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

(Ishtihar 7 Dec. 1892, Majmoo‘ah Ishtiharat Vol. I, Page 342)
From the Editor...

The small town of Qadian in the state of Punjab, India holds a special place in the hearts of all Ahmadies. Not only does the holy land of Qadian have the honour of being the birthplace of Hazrat Mirza Ghulam Ahmad, the holy founder of Ahmadiyya Muslim Jama'at, it is also the place where Allah the Almighty had revealed that men would come to in large numbers from near and far, and so it is here that the firm roots for the fruitful tree of Ahmadiyyat are planted. In 1891 the Promised Messiah initiated Jalsa Salana and it is for this reason that Jalsa Salana Qadian is extremely significant for the Jama'at. By the grace of Allah, this year marks the 125th Jalsa Salana in Qadian inshAllah.

On 28th October 2016 Hazuraba delivered an extremely historic and significant Friday Sermon completely dedicated to emphasizing the huge responsibilities of Waqfe Nau and their parents. Hazuraba spoke about what the ‘Essence of a Waqfe Nau’ is and said that Waqfe Nau are often told that they are special, however they can only truly call themselves special when they prove themselves to be special by having fear of God more than others and by raising their standards of worship a lot higher than others, as well displaying extremely high moral values more than others and by giving preference to faith over worldly matters. Hazuraba said:

“If every Waqfe Nau boy and girl fulfils their pledge with sincerity, then we can bring about a revolution in the world.”

It is vital that every Waqfe Nau listens to this sermon of Hazur-e-Aqdas again and again. In this Issue of Maryam Magazine, guidelines for the parents of Waqfe Nau have been included from this sermon, as well as a special file that has been prepared for Waqfe Nau which includes golden points from this sermon.

In this special issue of Maryam Magazine dedicated to Qadian Jalsa, you will be able to read about the Dervaishan-e-Qadian, the Blessings of Jalsa, and can increase your knowledge about the history of Jalsa Salana Qadian. This issue also includes the last Waqfe Nau class held in the UK with Hazuraba, as well as insightful articles about ‘The Media Virus against Islam’ and ‘Science in the Holy Qur’an’.

May Allah enable us to fully appreciate the importance of the blessed town of Qadian and enable us to emulate the noble example of the pious people who resided there. Ameen. May Allah enable us to follow all of the blessed guidance given to us by our Khalifa and enable us to fulfil our Waqf to the standard our beloved Hazuraba requires from us. Ameen.

Hina Ahmedi

Do you have any comments, suggestions or want your article featured in our next edition?

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or send us your Tweets: @MaryamMagazine
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Taken from the Waqf-e-Nau Syllabus

Saima Snobar Ahmad

Mashel Chaudhry

Safina Nabeel Maham

Mufleha Saleem Ahmad

Darje Jamal Mala Khan

Mairzaz Miraazah

Masroor Ahmad V (May Allah be his Helper)

Naila Naseer

Tooba Khokhar

Shumaila Ahmad

Focus: Blessings of Prayer

In the Name of Allah, the Most Gracious, the Most Merciful
Recite that which has been revealed to thee of the book, and observe prayer. Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allah indeed is the greatest virtue. And Allah knows what you do. (Al-Ankabut: 46)

Therefore remember Me and I will remember you; and be thankful to Me and do not be ungrateful to Me. (Al-Baqarah: 153)

In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for man of understanding; Those who remember Allah while standing, sitting, and lying on their sides, and ponder over the creations of the heaven and of the earth: “our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire. (Aal-e-Imran: 191-192)

And keep thyself attached to those who call on their Lord, morning and evening, seeking His pleasure; and let not thy eyes pass beyond them, seeking the adornment of the life of the world; and obey not him whose heart We have made heedless of Our remembrance and who follows his evil inclinations, and his case exceeds all bounds. (Al-Kahaf: 29)
TRANSLATION:
Hazrat Abu Hurairara relates that the Holy Prophetsaw said that: Allah has angels who travel constantly looking for companies who foregather for the remembrance of Allah. When they find one so occupied they sit down with them and cover one another with their wings so that the space between them and the sky is filled. When the company disperses the angels get up and ascend to heaven. Allah the Lord of honour and glory, asks them (and He Himself Knows Best): Whence do you come? They answer: We come from some of Thy servants in the earth who proclaim Thy Holiness and Greatness and praise Thee and supplicate Thee. He inquires: What do they ask of Me? They answer:
They ask of Thee Thy Paradise. He inquires: Have they seen My Paradise? They answer: No Lord. Then He inquires: What if they were to see My Paradise? They say: They also seek Thy Protection. He inquires: From what do they seek My Protection? They answer: From Thy Fire, Lord. He inquires: Have they seen My Fire? They say: No. He inquires: What if they were to see My Fire? They add: And they ask Thy Forgiveness. Then He says: I have forgiven them and bestowed upon them what they ask for and have granted them My protection against that from which they seek protection. They say: Lord, there is among them one, so and so, a sinful creature who only passed by and sat down among them. He says: Him also have I forgiven. They are a company whose associate shall not be frustrated.

(Sahi Muslim, Kitab-ul –Zikar, English translation is taken from the book “Gardens of the Righteous” Hadith no.1452, p.242)

EXPLANATORY NOTES:
In the Friday Sermon delivered on the 2nd of September 2016, Hazrat Khalifatul Massih V (May Allah be his Helper) while elaborating the importance and excellence of engaging in the remembrance of Allah during the gatherings and especially during the Jalsa days said that: Under the direction of the Almighty, The Promised Messiah⁶⁰ laid the foundation of the annual convention (Jalsa Salana) for the reformation of the members of the Community. We are approaching 125 years to that first convention this year. Huzur⁶¹⁰ aba said that the Promised Messiah, may peace be upon him, started holding these conventions upon receiving a directive from Allah and their purpose was the reformation of the members of the Community. Their purpose was to make an effort to be attracted towards God, to advance in knowledge and understanding, to bring about positive changes making them part of one’s life, to save oneself from the desires and futilities of the world, to make a pledge and a promise to spread the message of Islam in the world, and to fulfill it with all of one’s abilities and capabilities, and to enhance the relationship of love, affection and of brotherhood. The former accomplished these objectives adequately. Allah endowed so much blessing to the conventions of the small village of Qadian that today in the same manner conventions are being held in all the countries of the world where our Communities are established. The purpose of these conventions is the same as the Promised Messiah⁶⁰ had explained to be that of the convention of Qadian and that I just briefly mentioned. Thus if we are gathered here for this purpose then we are fortunate that we will be the heir of the blessings of Allah. It will be unfortunate if we or anyone of us has come here with the concept of fair that Allah directed us to gather for a righteous purpose, and we did gather, but rather than pursuing righteous end fell into worldly matters. Huzur (May Allah be his Helper) said that during these days engage in remembrance of Allah in addition to the obligatory and voluntary worship. Thought stay pure with the remembrance of Allah and the attention is towards the Almighty, and man is prevented from vice.

[From the Summary Friday Sermon Delivered by Hazrat Khalifatul Massih V⁶¹⁰, on 2nd September 2016, Source www.alislam.org]
“All sincere souls who have entered the fold of this humble one should know that the purpose of pledging allegiance is to dampen the worldly ardour, so that the heart is engulfed in the love of the Bountiful God and of the Holy Prophet (saw), and to develop such a state of detachment that the Final Journey does not seem an unwelcome prospect. But in order to achieve this, it is necessary to stay in my company and to spend a portion of one’s life in this cause, so that—if God Almighty so wills—through witnessing some definite signs, weakness, infirmity and tardiness may be overcome and perfect faith may be born, resulting in fervour and passionate ardour. One should always strive to achieve this goal and pray that God may grant this opportunity. Until this happens, it is essential to meet me now and then. Bai’at is devoid of all blessings and is a mere formality if one does not care to meet me. Since—due to physical inability, lack of resources, and long distances—it is not possible for everyone to stay in my company or to visit me a few times every year, and most hearts are not yet endowed with such ardent desire that they should bear the greatest troubles and hardships for the meeting, it seems appropriate, therefore, that three days of every year should be fixed for a gathering in which all my devoted followers should—God willing—be present, with the condition of health, time and absence of strong impediments.

So, in my opinion, these dates should be from 27th to 29th December. Hence, from this day, 30th December 1891, if we live to see the 27th of December, all our friends should, to the best of their ability, come and listen to Divine words and to join us in supplication for the sake of Allah. This gathering will be devoted to the exposition of such truths and spiritual insight as are necessary for the promotion of faith and certainty and spiritual understanding, and there will be special prayers and attention for the participants. And to the best of our ability we shall endeavour to supplicate at the threshold of the Most Merciful that He may draw them towards Him, may accept them and may bring about a pious change in them. An additional benefit of these gatherings will be that each year new entrants to the Jama’at shall, by being present on the fixed dates, get to know
their brethren who had joined earlier. And these meetings will lead to progressive strengthening of the bond of mutual love and affection. Prayers for absolution will be offered for brothers who will have passed away in the interim, and supplications shall be made at the threshold of the Glorious God that He may unite all these brothers in spirit and banish all estrangement, dryness and differences from amongst them. This spiritual convention will have many other spiritual benefits which will become manifest from time to time. Those suffering from paucity of means would be well-advised to plan ahead for attending this Jalsa. If they lay by a small sum on a daily or monthly basis, through planning and saving, they will have enough provisions for the journey, and it will seem as if the journey was undertaken free of cost.

Those who approve of the proposal should inform me now in writing so that a separate list can be made of those who are resolved, for the rest of their lives, to attend the gathering on the specified dates with all their heart and soul and with the greatest resolve—unless it is simply beyond their power and means to undertake the journey. May Allah grant a goodly reward to those who underwent the travails of travel to attend the convention which was held on 27th December 1891 for the purpose of religious consultations. May He reward every step they look upon this journey. Amen, Amen.”

(The Heavenly Decree, Pg 73-75, Ruhani Khazain, Volume 4, Aasmani Faisla, Pg. 351-353)
Construction of Masjid-e-Nabawi

Upon arriving in Madinah, the first task was the construction of Masjid-e-Nabawī. The place where the camel of the Holy Prophet™ chose to rest, was the property of two children from Madinah named Sahl and Suhail, who lived in the guardianship of Ḥazrat As‘ad bin Zurārah™. This was a vacant land, on which a few date palms had been planted in one area. In another area, there were ruins, etc. The Holy Prophet™ selected this plot to construct the Masjid-e-Nabawī, and his own living quarters. This plot of land was purchased for 10 Dinar, or approximately 90 Rupees. The surface was levelled and cleared of trees, after which the construction of Masjid-e-Nabawī began. The Holy Prophet™ supplicated to Allāh, and laid the foundation stone himself. Just as in the construction of the mosque at Qubā’, the Companions worked as builders and labourers. The Holy Prophet™ would also participate at times. Occasionally, while lifting bricks, the Companions would recite the following couplet of ‘Abdullāh bin Rawāḥah™:

“O Our Allāh! True reward is merely that of the hereafter. By Your Grace, send down Mercy upon the Ansār and Muhājirīn.”

When the Companions would recite this couplet, at times, the Holy Prophet™ would also join in. In this manner, after a long period of hard work, the mosque was completed. The structure of the mosque was made from slabs and bricks, which were assembled between wooden pillars. The roof was covered by trunks and branches of date palms. Trunks of date palms were placed inside the mosque to support the roof. Until the building of a pulpit was proposed, the Holy Prophet™ would lean upon one of these trunks when delivering his sermon. The floor of the mosque was unpaved, and since the roof would leak after heavy rainfall, the floor of the mosque would become muddy. As such, in light of this difficulty, later on a floor of gravel was paved. Initially, the direction of the mosque was towards Ba‘thul-Maqdās, but after the alteration of the Qiblah, this orientation was changed. At that time, the height of the mosque was 10 feet, the length was 105 feet, and the width was 90 feet. Later on, however, this was extended. To one corner of the mosque, a veranda was built, which was referred to as

At times, the Companions would recite the following couplet of ‘Abdullāh bin Rawāḥah™:

“لاَّهُمَّ انَّ الْأَجْرَ أَجْرُ الْآخِرَةُ فَاَرْحَمْ الأَنْصَارِ وَ الْمُهاِجِرَةَ”
This was for those destitute Muhājisīn who were homeless. These people would stay here, and were known as the Aṣḥābūs-Ṣuffah. As such, they would remain in the company of the Holy Prophet saw. They stay here, and were known as the Aṣḥābūs-Ṣuffah. These people possessed no means of permanent subsistence. The Holy Prophet saw would take care of them personally and whenever the Holy Prophet saw would receive a gift, etc., or there was something available at home, he would especially separate their share. As a matter of fact, at times, the Holy Prophet saw would himself starve and send whatever was in his home to the Aṣḥābūs-Ṣuffah. The Anṣār would also remain engaged in their hospitality in as much as possible, and would often attach clusters of dates within the mosque. However, despite all this, they lived in a state of adversity, and would often reach a state of starvation. This state continued until some found work, due to the expansion of Madīnah, and others began receiving support from the National Baitul-Māl. A place of residence was constructed for the Holy Prophet saw adjacent to the mosque. His home was a small chamber of merely ten to fifteen feet. A single entrance led from this chamber to the mosque, from which the Holy Prophet saw would enter the mosque to lead the Ṣalāt, etc. When the number of his wives increased, additional living quarters were also built for the Holy Prophet saw alongside the first. The homes of various other Companions were also built in close proximity of the mosque. This was the Masjid-e-Nabawī, which was constructed in Madīnah. In that era, since there was no other public building where tasks of national importance could be performed, the mosque also served as the headquarters of administration. The assembly of the Holy Prophet saw would take place here. It was here that all types of consultation took place. Legal verdicts were passed from here. It was from here that injunctions would be issued forth. This was the official guesthouse and, if required, it would be used as a confinement for prisoners as well.

Alluding to this mosque, Sir William Muir writes: “But though rude in material, and comparatively insignificant in dimension, the Mosque of Mahomet is glorious in the history of Islâm. Here the Prophet and his companions spent the greater portion of their time: here the daily service, with its oft-recurring prayers, was first publicly established: here the great congregation assembled every week, and trembled often while they listened to the orations of the Prophet and his messages from Heaven. Here he planned victories. From this spot he sent forth envoys to kings and emperors with summons to embrace Islâm. Here he received embassies of contrite and believing tribes; and from hence issued commands which carried consternation amongst the rebellious to the very outskirts of the Peninsula. Hard by, in the room of Ayeshah, he yielded up the ghost; and there he lies buried.”

This mosque and its adjoining chambers were constructed in a period of seven months, more or less. The Holy Prophet saw took up residence in his new home along with his wife Hazrat Saudah ra. Various other Muhājisīn also acquired land from the Anṣār, and built homes in close proximity of the mosque. Those who could not obtain land near the mosque constructed their homes at a distance from the mosque. Others were fortunate enough to procure preconstructed houses from the Anṣār.

