the Waqfe-Nau to be able to carry out the moral upbringing of their children and draw their attention towards prayer in a manner that makes them true and rightful members of the Waqf-e-Nau. May these children be the delight of their parents’ eyes. May they be those who truly fulfil the pledge of their parents as well as their own pledge. They should give heed towards this and May Allah the Almighty enable them to fulfil this. May they truly become a part of that group whose work it is to only and only propagate the faith. May Allah the Almighty enable them to undertake this. Ameen.”
In the Friday Sermon of 3rd April 1987, Hazrat Khalifatul Massih IV (May Allah have Mercy on him) while announcing the launch of a highly important and blessed scheme called Waqfe Nau, said that “I thought that I will convince the whole Jama’at that as we are trying to increase our spiritual progeny before the next century through propagation, we should also offer our yet to be born children as Waaqifeen in the cause of Allah, right now and we should pray, O Allah! Give us a son but if You have decreed to give us a daughter then we offer our daughter to You. Ma fee batanee - whatever is in my womb. This should be the prayer of the mothers and the fathers should pray in the words of Hazrat Ibraheem as: ‘O Allah! Let our progeny be among Your elect servants so that they be entirely dedicated to You’. So that a magnificent army of Waaqifeen children, who are willing to relinquish this world, should enter the next century as the slaves of the God of Hazrat Muhammad saw the Messenger of Allah. We should be offering young children as gifts to Allah. This Waqf is urgently needed. In the next hundred years Islam will spread widely and we will need millions of trained slaves, who should be slaves to the God of Hadhrat Muhammad saw. We need large number of Waaqifeen-e-zindagee from every class of the society and from every country.”

In view of the objective of this blessed scheme of Waqfe Nau and also for the purpose of education and training, the parents of Waqfeen-e-Nau have a huge responsibility. Hazrat Khalifatul Masih IV ra gave some very important instructions to the parents of Waqfeen-e-Nau and Huzur -e-Anwar, Hazrat Khalifatul Masih V (May Allah be his Helper) also repeatedly advises and gives instruction in this regard. In the light of these very important advice, a few extracts are hereby presented for the attention and benefit for the parents of Waaqifeen-e-Nau. May Allah enable us to act upon these to our best with our heart and soul, Ameen.

**The unity of parents in the upbringing of their children and start of training right from the childhood**

“….this vow has to be made by both parents. They should decide on this together, so that there is unity of purpose in the upbringing and education of these children. And they should start training them in the best possible way right from their childhood. They should grow up with the conviction that they were born for a great purpose at a great time when the first century of the victory of Islam is merging with the second century of the victory of Islam. They were born at this juncture. They should know that their parents asked Allah to give them a child with the intention and prayer that the child would become a great mujahid (striver) for training the future generations. If people would offer their children while praying in this manner, then I am sure that right before our eyes we will have a very beautiful and amiable generation ready to sacrifice itself in the cause of Allah. May Allah enable us to achieve this. Ameen.” [Friday Sermon delivered on 3rd April 1987 by Hazrat Khalifatul Masih RA]
The Parents should offer this extraordinary sacrifice and gifts to Allah in a magnificent manner

“Dedicating children to Allah is a very serious matter. It is not a trifling matter. Remember that the people who offer sacrifices with love and sincerity adorn their offerings in proportion to their love. Sacrifices are a kind of gift. When you go to the market for shopping and you purchase ordinary household items, those are not given to you in wrapping paper or decorated with ribbons. But when you tell the shopkeeper that you are buying a gift, the shopkeeper wraps it in a beautiful manner. Sacrifices are like gifts and must be adorned accordingly. You must have seen that people decorate goats and sheep and some put jewellery on them before taking them to the place of slaughter. Some put garlands of flowers on them and adorn them in diverse ways. The ornamentation for human ‘sacrifice’ is of a different kind. The human soul is embellished with Taqwa (love and awe of Allah). It is the love of God that embellishes and adorns the human soul. Therefore, before these children are old enough to be put under the supervision of the Jama’at, it is the great responsibility of their parents to groom and adorn them in a befitting manner, so that the wishes of their heart of offering an extraordinary ‘sacrifice’ to Allah in an appropriately magnificent manner may be realized.” [Friday Sermon delivered by Hazrat Khalifatul Masih V (May Allah be his Helper) on 10th February 1989]

The parents should establish a high criteria of truthfulness in their homes

“Every child in the Waqf-e-Nau scheme should love truthfulness and hate lying. It should be as if he was nurtured this hatred (for falsehood) in his infancy. As radiation penetrates an object entirely, truthfulness should radiate from the loving arms of the father and penetrate the heart of the child. This means that parents will have to be more truthful than before because parents of all Waaqifeen-e-nau might not be at that high level of truthfulness that is required of the true believers (momeneen). So, before training these children they will have to attend to their own training. They will have to be more cautious and careful during conversation in their homes and avoid lying even in gossip or jest. They have a sacred amanat (Waqf child) of Allah in their homes. This trust entails some responsibilities that they have to fulfill. So, from the point of view of truthfulness, the atmosphere in the homes of these children should be immaculately clean and holy.” [Friday Sermon delivered by Hazrat Khalifatul Masih V (May Allah be his Helper) on 10th February 1989]

Mothers of Waqf-e-Nau should become a role model for the moral upbringing of their children

“-------- 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 Tarbiyat in a home is the mother and so to fulfil 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 fulfil 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.” [Address delivered by Hazrat Khalifatul Masih V (May Allah be his Helper) at the Waaqifaat-e-Nau Ijtema held on 5th May 2012]
Mother of the Believers - ‘Ummul - Mumineen’

HAZRAT AYESHA ra

Munazza Khan

The best of friends, the most loving wife, the compassionate person and humble soul, the God-fearing and merciful being – these are merely a few of the unique characteristics of one of the most influential role models for all Muslim men and women. This elevated status was conferred upon none other than Hazrat Ayesha ra, the most beloved wife of the Holy Prophet Muhammad saw. She was his saw greatest companion and through her, Islam’s true teachings were spread to the Muslim ummah (community). She not only taught Islam as she had learnt from the Holy Prophet saw but she was a living example of it. She thus became a significant figure in the history of Islam, a model for us all.

FAMILY BACKGROUND

Hazrat Ayesha ra was privileged to have been brought up in a Muslim household and amongst the greatest Chiefs of Islam. She was the daughter of Hazrat Abu Bakr Siddique ra, the first companion of the Holy Prophet saw, who was also his closest friend and the first to accept Islam at the hands of the Holy Prophet saw. Her mother, Hazrat Umm-e-Rumaan ra was described by The Holy Prophet saw as a ‘chaste woman.’ She accepted Islam in its early days.

INTELLECTUAL GIFTEDNESS AND KNOWLEDGE OF MATTERS

From a young age, Hazrat Ayesha ra possessed great knowledge of a vast array of subjects, from Islamic teachings to worldly affairs and even medicine, owing to the educated environment that she was brought up in the company of her learned parents and then through her marriage with the Holy Prophet saw. It is a well-known saying of the Holy Prophet saw that ‘half of the faith could be learnt through Ayesha ra.’

Hazrat Ayesha’s ra nephew Urwah ra once said to her: “O Mother of the Faithful! Your knowledge of Fiqh does not surprise me, since you are the noble wife of the Holy Prophet saw and you have learnt the issues throughout your life. Nor does your appreciation of poetry, literature and your interest in Arabic and understanding of the history against which battles were fought, surprise me, for you are indeed the daughter of Abu Bakr ra, who was very learned. But where did you learn medicine?”

To this she responded: “O my nephew! During the latter part of the Holy Prophet’s saw life, as he became ill, delegations would come very frequently from different areas. They would suggest various remedies for the Holy Prophet saw and I used to prepare those remedies with my own hands. It was during this period that I developed an interest and skill in medicine.”

From this incident we can see that Hazrat Ayesha ra had a formidable memory, in fact so remarkable was her memory that whenever the companions of the Holy Prophet saw would be confronted with a difficulty

---

1 Ibn-e-S’ad, Vol.8, p.277
concerning any matter, they would consult with Hazrat Ayesha\textsuperscript{13}, as related by Abu Musa Al-Ash’ari\textsuperscript{13}, companion of the Holy Prophet\textsuperscript{\textregistered a}. Hazrat Ayesha\textsuperscript{3} also demonstrated a keen interest in Arabic poetry and would often captivate female audiences while reciting verses of poems she had memorised ‘with the perfection and eloquence of the Arab poets, in any incident or circumstance,’ narrates Urwah\textsuperscript{13}. This yet again emphasises what astonishing memory she was gifted with. To these friends of hers she would also impart her treasure of knowledge on Islamic jurisprudence.

The Holy Prophet\textsuperscript{\textregistered a} once stated that: \textit{“If the knowledge of all the women in the Islamic faith were to be gathered together, Ayesha’s knowledge would exceed them all.”\textsuperscript{4}} As his wife and close companion, she acquired this knowledge from the best of teachers, thus gaining insight as no such woman has ever acquired before. The Holy Prophet’s\textsuperscript{\textregistered a} main purpose of marrying Hazrat Ayesha\textsuperscript{3} was so that she could acquire knowledge from the beneficence of his companionship and training, thereby enabling her in the future to become a teacher for all Muslims.\textsuperscript{5} Even at her tender age, she was gifted the ability to turn conversations into erudite discussions. Amir Mu’awiyah, who was a prolific speaker himself said that: \textit{“I have never heard any speaker more eloquent than ‘A’ishah\textsuperscript{3} nor anyone more intelligent.”}\textsuperscript{6}

**MARRIAGE TO THE HOLY PROPHET**

A topic of great speculation amongst critics of Islam arises over the age at which Hazrat Ayesha\textsuperscript{3} was married to the Holy Prophet\textsuperscript{\textregistered a}. It is important for us to gain an insight into this blessed union in order to refute these vile accusations that are raised against the greatest leader of all times and our beloved Prophet Muhammad\textsuperscript{\textregistered a}.

The Promised Messiah\textsuperscript{7} states: 
\textit{“With reference to Hazrat ‘A’ishah’s\textsuperscript{3} age on her wedding ceremony, it has been written that she was 9 years of age. Firstly, there is no evidence that the Holy Prophet\textsuperscript{\textregistered a} stated this, nor had there been any revelation in regards to this... It has only been taken from one narrator. The Arab people did not keep birth certificates because they were unlettered and in view of their circumstances, a difference of two or three years is normal.”}\textsuperscript{8}

Where there were no birth registries kept or celebration of birthdays was uncommon, the age of a person was merely estimated, and is sufficient to suggest that, in most situations, it would not have been accurate or specific.

So, as the Promised Messiah\textsuperscript{7} states, the age of Hazrat Ayesha’s\textsuperscript{3} marriage being 9 years old, \textit{“is found among baseless statements. It is not proven by any Hadith or the Quran.”}\textsuperscript{9}

In Life and Character of the Seal of the Prophets, one of the most comprehensive biographies on the Holy Prophet’s\textsuperscript{\textregistered a} life, Hazrat Mirza Bashiruddin Mehmood Ahmad\textsuperscript{10} has suggested that the age of Hazrat Ayesha’s\textsuperscript{3} marriage may have been 12 years, and since girls mature quicker in hotter climates, this may not have been something unusual at the time.\textsuperscript{10}

In today’s world it may be considered that Hazrat Ayesha\textsuperscript{3} was too young to get married at that age, but it must be remembered that she was not younger than the norm at the time.

