‘Whilst the Waqifeen-e-Nau should raise their levels of sacrifice, at the same time they must raise the level of their worship and also their level of loyalty. They should use all of their abilities and capacities to fulfil their covenant and the oath of their parents. They should endeavour to serve their faith and make every effort for the elevation of their faith. In such a case, God Almighty rewards abundantly and does not leave anyone short of recompense.’

Friday Sermon 28th October 2016
A Waqifa-e-Nau asked: “When non-religious people are told that everything is created by God Almighty, they ask then who has created God?”

Huzur-e-Anwer<sup>aba</sup> said that the question is that if you tell a person who does not believe in God Almighty that God exists, He has sent religion and that He has created everything then they will say that I do not believe in God so religion does not matter to me. Huzur<sup>aba</sup> said that it is important that you first make them believe in God. They believe that there is a power which is running the system of the whole universe and that it follows nature. Then the question is who has created the power which is running the system of the whole universe? They will say that there is a higher power. Whichever power you take them to, finally at one point, they will have to admit that there is a supreme power. Then, whichever power is the final power according to them, that power is God. God does not need to be created. Huzur<sup>aba</sup> said that, the question is that the ultimate power in which they believe, who has created it or was it created by itself? If that power came into being on its own then God also came into being on His Own. Huzur<sup>aba</sup> said that you should read the book “Our God” (by Hazrat Mirza Bashir Ahmad<sup>ra</sup>). This book is a good book that is easy for children to understand. Huzur<sup>aba</sup> said that he does not know if the book has been translated into German yet but the English translation has been done by the title “Our God” and that you should read this book. When you have read this book, then discuss the existence of God, and who has and how He was created. Huzur<sup>aba</sup> said that you should do some reading of your own, as you have become a Waqf-e-Nau, you yourself must seek knowledge.

Class Waqifaat-e-Nau, Germany 31st May 2015

A Waqifah-e-Nau asked Huzur-e-Anwar<sup>aba</sup>: “What is the wisdom behind the Takbiraat in the Eid Prayer?”

Huzur<sup>aba</sup> replied that first of all we must follow the practice of the Holy Prophet<sup>saw</sup>. Secondly, during these days (Eid Days) you should pronounce the Magnificence of God Almighty greatly. That is why ‘Allahu Akbar’ (Allah is Great) is recited abundantly during the Takbiraat. Huzur<sup>aba</sup> said that seven Takbiraat are recited in the first Rakat of the Eid Prayer and five in the second Rakat. Huzur<sup>aba</sup> said that the foremost reason for this is so that you should remember God Almighty and pronounce His Greatness at this happy occasion. Huzur<sup>aba</sup> said that someone had sent him a video clip of an Amir of Jamaat-e-Islami leading the Eid Prayer and after reciting five Takbiraat instead of reciting Surah Fatiha and another Surah afterwards, he went straight into prostration. People were saying ‘Subhan Allah’ ‘Subhan Allah’ from behind but he remained in prostration oblivious to their voices. Half of the people went into Ruku, half stood up and some went into prostration. There was a strange confusion. Then someone from the back said ‘Al Ruku, Al Ruku’. Finally the Imam, Amir Jamaat Islami stood up and suddenly went into Ruku, although he should have recited Surah Fatiha after saying five Takbiraat as it is narrated in Hadith that a Salat cannot be performed without Surah Fatiha. It is obligatory to recite Surah Fatiha in every Rakat.

Class Waqifaat-e-Nau, Holland 9<sup>th</sup> October 2015
From the Editor...

There is great importance laid on Sacrifice in Islam. One can make sacrifices in many different ways whether you sacrifice your time, your money or even your life in the way of Allah. As a Waqfe Nau, however, the concept of making sacrifices should be an essential part of our lives on a much broader scale. We have pledged to dedicate our whole life to the Jama’at. Such dedication cannot be achieved without making sacrifices. We have vowed to sacrifice all worldly desires and give our heart and soul to the service of the Imam of the time and his jama’at.

With regards to the standards of sacrifice that a Waqfe Nau should aspire to, our beloved Khalifa, Hazrat Mirza Masroor Ahmad ﷺ related the story of Hazrat Abraham ﷺ and then said:

“If a man is ready to bear hardships in the way of Allah, then, Allah saves him from the suffering. This is the standard told to us by the Promised Messiah ﷺ to absorb the love of Allah and receive His blessings and he expected us to attain it. This is the standard that every Waqfe Nau should not only try to reach but also remember that until our measures of sacrifice will rise higher, our claims of dedication of life will be shallow.”

(Friday Sermon, 28th October 2016)

May Allah enable us to fulfil our Waqf to the highest standard and always be prepared to sacrifice all that we have for our faith. Ameen

This issue of Maryam Magazine is packed with interesting articles with topics including, the great Sacrifices made by Hazrat Abraham ﷺ, the life of Hazrat Fatima ﷺ and the Origins of Life; plus you can learn how to make your own pen-holder in our Creative Corner!

Hina Ahmedi
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Divine Commandments

THE IMPORTANCE OF RECITING QURAN AT DAWN

أِقِمْ الصَّلَاةِ لِدَلُولِيَّةِ السَّمْسِ إِلَى غَسُقِ الْيَلِدِ وَقُرَّانِ الْفَجْرِ. إِنَّ قُرَّانِ الْفَجْرِ كَانَ مَشْهًوًا.

Observe the prayer at the declining and the paling of the sun on to the darkness of the night, and the recitation of the Qur’an in prayer at dawn. Verily, the recitation of the Qur’an at dawn is specially acceptable to God. (Bani-Isra’il:79)

QURANIC VERSES ARE SOURCE OF INCREASING FAITH

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ الْحَقُّ وَجَلَّتْ فَلَوَّاهُمْ، وَاِذَا نَبِيَّهُمْ أَبْنَىَهُمْ، رَضِيَ الَّذِينَ إِيمَانًا. (الانفال:3)

True believers are only those whose hearts tremble when the name of Allah is mentioned, and when His Signs are recited to them they increase their faith. (Al-Anfal:3)

COMMANDMENT OF READING QURAN SLOWLY

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ الْحَقُّ وَجَلَّتْ فَلَوَّاهُمْ، وَاِذَا نَبِيَّهُمْ أَبْنَىَهُمْ، رَضِيَ الَّذِينَ إِيمَانًا. (الانفال:3)

Move not thy tongue with this revelation that thou mayest hasten to preserve it. Surely upon Us rests its collection and its recital. So when We recite it, then follow thou its recital. (Al-Qiyamah:17.18,19)

(English Translation of the Holy Qur’an by Hazrat Maulvi Sher Ali Sahib*)
A Saying of The Holy Prophet ﷺ

(May Peace and Blessings of Allah Ta’ala be Upon Him)

The Excellence of Learning and Teaching the Holy Qur’an

عن عثمان رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "خيركم من تعلم القرآن وعلمه".

TRANSLATION:
Hazrat Usmanra narrates that the Holy Prophet saw said; The best among you is the one who learns the Qur’an and teaches it. (Sahi Bukhari, Kitab Fazail ul Qur’an)

EXPLANATORY NOTES:
The Holy Qur’an (2:130) informs us about the prayer of prophets Ibraheemas and Isma’eelas, as they erected the Ka’bah, when they prayed to God to send a prophet who would recite God’s words to His people and “would teach them the Book and wisdom.” This prayer was fulfilled with the advent of the Holy Prophet Muhammadas, who taught the best moral values and wisdom through the Holy Qur’an. Learning the Holy Qur’an and teaching it to the others is, therefore, a superb way of following the Holy Prophetas. In another Hadith (Muslim), the Holy Prophetas said: ‘Keep reading the Qur’an for it will intercede for its readers on the Day of Judgment.’

(From the book “Basics Religious Education” Hadith no.8, p.98,99)
The Holy Qur’an

Extracts taken from the Writings of the Promised Messiah®,
Hazrat Mirza Ghulam Ahmad of Qadian

“My heart yearns every moment to kiss Thy Book; And to perform circuits around the Qur’an, for this is my Ka’bah.”

[Essence of Islam Volume 1, Chapter 4, p.347]

We are a witness and testify before the whole world that we have found in the Holy Qur’an the reality that leads to God. We have heard the voice of God and have witnessed the signs of the mighty arm of Him Who has revealed the Qur’an. We believe that He is the True God and is the Master of the worlds. Our heart is filled with this certainty as the ocean is filled with water. We, therefore, invite everyone to this faith and to this light on the basis of enlightened perception. We have found the true light which dispels all darkness and which really renders the heart cold to all that is beside God. This is the only way by following which a person emerges from the grip of passion and the darkness of the ego as a snake sloughs off its skin.

[Essence of Islam Volume 1, p.349, Kitab-ul-Bariyyah, Ruhani Khaza’in, Vol. 13, p. 65]

The straight path and the principal means which is full of the light of certainty and constant experience, and is the perfect guide for our spiritual welfare and our intellectual progress, is the Holy Qur’an which is charged with the settlement of all the religious contests of the world. Each and every word of it consistently carries thousands of repeated confirmations and it contains a large quantity of the waters of life for us and comprises many rare and priceless jewels which are hidden in it and are being displayed every day. It is an excellent touchstone whereby we can distinguish between truth and falsehood. It is the one bright lamp which shows the way of truth. Without doubt, the hearts of those who have a relationship with the straight path are drawn to the Holy Qur’an. Gracious God has so fashioned their hearts that they are drawn towards this beloved like a lover and find no rest elsewhere, and hearing a plain and clear directive from it, they listen to nothing else. They accept joyfully and eagerly every verity contained in it. In the end, it becomes the means of illumination of the heart and lighting up the conscience and of wonderful disclosures. It leads everyone to the heights of progress according to their capacities. The righteous have always been in need of walking in the light of the Holy Qur’an. Whenever Islam has been confronted with any other religion in consequence of some new condition of the age, the sharp and effective instrument that has immediately come to hand is the Holy Qur’an. In the same way, whenever philosophic thought has been given publicity in opposition to it, the Holy Qur’an has destroyed that poisonous plant and has so humiliated it as to provide a mirror to its students which shows up the
true philosophy which is contained in the Holy Qur’an alone and nowhere else. In the modern age, when Christian missionaries started their propaganda and made an attempt to draw away unintelligent and ignorant people from the Unity of God and to make them worship a humble creature and employed every kind of sophistry for dressing up their doubtful ideas and thus created a storm in India, it was the Holy Qur’an which repelled them so that they are not now able to face a well-informed person and their extensive apologetics have been folded up like a piece of paper.