Commencement of Adhān

Until now there was no arrangement for a call to Šalāt, or Adhān etc. The Companions would generally congregate in the mosque at the approximate time themselves. These state of affairs, however, were not satisfactory. Upon the construction of Masjid-e-Nabawī, the question as to how Muslims would be congregated at the appropriate time was felt even more. One Companion proposed the use of a bell, like the Christians. Someone proposed the use of a trumpet, like the Jews; and others made other suggestions. However, Hazrat ‘Umarra proposed that an individual be appointed to announce that it is time for Šalāt at the appointed time. The Holy Prophetṣaw approved this proposal, and appointed Hazrat Bilālra to perform this duty. As such, after this, when the time for Šalāt would arrive, Hazrat Bilālra would announce in a loud voice, القلعة جامعة, and people would congregate for the Šalāt. As a matter of fact, the very same call would be made if it was necessary to congregate the Muslims in the mosque for a purpose other than the Šalāt as well. Sometime afterwards, the words of the current Adhān were taught to a Companion named ‘Abdullāh bin Zaid Anšārīra, in a dream. He presented himself before the Holy Prophetṣaw and mentioned this dream saying, “I saw an individual in my dream call out such and such words as if calling the Adhān.” The Holy Prophetṣaw said, “This dream is from Allāh,” and instructed ‘Abdullāhra to teach these words to Bilālra. A strange coincidence was that when Bilālra called out the Adhān in these words for the very first time, upon hearing them, Ḥazrat ‘Umarra made haste to the Holy Prophetṣaw and said, “O Messenger of Allāh! Today, the words in which Bilālra called out the Adhān were exactly those which I also saw in my dream.” In one narration it has also been related that when the Holy Prophetṣaw heard these words of the Adhān, he said, “Revelation has already been sent down as such.” Therefore, in this manner, the current method of Adhān commenced. The method which commenced in this manner is so blessed and attractive that no other method can compare to it. In other words, the Unity of God, and the Prophethood of Muhammadṣaw, the Messenger of Allāh, is proclaimed five times daily from every mosque, in every village, of every city in the Islāmic world. A summary of Islāmic teachings is conveyed to the people in extremely beautiful and comprehensive words.


First Muslim From Among the People of Persia

It was approximately in this era that Salmānra, the Persian, became Muslim. Salmānra was a resident of the country of Persia, and was originally a follower of the Zoroastrian religion. His inherent virtue however, did not allow him to feel satisfied with the current state of that religion. He left his country in search of a better religion, and eventually reached Syria, where he became a Christian. It was in this era that he was made a slave during a plunder, but this very slavery became the means of his accepting Islām. After an exchange of numerous masters, finally an individual of Madīnah purchased him and kept him. As such, when the Holy Prophetṣaw arrived in Madīnah, Salmānra presented himself before the Holy Prophetṣaw, and became a Muslim. Thereafter, he gradually arranged for the money, and obtained freedom from his master. The
very first time he participated in Jihād, was in the Battle of the Ditch. It was upon his proposal that a ditch was dug. Salmānra was an extremely pure and virtuous man, and lived a very ascetic lifestyle. Once a person inquired as to the name of his father, to which he responded with great simplicity, “I am the son of Islām.” On one occasion, the Holy Prophetsa said that “Even if faith ascends to the distant star of the Palaidies, an individual from among the people of Persia would establish it in the world once again.” (The Life & Character of the Seal of Prophetsaw, Vol.2, p.20-21)

**First Child of the Muhājirīn after Migration and Affection of the Holy Prophet**

The first child to be born in Madīnah to the Muhājirīn was ‘Abdullāh bin Zubairra, and this is why the Muhājirīn were extremely joyous upon his birth. In the history of Islām, “Abdullāh bin Zubairra” is a very famous and renowned man. The account of his father, Zubair bin Al-‘Awwāmirra, has already been mentioned in Volume I of this book. Zubairra was the paternal cousin of the Holy Prophetsa, and was among his most distinguished Companions. Hzrat Abū Bakrra had given his daughter Asmāraa, who was the elder sister of Hzrat ‘Ā’isharaa, to Zubairra in a bond of matrimony. ‘Abdullāh bin Zubairra was born to Asmāraa in the first year after migration. When ‘Abdullāhra was presented to the Holy Prophetsa, the Holy Prophetsa softened a date in his own mouth, gave a taste of its liquid to ‘Abdullāhra and supplicated for his prosperity, and this was the child’s first feed. In the era of the Holy Prophetsa ‘Abdullāhra was only a child, but when he later became an adult, he attained a great status on account of his knowledge and wisdom. Upon witnessing the deplorable religious ideologies of the Umayyad Rulers, he established his own independent government. Eventually, however, he was martyred in the reign of ‘Abdul- Malik bin Marwān. Hzrat ‘Ā’isharaa would consider him as her own son. This is why she was given the appellation Ummi ‘Abdillāh, according to his name, which was ‘Abdullāh.

(The Life & Character of the Seal of Prophetsaw, Vol.2, p.35)
Science and the Holy Quran

Wisdom behind the fruits mentioned in the Holy Quran

By Saima Snobar Ahmad, Age 21 (Pharmacy Student)

It is very fascinating to understand that Allah Almighty has sent down the perfect book which contains almost every matter of life for a Muslim. It has laid the right set of clear guidance that one should incorporate in their daily life. This article will explore the wisdom behind the fruits mentioned in the Holy Quran and the scientific information which was later discovered.

Packed with essential vitamins and minerals, fruits are a very important part of one’s diet. A healthy diet with the right amount of fruits can lessen the chance of chronic diseases such as stroke, cancer and heart disease. Some fruits contain high amounts of antioxidants and phytonutrients vital for the maintenance of human health.

Allah the Almighty mentions six fruits in the Holy Quran, which include the pomegranate, grape, figs, olive, banana and dates. So what is the reasoning behind this? And does science agree?

Allah Almighty states in the Holy Quran: ‘...And We produce therewith gardens of grapes, and the olive and the pomegranate — similar and dissimilar. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe’. (Surah Al-An’am, Verse 100)

In this verse, Allah Almighty specifically mentions the grape, olive and pomegranate. Similar and dissimilar may suggest that some fruits are similar to one another to an extent however can differ in minor characteristics such as colour, sweetness or size. This can be compared to people who are righteous and believe in the Prophets, although there is great resemblance between them, there are also differences morally and spiritually, some being more advanced than others. Therefore, Allah Almighty has implied that grape, olive and pomegranate come from the good trees of faith.

Pomegranates contain a unique compound called punicalagin, a very strong antioxidant which gives the fruit its powerful anti-inflammatory properties. A study taken place in 2012 showed that pomegranate can slow down the rate of reproduction of cancer cells and even induce apoptosis (cell death) in these cells. There have also been studies to show that this fruit has properties to lower blood pressure, help against joint pain and may even help to improve memory.

There may be a hidden wisdom behind why Allah Almighty has included the phrase ‘the ripening thereof’ in the above verse. In the ripe stage of an olive, the amount of anthocyanins increases. This is a type of antioxidant which has anti-inflammatory, anti-microbial and anti-allergy properties. Furthermore, studies have shown that the hydroxytyrosol, a type of phytochemical, in the olive increases deposition of calcium in bone and decreases loss of total bone mass. It is also linked to cancer prevention.

In another verse Allah Almighty explains: ‘And We produced for you thereby gardens of date-palms and vines; for you
therein are abundant fruits; and of them you eat’. (Surah Al-Mu‘minun, Verse 20)

This verse exemplifies yet another blessing which Allah Almighty has bestowed upon us. It can imply that the garden of Islam will always be full of fruit bearing trees of various kinds yielding fresh fruit, here in particular the grape and dates are mentioned.

Grapes contain a polyphenol compound called resveratrol, this is an antioxidant which can protect against certain type of cancers, coronary heart disease as well as diseases of the nervous system such as Alzheimer’s disease. Red grapes are also rich in anthocyanins. In addition, it is a great source of minerals, such as iron and copper as well as Vitamin C, A and K. Therefore, tremendously vital for an appropriate balanced diet.

Dates are not only a Sunnah of the Prophet Muhammad, but are packed with energy boosting ingredients required for healthy human growth and development. Firstly, dates are rich in fibre which prevents low density lipoprotein (LDL) cholesterol absorption in the gut, in addition, the fibre works as a laxative – a natural remedy for constipation. Dates are a source of iron, potassium, magnesium, copper and Vitamin A, the latter being crucial for vision. Moreover, studies from the American Journal of Clinical Nutrition show that with every 100mg of magnesium consumed daily there is an 8% reduction of the risk of stroke.

In surah Al-Tin, Allah Almighty says: ‘By the fig and the Olive, And by mount Sinai, And by this City of Security, Surely, We have created man in the best make.’ (Surah Al-Tin, Verse 2-5)

Here, Allah Almighty compares the fig to the era of Adam, the olive represents the era of Noah, Mount Sinai represents the era of Moses, and the city of security represents the Islamic era. These four eras symbolise the four cycles through which man had to pass to reach the stage of complete development. In other words, complete human evolution.

Figs are high in minerals such as potassium, calcium, and iron. They contain vitamin A, K and E as well as being rich in natural sugars and fibre. The latter contributes to their ability to nourish the intestines since they work as a natural laxative. In addition, there is research to suggest that figs contain chromogenic acid which helps decrease blood sugar levels. This then controls the blood glucose levels in type 2 diabetes and so is beneficial for diabetics.

In Surah Al-Waqiah Verse 30, Allah Almighty mentions ‘Clustered bananas’. In this surah, it has been explained that on the day of judgement you will be divided into three groups. Out of these, one will be those on the right hand (the lucky ones). It then carries on with a description of what there will be for the people of the right hand – one of the luxuries being clustered bananas.

Athletes usually eat the banana as a snack since it immediately gives energy and rejuvenates the body. It has dietary fibre which again helps to relieve constipation. Banana is also a source of vitamin B6 which is essential to maintain the cardiovascular, digestive, immune, muscular and nervous systems. It also helps to make mood-altering hormones such as serotonin and noradrenaline – these are decreased in depression.

This just gives a gist of how many wondrous fruits Allah Almighty has given to us. Allah Almighty has shown us through the divine guidance of the Holy Quran the deeper meanings of some fruits and the scientific research gives us plentiful understanding of them. The new
‘Mediterranean diet’ which includes mainly fruits, vegetables, grains, peas and beans and a small amounts of chicken, fish and red meat is becoming more popular. Research has shown overwhelming evidence that this diet can reduce the risk of conditions, such as, type 2 diabetes, high blood pressure, obesity, some cancers and even Parkinson and Alzheimer’s disease. It has a very much positive effect on our long term health and wellbeing. Therefore we should be eternally thankful to Allah Almighty for providing us with such delightful fruits and the knowledge we need in order to nourish our body as well as our soul.

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3) http://www.nutrition-and-you.com/
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The blessed occasion of Jalsa, occurring in many different countries of the world, is one about which we are advised about time and time again by our beloved Khalifa, Hazrat Mirza Masroor Ahmadaba. Such a large gathering which involves international guests, parliamentary representatives and those belonging to other religions of the world, as well as gaining considerable media coverage, is an ideal event in which Ahmadi Muslims can practice and present their exemplary moral and etiquettes to the rest of the world.

Etiquettes of Duty Holders

Duty holders work in many different departments across Jalsa. During their volunteering, they deal with a large amount of people, many of which are of different ages, backgrounds and personalities. Regardless of whom it is that they are dealing with, duty holders are expected to uphold a certain standard throughout, taking care not to offend or discomfort those around them, whether that is their fellow duty holders or guests of the Jalsa. Huzooraba always gives special guidance to volunteers so that they are able to carry out their duty to the highest standard:

- Huzooraba guided volunteers that they should never be impolite to guests nor tire of their duty. Inappropriate conduct or remarks could easily hurt the feelings of the guests. Huzooraba stated that they should follow the example of the Promised Messiahas who would always take great care to provide facilities to his guests.
- Huzooraba also reminded volunteers that to show someone the way is also a form of charity. He highlighted that when guests arrive, it is normally after a long journey and they are tired. The guests should be welcomed in a good manner and accompanied to their lodging, especially if there are women and children travelling and there are no men with them.
- Furthermore, Huzooraba gave guidance to duty holders that food is another important aspect of hospitality which should be given attention to. Guests should be served their meals in a courteous manner, and even if guests make odd demands regarding food, volunteers should bear them and comply. Huzooraba advised that all Ahmadis should eat in one place including office bearers and should not eat in the arrangements made for the outside guests.

Etiquettes of Guests

Guests arrive to the blessed occasion of Jalsa from all over the world. Travelling from remote countries with few Ahmadis, some of these people are attending such a large Jalsa like this for the first time, whereas others are regular attendees of this auspicious gathering. As well advising the host country that these are the guests of the Promised Messiahas, Huzoor also has given guidance to guests as they come to attend this blessed event:

- Huzooraba reminded guests that they should show respect to the volunteers. Among the volunteers are children and youth who may
become disheartened and lose their passion to help if a guest is unpleasant to them.

- Huzooraba also instructed that if a hardship or difficult situation arises, guests should accept it with an open heart because sometimes, one has to endure small hardships for a good cause. Huzooraba gave the example of Jalsas held in Qadian in open air, where it can become very cold yet people still do not move from their place.

- Thus Huzooraba advised that, despite the fact that volunteers try their best, some hardships may always remain due to the temporary location and set-up of the Jalsa site. In this case, guests should be thankful to Allah and to the volunteers who have worked day and night to arrange various services for them.

**Etiquettes of attending the Jalsa**

We must remember that Jalsa is no ordinary gathering. Its true purpose, to enhance our moral, educational and spiritual state, must always be kept in mind. Jalsa is such a time in which we can not only increase our love for the Khalifa by listening to his blessed words, but also for each other by forming new friendships and strengthening previous ones through love and prayer. Furthermore, in these three days we can enhance our religious knowledge through the Jalsa proceedings. Through such active participation in this occasion, we can become the recipients of the blessings of the prayers of the Promised Messiah.

- Huzooraba stated that in these three days of Jalsa, we should spend our time thinking about how to please Allah. We should seek mercy and forgiveness, and pray that Allah saves us from all the calamities and mischief which is occurring in the world today.

- Huzooraba also advised that whilst attending Jalsa, we should be mindful towards congregational prayer. When it is time for prayer, we should arrive on time and sit quietly. When we arrive late for prayer, we not only disturb others with the noise but we miss out on the blessings that one can receive whilst waiting for prayer to start. Instead, we should come early and keep ourselves busy in the remembrance of Allah.

- Huzooraba further guided us on obedience during this event. Huzooraba reminded us that different departments work very hard to make better arrangements, but these systems can only work if people cooperate. Thus, whether it is car parking or scanning, we should comply with any instructions as it all for our own ease and security. Huzooraba reminded us that it is the beauty of the Jama’at that we are all part of one system, whether it be guests of workers, thus we should work in harmony to create an organised and peaceful environment.

- Huzooraba also stated that every attendee should make it their priority to attain religious, spiritual and academic knowledge. The topics of the speeches which are given at Jalsa have been carefully selected and approved by Huzooraba himself, and the speakers spend weeks and even months, deliberating and producing the best material for the attendees. Thus, all attendees should make it incumbent upon themselves that they listen quietly to these speeches.

- Huzooraba also spoke regarding children. Huzooraba said that he had noticed that some parents let their children play and make noise, providing them with toys etc. Huzooraba guided that in this way, children will not learn to respect the sanctity of religious meetings. If the child is so little, then they should be taken to the designated children area, where they can play. But parents should not sit outside of the marquee and let their children make noise, disturbing those around them.

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Friendship of Allah Almighty
(Written by Safina Nabeel Maham)

Friend that never gets bored or annoyed and best friends of all. He is friend of all friends, أَقِمْهُ He is His friendship is needed by everyone; just search in yourselves His friendship is so precious, with no expectations He stays. It is friendship of beloved Allah Almighty

F is for forgiving, أَغْفِلْهُ He is No matter how you feel, whenever you will ask, He will forgive you with all is heart.

R is for Reckoner, أَحْسِنْهُ He is Though He never complains, but is having strong stare at you, So one day He can speak only you see your days. So do what he expects a little from you.