Against all the odds, it is important to remember that the marriage of the Holy Prophet\textsuperscript{\textregistered a} with Hazrat Ayesha\textsuperscript{3} took place under divine will. After the demise of the Holy Prophet’s\textsuperscript{\textregistered a} first wife, Hazrat Khadija\textsuperscript{11}, he was greatly saddened and grieved; as she was his closest companion in whose time the Holy Prophet\textsuperscript{\textregistered a} received his most important revelations from Allah Almighty. Upon seeing this condition of the Prophet\textsuperscript{\textregistered a}, Hazrat Khawlah bint Hakeem\textsuperscript{12} presented the proposal of Hazrat Ayesha\textsuperscript{3} bint Abu Bakr\textsuperscript{12} to the Prophet\textsuperscript{\textregistered a}. The Holy Prophet\textsuperscript{\textregistered a} accepted that a proposal be sent to her house.

\textsuperscript{3} Ibid
\textsuperscript{4} Narrated by Imam Zuhri, see \textit{Ibid}
\textsuperscript{5} Hafiz Muzaffar Ahmad, The Noble Wives of The Holy Prophet\textsuperscript{\textregistered a} (see footnote 2)
\textsuperscript{6} Ibid
\textsuperscript{7} Nurul Quran, No.2, Ruhani Khazain, V.9, pp.377-378
\textsuperscript{8} Arya Dharam, Ruhani Khazain, V.10, p.64
\textsuperscript{9} Mirza Bashiruddin Ahmad, Life and Character of the Seal of the Prophets
Hazrat Abu Bakr\textsuperscript{13}, who was the closest companion of the Holy Prophet\textsuperscript{14}, almost like a brother to him, was initially concerned whether it would be appropriate for his daughter to marry her brother. To this remark, The Prophet\textsuperscript{14} commented that he was a brother in Islam no doubt but not by blood, therefore there would be nothing prohibiting this union under the law of Islam.

At the time, a non-Muslim friend of Hazrat Abu Bakr\textsuperscript{13}, Mutim bin Adi, had already requested the hand of his daughter Ayesha\textsuperscript{15} for marriage to his son Jubair. Hazrat Abu Bakr\textsuperscript{13}, who was ‘a man of his word,’ felt it difficult to make a decision. Alhamdulillah, this obstacle was naturally overcome as Jubair’s family rejected the proposal on the basis that ‘this Muslim girl is completely devoid of our faith.’

The Holy Prophet\textsuperscript{14} related a dream that was shown to Him by Allah regarding the marriage:

\textit{“Ayesha! Prior to our marriage, you were shown to me twice in a dream.”}

\textit{“An angel presented you to me for a period of three nights wrapped up in silk clothing, and said, ‘This is your wife in both this world and in the hereafter.’ I unveiled her face and what did I see? That it was you! I understood from this dream that this is the Will of God; so it would indeed be He who fulfils it.”}\textsuperscript{10}

So from these dreams we see it was not a mere desire of the Holy Prophet\textsuperscript{14} to join in matrimony to Hazrat Ayesha\textsuperscript{16}, but it was the will of Allah.

**SPIRITUAL STATUS AND CONNECTION WITH ALLAH**

This union was blessed in such a manner that the Holy Prophet\textsuperscript{14} used to receive revelations in Hazrat Ayesha\textsuperscript{16}’s place of residence. None of the other wives of the Holy Prophet\textsuperscript{14} were recipients of this great honour and this elevated Hazrat Ayesha’s\textsuperscript{16} position amongst the Holy Prophet’s\textsuperscript{14} wives. He\textsuperscript{14} would say: \textit{“The greatness of A’ishah\textsuperscript{16} over the rest of the wives is like Thureed i.e. the superiority that meat has over ordinary food.”}\textsuperscript{11} This was because Allah’s treatment towards her was unique and in her presence he\textsuperscript{14} would find solace.

Hazrat Ayesha\textsuperscript{16} has related a couple of incidents where she was sent ‘Salaam’ by angel Gabriel\textsuperscript{17}. On one occasion she narrates: \textit{“The Holy Prophet\textsuperscript{14} was offering his prayers. I noticed a man standing outside wearing white clothes. I mentioned it to the Holy Prophet\textsuperscript{14} and he went outside and said that he was Gabriel.”}\textsuperscript{12} For some reason, he did not enter the house, but he conveyed “Salam” to A’ishah\textsuperscript{16} through the Holy Prophet\textsuperscript{14}. This was that blessed household of the Holy Prophet\textsuperscript{14}, where owing to the presence of the Holy Prophet\textsuperscript{14} angels descended and there were meetings with angels who would convey their message of Salam to ‘A’ishah’\textsuperscript{16}.

**LOVING WIFE**

Hazrat Ayesha\textsuperscript{16} took great care of the Holy Prophet\textsuperscript{14} and in turn he\textsuperscript{14} would be mindful of her needs and wishes. Hazrat Ayesha\textsuperscript{16} narrates that:

\textit{“Once the Holy Prophet\textsuperscript{14} came home when suddenly we heard some noise and the sound of some children. When the Holy Prophet\textsuperscript{14} went out and had a look, an Abyssinian woman was displaying skills according to the local African custom. Children were surrounding her. He said ‘A’ishah! Come out and watch as well.’ I came and rested my chin upon the shoulder of the Messenger of Allah\textsuperscript{14} and started watching. After some time, he asked, ‘Have you now seen it? Is that enough?’ I would reply ‘No. I would like to see more.’ Actually I wanted to see how much of my demands he would meet.” He stayed there until Hazrat Ayesha\textsuperscript{16} had finished watching the show. The Holy Prophet\textsuperscript{14} had special regard for Hazrat Ayesha’s\textsuperscript{16} tender age and would encourage her to carry on playing with friends her age on the swings or with her dolls (common leisure activity according to the culture of the time) and on a few occasions invited her to have a race with him. This demonstrates the informal and friendly domestic atmosphere that existed between them. The Holy Prophet\textsuperscript{14} was once asked who he loved the most and he replied Ayesha\textsuperscript{16}.}

---

\textsuperscript{10} Bukhari Kitabun – Nikah Babul Nazri illal marati qabla tajawaj/ zawaaj; Musnad Ahmad; V.6, p.128

\textsuperscript{11} Bukhari Kitabul Manaqib baab Fadhle ‘A’ishah, at Ibid, p.27

\textsuperscript{12} Muslim Kitabul Libaas Baau La tadhkhulul Malaika, The Review or Religions, Vol.108, Issue 6, p.26
SPENDING IN THE CAUSE OF ALLAH

One commendable characteristic that Hazrat Ayesha Ṭaṣlīn picked up from the Holy Prophet Ṣaw was the remembrance of Allah and spending in the way of charity. If a gift was sent to Hazrat Ayesha Ṭaṣlīn, she would not find peace until she had distributed that gift to charity and would not save anything for herself. It was as if she was ridding herself from dust. In one narration, Amir Mua’awiyah Ṭaṣlīn sent a necklace to Hazrat Ayesha Ṭaṣlīn that was worth a hundred thousand dirham. Although she accepted anything for herself. It was as if she was ridding herself from dust. In one narration, Amir Mua’awiyah Ṭaṣlīn, they acknowledged, it was a kind gesture, she distributed the value of it amongst the other wives of the Holy Prophet Ṣaw. This not only demonstrates how selfless she was, but also how respectful she was of the Holy Prophet Ṣaw’s other wives.

In the Holy Qur’ān, Allah states:

“The similitude of those who spend their wealth in the way of ALLAH is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And ALLAH multiplies it further for whomsoever HE pleases and ALLAH is Bountiful, All-Knowing.”

We need to look no further for an example of Allah’s bounty than His dearest people. Hazrat Ayesha Ṭaṣlīn relates: “At the time of the demise of the Holy Prophet Ṣaw there was nothing to eat in the house other than one sack of barley. Eventually God the Exalted put so many blessings in the sack that they would seem to never end. One day, the thought occurred to me, let’s at least check to see how much barley remains. When I took it out and measured it, it finished up in only a few days. This was possible only with the trust they put in Allah the Exalted. Due to Allah’s countless blessings, the Holy Prophet Ṣaw and Hazrat Ayesha Ṭaṣlīn were able to form an unbreakable bond together, displaying the greatest example to for all pious partners to follow. She cemented for herself a very special place in the Holy Prophet Ṣaw’s heart, and after the demise of the Holy Prophet Ṣaw she became the best teacher for all the Muslim ummah, narrating over 2000 Ahadith. Like other great Muslims of the time, Hazrat Ayesha Ṭaṣlīn did not simply teach and preach Islam but she truly demonstrated it through her own life, leading a life of prayer, charity and struggle for truth and justice.

Hazrat Ayesha Ṭaṣlīn passed away on the 17th day of the month of Ramadhan, 58 years after the migration to Medina. She had originally wished to be buried alongside the Holy Prophet Ṣaw in her room, where the Prophet Ṣaw passed away with his head in her lap. However, when Hazrat Umar Ṭaṣlīn expressed a desire to be buried alongside his friends, the Holy Prophet Ṣaw and Hazrat Abu Bakr Ṭaṣlīn in her room, she put precedence to his wish over hers. Adhering to her will, she was buried alongside the other noble wives of the Holy Prophet Ṣaw in Jannahul Baqee, Medina.

It is important for us as Muslim women to read about the noble wives of the Holy Prophet Ṣaw and it is through following in the Messenger of Allah Ṣaw’s blessed footsteps can we find some comfort in our paths towards Allah the Exalted. The Holy Prophet Ṣaw once gave her the following advice:

"Ayesha, if you want to meet me (again, in the life to come), then treat this world like a traveller’s meal and do not attend the gatherings of the rich and the powerful and do not consider clothes old as long as they can be mended."

May Allah enable us all to not only preserve the cascading pearls of wisdom imparted to us through Hazrat Ayesha Siddiqa Ṭaṣlīn, but to also follow this very sacred advice of our beloved Messenger of Allah Ṣaw in order to attain the happiness of our Compassionate Creator.

13 The Holy Qur’an, Surah Al-Baqarah, Ch.2: V.262
14 Bukhari Kitabul Khumus Baab Naqqaṭul Nisaa
15 Ibn Sa’ad
Love for Jalsa

Every year a wave of blessings comes
Bringing days that bring teachings that last a lifetime
This year will bring days that are dearer than the rest
The fiftieth wave of blessings
Welcome to the fiftieth wave of blessings

What is it that makes us embrace Jalsa like a loved one?
The loud cries of Nara-e-Takbeer
That fills our hearts with passion
Is why we love Jalsa Salana?

The blessed presence of Huzur
That makes our chests rise with love for him
Is that why we love Jalsa Salana

The beautiful teachings of the Promised Messiah
That enhances our souls
Is why we love Jalsa Salana

The words of Allah recited with affection
That can melt even the hardest of hearts
Is why we love Jalsa Salana

The sense of unity amongst everyone
Turning strangers into sisters
Is why we love Jalsa Salana
And most of all the rising of the posters
That carries the slogan that lives in our hearts
Love for all hatred for none
Is why we love Jalsa Salana!