I call Allah to witness that the Holy Qur’an is a rare pearl. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it. It is a spiritual garden whose clustered fruits are within easy reach and through which streams flow. Every fruit of good fortune is found in it and every torch is lit from it. Its light has penetrated to my heart and I could not have acquired it by any other means. And Allah is my Witness that if there had been no Qur’an I would have found no delight in life. I find that its beauty exceeds that of a hundred thousand Josephs. I incline towards it with a great inclination and drink it into my heart. It has nurtured me as an embryo is nurtured and it has a wonderful effect on my heart. My self is lost in its beauty. It has been disclosed to me in a vision that the garden of holiness is irrigated by the water of the Qur’an, which is a surging ocean of the water of life. He who drinks from it, comes to life; indeed, he brings others to life.

The Holy Qur’an is a Book which has proclaimed its own matchlessness and has claimed its own greatness, its wisdom, its truth, the beauty of its composition and its spiritual lights. It is not true that the Muslims have themselves put forward these excellences on behalf of the Qur’an. It sets out its own merits and excellences and puts forward its matchlessness and peerlessness as a challenge to the whole of creation and calls out loudly: Is there any contestant? Its verities and fine points are not confined to two or three which would leave room for doubt on the part of an ignorant person, but are like the surging ocean and are visible in every direction like the stars of heaven. There is no truth that lies outside it. There is no wisdom that is not comprised in it. There is no light that is not obtainable through following it. These things are not without proof and are not mere words. It is an established and clearly proved verity which has been shining through 1,300 years. We have set out this verity in great detail in this book and have expounded the fine points of the Qur’an at such length as to constitute a surging ocean for the satisfaction of a seeker after truth.
The Father of Prophets – Khalīlullāh

The name of Abraham does not at all require an introduction, for who is unacquainted with Khalīlullāh, the Father of Prophets? He is accepted by the Muslims, Christians and Jews alike. In approximation, his era has been declared to be 2100 to 2200 years before Christ, in other words, Abraham lived approximately 2700 to 2800 years prior to the advent of the Holy Prophet saw. Abraham was a descendant of Noah and was a resident of Iraq. However, later on, he travelled through Egypt and ultimately settled in Northern Palestine. He married three times. The name of his first wife was Sarah, that of his second was Hagar and the name of his third wife was Keturah. The particulars of the last of these wives are not known, nor are we concerned with them in this particular instance. However, it would not be irrelevant to mention that she was among the descendants of the nation of Midian. Among his first two wives, Sarah was a close relative of Abraham, but Hagar was not related to him, and was a native of Egypt. Both of these wives begot children who spread in such multitude, as today, they are found in every corner of the world. Ishmael was born of Hagar and was the eldest son of Abraham and Isaac was born of Sarah. Both of these children were born under the distinct glad tidings of God and both were promised the accompaniment of extraordinary blessings from God the Almighty. Moreover, in relation to Ishmael, Abraham and Hagar had especially prayed for him, as is apparent from his name, which in fact is a compound of the words Sa-mi-’a and Īl. Therefore, God the Almighty made both of these children the recipients of immense blessings, and as promised, enriched the progeny of both these children with virtually every type of reward in this world. Therefore, the Banū Isrā’īl, among whom such high-ranking prophets were born, such as Moses, David, Solomon and Jesus, were the descendants of Isaac. However, presently, we are concerned with the Banū Ismā’īl who settled in Arabia, from whom the being of the Pride of the First and the Pride of the Last, Muhammad, the Prophet of God, peace and blessings of God be upon him was born.

Settlement in Hijaz and the Population of Makkah

Ishmael was still a child when his step-mother Sarah, at one occasion, in her anger, asked Abraham to expel Hagar and her son from home. Naturally, Abraham was very grieved by the thought of this. However, God the Almighty instructed Abraham, “Grieve not, nor be offended, rather, do as Sarah has suggested – Isaac is also your offspring but I wish to produce a nation from Hagar’s son, Ishmael”. Hence, in accordance with this divine instruction, Abraham travelled hundreds of miles in order to settle Ishmael and his mother Hagar in the Valley of Becca situated in the Arabian region of Hijāz. This valley is where Makkah is now populated. At that time it was a completely uninhabited and desolate valley. In this valley, near the mountains of Ṣafā and Marwah, Abraham left these two helpless and forlorn souls in the midst of the desert with diminutive provisions, and left for his homeland. On observing Abraham leaving, Hagar followed him anxiously and inquired in words of extreme pain, “Where are you going? And why do you abandon us in this manner?” Abraham silently stepped
forward and did not respond. At last, Hagar said, “At least say something – has God commanded you?” “Yes” responded Abraham, and once again continued moving forward in silence. At this, Hagar responded, “If it is God who has commanded this, then without a doubt, you may depart. For God shall not forsake us.” After this statement, Hagar returned. The Holy Qur’ān alludes to this instance in the words of Abraham as follows:

In other words, when Abraham began to depart, after leaving Hagar and Ishmael in the Valley of Makkah, at some distance he cast a glance back and supplicated before God in the following manner:

“O Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House – O Lord – I have done so that they may worship Thee and their lives may be dedicated to Thee. So make men’s hearts incline towards them and provide them with the best of fruits, that they may be grateful to Thee.”

Generally, historians narrate, and it is also mentioned in Ḥadīth, that upon the complete depletion of her provisions, due to natural human necessity; Hagar became concerned for the well-being of her child. She began to dash here and there in search of water but not a drop of water was to be found and the infant’s condition continued to deteriorate. Ultimately, Hagar could not bear the sight of Ishmael’s worsening condition. Hence, she got up, so that she would not be compelled to witness the death of her child by thirst and looked towards the heavens and cried. Again she began to run here and there in search of water. She climbed up the mountain of Ṣafā, but when she was unable to find anything, she ran to the mountain of Marwah. From there, she once again ran back to Ṣafā, and in this manner, performed seven circuits between these mountains in a state of extreme anxiety and helplessness. At the same time she would cry bitterly and would supplicate continuously before God, but no water could be found, nor was there a man in sight. At last, when Hagar’s anguish reached its pinnacle, after her seventh circuit she heard an unseen voice saying, “O Hagar! God has heard the cry of you and your son.” Upon hearing this voice, she returned to where her child writhed in agony and found an angel of God striking the ground with the heel of his foot, in a manner, as if excavating, in the extraction of something. As Hagar moved forward she found a spring of water gushing forth where the angel ploughed the earth by the heel of his foot. Hagar’s joy knew no bounds. She immediately quenched the thirst of her infant child, and in her concern that water be not wasted, she placed stones at the surrounding perimeter of the spring, thus transforming it into a reservoir. It is narrated by Hazrat Ibni ‘Abbās that the Holy Prophet would say, “May God have mercy on Hagar, for had she not controlled this water, it would have become a flowing stream.” The Holy Prophet would also state, “During the pilgrimage, the Sa‘ī between Ṣafā and Marwah is in sacred remembrance of Hagar.” A brief and somewhat transposed and altered version of these accounts is mentioned in the Bible as well. The Holy Prophet honoured the sacred remembrance of Hagar with such magnitude that in another narration, at one instance the Prophet said to his companions, “When God makes you the victors of Egypt, treat the people of Egypt with goodness and kindness. On account of our mother Hagar (who was Egyptian), the people of Egypt possess a distinct right upon you.” In any case, after Abraham left Hagar and Ishmael in the abandoned land of Makkah and then departed, a divine spring came into being. Afterwards, due to this spring of water, which is known as the fountain of Zamzam in Islāmic history, other people also began to settle in the Valley of Becca and the habitation of Makkah commenced. It is recorded that the first tribe to settle there was the tribe of Jurhum, which was a branch of the Banū Qaḥṭān. This tribe emigrated from Yemen and was initially settled at some distance from the Valley of Becca. However, when they were informed of the existence of Zamzam, their chieftain named Maḍāḍ bin ‘Amr Jurhumī sought the permission of Hagar to settle in the close proximity of the water spring. Hagar...
gladly granted permission and this is how the tribe of Jurhum settled in the Valley of Becca.  
(The Life & Character of the Seal of Prophetsas, Vol.1, p.87-90)

Ishmaelas – Dhabihullah13

After having settled Hagaras and Ishmaelas in the Valley of Becca, Abrahamas would occasionally visit and then return. When Ishmaelas grew older, that is to say in light of various narrations, when he reached the age of thirteen, Abrahamas saw a dream in which he was slaughtering his son, Ishmaelas. Since no injunction on the prohibition of actual human sacrifice had been revealed to Abrahamas and human sacrifice was a custom in the country, Abrahamas desired to fulfill this dream in the literal sense. Abrahamas indicated his intent to Ishmaelas, who responded, “Indeed, fulfill your dream, for I present myself to fulfill the command of God.” Hence, Abrahamas took Ishmaelas to the outskirts of the inhabitation and lay him on the ground in order to sacrifice him. This extraordinarily loyal son also placed his neck before his father in complete silence and contentment. Abrahamas was about to proceed, knife in hand, when an angel of God called out, “O Abraham! Verily, you have fulfilled your dream. Now release Ishmael and in his stead sacrifice a ram in the way of God. Apparently, this is its symbolic allusion. However, the actual purport of this dream shall be fulfilled in another manner.” Therefore, Abrahamas did as he was commanded, and in its remembrance the custom of sacrificing animals at the occasion of Hajj was established among the Muslims. There is a disaccord in the actual inference of this dream. However, in our belief, the true meaning is that ‘slaughtering’ symbolically refers to devoting one’s life for the sake of God, which in relation to one’s worldly life, is equivalent to bringing it to an end. Therefore, it is apparent that the purpose of settling Ishmaelas in Makkah was the construction of the Ka’batullāh and that the life of Ishmaelas be devoted in the service of God and in the establishment of monotheism. When with the passage of time, idolatry overcame monotheism, God the Almighty gave rise to Muhammad, the Prophet of God (peace and blessings of Allāh be upon him) from the descendants of Ishmaelas in order to fulfill this sacred dream. This man (peace be upon him), along with his companions, sacrificed his entire life in the propagation and publication of monotheism in its true letter and spirit. It is this great slaughtering, or in other words, this magnificent sacrifice to which the Holy Qur’ān alludes whilst stating that we decreed a glorious sacrifice in exchange for the literal slaughtering of Ishmaelas. The custom of slaughtering animals among the Muslims at the occasion of Hajj is also to rejuvenate this sacred memory, in that everyone should always be prepared to sacrifice themselves in the way of their Lord.  
(The Life & Character of the Seal of Prophetsas, Vol.1, p.90-91)

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6 Sami’a meaning ‘he heard’ and il meaning ‘God’, i.e., ‘God heard the prayer’. [Publishers]  
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12 Ṣaḥīḥ Bukhārī, Kitābu Bad'il-Khalq  
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15 Sahih Bukhari, Kitabu Bad'il-Khalq  
Waqifaat-e-Nau all over the world are very fortunate that they have the opportunity of having classes with our beloved Huzur, Hazrat Khalifatul Massih V (May Allah strengthen his hand). We should never forget how favoured we are that we sit in the auspicious company of Khalifatul Massih, especially in this uncertain era and time. In these classes, Huzur-e-Anwar\textsuperscript{aba} guides Waqifaat-e-Nau with his precious advice on various matters. Huzur-e-Anwar\textsuperscript{aba} also graciously allows Waqifaat-e-Nau to ask questions. A summary of the report of some selected questions and answers is hereby presented for the readers to gain knowledge and wisdom from a Waqifaat-e-Nau class held with Hazrat Khalifatul Massih V (May Allah be his Helper) held on 23\textsuperscript{rd} of April 2017 in Frankfurt, Germany.