I is for Illustratious, أَجْمَعْهُ He is He is most respected, and wants to be respected He will grant you respect in this world when you respect him.

E is for Equitable, أَقْسِمْهُ He is He don’t like injustice, coz He made us all equal. He rewards for justice you do in this world So be just and treat everyone with equality.

N is for Nobel, أَكْرِمْهُ He is Pray to him, praise and ask whatever you like He will surely grant you nobility in this world.

D is for Depressor (of proud), أَخَافْضُهُ He is He grants you beyond your expectations and sees what you could do, So don’t be proud and hurt someone, As He don’t like proud persons and He can take all away.

S is for Sufficient, أَكْفَافُهُ He is He is one, who is provider of all your living and life, Never ask anyone, instead your Allah Almighty, coz He listens and speak He is merciful and gives you without asking He surely gives you what you deserve in your life,

H is for honourer, أَحْكَمَهُ He is All love and fame you want from people of this world, Prove yourself and ask Him and; Surely He will bestow all the honour in this world and here after.

I is for Inheritor of all, أَثْناَيْثُ He is Never feel loneliness in your life, and say that No one you have; As he is there for all of you, He keeps a close eye on you and wait for your hand to spread in front of him Just hold unto Him and he will keep you safe.

P is for protector مُهْيَمَهُ He Is. No protection is more than protection of Allah And He himself says that I m only one who protects you from all, The key is to have faith and believe in Allah

There are so many attributes of Allah I have no words for so much to say. Just hold unto Allah and He will be best friend for you. Make His friendship part of your life and He will never ever disappoint you…
Highly Important and Golden Advice to Waqifeen-e-Nau and Parents

Friday Sermon delivered by Hazrat Mirza Masroor Ahmad, Khalifatul Massih V (May Allah be his Helper) on 28th of October 2016 in Toronto Canada

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

After reciting Tashahhud, Ta’awwuz, and Surah Al-Fatiha, Hazrat Ameer-ul-Mu’mineen Abu said:

"By the grace of Allah the Almighty, the tendency to dedicate children in the Jama’at [to the Waqf-e-Nau scheme] is growing. I receive letters from parents on a daily basis. On some days I receive twenty or twenty-five letters in which parents request for their future child to be included in the Waqf-e-Nau [life dedication] scheme. When Hazrat Khalifatul Masih IVrh launched this scheme, initially, it was only a temporary scheme. However, shortly after that he made it permanent and the members of the community all around world, particularly mothers responded to this call. Twelve to thirteen years ago when the Jama’at’s attention was drawn to this scheme, the total number of Waqf-e-Nau then was over 28,000. However, by the grace of Allah the Almighty, the number of Waqf-e-Nau is now nearing 61,000, out of which over 36,000 are boys and the rest are girls; indicating an increase in the trend for parents wishing to dedicate their children before they are born. However, the duties and responsibilities of the parents do not finish after having dedicated their children, in fact, they increase even more than before.
A *Waqf-e-Nau* child, is a trust that has been committed to the care of the parents by the Jama’at

Indeed, the responsibility of the upbringing of an Ahmadi child lies with the parents, and there is no doubt that the parents will desire the best for their child when it comes to their secular and also their religious education, providing they are inclined towards religion themselves. One should always bear in mind that every child of the Jama’at, and particularly a *Waqf-e-Nau* child, is a trust that has been committed to the care of the parents by the Jama’at. Therefore it is incumbent upon the parents to give them the best training in order to make them valuable members of the Jama’at and society in general. However, the upbringing and training of *Waqfeen-e-Nau* children as well as providing for their secular and religious education, and then to present them to the Jama’at in the best manner possible becomes the responsibility of the parents in this respect that they made a pledge before the birth of the child that our future child which will be born, whether male or female, they will devote it in the way of God Almighty and for the completion of the mission of the Holy Prophet’s 

*That is*) O My Lord! I have vowed to Thee what is in my womb to be dedicated to Thy service. I don’t know whether it is male or female but whatever it may be, it is my wish and prayer for it to be a servant of the faith. [Sura Aal-e-’Imran: 36] 

I.e. “do acknowledge this desire and wish of mine accept it!” "Thou alone art All-Hearing, All-Knowing”. Thus, hear my humble supplication, as You know that this prayer is the voice of my heart. This is the longing of the mothers for their children ahead of time and indeed this should be the desire of every Ahmadi mother when she decides to present her child for the *Waqf-e-Nau* scheme and so too should be the case for the fathers.

Those who dedicate their lives should try to achieve the ultimate height of these standards

Therefore, when this prayer is recited by the mother who wishes to dedicate her child to the *Waqf-e-Nau* scheme, then she as well as the father must also be mindful of those responsibilities which fall upon them in order to fulfil this pledge and for the acceptance of this prayer. A child is presented to the *Waqf-e-Nau* scheme after the consent from both the mother and the father. God Almighty has not simply preserved this prayer in the Holy Quran to serve as a tale of the past. In fact, God Almighty adores this prayer to such an extent that He preserved this prayer in the Holy Quran, so that mothers of future generations will continue to offer such extraordinary sacrifices by devoting their children for the service of faith while reciting this prayer. Although every believer makes the pledge to give precedence to their faith over all worldly affairs but those who dedicate their lives should try to achieve the ultimate height of these standards. Thus, if mothers and fathers instil in the minds of their children from the beginning that they are *Waqf* [life devotees] and that they have been dedicated solely to serve the faith and that alone should be the purpose of their lives; and along with this if they pray for them, then the children will grow up with the mind-set that they are to serve their faith. They will not grow up
thinking that they want to become a businessman, or an athlete, or they want to pursue such and such careers. Rather, they will ask the question that ‘I am Waqf-e-Nau and now the Jama’at and the Khalifa of the time should instruct me on which profession I should aim towards as I no longer have any interest in worldly pursuits. Also, the pledge which my mother made and the prayers she offered before my birth and then the manner in which she brought me up so that I can pursue my faith instead of worldly things; it is my good fortune now that those prayers have been heard by God Almighty and those efforts have been brought to fruition which my mother made for my upbringing. And now, I am ready to dedicate my life with the desire to serve my faith, abandoning all greed and desire for worldly pursuits.’

At every stage the Waqf-e-Nau should himself express his heartfelt wish of continuing with his Waqf

It is essential that this intent should be expressed firstly by the Waqifeen-e-Nau when they renew their covenant of Waqf at the age of fifteen. For this I have also issued a directive to the relevant department that they should formally obtain this in writing from all those who reach the age of fifteen, whether or not they wish to continue with their Waqf. Then, at the age of 20-21, when they have completed their studies, for those who have not gained admission into Jamia Ahmadiyya, they should write again to renew their bond. If an individual is instructed to gain further experience in a particular discipline, then again it should be documented and written down. In other words, at every stage the Waqf-e-Nau should himself express his heartfelt wish of continuing with his Waqf. As I mentioned earlier I have spoken about this subject previously on many occasions and in great detail. No Waqf-e-Nau child should ever have this thought in mind that if they dedicate their life then how will they survive in worldly matters, nor should they allow this apprehension to develop deep down as to how they will manage to financially support their parents or even to support themselves by other means. A few days ago, the Waqifeen-e-Nau had a class with me and one of the boys asked the question that if they dedicate their lives and offer their full time services to the Jama’at, then how can they financially or physically support their parents, or even generally offer any kind of support to them? The very fact that this question arose reveals that from a young age the parents had not instilled this idea in their children’s minds that they have dedicated their lives and now they are simply a trust of the Jama’at that has been placed in the care of the parents; the other siblings can serve them but they must present themselves to the Khalifa of the time and must act according to his instructions.

Title of ‘Waqf-e-Nau’ is not enough. In fact, Waqf carries a great responsibility

In the prayer of Hazrat Maryam’s mother, the word ‘مُخْرَزًا’ has been used which means that ‘this child has been relieved from all worldly responsibilities and she prayed that religious responsibilities should solely become its priority.’ Therefore, first and foremost, I would like to say to all such mothers and fathers that a mere title of ‘Waqf-e-Nau’ is not enough. In fact, Waqf carries a great responsibility which until the adolescent years lies with the parents but then after that it is the responsibility of the Waqf-e-Nau children themselves. Some boys and girls, who have acquired secular education initially appear to show a lot of passion and offer their services. However some cases have come to light where some of them have left the scheme because they could not live by the allowance that Jama’at gave to them. If one wants to achieve a great objective, then one has to encounter difficulties and make sacrifices. Thus, this concept should be engrained in the minds of the Waqifeen-e-Nau from childhood that there is nothing greater than devoting one’s life. Instead of judging others by worldly measures and thinking that though such and such class fellow of mine has acquired the same level of education as I have, yet he is
earning hundreds and thousands, while my monthly income does not equate to anywhere near his income of a single day. Instead they should think that the status God Almighty has granted them is far greater than any material wealth. One should always keep in mind the saying of the Holy Prophet that ‘in terms of worldly material means, one should always look at those who are less fortunate than them and in respect to spirituality, one should always look at those who are superior than them, so that instead of competing with one another in worldly gains, one should vie with one another in matters of spirituality.’ (Bukhari, Kitab-ul-Riqaaq, Hadith no 6490)

Waqifeen-e-Nau children, particularly the boys who have completed their education, should try to improve their spiritual conditions

Thus, those Waqifeen-e-Nau children, particularly the boys who have completed their education, should try to improve their spiritual conditions instead of focusing on ways to increase their material and financial assets. In fact, the Promised Messiah has had this expectation from every single Ahmadi in that their levels and standards in this regard should reach their pinnacle. However, those individuals whose parents have dedicated them for the service of faith before their birth and have prayed for them, how much of an effort would they then have to make to attain these standards? The Promised Messiah states: ‘I consider it my duty to advise my Jama’at and convey this message to them. Thereafter, it is their choice of whether they pay heed to it or not. Should they desire to seek salvation, and a pure and eternal life, then they should devote their lives for the sake of Allah the Almighty. Each one of you must strive in this regard and deliberate over this so that one can attain such a status and rank whereby one can say that their life, their death, their sacrifices and their prayers are for the sake of Allah alone and just like Hazrat Ibrahim, their soul should cry out: ‘I have already submitted to the Lord of the worlds.’

[Sura Al-Baqarah: 132] The Promised Messiah further states: “Until man does not lose himself in God and does not die whilst he is at one with God, he cannot attain the true [meaning of] life. Thus, those of you who have forged a relationship with me, you are well aware that I consider dedicating my life for the sake of God as the essence and aim of this life. (This is the aim and objective). Thenceforth, analyse yourself that how many from among you would desire this for themselves and how many consider dedicating their lives for God as an honour?” Thus, the Waqifeen-e-Nau should understand this principle and raise their own status above this. Many people dedicate their lives for the service of their faith, but at the same time, not everyone can do this. God has also stated that a party from among you should go in search of religious knowledge and return and enlighten their own people. Some people are engrossed in their worldly pursuits. However, the Promised Messiah has stated that even in your workplaces you should have the fear of God in mind and ensure that faith takes precedence.

The devotee of life should become the most humble person on earth

Waqifeen-e-Nau must raise their levels of contentment and their levels of sacrifices. They should never worry that ‘if we are not strong financially, then perhaps our brothers and sisters may consider us inferior,’ or that ‘our parents may not give us the same attention they give to others.’ Firstly, parents should never entertain the belief that life devotees are inferior in any way. In their view the status and rank of a devotee of life should be extraordinary. However the devotee of life should become the most humble person on earth. Whilst the Waqifeen-e-Nau should raise their levels of sacrifice, at the same time they must raise the level of their worship and also their level of loyalty. They should use all of their abilities and capacities to fulfil their covenant and the oath of their parents. They should endeavour to serve their faith and make every effort for the elevation of their faith. In such a case, God Almighty rewards abundantly and does not leave anyone short of recompense. In regards to fulfilling ones covenants with sincerity, on one occasion the
Promised Messiah as stated: “For this very reason, God Almighty praised Hazrat Ibrahim as in the Holy Quran where it states: وَإِبْرَاھِﯾمَ الَّذِي وَﻓﱢﻰٰ "Abraham was the one who fulfilled the covenant he made.” [Sura Al-Najm: 38]

Waqf will only be beneficial for the Jama’at when you shall fulfil your pledges with the utmost loyalty

Thus, fulfilling an oath is not a small matter and the covenants made by those devotees of life, about which I read the heart-rending words of the Promised Messiah as, are grand covenants indeed. If every Waqf-e-Nau boy and girl fulfils their pledges with sincerity, then we can bring about a revolution in the world. Many young couples come to see me and [the boy] says that he is Waqf-e-Nau as is his wife and child. Or the mother will say she is Waqf-e-Nau or the father will say he is Waqf-e-Nau and my child is also a Waqf-e-Nau. This is a matter of great repute indeed; however, it will only be beneficial for the Jama’at when they fulfil their pledges with the utmost loyalty. Whilst commenting on the loyalty shown by Hazrat Ibrahim as, the Promised Messiah as expounded on this subject in the following manner: “In order to attain the nearness of God Almighty, one must adhere to truthfulness and become steadfast upon it. You must form a sincere connection with God Almighty. The nearness Harzat Ibrahim as gained was due to this very reason. That is why [God] stated: وَإِبْرَاھِﯾمَ الَّذِي وَﻓﱢﻰٰ “Abraham was the one who showed loyalty.” [Sura Al-Najm: 38] Sincerity with God Almighty and maintaining loyalty with Him requires a death [upon oneself]. Until man is prepared to shun the world with all of its attractions and incentives and undergo every type of humiliation, difficulty and struggle, this attribute cannot be developed. Idol worship is not only that one prostrates before a tree or stone, rather everything that prevents one from gaining nearness to God Almighty or takes precedence over it is an idol. Man forms so many idols within him that he is not even aware that he is committing idolatry.” In this day and age, for some people drama serials have become idols, for others the internet has become an idol, for some earning money has become an idol and for some, their own desires have become their idols. The Promised Messiah as has stated: “Man does not even know he is committing idolatry, yet deep within he becomes a culprit of it. Thus, until man becomes one with God Almighty sincerely and is prepared to endure every type of struggle, it will be difficult to adopt truthfulness and loyalty. (The Promised Messiah as continues by saying) Was the title awarded to Hazrat Ibrahim as given for no reason? Absolutely not! The sound of وَإِبْرَاھِﯾمَ الَّذِي وَﻓﱢﻰ [Abraham is the one who fulfilled the covenant] resonated the instant he prepared himself to sacrifice his son. God Almighty demands physical deeds and it is through deeds that He is pleased, and deeds can only be performed through striving.”

This means that in order to carry out virtuous deeds and to perform those deeds which would please God one must offer sacrifices and endure various difficulties and pains. The Promised Messiah as continues by saying: “Although man may face difficulty in carrying out virtuous deeds but he does not remain in pain forever. When man accepts to endure pain for the sake of God Almighty, then God does not allow him to stay in pain. When Hazrat Ibrahim as accepted to sacrifice his son in order to fulfil the commandment of God Almighty, and the minute he prepared everything, God saved his son”. (The life of the son was spared and he was also saved from the pain he would have suffered from sacrificing his son). The Promised Messiah as further adds: “Hazrat Ibrahim as was thrown into the fire, yet the fire could not harm him. If man prepares himself to endure pain for the sake of God Almighty, then God Himself saves him from that pain.”