By Fatima Eman, Aged 14 years, Purley Jamat, UK
Journey to the Holy Land

A personal account
By Naila Athar

It has been narrated from Aba Abdillah [Imam Ja'far Ibn Muhammad as-Sadiq] (peace be upon him) that he said, "Those who perform Hajj and the Ummrah are the guests of Allah. If they ask Him for something, He will grant it to them; if they call upon Him then He will answer them."

Ummrah or the ‘lesser pilgrimage’ is a pilgrimage that can be performed by Muslims at any time of the year. The Ummrah is not compulsory, but is highly recommended and must be performed before Hajj. The Holy Prophet Muhammad saw had performed 4 Ummrah’s and 1 Hajj in his lifetime.

Following this sunnah and wanting to achieve a closer relation with God Almighty, I with the rest of my family in April 2015 was fortunate enough to make this dream come true. However before we set off there was much we had to do and prepare for. For example, learning all the prayers and rituals for performing the Ummrah, learning what to wear before entering the point of miqat (the point at which Muslims start performing the Hajj/Ummrah) etc. All of this must be taken into consideration before heading to the Holy land; the land of our beloved Prophet saw. Religiously and historically Mecca and Medina are of high importance for Muslims, especially for Ahmadi Muslims because we have accepted the appointed Promised Messiah whose advent was foretold by the Holy Prophet saw in the land 1400 years prior.

As we counted down the days to our departure, the reality was dawning on me of what lay ahead; we were going to a country where if they found out that we were Ahmadi Muslims, we would be imprisoned, but I had full trust in Allah the
Almighty and I knew that we were doing with the pure intentions of aiming to form a closer connection with God Almighty.

**Flight and Journey to Mecca**

Our flight was about 6 hours from London to Abu Dhabi and then another two and half hours from there to Jeddah. As I got on the plane from Abu Dhabi I saw that the plane was packed full with all pilgrims who were already in their ihrams. The airhostess questioned me as to why everyone was wearing such clothing and I explained that being in the state of ihram they were going to perform the Umrah, which is the smaller version of Hajj and can be performed anytime throughout the year.

Eventually after a nine hour journey from London we touched down on the soil of Saudi Arabia, at two in the morning. I felt as though all the tiredness and exhaustion of the journey faded away, and excitement took over, as it would be just a matter of a few hours before we set off to the Sacred Mosque-Masjid al Haram where the Holy Ka‘bah was situated.

When we left the plane and collected our luggage, we had an extremely unpleasant experience. I must say, with regret, that as an Islamic country they had very little respect for pilgrims, especially the elderly pilgrims, who were moved like cattle from one place to another. During this time the Saudi officials left the impression on me that they were extremely stubborn and egotistical, and it got me thinking of how the Arabs at the time of the Holy Prophet must have been; cold hearted and arrogant.

After 3 hours we finally were able to get our luggage and set off to Mecca. My first impression of Saudi Arabia was that it was a dry and mountainous place with little to no vegetation. A very different picture in comparison to England, but as the sun was rising over the city it was a beautiful sight and the landscape looked similar to Rabwah, as the mountains were just hugging the outskirts of the city. The next step in our journey was a 2 hour taxi from Jeddah to Mecca.

As we arrived in Mecca I saw that the city was situated around mountains, so much so that buildings like hotels and houses were constructed on top of and around them. But I wasn’t surprised as through the journey from Jeddah there was no even ground space apart from the motorway we
were travelling on! However it didn’t matter, for I was in Mecca, the Umm-al-qura, (the mother of cities) at last!

THE RITES OF UMMRAH

The hotel that we were staying in was perched on a hill and was about a ten-minute walk from the mosque, but before we entered the Sacred Mosque, there were a few things we needed to do in order to perform our first Ummrah.

1. INTENTION FOR UMMRAH AND CLOTHING

Entering the state of ihram is the first and one of the most important things one must do in order for Ummrah to be accepted. This is because by doing so, one enters into the correct spiritual and physical state in order to have Niyyah (intention) for Ummrah. The ihram is required to be worn from the miqaat.

This is because the meaning of ihram is to make haram (forbidden). For example, to cover the head (for men) and to cover the face (for women) is forbidden along with shaving or cutting hair, cutting nails, wearing perfume, wearing stitched clothing (men) / (Women can wear their ordinary clothes) and causing harm even if it is something as small as an insect. All these actions can be done after the completion of the Ummrah and the cutting of the hair on the head signifies this, this action applies to both men and women. When one prepares for ihram one should cleanse one’s self physically as one does before Salat. Also one should take a bath with the intention of ihram otherwise do wudu.

The clothing required for ihram for women is just clean clothes, however men are required to wear the ihram which consists of two pieces of white unsewn clothing the first which is worn around the waist and the second used as a shawl on the upper body. When circulating the Ka’bah the men must bear the left shoulder. After circulating the Ka’bah they must cover their shoulder. Both should wear the flip-flops (hawai chappal) so that the middle bones of the upper part of the feet are not covered.

After the preparation is done for the ihram the person must now commit him/herself to the intention of Ummrah and must read Talbiyah. At this point when the person utters Talbiyah, certain halal (permissible) things become haram for them and now they are in the state of ihram so they will be able to perform the Ummrah. But first they will have to go to the point of miqaat and read two nafl if it is the correct time to do so and then head on towards the scared mosque. The point of miqaat for us was

لِبَيْكَ اللَّهُ يَسْلِمُ—لِبَيْكَ اللَّهُ يَسْلِمُ
لِبَيْكَ اللَّهُ يَسْلِمُ—لِبَيْكَ اللَّهُ يَسْلِمُ
لاَ شَرِيكَ لِلَّهِ وَ لَيْبِكَ
إِنَّ الحَمْدَ وَ النِّعْمَةُ لَكَ وَ الْلَّهُ
لاَ شَرِيكَ لِلَّهِ

Here I am, O Allah, here I am.
Here I am, no partner do You have, here I am. Verily all praise, favour and authority belong to you. No partner do You have.
Masjid Aisha; this was the masjid where Hazrat Aishar started her Umrah from when she asked the Holy Prophet ﷺ where her point of miqat should be.

The simplicity of the ihram, I thought, was quite striking; basic clothing, no perfume, just back to basics. Also the fact that we are not allowed to hurt even a fly because our ihram’s position would become unstable signified that what we were committing ourselves to was not an everyday event (because if the ihram became unstable it would result in becoming liable to give sadaqa by qurabani). The fact that we wear simple clothing signifies the status of man in the eyes of God and how we will be in the state of death. It also shows that whether we were rich or poor it would not be accounted, for as, in the eyes of Allah everybody here was equal.

2. ENTERING THE SACRED MOSQUE AND PERFORMING THE TAWAF OF THE KA’BAH

It has been narrated from al-Baqir [Imam Muhammad Ibn Ali] (peace be upon him) that: "As long as a person is looking at the Kaaba, good deeds will be written (in his record) and one’s evil deeds will be erased until one turns away one’s glance (from the Kaaba)."

The Ka’bah is the physical center of Islam. It is revered as the very House of God. The Ka’bah, as in the Qur’an was originally built by the Prophet Adam as and was, for some time, the center of worship for his progeny. It is empty on the inside except for the sacred black stone (Hajr-al-Aswad), which is embedded, in the eastern corner of the Ka’bah.

As we left the hotel with a tour guide we were told to keep our heads lowered once we entered the mosque as it is said that at the first glance of the Ka’bah the first dua that comes to mind will be accepted. I had been waiting for such a long time for this moment! The time was just after Asr and as we headed towards the mosque I was so excited and could not quite believe where we were going and what we were about to accomplish.

We entered the mosque took our slippers off and read the dua, it was such a beautiful mosque, it was decorated with Qur’anic scriptures, and a high ornate ceiling with chandeliers. Every step I took I knew I was getting closer to the Holy Ka’bah and I would know that any minute I would be told to look up. My heart was beating faster and faster and I was just so happy, it took a while but we were eventually told to look up, first I looked at my
mum and then there right in front of me the Holy Ka’bah standing SubhanAllah! Such a beautiful sight! Looking at the Ka’bah through my own eyes brings about such a feeling of intensity and emotion that it is not in one’s control. It is a feeling like no other, the first house of God

which was built by Hazrat Adamۙ and the center point for all Muslims worldwide and I was there as a witness to it all-Alhamdolillah!

Now (after we had set eyes on the Ka’bah) we were to commence with our Ummrakah. To perform the Ummrah one has to start with the tawaf, this is the circulation of the Ka’bah seven times anti-clockwise, the starting point for the tawaf is Hajr-al-Aswad, which is located in the eastern cornerstone of the Ka’bah. It is a black stone, which came from the heavens as a sign of God and is the stone which Hazrat Muhammadۗۗ kissed. Because of this many pilgrims often try to kiss it and get injured doing so but that damages the state of one’s ihram and so the best thing to do would be to raise one’s arm.

After completing the circuits of the Ka’bah we went to the station of Ibrahim, the stone carries the imprints of his feet and is housed in a glass enclosure on the north side of the Ka’bah. Here we were to pray two nafl prayers, after which we drank water from the fountain zamzam, which was stored in water coolers. The water was so cool and refreshing that we were able to carry on the next part of our pilgrimage without any fatigue.

The circling of the ka’bah is believed to demonstrate the unity of the believers in the worship of the one God, as they are moving in harmony together around the Holy Ka’bah, while supplicating to the one God.

The system for tawaf was very well organised: there was a green light which signified where we were to start the tawaf, a designated area for drinking the zamzam water and disposing of waste, it was all organised for the ease of the pilgrim.

3. SA’I BETWEEN THE HILLS OF SAFA AND MARWAH
The next step of our Umrah was performing the Sa’i, which included walking between Al-Safa and Al-Marwah, two small hills, seven times. It serves to commemorate Hazrat Hajra” who, as Hazrat Ibrahim’s” wife, searched for water for herself and her son, and God, showing his mercy answered her prayers.

She first climbed the nearest hill, Al-Safa, to look over the surrounding area. When she saw nothing, she then went to the other hill, Al-Marwah, to look around. While Hazrat Hajra” was on either hillside, she was able to see Hazrat Ismael” and know he was safe. However, when she was in the valley between the hills she was unable to see her son, and would thus run whilst in the valley and walk at a normal pace when on the hillsides. She went back and forth between the hills seven times in the scorching heat before returning to her son. When she reached Mount Marwa (for the last time) she heard a sound, Allah sent his Angel Gabriel for their help. He struck the ground with his foot and a spring of water gushed forth from the earth. This was the place where her child rubbed his feet against the sand, where water sprang out. A pool of water surfaced, and by the grace of God, shaped itself into a well. The name of the well comes from the phrase Zam Zam, meaning ’stop flowing’, a command repeated by Hazrat Hajra during her attempt to contain the spring water.

The Safa and Marwa hills are located within Mosque al-Haraam with tiled flooring and air conditioning however it was still not an easy task to complete- because it consisted of walking two miles. But this work was nothing compared to Hazrat Hajra’s” struggle. She ran between the hills in the scorching sun of Arabia and climbed the hills in her search for water!

