Muhammad saw In The Bible

Class Waaqifaat-e-Nau Norway With Hazrat Khalifatul Masih Vaba

FOCUS: Welcome to Ahmadiyyat, The True Islam

Physical Benefits Of Salat

Islam and Evolution Via Natural Selection

Seven Eras Of Light And Darkness
From the Editor...

When protestors in Syria took up demonstrations for the resignation of their ruler a couple of years ago, it seemed like yet another Middle Eastern protest as part of the wider ‘Arab Spring’ movement. To our disbelief, this conflict is now dangerously hurricaning into the brinks of a world war with unstoppable force.

Hazrat Khalifatul Masih V has been warning major world leaders of the fast approaching dangers of a world crisis. Huzur’s personal message and guidance to these world leaders can be read in his new book ‘World Crisis and the Pathway to Peace.’ A brief introduction of this book can be found in this issue of Maryam Magazine.

In his Friday Sermon of the 13th September 2013, Hazrat Khalifatul Masih V, expressing great pain and sorrow for the destruction of lives and properties that has been caused by this war, urged Ahmadis across the globe to warn the rulers of their own countries of the approaching ‘Calamity of Damascus’ that was prophesised by the Promised Messiah and to use their power of prayers to save the world from the devastation of a third world war.

It is this deep emotion of the Khalifa-e-Waqt and our connection with him that makes us feel the pain of those suffering in this crisis. The basic principles of humanity require us to help those suffering and pray for the restoration of world peace through the power of our prayers. Now is the time for us to bow down in prostration for our fellow Muslim brothers and sisters who are caught in the eye of this storm and pray for the acceptance of our prayers.

There is a relationship between the acceptance of prayers and the attributes of Allah, as it is stated in the Holy Qur’an: “And to Allah alone belong all perfect attributes. So call on Him by these.” (Surah Al-A’raf, V.181). In this Issue, you will find just a few of the glorious attributes of Allah from the Waqf-e-Nau syllabus, which we hope will help adorn your prayers.

Munazza Khan
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*Contributions from your fellow Waqf-e-Nau Readers*
Spending in the way of Allah

To spend in the way of Allah in prosperity and adversity

الْذِّينَ يُنفِقُونَ في السَّرِّاءِ والضَّرْاءِ وَالْكَفَّارَةِ لِعِبَادِهِ وَلِلْمَهْدِيَّةِ وَالْمَهْدِيَّةِ وَلِلْمَهْدِيَّةِ وَلِلْمَهْدِيَّةِ وَلِلْمَهْدِيَّةِ وَلِلْمَهْدِيَّةِ وَلِلْمَهْدِيَّةِ

Translation:
Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good.
(Surah Aal-e-Imran: V.135)

To spend secretly and openly

قُل لِّعِبَادِي ائْتُمَا نُقِيمَوا الصَّلَاةَ وَنُنفِقَوا مَمَّا رَزَقَنَا مِنْ رِزْقِنَا مِنْ رِزْقِنَا مِنْ رِزْقِنَا مِنْ رِزْقِنَا مِنْ رِزْقِنَا مِنْ رِزْقِنَا

Translation:
Say to my servants who have believed, that they should observe prayer and spend out of what We have given them, secretly and openly, before there comes a day wherein there will be neither bargaining nor friendship.
(Surah Ibrahim: V.32)

To give what is best

وَأَفْضِلُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدَّمُوا لِنَفْسِكُمْ مِنْ خَيْرٍ تَجْدَوْهُ عِنْدَ اللَّهِ هُوَ خَيْرًا

Translation:
And lend to Allah a goodly loan. And whatever good you send on before you for your souls, you will find it with Allah. It will be better and greater in reward.
(Surah Al-Muzzammil: V.21)
Righteousness cannot be achieved unless you spend out of that which you love.

Translation:
Never shall you attain to righteousness unless you spend out of that which you love.
(Surah Aal-e-'Imran: V.93)

Not to spend out of bad things which you would not take yourself

Translation:
O ye who believe! spend of the good things you have earned and of what We produce for you from earth; and seek not what is bad to spend out of it when you would not take it yourselves except that you connive at it.
(Surah Al-Baqarah: V.268)

Prohibition to waste alms by taunting or by injury

Translation:
O ye who believe! Render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day.
(Surah Al-Baqarah: V.265)
The upper hand is better than the lower hand

Hazrat Hakim bin Hizam relates that the Holy Prophet saw said: The upper hand is better than the lower hand; and begin with your dependants; and the best charity is out of surplus; and he who desires to abstain from asking will be shielded by Allah; and he who seeks self-sufficiency will be made self-sufficient by Allah.

(Sahih Bukhari Vol. 3, Kitab ul Zakat, Hadith No. 1427, p.50. English translation taken from The Gardens of the Righteous, Hadith No. 298, p.70)

EXPLANATORY NOTES:

The upper hand (of the donor) is better than the lower hand (of the receiver):

Of all the possible ills arising out of poverty and destitution, mendicancy and low-spiritedness, and the habit of depending for livelihood on others, are the worst which generally take hold of the poor. When a destitute person sees the rich living in affluence,
he falls prey, on the one hand, to low-spiritedness and to inferiority complex and, on the other, he falls into the habit of begging doles of the rich, to improve his own circumstances. Our Lord (peace and blessings of Allah be on him), through his far-sightedness, apprehended this possible danger and his soul would not feel at rest until he had provided against this threat. His commands, accordingly, are replete with observations that show his abhorrence of begging, and bid the poor to work for their living and forbid them to beg. In another Hadith, the Holy Prophet (peace of Allah be on him and His blessings) says that while it is the duty of the rich to help their poor brethren, the poor should, however, refrain from begging and behave with dignity. In order to create among them a feeling of self-respect, he observes ‘the upper hand (i.e., the hand of the donor) is better than the lower hand (the hand of the receiver).’ In this brief sentence, he has in fact infused such a strong spirit of self-respect and dignity which should take quite a few volumes to explain in detail.

The holy body of his companions accorded this observation of the Holy Prophet (peace and blessings of Allah be on him) the utmost respect. In this connection Hazrat Hakim bin Hizam (Allah be pleased with him) says that since after this command of the Holy Prophet (peace and blessings of Allah be on him), he never accepted help from anybody. He was assigned a fixed stipend by the Khalifah but he always turned it down on the ground that he would not let down his hand that the Holy Prophet (peace and blessings be on him) had commanded to be kept up. Hazrat ‘Ali (Allah be pleased with him), a cousin of the Holy Prophet (peace and blessings of Allah be on him) and also his son-in-law and fourth Khalifah of Islam after the Holy Prophet (peace and blessings of Allah be on him) came of a highly respectable family of the Quraish tribe. After migration to Medina, he would take an axe, go to the jungle, cut firewood and sell it in the market to make a living but would not ask help of anybody. Hazrat Abū Hurairah (Allah be pleased with him) a well-known companion of the Holy Prophet (peace and blessings of Allah be on him) had to go without food, many times, for days, but would never beg of anybody. Once when he was prostrate with hunger, he asked Hazrat Abū Bakr (Allah be pleased with him) and later also Hazrat ‘Umar (Allah be pleased with him) the meaning of a Qur’anic verse which related to the command about feeding the hungry. But both Hazrat Abū Bakr and Hazrat ‘Umar (Allah be pleased with them) did not catch his hint and after explaining its usual meaning went away. By chance, the Holy Prophet (peace of Allah be on him and His blessings) happened to hear this conversation. He called Abū Hurairah (Allah be pleased with him) very affectionately, said that it seemed he was hungry and asked him to come over to him. Then he gave him some milk to drink.

There is yet another incident of a still superior type; it relates to another prominent companion whose whip fell down while he was going on horseback. There went along with him some persons on foot. He did
not request anyone for help but dismounting picked up the whip. When a companion asked him why he did not tell them to hand it back to him, adding that they could have readily obliged him, he replied back that the Prophet of Allah (peace of Allah be on him and His blessings) forbade them to seek charity and that if he had asked them to pick up his whip for him, it would have been very near to begging.

In short, the companions of the Holy Prophet (peace of Allah be on him and His blessings) set, by their conduct, such examples in self-reliance, contentedness and dignity, that history has no parallel to offer. And it is the distinct greatness of the teachings of the Holy Prophet (peace of Allah be on him and His blessings) that, on the one hand, he directed the wealthy not to turn down a request for help and, on the other, commanded the poor to seek an honorable living and abstain from begging. The two commands are, apparently, contradictions in terms but the truth is that in their reconciliation with one another lies the basis of a true brotherhood of the rich and the poor.

(Forty Gems of Beauty, By Hazrat Mirza Bashir Ahmadra, pp. 155-157)
ARABIC, THE MOTHER OF TONGUES

It is not true to say that language is the invention of man. Research has established that the inventor and the creator of human languages is God Almighty, Who created man out of His perfect power and bestowed upon him a tongue that he may be able to speak. Had language been the invention of man, it would not have been necessary to teach a baby to talk. It would have invented its own speech, as it grew mature. But it is patent that if a child is not taught speech, it will not be able to speak. Whether it is nurtured in a Greek forest or in the British Isles or at the equator, he has to be instructed in the art of speaking, and in the absence of such instruction he would not be able to speak.


ARE LANGUAGES THE INVENTION OF MAN?

The objection as to why God did not content Himself with the creation of just one language, results from lack of reflection. If a wise person were to observe the diversity of modes and temperaments of people of different countries, he would be convinced that one language would not have suited all of them. The people of some countries can easily pronounce certain letters and words, but for the people of some other countries the pronouncing of those letters and words would be a great hardship. How was it then possible that the All-Wise One, loving only one language, should have ignored the principle of: and should have abandoned that which would have been appropriate for the diversity of temperaments. Would it have been proper that different temperaments in the narrow cage of one language? Moreover, the creation of a diversity of languages would have been proof of the multiple power of God Almighty. The praise of God offered by His humble creatures in a variety of languages is in itself a most attractive spectacle.


ANNOUNCEMENT FOR THE BOOK MINAN-UR-RAHMAN

In this book it has been established as the result of research that the Holy Qur’an is the only revealed book which has come down in the language which is the mother of tongues, which has been revealed by God, and is the source and fountainhead of all other languages. It is
patent that the whole beauty and superiority of a Divine book consists in its being in a language that has proceeded from the mouth of God Almighty and possesses higher qualities than other languages, and is perfect in its pattern. When we find such qualities in a language that are superhuman and beyond human skill, and of which all other languages are bereft, and we discover in it such properties as cannot be invented by any human intellect and proceed only from God’s true and eternal knowledge, we are compelled to confess that such a language has proceeded from God Almighty. Our perfect and deep research has revealed that Arabic is that language.


**WHY ARABIC IS SUPERIOR TO OTHER LANGUAGES?**

In contrast with Arabic words, the words of other languages appear lame, maimed, blind, deaf and leprous, and entirely bereft of a natural pattern. The vocabulary of those languages is not rich in roots, which is a necessary characteristic of a perfect language.... If any Arya or other challenger of ours is not convinced by our research, we wish to inform him by means of this announcement that we have set out in this book, in detail, the reasons in support of the superiority, perfection and excellence of Arabic which fall under the following headings:

(1) The perfect pattern of the roots of Arabic words.
(2) Arabic possesses an extraordinarily high degree of intellectual connotations.
(3) The system of elementary words in Arabic is most complete and perfect.
(4) In Arabic idiom, a few words convey extensive meanings.
(5) Arabic has the full capacity for the exposition of all human feelings and thoughts. Now everyone is at liberty after the publication of our book to try, if possible, to prove these qualities in Sanskrit or any other language.

(Dia-ul-Haq, Ruhani Khaza’in, Vol. 9, pp.320-321, Essence of Islam Vol. II, pp.5-6)

**CHARACTERISTICS OF THE HOLY QUR’AN**

One of its grand characteristics is that it sets forth its claims with respect to its guidance and its excellent qualities and itself furnishes the proof of those claims. This grand characteristic is not possessed by any other book. Out of the reasons and proofs that it has set forth in support of its Divine origin and its high-grade superiority, one great proof is that for detailed exposition of which we have compiled this book. It is a product of the holy spring of the mother of tongues, whose water shines like the stars, slakes the thirst of those who are thirsty for comprehension, and washes out the dirt of doubt and suspicion. No previous book has set forth this proof in support of its truth.


**SPECIAL CHARACTERISTICS OF ARABIC**

There are five special characteristics of Arabic, which prove conclusively that Arabic is a revealed language, which we shall expound in detail in their proper places. These are:

First Characteristic: Arabic has a perfect pattern of roots, which is suited to human needs. Other languages lack this pattern. Second Characteristic: The names of God, and of heavenly bodies, vegetables, animals, solids, and human limbs in Arabic comprise great wisdom. Other languages cannot compete with Arabic in this respect. Third Characteristic: The Arabic system of elementary words is perfect, and comprises all nouns and verbs of the same roots, and illustrates their mutual relationship by arranging them in a wise pattern. This characteristic is not found in other languages in the same perfect degree.

Fourth Characteristic: In Arabic idiom a few words comprise extensive meanings. Arabic conveys extensive connotations through the use of the definite article and vowel points and sequence, for which purpose other languages have to employ several phrases and sentences.

Fifth Characteristic: Arabic possesses such roots and idioms as furnish a perfect means for the expression of the most subtle of human thoughts and reflections.