Every devotee should remember that until the levels of sacrifices are not raised to a high standard, all the claims of our life devotion will only be superficial
Thus, this is the standard for absorbing the love of God Almighty and beseeching his Grace which the Promised Messiah explained to us and expected from us. Not only should all Waqifeen-e-Nau endeavour to achieve this standard, but all those who have devoted their lives should do this as well. Until their sacrifices reach such a level, all the claims of our life devotees will only be superficial and mere statements. Some mothers have said that ‘we have come to settle in Canada, and our son is a missionary or devotee of life serving in Pakistan. We request for you to reassign him here and call him here, so he may be with us.’ When one has dedicated their life, how can there be any demands? How can there be such desires? All desires should have come to an end.

As I mentioned earlier, the tendency to include children into the Waqf-e-Nau Scheme is growing and this is an excellent trend. This trend should increase in a manner that we sincerely turn towards God Almighty. It should not be the case that with the changing of situations our covenants weaken or break. The Promised Messiah stated that without enduring pain or without difficulty it is impossible to offer sacrifice. If the circumstances have changed, then we must endure it. Especially those who have presented themselves for the service [of faith] or those parents who have dedicated their children and then [the children] have renewed their promises by stating that they wish to continue with their pledge. The Promised Messiah states that when man is prepared to offer every sacrifice for the sake of God, then God Almighty rewards him and does not hold anything back, rewarding him abundantly. May God Almighty enable the Waqifeen-e-Nau and their parents to fulfil their pledges keeping the true essence of sacrifice in mind and may they raise their standards of loyalty and sincerity to ever increasing new heights. I will now briefly explain some administrative matters and would like to draw attention towards the guidelines for the Waqifeen [life devotees]. Often people ask various questions. Some Waqifeen-e-Nau have certain misconceptions that since they are Waqf-e-Nau, they have their own separate identity. Although they may have a separate identity, however they should not expect any special treatment, in fact, given their separate identity they must ensure that they raise their levels of sacrifice. Some people embed in the minds of young Waqf-e-Nau children that they are special. Consequently when they grow up all that is in their minds is that they are special. Here [in Canada] I have received information to this effect as well as other questions of similar nature. These hinder one from the true essence of devotion and they think the mere title of being a Waqf-e-Nau is their sole purpose in life and consider that they are something exceptional.

Waqifeen-e-Nau are members of their respective auxiliary organisations which correspond to their age groups and it is compulsory for them to take part in their respective programs.

Some have this in mind that since they are Waqf-e-Nau they do not need to attend any Nasiraat or Lajna programs, if they are girls, and similarly if they are boys they think that they do not need to attend any Khuddam and Atfal programs; all the while thinking that their organisation has become separate. If someone entertains such a concept then it is completely wrong. Every office bearer of the Jama’at, to the extent that even the Ameer [head of the country] is a member of the respective auxiliary organisation relevant to their age. Thus, every Waqf-e-Nau girl and boy should remember that they are members of their respective auxiliary organisations which correspond to their age groups. Whichever age group they fall under, it is compulsory for them to take part in their respective programs. For those who do not participate, the head of that respective administration should investigate the matter and report accordingly. If that particular Waqf-e-Nau does not rectify him or herself then such a child, boy or youth will be removed from the Waqf-e-Nau scheme. If however, there are certain functions of the Jama’at or there are programs for auxiliary organisations or Waqf-e-Nau programs, then they should collaborate to
ascertain a time which does not clash with the programs of auxiliary organisations or Waqf-e-Nau programs.

In order to be regarded as ‘special’, Waqifeen-e-Nau must prove certain things

What are those things they will have to prove?

Thus, one should be particularly mindful of this matter. Waqfe-Nau [children], as I mentioned, are very special. However, in order to be regarded as ‘special’, they must prove certain things. What are those things they will have to prove? In order to be considered ‘special’ they will have to prove that they have a strong relationship with Allah.

They will be called ‘special’ if they have a greater fear of God than others. They will be called ‘special’ if their standards of worship are much higher than those of others. They will be considered ‘special’ if they, in addition to the compulsory prayers, also offer voluntary prayers [Nawaafil].

A sign of them being ‘special’ is that their general etiquettes and morals are of the highest standard. They will be deemed ‘special’ if their conversations and general speech are very distinct from others and if it is clearly evident that they have been specially trained and are among those who give precedence to faith over the worldly pursuits in every situation, then they will be deemed ‘special’.

As for the girls; they will be considered ‘special’ if their attire and their purdah [safeguarding ones chastity] are such that they are a reflection of true Islamic teachings to the extent that when others see them, they envy them and say that indeed, despite living in this society, their attire and purdah are exceptionally outstanding.

Boys will be considered ‘special’ if they lower their gaze out of modesty, instead of leering in all directions and looking at inappropriate material. Instead of looking at immoral things on the internet or through other means if they utilise their time acquiring religious knowledge, then they will be deemed ‘special’. These boys will be considered ‘special’ if their appearances make them distinct from others.

Waqf-e-Nau boys and girls will be considered ‘special’ if they recite the Holy Quran on a regular basis, searching for its commandments and then acting upon them.

They will be considered ‘special’ if they participate in events organised by the Jama’at or its auxiliary organisations more actively and regularly than others.

If they are leading their siblings in the good treatment of parents and in supplicating for them, then this is also a special distinction.

They will be deemed ‘special’ if when finding suitors for marriage boys as well as girls give precedence to faith over worldly matters, and by acting on the guidelines of the faith they sustain their relationship.

If their ability to endure pressure more than others, and if they abstain from arguments or quarrels and instead resolve such matters then they will be seen as ‘special’.
They will be considered ‘special’ if in the field of preaching they are at the forefront in fulfilling their duty.

They will be considered ‘special’ if they are at the forefront in the obedience to Khilafat and in following its instructions.

If they are of resilient character and willing to make sacrifices, then they are definitely ‘special’. If they display humility and a spirit of selflessness more than others, and despise arrogance and strive against it, then, indeed they are ‘special’.

If they listen to my Friday sermons and watch other programmes of mine on MTA to seek guidance continuously, then they are indeed ‘special’.

If they act upon these things and upon all those things that please God Almighty and refrain from what displeases Him and what He has forbidden, then they are certainly special or rather ‘very special’. Otherwise, there is no difference between them and others.

Parents should also remember these matters and raise their children bearing this in mind, because if you are successful in instilling these characteristics, then God Almighty will make you the cause of revolution in this day and age. If this is not the case, and as a result you do not prove to be a good role model for the world then rather than being special, you would in fact be counted among those who are disloyal and perfidious in the sight of Allah for the reason that you did not fulfil your covenants nor did you uphold your standards of loyalty. Thus during the upbringing of their children it is the responsibility of the parents to make them ‘special’ in this regard so that these Waqifeen-e-Nau are able to reach these standards of being ‘special’ once they have matured.

Waqifeen-e-Nau boys should prioritise enrolling in Jamias and train to become missionaries

As I mentioned before, whilst passing through different stages of their secular education, the Waqf-e-Nau should consult the Jama’at regarding what discipline they should study further, rather than taking the decisions for themselves. As for choosing ones career path - as I have mentioned before - Waqifeen-e-Nau boys should prioritise enrolling in Jamias and training to become missionaries. In the current climate there is a demand for this. The Jama’at is expanding due to the Grace of Allah the Almighty. Not only are there new [local] Jama’ats being established in the countries where the Jama’at has been long established, but Allah is also granting us new countries, where new Jama’ats are being created. Therefore, we require numerous missionaries in every country.

The attention of Waqifeen-e-Nau in their respective countries should be drawn towards those——A great need for specialist Doctors

Additionally, there is a need for doctors in our various hospitals. A number of Doctors, who are specialists in different fields are needed in Rabwah, Pakistan. Doctors are also needed at the hospital in Qadian. Even if, those from [western] countries cannot be sent there - my sermon is being heard all over the world, therefore the attention of Waqifeen-e-Nau in your respective countries should be drawn towards this. There is a huge gap, as we lack specialist doctors. There is a need for doctors in virtually every field of expertise in Africa. Currently, the construction of a large hospital in Guatemala is underway, where doctors from Canada could potentially go. There is a need for doctors here [in Canada] and this will increase in the future. Also there is a need for doctors to serve in Indonesia. As the Jama’at grows, this need will keep growing as well. Therefore, those Waqifeen-e-Nau children who are training to become doctors; after having completed their higher education in their countries and having gained experience after specialising, should come
They should present themselves and then the Jama'at will send them. In the same way we require teachers for our schools. For doctors and teachers, both boys and girls can present themselves, therefore give due consideration to these professions. We also need architects and engineers who have specialised in construction, so that they can accurately supervise and plan the construction of our mosques, mission houses, schools, hospitals and other building projects. This will help save the funds of the community and we will be able to provide better facilities with lower cost. Then, we are in need of paramedical staff and Waqifeen-e-Nau should also adopt this profession.

If we produce the best scientists in various fields, then the world will not only turn to Ahmadis to seek religious knowledge, but Ahmadis will also be in the forefront of secular knowledge.

These are just some of the important professions for which our community is in need. In the future these demands may change according to the need of the time. Sometimes Waqifeen-e-Nau have a special aptitude for certain subjects, so when they consult with me I approve that they can pursue further education in their chosen fields. However, for all students I will say this; that they should aim to explore various fields of scientific research. This is a general instruction for all students and Waqifeen-e-Nau alike. If we produce the best scientists in various fields, then the world will not only turn to Ahmadis to seek religious knowledge, but Ahmadis will also be in the forefront of secular knowledge and the world will be dependent upon them to attain that knowledge. Based on this principle, indeed Waqifeen-e-Nau can work for worldly organisations, but the purpose of them gaining that knowledge and skill should be to prove the Unity of God and to spread the true teachings of the faith throughout the world.

It is absolutely mandatory for every Waqifeen-e-Nau to study the commentary of the Holy Quran and the books of the Promised Messiah.

In the same way Waqifeen-e-Nau can choose to pursue other careers, however they must bear in mind the fundamental objective that they have dedicated their lives for the service of their religion. Therefore, if they are summoned at point in time they will give up their worldly commitments to commence their service for their faith and this should take place instantly without any excuses or delays. Another important point to bear in mind is that although Waqifeen-e-Nau are permitted to perform worldly occupations, however they must not allow these worldly responsibilities prevent them from the worship of God, acquisition of religious knowledge and serving their faith. Rather, their first and foremost priority should be to attain the highest standards in matters pertaining to faith. It is absolutely mandatory for every Waqifeen-e-Nau to study the commentary of the Holy Quran and the books of the Promised Messiah. The Waqf-e-Nau department have designed a syllabus until the age of 21; and that is available for you. On top of this it is essential that you make every effort to further deepen and widen your religious knowledge.

Parents of Waqifeen-e-Nau must make every effort to enrich their homes with Ahmadiyyat instead of making their homes of a worldly nature.

I would also like to emphasise a point to the parents that they may do their utmost for the moral training of their children but if this is only limited to verbal effort and their own conduct is such that there is no concord between their actions and their words, then this training will have no impact whatsoever. Parents have to be a role model for their children in the way they offer Salat, and will have to set the highest practical examples of how to learn and teach the Holy Quran. Parents will have to become the physical examples of
excellent morals. Parents will have to make a concerted effort to gain religious knowledge. Parents will have to clearly demonstrate with their examples that they are repulsed by falsehood. They will have to strictly refrain from saying anything derogatory about the administration and the office-bearers of the community. Even if they have been hurt by an office-bearer, the practice of speaking against the administration or any office-bearer must be shunned. Parents will have to demonstrate that they regularly listen to the MTA, at the minimum to all my sermons. All these directives are not just for the parents of the Waqifeen-e-Nau, undoubtedly all Ahmadis who want that their progeny to remain connected with the community, must make every effort to enrich their homes with Ahmadiyyat instead of making their homes of a worldly nature. Otherwise, in the pursuit of world affairs their future generations will not only move away from Ahmadiyyat; rather they will move away from God and will be faced with ruin in this world as well as the Hereafter. May God enable all Waqifeen-e-Nau children to seek the nearness of God and follow the path of God fearing righteousness! May the actions of their loved ones save them from every type of indignity. May every Ahmadi become a true portrait of Ahmadiyyat, the likes of which was repeatedly directed by the Promised Messiah, so that we can swiftly see the flag of Ahmadiyyat and true Islam flying high throughout the world. On one occasion the Promised Messiah advised us by stating the following:

"A person assumes that by completing one or two tasks he may please God; while this is not the case‘. The Promised Messiah further states, "Obedience is a difficult trait to justify; obedience in the true form was demonstrated by the companions of the Holy Prophet. Those [companions] were the true flagbearers of obedience and they are role models for us". The Promised Messiah then adds: "... is obedience an easy matter? Anyone who does not show complete obedience brings this community into disrepute. There is not just one single commandment, rather there are multiple commandments. Just as there are many doors to enter Paradise and people gain passage to paradise through different doors. In the same manner there are many doors that lead to hell. It should not be the case that by slamming one door of hell shut you find yourself in a position whereby you open another one".

The Promised Messiah further says: "After taking the oath of allegiance, one must not remain under the misconception that merely believing that Ahmadiyyat is a true movement, would lead to all the blessings.... simply accepting the truthfulness of this movement will not please Allah the Exalted until your deeds become noble. Now, that you have entered this community, you must try to become righteous and refrain from all evil. Adopt gentle and pious speech, make it a habit to seek repentance for your sins and supplicate in Salat".

May Allah the Exalted enable us to act upon these guidelines. May we as well as our progeny set the highest standards in piety and God fearing righteousness and enable us to fulfil the mission of the Promised Messiah."

[For any queries regarding this translation please contact The Review of Religions Translation team at: info@reviewofreligions.org]
BLESSINGS OF JALSA

As Ahmadi Muslims, we have been attending annual conventions (Jalsa) in our respective countries. We have done so enthusiastically and it is an important part of our lives. We eagerly await it every year and cannot imagine missing such a revitalising gathering for the anticipated three days. Every individual has a responsibility to host their Jalsa and to ensure the success of it. It is such a crucial part of our lives and, for many, an obvious and ‘automatic’ event. Because of this, we may not ponder upon it in depth. But when someone asks “what is Jalsa?” we can sometimes be left looking for answers apart from the obvious.

