MARYAM
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EDUCATION AND CAREERS FOR WAQIFAAT-E-NAU IN LIGHT OF ADVICE FROM KHULAFÄ-E-AHMADIYYA

Refuting Allegations Against Islam

To Speak Or Not To Speak, That Is The Question: What Is Freedom Of Speech?

Divine Help & Blessings Of Prayer
A Waqifaat-e-Nau asked Huzuraba what should such women do who want to work or study but they have children as well?

Huzur-e-Anwaraba replied that a woman’s first and foremost responsibility is the upbringing of her children. If you are dying from hunger, then yes, you can work but then you should have enough strength to go to work and come back home straight afterwards to take care of your children. If you are working only to earn money to do fashion then you should quit work. If you are in a profession, such as a medical doctor and serving humanity then it is okay, but in that case you should adjust yourself in such a manner that you are able to give time to your children. For example, I have met a few Ahmadi female doctors who stopped their practice for some time and recommenced work once their children grew up and reached a certain age. Huzuraba said that a woman’s real responsibility is to educate herself and then to train her children rightfully. She should use her knowledge as a means of benefitting her children. Huzuraba also said that if you have no choice then it is a different matter but nonetheless you should maximise the time you give to your children.

Class Waaqifaat-e-Nau, Holland 9th of October 2015
From the Editor...

As Waqfe Nau it is vital that we do not let worldly matters take precedence in our lives, but instead remember that the purpose of our lives is to worship Allah the Almighty and to attain His pleasure. Praying to Allah the Almighty is the most powerful tool, it can turn something which seems impossible into something possible.

In his Friday Sermon our beloved Khalifa, Hazrat Mirza Masroor Ahmad (May Allah be his Helper) said:

“Further, elaborating on what a real prayer consists of and how it should be performed, the Promised Messiah\textsuperscript{sm} says: ‘Remember that prayer is something that adorns and improves one’s worldly life as well as faith... Also a person must pray and supplicate constantly and committedly and only then can he or she develop a state of humility and pray with intense devotion and weep in their prayers...” (Friday Sermon, 29th September 2017)

We are blessed to have the guidance of our beloved Khalifa\textsuperscript{sm} who constantly provides us with pearls of wisdom on how to enrich our lives and stay on the true path to righteousness. It is truly only through prayer that one can achieve anything in this life and for the hereafter. May Allah enable us to raise the standard of our worship and form a strong bond with our Creator, Ameen.

This issue of Maryam Magazine is packed with interesting articles with topics including, Freedom of Speech, the Life of the Promised Messiah\textsuperscript{sm} and Education and Careers for Waqifaat-e-Nau in light of advice from Khulafa-e-Ahmadiyya; plus you can learn how to make a delicious vegetable pasta salad in the Creative Corner!

Hina Ahmedi

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

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Divine Commandments

TO SPEND OUT OF WHAT ALLAH HAS GIVEN US

"Yâ’âliyyâtul-'Adhâniyyâh: Aminwâ ya'îfûnwa mima râzqîmum min qiblân yâ'âli 'îyûm la bîyâq feehe wâla khul'a wa la sháfâ'ah (the sura: 255)"

O ye who believe! Spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling nor friendship nor intercession. (Al-Baqarah:255)

TO SPEND WHAT YOU CAN SPARE

"Wânisa'llâlun mazâ ya'îfûn. Fîl 'ârîfûn (the sura: 220)"

And they ask thee what they should spend. Say: ‘What you can spare.’ (Al-Baqarah:220)

TO SPEND SECRETLY AND OPENLY

"Fîl lâ'âbâdi'llâniyyâh: Aminwâ ya'îfûnwa sulâhwa wânisa'llâlun mima râzqîmum saru wa 'alâ'iyyah mîn qiblân yâ'âli 'îyûm la bîyâq feehe wâla khul'a (Ibrahim: 32)"

Say to my servants who have believed, that they should observe prayer and spend out of what We have given them, secretly and openly, before there comes a day wherein there will be neither bargaining. (Ibrahim:32)

TO SPEND OUT OF THAT WHICH YOU LOVE

"Lân tâ'âlâwâ arîj-hâtî nîyâbûn wa la nîyâbûnwa mîna la'yâbûn (Aal-e-'Imran:93)"

Never shall you attain to righteousness unless you spend out of that which you love. (Aal-e-'Imran:93)
A Saying of The Holy Prophet saw
(May Peace and Blessings of Allah Ta’ala be Upon Him)

True Repentance Washes off Sin

TRANSLATION:
Narrated by Abū ‘Ubaidah bin ‘Abdullāh, Allāh be pleased with him on the authority of his father: the Prophet (peace and blessings of Allāh be on him) said:

“The one who repented of sin was like one who had never sinned.” (Ibn Mājah)

(English translation is taken from the book “Forty Gems of Beauty”, Hadith no.30, page.133)

EXPLANATORY NOTES:
The philosophy of taubah (repentance) is deeply concerned with spirituality and also exercises a tremendous impact on the morals of men. Islām opens wide the gate of God’s forgiveness and mercy to every truthfully contrite sinner. And it is in this manner that it causes a two-way stream to flow between man and His Creator, of compassion and mercy on the part of God, and of dependence and gratitude on the part of man, as much worthy of the glory of God as it is becoming of worshipfulness of man. Clearly, man is weak and prone to stumble often, under the pressure of momentary influences. It will be highly unjust to condemn him to the gallows even when he was truly repentant and sincerely contrite. It is totally fallacious and unreasonable to argue that acceptance of repentance encourages sin. Far from emboldening in sinfulness, true repentance serves as a means of purifying a man. The truth is that sincere repentance is a death which grants man a new life, opening the way to the mercy, compassion and the protecting love of God. Islām alone opens the door to true repentance.

(From the book “Forty Gems of Beauty” Hadith no.30, p.134-136)
What is Arrogance?

I admonish my Community to shun arrogance as arrogance is hateful in the eyes of God, the Lord of Glory. You may not perhaps fully realize what is arrogance. Then listen to me as I speak under the direction of God. Everyone who looks down upon a brother because he esteems himself more learned, or wiser, or more proficient than him is arrogant, inasmuch as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother, whom he accounts small, better intelligence and knowledge and higher proficiency than him? So also he who, out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother, is arrogant because he forgets that his wealth, status and dignity were bestowed upon him by God. He is blind and does not realize that God has power to so afflict him that in a moment he might be reduced to the condition of the lowest of the low, and to bestow upon his brother whom he esteems low greater wealth than him. In the same way, he who takes pride in his physical health, or is conceited of his beauty, good looks, strength, or might and bestows a scornful designation on his brother making fun of him and proclaims his physical defects is arrogant, for he is unaware of God Who has power to afflict him with such physical defects as to render him worse than his brother and to bless the latter so that his faculties should not suffer decline or be stultified over a long period, for He has power to do all that He wills. Similarly, he who is neglectful of Prayer on account of his dependence upon his faculties is arrogant for he has not recognized the Fountainhead of all power and strength and relies upon himself. Therefore, dear ones! Keep all these admonitions in mind lest you should be accounted arrogant in the estimation of God Almighty unknowingly. He who out of pride corrects the pronunciation of a word by his brother partakes of arrogance. He who does not listen courteously to his brother and turns away from him partakes of arrogance. He who resents a brother sitting next to him partakes of arrogance. He who mocks and laughs at one who is occupied in Prayer partakes of arrogance. He who does not seek to render full obedience to a Commissioned one and Messenger of God partakes of arrogance. He who does not pay full attention to the directions of such a one and does not study his writings with care also partakes of arrogance. Try, therefore, that you should not partake of arrogance in any respect so that you may escape ruin and you and yours may attain salvation. Lean towards God and love Him to the utmost degree possible and fear Him as much as anyone can be feared in this life. Be pure hearted and pure intentioned and meek and humble and free of all mischief so that you may receive mercy.

Construction of the Ka'bah

Following this secondary yet necessary discussion, we now return to our actual subject matter. It has already been mentioned that under Divine command, Abraham® brought Hagar® and her infant child to settle in the desolate valley of Makkah after which he returned home. When Abraham® visited Makkah for the second and third time, Hagar® had passed away. Coincidentally, Ishmael® was also absent, due to which a reunion of father and son could not take place. Upon this, Abraham® honoured Makkah with his presence a fourth time, and this time, together, both of them began the construction of a house of worship in Makkah. This house of worship was in fact quite old and its markings had been destroyed. Abraham® proposed to build the house a new, after receiving Divine knowledge. In the construction of this house, Ishmael® was a helper in the task of reconstruction and would collect and hand over stones to his father.¹ When the walls were raised to some height, Abraham® placed a distinctive stone at one corner of the Ka'bah, as an indication for people to commence their Tawaf² of the Baitullah.³ This stone is known as the Hajar-e-Aswad,⁴ which is kissed during the Tawaf of the Ka'bah, either by lips or by the indication of one's hand. However, one should bear in mind that the Hajar-e-Aswad in itself is not a sacred thing, nor can it be considered Shirk⁵ to kiss it during the Tawaf. Rather, it is merely present as a symbolic indication and in actuality true sanctity is merely of the virtuous narrations adherent to the Holy Ka'bah. Therefore, in Hadith, it is related that on one occasion when Hazrat 'Umar®, the second Caliph, was performing Tawaf of the Ka'bah, he turned towards the Hajar-e-Aswad and said, “O Stone! I know well, that you are but a stone which possesses not the power to cause benefit or harm. Had I not seen the Messenger of God⁶ kissing you, I would never have kissed you.”⁶ In addition to this, it should also be remembered that during the Tawaf, not only is the Hajar-e-Aswad kissed, but its neighbouring corner is also kissed. The remaining two corners are not kissed due to an alteration in the original location of this outer wall of the Ka'bah. Hence, from this perspective as well, the Hajar-e-Aswad is in no way distinct.⁷ Nevertheless, together, Abraham® and Ishmael® erected a square shaped structure built of unshaped stones and with no roof. Its height was 4 ½ yards, its length 16 yards and its width 11 yards.⁸ It is this very Ka'bah, which today is a sanctuary for all. (The Life & Character of the Seal of Prophets⁹, Vol.1, p.100-101)