Salat (Muslim Prayer) - one of the five Pillars of Islam - has both spiritual and medical benefits. As Muslims, we offer Salat to fulfil the purpose of our lives; to seek the pleasure of Allah the Rewarding. Allah commands us to pray in the Holy Qur’an: ‘Verily, Prayer is enjoined on the believers (to be performed) at fixed hours’ (Surah Al-Nisa: V.104). The Holy Prophet Muhammad ﷺ once asked: “If one of you had a stream flowing by your door and you take bath in it five times a day, would any dirt be left on you?” They replied; ‘No dirt would be left on such person.’ The Holy Prophet ﷺ said; “This is the case with Salat. Allah makes Salat wipe out your sins;” (Bukhari). This is the importance of Salat and Allah, surely, has put benefits in it.

Salat is a cure for spiritual and physical afflictions. However, it not only is a cure, but is also a prevention from evil and health related issues.

The Holy Qur’an also explains the benefits of Salat beautifully in Surah Al-‘Ankabut, Verse 46: ‘Surely, Prayer restrains one from indecency.’ It has been reported that The Holy Prophet ﷺ said: Inna fis-salaati shifa’a - Verily, there is a cure in Salat. All this proves that Salat, surely, is a cure and prevention from spiritual
affliction, as well as from physical sufferings. From looking at this Hadith, we can see that science has already found Salat as a cure and prevention from diseases and health issues, by non-Muslim and Muslim scientists, researchers and doctors. Some benefits of Salat are as follows:

1) Regular movement reduces Cholesterol. Cholesterol is a substance produced by the liver, which is found in certain foods which contain fat. It can cause heart failures, strokes, diabetes and some other health issues. Therefore, regular exercise is said to help lower it.

2) By doing the Takbeer at the beginning of the Salat, the movement of the hand and shoulder muscles increases the blood flow towards the torso (the trunk of the human body).

3) The exercise in Salat is an excellent form of prevention from indigestion. We offer Salat in the morning, when the stomach is empty, and in the evening after we have eaten, which consists of a number of Rak’ats.

Prostration (Sajdah):

‘Truly, those who are near to thy Lord, turn not away with pride from His worship, but they glorify Him and prostrate themselves before Him.’ (Surah Al-A`raf : V.207)

The most important function in Salat is Sajdah, where we touch the ground with our forehead. It is the part of Salat where one is the closest to our Creator. This posture increases fresh supply of blood to our brain. A non-Muslim scientist from Europe researched this topic and he concluded that the best way to reduce the harmful electromagnetic charges, which our bodies get from use of technologies, is by putting your forehead on the ground more than once. The amazing point about this research is that, as Mecca (The Holy City) is located right at the centre of the earth, it is even more effective in reducing these harmful electromagnetic charges. Even more extraordinarily, the Ka’bah is scientifically proven to be the exact centre point of the earth! This all proves that the location is also right for prostration as Hajj, another Pillar of Islam that is performed in the direction of the Ka’abah towards which we prostrate.

However, we need to remember, that we do not prostrate for discharging these harmful electromagnetic charges, but we do this to please Allah! Everything He has commanded us to do is for our benefit. The Promised Messiah⁴⁴ said: ‘Salat is nothing but presenting oneself before God Almighty, and it is a combination of praising God and an attempt at the expiration of one’s sins. One who does not keep these objectives in view, derives no benefit from Salat. When you go down in prostration, your manner must be that of a man who is inspired by fear of God. And pray a lot, for your spiritual as well as material uplift.’ (Al-Hakim 31st May 1903)

From this saying of the Promised Messiah⁴⁴, we can see that performing Salat in the correct possible manner will uplift us spiritually and we need to pray for our spiritual and physical status. Furthermore, in another Hadith narrated by Anas bin Malik⁴⁴, the Holy Prophet⁴⁴ advised Muslims to perform Ruku (bowing) and Sajdah properly.

Prostration in Christianity:

The Roman Catholic and Anglican Churches have specific prostration facilities in them. The prostration is always performed before God, and in the case of holy orders, profession or consecration, the candidates prostrate themselves in front of the altar which is a symbol of Christ. Oriental Orthodox Christians also prostrate during daily prayers. Syrian Orthodox Christians should prostrate during all daily prayers. Orthodox Christian will also make prostrations in front of people such as; the bishop, one’s spiritual father or one another when asking forgiveness. Those who are physically unable to make full prostrations may instead substitute ‘metanias’ (bows at the waist). ‘And all the angels were standing around the throne and around the elders and the four living creatures; and they fell on their faces before the throne and worshiped God.’ (Revelation, 7:11)

Similar to Islam, prostration is a command in both our Holy Books. However, in Islam, prostration is only performed in the direction towards Allah, whereas in Christianity, it is also performed in the direction of people and figures.
Prostration in Judaism:
The writings of Gaonim (spiritual leaders of the Jewish community) indicate that prostration was very common among Jewish communities until some point during the Middle Ages. Members of the Karaite denomination in Judaism practice full prostrations during prayers. Ethiopian Jews traditionally prostrated during a holiday specific to their community known as ‘Sigd’. ‘Sigd’ comes from a root word meaning prostration in Arabic! According to the Talmud, a person of holiness is discouraged from kneeling in his prayers unless he is sure that his prayers will be answered.

Similar to Islam, the prostration part of the prayer is considered to be the part in which you should pray the most and communicate with God.

Prostration in Sikhism:
Sikhs prostrate in front of Guru Granth Sahib, the holy scripture of the Sikhs. Sikhs consider Guru Granth Sahib as their living Guru and the unchanging word of God, so by prostrating they present their head to their Guru. This is similar to the ancient Roman practice of sortes sanctorum, a form of foretelling the future. Even in Christianity, Judaism, Buddhism and some other faiths, prostration is used to thank their Creator, which shows that Allah has originally made all religions and faiths for its people’s best interests. The Ka’abah being the Holy Mosque for Muslims situated at the centre of the earth and it being beneficial, really proves that Islam is the living true religion. Full prostration in Sikhism is reserved for Guru Granth Sahib, as prostration is considered to be the ultimate act of physical humility and veneration. Similarly, in Islam Sajdah is considered to be the most important part of physical prayer.

It is evident that the majority of religions enjoin some form of physical prayer, with prostration playing an important role in most acts of worship. The unlimited physical and spiritual benefits of prostration prove that there is indeed divine guidance behind this action. Praying as prescribed in Islam has the ultimate benefit for mankind, due to the repeated movement of lowering one’s head to the ground, which, as well having health benefits, also has a humbling effect to man’s soul. Therefore, as Muslims, when we offer our prayers, we should thank Allah Almighty for bestowing the perfect guidance to mankind and for enabling us to offer these beneficial physical and obligatory prayers.

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6. The Lockman Foundation, New American Standard Bible Copyright ©1960, 33 Bible verses about Prostration
7. Abdul Rashid Architect, Prayers of Holy Qur’aan Holy Prophet (SAW), Pg. 6-9, February 2006
8. Abdul Rashid Architect, Prayers of The Promised Messiah (as), Pg. 6
Pioneers

After Hazrat Khadijahṣ.a., Hazrat Abū Bakrṣ.a., Hazrat 'Alīṣ.a. and Zaid bin Hārithahṣ.a., five more individuals accepted Islām, by the preaching of Hazrat Abū Bakrṣ.a. All of these individuals acquired such eminence and dignity, that they are considered the greatest of companions. These are their names:

First was Hazrat 'Uthmān bin Ḥafrānṣ.a. who belonged to the dynasty of the Banū Umaiyyah. When he accepted Islām, his age was approximately 30 years. After Hazrat 'Umarṣ.a. he became the third Caliph of the Holy Prophetṣ.a.. Hazrat 'Uthmānṣ.a. was remarkably modest, loyal, soft-hearted, beneficent and affluent. Therefore, he served Islām financially at many instances. The love of the Holy Prophetṣ.a. for Hazrat 'Uthmānṣ.a. can be measured by the fact that he gave him two of his daughters in marriage, one after another, due to which he is known as Dhūn Nūrain.

Second was Hazrat 'Abdur-Rahmān bin 'Aufṣ.a. who belonged to the dynasty of the Banū Zuhrah – the dynasty of the Holy Prophetṣ.a.’ mother.

He was a man of extraordinary understanding and experience. It was he who settled the issue of the Caliphate of Hazrat 'Uthmānṣ.a. When he accepted Islām he was approximately 30 years of age. He died in the reign of 'Uthmānṣ.a.

Third was Sa'd bin Abī Waqqāsṣ.a. who, at that time, was in the prime of his youth – that is to say, 19 years of age. He was also from the Banū Zuhrah and was astonishingly brave and courageous. In the reign of Hazrat 'Umarṣ.a., Iraq was conquered at his hands. He died in the time of Amir Mu‘awiyyah.

The fourth was Zubair bin Al-Awwāmṣ.a. who was a cousin of the Holy Prophetṣ.a. He was the son of Safiyyah bint 'Abdul-Muttalib and later became the son-in-law of Hazrat Abū Bakrṣ.a. He belonged to the Banū Asad and when he accepted Islām he was only 15 years old. At the occasion of the Battle of the Ditch, the Holy Prophetṣ.a. endowed him the title of Hawārī 1 due to an exceptional service performed by him. He was martyred in the reign of Hazrat 'Aliṣ.a. during the Battle of the Camel.

The fifth was Talhah bin 'Abdullāh who was from the tribe of Hazrat Abū Bakrṣ.a., the Banū Taim. During that time he was at the prime of his youth. Talhah was also amongst the distinctive devotees of Islām. He was martyred in the reign of Hazrat ‘Aliṣ.a. during the Battle of the Camel.

All of these five companions are amongst the ‘Asharah Mubashsharah, in other words, they are included amongst those ten companions who were especially given glad tidings of entrance into paradise from the blessed tongue of the Holy Prophetṣ.a. himself, and who were regarded his utmost intimate companions and advisors. 2

After these people, others who believed in the Holy Prophetṣ.a. in the very beginning were from the Quraish as well as from other tribes. The names of some of these are as follows:

Abū 'Ubaidah bin 'Abdullāh bin Al-Jarrāḥṣ.a. who conquered Syria in the time of Hazrat 'Umarṣ.a. He was a man of
exceedingly righteous and ascetic disposition, and was bestowed the title of Aminul-Millah by the Holy Prophet. Abū 'Ubaidah was from the tribe Banū Khalaj of the Quraish who were, at times, referred to as Fihri, being attributed to Fihr bin Mālik. The status and value of Hazrat Abū 'Ubaidah in the eyes of Hazrat 'Umar, he would have been Caliph. Hazrat Abū Bakr also held Abū 'Ubaidah in high regard; thus, at the demise of the Holy Prophet, Hazrat Abū 'Ubaidah was also among those who Hazrat Abū Bakr held worthy of Caliphate. Hazrat Abū 'Ubaidah is also among the 'Asharah Mubashsharah. He died in the time of Amir Mu'awiyah.

“After he accepted Islam he came into the service of the Holy Prophet, and his blessed company ultimately transformed him into a very learned scholar.”

There was 'Utbah bin Rabī‘ah who was among the chieftains of the Quraish. Abū Hudhaifah was martyred in the Battle of Yamāmah, which was fought against Musa‘ilimah Kadhkhāb during the caliphate of Hazrat Abū Bakr. There was Sa‘īd bin Zaid of the Banū 'Adiyy who was the brother-in-law of Hazrat 'Umar. He was the son of Zaid bin 'Amr bin Nufail, who had abandoned polytheism, even in the era of the Jāhiliyyah. Sa‘īd is also among the 'Asharah Mubashsharah. He died in the time of Amir Mu'awiyah.

from the Banū Makhzūm. Then came 'Abdullāh bin Jahsh and 'Ubdullāh bin Jahsh. Both of them were the paternal cousins of the Holy Prophet but did not belong to the Quraish. Zainab bint Jahsh, who later came into the matrimonial tie of the Holy Prophet was their sister. 'Abdullāh bin Jahsh was among those who had abandoned idol worship even in the era of the Jāhiliyyah. At the advent of Islam he became Muslīm, but when he migrated to Abyssinia, abandoned Islam for some reason and became a Christian. His widow, Ummi Habibah, who was the daughter of a renowned chieftain of the Quraish, Abū Sufyān, later came into matrimony with the Holy Prophet. In addition to these people was 'Abdullāh bin Mas‘ūd who was not from the Quraish, but belonged to the Hudhail tribe. 'Abdullāh was a very poor man and would pasture the goats of 'Uqbah bin Abī Mu‘it, a chieftain of the Quraish. After he accepted Islam he came into the service of the Holy Prophet, and his blessed company ultimately transformed him into a very learned scholar. The foundation of Hanafi Jurisprudence is primarily based on his narrations and religious interpretations. Then was Bilāl bin Rabāh, the Abyssinian slave of Umaiyyah bin Khalaf.
After he migrated, the duty of calling Adhān in Madinah was entrusted to him. However, after the demise of the Holy Prophet he stopped calling the Adhān but in the Caliphate of Hazrat ‘Umar, when Syria was conquered, upon the persistence of Hazrat ‘Umar, he called the Adhān. This reminded everyone of the Holy Prophet’s time and Hazrat ‘Umar and the companions who were present at the time, as well as himself wept bitterly. As well as himself he wept bitterly.

who were present at the time, after he migrated, the duty of prophethood in Makkah himself and became prophethood in Makkah for the purpose of investigation. Thus, his brother came to Makkah and briefed Abū Dharra who belonged to the Ghifār tribe. When he heard of the Holy Prophet’s claim he sent his brother to Makkah for the purpose of investigation. Thus, his brother came to Makkah and briefed Abū Dharra after his return, but he was not satisfied. For this reason, he later came to Makkah himself and became Muslim after meeting the Holy Prophet. An elaborate account of his acceptance of Islam is written in Bukhārī and is quite interesting. Abū Dharr was very devout and a man of ascetic disposition. He believed that the collection of wealth is worthy of condemnation under all circumstances. At times, he would fall into a dispute with other companions over this belief. These are some of the people who accepted Islam in its first three to four years. Among them, the wives and children of those who were married generally accepted Islam as well.