**Questions and Answers**

A Waqifa-e-Nau asked Huzur-e-Anwar\textsuperscript{aba} that if Hajj may be performed on behalf of someone else, is it also permissible to perform Umrah on behalf of someone else?

Huzur-e-Anwar\textsuperscript{aba} replied that if performing Hajj is possible on behalf of someone else then why not Umrah? Umrah may also be performed on behalf of someone else.

A Waqifa-e-Nau said that a few of us Waqifaat-e-Nau had
committed to go into a certain field but were unable to and we got married and had children. She asked Huzur-e-Anweraba what does he suggest for such Waqifaat-e-Nau?

Huzur-e-Anwaraba replied that the field of *Tabligh* (propagation for Islam) is open for everyone. If you have had children then the field of training them is open too. The field of worshipping God Almighty is also open. Huzur-e-Anwaraba said that you should set good examples of worship. Huzur-e-Anwaraba said that you should train your children well and do Tabligh in your surroundings. If you are given some work by Lajna Imaillah then you should do it in the manner of a life devotee.

A Waqifa-e-Nau said that she had a question related to Tabligh. She said that many people are highly impressed by Jama’at-e-Ahmadiyya and are highly impressed by Khilafat too but despite this, they do not wish to be a part of the Jama’at. She asked Huzuraba how should we guide such people?

Huzur-e-Anwaraba replied that if they do not want to join the Jama’at then so be it. God Almighty says that it is upon Me to Guide people and include them in the Jama’at. God Almighty advised the Holy Prophet saw that ‘لَی غغغغغغغغغغغغغَََبَل ِّغغغغغغغغغغغغغ َََ غغغغغغغغغغغغغ ََََ’ [Translation; ‘Covey to people what has been revealed to thee.’] Huzur-e-Anwaraba said that it is your duty to do Tabligh. Convey the message to them. Those who have a pious nature and those who fear God will join. Huzur-e-Anwaraba said that there are many people who think well of the Jama’at and think well of Khilafat. He said pray for such people that whatever obstacles are preventing them from becoming an Ahmadi are dissipated and that they do Ba’ait (a pledge of allegiance) because Ba’ait is the essence. It is your duty to pray for such people. Huzur-e-Anwaraba said that you cannot force people to become an Ahmadi. Convey the message, afterwards pray to God Almighty and leave it to Him to guide them. At least, this way the message will be conveyed. In the future, there will be circumstances when their obstacles will be removed or the fear of world will diminish or the Jama’at will progress so much that everyone will know that people are joining Jama’at. Then people will not have the excuse that they were not informed about Jam’at. Huzur-e-Anwaraba said that when that breakthrough will happen, people will join the Jama’at Insha’Allah. That is why in the Holy Qur’an God Almighty has mentioned [Translation, ‘And thou shall seest men entering the religion of Allah in troops.’] Huzur-e-Anwaraba said that it is your duty to do Astaghfar and to pray. Keep on doing that and continue conveying the message of Islam.

A Waqifa-e-Nau said that she has done a Bachelors in Engineering and currently she is doing a Masters in Intelligent Systems? She said that in the Master’s course there are three fields that she can choose from. Firstly Artificial Intelligence, secondly making medical devices...
and thirdly to make intelligent systems for disabled people. She asked which field she should take?

Huzur-e-Anwar
replied that you should take the third field which is to make an Intelligent System for disabled children. Huzur-e-Anwar
said that we have opened a school for disabled children in Rabwah, so, you should also go there for Waqf-e-Aarzi.

A Waqifa-e-Nau said she was a doctor and there was an Ahmadi doctors Association in Germany and Lajna also has a doctor’s association. She asked how can we serve as Ahmadi doctors being part of this association?

Huzur-e-Anwar
asked her that don’t you have any rules and regulations or any by-laws for your association? Huzur-e-Anwar
said that one of these is that you should go for Waqf-e-Aarzi. We have hospitals in Africa and Ahmadi doctors can go there for Waqf-e-Aarzi. You can go to to Fazl-e-Umar hospital, Rabwah and also to Qadian. Huzur-e-Anwar
said that alternatively those who are earning can provide scholarships for poor students. Similarly, you can generally serve humanity by putting up a medical camps here in Germany. You can also serve by going to refugee camps.

A Waqifa-e-Nau asked that if we forget to recite Dua-e-Qunoot in Witr prayer, then is is compulsory to repeat that rak’at?

Huzur-e-Anwar
replied that you do not need to offer rak’at again. In fact, even Sujood-us-Sahv (Prostrations of condonement) are not necessary. Huzur-e-Anwar
said that never mind (it is ok) if you have forgotten to recite Dua-e-Qunoot. There is no need to offer the rak’at again or to offer Sujood-e-Sahv.

A Waqifa-e-Nau said that when a couple is married, they have many expectations from each other but when these expectations are not met, there are arguments over small things which eventually lead to big quarrels?

Huzur-e-Anwar
replied that both husband and wife who have high expectations from each other are wrong. You should not look for an ideal in each other. You should understand the reality of life and the world. No human is perfect. Both men and women have shortcomings and weaknesses. Huzur-e-Anwar
said that that is why when couples come to see me after their marriage and request for my advice, I advise them that if both husband and wife ignore each other’s shortcomings then they shall see that all their quarrels end. Huzur-e-Anwar
said that if you pry deeper and deeper you find many things to quarrel over.
Hazrat Moses (Peace be Upon him)

(Study topic from Waqfe Nau Syllabus)

Atmosphere at the time of Hazrat Moses (P) birth:
At the time of Hazrat Moses’s (P) birth, Israelites were living in oppression in Egypt. The Pharaoh, Ramses II, had subjected them to very hard and difficult conditions. To perpetuate their control over Israelites, one of the measures taken against them was that the male children of Israelites be slain.

Birth and Upbringing:
The Holy Qur’an says that at the birth of Moses (P), God revealed to his mother saying:
“... You suckle him; and when thou fearest for him, then cast him into the river and fear not, nor grieve; for we shall restore him to thee, and shall make him one of the messengers.” (28:8)

The mother of Moses (P) was a very sincere believer and had a living relationship with God. After the birth of Moses (P) she suckled him as God had directed her and then without any hesitation she placed the infant Moses in an ark (28:8, 20:40) and floated it in the river and directed her daughter to discreetly follow it. The ark was picked up by a member of the family of Pharaoh who happened to be bathing in the river. The ark was brought to the palace of Pharaoh, where his wife saw the beautiful Israelite baby. She was attracted towards the infant and pleaded with the husband to not kill him, asking to adopt him instead. Then she sent for wet nurses for the baby. The baby did not accept any one of those who came. Meanwhile Moses’s (P) sister managed to reach there and offered a solution to the problem. Hence Pharaoh approached the mother of Moses (P) for the nursing and upbringing of the child.

Incident of fighting an Egyptian
As Moses (P) advanced toward maturity he was able to see very clearly the cruel treatment of the Israelites. Moses (P) had great aversion against oppression and was very much helpful to the weak. An incident is related in the Holy Qur’an:
“... One day he entered the city at a time when its inhabitants were in a state of heedlessness; and he found therein two men fighting—one of his own party and the other from enemies. And he who was of his party sought his help against him who was of his enemies. So Moses struck the latter with his fist; and thereby caused his death. Then Moses said, ‘This is of Satan’s doing, he is indeed an enemy, a manifest misleader.’ ” (28:16)

Moses (P) had no intention of killing the Egyptian but his single punch caused his death. On this, Moses (P) become very much upset and implored God for forgiveness.

After this incident, the Egyptians were in search of the killer of the Egyptian. A well-wisher of Moses (P) who happened to know the evil design of authorities came to him with the news that the chiefs were counselling together to kill him and advised him to depart from the area immediately.

Moses (P) Departs for Midian
Moses (P) secretly departed from home to some direction praying and moving watchfully. After covering some distance he decided to go to Midian. In the outskirts of Midian he found shepherds watering their animals. Among them were two young ladies who could not water their animals until all the shepherds had departed. Moses (P) watered their flocks and returned to the shade of the tree while praying to God for help and guidance. When the two ladies came back and narrated the story to their father, he wanted to reward Moses (P) and took him home under his protection. The father was fully convinced of the nobility of Moses (P) he, therefore, offered him one of his daughters in marriage. In due course marriage contract was made. Moses (P) remained in Midian in service of his Father in law Shuaib for 8 to 10 years.
Moses as Commissioned to Prophethood

After 8 to 10 years, Moses set forth from Midian with his family. On the way he saw a manifestation of God. He went up the mountain, where he had seen the light and was expecting great communication of God. On arrival at the spot, he was called by a voice from the right side of the valley, in the blessed spot, out of the tree:

“… Moses, verily I am Allah, the Lord of the worlds; Cast down thy rod. And when he saw it move as though it were a serpent, he turned back retreating and did not look back. O Moses, said the voice, come forward and fear not; surely thou art of those who are safe. Insert thy hand into thy bosom; it will come forth white without evil effect, and draw back thy arm toward thyself in order to still thy fear. So these shall be two proofs from thy Lord to Pharaoh and his chiefs. Surely, they are a rebellious people.” (28:31-33)

With these words Moses was commissioned to return to Pharaoh and his people for their guidance and reformation.

Moses had lived among them and was aware of their arrogance, cruelty and inhumane behaviour. The responsibility of guiding them seemed to him very heavy and the task extremely difficult. That is why he said,

“My breast is straightened and my tongue is not fluent; so send word to Aaron (peace be upon him) also.” (26:14)

Allah, the Wise, granting the request of Moses, said,

“We will strengthen thine arm with thy brother, and We will give power to you both so that they shall not reach you. So go with our signs. You two and those who follow you will prevail (28:36).”