Khalid's Prayers

The Holy Qur‘ān alludes to the construction of this house in the following words:

¹ إِنِّي أَأَدْعُكَ لِلْحُبِّ وَحُمْٰمَةَ لَدَيْنَا اللَّهِ وَيَوْمُ الْقِيَامَةِ عَلَيْنِ (١) ¹
² وَإِذْ تَرْفَعُ إِلَى الْبَيْبَةِ الْقُوَاعِدَ مِنَ الْبَيْبَةِ إِنْ حَمِّٰلُكُمُ اللَّهُ وَزَوْجُكُمُ ْلاّ يَكْفِٰٰٓلُكُمُ مَا تَمِّعُونَ (٢) ²
³ إِنْ كَذَّبَ النَّاسُ الْعَلَمَيْنَ وَتَأْمُرُوا بِالسَّرُّ وَمِلَأُوا الْأَمْرَ بِمَا هُوَ لَا يَكْفُٰٓٓي (٣) ³
⁴ إِنْ كَذَّبَ الْجَمِيعُ الْعَلَمَيْنَ بَلْ تَأْمُرُوا بِالسَّرُّ وَمِلَأُوا الْأَمْرَ بِمَا هُوَ لَا يَكْفُٰٓٓي (٤) ⁴
⁵ إِنْ كَذَّبَ الْجَمِيعُ الْعَلَمَيْنَ وَأَمَرُوا بِالسَّرُّ وَمِلَأُوا الْأَمْرَ بِمَا هُوَ لَا يَكْفُٰٓٓي (٥) ⁵
⁶ إِنْ كَذَّبَ الْجَمِيعُ الْعَلَمَيْنَ وَأَمَرُوا بِالسَّرُّ وَمِلَأُوا الْأَمْرَ بِمَا هُوَ لَا يَكْفُٰٓٓي (٦) ⁶
“Surely, the first house founded for mankind, for the benefit of mankind and God's worship, is that in the Valley of Becca, abounding in blessings and a guidance for all peoples yet to come.” And remember the time when Abraham and Ishmael raised the foundations of the House, praying, ‘Our Lord, accept this from us; for Thou art All-Hearing, All-Knowing.’ ‘Our Lord, make us submissive to Thee and make of our offspring a people submissive to Thee. And show us the ways of Hajj and worship, and turn to us with mercy; for Thou art Oft-Returning with compassion and art Merciful. ‘And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.”

The Divine mission of the Holy Prophet was a result of this compassionate prayer. Hence, the Holy Prophet would say, “I am but a fruit of the prayer of Abraham.”

The Announcement of Hajj

When the construction of the Ka'bah was complete, Abrahamas was instructed by God the Almighty:

وَأَوْاَنْ فِي الْمَسَامِخِ وَأَنْقُلُواُ لَمَّا كَانَ مِنْكُمْ لَا أَنْقُلُواُ مِنْ فِي نَفْسِهِ مِنْ فِي نَفْسِهِ

(And keep My House clean for those who perform the circuits, and those who stand up and those who bow down and fall prostrate in Prayers. And proclaim unto mankind that they come for the Pilgrimage. They shall come to thee on foot, and on every lean camel, in other words upon camels who have travelled long distances, coming by every distant track.)

This proclamation is the basis upon which the Ka'batullah became a centre. We clearly see that after this, the Ka’bah quickly became the religious centre of the Arabs and people began to flock to it from far off places in Arabia.

(The Life & Character of the Seal of Prophets, Vol.1, p.101-102)

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5. * Sahih Bukhārī, Kitābul-Hajj, Bābu Fadl Makkatwa Binyamiñh, Hadith No. 1583
7. Al-e-’Imrān (3:97)
8. Al-Baqarah (2:129)
10. Al-Ḥajj (22:27-28)
You have been blessed with many educational opportunities:
“You must ask yourselves if you are truly ready to serve wherever, and whenever the Jama’at calls you for service. Masha’Allah, having grown up here, you have all been blessed with many educational opportunities and so it can be said that you are all well-educated. Even those of you who are comparatively less educated than your peers, are still far more well-read than the majority of girls who grew up fifty or sixty years ago. And if we rewind the clock further, to the late 19th century or to the early 20th century, the girls and women of that period hardly had any educational opportunities at all.”

Our jama’at continues to promote and support the education of women and girls:
“There was a time when the Promised Messiah himself used to personally conduct religious classes for women. Through his blessed guidance, and subsequently through Khilafat-e-Ahmadiyya (caliphate in the Ahmadiyya Muslim Community), Ahmadi women came to understand the significance and value of gaining an education and of seeking religious knowledge. Certainly, throughout its existence, our Jama’at has continued to promote and support the education of women and girls and many programmes or schemes have been set up to facilitate this.”

The priority in deciding upon a marriage proposal should always be righteousness:
“…One issue that has arisen is that when it comes to deciding upon possible rishtas (proposals of marriage) some of our young Ahmadi women desire only to marry men who are educationally on par with them. Of course, our boys and young men should focus on their studies and work diligently, but if a girl gets a marriage proposal from a good and pious Ahmadi, she should not reject it just because the person is not as educationally qualified as she would like. The priority in deciding upon a marriage proposal should always be righteousness and seeking to ensure that you can live the rest of your life in a home where the true values of Ahmadiyyat are always practiced.”

Fulfil the rights owed to allah the almighty and to fulfil the rights of one another:
“The primary way to utilise your knowledge for the sake of your faith is to fulfil the rights owed to Allah the Almighty and to fulfil the rights of one another. Foremost amongst the rights owed to one another, is the duty of a mother to raise and educate her children, be they boys or girls, in a pious fashion, so that they grow to excel and prove to be great assets to their nations.”

You should never bear any form of inferiority complex:
“Members of Waqfaat-e-Nau, who, having acquired high level degrees or qualifications, desire to make use of their skills professionally must ensure that they also fulfil their responsibilities of their home. Equally, those girls who are well-educated, but who do not go out to work professionally, should never bear any form of inferiority complex or feel embarrassed or as though they are wasting their talents. The truth is that looking after your homes, and caring for and raising your children, is of profound importance and of priceless value.”
In the month of October a widely celebrated festival is practiced around the globe; Halloween. The ideology behind Halloween is that the boundary between the living and the dead is destroyed and the dead come back to ‘haunt the living’, and so Halloween is celebrated by dressing up in frightening masks and costumes and going around knocking on doors and asking for sweets.

The concept behind giving sweets to children at the door is a way of protecting your household from the evil and the dead. In Islam this is known as Shirk; the association of anything with God. For example, the worship of idols would be classed as shirk because idol worshippers think of the idols as ‘God’. So, to think that giving sweets on Halloween day is a means of protecting one’s household from the evil is merely shirk because God is omnipotent (all powerful) which means it is only He who can protect a household, or anything for that matter.

The Imam of the age said that even a ‘hint of shirk is unacceptable to God’. The Prophet Muhammad (may peace and blessings of Allah be on him) said that ‘avoid shirk, it is more subtle than footprints [on soft soil].’

It is undignified for a child to dress up in an indecent manner and go knocking from door to door begging for sweets, additionally allowing a child to roam the streets at night could lead to harm and potentially dangerous situations. Some children are even encouraged by friends to throw eggs on houses simply because they are not giving out sweets!

As an Ahmadi Muslim girl living in the 21st century I have become used to the common question of why I do not take part in Halloween. I stay firm in my faith and say that there is no need to go around begging for sweets. Halloween mocks the dead including all our ancestors. God has given us all beautiful faces, why should we destroy them by painting them to make us look frightening. Life is a blessing that God has bestowed upon us all so why would we ever want to dress up to look like we are not living.

Fortunately most of our society accepts everyone’s different beliefs, and when I say to people that I do not take part in a celebration that they take part in, the response is usually always reassuring. For example, my neighbour once knocked on my door on Halloween day. She asked my mum if I could go trick or treating with her. My mum gave her sweets and kindly told her that we do not celebrate Halloween. She understood and never knocked on our door for Halloween again.

To finish I would like to say that we should polish our society - Halloween is a way of dehumanising oneself. We should be taking steps to better our society instead of giving in to activities which are considered normal by others. Life is far too precious to take for granted and waste time dressing up in frightful costumes.

Our Beloved Khalifa, Hazrat Mirza Masroor Ahmad in his Friday Sermon on 29th October 2010 said: “Halloween originates from old Irish Pagan practices and is based on concepts which trample upon religion and Sanctity of homes. No matter how much fun it may be considered, its very basis is wrong and it includes shirk... The message of Halloween is thus of existence of witches, evil spirits and satanic worship. It is extremely wrong to ‘believe in’ things that are supernatural even if it is for fun”
1. In which year was the book ‘The Will’ written?
2. Which glad tiding has been mentioned in this book?
3. The Promised Messiah has stated that it is the way of God that He always grants success to His messengers. What verse of the Qur’an does he state?
4. Which event does the Promised Messiah refer to when he states that the Jama’at will be greatly saddened?
5. What is the English meaning of Bahishti Maqbara?
6. How should one spend their life for them to be buried in the graveyard as mentioned in the third condition?
7. As mentioned in the conditions can one be buried in this graveyard if they have no property or source of income?
8. In this book, which two blessings did the Promised Messiah vouchsafe to the community?
9. What is the statement of the Holy Prophet regarding the Promised Messiah?