Thus, in addition to Hazrat Khadijah, historians have particularly named Asmā’ bint Abi Bakra and Fatimah bint Khattab, the wife of Sa’id bin Zaid among the early Muslim women. In addition to these, Ummi Fadl, the wife of ‘Abbās bin ‘Abdul-Muttalib was also among the pioneer Muslims but it is strange that until this time, ‘Abbās himself had not accepted Islam. In any case, the outcome of the three to four year laborious endeavour of the Holy Prophet was merely these few souls. However, among these ancient pioneers, with the exception of Hazrat Abū Bakra, there were none who possessed particular influence and honour among the Quraish. Some were slaves and most of the others were poor and weak. Some, however, were related to upper class families of the Quraish, but even among them, most were youngsters and thus, were not in a position to cast an influence in their tribes. Others who were aged had no influence due to their poverty or other reasons. For this reason, it was a common thought among the Quraish that only young and weak people had accepted Muhammad (peace and blessings of Allah be upon him). Therefore, after many years, when Heraclius, the King of Rome inquired of Abū Sufyān, the Chief of Makkah, “Does the nobility accept Muhammad (peace and blessings of Allah be upon him) or the weak lower class?” Abū Sufyān responded, “The weak and lower class accept him.” Upon which Heraclius answered – and beautifully indeed, “In the beginning, it is the lower class who accept the messengers of Allah.”

**(Method of taking Bai’at by the Holy Prophet)**

At this instance, it shall not be inappropriate to mention that when an individual would come to accept Islam, the method of the Holy Prophet was that he would take that person’s hand into his own and would seek a declaration in predetermined words and would take oath that he would obey every Ma’rūf decision made by the Holy Prophet hereafter. In the declaration of Islam, after clear mention of principal elements, an oath would be taken. For example, that ‘I shall believe in God as One and without partner, I shall not indulge in polytheism, and shall
preaching endeavours and other Muslims in his own home or in the outskirts of town. This secrecy was maintained to the extent that, at times, even Muslims themselves remained unaware of the Islām of one another. The reason being that in this era, Muslims generally concealed their religion and news would rarely reach the chieftains of the Quraish. However, if news did in fact reach them, in those days, generally Muslims were not vehemently opposed and their opposition was in fact limited to mockery alone.

“When the teachings of Pardah were revealed, the disclosure of the beauty of men and women to one another, whether by sight or touch, was declared forbidden by religious law anyway.”

This is because, they thought of this entire endeavour as child’s play. If on the other hand, someone did oppose severely, this opposition was his own personal action and there was no unified resistance waged against the Muslims by the Quraish.

Initial Concealment and the Conduct of the Quraish

In the beginning, the Holy Prophet™ primarily kept his preaching secret for approximately three years. As such, in this era, there was no specific centre where the Muslims could gather. Rather, the Holy Prophet™ would meet seekers of truth who would come as a result of his own

when the revelation of Islāmic law was in its preliminary stages, among the pillars of Islām, real emphasis was put on the existence and unity of Allāh. After this was belief in the messengers of God, life after death, and the doctrine of recompense after death. Although these principles are so basic that if one contemplates, everything is encompassed within them, yet the manner in which these and other principle elements were later collectively declared the pillars of Islām; this was not the case in the beginning. Same was the case with physical worship. Rather, among the pillars of physical worship, none had been formally established amongst the currently existent pillars of Salāt, fasting, Hajj, and Zakāt, etc. Albeit, it is evident from Ahādīth in as much that in early stages Gabriel taught the Holy Prophet™ the method in which to pray and perform Wudū. The formal observance, however, of the five daily prayers came into practice much later, and fasting, etc., were declared obligatory even later. In the beginning, there was only Salāt, and even that was of supererogatory nature. Muslims would gather in groups of two to four and offer their prayers either in their homes, or in the valleys near Makkah, as they found the opportunity to do so, in the form of a common worship. Hence, with reference to this early era, historians write that one time the Holy Prophet™ and Hazrat ‘Ali™ were offering their Salāt in a valley of Makkah, when suddenly Abū Ṭalib...
passed by. Until then, Abū Tālib was completely unaware of Islām, thus, he stood there and observed this spectacle with great amazement. When the Holy Prophetﷺ completed his Salāt, he asked, “What religion is this, which you have adopted?” The Holy Prophetﷺ responded, “Uncle! This is the religion of God and of Abraham.” Then, the Holy Prophetﷺ briefly presented an invitation to Islām before Abū Tālib, but he brushed it off saying, “I cannot forsake the religion of my ancestors.” But with that he also addressed his son Hazrat ‘Alīra and said, “My son, undoubtedly, do support Muhammadsa, for I trust that he shall call you towards nothing but goodness.” Another incident, perhaps close to this era is that, Sa’d bin Abī Waqqās and a handful of Muslims were offering their Salāt in a valley, when suddenly a few idolaters appeared and reproached them for their new form of worship. This led to a mutual altercation.

References

1 Disciple (Publishers)
3 Faithful of the Religion (Publishers)
5 Call to Prayer (Publishers)
6 Ṣahīḥ Būkhtārī, Kitābūl-Manāqīb, Bābu Qīssatī Islāmī Abī Dhaṛra, Ḥadrīth No. 3522
8 Ṣahīḥ Būkhtārī, Kitābūl Bad’īl-Whāl, ʿĀbd No. 6, Ḥadrīth No. 7
9 Initiation of Allegiance (Publishers)
10 To strive (Publishers)
14 Ṣahīḥ Būkhtārī, Kitābūl-Aḥkām, Bābu Bā’ātīn-Nisā’, Ḥadrīth No. 7214
15 An-Nūr (24:32)
16 Almsgiving (Publishers)
17 Ablution (Publishers)
The promise of a believer is as certain as a thing in the hand.

Acquisition of knowledge is obligatory upon every Muslim man and woman.

None amongst you can be a true believer unless he like for his brother what he likes for himself.

Jealousy consumes virtue like fire consumes its fuel.

Worldly life is to sow and the hereafter is to reap.
Attributes of Allah

He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

(The Holy Qur’an, Surah Al-Hashr, V. 25)
Background: In the 1970s, the third Khalifa, Hazrat Mirza Nasir Ahmad\textsuperscript{a} visited Sierra Leone. During his visit to one Jama’at secondary school he pointed towards the cupboards in the science labs and said ‘the future of Sierra Leone lies in these cupboards’. The Jama’at in Sierra Leone then equipped the science labs with the new facilities of the time and the Ahmadi school science labs were the best in the country. However, during the 11 year civil war (1991 to 2002), schools were rampaged during which equipment was destroyed and stolen.

My husband and I both wished to start our marriage in February 2013 with Waqf-e-Arzi. I am a Waqf-e-Nau and I am trying to serve the Jama’at in many capacities, I wanted to offer my Science teaching abilities to the Jama’at. Our resulting application for Waqf-e-Arzi stated we would go anywhere in the world. Huzur\textsuperscript{a} forwarded our application to Amir Sahib Sierra Leone stating he should use our services. Amir Sahib then requested us to come to Sierra Leone to assist and update the science labs in Ahmadiyya schools.

Our visit: We spent 12 days in Sierra Leone, from 29th June to 10th July 2013. We visited the capital city Freetown, the major towns of Kenema and Bo, as well as villages like Lungi. There are 250 Jama’at schools in Sierra Leone (6 nurseries, 53 secondary and 191 primary schools). We visited 7 schools, 2 of which were primary and 5 secondary. We inspected the equipment and chemicals in the science labs and had meetings with the science teachers and school principals. By the grace of Allah, we were able to compile lists of equipment and chemicals required with prices, to enable the labs to have modern equipment. We also made recommendations regarding the science labs to Amir Sahib Sierra Leone. These recommendations were regarding lab safety and general lab necessities such as gas and water supplied to gas and water taps. Being a qualified Chemistry teacher, I also taught in the primary school (photo below) as well as in the senior secondary school of Bo (photo below).

At the secondary school in Kenema during the meeting with the principal,
he said ‘when you visit a sick person, he/she starts healing even if you don’t give him any medicine so for Mr and Mrs Abid to come to see our school has already started our healing process.’ This really touched our hearts and made us understand what it meant to them for us to come all the way from the UK to visit their school and show some interest.

Of the over 700 Ahmadiyya Muslim Jama’at mosques in Sierra Leone, we visited 10 mosques. These included the two largest Jama’at mosques in Sierra Leone; Baitus Sabboh in Freetown and Nasir mosque in Bo. We also saw and used a Humanity first water pump by a well (under the “Water for Life” campaign and visited an IT education centre. The IT education centre is doing very well with all the courses oversubscribed. There are twelve computers in the centre and students only pay a nominal fee for usage. Additionally we assisted the Jama’at radio station, helping the team with software issues such as storage problem, IT systems and various programming issues. We also provided support to the new Jama’at newsletter, “The African Crescent”.

In Sierra Leone there is 70% unemployment and the majority of the people survive by growing their own food. We witnessed their poverty, saw many children with Kwashiorkor disease (malnourishment caused by lack of protein), people living in mud huts and women and children without adequate clothes. Sierra Leonean’s were very friendly, welcoming and always willing to help. We met a family with 12 children who were surviving simply by selling root vegetables at the roadside to passing cars.

By the grace of Allah, our trip was very successful. Prayers are requested for all the missionaries and Ahmadis in Sierra Leone who are living in poor conditions and are still submissive and obedient to God.
Assorted photos of our trip in Sierra Leone

Ahmadi children in an Ahmadi village near Bo.

Hadi mosque in a Ahmadi village near Bo.

Children in Tahir Ahmadiyya Junior School, Bo.

Ahmadiyya Road on which the 3 Ahmadiyya schools and the Sierra Leone Jamia is situated.

Ahmadiyya Mosque made of mud currently under construction.

Ahmadiyya Radio Station Sierra Leone.
ISAIAH’S PROPHECIES:

The book of Isaiah also is full of prophecies about the Holy Prophet of Islam. They all point to the advent of another great Prophet, the harbinger of peace and contentment for the whole world. In accordance with the divine way, however, the prophecies contain a symbolic element which has to be interpreted before the meaning of the prophecies can be unravelled. The use in them of such names as Jerusalem, Zion, etc., is only symbolic. But Christian writers have been misled by these symbols into thinking that the prophecies relate to Jesus. Names qua names do not constitute any part of the prophecies. If the general content of the prophecies does not apply to Jesus, the names Jerusalem or Israel or Zion will not justify the application. True, the names also have a meaning, but a meaning which fits into the main content of the prophecies. As such the names Jerusalem and Israel will only mean “My holy places” or “My select people”, not Jerusalem or Israel per se.

(a) The first prophecy we wish to quote from Isaiah is contained in 4:1-3. It is as follows: And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem.

Once it is agreed that Zion and Jerusalem in this prophecy are but symbols, the entire content of the prophecy is seen to apply to the Holy Prophet of Islam and to no one else. The prophecy says that the Promised Prophet will bring with him wealth and splendour, that he will have treasures of the earth laid at his feet, that his people will be called holy and that polygamous marriages will be the rule at the time. Do these signs apply to Jesus and his disciples? Did they bring with them a period of wealth and splendour? Were the treasures of the earth laid at their feet? Was polygamy in demand by their society? No. The signs apply only to the Holy Prophet of Islam, his followers and his time. Jesus is supposed to have disapproved of polygamous marriages. But the Holy Prophet of Islam sanctioned and even commanded these under certain conditions. It was in his time that wars had to be fought in defence of religion and the youth of the nation had to lay down their lives. The number of widows increased and young women had difficulty in finding husbands. The Holy Prophet, accordingly, ordered polygamous marriages to prevent immorality and to make up for lost man-power.
to him would shun sloth and indolence and make great sacrifices for their cause. They would take part in wars and their horses’ hoofs would emit fire like flint. Their attacks on their enemy would resemble a whirlwind. They would completely overpower their enemy whom no one would be able to save. And why should they do all this?

Because they would see that the world was full of darkness and a big change called for. This prophecy applies in its entirety to the Holy Prophet of Islam. There is a reference to it in the Quran also. In accordance with it, the Holy Prophet appeared away from Palestine in Mecca, and raised his flag in Medina; it was he who announced to the world:

“Say, ‘O mankind, truly I am a Messenger to you all’” (7: 159). It was his voice to which men and women from the ends of the earth responded with great alacrity.