The History of Jalsa

- In May 1891, the Promised Messiah Nas declared that he was the Promised Mahdi. He declared that he was the Messiah whom all Muslims had been waiting for.
- On 27th December 1891, the first annual convention in Qadian was held, with an attendance of 75 members.¹
- On the 30th of December 1891, the Promised Messiah Nas published an announcement that “…three days of every year should be fixed for a gathering in which all my devoted followers should—God willing—be present, with the condition of health, time and absence of strong impediments…”²
- Till 1946, the annual convention took place at its headquarters in Qadian.
- After the partition in 1946, annual conventions took place in Lahore (Pakistan) for 2 years.
- In 1949, Rabwah became the headquarters for Ahmadi Muslims up till 1983 where nearly 250,000 people attended.
- And what a blessing it is that by the grace of Allah, Ahmadiyyat is spreading to the corners of the earth. Today, most countries hold their own annual convention where thousands join in unity to spread the message of Islam and supplicate to God the Almighty.
- “There is a Hadith in which the Holy Prophet Nas says, when people gather together for the remembrance of Allah they are surrounded by angels and are covered by mercy from their Lord”³
"The Primary purpose of this convention is to enable every sincere individual to personally experience religious benefits; They may enhance their knowledge and – due to their being blessed and enabled by Allah, The Exalted – their perception [of Allah] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this community..." 4

"This gathering will be devoted to the exposition of such truths and spiritual insight as are necessary for the promotion of faith and certainty and spiritual understanding..." 8

"...each year new entrants to the Jama'at shall, by being present on the fixed dates, get to know their brethren who had joined earlier. And these meetings will lead to progressive strengthening of the bond of mutual love and affection." 7

"...The Promised Messiah as has said that the fundamental purpose of this Jalsa is that through it such a Jama'at - such a community should be prepared or come into being that should always be increasing its knowledge and cognizance of God Almighty; in whom the fear of God should begin to grow; in whom piety and righteousness should be found developing; who should be always craving for God... Humility and submissiveness should become their habit and they should establish such high standards of truth as would be not found anywhere else and they should have in their hearts a burning passion for spreading Islam into the very corners of the earth and they should be ready to sacrifice their life, wealth, time and honour for this work every moment of their lives." 6

"...participants gain the blessings that will lead them to a better life in this world and in the Hereafter" 5

The importance and purpose of Jalsa Salana
The Blessings of Jalsa

When Ahmadi Muslims host the annual conventions in their countries, each member is voluntarily taking part with different jobs; whether it is security checking, serving food or cleaning the toilets. Each job has a sacrifice behind it, and with the each sacrifice made, come many spiritual blessings. The Promised Messiah⁹ states that:

“Allah yields reward to the sincere persons at every step of their way, and no labour and hardship, undertaken in His way, ever goes to waste.” ⁹

When a person gives up their time, their energy and their whole self for the cause of the propagation of Islam a person takes part in being a recipient of spiritual blessings. Hazrat Khalifatul Masih V (May Allah Strengthen his hand) explains that:

“It is the God Almighty Who creates this passion in the hearts of the workers that they have to serve the guests of the Promised Messiah (peace be on him) selflessly, keeping it above all the personal desires and thinking and keeping in mind the pleasure of God Almighty and the service of the guests of the Promised Messiah (peace be on him).” ¹⁰

The greatest blessing that Ahmadi Muslims can acquire from attending the annual conventions are the prayers of the Promised Messiah⁹. The Promised Messiah⁹ prayed for the members attending Jalsa stating:

“I pray to God that He may be with all those who are coming to attend the Jalsa and that He may grant them great rewards and He may show mercy and His grace. O God! O You Who are the Greatest Granter, the Benevolent and Merciful, and the Remover of hardships, do listen to all these prayers of mine and grant us victory over our opponents, with great glaring signs, for, You have the power to do whatever You like. Ameen!” ¹¹

The Promised Messiah also prayed:

“I conclude with the prayer that everyone who travels for [attending] this convention that is for the sake of Allah: May Allah, the exalted, be with him, reward him in abundant measure, have mercy on him, ease up for him his circumstances of hardship and anxiety and eliminate his anguish and grief. May He grant him freedom from every single hardship and lay open for him the ways of [achieving] his cherished goals, and raise him up, on the day of judgement, among those of His servants who are the recipients of His blessings and Mercy. May He be their Guardian in their absence until after their journey comes to an end. O Allah! O Sublime One and Bestower of bounties, the Ever merciful and One who resolves all problems, do grant these prayers and grant us victory over our opponents with scintillating signs, because You alone have all the prowess and power. Aameen! Aameen!!” ¹²
Understanding the importance, purposes and blessings of the annual convention, Ahmadi Muslims should reflect upon their "...conditions in context of what the Promised Messiah as wished to see us in. This is how we can gain the blessings of Jalsa, otherwise, this will also become a worldly celebration for us."  

Hazrat Khalifatul Masih (may Allah strengthen his hand) explains that:

“If an Ahmadi truly understands the blessings of Jalsa and then makes every effort to receive these blessings, and accumulates the transformations that each annual convention bring about in him, then he will progress towards a new standard in Taqwa each year, which will eventually lead him to the point where the Promised Messiah as wished to see us. Thus, we must focus towards that desire of the Promised Messiah as that he held in his heart, which he expressed in these words: Pay attention towards your afterlife, rather than focusing on this world. He emphasised that one must inculcate Taqwa in his heart.”

May God Almighty enable us with the opportunity to gain His pleasure and may the prayers of the Promised Messiah as be accepted for us where we come together in unity to care for one another and learn from each other. Ameen.

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3. Remembrance of Allah, Zikr-i-ilahi, by Hazrat Mirza Bashiruddin Mahmud Ahmad ra p. 3
5. Friday Sermon, by Hazrat Khalifatul Masih V (may Allah strengthen his Hand) June 29, 2012
6. Friday Sermon, by Hazrat Khalifatul Masih V (may Allah strengthen his Hand) September 7, 2012
7. Heavenly Decree by the Promised Messiah as, p. 74
8. Heavenly Decree by the Promised Messiah as, p. 74
10. Friday Sermon, by Hazrat Khalifatul Masih V (may Allah strengthen his Hand) October 14, 2016
13. Friday Sermon, by Hazrat Khalifatul Masih V (may Allah strengthen his Hand) June 29, 2012
14. Friday Sermon, by Hazrat Khalifatul Masih V (may Allah strengthen his Hand) June 29, 2012
When the partition of India took place in 1947 it gave rise to a very challenging set of circumstances in the history of our Jamaat. The reason for this was that Hazrat Khalifatul Masih II ra, along with the majority of the Ahmadis of Qadian, had to migrate to the newly created country of Pakistan. However, of course Qadian was the town of the Promised Messiah as, where he was buried and home to various Mosques and places of great historical importance. Hence, Hazrat Musleh Maud ra was extremely concerned about how Qadian would be protected and so he set up a scheme asking for Ahmadis to devote their lives in this mission to safeguard the Jamaat’s presence in Qadian and all of its sacred places.

Upon the call of their Khalifa, many Ahmadis responded by saying: “We have listened to the call of our beloved and we offer ourselves to the Jamaat and will stay in Qadian to protect it”. In the end, a total of 313 people were approved by Hazrat Musleh Maud ra to stay in Qadian but he did not merely choose the first 313 people who offered themselves, rather displaying great wisdom and foresight he chose people with different professions and skills. Some of those who stayed behind were teachers, some were land owners, some were doctors and people from various other fields. Another sign of Hazrat Musleh Maud’s ra wisdom was that the majority of people tasked with staying behind were younger in age. Those 313 people came to be known as Darvishan-e-Qadian. Thereafter, they lived their lives with a sense of great purpose, nobility and spent their entire lives in the service of the blessed hometown of the Promised Messiah as. As Ahmadis it is essential that we forever remember their sacrifices and pray for them.

Following the Partition, Hazrat Musleh Maud ra said he would send one of his sons, as well as another member of the family of the Promised Messiah as to Qadian on rotation, each for a period of three months. He arranged for lots to be drawn to choose in which order they would be sent. The first son of the Promised Messiah as to be sent was Sahibzada Mirza Khaleel Ahmad and Sahibzada Mirza Zafar Ahmad was the first person to be sent on behalf of the rest of the Promised Messiah’s as family. Following three months they returned to Pakistan and the next son of Hazrat Musleh Maud ra sent to Qadian was Hazrat Mirza Waseem Ahmad. I consider it a great blessing upon me that he was my maternal grandfather (nana).

Later, my nana narrated how after the period of three months was completed and he was due to return to Pakistan, he felt a deep and incontrollable emotion in his heart and so he took out a prayer mat and went to Qasre-Khilafat and wept before His Lord. He said he had an intense desire to remain in Qadian, rather than returning to Pakistan.

It so happened that a few days later the Government of India announced that it would control the flow of people travelling to and from Pakistan, whereas previously the borders had remained unrestricted. Initially the border controls begun with a permit system and this was later upgraded to a proper system of passport control.

The Indian Government said that those who wished to stay in India would need to take Indian nationality and those who considered themselves Pakistani would need to take a Pakistani passport. Upon this announcement, Hazrat Musleh Maud ra instructed nana to take an Indian passport and to remain in
Qadian permanently. My nana used to say that he felt that Allah the Almighty had answered his prayers as it was always his personal desire to serve in Qadian.

Sometime later in 1952, my nana went to Pakistan and married my maternal grandmother (nani), Sahibzadi Amtul Qudoos. Whilst there the political situation suddenly became worse again and Hazrat Musleh Maudra was worried that perhaps it would be difficult for nana to return to Qadian. Thus, he sent a letter to nana, who was in Lahore with his new bride, to return to Qadian immediately even if he had to charter a plane. It so happened, that Sahibzada M.M. Ahmad sahib learned that rumours that the borders may be closed were false and so Hazrat Musleh Maudra permitted nana to stay for a few more days. However, when the time for nana to return to Qadian came, Hazrat Musleh Maudra himself came to the airport to see him off and remained until the plane had taken off.

The life of the darvishan was extremely difficult. They had no option but to live within very meagre means and resources. They faced regular and bitter opposition. For example, at one time, false rumours started that the Qadian Jamaat were giving information to the Pakistani authorities and it was even falsely claimed that there were secret tunnels underneath Minarat-ul-Masih. When the situation became incredibly tense the members of the Jamaat congregated in the Mubarak Mosque in order to pray and to stay together.

My aunt later told me that she was a child at that time but the scene remained imprinted vividly in her mind, wherein every Ahmadi was fearful and each had tears in their eyes. They were bowed down in prostration seeking the Help of Allah. Even though she did not know what was happening due to the atmosphere my aunt told me that she also begun to cry.

At that time of crisis, nana gave a speech and said that if he was arrested or even killed then they should remain in the Mubarak Mosque and not leave it and that until the very last person remained they should stay in the Mosque and never abandon it. With the grace of Allah, it so happened that a non-Ahmadi friend of the Jamaat who worked in a Government Ministry vouched for the Jamaat and said that all Ahmadis were sincere Indian citizens and so eventually the situation calmed down.

Nevertheless, the difficulties remained. There were Hindus and Sikhs who boycotted the
Ahmadis of Qadian and would not sell them basic necessities such as milk or vegetables. However, Allah always provided the means for their sustenance. Hence, there were some good-natured Hindus and Sikhs who would secretly break the public boycott and come in the middle of the night and give milk to the Ahmadis.

Also, some of the Darvish were unable to see their close family members who remained in Pakistan for many years. Sometimes they were even split from their wives or were unable to travel to attend the weddings of their children.

However, over time conditions began to improve. The Jamaat was able to open both a boys and girls school in Qadian and other developments also took place. Slowly but surely, as the months and years passed, the situation began to return to the pre-Partition times. Hazrat Maulvi Abdul Rahman ra, a companion of the Promised Messiah as was appointed as Amir Jamaat Qadian.

Upon his passing, my nana was appointed as Amir Muqami and Nazir-e-Ala, positions in which he served until his own passing in 2007. Thereafter, in 1991 Hazrat Khalifatul Masih IV rh returned to Qadian to attend the Jalsa Salana and then in 2005, Hazrat Khalifatul Masih V aba also attended the Jalsa Salana in Qadian. Such joyous occasions were undoubtedly the fruits of the prayers of Khilafat-e-Ahmadiyya through the decades and the sacrifices of the Darvish.

It so happened that following my nana’s passing, Hazrat Khalifatul Masih V aba sent my husband and me to Qadian for three months in 2007. During that time, I personally met some of the living Darvishan-e-Qadian and I saw first-hand the simplicity with which they lived their lives. We can never be grateful enough to those people, who risked their lives to protect the Jamaat’s sacred places in Qadian.

May Allah reward their huge sacrifices and enable all of us to learn from their blessed examples. Ameen.
MEMORIES OF JALSA SALANA QADIAN
...IN THE WORDS OF WAQIFAAT-E-NAU

Jalsa Salana is an extremely blessed event for which Ahmadis from all over the world gather to spiritually rejuvenate themselves and also to meet with their dear brothers and sisters in faith. The Promised Messiah initiated the Jalsa Salana Qadian under the Divine Guidance and the first convention was held in Qadian in 1891 with 75 members in attendance. After the migration from India to Pakistan, the location of the ‘international Jalsa’ has moved from Qadian, to Rabwah and now in London where our Beloved Hazur (May Allah be his Helper) resides. However, Jalsa Salana Qadian will always hold a special status as it is where the very first Jalsa was started by our beloved Imam Mahdi, Hazrat Mirza Ghulam Ahmad (Peace be upon him) and because Qadian is where the beautiful fountain of Ahmadiyyat began. Some of our fortunate Waqifaat-e-Nau from around the world have been blessed with the amazing opportunity to attend and reap the blessings of Jalsa Salana Qadian. Below are some accounts shared with us by some Waqifaat-e-Nau of their experiences of Jalsa Salana Qadian.

“While I have been blessed in being able to attend many Jalsas around the world, Jalsa Salana Qadian has and will always be in a league of its own. The entire atmosphere of Qadian buzzes with the anticipation of the Jalsa. Banners adorn every street corner and Nazms can be heard as you walk down the streets. The Minaratul Masih gleams with lights at night and stands tall and proud amidst the town. During the Jalsa, individuals are seated under the open air and listen to the various speeches in Urdu as well as Punjabi. While it is very common to see guests from all over the subcontinent, it is not surprising to run into someone from North America or Europe as it is truly an international Jalsa. From sitting in the Jalsa Gah, to offering Salat in Masjid Aqsa, no Jalsa is complete without the delicious and hearty meal from Langar Khana of the Promised Messiah.”

(Shumaila Ahmad, USA)

“The bright lights illuminating the streets of Qadian were the first sign of welcome we were greeted with upon arrival. After eating in the Langar Khana, we took a tour of Minarat-ul- Masih, Masjid Aqsa, Darul Masih and Masjid Mubarak and offered prayers where possible. We were fortunate enough to have the chance to make special prayers at Bait-ud-Dua. After exploring all the sacred places, which included the Promised Messiah’s place of birth, where he kept fasts and the Well from where he used to get water, we made our way to the Bahishti Maqbara. After entering the sacred graveyard we took a round of the Bahishti Maqbara and said our prayers from the outer perimeter of Mizar Mubarak. The warmth and love the people of Qadian embraced us with, will forever hold a unique place in my heart. Words cannot describe the overwhelming beauty and atmosphere of Jalsa Salana Qadian, one must truly experience it for themselves.”

(Aneela Mahmood, UK)
“In December 2013 we took our flight to Pakistan and crossed the Pakistan-India border from Lahore. It was almost dusk when we for the first time were stepping in Qadian. It was like a dream come true. The first thing that anyone would notice was the great Minaratul Masih. The bus we were in raised Narrey Takbir on the sight of the Minaratul Masih. For our stay in Qadian we were accommodated in the Mauritius guest house. Qadian’s atmosphere was full of joyfulness and the streets were blooming with the Light of God Almighty. Praying in the blessed Mubarak Mosque and Bait-ud-Dua triggered a very emotional and peaceful sense of feeling inside our heart. The day finally arrived and we got to the Jalsa Gah. The view consisted of shining bright souls gathered together in the name of Allah. There we met 2 old ladies who were sitting in the cold without any warm clothes and listening to the Jalsa with great attention. Afterwards, when we talked to them we got to know that they travelled for whole 3 days to attend this Jalsa and that during the whole year they save every single penny just to attend this Jalsa. This got us really emotional. Furthermore, every single word of the speeches and nazams would trigger tears. And when the blessed Jalsa came to an end, during our journey back to Pakistan we made our parents promise us to bring us back to such a pious and peaceful place.”