**Answers**

1. 1905  
2. Divine grace in the form of khilafat  
3. “God has ordained that He and His Prophets shall prevail” (Chapter 58:22)  
4. His death  
5. Heavenly graveyard  
6. One must lead a righteous life and abstain from the guilt of shirk and bid’at (innovations)  
7. Yes, provided he had dedicated his life in the service of faith and was a righteous person  
8. a) Nizam-e-Wasiyyat (the system of Al-Wasiyyat) b) The institution of Khilafat  
9. He is a prophet and an Umati (belonging to the Ummat of the Holy Prophet)
Across
4. Which natural disaster was the Promised Messiah as informed of by God Almighty?

Down
1. What was the name given to the graveyard which was mentioned in this book?
2. What has ‘taqwa’ be personified as by God in the book?
3. What is the minimum percentage that one has to donate out of their income in order to be buried in the graveyard?

Answers
Hazrat Yunus (Peace be upon him)

- Hazrat Yunus as came from the tribe of Benjamin and his father’s name was Amittai.

- He was a prophet between 788BC and 722BC and came to the people of Nineveh.

- In the Quran he is also called:
  1. Dhul Nuh (one of the whale)
  2. Sahib Alhawat (Companion of the fish)

- Hazrat Yunus as was a very faithful prophet of God and delivered His message.

- When the people of Hazrat Yunus as did not listen to his message or heed his warnings he became angry with them and left. He went on a ship, while he was on it, it ran into trouble so the crew cast lots on who would be thrown overboard. Hazrat Yunus as lost and was thrown into the sea and a whale came and swallowed him.

- God taught prayers to Hazrat Yunus as which were accepted and became a means of his deliverance from affliction. Hazrat Sa’d bin Abi Waqqas ra relates that the Holy Prophet sa said that whosoever recites this prayer, which Hazrat Yunus as offered in the belly of the whale, his prayer will be accepted:

  “There is no God but You, Holy are You. I have indeed been of the wrongdoers.”
  (21:88)

- Allah kept him alive in the whale and then the whale threw him out onto land. Hazrat Yunus as was sick and rested under a gourd plant. He was commanded to return to his people and when he did they repented and were saved.

- A big misconception is that Hazrat Yunus as was trying to run away/hide from God. No prophet of God would do that! Allah uses Hazrat Yunus’s as story as an example of a successful mission of a prophet to save his people. In the Quran it says: “And We sent him as a messenger to a 100,000 people or more” (37:148)

Reference:
5 Volume Commentary of the Holy Quran
Hazrat Mirza Tahir Ahmad ra, Khalifatul Massih IV foreseeing the magnificent responsibilities to be put on the Ahmadiyya Jama’at in the future and under the Divine Guidance of Allah initiated the blessed scheme of Waqf-e-Nau on the 3rd April 1987. Hazrat Khalifatul Massih V aba in his addresses and in classes for Waaqifeen-e-Nau has elaborated on how, and in which manner the Waaqifeen-e-Nau can serve the Jama’at to best of their abilities. Boys can serve in any field they choose, however for practical reasons; girls cannot be sent everywhere or be sent to work in particular fields. There are some particular needs due to which Waaqifaat-e-Nau cannot be asked to work the same way as Waaqifeen-e-Nau boys. This is why, it is a frequently asked question by the parents of Waaqifaat-e-Nau that what field should be chosen for the girls so that they are beneficial for the Jama’at. This question was asked to Hazrat Khalifatul Massih IV ra and Hazrat Khalifatul Massih V aba has been asked the same on several occasions.

**BEST CAREER OPTIONS FOR WAAQIFAAT-E-NAU**

Hazrat Khalifatul Massih IV ra in a Friday Sermon said that: ‘As far as the Waaqifeen girls are concerned, parents often ask me what professions they should consider? All the instructions that I have given about the men and boys are applicable to them as well….Other than the job of a doctor, girls can do all other jobs well without mixing with men. They should become specialists in languages and become top experts in literary writings so that they can help with the publications of the Jama’at. If we can supervise the future Waaqifeen on these lines and raise them accordingly and strive at individual and Jama’at level to make them excellent Waaqifeen, we will do a great favour to Ahmadi generations of the next century. It is a favour that they will remember with gratefulness and prayers’.

(Friday Sermon delivered by Hazrat Khalifatul Massih IV ra on the 17th February 1989)
THE IMPORTANCE AND NEED FOR LEARNING LANGUAGES FOR WAQFEEN-E-NAU

Addressing Waqfeen-e-Nau, Hazrat Khalifa-tul-Massih IV advised that ‘as far as the teaching of different languages is concerned, from the very beginning the greatest emphasis should be on Arabic... but their (Waqfeen-e-Nau’s) Urdu needs considerable improvement and attention, that is, they are not proficient in Urdu and the standard of their Urdu is very poor. The future generation of Waqifeen need to be experts in three languages at least: namely, Arabic, Urdu and the local language of the country’.

(Friday Sermon delivered by Hazrat Khalifatul Massih IV on the 17th February 1989)

NEED FOR LINGUISTS

Hazrat Khalifatul Massih IV said: ‘We need to deliver the message of Islam to them. For this we need linguists. We need all kinds of linguists who are skillful in writing, speaking and those who are also good at translation and literary work. Therefore, no matter how many there are, they will not suffice our need’. (Friday Sermon delivered on 8th of September 1989) In a Waaqifat-e-Nau class, a girl asked Huzur-e-Anwar Hazrat Khalifatul Massih V (May Allah be his Helper) in which professions Waaqifaat-e-Nau are needed? Huzur-e-Anwar replied that I have told this many times, you should listen to my classes. I have said there is medicine, teaching and history or research in sciences can be done. But we need teachers and doctors mostly. And we need Linguists so that the Jama’at’s literature can be translated. There is endless Urdu literature that still needs to be translated into English. Translate from Urdu to English. Arabic to English translation should be learned and many other languages should also be learned so that you can help in translations. (Class Waaqifaat-e-Nau Australia held on 13th October 2013, report printed in Alfazal International edition of 15th November 2013)

WAQQIFAT-E-NAU TO BE VERY USEFUL IN LITERARY WORK

Hazrat Khalifatul Massih IV advised us to teach languages to Waaqifeen men and the children and particularly to the daughters. He said: ‘Teach languages to Waaqifeen men and the children and particularly to the daughters, because Waaqif daughters can be more useful to us in literary work. They will have to step into the field of action but they will also do literary work. They can render this kind of service from their homes so that they do not have to be away from their husbands. It is necessary to teach them this particular kind of skill. We can take full charge of the boys. We can send them to a Jamia. If they are posted in a particular country we will try to make them experts in the language of that country. But we cannot have such a control over the girls. This is inappropriate and Islam does not permit that girls should be separated from their parents in childhood and brought under the total control of the Jama’at. Therefore the will remain under their parent’s supervision and afterwards their husbands. If they become linguists they can render service with great facility from home. While they are studying to become linguists, they should also learn to type those languages and study the literature of those languages. Do not think that proficiency in speaking a language is enough or learning to read and write a language is sufficient. The more literature you read, the more extensive your knowledge of that language becomes’.

(Friday Sermon delivered by Hazrat Khalifatul Massih IV on the 8th September 1989)
WAAQIFEEN FROM WESTERN COUNTRIES HAVE MORE OPPORTUNITIES TO LEARN LANGUAGES

Hazrat Khalifatul Massih IV said: ‘I think that the Waqif children from the western countries have greater opportunities to learn different languages than those who are from other parts of the world. Learning a language is very difficult and should start from childhood. Teaching a language is not easy; as it needs to be done by experts who have devoted their lives to it and who along with their colleagues have been involved in extensive research over a long period of time. Such expert teachers are available in the developed countries of the west.’
(Friday Sermon delivered by Hazrat Khalifatul Massih IV on the 1st of December 1989)

WAQFEEN-E-NAU TO GIVE HEED TOWARDS LEARNING AT LEAST THREE LANGUAGES

Hazrat Khalifatul Massih V (May Allah be His Helper) advising Waqfeen-a-Nau to learn languages in the Friday Sermon delivered on 18th January 2013 said: ‘Those who are not joining Jamia should also give heed towards learning languages. As Hazrat Khalifatul Massih IV also had stated and this is essential, that those who learn languages should at the very least learn three languages; one your own language, then Urdu and Arabic. Arabic must be learnt in any case, because you must study the Holy Qur’an and understand its commentaries. There is also a lot of other literature available. While carrying out translations you cannot properly translate the Holy Qur’an until you know Arabic. To read and to learn Urdu is essential, because at present it is only through reading the books of the Promised Messiah that you can gain proper insight and knowledge of the religion, because his commentaries, his books and his writings are alone that treasure chest, which can bring about a revolution in the world, can convey the true teachings of Islam and can also impart the true commentaries of the Holy Qur’an. Thus, without learning the Urdu language also, one cannot become an expert in the languages.... We need the maximum numbers of experts in languages. Waaqifeen-e-Nau must give great heed towards this. If anyone becomes an expert in a language aside from any students from Jamia, then as I stated, they must also give attention towards studying and learning Urdu and Arabic. Without this, that objective cannot be achieved through which attention is drawn towards languages.’