(b) In Isaiah (5: 26-30) we have: And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: None shall be weary nor stumble among them; nor shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses’ hoofs shall be counted like int, and their wheels like a whirlwind: Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

A time was to come, according to this prophecy, when somewhere outside Palestine, a man would raise a flag. This man would call the nations of the world who would swiftly answer his call and gather around him. Those who responded to which men and women from the ends of the earth responded with great alacrity. In Jesus’ life not one convert came from outside Israel. All his disciples came from within a radius of forty to fifty miles. But believers in the Prophet of Islam came from Yemen and Najd and Iran, and among them were idol-worshippers and Jews and Christians. They made such great sacrifices at the Prophet’s call and exerted themselves for it so ungrudgingly that the worst enemies of Islam feel constrained to pay a tribute to their spirit of devotion and sacrifice, God Himself pays a tribute to them in the Quran thus: “Allah is well pleased with them and they are well pleased with Him” (9:100).

“There are some of them who have fulfilled their vow, and some who still wait” (33:24).

The Prophet’s followers had to take part in wars and to make use of bows and arrows. Their horses’ hoofs were like flint and their wheels like the whirlwind. To this also there is a clear reference in the Quran: By the panting chargers of the warriors, striking sparks of fire, making raids at dawn, and raising clouds
of dust therewith, and penetrating thereby into the centre of the enemy forces (100: 2-6).
This is a description of the warriors of early Islam, and how truly does it correspond to the prophecy of Isaiah.

We have in one part of the prophecy:
And if one look unto the land, behold darkness and sorrow. and the light is darkened in the heavens thereof (Isaiah 5: 30), The Quran refers to this in 30: 41 thus: “Corruption has appeared on land and sea.” That is, both human wisdom and divine teaching have become dark and both point to the need of a new Teacher, bearer of a new Message from God.

Also in 65:11-12 we have: “Allah has indeed sent down to you an admonition – a Messenger who recites unto you the clear Signs of Allah, that he may bring those who believe and do good deeds out of darkness into light.”

(c) In Isaiah (8: 13-17) we have: “Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.”

The prophecy clearly foretells the appearance of a Holy One whose coming will prove a trial for both Houses of Israel, a snare and a gin for the inhabitants of Jerusalem, who will be defeated and disgraced if they choose to oppose him. His advent will mark the supersession of the Mosaic Law and God will turn away His face from the House of Jacob. Christian writers are silent on this point. Maybe they take the two Houses of Israel to mean the two factions, one of which supported and the other opposed the son of Solomon and set up a rival rule. But this will not do, because the prophecy speaks of a holy man and of events which will take place in his time. This holy man can either be Jesus or someone coming after Jesus, because there has been no outstanding religious personality between Isaiah and Jesus who may have confronted Israel with a crucial Message. But did Jesus confront Israel with any such Message? And did Israel suffer defeat and disgrace on opposing this Message? And did Jesus seal the Law for his disciples and announce its supersession by another Law? As for this, Jesus’ declaration is quite clear. He said: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matthew 5:17-18).

Jesus settled the point not for his own time only but also for the future. He said significantly: Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days (Mark 2:19-20).
From these declarations it is obvious that, according to Jesus, even after his death, the Mosaic Law was to remain binding upon his disciples. Were this not so, he could have said that the days of fasting were over. Instead of this he not only fasted himself, but he also prophesied that his disciples would begin to fast after him. Sealing the Law, therefore, does not mean abolition of the Law as such or repudiation of the very idea of determinate religious duties. It means that in the time of the Promised Holy Man, the Mosaic Law would become superseded and a new Law would become established in its place. If this interpretation of ours is not true, why were we told that God would turn away His face from the House of Jacob? Did not Jesus belong to the House of Jacob? If he did not so belong, he could not be a descendant of David. And if he was not a descendant of David, he could not be the Christ of the prophecy. For Christ was to be a descendant of David.

(d) In Isaiah (9: 6-7) we have: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.”

The prophecy promises the advent of a king who will have five names or titles: “(1) Wonderful. (2) Counsellor. (3) The mighty God. (4) The everlasting Father. (5) The Prince of Peace. The prosperity and peace in his empire will know no bounds; he will sit on the throne of David for ever and perpetuate its good name by judgement and justice.” Annotators of the Gospels say in their headnotes to this chapter that this prophecy relates to the birth of Jesus. But of the signs mentioned in this prophecy, not one applies to Jesus. Did he for instance, ever become king? Were the names enumerated in the prophecy-Wonderful, Counsellor, mighty God, everlasting Father, Prince of Peace, ever applied to him? Wonderful, he might have been called, because of his peculiar birth. But the description does not seem to have been proposed. His deniers regarded his birth as illegitimate, so they could not describe him as Wonderful. His supporters, on the other hand, were in doubt about his ancestry. According to some he was a son of David. We have: If he be the King of Israel, let him now come down from the cross, and we will believe him. The thieves also, which were crucified with him, cast the same in his teeth.

Jesus gave no exhibition of his “might”, nor was he ever described as “mighty” by anybody. Both friend and foe denied this of him. Were this not the case, his disciples would not have deserted him and fled. Says Matthew (26: 56):

“That then all the disciples forsook him, and fled.” Does a mighty one meet with such a fate? The fourth name is everlasting Father, and this also does not apply to Jesus. For, as we have shown already, he foretold another who would come after him. The fifth name is Prince of Peace and even this cannot apply to Jesus. He never became king, so he never could bring peace to the world. Instead, he remained oppressed by the Jews and was ultimately put on the Cross by them.

(Introduction to the Study of The Holy Quran, pp. 101-106)

NOTE: The remaining part of Isaiah’s Prophecies will Inshallah be published in the next issue.
The programme started with the recitation of the Holy Qur’an followed by its Urdu and English translations. Next a Hadith-ul Nabi saw was presented in which it is narrated by Hazrat Ayesha° that once Hazrat Asmaa°, daughter of Hazrat Abu Bakar Siddique°, came to see the Holy Prophet saw and she was wearing thin clothes. The Holy Prophet saw turned his attention away from her and said that O’ Asma, when a woman reaches the age of puberty, it is not appropriate that she displays any part of her body except her face and her hands.

The following excerpt of the Promised Messiah° regarding purdah was presented next: ‘Many people urge the adoption of permissiveness like that prevalent in Europe, but this would be most unwise. Such unbridled freedom of sexes is the root of all immorality. Look at the moral situation in countries that have adopted this freedom. If freedom of sexes has helped increase their chastity and virtue, we will readily confess that we were mistaken. But it is crystal clear that when men and women are young, and have the licence to mix freely, their relationship will be most dangerous. It is but human to exchange glances and be overwhelmed by lustful desires. As there is intemperance and vice, despite the observance of the veil, it may be imagined what the situation will be like in case of unrestricted freedom.’ (Malfuzaat, Vol. 7, p.134)
Afterwards, a Waaqifaa-e-Nau gave a presentation on the topic of ‘Hazrat Amman Jaan**, Hazrat Syeda Nusrat Jahan Begum sahiba’s way of moral training and valuable advice.’ In this presentation, the advice of Hazrat Amman Jaan** regarding the moral upbringing of children recounted by her daughter Hazrat Nawwab Mubarka Begum sahiba were included.

Hazrat Syeda Nawab Mubarka Bebum sahibara says that after analysing all types of people she had found that no one excelled Hazrat waalida sahibara, her mother, in terms of moral training. Although she had no formal education, her principles, etiquettes and morals were superior to those of others; which she felt was a special blessing from God Almighty, and a consequence of the training of God Almighty’s Messiah,- her husband.

Hazrat Amman Jaan** said that we should always show trust in our children and have faith in them. Abhorrence of lying and being self sufficient and possessing self-esteem used to be among her first lessons. Hazrat Nawab Mubarka** relates that Hazrat Amman Jaan always used to say that once the habit of obedience is instilled in children, then any mischief of childhood can be easily be reformed. Hazrat Nawab Mubarka Begum** says that this is what she had infused into us and we could not imagine acting against the wishes of our parents, even in their absence.

Hazrat Nawab Mubarka relates that Hazrat Amman Jaan** always used to say that my children never tell lies and it was this trust that indeed made us refrain from lying. It also developed a sense of revulsion from lying. Regarding the moral upbringing of the children, Hazrat Amman Jaan** also used to emphasise concentrating on the good moral training of the first child, the rest of the siblings will follow their example and will benefit.

Hazrat Amman Jaan** gave some valuable advice to her daughter Hazrat Nawab Mubarka Begum** at the time of her wedding, which are important guidelines for every Ahmadi household. Hazrat Amman Jaan** said: ‘Never do something secretly from your husband or something that that you feel the need to hide from him. Your husband may not have been watching, but God always watches, and the matter eventually becomes evident and the woman loses her regard and respect. If something happens against the wishes of the husband, do not ever hide it. You should admit it clearly because respect is in doing this alone. Concealing matters always leads to disrespect and disregard for a woman and lowers her honour. Never speak when your husband is angry. If he is angry at a child or a servant, and it is clear to you that he is wrong, do not say anything to him even then. Later, once the husband has cooled down, you certainly may gently point out his error to him. A woman who argues with a man in his temper loses her respect, if the husband responds to your intrusion with anger, you will be greatly humiliated.

Hazrat Amman Jaan** further advised her daughter to consider the relatives and the children of the relatives of her husband as her own. She said: ‘Do not think ill of anyone even if they do something bad to you. Wish everyone well from the heart and do not even retaliate with your actions.’

The Waaqifaa-e-Nau concluded the presentation by praying that may Allah enable us to follow the footsteps of Hazrat Amman Jaan**, Amin.

After the presentation, a poem by the Promised Messiah** was recited by a Waaqifaa-e-Nau. After the poem, a presentation was given on the topic of ‘Modesty and chastity, the defining characteristics of an Ahamdi girl!’ In this presentation, excerpts of Hazrat Khalifatul Masih IV** and Hazrat Khalifatul Masih V** were also included.

Most women put in a lot of effort to enhance their beauty and tend to be quite sensitive about matters of personal appearance; they should never forget that the secret of true beauty lies in being modest and chaste. It is narrated that the Holy Prophet** said that immodesty makes oneself repulsive, while modesty lends beauty to a chaste person. Thus, modesty (Haya) is the jewel of every woman, which greatly enhances her inner and outer beauty and it guarantees a woman’s chastity and protects against the attacks of the Satan.
Hazrat Khalifatul Masih IVrh explaining to the women about Islamic purdah (veil) said that if women safeguard their modesty then, with the Grace of God Almighty, the angels of God the Exalted will protect them against all types of vices and sins. This is because there is no better purdah than the purdah of modesty.

There is no bigger enemy of a woman than immodesty. The visible form of purdah (covering up) is undoubtedly important but if with that the purdah of modesty is not present, then the outer covering is of no value. Contrary to this, if the outer covering is not as strong as it should be, but the purdah of modesty is present, then such a woman is indeed better protected. Some women make the excuse that they observe the purdah of modesty and that is why they do not need to cover themselves. This excuse is also false and inapt. The fact is that the purdah of haya cannot be sustained long term without the observance of purdah in appearance. Purdah of haya without any physical purdah merely survives for one generation or so. Such purdah gradually disappears, paving the way for complete immortality.

Modesty should be apparent not only through one’s eyes but also through one’s dress code, behaviour, conversation and through social interactions (friends etc.). Hazrat Khalifatul Masih Vrbas says that the concept of modesty is found in all nations and religions. An Ahmadi woman should not be influenced by the immodesty that is wide-spread in the West. This immodesty supposedly exists as an expression of freedom and fashion. Modesty (haya) is ingrained in the nature of a woman by Allah the Exalted. An Ahmadi woman should cultivate and enhance the concept of haya now more than ever before. It is as if a storm of nudity and vulgarity has erupted through television and the Internet. It is the duty of every Ahmadi girl to not suffer an inferiority complex and not to get carried away into fashions that lead to indecency. Instead, she should rise to this challenge through her strong character and high morals. She should prove to the world that by following Islamic teachings, she can safeguard her chastity and dignity better than anyone else.

Not observing Purdah in shopping malls or parks, attending mixed gatherings without observing purdah, unnecessary friendly interactions with male cousins, male classmates or with men who are not relatives, indulging, participating in or watching indecent and vulgar TV shows, wearing revealing short blouses with jeans, working at places where the dress code is contrary to the standards of modesty, reading obscene books or magazines, watching vulgar or morally
objectionable movies or dancing at weddings, all these are satanic temptations that deprive a woman of her modesty and mar her beauty. And it is then that the chastity of a woman is threatened.

Therefore, an Ahmadi girl should remember that by believing in the Promised Messiah, she has pledged to follow the true teachings of Islam. An Ahmadi girl has a status and sanctity which distinguishes her from others. This honour can only be maintained if she confidently follows the teachings of Islam without any inferiority complex and stay away from every deed which can compromise her modesty and chastity. She should safeguard herself against satanic temptations and for this, alongside prayers before God Almighty, she must cover herself with libaase taqwa (raiment of righteousness). May Allah enable us to do so, Amin.

GUIDELINES BY HAZRAT KHALIFATUL MASIH V ABA FOR WAQIFAAT-E-NAU

Following the presentations and nazms, Huzur said you gave a very good presentation on the topic of purdah but purdah cannot be observed only by giving a presentation on it. Purdah is a worldwide issue, but this problem is more acute in Europe. There once used to be many complaints regarding purdah in Norway. That is why Hazrat Khalifatul Masih III gave a very powerful sermon on the topic in Norway, which Huzur said he also mentioned in his Sermon. Huzur said that he had no personal experience regarding this matter, but he had discovered that there is carelessness regarding purdah in Norway. Huzur said that once a Waqf-e-Nau girl came to see him in London and her arms were only covered to her elbows; such purdah is of no use.