4. THE COMPLETION OF THE UMMRAH

After we had completed the rituals of the sa’i, we had reached the final stages of our Umrah. Alhamdulillah! All that was left to do was to cut the hair of our heads, after
this everything that became forbidden upon entering ihram now became permissible again.

Following the completion of our last Ummrah, we left for the city of Medina where we were to visit Mosque-al Nawbi where our beloved Prophet™ was laid to rest. During this time I was reflecting on what I had accomplished and the great sacrifices that were made by our elders that enabled us to be where we were; also about the challenges that the prophets and their families incurred especially the unimaginable trials that were faced by the Great Prophet Islam and his people. For example now that we were heading to Medina, I was travelling on the same path that Hazrat Muhammad™ took by foot. However he had faced years of persecution, which led to a migration of 200 miles through the deserts of Saudi Arabia.

During the Ummrah my love for the Prophet™ increased as well for the Promised Messiah™ because the Promised Messiah™ has spent much of his life spreading the love of Prophet™ and the true teachings of Islam. The hardships that our beloved prophet faced just so that people would follow God Almighty, and accept the True religion of God were astounding and there is no comparison to match his works since. I am proud to be the follower of such a Jama‘at, the coming of which was foretold by Hazrat Muhammad™ over 1400 years ago. I am proud to have visited the land where the foundations of Islam were laid and where over 1400 years ago the Hazrat Muhammad™ foretold the coming of the age of the Promised Messiah™.

Bibliography
http://www.islamforamal.com/Home/additonal-information/water-of-zamzam
http://www.askislampedia.com/wiki/-
http://www.hajjumrahguide.com/umarites.html
As Ahmadi Muslims, it is important for us to have a firm understanding of our beliefs on contemporary issues so that we are able to propagate the message of the true Islam. Two such issues which are the cause of some debate between Muslims are the death of Hazrat Jesusas and the truth of the Promised Messiahahs. We can find clear proofs and explanations to back up our beliefs on these issues in the Holy Qur’an and in the Ahadith. Committing the below verses and their references to memory is extremely beneficial for us all, so that we can always be prepared in any instance to defend our faith.

### Death of Hazrat Jesusas

Ahmadi Muslims believe Hazrat Jesusas was a prophet who passed away like all other human beings. We believe that Hazrat Jesusas survived the crucifixion and was taken off in an unconscious state, from which he recovered and then went on to preach his message to the lost tribes of Israel; he then died a natural death at an old age and his tomb can be found in Kashmir.

However a great majority of Muslims hold the view that Hazrat Jesusas was taken alive to Heaven by Allah and a Jesus-look-alike was crucified by the Jews instead. Qur’anic verses which completely refute the very idea that Prophet Jesusas could still be alive in heaven are as follows:

---

### Every soul shall taste of death.

Every soul shall taste of death. (29:58)

---

And Muhammad is but a Messenger. Verily, all messengers have passed away before him. (3:145)

---

In this verse Allah Almighty clearly states that all messengers before the Holy Prophet saw have passed away. To further elaborate on this verse and its meaning, if we turn to the time of the demise of our beloved Holy Prophet saw when the companions were in denial about his saw demise, Hazrat Abu Bakrra recited this very verse to them and proceeded to say ‘Those amongst you who worship God, let them know that God is still alive, and will ever remain alive. But those amongst you who worshipped Muhammad saw, let them know it from me that Muhammad saw is dead.’

Had the companions present on this occasion thought that Hazrat Jesusas had been alive in Heaven for 600 years, they would have stood up and pointed out to Hazrat Abu Bakrra, that if Hazrat Jesusas could remain alive, why not the Holy Prophet saw? However, instead we find that all the companions who heard this verse (3:145) and heard Hazrat Abu Bakrra’s interpretation of the verse that all prophets before the Holy Prophet saw had died.
Truth of Promised Messiah

It is a common belief of the Muslims that in the latter days, Hazrat Jesus, son of Hazrat Mary will descend from heaven in his physical body and the Promised Messiah will appear in the Muslim world and they both together will propagate Islam. Thus, two spiritual reformers are awaited by the Muslims in this latter age. However, it is evident from the Holy Qur'an and ahadith that Hazrat Jesus, who was a prophet for the children of Israel died about 2000 years ago as did all other prophets. Neither did he ascend to heaven with his material body, nor is he alive there, nor will he ever physically descend on earth. However, it is evident from the traditions of the Holy Prophet that for the revival of faith and the reformation of the Muslim world a person will appear from within the fold of Islam, who in Islamic terminology is called Imam Mahdi (The Promised Mahdi) and he will spiritually and metaphorically be Hazrat Jesus, son of Mary.

As Ahmadi Muslims we believe that the Promised Messiah and Mahdi has come in the person of Hazrat Mirza Ghulam Ahmad, as his coming fulfils all of the prophecies and signs promised in the Holy Qur'an and Ahadith. Indeed Allah Almighty has stated the criterion for judging the truthfulness of His messengers. In the Holy Qur'an Allah Almighty refers to the life a claimant has lived before his claim as a test of one’s truthfulness.

I have indeed lived among you a whole lifetime before this. Will you not then understand? (10:17)

When we look at the life of the Promised Messiah before he claimed to be the Promised Messiah, we find that none of the Hindus, Sikhs and Muslims of his time could raise any objections on his past life. They all rather admitted that the Promised Messiah led a life of piety and righteousness. Even staunch opponents such as Maulvi Muhammad Hussain of Batala, have even published about the pure and pious life of the Promised Messiah.

With regards to the commonly held belief amongst the Muslims that the Messiah and the Mahdi are two different people, the following Hadith from Sahih Bukhari categorically rejects this belief and clearly informs us that the Messiah himself would be the Mahdi and not a separate individual.

How will you feel when the Son of Mary will descend amongst you and he will be an Imam from amongst you. (Bukhari)

---

2. Life of Muhammad – Hadhrat Mirza Bashiruddin Mahmud Ahmad, p. 194
3. By God – Compiled from the books of Hazrat Mirza Ghulam Ahmad of Qadian, p. 8,9
Yathrab and the People of Yathrab

To the north of Makkah at a distance of approximately 250 miles there is a city called Madīnah. Today, the entire world is aware of it because our master, the Holy Prophetsaw spent the last ten years of his life there. The Holy Prophetsaw passed away here and it is here that his blessed tomb is situated. In the beginning, it also remained the centre of the Islāmic Caliphate. However, prior to Islām, this city was unheard of and its name was Yathrab. After the migration, since it became the home of the Messenger of Allāh, it became renowned as Madinatur-Rasūl, which gradually was reduced to Madīnah. Prior to Islām the population of Yathrab was religiously divided into two parts: Judaism and Idolatry. The Jews were then further divided into three tribes: the Banū Qainuqā’, Banū Naḍīr and the Banū Quraīḍah. The Idolaters also had two branches named the Aus and the Khazraj. It was this very Aus and the Khazraj, who after accepting Islām and giving protection to the Holy Prophetsaw were honoured with the appellation of ‘Anṣār’. Prior to Islām, the Aus and the Khazraj would generally remain at war. Therefore, even in the era that we are discussing now, preparations for a dangerous war were under way, known as the Battle of Bu’āth. Many great chieftains of the Aus and Khazraj were killed in this war.

Islam in Yathrab

During the Ashhur-e-Hurum, as per his custom, while the Holy Prophetsaw was visiting tribes, he found that a renowned man from Yathrab, Suwaid bin Ṣāmit was staying in Makkah. Suwaid was a famous man from Madīnah, who on account of his courage, generosity, and other qualities was called ‘Kāmil’; he was also a poet. Ascertaining his whereabouts, the Holy Prophetsaw reached his encampment, and invited him to Islām. He said, “I also possess a special book named Mujallah Luqmān.” The Holy Prophetsaw responded, “Let
Maryam

me hear a portion of it as well,” upon which
he recited a portion of this scripture. The Holy Prophet praised it saying, “There are good things in it, but the book which I possess is extraordinarily exalted and sublime.” As such, the Holy Prophet recited a portion of the Holy Qur’ān to him. When the Holy Prophet finished, he said, “Indeed, this is a very good book.” Although he did not become a Muslim, he completely agreed with the Holy Prophet and did not reject him. Alas, after his return to Madīnah he did not receive much respite, and was killed in a conflict. This is prior to the Battle of Bu’āth. After that, during the same era, that is, prior to the Battle of Bu’āth, the Holy Prophet was visiting tribes during the occasion of Hajj, when he suddenly spotted a few men. These people were from the Aus tribe, and had come to seek help from the Quraish against their idolatrous rivals, the Khazraj. This occurrence is also prior to the Battle of Bu’āth, thus, their seeking assistance, was a part of their preparations of war. The Holy Prophet went to them and invited them to Islām. Upon hearing his address, a young man named Ḥyās could not restrain himself and said, “By God, to which this man (Muḥammad) calls us, is greater than that for which we have come here.” But the chieftain of that group took a handful of pebbles and threw them at his face, saying, “Be quiet! We have not come here for this purpose!” and in this manner the matter was disposed of. However, it is written that when Ḥyās returned to his homeland and was about to die, the words of the Kalimah were upon his tongue.

Sometime afterwards, when the Battle of Bu’āth had taken place, in Rajab 11 Nabawī, the Holy Prophet happened to meet the people of Yathreb once again. When the Holy Prophet inquired as to their genealogy, he found that they belonged to the Khazraj, and had come from Yathreb. In an extremely loving tone, the Holy Prophet said to them, “Can you people listen to a few things I have to say?” They said, “Yes, what do you say?” The Holy Prophet took a seat and invited them to Islām, recited a few verses of the Holy Qur’ān and informed them of his mission. These people looked at each other and said, “This is our opportunity, lest the Jews excel us,” and saying this, they all became Muslim. These were six people, whose names are as follows:

1. Abū ‘Umāmah As’ad bin Zurārah who was from the Banū Najjār, and was the very first in his affirmation.
2. ‘Auf bin Ḥārith who was also from the Banū Najjār, which was the tribe of the maternal kindred of ‘Abdul-Muṭṭalib, the grandfather of the Holy Prophet. 3. Ṛafi’ bin Mālik who was from the Banū Zarīq. On this occasion, the Holy Prophet bestowed the entirety of the Holy Qur’ān to him, which had been revealed thus far. 4. Qutbah bin ‘Āmir who was from the Banī Salamah. 5. ‘Uqbah bin ‘Āmir who was from the Banī Ḥarām. 6. Jābir bin ‘Abdullāh bin Rummān who was from the Banī ‘Ubaidah.

After this, these people took leave of the Holy Prophet and upon their departure, said:

“We have been greatly weakened by civil war, and there are many disagreements between us. We shall go to Yathreb and preach Islām to our brothers. How remarkable would it be that Allāh the Exalted may gather us again through you. Then we shall be fit to assist you in every way.”
Therefore, these people left, and due to them, Islām began to find popularity in Yathrab.