GIRLS AND WOMEN ARE MORE ADEPT IN LANGUAGES

Hazrat Khalifatul Massih V (May Allah be his Helper) said: ‘The Waaqifaat-e-Nau (girls of the Waqfe Nau) who are of Pakistani origin, have come from Pakistan, are living in countries outside of Pakistan and who know how to speak Urdu should also study how to read Urdu. They should also learn the local language, whether it is English or German, or if they are in such places where English is the official language and there are other local languages, they should learn all of those languages as well as Arabic. Then they should present themselves for the work of translation. I have observed that girls and women are more adept in languages. It is for this reason they can present themselves for this.’
(Friday Sermon delivered on 18th of January 2013)
NEED TO LEARN ARABIC AND PERSIAN

In a class with Waaqifaat-e-Nau in Germany, a Waaqifa-e-Nau sought advice from Huzur-e-Anwar Hazrat Khalifatul Massih V (May Allah be his Helper) regarding studying Arabic and Persian languages. Huzur-e-Anwar⁴⁷⁸⁸ expressed his pleasure over this and advised her to go to Egypt or Syria to learn Arabic and to Iran to learn Persian. When the Waaqifa-e-Nau explained that this facility is available in universities in Germany, Huzur-e-Anwar⁴⁷⁸⁸ advised her to study in Germany. Huzur⁴⁷⁸⁸ said that there is a huge lack of Persian language in the Jama'at and that translations of Persian literature are needed. Huzur⁴⁷⁸⁸ also said it is good as it will be easier in translations in Persian and German languages.

MOST WAAQIFAAT-E-NAU SHOULD BECOME LINGUISTS

Hazrat Khalifatul Massih IV⁴ said that the courses which are suggested to Waaqifaat-e-nau should be overseen, so that upon the completion of their studies they can perform their duties as Waqf while staying within the Islamic traditions. Secondly, girls have to be prepared from the point of view that enables them to be posted in a place in accordance to their husband’s abode. Most should become linguists. They should learn more than one language so that translation work can be handed over to them (which can be done while staying in their homes). In Western countries, where there are facilities for learning various languages (schools etc.), most Waaqifat-e-nau should specialise in languages. In Pakistan and India etc. where there is no facility to learn European languages; the girls should be trained to be experts in Arabic, Farsi, Urdu and English.

WAQIFEEN-E-NAU SHOULD SPECIALISE IN LANGUAGES FOR THE PURPOSE OF TEACHING

Huzur-e-Anwar Hazrat Khalifatul Massih V⁴⁷⁸⁸ while giving instructions regarding Waqifeen-e-Nau to Wakeel-e-Ala Tehrik-e-Jadid on 29th September 2006 said that those Waqifeen-e-Nau who have an inclination towards teaching and those with a capacity to learn languages and do translations are to be selected from the countries in Europe, America and Canada. They can also do a course in teaching the Arabic language and expert interpreters (translators) can also be prepared. Huzur-e-Anwar⁴⁷⁸⁸ said that these Waqifeen-e-Nau can go to Egypt to learn Arabic because their Arabic is good or they can go to Syria as well. They should go to these countries and study and graduate in the Arabic language and learn the language to a high standard. Huzur⁴⁷⁸⁸ said similarly, Waqifeen-e-Nau should be prepared in teaching English, French, German and Spanish languages from these European countries. Among these Waqifeen-e-Nau, there should be some who can teach these languages and also for doing translations.
To Speak or Not to Speak
That is the question:
What is Freedom of speech?

A way of communicating our thoughts to one another is through language; by using language as a means of expression to voice our views. However just because we have the ability to do so, does it mean we have the right to voice our opinions or thoughts whenever we want?

In order to look into this question we need to establish what free speech (freedom of speech) is and why it is of such importance. We must understand the difference between ‘freedom of speech’ and the ‘freedom to speak’, thus in effect understanding the true consequences of free speech to society. Finally we will look at the Islamic perspective on ‘free speech’ and asses how it fits in with today’s issues relating to ‘free speech’.

The Freedom to Speak vs Free Speech

In order to understand whether a person is exercising his or her right to free speech, we need to look at various studies, to recognise the difference between freedom of speech and the freedom to speak. With regards to Free Speech, Haworth (1998) asks whether a person who can only express his views in private speech booths can be labelled as someone who has the right to free speech. So the case is of a man living in a totalitarian state who thinks he has ‘free speech’. Now the ‘state’ who wants to be understood as legislators of free speech decides to erect ‘free speech booths’. The ‘free speech booths’ enable citizens to say whatever they want in the knowledge that no one outside the booth will hear, and so that they would have complete privacy to voice their thoughts in any form, in the thought that they are also protected by the law.

Haworth points out that this man only has the right to speak freely when in the booth where no one else can hear. So even though the man may be granted the right to speak freely in the booth by the governing body, speech supported by such institutionalisation does not cover the grounds for what it means to have ‘The right to exercise free speech.’ So, ‘The institutionalisation, and consequent legitimisation, on the freedom to speak is not by itself sufficient to create a right to free speech.’ (Haworth, 1998:12) That is, free speech includes something extra than just being ‘legally allowed’ to speak.

By possessing free speech, it means that one is able to communicate one’s points to others, this is a necessary ground (Haworth provides) for free speech as otherwise you would not differ from the person who was living in the totalitarian state i.e. you could only disclose your opinions in the safety of the booth.

If speech is to come under one’s right of free speech it must also include the ability to be something that can be exercised by everyone in the community, no matter what their status, ethnicity, gender, etc. Lastly free speech must be something that is within the right
of every individual; it’s their individual liberty and is part of their human freedom as recognised as part of a larger ethnic-political system. This is different to the ‘free speech booth’ example again, because the freedom individuals do have i.e. of going into a booth whenever they want and expressing their views, is not something that is prescribed by the government as part of a wider set of (their liberal) policies and hence means that they do not hold the right to exercise free speech.

So now that we have discovered what free speech is, why is it protected to such a degree? In order to look at this we need to look at John Stuart Mill who was one of the first advocates of free speech

**Advocate of free speech**

John Stuart Mill was the first supporter for free speech and he was very keen on the idea that it should be a right everyone should carry, especially if we want a government that listens to our wishes as citizens: ‘By Liberty was meant protection against the tyranny of the political rulers.’ (Mil, 1956:3) This is a point he mentions because he feels as though in order for a society to be progressive the state should be one that listens to the wishes of its own citizens as he explains: ‘What was now wanted was that the rulers should be identified with the people, that their interest and will should be the interest and will of the nation.’ (Mill, 1956: 5) For Mill this includes listening to the voices of all the people, as he feels it will ensure that the people will be protected against the evils that are associated with the authoritative, tyrant ruling of the majority something that Mill fears.

Therefore it seems as though a reason as to why Mill seems to be such a strong advocate of freedom of speech, is because he feels as though the voices of the minority will be lost by that of the majority as he explains, ‘The will of the people, moreover, practically means the will of the most or the most active part of the people.’ (Mill, page 6) This poses a problem for Mill because everyone has the right to free speech and that sometimes what can happen, is that, what we assume to be the ‘will of the people’ is just actually what the vast numbers of people agree on, and not the choice of others i.e. those who not ‘active’ (and who instead may just stay silent).

So in order to defend the rights of the minority and avoid ‘the rule of majority’, Mill tries to explain the importance the value free speech holds in society. He does this by allowing all types of speech to be permissible in the context of all discussion: ‘There ought to exist, the fullest liberty of professing and discussing, as a matter of ethical convention, any doctrine; however in immoral it may be considered.’ (Mill, 1956: 20)

But why does Mill think all types of speech should be permissible, even if it is immoral?

So he believes that by encouraging (to some degree) people to air false opinions one can still benefit from listening to them. As according to Mill, there is no harm in listening to things, which you may know to be, false, because it will help you understand why you may be correct. As he explains: ‘…what is almost as great a benefit, the clearer perception and livelier impression of truth produced by its collision with error.’ (Mill, 1956:21) The mentioning of (free) speech as, ‘great a benefit’ is an aspect we see quite a bit running through Mill’s essay.
In addition freedom of speech is something, which should make us reach the logical limits of our understanding and that can happen once we allow others to voice out their thoughts. That is, Mill thinks that once our own thoughts and opinions are challenged we will come to understand where we really stand, but that can only happen once we, open up to the views others hold. As Mill explains, ‘it is only by the collision of adverse opinions that the….truth has any chance of being supplied.’ (Mill, 1956:64) This will in turn lead us to re-examine our own beliefs and would mean we really understand the position that we are taking.

And if the belief was correct then those beliefs would be reaffirmed which would in turn; ensure that what one’s own beliefs were not just declining into mere dogma. As he says: ‘if it is not very fully, frequently, and fearlessly discussed, will be held as dead dogma, not a living truth.’ (Mill, 1956: 43) So even though there may be no or little truth in what others say, giving others the right to speech (freely) ensures that we aren’t just following beliefs for the sake of them and that instead we can be justified in our own beliefs.

So for Mill allowing others to have the right to exercise free speech is something, which is not only beneficial for the individual, but it is something that is also productive for society as a whole. This is because once the individual has come to understand the rationale behind her own thinking, we develop an understanding of who we are as people as Mill states: ‘The cultivation of the understanding consists in one thing more than in another, it is surely in learning the grounds of one’s own opinions.’ (Mill, 1956:44) This point also shows us that Mill, wanted us to become tolerant towards the beliefs and opinions, of others, because it is also something that would benefit the individual in their thinking i.e. it will open up to new ways of thinking for us. And so for him we do not have the right to silence or ignore the voice of others, as without taking on board what others have to say, we cannot know if there is any truth in their argument and if they can spare us the error in ours.