Huzur said that when a Waaqifaa-e-Nau grows up, her purdah and dress code must be of the same high standard as mentioned in the presentations. They should demonstrate modesty, which will make them mindful of purdah in the future. Huzur said that he had also enquired from the girl who had come to see him if she covered her head with a dupatta, chaddar or scarf? She only used to cover her head with a small scarf and nothing else but she promised to observe purdah in the future. It has been heard that she observes purdah properly after that. Huzur said that if this sanctity of purdah is not developed in Waaqifaat-e-Nau, then these big claims and nazms that we read are of no benefit.

Huzur said that he had noticed some women who were coming for mulaqaats here in Norway seemed as though they had taken out their veils (niqaabs) after a very long time. There were mulaqaats here in 2005 before this, so this niqaab (veil) should not be taken out after a gap of 6 years, but should be used every day. These examples are to be set by Waaqifaat-e-Nau.

Huzur said that Waaqifaat-e-Nau not to consider themselves too young to set examples. In the recent address to Majlis Khuddamul Ahmadiyya in Germany, Huzur said I told them that if they think that the elders are not fulfilling their obligations and are not following the teachings of Islam or if they are not serving the Jama'at as they should be, then the youth should come forward. Huzur said that the auxhillary of Lajna Imaillah and Nasiraat were established for the same objective and this is the very role of Waaqifaat-e-Nau. Waaqifaat-e-Nau cannot play an active role similar to those of murrabbis who after proper training are sent as murrabbis to different places where a woman cannot go alone.

Huzur said that thus Waaqifaat-e-Nau are the role models for the women of all ages. Then Huzur-e-Anwar said that with the exception of a couple of girls present there in the class, all others present were over 10 years of age. Huzur said that 10 years is a mature age according to the teachings of Islam, in which Salat becomes obligatory. Now, Salat is a worship which is to be observed before God the Almighty five times a day and this has been made obligatory by God Almighty and the Holy Prophet at the age of 10, thus it means that at the age of 10 there should be a change in each and every action.

Huzur-e-Anwar said that some girls who are 11
or 12 years old consider themselves too young and say we shall wear a scarf or wear a coat when we are older, but if they will not be conscious of this at the age of 10, then they will not develop this sense even when they are older. So, remember that Waaqifaat-e-Nau are to always remain role models for others; a role model not only for their own Jama'at, but also for the whole nation.

Huzuraba said that determination has also been expressed by Waaqifaat-e-Nau that they take part in the propagation of Islam not only here in this part of Norway, but that they shall also go to the north of Norway, where a flag was hosted in 2008, to undertake the task. By hosting a flag in one place or having an exhibition or handing a copy of the Holy Qur’an to a single person does not bring about a revolution. There should also be a proper follow up of these activities. Huzuraba said that you shall have to be persistent in checking the progress of what you have done on a regular basis.

Huzur-e-Anwaraba stated that, thus, purdah cannot be established by giving one lecture or a speech, unless each heart is not committed that it shall act upon what has been heard. Huzuraba advised Waaqifaat-e-Nau that instead of spending a long time on the internet, they should be in the habit of sleeping early so that they can wake up for Fajr prayer on time. Huzuraba said that they should not waste their time in watching TV; they may watch TV dramas, but only on one condition - that they are not obscene.

Huzuraba also said that before going to sleep at night, Waaqifaat-e-Nau must also review their actions, what have they done today that is expected from a Waaqifaa-e-Nau? As Salat is obligatory, have we observed all five daily prayers? Or there is the commandment of the recitation of the Holy Qur’an, they should think have we done that or have we reflected and pondered over the meanings of any commandment or teaching mentioned in the Holy Qur’an? Huzur-e-Anwaraba said that you are the teachers of the future and also you are the ones who shall train others. It is not enough that a Waqf-e-Nau becomes a doctor or a teacher, or after basic education gets married, but you are to be a role model in every way and everywhere. Huzuraba said thus, you need to shape up these role models and for that it is necessary that you self reflect every night before going to sleep. Huzuraba said that if someone else was to appraise our actions, then it is possible that they might not tell the truth, but if you evaluate yourselves then you will not be able to lie. When you self-assess, whilst bearing in mind that God Almighty is watching you, then you shall review yourselves truthfully, because it is not possible to deceit either God Almighty or yourselves.

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Only a life spent for the sake of seeking Allah’s pleasure can be deemed a successful life.

Huzuraba said that as a Waqf-e-Nau girl you should always keep in mind that your existence is like that of Hazrat Maryamra. In other words, always keep her example and conduct in front of you as a guide for your life.

It is essential for every believing woman to safeguard her chastity and honour.

Huzuraba said that every Waaqifaa-e-Nau is an example and role model for others to follow and should guide others towards protecting their modesty, chastity and honour. Therefore, the way in which you conduct yourself in your life and the friendships that you form, should all be in accordance with the commands of Allah. Whether you are studying in university or college or wherever you are, your behaviour should be of the very highest order.

Your every act and deed must embody absolute truth and the fear of Allah.

Huzuraba said: Whatever you say or do should indicate to people that you are a Waaqifaa-e-Nau. Indeed, they should come to realise that the reason that you are a ‘Siddiqa’, that is an entirely truthful person, is because you are a Waaqifaa-e-Nau. You should be known as a person who speaks the truth no matter what.

The Hallmark of a Waaqifaa-e-Nau

Huzuraba said that you should also remember that if you maintain a strong relationship with Allah, then He will provide for you in ways that you cannot even imagine. All of the provisions and requirements that you are in need of will be fulfilled directly by Him. When you reach this stage, your eyes will not be cast towards the attractions of the world, and you will never be envious of the wealth and fortunes of the worldly people.
Instead, due to your relationship with God, a satisfaction and contentment will come to fill your heart. This ought to be the hallway of a Waqif-e-Nau.

To reach a high moral level.

Huzur⁴ᴷᵃ said that all of you should remember that it is not enough for your conduct to be such that others are unable to raise allegations against your character; but indeed beyond this, you should try to reach such a high moral level that your behaviour becomes a beautiful example for all others to follow and copy.

To stay away from useless, time-wasting activities.

Huzur⁴ᴷᵃ said that similarly, you should set an example whereby you stay away from useless, time-wasting activities and not be influenced by them and you should have no interest in any inappropriate fashion trend. Always keep Allah in view at all times, and stay away from all things that are not desired or loved by Him.

To listen attentively to the Friday Sermons and other speeches of the Khalifa.

Huzur⁴ᴷᵃ said: Always maintain a relationship of loyalty with Khilafat and be willing to make every sacrifice in order to strengthen and protect it. You should listen attentively to the Friday Sermons and other speeches of the Khalifa and make every effort to act upon them. May Allah grant you the ability to do so.

Seek guidance of the Khalifa-e-Waqt.

Huzur⁴ᴷᵃ said: In your schools, you should pay full attention to your studies so that you can become fully educated individuals who can truly benefit the Jama’at. Regarding your future path or fields of study, you should seek the guidance of the Khalifa-e-Waqt, through the Waqf-e-Nau Department and then follow whatever guidance you receive.

The mothers of Waqf-e-Nau children must become a role model for them.

Huzur⁴ᴷᵃ said: To the mothers who are present, I would like to say that for the moral training of your Waqf-e-Nau children you must become a role model for them. Thus, always use good language at all times. Never say anything that is against the Nizaam (System/Administration) of the Jama’at. And you should also treat your children, who are not Waqf-e-Nau, with great respect and pay full attention to their training. If you pay attention to this, then the training and moral well-being of your Waqf-e-Nau children will naturally improve. The true source of Tarbiyyat in a home is the mother and so to fulfil the pledge that you have made, you must give your children great moral training. When a person seeks to give his loved ones a gift, he desires for the gift to be excellent and beautifully decorated. In the same way, when you present your children to the Jama’at, you should do so having given them the most excellent moral training and guidance. The mothers of Waqf-e-Nau children will only fulfil the pledge of dedicating their children to the Jama’at if they always remain engaged in prayers and are always focused on carrying out the moral training of their children.
In this issue of the magazine we are introducing a book written by Dr. Karimullah Zirvi sahib. We aim to give a brief introduction of the book and insight into the very important and informative topics discussed in this book by the author.

Welcome to Ahmadiyyat
The True Islam

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<th>Title</th>
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<tbody>
<tr>
<td>Author</td>
<td>Dr. Karimullah Zirvi</td>
</tr>
<tr>
<td>Language</td>
<td>English</td>
</tr>
<tr>
<td>Number of pages</td>
<td>524</td>
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**Introduction**

There is a growing need for suitable reading material, which could provide basic information about Islam and Ahmadiyyat and about the organizational structure of the Ahmadiyya Muslim Jama’at. The book, “Welcome to Ahmadiyyat, the True Islam,” attempts to fulfill this need. It is an excellent introduction to Islam and Ahmadiyyat. Starting from the fundamentals of the faith and practice of the Islamic religion, the book projects the key aspects of the life of the Holy Prophetsa and his Khulafah, and that of the Promised Messiah and Mahdi and his Khulafah. The book also gives basic information about the Ahmadiyya Muslim Jama’at and its organizational structure. Furthermore, important information about Islamic worship, morals, and festivals are also given in the book. The book will be useful not only for the newcomers to the fold of Ahmadiyyat, the true Islam, but also to the younger generation of Ahmadis who are growing up in Western societies. The preservation of religious and moral heritage of the new generation of Ahmadis is very important, so that they grow up as true Ahmadi Muslims. By reading this book they can become familiar not only with the early history of Ahmadiyyat but also with the present status and the future of the Jama’at.

(Foreword by Late Sahibzada Mirza Muzaffar Ahmad USA in the book ‘Welcome to Ahmadiyyat the true Islam,’ p.12)
By the Grace of God, Ahmadiyyat, the True Islam is spreading throughout the world. People of all creeds and color are joining Ahmadiyyat in unprecedented numbers. Just last year more than 81 million men, women and children all over the world have joined Ahmadiyyat. Acceptance of Islam and joining the Ahmadiyya Muslim Jama’at (Community), undoubtedly, is the most important decision one makes in one’s life. It was felt that there should be a book containing basic information about Islam and Ahmadiyyat which could be given to people joining the Ahmadiyya Muslim Community. The book should also provide basic information about the Jama’at’s Organizational system, Chanda system, and various Jama’at activities, etc. This book has been prepared to this end and is a compilation of the material already published in the literature of the Jama’at. For a more detailed information about Islam and Ahmadiyyat, the reader is urged to read the books listed in the Bibliography. Although, this book has been prepared for newcomers in Ahmadiyyat, the true Islam, it may also serve as an introduction to those seeking more information about Islam and Ahmadiyyat, but are not yet ready to make a commitment.

**Sample Chapters and Topics from the Book**

1. **THE PURPOSE OF MAN’S LIFE**
   - Significance of Religion
   - The Apex of Religious Development
   - Unity of Religions

2. **ISLAMIC WORSHIP**
   - The Five Pillars of Islam
   - Types of Prayers
   - Kinds of Fasts
   - The Requirements of Hajj
   - Zakat

3. **ISLAMIC LAW**
   - The Holy Qur’an
   - Practice of The Holy Prophet
   - Categories of the Books of Hadith

6. **THE HOLY PROPHET OF ISLAM**
   - Charter of Freedom
   - The Farewell Address of The Holy Prophet
   - (Hijjatul Wida’)

7. **KHALIFAT**
   - Hadrat Abu Bakr Siddiq
   - Hadrat ‘Umar Faruq
   - Hadrat ‘Uthman Ghan
   - Hadrat Ali Bin Abu Talib
   - Accession of Hadrat Hasan

8. **AHMADIYYAT, THE AHMADIYYA MUSLIM JAMA’AT**
   - The Name, Ahmadiyya Muslim Jama’at
   - Hadrat Mirza Ghulam Ahmad Qadiani, the Promised Messiah and Imam Mahdi
   - Children of the Promised Messiah and Mahdi
   - Claims of the Promised Messiah and Mahdi
   - The Mission of the Promised Messiah and Mahdi
   - Status of the Promised Messiah and Mahdi
   - Beliefs of Ahmadiyya Jama’at
   - Conditions of Bai’at (Initiation)
10 THE DIFFERENCES BETWEEN AHMADI AND NON-AHMADI MUSLIMS
- Jesus Christ’s Demise
- The Second Advent of the Promised Messiah and Mahdi
- Messiah and Mahdi are the Same Person
- The Interpretation of the Finality of Hadrat Muhammad’s Prophethood
- The Concept of Jihad

11 THE KHILAFAT-I-AHMADIYYA
- Need for a Khilafat
- Signs of Khilafat
- Functions and Powers of Khilafat
- Election of Khalifatul Masih
- Status of Khalifatul Masih

12 ORGANIZATIONAL STRUCTURE OF THE AHMADIYYA JAMA’AT
- Khalifatul Masih
- Majlis-i-Shura or Majlis-i-Mushawarat
- International Headquarters (Markaz)
- Darweshan-i-Qadian
- Bahishti Maqbarah
- Sadr Anjuman Ahmadiyya
- Jamia Ahmadiyya
- Secondary Schools and Colleges