First Bai’at at ‘Aqabah – 12 Nabaw

This year was spent in Makkah by the Holy Prophet™ in concern and anticipation for the people of Yathrab with regards to their physical means. The Holy Prophet™ would often think, ‘Let us see the outcome of these six converts, and if there are any signs of success in Yathrab or not?’ For the Muslims as well, with respect to physical means, this era was one of concern and anticipation. They saw that the leaders of Makkah and the chieftains of Ṭā’if had sternly rejected the mission of the Holy Prophet™, and one by one, the various tribes of Arabia had also put a stamp on their condemnation. A ray of hope began to shine in Madīnah, but who could figure that this ray of light could stand before storms of affliction and torture, against the cyclones of hardship? On the other hand, the cruelties of the Makkans were growing day by day, for they understood well that now was the time to erase Islām. But even in this delicate era (such as a more vulnerable era had not befallen Islām), the Holy Prophet™ and his companions stood in their place like a firm mountain. At times, the determination and steadfastness of the Holy Prophet™ would even put his enemies to astonishment; after all, what kind of inner-strength does this man possess? For nothing seems to move him from his place. Rather, in that era, the words of the Holy Prophet™ especially possessed a kind of power and awe, and in these fierce storms, the Holy Prophet™ would become even more audacious. On one side, if this sight astonished the Quraish, on the other, it also made their hearts tremble. With regards to these days, Sir William Muir writes:

“Mohammad thus holding his people at bay; waiting in the still expectation of victory; to outward appearance defenceless, and with his little band as it were in the lion’s mouth; yet trusting in His Almighty power whose Messenger he believed himself to be, resolute and unmoved; presents a spectacle of sublimity paralleled only by such scenes in the Sacred Records as that of the prophet of Israel when he complained to his master, ‘I, even I only, am left.’ Nay, the spectacle is in one point of view even more amazing...It is this which brings if possible into still bolder prominence the marvellous self-possession and enthusiasm which sustained Moḥammad on his course. ‘Say unto the Unbelievers.’ Such was the reiterated message from on high, ‘Work ye in your place. Wait in expectation; WE too in expectancy are waiting.’

Therefore, this was a vulnerable era for Islām, in that there was no expectancy from the Makkans. But a ray of hope was developing in Madīnah, and the Holy Prophet™ keenly had his eyes set in that direction. Would Madīnah also reject the Holy Prophet™ like Makkah and Ṭā’if, or did it hold a different destiny? Therefore, when the occasion of Ḥajj came the Holy Prophet™ very avidly left his home and reached ‘Aqabah, near Minā, and looked here and there. Suddenly, the Holy Prophet™ noticed a small group of the people of Yathrab, who immediately recognised the Holy Prophet™. They came forward and met the Holy Prophet™ with extreme love and sincerity. This time there were twelve people, among whom five were converts of the previous year and seven were new. They belonged to both the Aus and the Khazraj.
The Holy Prophetsaw met these people separately in a valley. They informed him as to the state of affairs in Yathrab and this time they all took Bai’at at his hand. This Bai’at served as a foundation stone for Islām in Madīnah. Since Jihād of the sword had not yet been ordained, the Holy Prophetsaw took Bai’at only in the words in which he would take Bai’at from the women after Jihād (by the sword) was obligated. In other words, ‘We shall believe in one God, shall not associate partners with God, shall not steal, shall not commit adultery or fornication, shall abstain from murder, shall not defame anyone, and shall obey you [the Holy Prophetsaw] in everything good.’ After Bai’at, the Holy Prophetsaw said:

“If you remain true to this pledge in honesty and steadfastness then you shall receive paradise. But if you show weakness then your matter is with Allāh the Exalted, for He shall do what He wills.”

In history, this Bai’at is renowned as ‘The First Bai’at at ‘Aqabah’, because the place where this Bai’at was taken was called ‘Aqabah, which is situated between Makkah and Minā. The literal meaning of ‘Aqabah is an elevated mountainous pass.

Whilst departing from Makkah, these twelve new Muslim converts requested, “Please send an Islāmic tutor with us, who can teach us Islām and can preach Islām to our idolatrous brothers as well.” The Holy Prophetsaw sent Mu’sab bin ‘Umairra, a very devout young man from the ‘Abdud-Dār tribe along with them. An Islāmic preacher was referred to as a Qārī or Muqrī11 in those days, because the majority of their work was to recite the Holy Qur’ān, as this was the best method of preaching. As such, Mu’sabra was also renowned by the name Muqrī in Yathrab12. (The Life & Character of the Seal of Prophetsaw, p.299-305)

REFERENCES

1 City of the Messenger (Publishers)2 Ṣaḥīḥ Bukhārī, Kitābu Mawāqītiṣ-Ṣalāt, Bābu Mawāqītiṣ-Ṣalāti wa Faḍlihā, Hadith No. 521
6 Prior to this, in the acceptance of Ḥaḍrat ‘Umarra, similar mention was made. In the same context, this is a second instance, which categorically proves that the Holy Qur’ān was continuously brought into writing as it was revealed. (Author)
13 Life of ‘Mahomet’, By Sir William Muir, p. 126, Reprint of the 1894 Ed., Published by Voice of India New Delhi (Publishers)
14* Reader or Elocutionist (Publishers)
Hospitality can achieve peace in society; it allows us to develop trust with each other and it enables us to build bridges between people no matter their caste, creed or religion. Regarding the treatment of guests in particular, it creates a platform for the guests and the hosts to understand each other.

In this modern era, Islam is the only religion which promotes the concept of hospitality to guests; the founder of Islam, the Holy Prophet Muhammad saw, is the perfect example and role model for mankind. The Holy Prophet saw said “If you believe in Allah and the day of Judgement, then treat your guests with respect.”

Good treatment of guests was also the practice of all of the prophets and this teaching was instilled in them by Allah Almighty. In this age, in demonstrating the same level of hospitality exemplified by the Holy Prophet saw, the Messiah of this age, Hazrat Mirza Ghulam Ahmad as, fulfilled one of the tasks assigned to him.

In this regard, I will mention some of the incidents during the lifetime of the Promised Messiah as, regarding the treatment of guests, where his actions gleamed a pure reflection of the Holy Prophet saw. The Promised Messiah as would personally make sure that the highest standards of hospitality were shown to his guests as God Almighty revealed to him “Your helpers will come from every distant track.” (Tadhkirah pg. 435, 2007 edition)

On another occasion, it was also revealed to the Promised Messiah as “Guests will come so don’t stress yourself and don’t get tired.” (Tadhkirah pg. 535, 4th edition, published in Rabwah)

The level of concern for his guests can be understood through his own words. The Promised Messiah as said:

“I am always anxious for my guests lest they suffer any discomfort. In fact, one should try to provide as much comfort and ease to one’s guests as possible. Separate food could be arranged for the guests with dietary restrictions.” (Malfoozat Vol. 3 pg. 292, 2003 edition, published in Rabwah)

A strange incident

A guest of the Promised Messiah as said that he had not brought anything to sleep on. Hazur as requested his companion, Hafiz Hamid Ali Sahib ra, to give a bed sheet to the guest. Hafiz Hamid Ali Sahib ra was suspicious of this guest and said it may not be a good idea as this particular guest is likely to take the bed sheet away with him. To this Hazur as replied, “If he takes it away then the sin will be on him but if he dies as a result of not having a bed sheet then the sin will be unto me.”

Although it seemed like the intention of his guest may not have been noble, (as he seemed suspicious from his behaviours) the Promised Messiah as was only concerned with the welfare of his guest and was willing to accept loss so that his guest could be catered for in the best possible manner.

A classic story

On another occasion when there were more guests than expected, Hazrat Amma Jaan ra (Wife of the Promised Messiah as) got worried that how would she take care of the comfort and needs of the guests. At that time, the Promised Messiah as narrated a story to her that once a man was walking in a jungle and had to spend the night in the middle of it. He took shelter under a tree. On top of the tree there was a nest where two pigeons lived. They started talking to each other that we have a guest here, how
should we be of service to him? One of them said that it is quite cold, let’s give our nest to him. Through it, he will light up a fire and keep himself warm and spend the rest of the night. The pigeons discussed that he might be hungry, let’s offer him some food. The two pigeons then threw themselves into the fire so the man could cook and eat them. This story mentioned by the Promised Messiah as was a lesson for us to understand the high morals of sacrifice required to achieve the best hospitality for our guests.

**Incident of Hazrat Maulvi Hassan Ali Sahib**

Hazrat Maulvi Hassan Ali Sahib narrates this incident that: “I had a bad habit of eating paan. So I was able to get some paan from Amritsar but when I reached Batala, I didn’t find any of it. So I had to take cardamom instead. Somehow the Promised Messiah came to know about my habit through my friend from Amritsar. The Promised Messiah sent one of his men to Gurdaspur to fetch the paan. The next day around 11am after my meal, I found the paan placed in front of me. The paan was ordered for me from 16 miles away.” (Seerat Hadhrat Messiah Maud, compiled by Hadhrat Yaqub Ali Irfani).

This immense commitment of the Promised Messiah is evident from this incident; it is clear that he used to do whatever it took to fulfill the desires of a guest, even going to extreme measures to meet their requirements.

We should also aim to replicate the same example as we are prone to not fulfilling a request of a guest as we deem tasks too laborious or cumbersome. We should strive to meet the needs of our guests and fulfill their wishes in the same way the Promised Messiah used to.

**Level of hospitality evident while even in sickness**

The Promised Messiah’s high level of hospitality was also evident even in sickness, where on one such occasion the Promised Messiah was really ill and found out that a guest had arrived, he promptly came out of his house and welcomed the guest personally even though he was quite unwell. Hazur said “Today I don’t have the energy to come out of my house but I still made an effort because the guests have rights as they have gone through various troubles to make it here and I want to fulfil their rights.” (Malfoozat, vol 5, pg. 163, edition 2003, published in Rabwah)

The Promised Messiah had set a blueprint for us through his own examples allowing the members of the Jama’at to follow his noble teaching. One of the companions of the Promised Messiah, Hazrat Mufti Mohammad Sadiq Sahib relates:

“Once I travelled from Lahore to Qadian, the Promised Messiah took me to Masjid Mubarak and said to stay there and he will bring the food for me. Hazur went inside and I thought he would send the food via someone. After a few minutes what I saw was that Hazur brought the tray of food and presented it to me himself and asked me to eat whilst he would fetch some water. Witnessing this, tears started to flow from my eyes, that Hazur is our Imam and our leader; if this is the level of servitude he shows to me then us followers should offer the same level of service to each other.” (Zikr e Habib pg. 327, written by Hadhrat Mufti Mohamad Sadiq Sahib)
**Time doesn’t matter**

During Jalsa, the workers are rushed due to a shortage of time, we see that occasionally in the food marquee when the meal time is about to finish and the Jalsa proceedings are about to start, the workers start to wind up quite quickly and some of the guests who are still eating are told to hurry up which makes them feel quite uneasy. One of the companions of the Promised Messiah has related a pertinent example regarding this matter:

Hazrat Mian Khair Uddin Sikhwanira states that once I reached Qadian travelling from Sikhwan. I arrived in a room and saw the Promised Messiah sitting and having a meal together with the rest of the guests. I went inside the room and greeted them. Upon that Hazur smiled at me and said to come and eat with them. I said to Hazur that I have already eaten but Hazur insisted, so I sat down. The food on the table was finished as Hazur and the other guests had finished eating but even then Hazur managed to get some food for me. So I started eating and while I was eating, the worker started winding up the plates from the dining table and in haste also took away the plate in front of me. Upon witnessing this, Hazur stressed quite strongly to the worker that this poor man was surprised to see his food taken away from him. I didn’t have the courage to tell Hazur that I was full. So the poor worker placed the food in front of me and I started eating again. And Hazur instructed not to clear up the dining table until he said so. So when I finished eating, Hazur instructed to take the dishes away. (Register Riwayaat, unpublished, vol. 13, pg. 454-455, narration of Hazrat Mian Khair Uddin Sikhwanira)

The Promised Messiah has given us a lesson that the guest’s rights come first and one shouldn’t make the guests feel uneasy by rushing them, even if the workers are late or there is a shortage of time. We tend to be too rigid but there can be some exceptional cases where we need to use some wisdom and manage more appropriately. For instance, if the Jalsa proceedings are about to commence and a guest arrives for food then they should be informed but also should be catered for. We must not bother diners by rushing them and removing their plates instead they should be left to finish their meal in peace.