However surely there are dangers, which arise out from ‘professing and discussing, as a matter of ethical convention, any doctrine, however immoral it may be’? But does that mean free speech should be unrestricted?

Mill thinks as long as no one is ‘harmed’ then free speech is a right which everyone has a right to exercise and with which no one else can interfere. But what if free speech creates unforeseen harm, like in the form of violent protests or leads to the death of an individual? We see many cases where ones ‘free speech’ has led to crimes being committed, but is there a way in between?

**Dangers of Free Speech and Islam as the solution**

As with everything if you abuse it, then it will pose a danger to you, an example can be a fire, fire has many benefits (it heats things, it moulds things together etc.) but if you use it in the wrong the way then it can become perilous to you. The same is with free speech, it is a right that we can exercise and is something everyone around the world should possess however, and one should also understand the consequences which can arise through the use of it.
This is exactly what the Holy Qur’an points towards when it tells us to refrain from inappropriate or immoral speech. That is that even though the Holy Qur’an instructs people to tell the truth and search for truth, one should do so in the best possible manner, so that others are not hurt or offended by your conduct. This includes speaking in a kind manner to others (who may even be wrong) as the Qur’an states: ‘And speak to people good [words]’. This is an important factor we can note and see even in the life of the Holy Prophet saw that even when his enemies were using foul language against him he responded in a humble manner, he was not arrogant but kind and loving even towards his enemies and he prayed that may they see the true light of Islam. In fact the Holy Qur’an stated that this would happen to him, but that he should stay patient for that is what is best: ‘You will certainly hear much abuse from the followers of previous books and from the idol-worshipping people. And if you are patient and keep your duty -- this is surely a matter of great resolution.’ (3:185)

However, we only need to look at today’s world to see that Muslims today have forgotten these beautiful teachings of the Qur’an. In places such as Pakistan blasphemy laws are in place to imprison or even sentence to death anyone who is heard saying anything against Islam, nevertheless the imam of a mosque is allowed to speak for the harassment of Ahmadi Muslims. Surely by doing this they are not acting upon the hadith, which states:

The Muslim is the one from whose tongue and hand the Muslims are safe. (Ṣaḥīḥ al-Bukhārī 10)

In fact by abusing the liberty of others through their own ‘free speech’ many Muslims are defaming the name of Islam. If people want to protect the name of Islam then they should by their actions and words show others what it means to be Muslim, creating blasphemy laws and forcefully restricting speech will not soften hearts towards Islam, in fact it will do the opposite. “Let it not be that in the name of freedom of speech, the peace of the entire world be destroyed.” The Khalifa of Islam, His Holiness Hazrat Mirza Masroor Ahmad, has repeatedly reinstated the importance peace has over other rights including free speech, because without it all other rights are lost.

So Islam offers the balanced approach, instructing believers to self-govern their own speech but also how to respond to unseemly speech. It does this to ensure that everyone is respected and that there is peace within the community. Thus by restricting our right to free speech, we can avoid the issues that arise out it, but it all depends on our intentions, are we truly searching for the truth or are we looking for mischief? Because as we have examined the initial use of free speech is so we can be closer to the truth, as the Holy Qur’an states: ‘And say to My servants that they should speak that which is best. Surely, Satan stirs up discord among them...’ [17:54] and as Mill says: ‘It is only by the collision of adverse opinions that the…truth has any chance of being supplied.’ (Mill, 1956:64). So like most things in life free speech must also be a right, which should not be abused, and by following the path of Islam we can, only as true Ahmadi Muslims be a guide for the rest of the world.

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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 Jama’at, Hazrat Khalifatul Masih V (May Allah be his Helper) regularly travels to different parts of the world to meet and guide the local Ahmadis. Certainly, the bond of love between the Khalifa and an Ahmadi is truly unique. During his tours, Huzuraba also spreads the message of Islam through various lectures, meetings and interviews. Dear readers, we hereby present some inspiring and emotional personal reflections and experiences with Khilafat pertaining to some of Huzur’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.

As Huzur(May Allah be his Helper) said these words I felt myself becoming extremely emotional:

“….Huzur(May Allah be his Helper) also shared with me some memories of his time in Africa, which exhibited his simplicity and complete trust in Allah. Huzur’saba said: “When we lived in Africa, our children were very small and so we needed milk for them but sometimes it was not available and finished before I could get more. I remember vividly on one such occasion, the milk was finished and Saboohi (Huzur’saba respected wife) was worried but I told her that we will not ask anyone for help or put any burden on the Jama’at. As Huzur’saba said these words I felt myself becoming extremely emotional. The thought of Huzur’saba and Khala Saboohi (Huzur’saba respected wife) living in such conditions where they were struggling to find the most basic nourishment for their young children was extremely painful. Yet at the same time, it was a lesson that even as a young man, living in a foreign country and facing hardship, Huzur’saba never exhibited any panic nor expressed any fear or desperation.”

[UK Jalsa 2017 diary part 1, A Personal Account by Abid Khan]

Emotions of an Ahmadi:

“….Shahrukh said: “Growing up in the West is difficult and we face a lot of challenges and obstacles that can take us away from our faith but Khilafat is a shield that shows us that worldly things are distractions and we should focus on our faith. Huzur’saba encourages the youth by showing us that Islam does not restrict us but encourages us to excel, whilst channeling our passions in a positive direction. For example, when I asked Huzur’saba guidance about my future studies, he was not at all rigid and encouraged me to pursue those subjects about which I am passionate.”

[UK Jalsa 2017 diary part 1, A Personal Account by Abid Khan]
The spirit of service continues through the three days of Jalsa Salana:

“There was a young Khadim, originally from Kazakhstan, who by chance I kept walking past as he did security duty at a gate. Whenever, I saw him he bore the widest possible smile and welcomed me with a loud greeting ‘Assalamo Alaikum’ and there was no sense at all that his duty was difficult or of any fatigue. There were other people, who were cleaning toilets, a difficult duty in the best of conditions but ten times harder when each person using the facilities entered with wet and muddy shoes. Yet not one of the duty workers displayed any sense of worry or angst, only pride that they were able to serve the guests of the Promised Messiah as. Alhamdolillah, the spirit of service continued to amaze throughout the three days.”

[UK Jalsa 2017 diary part 1, A Personal Account by Abid Khan]

Impressions of a Guest:

A guest, Dr. E. Franz said: “It had always been my view that the only way for Islam to spread quickly would be through extremism and force but today I saw an Islam that is spreading not through hate but through love. I wish to praise your Khalifa because he has personally taken on the responsibility of leading the charge against extremism. Someone told me that your Khalifa himself lived in Africa for eight years and spent that time serving humanity and this shows that he has personally made big sacrifices in the cause of humanity.”

[Huzur’s Tour of Germany 2017 part 1, A Personal Account by Abid Khan]

Concept of Tabbaruk:

During the boy’s class, a Waqf-e-Nau asked Huzuraba about the concept of tabbaruk, meaning things that are considered to be ‘blessed’ because they have been used by Khalifatul Masih. The boy gave the example of a dish of food that Huzuraba may have eaten from and asked if eating from such a dish was a source of blessing. In response, Huzuraba said: “For each person, this is a personal choice and feeling. It is not necessary to seek tabbaruk, nor is it a religious duty. However, if a person, due to his love and connection with Khilafat, considers tabbaruk as something good then there is no harm in this. For example, I wear the ring of the Promised Messiah as as received a revelation that ‘Kings shall seek blessings from thy garments’ and this includes not only his clothes but also his rings and personal possessions. However, more than seeking tabbaruk the most important thing for all of us is to follow the teachings of the Promised Messiah as.”

[Huzur’s Tour of Canada 2016 part 5, A Personal Account by Abid Khan]
There are times in people’s lives when they go through really shocking and tragic experiences and lose something really precious to them. However if during this painful time they show patience and trust in Allah and accept his decree, then Allah Almighty never forsakes his servants and grants them numerous blessings.

It was a time like this for me and my family when my brother Murrabbi Mazhar Ahsan passed away on 24th September 2016. What held us together were the prayers of the Khalifa-e-waqt and the whole Ahmadiyya Muslim Community.

On 30th September, 2016, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūḥ Mosque, London. Discussing about the sad demise of my brother, our beloved Huzooraba said:-

“The boy whom I am talking about is Mazhar Ahsan Sahib. He had not yet given exam of the final year due to his illness but he through his blessed model proved to be a missionary. Allah had inculcated immense enthusiasm for the service of Islam in him. How he had to adapt himself to the commandments of Allah. Every soul who comes into this world will depart but fortunate are those who strive to reform their lives as per the teachings of God. Everyone associated to him at the Jami’a that includes his class fellows, his friends, his teachers are writing to me and these are not merely customary messages of condolences but I know him personally and that he was a model of sincerity, faithfulness and spiritual actions. May Allah elevate his standards (Ameen).”

Huzooraba further said that:-

“The Promised Messiah has said that no medicine is as helpful and caressing at time of pain than the trust in Allah. The boy also left this world preaching about patience and tolerance. Sorrow and distress is there but this pain should be moulded to prayers for the departed soul that may Allah elevate his standards.”

Such true words that really bring into perspective what our purpose in this world is. The Promised Messiah went through so many trials, tribulations and pain and yet had a firm belief in Allah Almighty.