14 INSTITUTIONS AND VARIOUS SCHEMES OF THE AHMADIYYA JAMA’AT
- Fadl-i-Umar Foundation
- Darul Diafat (Langar Khana)
- Nusrat Jahan Scheme
- Waqf-i-Arzi Scheme
- Waqf-i-Nau Scheme

16 CHANDA (SUBSCRIPTION) SYSTEM OF THE AHMADIYYA JAMA’AT
- The Main Obligatory Chandas
- Chanda Wasiyyat
- Chanda Jalsa Salana
- Chanda Tehrik-i-Jadid
- Chanda Waqf-i-Jadid
- ‘Id Fund
- The Voluntary Chandas

18 STATUS OF WOMEN IN ISLAM
- Woman as Mother
- Woman as Wife
- Woman as Daughter
- Segregation of the Sexes

SAMPLE GLOSSARY

Afsar: In-charge
Amir: Commander, Head
Baitud Dua: Prayer room; A small room attached to Masjid Mubarak, Qadian used by The Promised Messiah and Mahdias for praying to God Almighty.
Darweshan-i-Qadian: Ahmadis in Qadian to safeguard the Holy sites and institutions of the Jama’at. At the time of partition of Indian subcontinent into India and Pakistan, 313 Ahmadis were left in Qadian.
**Diafat:** Hospitality

**Hijjatul Wida:** The last pilgrimage of the Holy Prophet ﷺ

**Halal:** Lawful

**Haram:** Unlawful

**Ijtima:** Gathering; Gathering of members of an organization.

**Imaillah:** Maids of Allah

**Istikhara:** Seeking God's support and guidance through a formal prayer and worship.

**Khusuf:** Eclipse of the moon, during which a special prayer is to be offered

**Kusuf:** Eclipse of the sun, during which a special prayer is to be offered.

**Majlis Mushawarat:** The Consultative Body (General Council) of Ahmadiyya Muslim Jama'at that gives suggestions to the Khalifah.

**Minaratul Massih:** A minaret whose foundation was laid down by Promised Messiah and Mahdi ﷺ in the yard of Aqsa Mosque, Qadian to literally fulfil the prophecy that the Promised Messiah will be raised near a white minaret East of Damascus.

**Qadi:** Islamic Judge

**Talim:** Education

**Tarbiyyat:** Moral Training

**Zabur:** (Psalms): given to Prophet David ﷺ
Basic Arabic Language Lessons for Waaqiyaat-e-Nau

Lesson 7

Singular Attached Pronouns

Certain letters can be added to the end of the nouns to show to whom the noun belongs. These letters are known as attached pronouns. The singular attached pronouns are shown below. We will look at the other forms (dual and plural) later in the series.

<table>
<thead>
<tr>
<th>My</th>
<th>ِي</th>
</tr>
</thead>
<tbody>
<tr>
<td>Your (m)</td>
<td>ِك</td>
</tr>
<tr>
<td>Your (f)</td>
<td>ِك</td>
</tr>
<tr>
<td>His, its</td>
<td>ِه</td>
</tr>
<tr>
<td>Her, its</td>
<td>ِها</td>
</tr>
</tbody>
</table>

| This is my cat   | هذه قطتي |
| This is your (m) cat | هذه قطتتك |
| This is your (f) cat | هذه قطتتك |
| This is his cat   | هذه قطته |
| This is her cat   | هذه قطتها |

| This is my book   | هذا كتبتي |
| This is your (m) book | هذا كتبتك |
| This is your (f) book | هذا كتبتك |
| This is his book   | هذا كتبته |
| This is her book   | هذا كتبتها |
Exercise 15

Make sentences saying, “This is my...” using each of the people in the vocabulary box. Pay attention to the masculine feminine forms of “This is.”
Test your Knowledge...

Tehrike Jadid

1. Under Divine guidance, who introduced the scheme called ‘Tehrike Jadid’ and when was it established?
   - Hazrat Khalifatul Masih IIra, Mirza Bashiruddin Mahmood Ahmad in 1934

2. Who was the first participant of this blessed scheme?
   - Hazrat Syeda Nusrat Jehan Begum Sahiba’ra
     (Daughter of the Promised Messiahra)

3. What was the primary purpose of this scheme?
   - To open new missions and construct Mosques around the world.

4. What was the name given to the very first group of members who took part in this blessed scheme?
   - Daftar Awal

5. Fill in the blanks:
   Under these demands of the scheme, the Ahmadiyya community was urged to lead a _____ life, to make _________ in the cause of Islam, and to volunteer their lives for missionary work.

   - Under these demands of the scheme, the Ahmadiyya community was urged to lead a simple life, to make sacrifices in the cause of Islam, and to volunteer their lives for missionary work.
Translations of the Holy Qur’an in numerous languages, establishment of Mosques, schools, hospitals, homeopathic clinics and Jamia Ahmadiyya schools across the world.

The failure of which group of opponents’ mission to destroy the Jama’at inspired Hazrat Musleh Maud to establish the scheme of tehrike jadid?

Majlis-e-Ahrar

Name some of the blessings the Jama’at has seen set up under this scheme.

If we look up ‘evolution’ in the dictionary, we read the following definition: “The process by which different kinds of living organisms are thought to have developed and diversified from earlier forms during the history of the earth.” The theory of ‘evolution via natural selection’ was put forward by Charles Darwin and Alfred Russel Wallace simultaneously. However, it is Darwin’s name that remains most well known. Darwin’s paper on evolution was read before Wallace’s at a meeting of the Linnean Society (the world’s oldest biological society for debate and discussion of natural history in all its branches), resulting in Darwin receiving the most recognition for the theory.

The theory of ‘evolution via natural selection,’ in simple terms, suggests that organisms change over time as a result of changes in heritable physical or behavioural traits. Changes that allow an organism to better adapt to its environment will help it to survive and have more offspring, a process known as ‘survival of the fittest.’ However, Darwin also believed that these small changes in one species could, over time, lead to the formation of a completely new species from the old one - the most popular example being the formation of humans from apes.

Three conditions must be satisfied before natural selection can take place:

1) There must be offspring.
2) The offspring should vary from the parents due to mutation, even if negligibly so.
3) The accidental mutation in offspring should eventually lead to differences in the ability to survive and to further reproduce.

These three conditions are the mechanism, according to the modern evolutionary theory, for the changes observed in organisms over time by crediting accidental mutation. However, the Holy Qur’an states that
The Holy Qur’an states that life resulted from evolution that was not blind or random. Instead, it was controlled by the Divine Hand which accounts for the start, variety and complication of life on Earth.

From the Holy Qur’an, we know that Allah creates in stages and humans too evolved under His Divine Hand. Humans were created in stages: From insensible substance to being physically humans, after which they developed mental cognition, i.e. the ability to think and communicate, and finally learning to integrate into society. If, however, we were to believe that human evolution occurred via blind natural selection, natural selection by itself does not bring about evolution & that Divine Will guides evolution. If nature alone had guided evolution, life was more likely to have relapsed than evolved. Also, there would be the constant danger of any number of random mutations that could have led to countless numbers of lifeless consequences.

The complexity of creation could not have come about by itself. Natural selection fails to explain how life itself was created and how these accidental mutations steered life towards complexity. From the joining together of amino acids to form proteins in the primordial soup through to insects, plants & animals with their numerous, intricate and delicately crafted internal and external structures and organ systems: ‘evolution via natural selection’ simply does not provide an adequate explanation. Allah the Almighty states in the Holy Qur’an that natural selection by itself does not bring about evolution & that Divine Will guides evolution. If nature alone had guided evolution, life was more likely to have relapsed than evolved. Also, there would be the constant danger of any number of random mutations that could have led to countless numbers of lifeless consequences.

countless accidents and therefore is purely coincidental. The Holy Qur’an, however, states in Surah Al-Mu’minun: “Did you then think that We had created you without purpose, and that you would not be brought back to Us?” (Ch.23: V.116). This quotation clearly tells us that human beings were created by Allah Almighty with a purpose in mind and did not come about as a result of mere accident.

Another important point that one can learn by picking through the mechanism of natural selection is why does natural selection, more often than not, result in a progression for the species rather than a hindrance. For example, prior to the industrial revolution in Britain, trees and buildings were primarily white and the peppered moths in the area - known as such due to their white colour with black spots - were perfectly camouflaged in that environment. Yet, as the industrial revolution reached its peak and trees and buildings began to darken, a new darker variety of moth was
observed. Now we could try to attribute this straight away to natural selection, however, the process by which natural selection occurs does not allow for it to direct the genes in a species. For example, it was not and cannot be natural selection itself which produced the darker colour allele in the moths. Once the environment deepened, the white moths became easy prey for predators due to their higher visibility and their darker counterparts instead became more dominant. As we can see from this singular scenario, out of the millions there have been, we can see that natural selection can only "choose" from the existing creation of God Almighty. The process of natural selection can neither create new varieties, nor direct the changes in varieties within a species.

This is a crucial problem with natural selection, which highlights the need for a Creator. Natural selection does not create, but works on pre-existing matter. This raises the question of where did the inorganic material that eventually formed the underpinning groundwork for life and creation come from? Natural selection simply explains the development of life after creation.

This example demonstrates the survival of a species through natural selection under Divine Guidance. In this instance, only one mutation occurred within a species. It would take thousands and thousands of accidental mutations in order for the transition from apes to humans to occur. Unsurprisingly, if even a single one of these mutations became corrupt, then humans would not take the form we do today. Humans may not even exist. Obviously, the chances of these

thousands of mutations to occur faultlessly of their own accord are extortionately low. In fact, scientist Fred Hoyle compared the likelihood of the complexity of life from random accidents to the assembly of a Boeing 747 by a tornado sweeping through a junkyard.

Additionally, current scientific progress has led to a remarkable discovery: that if organic material is created from inorganic material then it must enter a dry period in order to stop it from returning to its original form. Still, 1500 years prior to the discovery of this phenomenon, the Holy Qur’an has mention of this, “... And We made from water every living thing...” (Surah Al-Hijr: V.31). Furthermore, the Holy Qur’an then proclaims, “And, surely, We created man from dry ringing clay, from black mud wrought
"AND, SURELY, WE CREATED MAN FROM DRY RINGING CLAY, FROM BLACK MUD WROUGHT INTO SHAPE..."

- SURAH AL-HIJR: V.27

into shape,” (Surah Al-Hijr: V.27). The Holy Qur’an mentioned that human creation involved water and clay thus inorganic materials became organic and then entered a dry stage in order to strengthen it irrevocably.

It is true that life was, as a result of evolution, something that is declared in the Holy Qur’an. However, unlike the theory of ‘evolution via natural selection’, the Holy Qur’an recognises the complexity of life and the jigsaw of creation which fits together seamlessly and states that life cannot have become what it is due to mere chance over billions of years. This creation is too intricate, too perfect in its progression to be a result of innumerable accidents; accidents which due to their random occurrences and sheer number were strongly unlikely to always lead to the healthy advancement of life. Hence, evolution was not guided by natural selection, but instead by Allah Almighty, the Divine Creator who created all matter from which life later evolved in a precise and controlled fashion - something which is unrealistic and to attribute to natural selection.

Endnote:
1 The term ‘primordial soup’ comes from the theory of the origin of life on Earth proposed by Alexander Oparin. This proposes that life began as an ocean of chemicals, the combination of which produced amino acids and thus proteins which would evolve into species.
CHAPTER 10

The upper part of the house looked really foreign. Probably because there were three bedrooms with identities, a bathroom with an exact number of tooth brushes and just memories of happy times the family had spent together.

“You know what?” Mehmood asked whilst entering his bedroom with blue walls with Man U posters stuck everywhere. “What?” I cowardly replied, thinking he had enough of me.

“Let’s get your mind working properly again. You fancy playing a game of fifa?” He had brought back the mischievous and in this case competitive shine into his eyes. I could just laugh and say yes.

“Now that’s a good boy, ready to get beaten....?”

“Get real Mehmood, you don’t know me!”

“Well let’s see innit? Here, have my washed pair of tracksuits and shirt. You can change in the bathroom. Don’t try to be stupid while brushing up your skills secretly!” He threw me the clothes like any buddy would and started setting up the playing console etc.

“Trust me, I’m already skilled!” I said confidently while going out of the room and started laughing.

When I came back, Mehmood had finished setting up the game and was waiting, sitting at the bottom of his bed.

“Thanks for these clothes! You ready?” I asked, while entering.

“Wearing Mehmood’s clothes can’t make you Mehmood, even if you really want to be, so that you can win this game!” His ironic face showed up once again!

“You are one funny guy.... Mr Mehmood, can we by your allowance finish being immature and start the game?”

“ Well done betei! Yes, we may.”

“Oh wow!”

The game started off pretty well, me as an Arsenal and him as a Man U player. I tackled the opposite party pretty well till half of the game, but Mehmood found out my secret techniques and attacked me badly. Still, it was too late for him to brush them skills up and I won 3:2!

“NO! Ali man... How do you do that?”

“Just a bit of self confidence I got from Fa...ther.”

Once again I couldn’t control the anger which bursted through his face taking over my brain. I threw the player
console swiftly and hid my face from Mehmood, who I knew thought that I am the biggest zombie in the world.