**Sentiments of Guests**

We should be wary of the sentiments and the condition of our guests. Regarding the treatment of guests and to understand the true nature of hospitality, the Promised Messiah said, “I am always mindful that no guest should be inconvenienced and this is why I have always instructed that, as much as it is possible, guests should be afforded comfort. A heart of a guest is fragile like glass and shatters with the slightest of knocks.” (Malfoozat Vol. 3 pg. 292, 2003 edition, published in Rabwah) There are many incidents recorded by the companions about the level of hospitality demonstrated by the Promised Messiah and the importance of going the extra mile when treating guests. I pray that these incidents can empower us all to be even more hospitable towards our guests and fulfil the wishes of the Promised Messiah so that we can be the best servants for our Jama’at. May Allah enable us all to do so. Ameen.
ARE YOU A BORN TEACHER?

By Mufleha Saleem Ahmad, Spen Valley

Hazrat Mirza Tahir Ahmed\(^{(1)}\) said in one of his sermons that teaching is one of the best careers for Waqf-e-Nau children, especially for girls. Huzur\(^{(2)}\) advised parents to encourage their daughters to complete a bachelor in education (BEd) at the very least.

So you think you want to be a teacher? Teaching is a very demanding and highly satisfying career. Teaching is a demanding career which requires a passionate person who loves their job, so one must be absolutely certain that it is the correct choice for them before starting. Usually people who enjoy working with children or young adults are a perfect candidate for teaching.

At the start of a teaching career, the basic pay will be around £18000 however this increases with experience and by developing your career as a teacher by taking on new roles such as head of departments, senior management, deputy head teacher, and head teachers. Higher roles in the teaching career can lead to salaries as high as £60000. However, most people who are teachers are not teachers because of the money and you as a Waqf-e-Nau should be the last person wanting to do it for money.

Over time, teaching has evolved from being a person lecturing at you from the front of the class to becoming an interactive student led class. The teacher’s role is to plan a lesson and then help the children to understand a topic via discussions, group exercises/projects/presentations and peer reviews.

So what are the general requirements of getting a place in a Bachelors in Education (BEd)?

- Minimum of 2 A-Levels
- Grade C in GCSE English and Mathematics
- For teaching in primary school a Grade C in GCSE Science is also required

The application process for this degree will be explained at your college and is done via the service of UCAS (http://www.ucas.com/). BEd usually lasts for a duration of 3 to 4 years as a full time course. All BEd graduates need to get QTS (qualified teaching status) in addition to their degree. Some Bachelor degrees come with the QTS qualification so going for those courses will be more convenient and makes sense, if teaching is your forte.

Now… you must be thinking how you are going to pay for this education? In England you can apply for student loans to pay for the University tuition fees. Some students are also eligible to get a student maintenance loan and maintenance grant. You do not have to pay the maintenance grant back, only the loan which is payable at a low interest. Hazrat Mirza Masroor Ahmed\(^{(3)}\) recently stated in a Jamia class that the rise in University fees should not discourage Ahmadi students to gain degrees. In fact, Ahmadi children should work harder to gain higher education qualifications as Ahmadis are the ones who will be responsible for building a bridge in the gap of education which will result from the rise in University fees.

If you are a graduate you can do a PGCE (post graduate certificate in Education) which is usually a 1 year full time course. For primary level teaching, your degree can be in any subject, although you are more likely to be accepted onto a course if your degree is in a key stage 1 and 2 curriculum subject. For secondary level teaching, your degree must be related to the secondary subject you want to teach.

If you do not want to pay any more as a graduate you can do what is known as a SCIT (School-Centred Initial Teacher Training). These are training schemes provided by groups of neighbouring secondary and/or primary schools in England. The group of schools acts in the same way as an ITT institution and the programmes lead to QTS and possibly a PGCE. Courses generally last one year and they allow graduates to complete almost all of their training in a school environment. Trainees are required to meet the same standards set for PGCE students.

You could also take the employment route called a GTP (Graduate Teacher Programme). This GTP allows you to gain QTS whilst being employed as an unqualified teacher. The training takes between three months and one year, and the school pays you on a minimum of ‘point one’ of the unqualified teacher salary rate. The teaching association may give the school up to £14,500 to help meet your employment costs and a training grant of £5,630. In some areas there is a self-funded option. Alternatively, the school may contribute to the costs. GTP salary grant places are allocated using priority funding categories, you need to research this first if you are interested.

If you are sure you want to be a teacher, start by gaining experience now and provide home tuition to your siblings, family, friends, and neighbours. You can also get the following part time jobs which will look excellent in your personal statement and CV: after school club organisers, home tutoring, teaching assistant, cover supervisor and cover teaching assistants.

For further information on the teaching career, visit this website https://getintoteaching.education.gov.uk/.

---

\(^{(1)}\) Hazrat Mirza Tahir Ahmed

\(^{(2)}\) Huzurat

\(^{(3)}\) Hazrat Mirza Masroor Ahmed
Personal Reflections with Khilafat

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

Reflections of a young Waaqifat-e-Nau

“A very young 9 year old child, Umna Saeed attended Huzoor’s Waqfat-Nau class in Melbourne. Afterwards she shared her experiences and said: “The fact that Huzoor has been in Australia has made me feel extremely joyful and seeing Huzoor has taught me how to be a better Ahmadi. The highlight was the Waqf-e-Nau class because I got to ask Huzoor a question and then the next day we had a family Mulaqat and Huzoor remembered me from the class - that made me so happy. What I learned on this trip is that we should listen to everything Huzoor says.”

Hazur’s Tour of Australia 2013 part 2, A Personal Account by Abid Khan}

Why I had not met Huzur (May Allah Strengthen his hand) before----- feelings of an Ahmadi who met Huzur-e-Anwaraba for the first time in his life

“Dr Salman Ahmad from Melbourne Jamaat said: “During Huzoor’s tour I had my first ever Mulaqaat with him. The day I saw Huzoor for the first time instantly the feeling that entered my heart was why I had not met Huzoor in the past. I felt that I had really wasted those years. Huzoor’s presence benefits all Jamaats. People sometimes have some ambiguities towards Jamaat but listening directly to
Huzoor’s speeches removes all those false beliefs. I know Huzoor’s presence has changed the whole scenario of Melbourne Jamaat. Because of Huzoor’s visit our Jamaat has become closer to each other and our mutual love has increased. Also during Huzoor’s visit most of us tried to be regular in Namaz and now that has become part of our lives.”

[Hazur’s Tour of Australia 2013 part 2, A Personal Account by Abid Khan]

A Faith Inspiring Incident....

“During Huzoor’s tours there are certain incidents that make your love for the Khalifa and your belief in Khilafat further increase. One such incident in Australia occurred when I spoke with a young Ahmadi married couple a few weeks after their Mulaqat with Huzoor. Very emotionally they told how their elder son had been suffering from lactose intolerance since his birth so that he could not digest normal milk at all. The mother, who herself was a doctor, said that during Huzoor’s tour she had the opportunity to meet him for the first time in her life and so she took some honey which she asked Huzoor to give to her child from his own hand. She narrated how since that day their child had been able to take normal milk without any problem whatsoever. The mother said that she considered what had happened to be “miracle”. It so happened that upon our return to London one day I was able to inform Huzoor about this incident and the feelings of the parents upon seeing their child recover. Upon learning of the improvement in the child’s condition, very lovingly Huzoor prayed: “May Allah grant the child permanent good health.”

[Hazur’s Tour of Australia 2013 part 3, A Personal Account by Abid Khan]

Some Reflections of the Guests at the Reception of the Inauguration of Khilafat Centenary Hall in Sydny

Whilst listening to the guests it became very clear that they felt a real sense of pride to be sharing the stage with Huzoor and considered Huzoor’s visit to Australia to be an honour for the country. A Federal MP, Phillip Ruddock, said he was surprised that so many MPs were attending and that this proved how valued Ahmadis were in Australia. He said that the Australian nation would “very happily welcome His Holiness back to Australia many, many times.” Another Federal MP, Ed Husic said that Huzoor’s visit would be “treasured for years to come.” John Robertson MP said it was an honour to share a stage with Huzoor because he considered Huzoor to be a person who “walks the world stage with a very powerful message of faith and peace.” He also called Huzoor “the voice of peace, of hope and of courage.” There were various other politicians who also took to the stage. One speech I particularly enjoyed was by a politician by name of David Clarke. He spoke very passionately and also very earnestly about the Jamaat when he said: “Ahmadi Muslims are good and Godly people and they are good because they are Godly. In Australia there will always be full freedom for the Ahmadiyya Muslim Community. Never will we tolerate even a single hair on the head of an Ahmadi being harmed.”

[Hazur’s Tour of Australia 2013 part 3, A Personal Account by Abid Khan]
Another Example of Huzur-e-Anwar’s (May Allah be his Helper) kindness and love for An Ahmadi

“At the time of the departure from Brisbane, I saw that Huzoor’s security guards were suddenly removing Huzoor’s entire luggage from his normal car and placing it in a different vehicle. I wondered if there was something wrong with Huzoor’s car which was why they were so urgently switching everything. However, later on I learned that a sincere local Ahmadi had purchased a brand new Mercedes with the hope that Huzoor would travel in his car during his visit to Brisbane. Huzoor had not been informed of this gesture and it was only on that morning that Huzoor somehow became aware. The car that Huzoor normally travelled in was a bigger Mercedes than the new car and perhaps for this reason the local Jamaat may have decided not to use the new car. The Ahmadi who had purchased the new Mercedes especially in the hope that Huzoor would sit in it was extremely upset. As soon as Huzoor found out he instructed that he would sit in the new Mercedes and that the person whose car it was would himself be the driver. This was yet another example of Huzoor’s kindness, whereby having become aware of the sincere gesture Huzoor immediately instructed that he would change cars so that the desire of the local Ahmadi would be satisfied.”