My brother would always love to talk about the Holy Prophet Muhammad saw, the Promised Messiah, their successors and the Caliph of the time (Khalifa-e-waqtâh). He would enjoy discussing various incidents about their lives, their teachings and books of the Promised Messiah. He would say that there was a lot that we could learn and gain inspiration from the Holy Founder saw of Islam and The Promised Messiah and Mahdi. After he passed away we did not forget his advice.

If we look at the various incidents and events that happened during the Promised Messiah's life it shows his truthfulness, his spiritual station and how Allah Almighty helped and supported him. They show that even through all the opposition, trials and tribulations he had to face, the Promised Messiah still had faith in Allah Almighty and in turn Allah showed him through various revelations and dreams that He was going to protect and help him.

As a student, the Promised Messiah once saw a special dream. In his own words The Promised Messiah writes that:-

“In my early youth I saw [in a dream] that I was in a magnificent building, which was very clean and
neat where people were talking about the Holy Prophet saw. I enquired from the people where the Holy Prophet saw was and they pointed to a room in which I entered along with other persons. When I presented myself to Holy Prophet saw, he was much pleased, and returned my greeting with a better greeting. I can still recall and can never forget his charm and beauty and the kind and affectionate look that he directed towards me. He won my heart with his love and the beauty and glory of his countenance.

He asked me: ‘O Ahmad, what are you holding in your right hand?’ When I looked towards my right hand, I found that I had a book in my hand and I felt that I had written it myself. I answered him: ‘O Messenger of Allah saw, this is something I have written.’ He enquired: ‘What is the name of your book?’ I was surprised and looked at the book a second time and felt that it resembled a book in my library, which was called Qutbi, so I answered him: ‘O Messenger of Allah saw, this book is called Qutbi.’ He said: ‘Show me your book Qutbi.’ When the Holy Prophet saw took it, it turned into a delicate and attractive fruit as soon as his blessed hand touched it. When the Holy Prophet saw cut it as fruit is cut, pure honey began to flow out of it like pouring water. I perceived the wetness of honey on the right arm of the Holy Prophet saw, from his fingers to his elbow, which were dripping with honey. I also felt that the Holy Prophet saw was showing me all this in order to make me wonder. Then it was conveyed to my heart that there was the dead body of a person lying outside the door who had been destined by Allah the Almighty to be brought to life by that fruit and that the Holy Prophet saw was to bestow life upon him. When this thought passed through my mind I saw that the dead person had suddenly come to life and had come up to me running and stood behind me, but that he was in a weak condition as if he was hungry. Then the Holy Prophet saw, looked at me smiling and cut the fruit into several pieces and ate one of them himself and gave all the rest to me, while they were dripping with honey and said to me: ‘O Ahmad, give one of the pieces to this person so that he might draw strength from it.’ I gave him a piece and, like a greedy person, he started eating it immediately. I then saw that the chair in which the Holy Prophet saw, was sitting began to rise till it reached up to the ceiling and I noticed that the face of the Holy Prophet saw began to shine as if reflecting rays of the sun and moon. I was watching his blessed countenance and my tears were flowing because of delight and ecstasy.

Then I woke up and I was still weeping profusely. Allah the Almighty then put it in my mind that the dead person in my dream was Islam and that Allah the Almighty would revive it at my hands through the spiritual power of the Holy Prophet saw.

You do not know that this time may well be near; so wait eagerly for it. In this dream the Holy Prophet saw, nurtured me with his blessed hands, through his holy words and his light and the gift of fruit [from his blessed garden]."


In about 1865 Allah Almighty had already revealed to the Promised Messiah how long he would live for. Promised Messiah said that:-

“As Allah the Almighty knew that my opponents would wish for my early demise so that they might be able to proclaim that I had died early because I was false in my claims, He revealed to me aforetime:

\[
\text{"That is [Arabic] Your age will be eighty years—a few years less or some years more; and you will live long enough to witness your distant progeny."}
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Thirty-five years or so have passed since this revelation was vouchsafed. [Arba’in, no. 3, first edition, pp. 29–30, Ruhani Khaza’in, vol. 17, pp. 418–419 and Appendix Tohfah Golarhviyyah, p. 19, Ruhani Khaza’in, vol. 17, p. 66]

In 1868/69 an event occurred in Promised Messiah’s life that pleased Allah Almighty a lot. Promised Messiah writes that:

“Maulavi Abu Sa’id Muhammad Husain of Batala, who had at one time been my fellow student,
came back to Batala after completing his divinity studies. The people of Batala looked askance at him on account of some of his notions and ideas. One person was very insistent that I should debate a point in dispute with Maulavi Muhammad Husain.

Yielding to his insistence, I accompanied this man in the evening to the home of Maulavi Muhammad Husain and found him in the company of his father in the Mosque.

To summarise, upon hearing the explanation of Maulavi Muhammad Husain, I concluded that there was nothing objectionable in his statement; and consequently, for the sake and pleasure of Allah, I declined to enter into a debate with him. The same night the revelation came to me from Allah the Noble, with reference to my declining to enter into the debate:

[Urdu] Your God is well pleased with what you have done. He will bless you greatly, so much so that Kings will seek blessings from your garments.

Thereafter in a vision, I was shown those kings; they were riding upon horses. Since my attitude of humility and lowliness was adopted purely for the sake of God and His Messenger, Allah the Perfect Benevolent, did not desire to leave it unrewarded.”


This seemed a strange revelation at the time--why should kings have sought blessings from the garments of someone born in a small, unknown village in India and was hardly known outside his village. However such were the blessings of Allah Almighty that He revealed this to the Promised Messiah years before he even claimed to be the Messiah and Mahdi.

The Promised Messiah would continue to receive the flow of revelations and visions and they gathered momentum, until in 1882 he received the revelation which manifested God’s design that he, Mirza Ghulam Ahmad, was to be the appointed one, the one commissioned by God to serve His cause. Part of the revelation received in 1882 was as follows:

O Ahmad, God has blessed thee……
Say, I am commanded to guide the world to the path of righteousness and I am the first to believe……
Help shall come to thee from men whose hearts Allah has himself prepared through revelation.
Tadhkira, Ed. 1969, (p.43/50).

This prophecy was fulfilled in few years. In 1889 Promised Messiah received the Divine revelation:

When thou hast determined, put thine trust in Allah. And build the Ark under Our eyes, as commanded by our revelation. Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hand.

The Promised Messiah then wrote a notice that was published extensively. It said that: ‘I have been ordained to announce that those who are seekers after truth should swear allegiance to me so that they may be enabled to find a way to the true faith, true purity and the love of God.’

Those who had already recognised him as the Promised Messiah and Mahdi, answered immediately to the Divine call for Initiation and the first ceremony took place in Ludhiana on 23rd March 1889. Hazrat Maulvi Nurudin, became the first person to be initiated at his hand. He came to Qadian again in 1894 and stayed there permanently, never returning to his native town of Bhera. Promised Messiah inspired such deep feelings of love, respect and devotion in those who became his disciples and his followers that they were prepared to leave every worldly thing behind and come and settle in Qadian so that they could be close to their beloved Master and Guide.

In 1874 long before he claimed to be the
Promised Messiah™, Allah showed him in a dream that Allah Almighty would provide for him and his followers.

The Promised Messiah™ writes that:

“In a dream I saw an angel seated on an elevated platform in the guise of a boy. In his hand he was holding a pure loaf of bread, which was very bright. He gave it to me and said

[Urdu] This is for you and for the dervishes who are with you.

I saw this dream at a time when I was not at all known nor had I put forth any claim nor was there any group of dervishes with me. But now I have a large Jama’at of people who have voluntarily chosen to put their faith above the world and have thus reduced themselves to the position of dervishes. Having migrated from their homes and having separated themselves from their relatives and friends, they have taken up permanent abode near me. I had interpreted the loaf of bread as meaning that God Himself will provide for me and for my followers and that we will not be rendered anxious on account of lack of provision. This has been the case over a long number of years.”


And in another book, Promised Messiah™ writes that the loaf of bread was very big, equal to about four normal loaves. Haqiqatul-Wahi, p. 277, Ruhani Khaza’in, vol. 22, p. 290.

Allah Almighty had revealed to the Promised Messiah™ in 1877 that he would accept all his prayers. This was an extremely big honour. The revelation was that:

[Urdu] I shall accept all your prayers but not in the matter of your collaterals.

[Haqiqatul-Wahi, p. 243, Ruhani Khaza’in, vol. 22, p. 254]

The Promised Messiah™ writes that “the same revelation was vouchsafed to me also in Urdu. It is clear that God has honoured His humble servant greatly in the words of this revelation. Such words are used only as proof of affection for particular persons. They are not used for everyone.”

[Haqiqatul-Wahi, p. 243 footnote, Ruhani Khaza’in, vol. 22, p. 254 footnote]

The Promised Messiah™ had repeatedly emphasised that all the blessings and favours that Allah has bestowed upon him are the result of his love and devotion to the Holy Prophet Muhammad™. The true and primary objective of these divine favours is the Holy Prophet™. These blessings are bestowed upon others merely on account of their relationship to him.


The Promised Messiah™ dreams, visions and revelations show how he had Divine help and how he was given glad tidings throughout his life. These signs should enhance our faith and we should look at how even during hard times the Promised Messiah™ had complete trust in Allah Almighty. How Allah Almighty blessed him and supported him throughout his life. It is clearly evident that Allah has blessed the Promised Messiah™ abundantly for his faith in Him. May Allah Almighty continue to grace all those who sincerely follow the Promised Messiah™ with numerous blessings. Ameen.