"Wanna have some rest now? I’ll get some water."
"Sorry" I said ashamed and hidden

"You didn’t do anything Ali so no need to hurt yourself."

Feeling some water piling up in my eyes, I just wanted to leave the room but hearing Mehmood’s comment, I knew he was the best brother one could ever have and so decided to show my face and share my pain.

"I feel devastated Man! A father who seems so dangerous on one hand and the most beautiful and patient mother on the other, I don’t know what to do!"

"Remembering her?" Mehmood had now packed the equipment up and sat down in a very calm manner, leaning against the wall. I just nodded as an answer to his question.

“Listen to your heart. Is ALLAH not sufficient for His servant?”
Those words clinged to me like mosquitoes in the hot seasons. They felt so true yet I feared them. The were beautiful but had an intense meaning!

“A revelation to the Promised Messiah (as) when his Father was about to die. From all of my classes in the Mosque, I have larned over and over again that patience is the best virtue. A mother might be weak at times yet she is very strong too. I am so not good at being patient but my mum is a living example of it and I am sure every mother on this earth, including yours my friend is as well.”

"Your right. Every hit. Every punch. Every scolding. Patience is what flowed from her reactions. I hate that guy!"

"You love him deep down Ali."
"Haha, your funny. Why don’t you hate him, he had a disgusting attitude towardsa uncle."

"Dad doesn’t mind him so I don’t either. I might look like a rebel but even I have absorbed into every nano cell of mine to love everyone and hate no one... pretty hard I admit!"

"Butters." I felt very free to remark.

"Our community’s slogan of peace. Not butter or margarine."

"So what you are trying to say is that you hate no person on this earth. Hasn’t anyone beaten you up before?"

Mehmood started laughing, him being his usual calm, collective, jolly kid.

“There was a time but I used to have this really calm and peaceful guy as a friend, who just told the guy that had a grudge with me to leave me alone or else he would call the police. As I said, I may look like a rebel but there is an Ahmadi Muslim in me too!”

The smile he had on his face is what I wanted for my present on my face on every Eid. So proud and yet down to earth.

"Impressive. Don’t try to keep me out of this circle of Ahmadiyyat."

“I never did. It is just some self confidence I learnt from the true path which leads me to the truthful and real Islam.”

“It’s not like I want to keep my parents out of this circle either, knowing that what you’re talking about is totally right!"

“Have faith, ALLAH will set all things right buddy!” “InshALLAH!”

With this last comment made, Mehmood start to drift and so arranged his sleeping equipment, prayed and then with a farewell filled with good riddens of me attaining God’s protection, fell
asleep. I however, did some thinking.

I pondered over how the pain and persecution felt by the first followers and believer of Islam in the time of the Holy Prophet (saw) was being felt by the Ahmadi’s, the true followers of Islam in this day and age. Answers to my social problems, which I thought could never be answered or interpreted by anyone had been explained by a young boy of my age. Fascinating. Is this worth all of the emotions and pain I made myself and my mother go through? Why didn’t I just go home and could I feel so secure in the mosque of another sect? Question upon questions bursted through my mind and I found myself in a dark but visible state. All I needed was a push and answer all of my questions. I didn’t want to hastily decide and suffer later! At last I prayed to my Lord for guidance and fell fast asleep.

CHAPTER 11

Gently, the Sun’s rays hit me and my eyes feeling heavier than ever before opened slightly. I could hear my heart pounding faster than I had ever experienced and so stayed where I was, hoping it wouldn’t escape through the soft tissues and escape out of my body! Trying to figure out what was happening, I remembered that I did wake up for the Fajr prayer, after which I went back to sleep. Then... I remembered! It all came back as a rush of water and I found myself in a delusion of being under the guidance and help of ALLAH Almighty through the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian! I literary saw him in my dream in which he was as bright as a star, who revived its brightness through the biggest star, the Holy Prophet of Islam (saw). Seeing his picture around the mosque and in the home I was given shelter in I was absolutely sure that it was him. Sweat trickled down my face and I rushed to get some water. As I was doing so, I clashed into aunty who seemed to be heading upstairs. I stopped, listened to my breathing and felt embarrassed yet curious and excited to ensure what I had seen. A real direction from ALLAH the Exalted!


“I saw him... I saw...” Words weren’t coming out of my mouth.

“Who Ali? Who did you see?”

“The Promised...” The words I did manage to say. “Messiah? Son? Who betei?” Aunty seemed to be taking word by word seriously.

“Messiah.” My heart had now started to regulate properly.

She was astonished and pleased at the fact. A smile that came with tears was apparent on her lovely face. “In a dream right?” She asked most humbly. I nodded, still catching part of my breath.

“May ALLAH (swt) bless us and furnish us with right guidance at every step in our life. MashALLAH. SubhanALLAH!”

There was a deep pause for a moment. I knew I was standing with someone but rather than trying to say and elaborate further regarding the dream, I was constantly remembering the whole dream twice, thrice, 5 times in order to keep it as a firm foundation in my heart and mind. After about 5 minutes, Aunty smiled in a similar way to Mehmood and exclaimed, “ALLAH HU AKBAR! A beauty has entered my house. A heart of Gold you have Ali! Only a few people see the truth through emotions, feelings and dreams. You should be really grateful to ALLAH (swt). He hath made the right path become very easily visible to you. Try
not to trip. The harrassing and cruel attacks of Lahore recently show quite clearly the effect of people being brain washed and tripping. How could one kill our brothers, if we don’t harm them! The Holy Quran bears witness to the fact so beautifully by forbidding such acts without having experienced any offence from another party. I am very proud of you betei, May ALLAH show your family and everyone the right path too. Water?”

“Yes please, Aunty Jaan, I promise you... I will always try to stay steadfast and yes, it is all due to ALLAH TA’ALA, the ever Merciful and Waliiyy. I won’t let the community down.” I replied, trying to control my tears, my passion and my heart. A heart which knew that now that I had through Divine guidance, found the strong foundations of truth of this day and age, I had to get better and bring peace to my dearest ones and of course the whole world.

CHAPTER 12

The only incomplete feeling left, was the fact that my heart knew I was an Ahmadi Muslim but the Jama’at didn’t. I felt an urge to be formally attached to the true Islam of the age, the Islam that had been revived through the Islam that was apparent in the time of the Holy Prophet (saw)! I did not want anyone to have a chance of pulling me away from the truth, which would be a way to heaven for me. It was like, destiny was repeating itself. The way the first courageous and pure followers and disciples of the Holy Prophet Muhammad (saw) were persecuted so had the steadfast and righteous members of the Ahmadiyya Muslim Jama’at been tormented and persecuted in the same sort of way. Me joining this jam’at was just a duty i had to fulfill. No matter what happened! GOD instructs us to follow the truh and take heed when knowledge and signs are shown to us. Hence, if I am able to find reason in this world and attain the blessings of God Almighty, there is no way I would step back and live the lost life I was living! I had found what I needed. I knew I did not need to delve into details and specific allegations that I would want to have answered by the Jama’at, true sign from the Divine and an open minded heart has shown me that Mirza Ghulam Ahmad is not a liar! Ahmadis are Muslims! I have seen it with my own eyes! The brotherhood, the peace, the hope... I see reason and logic in it, I bear eye witness to the fact and having experienced the phenomena in the dream... I am and will InshALLAH always be an Ahmadi Muslim, which in my opinion is a Muslim, who in truth deserves to be one and is in real terms, worthy of the title.

It was about 10.00am by the time I took notice of the world and the time. Mehmood sat on the dining table, looking hungry as always! Uncle looked like he was in a rush and Aunty brought the piping tea and the soft bread to the table surface, mumbling a couple of praises for ALLAH (swt). If I were to compare this with my house... Father would be applying the dark red powder on his forehead to show that he had been praying, Mother would be checking if the tea tray would be going ‘rattle... rattle...rattle’ weakly protected by her shaking hands and scared heart. I would just enter the kitchen all ready, say Salaam, pick up a piece of bread and exit. However, I did miss being home. Not having seen the pain that my mother shared with me, made me feel really heavy but not alone. I had in a way created a strong relationship with this family which seemed to
try everything to reassure me that one day everything will be fine.

“Ali!” Mehmood called, trying to pull me away from my thoughts once again!

“Coming...” I got up quickly from the sofa and walked towards the dining table. I was glad I didn’t fall into the pile of thoughts while I got ready before anyone had even woken up. Well, except for Aunty!

“What’s up? Everything alright yeah?” Mehmood asked, munching away his cheese sandwich.

“Nothing. Was just thinking. You are going to the mosque today aren’t you?” I asked.

“I can if you want me to but Abu is going now if you want to join him.” Mehmood replied.

“He looks really busy though. I don’t want to disturb him.” I said, feeling a bit awkward.

“No probs. I’ll go with you friend! Anything in particular that you want to do there?”

“I want to become a formal Ahmadi Muslim.” As soon as I said that, Mehmood’s eyes widened and I could feel a hand upon my shoulder which seemed to be coming from behind me.

“Really Ali?” It was Uncle’s hand. I felt the curiosity to tell them two all about the dream and my intense emotions but nothing but air came out of my mouth.

“I understand Ali.” Aunty finally came towards the dining table, laughing softly. “What will he say Mehmood, a wave of immense beauty passed him in the night!” I was glad Aunty took over!

“A shooting star?” I wouldn’t have believed he said that if I knew him as someone other than Mehmood!

“Mehmood betei... Do it Almonds from time to time, it sharpens your brain you see.” Aunty said, hiding half her laugh!

“What do you mean then?” Mehmood asked in a very childish manner!

“What I mean to say is that Ali saw a dream regarding the truth of our Jama’at! He saw the Promised Messiah (as) in it!”

“Is it!” Mehmood seemed to be really happy. Not just happy, but happy for a brother.

“Yes it is! Mehmood’s father, fulfill his wish. Go through the procedure with him. He has been restless since 8:30!” Aunty said so passionately. Not just passionately but passionately for a son.

“Well well well... Don’t we have a diamond in our house! You have to tell me everything about it as soon as we sit in the car. Mehmood’s mother, I shall leave now. Come on Mehmood, quick!” Uncle said.

“Coming! Just finishing off Dad...” Mehmood said, munching away even quicker now.

“Mehmood!” Uncle said in a bit of a harsh tone and Mehmood sat up and rushed towards his shoes. What a boy, I thought to myself.

The remainder of the Chapters will be published in the following issues of Maryam Magazine.
This article looks to clarify some concepts surrounding the spiritual states of mankind through the ages, starting from the first Prophet mentioned in the Holy Qur’an to the Messiah of the Latter days. There are also distinct Prophetic periods that correspond to the given eras, as we shall see.

When we come across the name “Adam”, we have a tendency to think of the first man on earth. The name is of Hebrew origin and literally means man (Persian derivative: aadmi). In fact, humans existed long before Prophet Adam(as) but he was the first man in this world, evolutionarily advanced enough to be bestowed with the responsibility of revelation and Prophet-hood. The Qur’an tells us that Prophet Adam(as) was the first Prophet and that many more followed through the ages. The Qur’an mentions the names of 25 Prophets who have appeared in the period between Prophet Adam(as) and the Holy Prophet Muhammad(saw), the last law-bearing Prophet of our time.

Prophets are a constant source of spirituality and morality. They are Allah’s gift to the world, to guide humanity on the right path. Their teachings are essentially what
elevate humans above all other species. People who are lucky enough to recognise and follow the teachings of the Prophets are promised the reward of this world and the next. The unfortunate people who ignore, ridicule and humiliate the Prophets are ultimately doomed. Allah has demolished whole nations as punishment. Take for example, the nation of Prophet Noah; he preached and warned them ‘to mend their wicked ways and save themselves from punishment... but they threatened him, his family and those who followed him’. Prophet Noah continuously warned against the wrath of Allah, but ‘the wickedness of man was great in the earth, and that every intent of the thoughts of his (man’s) heart was only evil continually’. Thus the Great flood destroyed the nation and only Prophet Noah and his followers were left to redeem mankind.

The world goes through different eras, which form a cycle that is repeated over. The Promised Messiah clarifies, ‘But this is the age of OUR ancestral Adam. God’s word reveals that there was a world before Adam, we cannot say who the people were or what they were like. We know that an era of the earth finishes in seven thousand years. Because of this reason, the establishment of a seven day-week serves as a witness. We do not know how many eras have passed and how many Adams of their times have already come.’ Let us look at what the revealed books have to say on this particular point.

‘For a thousand years in your sight are like yesterday when it is past’ (Psalm 90:4).

‘But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day’ (II Peter 3:8).

‘Verily, a day with thy Lord is as a thousand years of your reckoning’ (The Holy Qur’an Ch.22: V.48).

All Abrahamic religions: Judaism, Christianity and Islam, agree that our worldly thousand years equate to a day with our Lord. Through this analogy, in line with the seven-day week, we infer that one ‘life cycle’ equates to around seven thousand worldly years. Also to note, another name of Surah Al-Fatiha is Al- Saba’i masani, which means the dual seven. The seven verses of this surah are an indication of the age of the cycle of existence.

An interesting point of note here is that the teachings of Allah throughout all of His books across time have been the same. Each book catered for the needs of people it was revealed to, but they have since become corrupt over time. Except for the Qur’an, which carries the universal truth for the whole of mankind, the perfect book. It is God’s word and contains His promise for it to be preserved until the end of time. Only if the world would open its eyes and see these as proofs of a living God!