(Faizia Basharat, Mauritius)

“Wherever in the world I have been, as soon as I enter a Jama’at building or event, I’ve always felt at home. Certainly such was the feeling I had at Jalsa Salana Qadian 2015. I was anxious at how I would keep my 10 month-old companion quiet. As the Jalsa proceedings continued, I realised I couldn’t hear the conversations of people who were sitting just in front and the people around me were unperturbed at my son’s babbling. I then realised being an open-air event, all the noise was filtered out and only the clear voice of the Jalsa speakers could be heard. A most wonderful experience indeed! (I was then also grateful for the dry weather!) Being in Qadian, what really touched me was the simplicity of Jalsa and Qadian as a whole. You feel the spirit of righteousness pervading everyone. Seeing people from all over the world congregate on this small town in India, whether it be the local south Asians, Europeans or Africans, it was a stark reminder of the prophecy of the Promised Messiah as that “people will come to you from far and wide”. All these ethnicities were eagerly racing to attain the pleasure of Allah Almighty and be the recipients of the blessings of land of the Promised Messiah, whether it be from the Jalsa itself, Masjid Mubarak, Bait-ud-Dua, Bahishti Maqbara or the streets blessed with the footsteps of Promised Messiah.”

(Maleeha Mansur, UK)
“My experience in the blessed place of Qadian was very fun. I have been to Qadian 2 times already and each time was very exciting. The second time when I got there I was more excited as I just wanted to do everything right away, knowing where everything was. The atmosphere was great, the Mosque was full at Salat time every day, and everyone was so happy. Even for Nafal prayers the Mosque was full. I really wanted to go to Nafal prayers because I wanted to experience praying in the same rooms that the Promised Messiah’s grave used to pray in. I also really liked going to Bahishti Maqbara. It was really stimulating to me because you got the experience to pray at the Promised Messiah’s grave. You also got to pray in front of everyone else who was buried there. The Jalsa itself was also amazing. I loved how everyone was so focused on the Jalsa and listening so intently. Even though the weather was not that friendly, especially in the morning. The marketplace during Jalsa time has its own flavour. Qadian is not a very big town, so during the day one gets to see most of it. From Fajr prayers to Isha, the day is filled with faith inspiring opportunities and people to see and meet. These were just some of the reasons I loved going to Qadian, but definitely there are more, and I am hopeful Inshallah to continue going there.”

(Fareeha Ahmad, Oshkosh, USA, Age 12)

“It was an experience I will never forget. We arrived early on Thursday morning in December 2005. My heart was filled with excitement and anticipation as we passed through the small streets and alleyways of this blessed and historic town. Qadian was alive and full of life and laughter, the streets were adorned with colourful buntings, and the sounds of beautiful nazms filled the air. I was moved by the sights as I walked down the streets our dear founder the Promised Messiah had once passed. Reading Namaz in Masjid Mubarak, offering prayers in Bai’at ud Dua was incredible; the air was dense with the prayers of the Promised Messiah. Exploring the example of his life and his simple home was a humbling reminder of where our Jama’at and our history all began. The bustling streets were overflowing with people as Huzur-e-Aqdas arrived in Qadian. Watching how moved people were by Huzur’s words and prayers reminded me how fortunate we are to have Huzur in London. The Jalsa itself was incredible, thousands of people from all walks of life, who had travelled thousands of miles were gathered together for one united message. It was an astonishing sight and indeed a living fulfilment of the prophecies Allah had given to the Promised Messiah so long ago. Despite the freezing temperatures no one complained of the cold, everyone was just happy to be part of such a historical event. The atmosphere was so enchanting that even the local shop keepers and neighbours were enjoying the sights and sounds of Jalsa. I remember asking a neighbour how they felt about the Jalsa coming in to town every year, she kindly smiled and said she loved it, she said the people who come bring many blessings to the town and she prayed that it may continue on so for many years to come. That was the first time I experienced Jalsa in Qadian and I pray that it won’t be my last.”

(Meliha Hayat, UK)
I visited Turkey after completing waqfe-arzi at a refugee camp on the Syrian border in August 2014. In Istanbul, the capital of Turkey, there is the Topkapi Palace Museum. The Topkapi Palace was the primary residence of the Ottoman sultans. The Palace is now a tourist attraction which contains a chamber with the ‘sacred trusts’ – the most sacred relics of the Muslim world. The Turkish claim to hold numerous ‘sacred trusts’ of the Holy Prophet Muhammad (peace be upon him) and his companions. Furthermore other relics are displayed in this chamber which are claimed to be the belongings of other biblical prophets.

I visited this palace and I wish to provide a researched review of some of the relics and discuss whether history shows if all these sacred relics are authentic or not.

The Holy Prophet’s hair and other sacred relics

According to some hadith reported in Bukhari and Muslim, the Prophet Muhammad cut his hair upon completing his hajj and instructed Abu Talha to distribute one share of hair each to his male companions, and Abu Talha’s wife Umm-e-Sulayman was to distribute two shares to the women. The hadith confirm that it is possible that someone could have been in possession of the Holy Prophet’s hair. Proving the authenticity of such claims is difficult. However when the Islamic Caliphate passed onto the Ottoman empire, it is definitely plausible and is mentioned in the history that certain relics were passed onto the Ottomans. Hence, there is a definite possibility that relics such as swords of the ‘rightly guided caliphate’ may have been passed onto the Ottoman Empire.

The swords are very simple with no ornaments. They look like they have been made using common metal. Both these observations are true to the Islamic way of living a simple life hence these belonging to the ‘rightly guided caliphate’ is not a farfetched idea.

The Turban of Prophet Yusuf

Arguments for the lack of authenticity of this relic are similar to that of the staff of Prophet Moses and the pot of Prophet Abraham. However there is stronger argument against the authenticity of this relic. In the Holy Qur’an God states: ‘And the man from Egypt who bought him said to his wife, ‘Make his stay honourable. Maybe he will be of benefit to us; or we shall adopt him as a son.’ And thus did We establish Joseph in the land, and We did so that We might also teach him the interpretation of things. And
Allah has full power over His decree, but most men know it not.’
(12:22)
The verse above shows Prophet Yusuf as resided in Egypt. Prophet Yusuf as lived in the 1900 B.C which was the 12th Dynasty of Ancient Egypt.[6]. The painting on the right is from the 12th Dynasty which shows Egyptians wearing wigs or headbands.[7]. Ancient Egyptians commoners wore headbands to hold their wigs in place.[8]. In the 12th Dynasty Prophet Yusuf as being an Egyptian is very unlikely to have worn a turban. The turban displayed at Topkapi museum (see photo) looks very close to an Indian turban rather than an Egyptian turban or headgear.

The Pot of Prophet Abraham[5]

Prophet Abraham as lived at around 2000B.C[9]. Even if this pot was carbon dated which would prove its age to be from 2000 B.C., it is impossible to prove it belonged to Prophet Abraham[5]. Prophet Abraham as was revealed the Suhuf (Scrolls) of which nothing is known today.[9]. Surely the Hebrews (believers of Prophet Abraham[5]) would have attempted to protect the revealed scriptures rather than a pot.

The Staff of Prophet Moses[5]

‘And throw down thy rod.’ And when he saw it move as though it were a serpent, he turned back retreating and did not look back. ‘O Moses, fear not. Verily I am with thee; the Messengers need have no fear in My presence. (27:11)
The verse above from the Holy Qur’an mentions a rod belonging to Prophet Moses[5]. This makes it clear Prophet Moses[5] did have a rod/staff. Prophet Moses[5] lived at around 1500 B.C[4]. Even if this staff was carbon dated, which would prove its age to be from 1500 B.C. It is impossible to prove it belonged to Prophet Moses[5]. The staff looks to be in immaculate condition even though it is approximately 3500 years ago!

References
2. Hadith – Bukhari (4.33) and Muslim (15:324-6)
5. Holy Qur’an Chapter 12, verse 22
10. Holy Qur’an, Chapter 27, verse 11
Have A Full Understanding Of What Is Truly Meant By Waqf:
“It is particularly important for those girls, who are now over the age of fifteen, to understand the significance and value of their responsibilities. This is because they have willingly, in full maturity, renewed the pledge made by their parents prior to their birth. At their age they should now have a full understanding of what is truly meant by Waqf – that is devoting one’s life, and what it requires.”

Being A Member Of The Waqifaat-e-Nau Scheme Is No Ordinary Thing:
“As I have just said, you have reached an age where your thinking should be very mature and you should understand your vast responsibilities. You should realise that being a member of the Waqifaat-e-Nau scheme is no ordinary thing. Therefore, as you go about your daily lives, you should not look at which direction the world is moving in and you should not have any complex about the country or culture you are living in, nor should you be unduly influenced by the latest trends or fashions; rather, you must pay attention to what your responsibilities are. This should remain your focus and direction at all times.”

You Must Consider How You Will Fulfil Your Waqf:
“You must understand both ‘who you are’ and ‘why you are.’ Hence, it is not merely enough to verbally proclaim that you are an Ahmadi, but you must question why you are an Ahmadi. It is not enough just to say that you have accepted the Promised Messiah**, but instead you must ask, why is it that you have accepted him? Similarly, it is not enough just to say that you intend to fulfil your pledge of Waqf, but rather you must consider how you will fulfil it and why you will fulfil it? These are questions that you must ponder over and reflect upon.”

It Is Your Duty And Obligation To Spread The True Message Of Islam:
“What was the mission of the Promised Messiah**? It was to bring mankind closer to God Almighty and to establish the rights of one another. It was to enlighten the world of the true teachings of Islam through his words, deeds and conduct. It was to spread the true message of Islam to the corners of the globe. And so as members of Waqifaat-e-Nau it is your duty and obligation to inculcate these teachings and to spread them far and wide.”

Your Foremost Priority Must Always Be To Seek The Pleasure Of God Almighty:
“Always remember that as an Ahmadi girl, and especially as a member of Waqifaat-e-Nau, your foremost priority must always be to seek the pleasure of God Almighty. The question is how do you achieve this? As I said, the primary way is to fulfil the rights of the worship of God Almighty and thereafter to follow all of his commandments. Furthermore, it is essential that you continually increase your knowledge of Islam.”
You Must Learn Your Faith And Be Firm In Your Conviction Of Its Truth:
“People are becoming less interested in religion and an increasing number say they do not even believe in the existence of God. In fact, many people view religion as a joke or something that is to be mocked and ridiculed. It is in such a challenging climate that you must learn your faith and be firm in your conviction of its truth. You must build a personal connection with God so that you can prove His existence to others and so you can demonstrate that he continues to listen to those who seek Him.”

Educating Society About What Is Right And What Is Wrong:
“You must educate society about what is right and what is wrong. For example, it is your duty to explain to others that promoting immodesty in the name of so-called freedom is a means of lowering human values, rather than raising them. It is a means of reducing self-respect, rather than increasing it. You must prove that religious people are those who exhibit the very best moral standards. It is your duty to inform others that the pursuit of worldly pleasures is not the primary goal of one’s life; rather the most important objective is to establish a relationship with their Creator.”

Decorate Your Homes With Piety And Morality:
“It is the responsibility of Waqifaat-e-Nau members to decorate their homes with piety and morality. The way to do this is to be regular in offering Salat and by upholding all forms of virtue and righteousness. If you are successful in this then these qualities will automatically pass on to your children and it will ensure that they remain firmly attached to Ahmadiyyat and to the worship of God Almighty. If you achieve this you will have been proven successful in fulfilling that pledge that was first made by your parents and later renewed by you yourselves.”

Give Precedence To Your Faith Over All Worldly Matters:
“Always remember that it is a great responsibility on your part to forever give precedence to your faith over all worldly matters. If you become too involved in the latest fashion trends you will naturally move away from religion. Similarly, if you become consumed by worldly interests or pursuits, your faith will suffer and become of secondary importance to you.”

Regularly Read The Books Of The Promised Messiah:*
“Today the only way to learn the true teachings of Islam is by studying the literature or books produced by the Promised Messiah* and the Khulafa. Having been sent by Allah the Almighty, the Promised Messiah* has presented the true interpretation of the Holy Qur’an for us as well. Thus, the Lajna and elder Nasirat should regularly read the Promised Messiah’s* books and seek to implement what they learn in their daily lives.”

Young Girls Should Dress In An Appropriate And Modest Fashion:
“Even the girls aged eight, nine or ten should dress in an appropriate and modest fashion. With the grace of Allah, even the young Ahmadi girls are very intelligent and so they should all seek to learn about their faith and utilise intelligence in a good and positive fashion. For a young girl this requires that she listens to the good things her parents teach her and tries to follow them.”
‘Beloved’ or ma’shuq of course refers to Allah, the Lord of the Heavens and the earth and what Sa’di spoke of was total annihilation or fanaa in the path of Ishq or Divine Love. As Muslims, this is the purpose of our religion-seeking nearness to our Beloved, our God. It is a trade-off like no other. We give our all to Him- which really amounts to very little and in return He showers us with far more blessings that we could possibly hope to deserve.

One thing is clear though, as ‘Muslims’ ‘those who submit’, our relation to our God is one of Master and slave, captured in the beautiful and poignant posture of Sajdah or prostration. As they say, a picture paints a thousand words. And the image of Sajdah captures the essence of Islam.

Modern history has witnessed the emergence of numerous socio-political movements in Europe, movements which often challenged millennia old thinking: socialism, capitalism, feminism, Marxism and libertarianism are among them. The chief central ethic of many of these political movements is the value of personal freedom or liberty. To many of the followers of these new philosophies, life is but a struggle against ‘oppressive’ power structures and institutions.

In the 21st century, these warriors have embarked on another crusade: the ‘liberation’ of Muslim women. The veil today has become an iconic symbol of the religion of Islam. Equally it is seen as a symbol of patriarchal oppression. However as a Muslim woman, it appears to me that it is not just our Hijabs but indeed our religion itself that is viewed behind a veil, a veil of misinformation.

I honestly wish these self-styled ‘saviours’ could step into the shoes of an Ahmadi girl for a day and see our faith through our eyes. I wish
they could experience first-hand the feeling of walking into a mosque—our sanctuary, our haven away from the din of daily life—where spirituality permeates the air and we can turn to our Lord and supplicate. I wish that they could know the feeling of security and comfort we get from wearing our Hijabs. That they too could taste the indescribable sweetness of reciting the Holy Qur’an, our sacred book. For this text contains the holy words that not only give us our rights on earth but illumine for us the path to the Gardens of Bliss. Or they could perchance know of the exhilaration we feel listening to the inspiring and stirring sermons of our beloved Hazoor, not least his addresses to Lajna. Alas, the world mistakes our earthly paradise for a prison. What they see as our chains—our Purdah, our Scripture, our faith—are but the delight of our eyes.

Islam’s instructions to women are clear and comprehensive: we are given complete equality, but are also guided on a divinely ordained path leading to personal fulfilment and societal harmony. Let us then examine some aspects of being a Muslim woman in the 21st century and set the record straight on a few of the allegations levelled against Islam.

THE EQUALITY PARADIGM

Firstly let’s address the deeply flawed equality paradigm so popular today. We know that there are fundamental differences between men and women, denying this eternal truth can only have dire consequences. However, it is important to stress that difference does not signify inequality or inferiority for women. The Promised Messiah stated in this connection: “No other religion has safeguarded the rights of women as Islam has done. It lays down the injunction so succinctly: Just as men have rights upon women, so do women have rights upon men.” (Ch.2:Vs.229)²

Beloved Hazoor took up this topic in a string of inspiring addresses he delivered to the ladies at the Jalsas of this year: namely the Jalsa Salanas of UK, Germany and Canada 2016. Hazoor catalogued the comprehensive set of rights Islam grants to women: the right to education, work, inheritance, divorce, and vote, among others. When it came to the field of education and scholarship, Hazoor was unequivocal in stating that a woman’s mind is no less capable than a man’s and that women too should aspire to ever more dazzling intellectual heights with the grace of Allah.

However alongside the points of similarity between the sexes, there are a few points which mark women as different from men; chiefly our role in the domestic sphere and our status as mothers. In this way Islam gives women not only security and protection but also a sacred and noble purpose that no worldly philosophy can take away from us. We are born to worship God, but our faith tells us that as women we also serve our God by serving our homes. Our Jihad is one of the private sphere—devotion to our homes and to the Tarbiyat of children; as well as one of the public sphere—Tabligh or propagation of faith and service to mankind.