REFERENCE:
FOCUS

BOOKS OF THE PROMISED MESSIAH

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

TITLE: Sitara-e-Qaisarah
AUTHOR: Hazrat Mirza Ghulam Ahmad
LANGUAGE: Urdu
ENGLISH VERSION: The Star of the Empress
NUMBER OF PAGES: 16
YEAR WRITTEN: 1898
YEAR PRINTED: 1899
PRINTED BY: Diya’ul-Islam Press, Qadian

SITARA-E-QAISARAH

The Star of the Empress is the English title for Sitara-e-Qaisarah (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 1898. The English rendering of Sitara-e-Qaisarah was translated from Urdu into English by Sharmeen Butt, revised by Ayyaz Mahmood Khan. It was first published in the UK by Islam International Publications Ltd. in 2013.

ABOUT THE AUTHOR

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

BACKGROUND AND INTRODUCTION
In this brief exposition, the Promised
Messiah has presented, in a new light, the
same views expressed in his book Tohfa-e-
Qaisariyyah [A Gift for the Queen], which
was written on the occasion of the Diamond
Jubilee of Her Majesty, Queen Victoria. In
this book, the Promised Messiah has once
again commended the British government
for granting peace, security and religious
freedom to all its subjects. He has then
refuted the false doctrine of the advent of a
militant Messiah and Mahdi, who according
to some, would presumably, coerce the
world into accepting Islam. Furthermore, he
has also beautifully removed misconceptions
surrounding the concept of Jihad and clearly
expounds that Islam was never spread by the
sword, nor is religious compulsion permitted
in Islam. The Promised Messiah then goes
on to beautifully explain that the Christian
concept of atonement, which logically
results in Jesus bearing the burden of
curse, is a dishonour to the pure and
holy person of Jesus. Finally, the Promised
Messiah has presented his claim as being
the Promised Messiah and Mahdi of the
latter days, awaited by all world religions.

[The Star of the Empress, Forward, pg.viii,x]

THE BOOK
On August 20, 1899, the Promised
Messiah addressed Queen Victoria by
writing a book entitled Sitara-e-Qaisarah.
On September 27, 1899, the Promised
Messiah addressed the Viceroy of India,
Lord Curzon, by means of a leaflet in
which he spoke, by way of introduction
to the services which he and his family had
rendered to the cause of peace and gave an
assurance that he was a great well-wisher
of the Government and the country. The
strong language, he said, which he had
used in some writings against Christian
missionaries was really a public service. The
Christian campaign against the Holy Founder
of Islam was a serious provocation to the
Muslims and would certainly have caused
disturbances throughout the country, had
he not pacified the excited passions of the
Muslims by his reasoned, strong and forceful
writings. [Hidden-Treasures-of-Islam, pg.254-
255]
“The advent of the Promised Messiah in your reign, which is filled with the light of sincerity, is a testimony from God that you excel all other monarchs in your love for peace, good governance, compassion towards your subjects and in justice and equity.” (The Star of the Empress, pg.6,7)

“O august Empress, your pure ambitions draw in Divine succour and due to the magnetism of your good intentions the Heaven continues to lean towards the earth with mercy. Hence, there is no other reign other than your own which would be appropriate for the advent of the Promised Messiah. Thus, God has sent down a light from the Heavens during your luminous era, because light draws in light while darkness attracts darkness.” (The Star of the Empress, pg.7)

“The other fault which exists within our Muslim people is that they await a militant Messiah and Mahdi whom they presume will fill the world with blood. This notion is completely false. It is written in our authentic books that neither shall the Promised Messiah engage in war, nor shall he raise the sword.” (The Star of the Empress, pg.11,12)

**SAMPLE GLOSSARY**

**HAKAM:** Arbiter

**JIHAD:** The literal meaning of this word is ‘striving’. The term is used to mean self-purification as well as religious wars in some instances.

**LA’NTI:** Accursed

**MAHDI:** The literal translation of this word is ‘the guided one’. This is the title given by the Holy Prophet Muhammad saw to the awaited Reformer of the Latter Days.
REFUTING ALLEGATIONS AGAINST ISLAM

Tooba Khokhar

Once upon a time, an Indian man travelled to a foreign land and held an exhibition in a dark room. On display was an elephant, an animal unknown in that part of the world. Visitors rushed to see the mystery display in wonder and amazement. The first visitor upon touching the elephant’s trunk declared the object a pipe. A second touched its legs and was convinced that he was holding stone columns. A third felt along the back of the elephant and cried out confidently that it was a throne.

“When they heard ‘elephant’ each one conceived/ Only the part that they themselves perceived”

Reading this old folk story, captured so exquisitely in the Masnavi-e Ma’navi of Mevlana Rumi, the parallels to the situation of Islam today are striking. Just as the three men had wildly differing ideas about what an ‘elephant’ was- (not a one of them correct!), so too we see that today so many people are in the dark about the true, peaceful teachings of Islam. News and media outlets have a huge role in this, constructing a narrative of Islam that links it with violence and terror. When in truth, we know our religion to be a religion of peace, love and justice. Given this troublesome state of affairs, how do we proceed?

Perhaps we can take a little advice from an old poet. Mevlana Rumi at the end of the story of ‘The Elephant in a Dark Room’ had these words of wisdom:

“The sea itself is one thing, the foam another; Neglect the foam, and regard the sea with your eyes.”

All too often, the ocean of truth that is Islam can be obscured by the foam of negative coverage, thereby skewering our perceptions. In this article, we will explore methods and techniques for refuting some common allegations levelled against the religion of Islam; in the hope that we are able to look beyond the foam, and peer into the endless depths of the ocean of truth.

Am I certain of my faith?

First of all, before setting foot on the path of Tabligh, we must ask ourselves whether in our heart of hearts we are certain of our faith and its teachings. For how can we guide others along a Path that we ourselves are stumbling along? To hold up the mantle, one must have a source of light. And this is a lamp that cannot be lit by reason and knowledge alone. Hazrat Khalifatul Masih IVrh wrote of how “reason by itself is totally inadequate for guiding human steps to peace and tranquillity”. It is Allah alone Who can bless us with wisdom, sense and true inner peace. In the Holy Qur’an, we read:

**He it is Who sent down tranquillity into the hearts of the believers that they might add faith to their faith — and to Allah belong the hosts of the heavens and the earth, and Allah is All-knowing, Wise. (48:5)**

As Waqifat-i-nau, we most fervently pray that Allah sends down tranquillity and certainty into our hearts. Writing about his conviction that Islam was the true religion, the Promised Messiahahas, Imam of the Age wrote:
Our heart is filled with this certainty as the ocean is filled with water. We, therefore, invite everyone to this faith and to this light on the basis of enlightened perception. We have found the true light which dispels all darkness and which really renders the heart cold to all that is beside God.iv

We must reach such certainty if we are to embark on the path of Tabligh.

The meaning of ‘Islam’

Let’s take a step back. Before examining each tile in the mosaic that is Islam, we must have a view of the whole. Thus, before addressing individual allegations against our religion, let’s consider for a moment the essence of what Islam truly is. The root ‘s-l-m’ from which the word Islam derives has a multitude of meanings—among them are peace, love and submission. However, as historian Marshall Hodgson put it, the word Islam more than anything refers to “an inner spiritual posture”. A posture of utter submission to God. This posture finds outward expression when we do Sajdah however it is a state of being encapsulated in the following verse of the Holy Qur’an:

“Say, ‘My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds.’” (6:163)

Expanding on this powerful invocation, the Promised Messiahvii wrote:

No one can truly deserve the title of Muslim till he surrenders the whole of his being to God, together with all his faculties, desires, and designs and till he begins to tread along His path withdrawing altogether from his ego and all its attendant qualitiesv

To be Muslim is to surrender truly to God. It means striving to follow His Word, and to realise as far as we can the beauties of His Attributes. The apex of such a bond of love and devotion is described so beautifully in the following Hadith.

The Holy Prophet Muhammad saw said that “Allah the Exalted says: I challenge to battle him who bears enmity to a friend of Mine. When a servant of Mine seeks nearness to Me, with that which I love, out of whatever I have prescribed, I begin to love him and when I love him, I become his ear with which he hears and his hand with which he grasps and his foot with which he walks, and when he begs Me for anything I bestow it upon him and when he seeks shelter with Me, I give him shelter” (Bukhari)viii

May Allah enable us all to reach such heights of love and devotion as waqifaat-e-nau. Ameen.

Now having discussed some points pertaining to the essence of our faith, let’s move on to some of the arguments levelled against it and how we can respond to these allegations. After seeking recourse to prayer and dua, the following steps can be taken.

Step One: Identifying the allegation

The first step in refuting allegations is to identify and study the allegation itself. Allegations against Islam generally come in two types

1. Allegations against the teachings of Islam
2. Allegations against the actions of Muslims

The teachings of Islam are always in perfect harmony with truth, wisdom and reason. Therefore, dealing with allegations of the first kind is a matter of diving into the Ocean of Truth and uncovering the pearls of Islam.

When it comes to allegations of the second kind, we must keep a few
principles in mind. Firstly, the actions of any one Muslim or even a Muslim-majority state are not representative of the teachings of Islam. Secondly, the Muslim world is not one homogenous entity. Muslims speak dozens of languages; have different cultural backgrounds and crucially lack leadership or a central structure. Therefore, any generalisations such as ‘Muslims espouse violence’ are likely to be untrue. Thirdly, in many cases religion is only one of numerous factors behind issues such as for instance terror and violence. Indeed, in order to understand these complex phenomena, we must seriously look at the geo-political, economic and social factors underpinning them alongside the ideological or religious element.