[“Huzur’s Tour of Australia 2013 part 3, A Personal Account by Abid Khan”]

Ahmadi’s day a happy and special one

In the evening, Huzoor was going to lead the Maghreb and Isha prayers at the newly built Baitul Muqeet Mosque and so we gathered in the basement waiting for Huzoor to come down. I stood with Majid Sahib (Additional Wakeel-e-Tabshir) and I could see from his face that he was very happy and in high spirits. He soon explained that whilst he was in his room, there was a knock on his door and when he opened the door he saw that it was Huzoor who had come to visit him. Majid Sahib said that Huzoor came and sat down and was in a very relaxed mood and was asking questions about the tour. The happiness on Majid Sahib’s face and in his voice was palpable. It reinforced yet again how special and unique Khilafat truly is. Majid Sahib has been going on tours since the 1980s and so will have been on dozens of tours with Hazrat Khalifatul Masih IV (ra) and Hazrat Khalifatul Masih V (aba) and no doubt he has seen Khilafat from a very close perspective over the past 25 years or more. Yet, still after all these years, being able to spend a few moments in Huzoor’s company had given him so much happiness and joy.

From my own perspective, I could completely relate to Majid Sahib’s feelings. On the tour I had seen Huzoor emerging from his car or from a lift dozens of times, yet each time my heart filled with a sense of excitement, joy and love for Huzoor. A glimpse of Huzoor’s paghri or a glimpse of his radiant smile is enough to make any Ahmadi’s day a happy and special one.

[“Huzur’s Tour of New Zealand 2013 part 3, A Personal Account by Abid Khan”]

How a glimpse of Huzur-e-Anwaraba and his company make an
For the Attention of Waaqifaat-e-Nau

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

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

For further information and for subscriptions contact:

Review of Religions Head Office
22 Deer Park Road,
London, UK
SW19 3TL

Tel: +4420 8544 7614
Fax: +44 203 044 3030

Email: info@reviewofreligions.org

We hope all Waaqifaat-e-Nau above the age of 15 can become recipients of Allah’s blessings by acting in accordance with these instructions.
Hazrat Abraham\textsuperscript{as} and his wife Sarah did not have any children, so Sarah told Abraham\textsuperscript{as} to marry Hagar so that they could have a child. At this time Hazrat Abraham\textsuperscript{as} was 85 years old. God promised Hazrat Abraham\textsuperscript{as} that he would have a pious progeny. And so Hagar gave birth to a son, Ismael\textsuperscript{as}.

A prominent event in the life of Hazrat Abraham\textsuperscript{as} is when he broke all of the idols into pieces except for the ‘chief’, so that when the infuriated idol-worshippers wanted to know who had committed the crime Hazrat Abraham\textsuperscript{as} asked them to ask their chief, knowing it would give no answer! In this way, he made his point regarding the futility of Idol worship. His people set him on fire as a punishment, but Allah Ta’ala protected him from burning: “O fire, be thou a means of coolness and safety for Abraham” (Ch.21, Vs70)

Hazrat Abraham\textsuperscript{as} was married to his uncle Azhar’s daughter Sarah.

Allah Almighty appointed Abraham\textsuperscript{as} as a prophet to stamp out the worship of idols from the society. He lost no time in starting this task and would speak in public and private about the uselessness of idol worship completely.

The people had forgotten the teachings of unity brought by Hazrat Noah\textsuperscript{as} and had begun worshipping idols. Hazrat Abraham\textsuperscript{as} lived a pious life and from a young age disliked idols and rejected the idea of idol worship completely.

Hazrat Abraham\textsuperscript{as} was born in 1996 BC and died in 1821 BC, so he lived for 175 years.

Hazrat Abraham\textsuperscript{as} was a native of Ur (about 200 miles South of Baghdad). He was brought up in the house of his uncle Azhar who made idols, which were then sold to the people as their gods. He was a decedent of Hazrat Noah\textsuperscript{as}.
In accordance with Allah’s command, Hazrat Abraham\textsuperscript{as} took his son Ismael and Hagar to a barren land and left them there. On leaving them he prayed:

“Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House – Our Lord – that they may observe prayer. So make men’s heart incline towards them and provide them with fruits, that they may be thankful” (Ch.14, Vs38). This valley was one day to become the blessed cultivated land called Mecca where the Holy Prophet\textsuperscript{saw} was to spread the complete message of God to mankind.

Hazrat Abraham\textsuperscript{as} saw in a dream that he was slaughtering his only son. When Hazrat Ismael was 12 years old, he went to visit him and relayed this dream. Hazrat Ismael\textsuperscript{as} said: “Oh my father, do as thou art commanded, thou will find me, if Allah please, steadfast in my faith” (Ch 37, Vs103). They were both ready to sacrifice for Allah Almighty, just as Hazrat Abraham\textsuperscript{as} was about to carry out he sacrifice, Allah stopped him and said he had fulfilled the dream.

Hazrat Abraham\textsuperscript{as}’ wife Sarah was also promised by God that she would have a child. And she too was blessed with a son, named Isaac\textsuperscript{as}. Hazrat Abraham\textsuperscript{as} was 100 years of age at the time. Isaac\textsuperscript{as} was 13 years younger than his brother Ismael\textsuperscript{as}

Hazrat Abraham\textsuperscript{as}’ prayer for a great prophet from among his progeny: “Our Lord, raise up among them a Messenger from among themselves, who may purify them, surely, Thou art the Mighty, the wise” (Ch1, Vs 130). This prayer was fulfilled in the person of the Prophet Muhammad\textsuperscript{saw}, the seal of the Prophets, who is a descendent of Hazrat Ismael\textsuperscript{as}

Under the command of Allah, Hazrat Abraham\textsuperscript{as} and Hazrat Ismael\textsuperscript{as} rebuilt the Ka’abah
NEW VOCABULARY
You are required to go through the examples below and extract the new vocabulary.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Where is your friend (f) Zainab?</td>
<td>أين صديقتك زينب؟</td>
</tr>
<tr>
<td>My friend Zainab is in the school.</td>
<td>صديقتي زينب في المدرسة.</td>
</tr>
<tr>
<td>Where are you (f) Fatima?</td>
<td>أين أنت يا فاطمة؟</td>
</tr>
<tr>
<td>I am in the library.</td>
<td>أنا في المكتبة.</td>
</tr>
<tr>
<td>Is Nabila in the museum?</td>
<td>هل نبيلة في المتحف؟</td>
</tr>
<tr>
<td>No, she is in the garden.</td>
<td>لا، هي في الحديقة.</td>
</tr>
<tr>
<td>Where is your friend Ahmad?</td>
<td>أين صديقك أحمد؟</td>
</tr>
<tr>
<td>My friend Ahmad is in the Mosque.</td>
<td>صديقي أحمد في المسجد.</td>
</tr>
<tr>
<td>Where are you Amir?</td>
<td>أين أنت يا أمير؟</td>
</tr>
<tr>
<td>I am at home.</td>
<td>أنا في البيت.</td>
</tr>
<tr>
<td>Is Ahmad at University?</td>
<td>هل أحمد في الجامعة؟</td>
</tr>
<tr>
<td>No, he is in the library.</td>
<td>لا، هو في المكتبة.</td>
</tr>
<tr>
<td>Teacher</td>
<td>Doctor</td>
</tr>
<tr>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>Where is your Doctor (f) Nabila?</td>
<td>Where is your teacher Ali?</td>
</tr>
<tr>
<td>She is in Hospital.</td>
<td>Where are you Fowzia?</td>
</tr>
<tr>
<td>Where is your friend Sonia?</td>
<td>Where are you Hamza?</td>
</tr>
<tr>
<td>She is at University.</td>
<td></td>
</tr>
<tr>
<td>Where is your sister Zainab?</td>
<td></td>
</tr>
<tr>
<td>She is in the Mosque.</td>
<td></td>
</tr>
</tbody>
</table>
1. It was in the compound of this Mosque that Prophet Muhammad ﷺ was buried.
2. The Muslim month that comes two months after Eid ul Fitr.
3. Performing circuits around the Ka’ba seven times in an anticlockwise direction.
4. Two seamless sheets worn during the hajj.
5. In the Holy Quran, this place is referred to as Mash’ar al Haram, the Sacred Monument.
6. The fifth pillar of Islam.
7. A plain located about four miles east of Mecca, where the pilgrims spend a night.
8. The plain where the Prophet Muhammad ﷺ delivered his farewell sermon.

Answers:
A-6 D-2 F-3 H-4 B-7 C-8 E-5 G-1
Word Search

Answer

Hajj
Umrah
Arafat
Dhul Hijjah
Safa
Mina
Marwa
Ihram
Kaba
Mecca
Medina
"Allah loves those who purify themselves"

(Surah Al-Taubah: 108)¹

And

"Keep my house clean"

(Surah Al-Hajj: 27) ²

As we can see from the above quotes taken from the Holy Qur’an; that cleanliness and hygiene are aspects which are not only important for oneself but they also fall under one’s faith. In this article we are going to explore the reasons as to why cleanliness and hygiene is not only important for our physical wellbeing but also our spiritual wellbeing.

Allah’s Command:
As it has already been established that cleanliness and hygiene is a divine commandment. There are two aspects of this divine commandment (1) keeping yourself spiritually and physically clean and (2) as is mentioned in Surah Al-Hajj verse 27 “keep my house clean” which means that we should keep our mosques clean. We should also ensure that our homes are clean because we supplicate in front of Allah there too.

This commandment is also found in the sayings of the Holy Prophet⁵ in which Hadhrat Abu Malik Asha’ari⁶ narrates that the Holy Prophet⁵ said; “Cleanliness is half of your religion.” Another Hadith states that “Purification is the key of prayer” and “When you visit your brethren tidy up your clothes and your mount for Allah does not like dirt and untidiness.”⁷ This shows that keeping ourselves clean was also advocated by the Holy Prophet⁵.

Spiritual cleanliness:
An aspect that influences spiritual cleanliness is our nutrition. In one of his teachings the Promised Messiah⁴ tells us to focus on what we eat. He said that we should differentiate between “permissible” and “non-permissible” food. In Islam, one is forbidden from eating flesh of the animals that can be harmful to spiritual and physical well-being such as swine and permits all other animal meat which are not harmful to health. This is because the Promised Messiah⁴ said that “Our experience shows that various diets definitely affect the faculties of mind and soul.” ⁸

Physical cleanliness and hygiene:
Islam focuses and puts a lot of emphasis on physical cleanliness. ⁵ Firstly, we can find enlightenment in the Holy Qur’an as Allah has commanded us to perform Wudhu (Ablution) before performing Salah (Prayer). In the Holy Qur’an, Allah says:

"O ye who believe! When you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your wet hands over your heads, and wash your feet to the ankles” (Surah Al-Mai’dah: 7)⁹.
In addition to Salah, we should also focus on our physical cleanliness by regularly having a bath or shower; the Holy Prophet saw has once said: “Bathing on a Friday is compulsory for every Muslim” (Bukhari) and it is also a Sunnah of the Holy Prophet saw to take a bath in preparation for religious occasions, such as Friday (Jummah) prayers and holiday (Eid) prayers. This is also been emphasised by Hadhrat Mirza Tahir Ahmad ra that without an adequate justifying reason a Muslim cannot postpone his bath and should have it at least once a week.

Sometimes we find that there are hygiene related aspects that may seem small but can be of a high importance; for example looking after our dental hygiene. It can be seen that our dentists continuously advise patients to brush their teeth at least twice a day in order to avoid decay and other dental issues. Additionally, a Hadith in relation to dental hygiene states: “Hadhrat Aisha ra narrated that the Holy Prophet saw said; “Brushing cleans the teeth and brushing is pleasing to Allah.” Another example is cutting our nails; which is also an important aspect of our hygiene, as the Holy Prophet saw has said: “There are those of you who seek after godliness and yet let their nails grow like the claws of birds filled with all manner of dirt and filth.” He further said “He who does not shave off superfluous body hair and does not trim his nails and moustaches is not one of us.” Thus, brushing teeth and cutting our nails may seem like a small act, but it can be very pleasing to Allah because we will be following the examples set by our beloved Holy Prophet saw.