Sadly instead of celebrating womanhood, many self-styled women’s liberation movements would destroy the very essence of it—leaving women without purpose and without meaning. The renowned French feminist philosopher Simone de Beauvoir, one of the most influential voices in feminist thought, argued that femininity is “a myth
invented by men to confine women to their oppressed state. For women it is not a question of asserting themselves as women, but of becoming full-scale human beings” and elsewhere she wrote that “the modern woman accepts masculine values; she prides herself on thinking, taking action, working, creating on the same terms as man.” The implication in Mlle. de Beauvoir’s words is that to be born a woman is to fall short in some way. After all only men are “full-scale human beings” - women ought to try and imitate them and adopt “masculine” traits. Man is the norm - woman is the deviant.

Whereas our religion tells us that we are no less for being born a woman, we are the equals of our men. Allah has tasked us with many of the same responsibilities as men - the five pillars of our faith are gender-neutral commandments. However in some areas of life the responsibilities that fall on us differ from those of men. But the Holy Qur’an settles the matter beautifully in chapter 3, verse 196 where it states ‘So their Lord answered their prayers, saying, ‘I will allow not the work of any worker from among you, whether male or female, to be lost. You are from one another.’

PURDAH

Another issue oft-debated in the media today is that of Purdah. Hazooraba noted in his address delivered at the annual Ijtema of Lajna Ima’illah UK in 2014: “It is often alleged that Purdah takes away women’s rights. However, we know that this is not the case and the truth is that Purdah and Hijab actually establish the true dignity, independence and freedom of women. Hijab does not only give women physical security but is also a key means of giving them spiritual security and purity of heart.”

The Hijab or headscarf is more than anything, a spiritual garment. It is a reminder to women that the outer matters not in the eyes of our Lord but only the inner. That we must look to adorn our souls and hearts as we would adorn our faces and forms. For in the end, true beauty is only that of the heart. And what could be more beautiful than a heart illumined by love of God, adorned by purity and embellished by piety or Taqwa? The Promised Messiah wrote of how the heart of a believer is the throne of God. By becoming faithful adherents of the religion of Islam and true servants of Khilafat, perhaps we too could take a step closer to reaching that state. A state that Persian poet Jalal-ud-din Rumi describes in such exquisite language:

*Spirit, find your way, in seeking lowness like a stream.*

*Reason, tread the path of selflessness into eternity.*

*Remember God so much that you are forgotten.*

*Let the caller and the called disappear; be lost in the Call.*

- Rumi, ‘Be Lost in the Call’

ON LOVE & LIBERTY

As Sa’di stated our elevation is in our annihilation. Is this not the very essence of Ishq? To forego yourself, to become dust on the path of your Beloved? As Muslim women, it is not liberty we prize above all else but the love and pleasure of our Lord. Those who seek only their own rights, their own freedom
and independence find no rest in this life. But those who in accordance with the instructions of Islam put the rights of God and His Creation—Haqooq-ullah and Haqooq-ul-Ibad—over and above their own rights will by the grace of God find peace, love and fulfilment in this life and in the next.

So when we address the voices who question the teachings of Islam on women—we needn’t allow them to define the parameters of the debate or feel we must speak and think in their terms. We should instead invite them to enter into our world—to taste the sweet fruits of the garden of the Holy Qu’ran and sample the fragrant flowers of our faith, every aspect of which guides us on the paths to peace and Paradise in the most perfect way. May Allah bring us all ever closer to our faith, may He fill our hearts with His Love and as Waqifaat-e-nau enable us to devote ourselves fully and wholly to the service of His Jama’at.


6 Mirza Ghulam Ahmad, Ruhani Khazain, Vol XXII, p. 65: “Just as a refined mirror put in front of the sun provides such a perfect reflection of the sun that it can be said, figuratively and metaphorically, that the same sun that is in the sky is also present in the mirror, likewise Allah descends on such a heart and makes it His throne


8 Mirza Ghulam Ahmad, Ruhani Khazain, Vol I, p. 127
Waqifaat-e-Nau are very fortunate that they have the opportunity of having classes with our beloved Huzur, Hazrat Khalifatul Massih V (May Allah Strengthen his hand). We should never forget how favoured we are that we sit in the auspicious company of Khalifatul Massih, especially in this era and time. In these classes, Huzur-e-Anwar\textsuperscript{aba} guides Waqifaat-e-Nau with his precious advice on various matters. Huzur-e-Anwar\textsuperscript{aba} also graciously allows Waqifaat-e-Nau to ask questions. A summary of the report of some selected questions and answers is hereby presented for the readers to gain knowledge and wisdom from a Waqifaat-e-Nau class held with Hazrat Khalifatul Massih V (May Allah be his Helper) held on 31\textsuperscript{st} of January 2016 in London, United Kingdom.

QUESTIONS AND ANSWERS

A Waqifaat-e-Nau asked Huzur-e-Anwar\textsuperscript{aba} that at the National Ijtema, the topic of the presentation was, “The advent of the Promised Messiah\textsuperscript{wa} and his Prophecies and Signs”. She said that at the exhibition the following prophecy of the Promised Messiah\textsuperscript{wa} was written that; “Five times shall I show you the dazzling manifestation of this sign.” [14\textsuperscript{th} March 1906] She requested Huzur-e-Anwar\textsuperscript{aba} to kindly explain the meanings of the prophecy.

Huzur-e-Anwar\textsuperscript{aba} replied that wars, earthquakes and some other calamities are revealed in this prophecy which prove the truthfulness of a person. There was a Sign of two very big earthquakes in the time of the Promised Messiah\textsuperscript{wa}. Then there was the Sign of Plague. So, these have appeared as the signs of the truthfulness of the
Promised Messiah\textsuperscript{as}, Huzur\textsuperscript{aba} said that two or three of these signs have already appeared and some others are yet to come. That’s why we also say that if there is World War III, may be that will be one of these signs as well. Huzur-e-Anwar\textsuperscript{aba} said these signs are the signs of the truthfulness of the Promised Messiah\textsuperscript{as} which God Almighty is showing. The earthquakes and the Plague in the time of the Promised Messiah\textsuperscript{as} are also one of these signs and already there have been two World Wars. Huzur-e-Anwar\textsuperscript{aba} said that we don’t know if World War III is the fifth sign or some other sign may appear.

A Waqifaat-e-Nau asked what was the religion of the Holy Prophet (May Allah’s peace and Blessings be upon him) before his claim of Prophethood?

Huzur-e-Anwar\textsuperscript{aba} said that majority of the people in that time were idol worshippers and there were 360 idols in Khana Ka’aba. But even in that time there were people who were \textit{Muahid}. \textit{Muahid} are the ones who believe in the Unity of God Almighty. God Almighty had cleansed the heart of the Holy Prophet\textsuperscript{saw} in his childhood.

Huzur-e-Anwar\textsuperscript{aba} said that there was an incident in the very early childhood of the Holy Prophet\textsuperscript{saw} when he was accompanied with some other children as well. It is said that an Angel laid down the Holy Prophet\textsuperscript{saw} and cut open his chest, took his heart out and cleansed it and put it back. (It was a vision) It means that God Almighty had purified the heart of the Holy Prophet\textsuperscript{saw} in his childhood and even after the incident believed in the Unity of God Almighty and believed that there is only one God, Who should be worshipped and that’s why he used to go to the cave of Hira. He took his food with him and for days used to worship in the cave of Hira. Huzur\textsuperscript{aba} said that before the claim of the Prophethood, the Holy Prophet\textsuperscript{saw} did
Maryam said that actual life in this world is 70, 80 or 90 years and everyone has to die sooner or later. The real death a person would wish for is the one in which God Almighty is Pleased, Forgives the sins and Rewards with His Bounties. And in Islam we have the conception of receiving endless bounties of God Almighty in the next life and this is what is known as the Belief in the Hereafter. God Almighty will bestow His Bounties to the martyrs as He has said in the Holy Quran. We do remember the martyrs in this world and God Almighty rewards them in the Hereafter as well.

Huzuraba said that it is an honour to be a martyr. Huzuraba said that even some people write to me and request to pray that they desire to be martyred. So, maybe these people (those who were martyred) had prayed that God Almighty reward them with martyrdom.

A Waqifaat-e-Nau said that if God Almighty listens to the prayers of the righteous people than why did He not accept the prayers of those martyred in the mosques in Lahore or why the prayers of other Ahmadi martyrs have not been accepted?

Huzur-e-Anwaraba replied that it was the Holy Prophet saw whose prayers were accepted the most by God Almighty. At the time of the Battle of Badr, the Holy Prophet saw prayed that there is a huge army of Kuffar and we are very few and we also don’t have anything to fight with. God Almighty accepted his prayers and said that I shall give you victory and success. But there were 14 Muslims who were martyred at the battle of the Badr. 70 Kuffar were killed and 70 were captivated as well. Huzuraba said that then at the battle of Uhad, the Holy Prophet saw had prayed and his prayers were accepted and the battle was won but many Muslims were martyred. Huzuraba said that were they not righteous people? Huzuraba said that even the Holy Prophet saw sustained many injuries himself and the Kuffar thought that God forbid he has been martyred. Huzuraba said that God Almighty says in the Holy Quran that those who are martyred, don’t consider them as dead but they are alive and God Almighty will give them special provisions and reward them endlessly and God Almighty will Honour them.

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A Waqifaat-e-Nau said that in UK they are thinking of restricting purdah (Hijab). My question is what can we Nasirat do about this?

Huzur-e-Anwaraba said that if it needed to show your face in public places for identity purposes then there is nothing harm in it while you your hair and chin are still covered which is the minimum form of purdah (covering). Huzuraba said but they are also thinking of banning Hijab or also of deporting those mothers back to their countries who have been living in UK on spouse visa since two years and do not understand English language. At this an eight years old girl (Ahmadi) had written to the Prime Minister that although my mother has Master Degree in English, her accent is such that I make fun of her, so because of this, will you take my mother away from me and deport her? It was a very emotional letter and was published in
Independent and other well circulated Newspapers too. Huzur-e-Anweraba said that similarly you should write letters too. You should write that we are Muslim girls and if we chose to cover our heads or wear hijab or cover ourselves then why does it bother you? Huzuraba said that you too should write letters and make point across that no one is forcing us to do purdah. The Religion also says that there should be sanctity and modesty in every woman. In the Holy Quran, where the God Almighty has Commanded women to cover themselves, men have been Commanded not to look at women with wide open eyes and to lower their gaze (to do purdah of their eyes). This was Commanded to men first then to women.

A Waqifaat-e-Nau said that reading Ruhani Khazian is a bit difficult. She asked what book of the Promised Messiahas should we read first?

Huzur-e-Anweraba replied that first you should start with Malfuzaat. There are various topics in it. And if you don’t know Urdu language that well and your understanding of English is better then you should read Essence of Islam, which is a selection of topics compiled from the various books of the Promised Messiahas. There are 5 Volumes of this book. Huzuraba said that if you can understand Urdu then you should read Malfuzaat or Haqiqa-tul-Wahi, which is in 22nd volume of the Ruhani Khazain. In Haqiqa-tul Wahi, Urdu is easier to understand. Huzuraba said that the early books written by the Promised Messiahas are very difficult but the later ones are easier to understand.

A Waqifaat-e-Nau said that in the Holy Quran the name of Jesusas has been mentioned more than the name of the Holy Prophet (May Allah’s Peace and Blessings be upon him). What is the reason for that?

Huzur-e-Anwaraba said that in the Holy Quran, God Almighty has addressed the Holy Prophetasw in many places without mentioning his name. The reason why Jesus’sas name is mentioned more is to remove the Shirk being spread in the name of Jesusas and also to make this point that Jesusas died naturally and there is no need to do Shirk. Christians address Jesusas as Word of God etc. but the Holy Quran has given examples of other Prophets as opposed to Jesusas telling that Jesusas was a Prophet of God Almighty and was a normal individual. Huzuraba said that even though the name of the Holy Prophetasw has not been mentioned frequently but it is the Holy Prophetasw to whom God Almighty has mostly addressed.
1. **On what dates did the first Jalsa Salana Qadian take place?**
The first Jalsa Salana Qadian was held on December 27th, 28th, and 29th of 1891. In May 1891, Hazrat Mirza Ghulam Ahmad of Qadian declared that he was the Promised Messiah and Mahdi that the world was eagerly awaiting. Later that year, the first Jalsa Salana was held, the annual three day gathering of Ahmadi Muslims to enhance their spiritual knowledge under the guidance of their Messiah.

2. **How many people attended the very first Jalsa Salana held in Qadian?**
The very first Jalsa Salana in Qadian was attended by seventy-five members. The Promised Messiah listed the names of those people in Asmani Faisla as the first attendees of this blessed convention.

3. **What is the purpose of Jalsa Salana?**
The Promised Messiah stated in his book Asmani Faisla (The Heavenly Decree) that “The major aim of this gathering is that the sincere members of the Jama’at should be able to derive religious benefits and at the same time they should acquire more knowledge and advance in their God realization.” “Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this community.”

4. **How was food prepared for the guests of Jalsa Salana Qadian?**
During the first few years after the initiation of the Jalsa Salana Qadian, the food for all the guests of the Jalsa was cooked in the Langar Khana which was located in the Promised Messiah’s own home. It continued this way for many years until the guests increased significantly, and it was moved outside to accommodate a cooking area large enough to prepare food for such a large group of people.

5. **What was the attendance of the last Jalsa before the demise of the Promised Messiah?**
In 1907, the last Jalsa before the demise of the Promised Messiah, nearly 2,000 individuals attended the Jalsa. The increase in the attendance of the Jalsa meant that Masjid Aqsa was completely filled for Jummah Prayer and the lines of worshippers extended to nearby stores and even the rooftops of local homes.

6. **Describe the progress of Jalsa Salana Qadian since its start till the time of the partition of India and Pakistan in 1947**
By the grace of Allah Jalsa Salana Qadian progressed each year and still continues to do so. By 1914 the attendance of Jalsa Salana Qadian increased by the thousands. A separate Jalsa Gah for women was set for Jalsa Salana Qadian. Other notable changes that occurred during this time were the development of the Qadian Railway, the use of a loudspeaker to convey the speeches to the masses, and raising of Lawa-e-Ahmadiyyat, the flag of Ahmadiyyat, as well as the flags of Khuddam-ul Ahmadiyya and Lajna Ima’illah. During the last Jalsa Salana Qadian before the partition of India and Pakistan, 40,000 people attended the Jalsa.

7. **Since after the partition of Pakistan and India, how many times has Khalifatul Masih been able to attend Jalsa Salana Qadian?**
In 1991, at the 100th Jalsa Salana Qadian, it was the first time that a Khalifa was able to attend again since the partition of the two countries. Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV attended in 1991. Hazrat Mirza Masroor Ahmad (May Allah be his Helper), Khalifatul Masih V attended the Jalsa Salana Qadian in the year 2005.
Word Search

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

Feelings & emotions of Love of a young Waqf-e-Nau for Khalifah-tul-Masih

“One boy, with whom I became friends, was a Waqf-e-Nau, Mohsin Iqbal, aged 16 and regularly throughout the tour I would ask him how he was feeling and each time he would say that he felt so happy and emotional that Huzur’saba was there. Each time I saw him, he was doing a different duty and once I asked him why this was and he said that he just wanted to serve the Jamaat and he did not care where he was asked to help. Thus, wherever he was asked to help out, even if it was not his official duty, he used to happily assist. About Huzur he said: “I am very grateful to Allah and to Huzur for deciding to come to New Zealand. I am also very thankful to Allah for the opportunity to serve Huzur. Huzur’s visit has given me the motivation to be the best Ahmadi I can be and to do Tabligh to my friends. I want to dedicate my life to Ahmadiyyat. I want to do whatever I can to serve Ahmadiyyat.”"