Moses in the Court of Pharaoh

Moses and Aaron, with a mighty message and full assurance of victory from God, reached Cairo. On arrival first they contacted Israelites and gave them the glad tiding of achieving freedom from the bondage of Pharaoh and persuaded them to prepare for the impending departure. Then they went to Pharaoh. Moses conveyed him the message of God in a very plain and polite manner.

On hearing his message Pharaoh demanded some miracle to be shown to him saying,

“If thou hast indeed come with sign, then produce it, if thou art truthful.” So he (Moses) flung down his rod and behold! It was a serpent plainly visible. And he drew forth his hand, and lo! it appeared white to beholders.” (7:107-109)

These miracles were so impressive that Pharaoh was dumbfounded but his courtiers, the chiefs of his people, came to his aid saying that Moses was most surely a skilful sorcerer.

The other chiefs advised Pharaoh to call all skilful sorcerers from all over the country for combating Moses. Then they asked Moses for the appointment of a date for the final contest. Moses returned to the appointed place on the fixed date and time. Pharaoh and the chiefs had already gathered all the people and their skilful sorcerers. This contest established the truth of Moses but Pharaoh and his people did not pay heed to it.

Thereafter pharaoh and his chiefs intensified in their brutal treatment of Israelites while Moses intensified his exhortation to the Israelites for becoming more steadfast in their faith and seeking help from God.

Other Signs Shown to Pharaoh and His People

God Almighty afflicted the people of Pharaoh with drought, scarcity of fruits and by sending upon them storms, locusts, lice, frogs and blood as clear signs. But they behaved proudly and were a sinful people. And when there fell upon them the punishment, they said,

“O Moses, pray for us to thy Lord according to that which he has promised to thee. If thou remove from us the punishment, we will surely send with thee the Children of Israel.” (7:131, 134-135)

Nine miracles were shown to Pharaoh and his people through Moses but they did not benefit from them. So God gave Moses final orders for departure from Egypt saying:

“Take away My servants by night, and strike for them a dry path through the sea. Thou wilt not be afraid of being overtaken, nor wilt thou have any other fear.” (20:78)
When Moses\textsuperscript{as} and the Israelites arrived at the northern extremity of the Red Sea, the ebb of the tide had begun. As the water receded, it left behind dunes, the tops of which were gradually uncovered, leaving the intervening depressions full of water. The Israelites crossed over at that moment. On arrival at the spot the Egyptian forces saw a bare stretch of the shore and pursued the fugitives, their chariot wheels stuck fast in the wet soil and the water returned upon them when the wind shifted and they were thus destroyed by God.

**Moses\textsuperscript{as} and the Israelites in Sinai**

After having crossed the sea safely, Israelites saw the destruction of the powerful enemy with their own eyes and thanked God. God called Moses\textsuperscript{as} for thirty nights on Mt. Tur and then this period was extended for another ten nights. Before leaving for the meeting with God, Moses\textsuperscript{as} said to his brother Aaron\textsuperscript{as}, “Take charge of my people in my absence and manage them well.” It was during this period that Hazrat Moses\textsuperscript{as} was given the Ten Commandments for Israelites.

During the absence of Moses\textsuperscript{as}, Israelites due to their weak faith resorted to the worship of calf. They did not heed to the polite admonition of Aaron\textsuperscript{as}. On return from Tur, Moses\textsuperscript{as} rebuked them and was hard on his brother. He picked seventy leading men and went back to the mountain for repentance. An earthquake took place, which struck terror among the Israelites. They joined in repentance with Moses\textsuperscript{as} and were forgiven by God.

Moses\textsuperscript{as} introduced the divine Commandments on the tablets and advised them that their progress and prosperity lay in obedience to them. Israelites were to be trained in Sinai for the victory of Canaan.

Having lived for a long time in bondage and in a state of dependence, the Israelites had become cowardly and indolent. So God intended them to stay in the desert for some time and to live on game and wild herbs in order that they may shed their cowardice and laziness by living an independent life in desert. Thus revitalised, they were to be led to the Promised Land and made rulers of Palestine. The Israelites, however, failed to understand the real purpose of God or, having understood it, failed to appreciate it and foolishly insisted upon living in a town. God wanted to prepare them to rule over the Promised Land but those unfortunate people hungered after worldliness. So they were told to go down to a town where they would get what they desired.

**Promised Land and the Israelites**

Reference to the Promised Land has been made in the Holy Qur’an in the following verse:

“And We have already written in the book of David, after the reminder, that My righteous servants shall inherit the land.” (21:106)

Moses\textsuperscript{as} and Aaron\textsuperscript{as} encouraged Israelites to march forward from Sinai to conquer Canaan, the Promised Land, and assured them of victory, provided that they strive to enter the gates thereof. But they replied saying,

“O Moses\textsuperscript{as}, there is in that land an unruly and powerful people, and we shall not enter it until they go forth from it. But if they go forth from it, then we will enter it. ... Go thou and thy Lord and fight the enemy, we sit here and wait for the victory.” (5:23, 25)

When the Israelites behaved in a cowardly manner, God decreed that they should continue to wander in the wilderness for forty years in order that the life of the desert should invigorate them and infuse in them new life and should strengthen their morals.

Moses\textsuperscript{as} had succeeded in bringing the Israelites out of Pharaoh’s bondage and brought them freedom, but could not convince them to conquer Canaan and died in Sinai.

• Waqf-e-Nau children are ____________ to the parents on behalf of the Jamā’at.

• Huzoor (May Allāh be his Helper) said that Hazrat ________ (Peace be upon her) prayer has not been related merely as a tale of the past, rather God loves it so much that He desires all ________ to pray likewise and devote their children for extraordinary service of their faith.

• A Waqf-e-Nau should ________ think of how they will make ends meet if they offered themselves for Waqf.

• Huzooraba reminded the parents of the Waqf-e-Nau children that it is not enough just to get the label of Waqf-e-Nau, rather it is a ________ that they have to fulfil until the children come of age and then it becomes their own responsibility.

• Huzooraba said: Always remember the saying of the Holy Prophet (Peace be upon him) that in matters of the ________ look at those below you, but in matters of ________ look at those above you.

• Waqf-e-Nau should raise their standards of ________ and ________.

• In order to be truly special and distinguished, they have to ________ in terms of their relationship with Allāh and their ________.

• Waqf-e-nau should be ________ in terms of purdah in case of girls and be ________ and keeping their ________ low in case of boys.
• Waqf-e-Nau children are entrusted to the parents on behalf of the Jamā’at.
• Huzoor (May Allāh be his Helper) said that Hazrat Maryam’s (Peace be upon her) prayer and said that this prayer has not been related merely as a tale of the past, rather God loves it so much that He desires all mothers to pray likewise and devote their children for extraordinary service of their faith.
• And the Waqf-e-Nau should never think of how they will make ends meet if they offered themselves for Waqf.
• Huzoor said: Always remember the saying of the Holy Prophet (Peace be upon him) that in matters of the world look at those below you, but in matters of faith look at those above you.
• Huzoor said: Waqf-e-Nau should never think of how they will make ends meet if they offered themselves for Waqf.
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Word Search

L V T U Z Z L W J D M C R G
S E L N Q H E Y T F O D E V
X C Y U E P G L K M D W S J
G N O R S I P D M T E M P S
H A O F A L L I B L S I E S
S R Q B X L T I R X T B C E
C E E F E M P N S N R K T L
W L F M E D C M O E F I A F
Y O E N X K I I E F R O R L
F T T F O U T E Q X V N I E
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L M Y W V Y W S J C E G A D
W A O E W Y F R S X E F C C
J D D L A I C E P S K E W G

Commitment  Obedience  Selfless
Resilient    Tolerance   Special
Respect     Exemplary   Modest
Devotion    Waqf
FOR THE SPECIAL ATTENTION OF THE PARENTS OF WA AQIFEEN-E-NAU

In the Friday Sermon of 3rd April 1987, Hazrat Khalifatul Masih 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 batance - 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 Hazrat Muhammad saw. We need large numbers 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 light of this very important advice, a few extracts are hereby presented for the attention and benefit for the parents of Waqfeen-e-Nau. May Allah enable us to act upon these to our best with our heart and soul, Ameen.

Parents should watch the Waaqifeen closely

“We have, by the grace of Allah, ample time for this new stock of Waaqifeen children. If we neglect their upbringing and moral training we will be held accountable for it before God. Now, it cannot be said that these are accidental instances. Therefore, first of all the parents should watch their children closely. And, as I will explain, they should pay special attention to certain aspects of moral training. If they, God forbid, think that their child is deviant and not worthy of Waqf, then they should fear God and inform the Jama'at honestly that they had a sincere intention of presenting a gift to God. Unfortunately the child has these bad habits. If the Jama'at is still willing to accept him in spite of these habits, they are ready, otherwise the Waqf should be annulled. Thus, in future, we have to train the Waaqifeene-nau along these lines in a very serious manner.”

[Friday Sermon delivered by Hazrat Khalifatul Masih IVra on 10th February 1989]
**Inculcate in your child the habit of recitation of the Holy Qur’an with comprehension**

Those who recite the Holy Qur’an with comprehension, with their hearts melting at the message of the verses being recited and filled with the love of Allah, have the true spirit of recitation. In the homes of Waqifeen-e-nau this aspect of recitation should be stressed upon. Even if you teach less, do so with translation and explain the meanings. Inculcate in your child the habit of recitation with comprehension. In order to get the child in the habit of daily recitation of the Holy Qur’an in the morning, you may have to teach him to read just the Arabic text for a long period of time. But along with this you should continue to stress upon him the need to learn its translation and meanings.

[Friday Sermon delivered by Hazrat Khalifatul Masih IVra on 10th February 1989]

**This is no ordinary responsibility on the part of the parents of Waqf-e-Nau children, particularly of the mother**

“........the upbringing and training of Waqifeen-e-Nau children as well as providing for their secular and religious education, and then to present them to the Jama’at in the best manner possible becomes the responsibility of the parents in this respect that they made a pledge before the birth of the child that our future child which will be born, whether male or female, they will devote it in the way of God Almighty and for the completion of the mission of the Holy Prophet’ssa ardent devotee; which is the spread and propagation of the truth and the propagation of the teachings of Islam to all parts of the world. The mission is to draw the world’s attention to fulfilling the dues of God Almighty and also to fulfil the rights of one another by conveying the teachings of Islam to each and every person. Thus, this is no ordinary responsibility on the part of the parents of Waqf-e-Nau children, particularly of the mother who devotes her child before its birth while making a covenant with God Almighty, and then also by writing to the Khalifa of the time that they would like to include their child in the Waqf-e-Nau scheme by making the same pledge Hazrat Maryam’ssa mother made with God.”