In addition to cleanliness and hygiene emphasis has been placed on our clothes; this can be seen in the Sunnah of the Holy Prophet saw; he ensured that his clothes were also clean. It has been found that he would oil and comb his hair on a regular basis and also make use of perfume after bathing and on Fridays.

Household cleanliness and hygiene:
In order to follow Allah’s command of “keep my house clean”, we should always maintain and keep our mosques clean. Additionally, since we also worship Allah at home, the following behaviours could be practiced in order to help household cleanliness and hygiene: (1) avoid wearing shoes in place where we perform Salah, (2) avoid eating odorous food like garlic and onions before entering the mosque (3) to prevent our houses from smelling of unpleasant odours, we should open the windows once a day for 10-15 minutes (4) use air fresheners in bathrooms.

Furthermore, the Holy Prophet saw said: “Close your water-containers reciting “Bismillah” and repeating “Bismillah” cover all your utensils and switch off the lights” (Bukhari and Muslim). The Holy Prophet saw did not only restrict the advice for covering food at night but also during the day as this aided in preventing germs and dirt affecting food or utensils.

Similarly, when cleaning the kitchen area, for example, the stove, one should try to start by cleaning the hob that is used the least. This way, you start off with cleaning the area with the least bacteria and end by cleaning the stove you use the most – the place with most bacteria. So you have cleaned the stove as well as avoided the spreading of bacteria as much as possible.

These are simple and effective methods that can be adopted for maintaining cleanliness and hygiene; may Allah enable us to learn and adopt these practices, Ameen.

References:
(1) The Holy Qur’an (Chapter 9 - Surah Al-Taubah, verse 108; Chapter 22 -Surah Al-Hajj, verse 27; Chapter 5 Surah Al-Mai’dah, verse 7)
(2) Pathway to Paradise, Chapter 4, Daily Life of a Muslim Woman, A Guidebook to Islam, LAJNA IMAILLAH, U. S. A.
(3) Steps to exercise, (Warzish ke Zeeney), by the Fourth Khalifa Hadhrat Mirza Tahir Ahmed
(4) womansday.com 30 Quick and Easy Cleaning Tips
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®. In this Issue we introduce “Nishan-e-Asmaan”
THE HEAVENLY SIGN

The Heavenly Sign is the English rendering of Nishan-e-Asmani (Urdu) written by the Holy Founder of the Ahmadiyya Muslim Jama’at, The Promised Messiah and Mehdi, Hazrat Mirza Ghulam Ahmad of Qadian (on whom be peace) in 1892.

ABOUT THE AUTHOR

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

BACKGROUND AND INTRODUCTION

Nishan-e-Asmani, is a closely reasoned thesis, primarily based on prophecies made by some earlier Muslim saints and seers about the Coming of the Promised Messiah and the Mahdias. The attention of the world was drawn towards the Promised Messiahas by means of dreams, visions and revelations of diverse natural phenomena. People living in different parts of the world had dreams and visions. They knew nothing about the Promised Messiahas, and long before he himself was divinely informed that he was the Promised Messiah, definite indications had appeared about his advent. In those days, a large number of people who went to bed with their hearts full of hate and bitterness against the Promised Messiahas, woke up as his devotees. There were others who came to Qadian and without making enquiries, they saw and recognised his holy face which they had seen in their dreams as that of the Promised Messiahas and became his followers.

All of these event point to the undeniable truth of the claim of the Promised Messiahas, which can further be seen in by the fact he has since been globally hailed and accepted by tens of millions of devoted followers—the Ahmadiyya Jama’at, who are known for their genuine commitment to religious values, devotion to the Living God, service to mankind, piety and peaceful communication.
of the Truth. [From the foreword of the book ‘The Heavenly Sign’ by late professor Chaudhary Muhammed Ali sahib and from An Introduction to the Hidden Treasures of Islam, pg.74]

THE BOOK
The book contains the witnesses of the godly people in favour of the claim of Hazrat Mirza Ghulam Ahmadas to be the Promised Messiah and Mahdi. One of these divine persons was Ghulab Shah who had died thirty years prior to the publishing of the book. Mian Karim Bakhsh was the one who was told by Ghulab Shah about the appearance of the Mahdi.

Another prophecy was made by Nimatullah who was a greatly revered godly person and the prophecy made by him is contained in a poem which he composed in the Persian language. His prophecy makes mention of the name of the Promised Messiah as Ahmad and also points to the fact that the Promised Messiahas would get an illustrious son - it draws the attention of the reader very conspicuously to the Hadith of the Holy Prophetsaw in regards to this. In this book all of the couplets have been comprehensively explained in detail.

The Promised Messiahahs also answered in this book the questions raised by Maulavi Muhammad Hussain Batalvi in his tract Jawab Faislah Asmani and pointed out that the Messenger of God never had the power of dictating to God and heavenly signs were not like the tricks and deceptions played by jugglers for the amusement of the people. He also suggested a convincing method of testing the truth of his mission. Any Muslim could try it without inconvenience and unpleasantness of any kind. It was indeed the simplest, shortest and surest way to arriving at truth. One could turn to God at night and offer two rak’at prayers, in the first of which Surah Ya Sin should be recited, and in the second, Surah al-ikhlas should be recited 21 times. After this, the seeker after truth should repeat the Darud 300 times and also Istighfar 300 times. Then he should pray that God might reveal to him the truth by means of a vision, dream or inspiration and guide him or her to the right path. The Promised Messiahahs also claimed that he was the Sultanul Mashriq the Mahdi whose appearance in this age was prophesied by the Holy Prophet Muhammad saw.
[Introducing the Books of the Promised Messiahahs and An Introduction to the Hidden Treasures of Islam, pg.75]

SPECIMENS OF WRITINGS FROM THE BOOK ‘THE HEAVENLY DECREE’

“As far as my mission is concerned, it is not dependent on the testimony of any human being. He Who has sent me is with me and I am with Him. His refuge suffices me. He will never allow His servant to perish nor let His messenger go to ruin.”
(The Heavenly Sign, p.12)

“When love of Allah, the Exalted, leads a man progressively towards truth and righteousness and he gives up his selfish and carnal desires, he reaches the ultimate stage of the purification of his soul. This is when he comes out of the dark abyss of his ego and its passions; and his body, which is the throne of the soul, is fully cleansed of all carnal dust and smoke and he becomes like a drop of crystal clear water. At
this stage, in the sight of Allah, he is the pure soul that has emerged after the carnal self has melted away, and has, in complete obedience to his Lord, acquired a resemblance with the angels. It is at this stage that he deserves to be called Ruhullah or Kalimatullah.”
(The Heavenly Sign, p.19)

"O my brethren, believe me! If I did not have this testimony with me, and if, about thirty-one years ago, a godly saint had not dissolved the mystery concerning the Promised 'Isa as (Messiah) and told me who it would be, today, I too, like my brethren, would be one of the bitterest opponents of Mirza Ghulam Ahmad of Qadianas. It would have been impossible for me to accept Mirza Sahib as the Messiahs and to renounce, even on pain of death, my old beliefs, which, in my opinion, were shared by Ahli Sunnah wal Jama’at, all the pious predecessors, and were universally accepted by all the Ulema. It was by the sheer mercy of God, the Exalted, that about thirty years ago, a godly man, a wanderer of the desolate places, a Majdhub, told me things that have now become magnificent signs for me. These Prophecies have convinced me of the truth of Mirza Sahibas so firmly that even if someone were to cut me to pieces, I would care the least for my life..."
(The Heavenly Sign, p.40)

"I would like to make it clear that both these prophecies—of Mian Gulab Shah and Ni'matullah Wali— concerning me, are, in accordance with the teachings of the Holy Qur’an, manifest signs that have no possibility of sleight of hand, trick or deceit... I swear by Allah, the Exalted, that in case it is proved that the Signs in those predictions and evidence proffered are similar in grandeur, and have been fulfilled exactly as foretold, after a long passage of time, I am ready to be punished by death.”
(The Heavenly Sign, p.58-59)

SAMPLE GLOSSARY:

DHULFIQAR: The sword of Hazrat Ali
KAFIRS: Non-believers
KALIMATULLAH: The word of Allah
NISHAN-E-ASMANI: The heavenly signs
MAJADHIB: Pious men who are lost in Divine Meditation
MUJADDID: Spiritual Reformer
RUHULLAH: The spirit of Allah
SIHAH SITTAH: The six most authentic books of Hadith

‘The Heavenly Sign’ is available to read on www.alislam.org
All praise belongs to Allah, The Lord of all the worlds and Universe
All praise belongs to Allah, The Lord of Bounty, Lord of Sovereignty
All praise belongs to Allah, The Lord of the throne, The Lord of the Dawn
All praise belongs to Allah, The Lord of mankind, King of mankind, The God of Mankind
All praise belongs to Allah, The Master of the Day of Judgement
All praise belongs to Allah, The Source of Peace, The Holy One
All praise belongs to Allah, The Bestower of Security, Bestower of Honour
All praise belongs to Allah, The Almighty, The Wise
All praise belongs to Allah, The Creator, The Maker, The Fashioner
All praise belongs to Allah, The All Knowing, All Seeing, All Knowing
All praise belongs to Allah, The Most Forgiving, Most Loving, Most Compassionate
All praise belongs to Allah, The One without any partner, Independent and Besought of All
All praise belongs to Allah, The Best of Providers, Best of Sustainers
All praise belongs to Allah, The Protector, The Guardian
All praise belongs to Allah, The Praiseworthy, Most Exalted
All praise belongs to Allah, all these Divine Attributes belong to Allah Alone. We should honour our Lord with these special Attributes by taking time to recite them or even reciting these attributes in our daily and additional prayers.

All Praise belongs to Allah, Who has created all living things including us with sincere faith and every place which we all behold, such as the universe, the Heavens and The Earth

All praise belongs to Allah, Who has provided guidance for mankind with His magnificent signs such as Prophethood and Khilafat and bestowed the Holy Prophet Muhammad Mustafa(saw) and Hadrat Mirza Ghulam Ahmad(as) as the delightful role models who brought forth light by peaceful messages of the Oneness of God.

All Praise belongs to Allah, Who bestowed on us peace in our homes and awareness to those who suffer

All Praise belongs to Allah, Exalted is He with All His glory and Exalted is He with all of His Majesty (part of Hadith, Two Valuable Expressions by Prophet Muhammad(saw))

All praise belongs to Allah, Who had created the Holy Qur’an as a Guide for All of Mankind and the 10 Conditions of Bai’at that we may submit to Him Alone.

All praise belongs to Allah, Who created all religions and cultures, including Islam and Ahmadiyyat

All praise belongs to Allah, Who is my Best Friend and the Best Friend of the Believers

All praise belongs to Allah, may we obey commandments which He bestowed upon us

By Aafia Alladin, Long Island Jamaat, NY, USA, Written at the age of 14 years