[‘Huzur’s Tour of New Zealand 2013, A Personal Account by Abid Khan’]

Meeting Huzur (May Allah be his Helper) –

A Very Unique Experience

“Through email, I was also able to collect some of the feelings of Lajna and Nasirat members about Huzur’s tour to New Zealand. Just like the men, their comments were filled with love for Huzur and for Khilafat. Mehpara Malik Sahiba, (Waqfat-e-Nau) wrote. “We were really excited and filled with anticipation when we heard Huzur was coming to New Zealand. And when Huzur arrived it felt like my soul, body and mind were electrified. The entire atmosphere was electric, like anything could happen at any moment. For the duration of Huzur’s arrival, and the week before, I was functioning on very little sleep, but the amazing thing was, I didn’t feel tired. It was a very unique and invigorating experience... Huzur’s visit really changed my life. It filled me with a passion for everything. I very much felt changed after Huzur’s visit with a new perspective on life and my responsibilities.”"

[‘Huzur’s Tour of New Zealand 2013, A Personal Account by Abid Khan’]
I thought Allah’s Angels were with Huzur (May Allah be his Helper)

“A Lajna member Humda Mubarak wrote: “I had not met Huzur before so was very excited as in Pakistan we did not have the opportunity to meet him. I thought Allah’s angels were with him. To have Huzur in our country brought tears to all of our eyes, we just couldn’t believe Huzur was here – it was very emotional. The entire tour was a highlight, but the best thing was when we used to run to catch a glimpse of Huzur and wait for Huzur to pass by where we were standing. Huzur’s visit has improved me personally because now whenever I do something I always think will Huzur like this? I also give closer attention to the taleem and tarbiyyat of my children and I feel more responsible.”

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

Huzur’s (May Allah be his Helper) extraordinary example of showing respect to the local traditions

“One thing I observed during our week in Japan was the very high standard of basic manners and etiquette of the Japanese people. Their courtesy was something quite extraordinary and this was something Huzur even mentioned in his Friday Sermon. One particular way in which the Japanese people express their courtesy is by bowing down. Throughout the tour I observed all of the locals - from young children to the elderly - bowing whenever they met or spoke to anybody. Often it was not just one bow but every few seconds they would bow down and the other party would respond in the same way. During the week Huzur met countless Japanese guests and dignitaries and they too would bow their heads before Huzur. In response, Huzur would also reciprocate by bowing his head towards them. In the same way that Huzur had met the Maori King in New Zealand with a traditional ‘nose-greeting’, Huzur met the local people of Japan according to their customs. Huzur’s conduct in such circumstances is an example for all others to follow, whereby he always shows respect according to the traditions of the local people – unless any tradition is opposed to Islamic teaching. Thus during the week the rest of us Qafila members also regularly bowed our heads when greeting people and I have to say that as the week progressed I began to really enjoy this particular form of greeting.”

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

“Honestly, I am so proud to have such a peaceful & respected Muslim leader visit our town” … Reflections of a Mayor in Denmark

“Following the conclusion of the meeting, I went and met Mayor Adelborg (A Mayor in Denmark). She told me how impressed she had been by Huzur and how fortunate she felt to have had an audience with him. Mayor Adelborg said: “The Khalifa (Hazrat Mirza Masroor Ahmad) is so wise and so kind. His smile is extremely appealing and despite being such a prominent religious figure he is extremely humble. Everything the Khalifa said focused on the need to establish peace in
the world. Honestly, I am so proud to have such a peaceful and respected Muslim leader visit our town. We are extremely fortunate to have this opportunity and I for one will remember this day for a very long time to come.””

[**Huzur’s Tour of Scandinavia 2016 part 1, A Personal Account by Abid Khan**]

**Huzur’s (May Allah be his Helper) wise words**

“I met an Ahmadi called Mashood Ahmad (32) who told me about his previous Mulaqat which had been some years previously. He said that on the night before meeting Huzur he had been burgled and most of his valuable possessions and all of his clothes had been stolen. He had no money or time to go shopping and so he appeared at his Mulaqat in very basic clothes and felt very embarrassed by his appearance. Thus, as soon as he entered he told Huzur about the burglary and apologised about his attire. Upon hearing the story, Huzur said: “Do not worry at all – perhaps the burglar needed the clothes more than you.” Mashood sahib said he was astonished by Huzur’s kindness and also the wisdom within Huzur’s words. Speaking about the incident, Mashood sahib said: “After hearing Huzur’s words I never again felt any worry about the losses that I had incurred – even though they were significant and I did not have any insurance. And ever since that day I have seen blessings in my life and Allah has helped me repeatedly.””

[**Huzur’s Tour of Scandinavia 2016 part 1, A Personal Account by Abid Khan**]

**The Unity at the Hand of the Khalifatul Masih – Khilafat a Great Blessing**

“I then met a Danish lady, Mrs. Munira Krogh, who had accepted Ahmadiyyat during the time of Hazrat Khalifatul Masih IIIth. Her husband, Kamal Krogh sahib had himself converted to Ahmadiyyat in the late 1960s and had served as Secretary Tabligh for many years before he passed away a couple of years previously. Sister Munira met Huzur both personally during the tour and also on one occasion officially during the tour. The latter meeting took place because she was working on the revision of the Danish translation of the Holy Quran and so met Huzur to seek his guidance about this project. It was fascinating for me to hear the experiences of Sister Munira. Sharing some of her memories with me, Sister Munira said: “I feel very privileged because I have met the Third Khalifa, the Fourth Khalifa and also our current Fifth Khalifa. I remember vividly the face of the Third Khalifa, Hazrat Mirza Nasir Ahmad (rh) – his countenance was so friendly and loving and his personality was the main reason why I came to accept Ahmadiyyat. Seeing him all those years ago, when I was a young lady, was extremely moving and had a lifelong impact upon me.” Sister Munira continued: “I watch the Friday Sermon of our Khalifa every single week and with each day that passes I see and observe how Allah the Almighty is blessing our Jamaat. We are very lucky to have Khilafat because all the other Islamic groups and sects are divided but the Ahmadiyya Muslim Community is united at the hand of Khalifatul Masih.””

[**Huzur’s Tour of Scandinavia 2016 part 1, A Personal Account by Abid Khan**]
In May 1981, Hazrat Mirza Ghulam Ahmad of Qadian declared that he was the Promised Messiah and Mahdi that the world was eagerly awaiting. Later that year, he decided to hold the first Jalsa Salana, the annual three day gathering of Ahmadi Muslims to enhance their spiritual knowledge under the guidance of their Messiah. The Promised Messiah stated in Asmani Faisla (The Heavenly Decree) that “The major aim of this gathering is that the sincere members of the Jama’at should be able to derive religious benefits and at the same time they should acquire more knowledge and advance in their God realization.”

The first Jalsa Salana Qadian was held on December 27th, 28th, and 29th of 1891, and was attended by 75 individuals. The Promised Messiah listed the names of those people in Asmani Faisla as the first attendees of this blessed convention. During the first few years after the initiation of the Jalsa Salana Qadian, the food for all the guests of the Jalsa was cooked in the Langar Khana which was located in the Promised Messiah’s own home. It continued this way for many years until the guests increased significantly, and it was moved outside to accommodate a cooking area large enough to prepare food for such a large group of people.

The Jalsa Salana of 1907 was the last Jalsa before the demise of the Promised Messiah. Nearly 2,000 individuals attended the Jalsa and Bai’at was performed all three days. The increase in the attendance of the Jalsa meant that Masjid Aqsa was completely filled for Jummah Prayer and the lines of worshippers extended to nearby stores and even the rooftops of local homes. Due to the vast number of people, not everyone could reach the Promised Messiah’s hand to complete Bai’at, and thus turbans were used instead.

After the death of the Promised Messiah, Hazrat Maulana Hakeem Nooruddin Sahib, Khalifatul Masih I continued the tradition of the Jalsa.
During his Khilafat, the railway system had prospered in India but there was no railway station in Qadian. Thus, guests attending the Jalsa would arrive to the closest train station in Batala, and walk 17.5 kilometers on foot to Qadian during the cold winter of Punjab.

After the demise of Khalifatul Masih I and under the Khilafat of Hazrat Musleh Maud(ra), by 1914, the attendance of Jalsa Salana Qadian increased by the thousands. A separate Jalsa Gah for women was initiated for Jalsa Salana Qadian. Other notable changes that occurred during this time were the development of the Qadian Railway Station (allowing guests from all over India to arrive in Qadian itself), the use of a loudspeaker to convey the speeches to the masses, and raising of Lawa-e-Ahmadiyyat, the flag of Ahmadiyyat, as well as the flags of Khuddam-ul Ahmadiyya and Lajna Ima’illah. During the last Jalsa Salana Qadian before the partition of India and Pakistan, 40,000 people attended the Jalsa. Bashir Ahmad Sahib Darvish of Qadian narrates that Hazrat Musleh Maud(ra) began his speech at the last Jalsa before his Hijrat to Rabwah at around half past three and completed it around seven or eight in the evening.

After the partition, the tradition of Jalsa Salana Qadian continued. However, it was in 1991, at the 100th Jalsa Salana Qadian, that a Khalifa was able to attend again since the partition of the two countries. Post-partition, Hazrat Mirza Tahir Ahmad Sahib(ra), Khalifatul Masih IV attended in 1991, and our current Khalifa: Hazrat Mirza Masroor Ahmad(aba), Khalifatul Masih V attended the Jalsa in 2005. The Jalsa facilities and preparations have also expanded to include 6 Langar Khana locations, several guest houses for the guests of the Promised Messiah as so that they can stay in covered areas comfortably. Masjid Aqsa was extended so that 10,000 people can pray there at one time. Today, Jalsa Salana Qadian continues to strive and is entering into its 125th year by the grace of Allah. May Allah enable it to continue successfully and be graced by the presence of Huzur(aba), inshAllah.

Sources
[2] https://www.youtube.com/watch?v=qyDVFskl9Ew
BOOKS OF THE PROMISED MESSIAH

This section of the magazine aims to provide a brief insight into one of the books of The Promised Messiah. In this Issue we introduce “Barakatud Dua.”

BLESSINGS OF PRAYER

“Blessings of Prayer” is the English rendering of Barakatud Dua (Urdu) written by the Holy Founder of the Ahmadiyya Muslim Jama’at, The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad of Qadian (on whom be peace) in 1893.

ABOUT THE AUTHOR

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

BACKGROUND AND INTRODUCTION
Sir Sayed Ahmad Khan (who has been mentioned in Aainai Kamalati-Islam) published two books “Ad-Du’sa’ Wal-Istijabah” and “Usulut Tafsir” (On the Principles of Commentary of the Holy Quran). Sir Syed Ahmad Khan declared that prayers were just a form of worship resorted to by devotees at times of need by natural impulse. Prayer, according to him, did not actually help in the attainment of what was desired because God did not interfere in the laws of Nature and everything seemed to be pre-ordained. Sir Syed Ahmad Khan stated that he did not believe in the efficacy of prayers or in the existence of the angels. Sir Sayed was of the opinion that revelation did not mean that it was a message from another source; it only meant what somebody strongly felt as an idea taking hold of him. The Promised Messiah had read his other publications earlier. Barakatud Dua, or The Blessings of Prayer was written by the Promised Messiah in 1893, as a refutation of Sir Syed Ahmad Khan’s views that there is no such thing as the acceptance of prayer, and that prayer is no more than a form of worship. In the second part of the book, which deals with Sir Syed Ahmad Khan’s other book Usulut Tafsir (On the Principles of Commentary of the Holy Quran), the Promised Messiah presents his criteria or guiding principles for the correct interpretation of the Holy Quran.

THE BOOK
As these ideas were against the teachings of Islam were being spread, the Promised Messiah wrote a booklet, Barakatud-Dua in 1893, in which he reviewed the two books of Sir Syed Ahmad Khan, and pointed out his mistakes and explained that prayers were indeed accepted by God and that they did help in the attainment of the desired end. Prayer, he said, was like a medicine. If everything was ordained, why should disease be treated at all? If prayer were useless, the science of medicine must also be meaningless. The Promised Messiah further explained the philosophy of prayer show that pre-ordination or predestination did not preclude the exercise of power and control by the Almighty, Who could not be dethroned. Then, he discussed the principles of interpreting the Holy Quran. He also refuted the idea that revelation was only a subjective state of mind and not an actual and objective communion with God. The Promised Messiah further declared: “God has sent me as the reformer of this age, because such wrong notions as these could not be removed without special Divine assistance from the ideas of the Muslims, and that the non-believers could be offered the proof of the existence of True and Living God and that the truth and greatness of Islam could be established through fresh heavenly signs.... To say that the door of revelation which characterises saints is now closed, and that signs cannot be shown now and that prayers are no longer heard and accepted, is the clear way to destruction and not peace. Do not reject the grace of God. Rise, Try and Test. It would be better that Sir Syed Ahmad Khan should think of the life hereafter and the best course for him is to live in my company for a few months. As I am commissioned and I am the bearer of glad tidings, I promise that I shall pray for him and hope that God will show a sign, which, in a moment, would bring to dust the law of Nature.
devised by Sir Syed Ahmad Khan. The Promised Messiah also laid down seven principles of the commentary on the Holy Quran. These, he said, were:

- Evidence from the Holy Quran.
- The commentary on the holy verses by the Holy Prophet.
- The commentary by the Companions of the Holy Prophet.
- The meaning of the holy words which are revealed to one’s pure self.
- Arabic grammar.
- There is a unison in soul and body.
- Revelation and vision.

(An Introduction to the Hidden Treasures of Islam, p. 88,89)

SPECIMENS OF WRITINGS FROM THE BOOK ‘BLESSINGS OF PRAYER’

“Prayer, in essence, means a relationship of mutual attraction between a righteous person and his Lord. This means that God’s grace first draws a person towards Himself, and then, through the magnetism of the person’s sincerity, God draws closer to him. In the state of prayer this relationship reaches a point where it manifests wonderful qualities.” (Blessings of Prayer, p.15)

“This is not so, for in such a case Islam could not be called a living religion. It would be dead like other religions, and belief in Prophethood would only be a tale referable to times gone by. But this is not what God Almighty intended. He knew that in order to prove that Islam is an ever-living religion, and to establish forever the reality of Prophethood, which should silence the deniers of revelation for all times to come, it was necessary that revelation should continue forever through Muhaddathiyyat. This is what God has done. Muhaddathin are people who are honoured with Divine revelation and, in their inner power, bear a strong resemblance to inner power of Prophets. These special qualities serve as the lasting signs of Prophethood, so that the profound question of revelation should not at one time lose its credence and become a mere myth. It is wrong to believe that Prophetsas passed away from the world leaving behind no one to inherit their blessings, and that to talk about them is no more than telling old tales. On the contrary, their successors have appeared in every century, according to the need of the time.” (Blessings of Prayer, p.36,37)

‘Blessings of Prayer’ is available to read on www.alislam.org

books that are dependent upon extraneous sources for the proof or disclosure of their verities. The Holy Quran is like a perfectly balanced structure, the whole dynamics of which are disturbed by the displacement of a single block. The Holy Quran possesses no verity that is not supported by at least ten or twenty testimonies contained within itself.” (Blessings of Prayer, p.27,28)