[Friday Sermon delivered on 28th October by Hazrat Khalifatul Masih V (May Allah be his Helper)]

**Parents need to make an effort to prepare Waqifeen-a-Nau for a very special objective**

“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. They have to establish their own examples and they must first of all connect their children with Allah the Exalted. They must teach their children from the very childhood about the importance of the Nizaam-e-Jama’at (system of the Jama’at) and regarding the importance of giving every sacrifice for this in such a manner that the children do not even have thoughts of anything else. When the children reach to an age of consciousness, and participate in the programmes of the Waqf-e-Nau and other programmes of the Jama’at, it should be well-established in their minds that they must only and only dedicate their lives for the sake of the religion.”

[Friday Sermon delivered on 18th January 2013 by Hazrat Khalifatul Masih V (May Allah be his Helper)]
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 “Eik Ghalati Ka Izala.”

EIK GHALATI KA IZALA

A Misconception Removed is the English title for Eik Ghalati Ka Izala (Urdu) written by the Holy Founder of the Ahmadiyya Muslim Jama‘at, The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad of Qadian (on whom be peace) in 1901. First English Translation (A Misunderstanding Removed) was published in the UK in 1978. The most recent revised Edition (New Translation) was published in the UK in 2007 by Islam International Publications Ltd.

ABOUT THE AUTHOR

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

BACKGROUND AND INTRODUCTION
On November 5, 1901, the Promised Messiah as issued a leaflet to correct a mistake. One of his followers was asked whether the Promised Messiah as himself was a prophet of God or not, and he replied in the negative. So the Promised Messiah as explained in this leaflet that the mere negative answer was not correct because God had addressed him as a prophet and called him as such in hundreds of revelations. [Hidden Treasures of Islam, Pg.300] A Misconception Removed deals with some misconceptions regarding the Promised Messiah’s as claim. The Promised Messiah as goes into exhaustive detail to define the true nature of his status as a Prophet and Messenger of God, and explains at length how his Prophethood does not in any way contravene the concept of Khatm-e-Nubuwat (the Finality of the Prophethood of Muhammad). Apart from resolving once and for all the extremely vital and contentious issue of Khatm-e-Nubuwat, Eik Ghalati Ka Izalah is also the last word in settling the dispute between those who believe the Promised Messiah as to be a Prophet of God and those who do not. [A Misconception Removed, Publisher’s Note, pg.v]

THE BOOK
The Promised Messiah as, sensing the danger that a serious misunderstanding may be caused, wrote a book entitled Eik Ghalati Ka Izalah. It threw a new light on the concept of the prophethood. This leaflet marks a very great change in the Promised Messiah’s as conception of prophethood; and in view of the later schism brought about among the community by the Lahore seceders it would not be out of place here to throw some light upon the significance of this change. For the previous ten years, the Promised Messiah as had been assuring the world that he did not lay any claim to prophethood and now in this leaflet he definitely declared that he was a prophet of God. This was due to the simple fact that the Promised Messiah’s as conception of prophethood had undergone a change. In the al-Hakam, no.29, v.3, 1899, a letter written by the Promised Messiah as is published in which he says that in Islamic terminology prophet and messenger imply that “they bring a perfect Shari’ah (Law) or cancel some of the edicts of the previous Shari’ah or they are not called the followers of the preceding prophet and keep in touch with God directly without receiving any benefit from any other prophet.” But in this leaflet, Eik Ghalati Ka Izalah, he emphatically declared that it was not necessary for a prophet to bring any new Shari’ah. He declared that, according to the Divine term, prophethood only implies to the making of numerous prophecies about the future which are fulfilled. (See Chashma’-e-Ma’rifat p. 325; Al-Wasiyyat p. 12; Lecture Sialkot, pp. 17, 18) It is clear that the two views are not identical. The Promised Messiah as himself indicates that this change in his conception of prophethood was prompted by God. So long as he thought that it was necessary for a prophet to bring a Law or Shari’ah, or attain to prophethood
directly and independently, the Promised Messiah⁴⁵ denied being a prophet and believed that he could not be superior to Jesus⁴⁶, who was a prophet of God. But when he changed his conception on account of the numerous revelations he received from God, he considered himself a prophet and as such had no hesitation in declaring his own superiority over Jesus⁴⁶. It is needless to point out here that this change in concept on the part of the Promised Messiah⁴⁵ did not in any way effect the work entrusted to him. He fully understood his mission and right from the very beginning he knew what was required of him to do by God. He was a prophet of God and did the work of a prophet from the very beginning. [An Introduction to the Hidden Treasures of Islam, pg.300-302]

“The Promised Messiah⁴⁶ writes: Wherever I have denied being a prophet or a messenger of God, I have denied only in the sense that I have not brought an independent Law, nor am I an independent prophet; but I am a messenger and a prophet of God in the sense that, by acquiring spiritual blessings in following in the footsteps of the Holy Prophet⁴⁶ and getting his name, I have been granted by God, through Him abundant knowledge of the future, without any new law. I have never denied being called such a prophet. God has indeed called me a prophet and a messenger in the same sense.” (Eik Ghalati Ka Izalah, pp. 6-7, Ruhani Khaza’in, v. 18 p.210-211)

SPECIMENS OF WRITING FROM THE BOOK ‘A MISCONCEPTION REMOVED’

“There is a holy being in heaven whose spiritual grace is with me and he is Muhammad⁴⁶, the Chosen One. It is on the basis of this relationship, and by merging myself in him, and by receiving his names—Muhammad and Ahmad⁴⁶—that I am a Rasul as well as Nabi, which, in other words, means that I have been commissioned by God and I receive knowledge of the unseen from Him. Thus the Seal of Khatamun Nabiyyin remains intact, for I have received his name by way of reflection and Zill, through the mirror of love.” (A Misconception Removed, pg.11)

SAMPLE GLOSSARY

BURUZ: Spiritual manifestation; or the person who is the spiritual manifestation of a Prophet⁴⁶ or Saint

KHM-E-NUBUWWAT: The Seal of Prophethood

NABI: Prophet

NUBUWWAT: Prophethood

RASUL: Messenger

ZILL OR ZILLIYYAT: Signifies such complete devotion to the Holy Prophet⁴⁶, and such self-effacement that a person begins to reflect the image of his Master⁴⁶

“A Misconception Removed” is available to read on www.alislam.org
Before Islam, women in Arabia were not treated very kindly, in fact were treated harshly, and baby daughters were often buried alive and seen as a bad omen and useless. However, the Holy Prophet Muhammad ﷺ set an incredible example of the love and care that he bestowed on daughters, not only his own but others as well. His most beloved daughter Hazrat Fatimara was one such recipient of his love and respect.

Hazrat Fatimara was the beloved daughter of the Holy Prophet Muhammad ﷺ. She was the youngest of his children with Hazrat Khadija and was born 5 years before the first revelation of the Holy Qur’an. She was courageous and very brave, examples of this can be seen from a very young age; along with the Holy Prophet ﷺ and other Muslims she too faced cruelty at the hands of the non-believers, one incident in which she showed great courage was when the Holy Prophet Muhammad ﷺ was praying in the Ka’bah, Abu Jahl and some of his companions decided to embarrass the Holy Prophet ﷺ by placing the intestines of a camel on his back when he was bowing down in prostration, the Holy Prophet ﷺ did not lift his head until Hazrat Fatimara came and took them off his back, only then did the Holy Prophet Muhammad ﷺ lift his head and prayed to Allah “O Allah deal with the Quraish” three times, by this unfortunate event we can clearly see that Hazrat Fatimara witnessed the cruelty towards her father first hand and acted with bravery in the face of it.

The love between Hazrat Fatimara and the Holy Prophet Muhammad ﷺ was very deep and they had a special bond. Hazrat Aisha has related that whenever Hazrat Fatimara visited the Holy Prophet ﷺ, he always stood up showing respect for her, kissed her hand and had her seated where he himself had been seated. The Holy Prophet ﷺ was very kind to her and treated her with utmost respect and through this showed the importance of loving and respecting your daughters, this way Hazrat Fatimara also respected and loved her father deeply.

Whenever the Holy Prophet Muhammad ﷺ had to travel to far places he would always visit all of his loved one’s homes and would lastly visit Hazrat Fatimara, leaving straight from her house, and upon returning from long journeys the first house that he would visit was the house of Hazrat Fatimara, this caring nature of the Holy Prophet ﷺ showed that he cherished his daughter and showed his obvious adoration for her.

When Hazrat Fatimara reached the age of 15 years old, her marriage to Hazrat Ali ﷺ took place. This marriage was in accordance to a divine revelation from Allah the Almighty. When the proposal was sent, the Holy Prophet ﷺ sought the consent of Hazrat Fatima ﷺ, who remained silent out of modesty; this was also an expression of acceptance. The Holy Prophet ﷺ called upon Hazrat ‘Ali ﷺ and inquired of him as to whether he had anything to pay the dowry. Hazrat ‘Ali ﷺ only had a coat of mail attained from the spoils of Badr. The Holy Prophet ﷺ said that that would suffice. Hence, this coat of mail was sold for 480 dirhams and the Holy Prophet ﷺ arranged for the expenses of the wedding from this very amount. The dowry which the Holy Prophet ﷺ gave to Hazrat Fatima consisted of an embroidered shawl, a cushion made of hide which had been filled with dry date
palm leaves, and a water-skin. This showed that Hazrat Fatima was lived in simple means, but she never complained and followed the Holy Prophet whole heartedly. After the Rukhsatana of Hazrat Ali and Hazrat Fatima, the Holy Prophet visited their new home and called for some water to be brought to him, he prayed on it and sprinkled it on both Hazrat Fatima and Hazrat Ali whilst repeating the words: “O my Allâh! Bless the mutual relations of both of them, and bless those relations of both which are built with others and bless their progeny.”

On the blessed occasion of the birth of Hazrat Al-Hasan the Holy Prophet instructed Hazrat Fatima to give silver equal in worth to the weight of Al-Hasan’s hair to the As’hab us-Suffah (the followers of Islam who were poor). She accepted her father’s decision despite being financially challenged, she was very obedient.