The beginning of each of these seven thousand year cycles is marked by the appearance of an “Adam”, and each of these thousand years has either been a period of spiritual darkness or of spiritual light. The Promised Messiah states:

“THE HOLY QUR’AN SHOWS THAT, FROM ADAM TO THE END, GOD HAS ORDAINED THE AGE OF THE WORLD TO BE SEVEN THOUSAND YEARS, WITH A THOUSAND YEAR PERIODS BOTH FOR LIGHT AND FOR DARKNESS. IN OTHER WORDS, THERE IS A PERIOD FOR RIGHTEOUSNESS TO PREVAIL AND A PERIOD IN WHICH EVIL AND MISGUIDANCE REIGN SUPREME. ACCORDING TO THE DIVINE SCRIPTURES, BOTH THESE EPOCHS ARE DIVIDED INTO PERIODS OF ONE THOUSAND YEARS EACH.”

Allah’s Prophets have appeared throughout the ages, and generally, the people who belonged to the millennia of ‘spiritual light’ were the people who were blessed enough to recognise these Prophets and follow their teachings.
The first of these people were the followers of Prophet Adam, who appeared around 4000 BCE. Christianity and some forms of Judaism blame Prophet Adam for the fall of man by committing the original sin (eating the forbidden fruit). This introduces the erroneous concept of ‘inherited sin’. Islam completely rejects this idea and the idea of atonement for others’ sins.

‘That no bearer of burden shall bear the burden of another.’ (Holy Qur’an Ch.53: V.39)

‘Then his Lord chose for him (Adam) His grace, and turned to him with mercy and guided him…whoso will follow My guidance, will not go astray, nor will he come to grief.’ (The Holy Qur’an Ch.20: V.123-124)

Allah bestows mercy upon Prophet Adam and hence mankind, the immense grace of Allah on the people of Prophet Adam ensured this Adam’s millennium was of spiritual guidance.

Then came the age of Prophet Noah, an age void of spirituality amongst the people. Idol worship became prevalent through the land, and as stated above, Prophet Noah’s people rejected him as a Prophet and suffered great misfortune at the hands of the Lord. The period between the first cycle of spiritual rise and fall of mankind is known as the “antediluvian” period (i.e. the period before biblical flood). This is the time from the first true teachings of Prophet Adam to the time of rejection of these teachings by Prophet Noah’s nation.

In around 2000 BC we come to the noblest family in history, the House of Prophet Abraham. Prophet Abraham has the distinction of being the Patriarch of not only the Israelites and Christians, but also the Quraish of Mecca, among whom the Prophet of Islam was raised. Both of Prophet Abraham’s sons, Isaac and Ishmael, were Prophets. Prophet Ishmael eventually settled in Mecca and with the help of his father, built the Kaa’ba. From Prophet Abraham’s other son Prophet Isaac, his grandson Jacob and his great-grandson Joseph were also Prophets.

Other monotheistic religions were also established in this millennium. Prophet Zoroaster of Iran found Zoroastrianism at around 1500 BC. This was surely an era of spiritual lightness and was known as ‘the Age of Prophets’. In this period, God sent the greatest number of Prophets to earth. This era included all the Mosaic Prophets (Prophet Moses, Prophet Aaron, Prophet Jethro) and more so, all the Kingdom Prophets. Mosaic Prophets appeared around the time of Moses and Kingdom Prophets belonged to the various Israeli Kingdoms between 1040 BC and 415 BC. These include Prophet David, Prophet Solomon, Prophet Elijah and Prophet Jonah. Prophet Moses established Judaism and the end of the Mosaic Old Testament era is marked by the appearance of Prophet Malachi; the last of the Kingdom Prophets.

Then appears a four-century gap in Israelite Prophet-hood known as the ‘silent years’, and by now the moral state of man had fast declined. After more than a millennium of constant guidance by Allah Almighty, the Israelites went astray: such is the folly of man. The beginning of the next era is marked by the appearance of Prophet Jesus Christ, who was to be the terminal Prophet for the House of Israel. The Israelites rejected Prophet Jesus, because according to them he died an accursed death on the cross.

“The BEST CENTURY IS THE ONE IN WHICH I LIVE, THEN THE NEXT CENTURY, THEN THE CENTURY AFTER THAT.

THEN THERE WILL SPREAD FALSEHOOD AT THE HANDS OF PEOPLE WHO WILL TAKE PRIDE IN THEIR WEALTH AND RICHES AND WILL GROW FAT ON THE EARNINGS OF OTHERS.”
To this day, they are left waiting for the return of Prophet Elijah (one of the Kingdom Prophets), as is prophesised in the Old Testament. Prophet Jesus was an Israelite. He taught about the unity of God and the importance of adherence to the Mosaic law (Holy Qur’an Ch.3: V.51), but through the coming centuries, his teachings were tampered with by men and a new religion formed; Christianity. In this modification of the true teachings of Prophet Jesus, Christianity gave a mortal man the status of God. They introduced the concept of Trinity, and made God only accessible through another entity, namely Prophet Jesus. Unfortunately, they too are left waiting for the return of Prophet Jesus.

In summary so far, the Promised Messiah explains ‘The first of these periods was dominated by guidance during which there was no sign of idol-worship. This was followed by another period, also lasting a thousand years, in which all kinds of idol-worship took root and Shirk became rampant and spread in every land. In the third millennium, the foundation of tauheed was laid afresh and it spread in the world as far as God willed. Then, during the fourth millennium, darkness reappeared; the Israelites went astray and Christianity died right at its birth, as if its birth and
death had taken place at the same time. Then came the fifth millennium, which was the age of guidance. The advent of our Holy Prophet saw took place in this millennium. Through him God re-established tauheed in the world. The mere fact that he appeared in the millennium which had been destined for guidance since eternity, is enough to prove that he was from God.4

The fifth Millennium is also known as the dawn of Islam, the golden age. Prophet Muhammad saw came about six hundred years after Prophet Jesusas and bought the ultimate Law for all to follow. This was the most spiritually elevated era of our times and the message of Islam reached far and wide. Virtue was restored and Satan was put back in his shackles3. The Qur’an states that ‘He (Prophet Muhammad saw) is the messenger of Allah and the seal of Prophets (Holy Qur’an Ch.33: V.41). The ‘seal’ signifies the finality of the law. It also signifies his most exalted status as a man and Prophet: the best and most perfect.6

Our beloved Holy Prophet saw foresaw the fate of the people of the next millennium. This was a period of darkness and evil. It started three hundred years after Hijrah and ends at the turn of the 14th Century. The Holy Prophet saw had destined those belonging to the sixth millennium as ‘Faij-e-A’Waj’, or the misguided horde.

The Holy Prophet saw is reported to have said ‘The best century is the one in which I live, then the next century, then the century after that. Then there will spread falsehood at the hands of people who will take pride in their wealth and riches and will grow fat on the earnings of others:7

“There will come a time upon the people when nothing will remain of Islam except its name only and nothing will remain of the Qur’an except its inscription. Their mosques will be splendidly furnished but destitute of guidance. Their divines will be the worst people under the heaven and strife will issue from and avert to them.”8 An important prophecy states that “Faith will ascend to the Pleiades and a man of Persian descent will bring it back to earth.”9 There are also sayings regarding the coming of a latter day Messiah who will strive against the unbelievers and will re-establish the glory of Islam.

As foretold in this tradition of the Holy Prophet saw, Islam began to decline after the first three centuries of uninterrupted conquests and growing prosperity, till it suffered a very serious check in about 271 Hijri when its graded decline and decay continued till it reached its nadir in the next one thousand years10. The Qur’anic verse states: “...then shall it go up to Him in a day the duration of which is a thousand years...” (Holy Qur’an Ch.32: V.6). Reference is made to a very serious crisis that was destined to come over Islam. The Promised Messiah saw states that ‘nor are these people from me, and nor am I from them, meaning I have no relation to them what so ever”11. He is completely dissociating himself from this group. Some so-called Muslim Mughal emperors openly consumed alcohol, strictly forbidden by the Qur’an. The ‘champions of Islam’ couldn’t have been further from the truth. These people truly were the misguided horde.
The final (seventh) thousandth era is referred to as the Messianic age, the ‘latter days’ when the Promised Messiah and the Reformer is to appear. This is the age of revival of Islam, the age of peace and ultimate spiritual guidance. At the turn of the 14th century Hijri, the process of decay had been arrested and the renaissance of Islam had taken place.

“The Lord will make an end of everything in six thousand years, for a day with him means a thousand years ... So then, children, in six days, that is in six thousand years, everything will be completed. And he rested on the seventh day. This means, when his Son comes he will destroy the time of the wicked one, and will judge the godless...then he will truly rest on the seventh day.”

The advent of the Promised Messiah:
The Promised Messiah explains “The seventh millennium in which we live is that of light and guidance. Since it is the last millennium, it was inevitable that the Imam of the latter days should be born at the turn of this millennium. After him there is no Imam and no Messiah except the one who comes in his image, for in this millennium the world comes to an end as all the Prophets have testified. This Imam, whom God has designated as the Promised Messiah, is the Mujaddid (Reformer) of this century as well as of the last millennium. Even the Christians and the Jews do agree that, counting from the time of Adam, the present millennium is the seventh. God has disclosed to me the time of Adam, as calculated upon the numerical values of the letters of Surah Al-'Asr. This too proves that we are now in the seventh millennium. All Prophets are in agreement that the Promised Messiah would be born at the end of the sixth millennium and make his appearance at the turn of the seventh, for he would be the last to come, as Adam was the first. Adam was born on the sixth day, during the last hours of Friday. Since a day in the estimation of God is equivalent to a thousand years of the world, it was on account of the above resemblance that God decreed for the Promised Messiah to be born at the end of sixth millennium, which can be likened to the end of a day. As there is a resemblance between the first and the last, God created the Promised Messiah in the likeness of Adam. Adam was born a twin on a Friday, and I—the Promised Messiah—was also born a twin on a Friday. My birth was preceded by the birth of a twin sister. Such a birth points to the consummation of Wilayat (Sainthood).”

Looking again at Surah al-Asr, the word Asr itself means time or history or succession of ages. If all the numerical values of the Arabic letters are added up, the total comes to the number of years that have passed of our 7000-year cycle before the advent of our Holy Prophet.

‘All the Prophets have clearly communicated the same tidings. As I have already pointed out, the numerical values of the letters of Surah Al-'Asr indicate clearly that the advent of the Holy Prophet took place in the fifth millennium after Adam. According to this reckoning, ours is the seventh millennium. I cannot deny that which has been revealed to me by God, nor do I see any reason for rejecting the unanimous verdict of all the Prophets of God.”

‘In accordance with this time-honoured law, God has already foretold through His Prophets that, at the end of the sixth

millennium after Adam—when a great darkness would envelope the earth, and the deluge of sin would inundate the land, and hearts would become devoid of love for God—He will breathe into a man the spirit of truth and love and awareness, just like in the case of Adam, without resorting to any physical means. And this man will also be called the Messiah because God shall Himself anoint his soul with His love. Then, after a great fight—which, you must remember, will be a spiritual one—God’s Messiah shall emerge victorious, and satanic forces shall be annihilated. Thereafter, for a thousand years, which have been described as the ‘seventh day’, God’s majesty, glory, holiness and oneness shall prevail upon the earth. And this shall be followed by the end of the world.¹³

The appearance of the Promised Messiah at the given time is a great testimony to his truthfulness. There is much suppressed talk and hushed murmurs in recent times between all the great Abrahamic scholars. The time has come and gone, and they have failed to recognise the Mahdi of our time. It is a desperate situation for them, some say it is too late and the church should act as the replacement for the Messiah, and some now wonder the significance of the Messiah in the first place, trying to convince themselves that it wasn’t very important after all for the Messiah to appear.

All that mankind has to do is search and the revived teachings of true Islam are within man’s grasp. We are blessed to have recognised the Imam of our time, and be a part of this final millennium of spiritual guidance. This era is for the supremacy of God and His Messiah, spread of virtue and faith and righteousness, establishment of the Unity of God and Divine worship! By our actions, we are to demonstrate why we deserve to be in the millennium that was always destined to be enlightened one.

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2) Genesis, New King James Version, Chapter 6, Verse 5.
7) Tirmidhi & Bukhari, Kitab Al-Shahadat.
8) Mishkatul Masabih, Kitabul Ilm.
9) Sahih Bukhari, Kitab-al Tafseer.
13) Lecture Lahore (English translation) pages 40-41.
World Crisis and the Pathway to Peace is a compilation of speeches and letters of Hazrat Mirza Masroor Ahmadaba that have been delivered and sent to world leaders and the Heads of State over the past several years. Letters to key leaders such as Her Majesty the Queen of England and President Obama of USA are published in this book. Guidance delivered by Huzur at his historic addresses at the Houses of Parliament in the UK, the Military Headquarters in Germany and at Capitol Hill in Washington, USA are also presented in this book.

In this book, we read that Huzuraba warns the world of the consequences of a catastrophic nuclear war, which circumstances are demonstrating is very near - not to create alarm but to prepare them to think about how the world has arrived in this state of being and what is the course to peace and security for the world. He proclaims that the only way to insure peace is for the world to adopt the ways of humility and justice, and to humbly submit to God.
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