In a narration by Hazrat Ali, he related that due to the hard labour of using a grinding mill and other duties, Hazrat Fatima had developed corns on her hands. It so happened that in those days a few servants had been brought to the Holy Prophet, so Hazrat Ali suggested that Hazrat Fatima requested for a servant. When the request was made, the Holy Prophet responded: “Fatima! Fear Allah, fulfil your duties to Allah. Do your household chores with your own hands. At night when you go to bed, repeat: thirty-three times Subhanallah, thirty-three times Alhamdolillah and thirty-four times Allahu Akbar. This makes the total one hundred. This act is better than desiring a servant.” This would also alleviate the fatigue that was brought on by household chores. Hazrat Fatima said, “I submit to the Will of Allah and his Messenger.” (Sunan Abu Dawud). In this way, the Holy Prophet gave his beloved daughter a gift that would benefit her not only physically but spiritually as well; she would turn to Allah to relieve her pain.

Hazrat Fatima was the image of a pious, modest and patient woman. She passed away just 6 months after the death of the Holy Prophet, but in her short life span she achieved such high spiritual accomplishments that the Holy Prophet Muhammad once said that “Of all the women in Paradise, the most noble are Hazrat Khadijah bint Khwaalid, Hazrat Fatima-tul-Zohra bint Muhammad, Hazrat Mariam bint Imran and Hazrat Asiya (wife of Pharoah).”, what higher praise could there be, she was a true inspiration to all women, may Allah enable us to follow in her footsteps. Ameen.

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6. Musnad Ahmad, Vol.1, p.293, 316
Performing Nawafil is a means of attaining nearness to God Almighty

“If you have acquired the habit of offering Nawafil in Ramadān, then you should try to adopt it permanently. If we are fully determined, we can always continue to benefit from God’s nearness. When God is close to man, man comes under His refuge. One who remembers God is like the living, and one who doesn’t is like the dead. To confine remembrance of God to a few days makes a person spiritually dead. If we want to be among the truly living, we ought to remember God in the remaining 11 months as well. Having come under God’s protection in Ramadān, we should use all the means to permanently keep ourselves under His protection.”

Our prayers should not be limited to ourselves

“Our Lord is independent and besought of all, He does not care for someone unless one fervently and consistently prays to Him. It is important that we feel true sympathy when we pray for someone. Just as we pray fervently for ourselves, in the same way we should pray for the Jama’at, for the Muslim Ummah, and for our respective countries. We should also pray that God may remove the dangers that are looming over the world today. We should not keep even our enemies out of our prayers. The greater the scope of the prayer, the greater the benefit to the one who prays. And the more miserly one is in one’s prayers, the further he is from God.”

Prayer is our only weapon

“In our routine prayers we should include the Jamā’at. Everyone is well aware of the situation in Pakistan. Time and again there are lawsuits made against the Jamā’at or Ahmadis are harassed in other ways by the maulawis or by government officials. May Allāh save every Ahmadi from their mischief. Sometimes the governments do certain things to create law and order situations, which help them implement harsh
laws that help strengthen their governments. Such acts were also perpetrated by past
governments. Therefore, special prayers are needed. Ahmadis in Pakistan should
particularly pray for themselves. We have never taken the law into our own hands, nor
sought revenge, nor shall we do so in future. It is only the weapon of prayer that we
shall always use. Allāh has always saved us from their designs and will continue to do so
and the Jamā’at shall progress more than before. Before God, worldly powers are of no
worth. Trials do come and sacrifices have to be made, but the ultimate victory belongs
to those who remain with God. History of the Jamā’at shows that at every occasion God
remained with the Jamā’at and protected it, and the enemy was always frustrated.”

When one prays for others, one’s own difficulties are also removed
“Those who think they are not in direct danger and are therefore lax in their prayers
should remember that these trials can come upon them as well. Before this should
come to pass, they should turn their attention to prayer. Even if you are living in ease
and security, you should pray for your Ahmadi brothers with an anguished heart that
Allāh may help them in their tribulations.”

The world is marching towards destruction
“America and its allies are working as a team to ruin and cause chaos in Muslim countries.
Syria, Qatar, and Korea are all countries ready to engage in war and the damage and
result could be horrific and a huge war could breakout.”

Only Ahmadis can save the world through their heartfelt prayers
“Most Muslim leaders have already antagonised their own people by committing
atrocities against them, and they commit even greater atrocities to save their rule, but
this is not the solution. The solution is the one told by the Holy Prophetṣaw, which is to
accept the Promised Mahdias. We are fortunate that, in keeping with the command
of the Holy Prophetṣaw, we have accepted the Promised Mahdias. Today the world can
only be saved in the way told by the Promised Messiahas. Only Ahmadis can save the
world through their heartfelt prayers. Every Ahmadi should feel the suffering of all the
people of the world and pray for them. Calamities are fast enveloping the world. While
we spread the message that salvation only lies in coming under the protection of the
Promised Messiahas, we should also pray fervently that God may bring the world to its
senses and save them from destruction.”
Eid-ul-Adha is a festival celebrated by millions of Muslims worldwide to commemorate the obedience of Hazrat Ibrahim and his son Hazrat Ismail to the commandment of Allah. It comes approximately ten weeks after Eid-ul-Fitr, and marks the completion of the Islamic pilgrimage to Mecca (Hajj).

Hazrat Ibrahim received a series of dreams after Hazrat Ismail was born where he saw himself slaughtering his son with his own hands. Once Hazrat Ismail reached an age where he was able to walk and was able to assist his father with work, Hazrat Ibrahim told him:

“...O my dear son, I have seen in a dream that I offer thee in sacrifice. So consider what thou thinkest of this...” (37:103)

To which Hazrat Ismail replied:

“...O my father, do as thou art commanded; thou wilt find me, if Allah please, steadfast in my faith” (37:103)

Such was the faith that Hazrat Ismail had in his Lord. Even at such a young age, he was prepared to give up his life in the way of Allah without even a slight bit of hesitation.

So when Hazrat Ibrahim prepared himself to sacrifice his son, Allah the Almighty commanded:

“...O Abraham, thou hast indeed, fulfilled the dream. Thus, indeed, do We reward those who do good.' (37:105-106)

Allah the Almighty stated that Hazrat Ibrahim had in fact fulfilled the dreams prior to this event (when he had listened to Allah’s command to leave his wife and son in a place far away on their own). Allah commanded Hazrat Ibrahim to not kill his son and offer the sacrifice of an animal instead. This command can also give us some implications that Allah the Almighty was instructing for the abolition of human sacrifice which seemed to be in vogue in Hazrat Ibrahim’s time and to substitute this with the sacrifice of an animal instead.

Allah the Almighty, being omnibenevolent, was so pleased with the dedication of his two righteous servants that He stated that:

“...We left for him a good name among the succeeding generations.” (37:109)

What greater testimony could there be to Hazrat Ibrahim having left behind him a good name than that the followers of three great religions – Islam, Christianity and Judaism – take pride in ascribing their ancestry to him. The fact that the greatest man born in this world was the offspring of Hazrat Ismail shows the blessings that Allah the Almighty showered on both Hazrat Ismail and Hazrat Ibrahim, as a result of this great sacrifice.

To commemorate this event, Muslims from across the world sacrifice an animal in the name of Allah on the occasion of Eid ul Adha, to remember the great sacrifice of Hazrat Ismail.

The Holy Qur’an succinctly describes the significance of animal sacrifice:

“Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him.” (22:38)

The act of sacrifice is symbolic reminding the person who offers it that as the animal is inferior to them so they, also, are inferior to God and should, therefore, be ready to sacrifice themselves and all their personal interests and inclinations for the sake of God when they are required to do so. The attainment of righteousness should be the goal of every Muslim.
Hazrat Ibrahim’s preparedness to sacrifice his son was perpetuated in the Islamic institution of ‘Sacrifice’, which forms an integral part of the ceremonies of Hajj.

So, what lessons can we learn from this incident?

One of the lessons that we can learn from this story is the importance of obedience to Allah. Hazrat Ibrahim was so devoted to being obedient to his Lord that he was prepared to sacrifice his son in the way of Allah. One cannot even imagine the courage it would have taken to perform such an act. Not only this, but Hazrat Ismael, even at such a young age, did not hesitate to offer his life to abide by the commands of his God.

Living during this time, we have been blessed to witness the second manifestation through Khilafat-e-Ahmadiyya. The obedience to khilafat is equivalent to the obedience to Allah the Almighty. The Khalifa of the time is our direct connection to God and therefore, it is obligatory upon us to abide by the Khalifa’s every command.

Another important lesson that one can learn from this incident is the importance of sacrifice in Islam. One can make sacrifices in many different ways whether you sacrifice your time, your money or even your life in the way of Allah. As members of either the Lajna Imaillah or the Nasiratul Ahmadiyya Auxilliary organisations, we pledge to sacrifice our time, money, children and life for the propagation of the true Islam.

Sacrificing your wealth and giving in the way of Allah plays an important role in a Muslim’s life. Zakat (giving 2.5% of ones earnings to the poor) is one of the five pillars of Islam. There are numerous accounts of the Holy Prophet Muhammad saw where he spent in the way of Allah and gave generously to His creation setting an example for the world to then follow.

As a Waqf-e-nau, however, the concept of making sacrifices should be an essential part of our lives on a much broader scale. We have pledged to dedicate our whole life to the Jama’at. Such dedication cannot be achieved without making sacrifices. We have vowed to sacrifice all worldly desires and give our heart and soul to the service of the Imam of the time and his jama’at. The account of the sacrifice of Hazrat Ismael is one of many accounts mentioned in the Holy Qur’an, which can inspire us in our mission of propagating the message of the true Islam.

In a letter by Hazur-e-Aqdas written at the launch of the first edition of the Ismael Magazine, Hazur stated that:

“It is required of all Waqfeen to inculcate in themselves the high qualities of waqf in the light of the standards set by Hazrat Ismael whose sacrifices were accepted by Allah the Almighty and who was blessed with the Perfect man from his lineage.”

(Ismail Magazine Apr-Jun 2012, pg. 2)

Eid-ul-Adha is an occasion on which Muslims everywhere are encouraged to make every kind of sacrifice for the spiritual, moral, social, and economic uplift of mankind and especially their own. If they make it a common cause and strive to manifest in themselves the attributes of God in accordance with the teachings and guidance of the Holy Qur’an and teachings of the Holy Prophet saw then, indeed, the message of Eid-ul-Adha would have borne fruit.

So, as we celebrate this Eid of sacrifice with millions of Muslims all around the world, we should take this opportunity to remember the great sacrifices made by the people of Allah in the past, which have essentially caused the message of the one true God to reach all the corners of the earth. We must strive to follow in the footsteps of these great people and live up to the expectations that the Khalifa of the time has of us as Waqf-e-nau. May Allah give us the strength to make every sacrifice for the propagation of the message of the true Islam. (Ameen)

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Origin of life: different theories and propositions in different religions

By Maryam Zakria

Although each person has their own belief on what defines a religion and what a religion should consist of, the dictionary definition of religion states that a religion is “a set of beliefs concerning the cause, nature and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs.” As of 2017, it has been projected that there are approximately 4,200 existing religions in the world; each having their own unique ideology on crucial concepts. Of these 4,200 existing religions, Christianity (33%), Islam (21%), Hinduism (13%) and Buddhism (6%) comprise of the most followers. One of the major beliefs of a religion includes their standpoint on the origin of life. Since the beginning of time, philosophers have been trying to figure out how the universe originated, the origin of life is a major part of unravelling this puzzle.

**Christianity:**

Christianity is one of the Abrahamic religions, along with Islam and Judaism. Because they are all Abrahamic, they share several beliefs. One of the beliefs that they share is the spirituality and significance of Adam and Eve, although their interpretations of how they played a role in the origin of life is somewhat altered.

In Christianity, the first two chapters of the book Genesis in the Bible explain how the world and life itself originated. It states that God created the world in six days and then rested on the seventh. God first created the earth, the sky, the seas and the plants. On the fifth day, birds and fish were created and then on the sixth day, animals and humans were created. The Bible also states that Adam was the man created by God; he was created by taking some soil from the ground and breathing life into him. The Bible states, “The Lord God put the man unto a deep sleep, and while he slept he took one of the man’s ribs and formed a woman out of it (Genesis 2:17)”.

There are different ways that Christians interpret these biblical accounts. Some take the biblical accounts literally while others take them as symbolic and usually take help from science and evolution to help explain the origin of life.

**Hinduism:**

Hinduism holds many different views on the origin of life. These views are clearly explained in the Vedas, the ancient Hindu scriptures. The Rigveda, which is one of the four ancient scriptures, states that the Hiranyakagarcha or the “golden embryo” was the source of the
creation of the Universe. A hymn called Nasadiya Sukta from the Rigveda states that primordial Gods came into being after the world was created, however, it is not specified when the world originated. In the later Puranic texts, it is stated that Brahma, the creator God, performed the act or creation within the universe. Some texts consider him equivalent to the Hiranyagarbha, other texts state that he arose from it. The trinity of Gods, consisting of Brahma, Vishnu and Shiva, are responsible for the preservation and destruction of the universe. However, in a recent survey conducted in the United States, 80% of Hindus agreed that evolution is the best explanation for the origin of human life on Earth.

A major belief on the creation of life is the Hindu belief in reincarnation. The Hindu’s believe that your actions throughout your life will define who or what you will be in the next life. They believe that a human in this life can be reincarnated as an animal in the next.

Islam:

As stated previously, the story of Adam and Eve are similar in the Tanakh, Bible and Qur’an. However, in the Qur’an, there are verses that indicate that the origin of life was due to the Big Bang Theory. The absence of an ozone layer in the stratosphere as well as the atmosphere of the Earth being oxygen-free is what caused the planet to lack life. The absence of the ozone layer caused high energy radiation from the cosmos to reach the Earth. The bombardment of high cosmic energy became a major factor in the creation of pre-biotic organisms, which then helped the transfer of material from inorganic to organic. The synthesis of inorganic materials into organic form, such as amino acids, in the ocean was then also caused by cosmic radiation. Amino acids join to form proteins, the building blocks of many forms of life. Although the Qur’an does not go into this much detail about the origin of life, it is stated, “Have those who disbelieved not considered that the heavens and the earth were a joined entity, then We separated them, and made from water every living thing? Then will they not believe?” (Qur’an 21:30). This verse clearly indicates that all matter in the universe came into existence from one immensely hot point, which exploded and brought about the origin of life. This verse goes in correlation with the Big Bang Theory.

Buddhism:

There are three schools of thought regarding the origin of life, Buddhism is in accordance with the third school of thought. The third school of thought states that the origin of this world and of life itself is inconceivable because they have no beginning or end. Buddhists believe that the world was not created once but is created millions of times every second and will continue to do so on its own. According to Buddha, the world consists of nothing but Samsara, the cycle of repeated births and deaths. Buddha believed that the beginning of the world and the end of the world is within the Samsara. Because this process is cyclic, Buddha believed that the life of a being gives rise to another being with no connection in identity.
Truly, the Khalifa is chosen through the will of Allah the Almighty and, therefore, holds a special place in the sight of Allah. With this, he is given a distinct status with regards to the acceptance of prayers. He tirelessly works day and night to help individuals and society to adopt the attributes of Allah, thus, this special favour is granted to the Khalifa. Our community is fortunate in this regard that they not only see, but experience these magnificent phenomena in their everyday life.

Allah the Almighty listens to the Khalifa’s prayers and assists him against all challenges. In the Holy Qur’an, Allah the Almighty says:

And your Lord says: ‘Pray unto Me; I will answer your prayer. But those who are too proud to worship Me will surely enter Hell, despised.’ (Ch.40, V.61)²

By the Grace of Allah the Almighty, our Jama’at members are blessed to be able to request Huzoor’s prayers, with the firm belief that Huzoor’s prayers will be accepted and answered by Allah the Almighty. For example, a young man called Abbas who had recently moved to Holland from Rabwah met Huzoor for the first time in his life. He said:

“Just moments ago I was seated before the greatest person in the world. It was impossible for me to speak but somehow I managed to raise my voice to ask for Huzoor’s prayers. That is enough because I truly believe Huzoor’s prayers will protect me for the rest of my life. Those few seconds will change my life forever.”

Hence, every single member of our Jama’at, including young children, women and men, has experienced the acceptance of Huzoor’s prayers in one form or other. This may be through attaining success in business, educational achievements, betterment in health or any other unfortunate circumstances confronted in life such as difficulty in child bearing and many other troubles. To think that Huzoor spends literally every second engaged in his worry and concern for the millions of Ahmadi Muslims across the world is something that one can never thank Allah the Almighty enough for. No doubt many of our problems and many issues we face are resolved only because of the love and prayers of our Khalifa.

Speaking of the unique relationship between Huzoor and Ahmadi Muslims, Huzoor-e-Anwar said:
“Which leader or dictator is there who keeps a personal connection with each of his citizens? On the other hand the Khalifa of the Time maintains a personal connection with Ahmadi Muslims from amongst every race and from all parts of the world. It is Khilafat alone that cares for and feels the pain of every Ahmadi Muslim and prays for them.”

An incident was related by Naeem sahib whose son was unwell. He said: “Huzooraba is so busy and has the burden of the entire Jama’at on his shoulders and yet he loves each Ahmadi so much that he contacted us in the remote village of Thailand where we were staying to enquire about our son. I swear that only Khalifatul Masih can be so compassionate, loving and kind.”

Huzooraba also spoke about his own love and connection with the members of the Jama’at and said:

“Before sleeping at night there is no country of the world that I do not visit in my imagination and no Ahmadi for whom I do not pray whilst sleeping and whilst awake.

I am not doing any favour because this is my duty and may Allah enable me to ever increase in assuming my responsibilities. The only reason I have said this is to make it clear that there can be no comparison between Khilafat and other worldly or secular leaders.”

Allah the Almighty granted the Promised Messiah a vast scale of acceptance of his prayers as a sign of his prophethood and also bountiful acceptance of the prayers of his Khulifa. The heavenly sign of hearing and accepting the prayers of Hazrat Masih Maud has been evidently continued at an exceptional extent in his Khulfah. Thereby, not 100, nor 1000 but 100,000 incidents of the acceptance of prayers of the Khulfah-e-Ahmadiyya exist. In this article, I have collected a handful:

1) Sudden change in weather

During Huzoor’s visit to Africa in 2004, Huzooraba travelled from Nigeria to Benin. At his arrival at the mission house, it was time for Asr prayers, although heavy rain was pouring down and it was difficult to even stand under the marquee which were set up for prayers as they were open. Huzooraba stepped out and enquired about the preparation for Asr prayers. Ameer sahib told him that the rain was very heavy and the marquee for prayers was ready but due to the rain, there was difficulty. Upon this, Huzooraba looked up at the sky and replied, after 10 minutes we will read prayers, and went back inside. Only 2-3 minutes had passed and suddenly the rain stopped, the sky begun to clear and with a blink of an eye, the sun begun to shine and prayers were held in the same marquee.
2) Recovery from illness

An African-American Ahmadi lady from Baltimore said: “In our Jama’at we just witnessed a miracle due to the prayers of Huzooraba. One of our Ahmadi ladies became paralysed and the doctors said there was no hope that she would recover. However, whilst the doctors gave up hope, we never did and so we wrote to Huzooraba for prayers. Allah surely listens to Huzoor’saba prayers and so only a few weeks later we received word that the Ahmadi lady was recovering and just before coming to the UK we learned that she is now walking again! The doctors all said that it is a miracle that cannot be explained! Alhamdolillah.”

3) An emotional meeting

Adeela Sahiba’s tears flowed from her eyes whilst narrating: “In my life I have faced many difficulties but every time I wrote to Huzooraba and thereafter always my problems used to vanish or get solved somehow. Each time it seemed as though a miracle had occurred. I bear witness to the truth of Khilafat as I have seen how Huzoor’saba prayers are answered.”

4) Life after husband’s martyrdom

Rabia Sahiba narrates: “Undoubtedly, the past 6 years have been extremely tough but when I look back at this period, I consider the martyrdom of my husband to have been an immense blessing upon me and our family. The greatest example of this has been the love and care we have received from Huzooraba. I will never forget the day Huzooraba called us after the martyrdom - I was left completely astounded and shocked. I had not even the slightest thought that someone like me would ever have the opportunity to speak to my Khalifa and so that day I realised what a great honour martyrdom really is. The pain of my husband’s loss was great but the love of Khilafat shielded us and healed our grief.”

Speaking about the blessings of Huzoor’saba prayers, Rabia sahiba said: “Today, I am living on my own with three young children and am in a country far away from where I was brought up. Yet, me and my children are happy and we are doing well. This is proof that Allah listens to the prayers of Khalifa-Waqt, otherwise it would have been impossible for someone like me to migrate half-way across the world to a place that I did not know at all. Alhamdolillah, our life is now peaceful, it is blessed and above all we know that Allah is with us.”

5) Personal experience

Just like every other student in the Jama’at, throughout my educational period, I wrote letters to Huzooraba, requesting for prayers for achieving good marks. Upon completing my second year at University, I presented my certificate of excellence in a mulaqaat to Huzooraba. Huzooraba held the certificate in his hand and after reading the remarks by the Dean of the University, he asked me: “Will you be able to get a gold medal from me?” I was stunned as I did not once think about applying for the Jalsa Salana Taleem awards during my educational period. After the mulaqaat, I worked tirelessly and achieved very high marks, Alhamdolillah, and was ranked in the top two achievers in my cohort. This qualification sufficed and I was eligible for the Jalsa Salana academic awards. I applied in time for the 2015 Jalsa Salana UK and was presented with the medal, a certificate and a copy of the Holy Qur’an signed by Huzooraba and Apa Jaan, Alhamdolillah.

Not only do the Jama’at members benefit from Huzooraba prayers but also all over the world where Huzooraba visits, Ahmadi’s and non-Ahmadis are astonished and blessed with his presence and acceptance of his prayers. Huzooraba has said:

“Only through prayer and the worship of Allah will our efforts and our work be blessed. This is the secret to our success! Without Allah’s Grace and Mercy we cannot achieve anything.”
1) Good news!

Ameer Sahib Spain relates that the architect who is associated with the construction/development works at Basharat Mosque, PedroAbad, is a married young Spanish man. After a number of years of marriage the couple still did not have any children and were quite depressed due this situation. His attention was drawn to the extra ordinary blessings Ahmadis enjoy by virtue of the prayers of our beloved Khalifatul Masihaba. He was told that Allah Almighty answers Huzoor’saba prayers because he is appointed by Allah the Almighty. He was advised to write a letter to Huzooraba requesting for him to pray that he and his wife were blessed with children. This young architect, Rafael Leon, obediently sent a letter to Huzooraba requesting for prayers. Alhamdolillah, only a week after he wrote to Huzoor-e-Anwaraba Allah blessed them with the glad tidings that his wife was expecting. Now they are parents of a lovely girl, she is 4 years of age. The architect came to attend Jalsa Salana UK in 2015, he met Huzoor-e-Anwaraba and had family photograph taken with Huzooraba.

2) Recovery from Illness and injury

The Spanish construction manager at PedroAbad was diagnosed with cancer; Huzoor-e-Anwaraba sent homeopathic medicines for him and prayed for him, Alhamdolillah he recovered. Similarly, one of the Spanish site foremen’s hands got stuck under a heavy concrete beam. Alhamdolillah, he also recovered fully by virtue of the prayers and medicines Huzoor-e-Anwaraba advised.

3) Gratitude for Huzoor’saba prayers

A politician from the Governor of Guatemala told Huzooraba about his experiences in Jalsa Salana UK 2016. She said: “Your Holiness, I thank God for the feelings of humanity he has instilled in your heart because all of mankind is benefitting from your love and prayers.”

4) Prime Minister of Canada

Before running for the leadership of the Liberal Party, Justin Trudeau had come to meet Huzooraba in Peace Village in 2012. Remembering this meeting, Huzooraba said: “When I first met you in Peace Village I prayed for you and said that one day you will be Prime Minister. Perhaps you do not remember.” Hearing this, the Prime Minister responded: “Your Holiness, I do remember it very well.”

5) Man of God

His wife, Mrs. Susan Burgess said: “Your leader’s speech was marvellous but he does not have an easy task because there is so much negativity about Islam in the world. At the same time, you can see he is determined to fulfil his mission and I got the feeling that he will not give up, whether it takes one year or whether it takes 100 years! I really liked how he said that the biggest weapon that Muslims have are prayers. He is truly a man of God!”

6) Worldwide religious leader

At the first national Peace Symposium held in Canada, a number of the guests were not only appreciative but also extremely emotional. For example, a Filipino lady could not hold back her tears and her sentiments were also broadcast on an MTA clip that was widely viewed.

The lady said: “I have been following His Holiness by watching his programmes on the internet... I kept saying to my friends that I wish to meet His Holiness and finally I met him today. I even got his signature and I am so emotional and so blessed. His message is so strong, it is really sharp and it is so good that we have a leader, a worldwide religious leader that wants nothing but for us to love and for peace for humankind.”

Huzoor-e-Anwaraba constantly reminds us to pray for the Jama’at but also the circumstances this world is in in order to prevent massive destruction. In the Holy Qur’an, Allah the Almighty says:
And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.' (Ch.2, V.187)

Therefore, as Waqifaat-e-Nau, it is our duty to obey the Khalifa of the time and always remember to follow his command of praying to Allah the Almighty to seek help and protection for the Jama’at and its members and sustain world peace. May Allah enable us all to build a strong relationship with Huzooraba and always write to him for request for prayers for spiritual and worldly affairs. Ameen

References

1. TEMPORAL AND SPIRITUAL AUTHORITY OF THE INSTITUTION OF KHILAFAT BY ATIF MIR https://www.alislam.org/topics/khilafat/Authority-of-Khilafat-20080303MN.pdf
5. Mohammad Ilyas Munir, Murabi-e-Silsila, First Session from Mannheim, Jalsa Salana Germany 2008: https://www.youtube.com/watch?v=IlrcNBZBDt0
Please note: yes/no questions are marked with a special particle: hal

أ أ ُ هلَّ = أ

Below is some Vocabulary:

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<th>Feminine</th>
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CREATIVE CORNER

How to make a pen holder

Things you’ll need:
- Glue
- Scissors
- Coloured card size 21x21cm – 6 pieces

Step 1. Fold the card in half.

Step 2. Open the card and fold each half again.

Step 3. Repeat on the other side.

Step 4. Open the folds, rotate the card 90 degrees and repeat all the folds.

Step 5. Open all the folds and fold each corner in.

Step 6. Flip the card and fold the outer edges so that they meet at the centre.

Step 7. In the other direction, fold the outer edges again until they meet in the centre.

Step 8. Slot one side underneath the other and start sliding both sides together.
Step 9. Push both sides in until they completely overlap.

Step 10. Repeat steps 1-9 for the remaining 5 pieces of card.

Step 11. Put glue on one side of every triangle.

Step 12. Join the triangles together like so.

Step 13. On a sturdy piece of card, trace around the base of the shape.

Step 14. Cut out the card and use glue to secure it to the bottom.

The final product!
This is the story of a crafty cat and a foolish mouse. This mouse lived in a bare hole under the church pulpit. The cunning cat of this story lived on an old cushion in the vestry. They had crossed paths several times, the mouse often scurrying away quickly to the safety of the bare hole. She did not like the look of the cunning cat or her claws.

One day the cat made a visit to the mouse at home.

“Miss Mouse,” purred the cat, “why don’t you and I make a house together? We could live in the bell tower and look after each other and share our food.”

The mouse thought things through for a while. She may have been foolish but she had never been fond of cats, ever since her great grandfather appeared on the dinner menu for the farm tom cat one cold frosty night. The cat had a warm smile on his face, so she agreed to the plan.

They put all their belongings and savings together, built their home and bought a pot full of fat for the winter. The cat decided to hide the pot away safely away under the altar, so no one would ever reach it. They both promised not to touch it until the weather became really bad.

So trusting her new friend the cat, the mouse went about her business, happy in her new home, although climbing the stairs became wearisome at times. The cat however, could not stop thinking about the pot of fat nestled safely under the altar. So he thought up a plan.

“Miss Mouse, my cousin has just had kittens,” he said looking at the mouse with greed in his eyes. “And she would like me to be godcat. I would like to go to the christening if you don’t mind?”

“Not at all, Mister Cat,” was the mouse’s response. “I have plenty to do today.”

And as the mouse innocently went about her business the wicked cat went straight to the pot of fat and licked off the top. Then he went to sleep for the rest of the day. When it was evening, he stretched and leisurely walked back up to the bell tower.

“Did you have a nice time at the christening?” asked the mouse innocently.

“Oh yes, very nice,” said the cunning cat.

“And what is the name of the kitten?”

“Topoff,” replied the cat, licking his lips.
“Topoff?” replied the mouse, somewhat confused by the name. “That is a very strange name. But I suppose cats have different family names,” and she naively went on about her day.

The next few days passed quietly but it was not long before the cat began longing for the pot of fat under the altar. So he went back to the mouse.

“Good news I have another godkitten. Would you mind if I went to the christening?” said the cat as his greedy eyes glistened with delight.

“Another godkitten?” said the mouse. “My, my you do have a big family.”

And the cunning cat slinked away to the altar and ate half the pot of fat. He sauntered back up the stairs where the mouse was waiting for his return.

“Well, how did it all go? What is the name of this kitten?”

“Halfempty”, replied the cat.

“Halfempty?” remarked the mouse. “I have never heard of such a name.”

But by this point the cat was fast asleep with a full tummy and a sneaky grin across his face.

And it comes as no surprise that soon enough the cunning cat was feeling hungry again.

“Miss Mouse can you believe it I have another godkitten! I should really go to this christening too,” said the cat.

Miss Mouse became suspicious, but she was a kindly creature and so she waved the cat off again to another christening. The cat of course quickly scuttled down the stairs slid under the altar and licked the pot clean. He came back very late that night.

“Now let’s hear the new strange name your family gave the kitten this time” said the mouse crossly. She had a headache from all the noise from the bell tower.

“Allgone,” replied the cat.

“Topoff, Halfempty and Allgone!” said the mouse in complete disbelief. “Well, I am very glad I am not a member of your family, I couldn’t be doing with all these strange names.”

And she went to sleep with her paws over her ears.

After that there were no more christenings. The weather became colder and colder, and the mouse began to think of that pot of fat hidden under the altar.

“Mister Cat,” she said one frosty morning, “I think it’s time we collected our pot of fat, I’m so very hungry.”

We will see about that thought the cat, as he padded downstairs behind the mouse. She reached the altar and came back with an empty jar.

“What a foolish mouse I have been!” she cried in despair. “Now I have seen what a wicked cat you have been.”

“Such is the way of cats” cried the cunning cat, and he put out his paw to grab the mouse, but she was too quick and she dived back in to her dear little mouse hole under the pulpit.

From that day on, she never trusted cats again.

The End
(Adapted from 100 Classic Stories Edited by Vic Parker)
Protect
Purdah protects me from immodest behaviour and superficial beauty.

Unite
Purdah unites my actions, behaviour, and mind-set to always remember the Creator.

Respect
Purdah makes people respect me for my inner beauty.

Dignity
Purdah is dignity as beautiful to charming.

Aesthetic
Purdah gives great aesthetic. It makes you glow naturally from inside out.

Honour
My purdah is my honour.

By: Khalida Jamilah, 23 year-old, Los Angeles USA