In contrast, there is one group of Muslims that stands apart. We as Ahmadi Muslims are fortunate beyond measure at having the most blessed institution of Khilafat. Therefore, when faced with allegations of the second kind, we can always highlight how our Khalifa guides us on the paths of peace and raises the slogan of ‘Love for all, hatred for none’. And since we are a united body, the love of peace burns strongly in each and every one of our hearts.

Step Two: Researching the response

If we do come across allegations which question the teachings of Islam, we must look to educate ourselves about what Islam truly teaches.

In all matters, the first avenue to which we should turn is of course the Holy Qur’an. The Promised Messiah writes of this text in the most effusive terms:

I call Allah to witness that the Holy Qur’an is a rare pearl. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it. It is a spiritual garden whose clustered fruits are within easy reach and through which streams flow. Every fruit of good fortune is found in it and every torch is lit from it .... My self is lost in its beauty. It has been disclosed to me in a vision that the garden of holiness is irrigated by the water of the Qur’an, which is a surging ocean of the water of life. He who drinks from it, comes to life; indeed, he brings others to life. vii

Next, we turn to the words of the Holy Prophet and his Servant, the Imam of the Age. In the words of the Prophet of Islam...

...the Prophets do not leave an inheritance of dirhems and dinars but only of knowledge. He who acquires knowledge acquires a vast portion (Abu Daud and Tirmidhi)

And this knowledge can be accessed through libraries, books, and of course online. Living in the digital age, one of the true blessings of the internet is access to knowledge on a scale unmatched in human history. We have so much information on our fingertips. And websites like ‘Al Islam’ are a great starting point.

Step Three: Jihad of the Pen

The third and final step is to pick up the pen and engage in the Jihad of this age; which is Jihad of the Pen. What does Jihad of the Pen entail?

It means spreading the true peaceful teachings of Islam proactively and reactively. As waqifat-i-nau girls, we should make ourselves always available to serve local and national Tabligh secretaries. Furthermore, should be aware of new avenues of Tabligh.

However, we must be most careful and considerate when crafting a response to an allegation. The Promised Messiah underlined how “the beauty of eloquence is also this that something be transmitted
in a way that it reaches the other person’s heart”

Our aim is not to be confrontational. As the Promised Messiah notes “The Qur’an clearly commands not to raise the sword in order to spread Islam and that the innate qualities of the religion should be presented and that others should be attracted through pious models.”

The beauty of Islam is such that it needs not an army of soldiers to spread it, rather what is needed is an army of believers to illustrate and propagate it in word and deed.

### Allegation: ‘Islam is a religion of violence’

This is by and large the most common allegation levelled against Islam. And it is a statement that carries both types of allegations. Because more often than not it is alleged both that Muslims are violent and that Islam itself promotes violence.

To this it can only be said that the extremists and terrorists of today are a misguided minority who couldn’t be further from the true Islam. In fact, most of today’s self-proclaimed ‘Jihadis’ are totally blind to the reality of the teachings of Islam. They ignore the Qur’anic indictment that if an individual kills even one person “…it shall be as if he had killed all mankind…” (5:33). They ignore the Prophet’s words “that one will not enter Paradise whose neighbour is not safe against his mischief” (Bokhari and Muslim). They boast of Muslims being the “…best people…” (3:111) but overlook the multiple conditions the verse they quote lays down. Namely, that the high status of Muslims is conditional upon their serving towards “…the good of mankind…” and striving to “…enjoin good and forbid evil…” Needless to say, extremists and terrorists today do the very opposite.

Indeed, these are the very people described in chapter 28, verse 51 of the Holy Qur’an:

…. And who is more erring than he who follows his evil inclinations without any guidance from Allah? Verily Allah guides not the unjust people.

It is clear that the teachings of Islam are a world away from what is practiced by these fundamentalist groups. They do not represent the majority of Muslims and they certainly do not represent Islam. As our beloved Hazoor reminded us in a Friday Sermon delivered on the 11th December 2015:

Islam is replete with the teaching of love and peace and today this teaching needs to be propagated. A true Muslim knows that God is Salam (the Source of Peace) and wishes security for His creation. God has enabled us to accept the Promised Messiah and has thus chosen us to spread this beautiful teaching in the world. It is the responsibility of Ahmadis to try to save the world from falling in fire and to work towards peace and security.

May Allah enable all waqifat-i-nau to heed the words of our beloved Khalifa and to be torch-bearers in guiding the world to the light and beauty of the true Islam. Ameen.

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1. A.J. Arberry, Tales from the Masnavi. p. 211
2. Ibid.
3. Mirza Tahir Ahmad (rah), Revelation, Rationality, Knowledge and Truth, p. 70
4. Mirza Ghulam Ahmad (as), Kitab-ul-Bariyyah, Ruhani Khaza’in, Vol. 13, p. 65
5. Mirza Ghulam Ahmad (as), The Essence of Islam, Vol. I. p. 22
7. Mirza Ghulam Ahmad (as), A’ina-e-Kamalat-e-Islam, Ruhani Khaza’in, Vol. 5, pp. 545-546
8. Mirza Ghulam Ahmad (as), Malfuzat, Vol. IV, p. 160
9. Mirza Ghulam Ahmad (as), Star of the Empress, p. 11
Vegetable Pasta Salad Recipe

By Rameen Akbar

Our body needs carbohydrates; pasta is a good low fat carbohydrate and is also a source of protein. Here I’m presenting my very own recipe for vegetable pasta salad. This pasta salad recipe is a quick lunch or dinner meal for the family. It’s full of veggies and is super colourful with only a few ingredients. It’s a great recipe for everyone and especially children who usually do not like to have their vegetables!

Yield: SERVES 4-6 Prep time: 10 MINUTES Cook time: 10 MINUTES Extra time: 1 hour chilling Total time: 1 hour 20 MINUTES

Ingredients:
- 250g dry Fusilli
- 1 red bell pepper, seeds removed and diced
- 1 green bell pepper, seeds removed and diced
- 1 medium seedless cucumber sliced
- 1 small can of tinned sweetcorn
- 1 pint grape tomatoes, halved or salad tomatoes
- 1 cup light or real mayonnaise
- 150g skinless chicken breasts, cooked, shredded
- Salt and pepper, to taste
- 1 tbsp hot pepper sauce (optional)
- 1/3 cup finely chopped basil

Method:
Bring a large pot of salted water to a boil. Add the pasta and cook until its firm when bitten, drain, then rinse with cold water.

In a large bowl, merge in pasta, peppers, sweetcorn, cucumber, tomatoes, boiled chicken. Pour the light or real mayonnaise and hot pepper sauce over the pasta and gently stir to combine. Add basil and season with salt and pepper, to taste. Chill until ready to serve.

Tip for Perfect pasta

Use a large saucepan, pick the one that gives the pasta plenty of space to move. Fill it up with loads of water and add some salt. When the water starts boiling, lower the flame and bring the pasta to boil. Make sure not to put pasta in a pot that isn’t boiling, this will leave the pasta with gooey texture. Make sure if you decide to combine two different varieties of pasta, they are similar in size or shape, due to diverse cooking times.
The Holy Qur’an; for man is a spiritual light
Breaking through darkness, bringing the truth into sight

It encompasses teachings for all people and every age
It echoes the unity of God on every page

It is true guidance for the whole of mankind
A book like this you will never find.

This holy book is an immaculate treasure
Reciting the words of Allah grants the heart true pleasure

Paradise on earth they will achieve
Those whose hearts enlighten and those who believe

Portrays the everlasting mercy of the one Creator
Reflects the noble life of our Holy Master(saw)

A book so pure and without a defect
A book so flawless and perfect

The Qur’an is forever guiding
For the disbelievers there’s punishment and the believers there’s glad tiding

The Qur’an a book so rich in wisdom
Granting a man’s heart the true freedom

Knowledge in this book filled with life’s philosophy
A book which always remains safe in its authenticity

A book that deserves utmost admiration
Laying out the holy words of God and about its creation

Praises of this book are indeed boundless
May Allah enable us to follow it correctly and tread on the path of righteousness

The book that teaches us to remember Allah and to pray
May Allah guide us on the right path, on the path of those on whom thou has bestowed thy blessings and not those who have gone astray

Ameen
Once upon a time far away in the deep African safari lived a lion. He was big and strong. His golden fur glistened in the sun as he grazed through the tall grass. It wasn’t long before the lion become very hungry indeed. He bore his great big teeth in anticipation and delight as he searched for his next meal.

Suddenly he heard something rustle past his feet. He reached out his great big paw, and there was a tiny squeak, the big ferocious lion had caught a very tiny mouse.

“Oh dear, please let me go Mr Lion,” pleaded the little mouse.

“I am ever so little I will be no more than a single mouthful for you. If you let me go today I promise that one day I will be able to help you”

The lion roared in amusement, such a tiny mouse coming to the aid of such a big and ferocious lion? What a ridiculous thought. But the Lion was so amused by the idea that he decided to let the mouse go.

“He would not have made much of a meal,” thought the lion as he watched the mouse scurry away. But as the mouse hurried away he yelled out “I shall not forget my promise!” So many days and nights passed and the lion and the mouse did not cross paths. Then one day as the lion was walking through the tall grass, he suddenly fell in to a deep pit. A great big net was thrown over him, the lion tossed and turned as he struggled to get free but it was no use. The lion looked up and saw the hunters laugh as he struggled and thy went off to fetch a cart to carry the lion back to their village.

The lion laid their defeated when all of a sudden he heard a tiny voice in his ear.

“I promised you I would be able to help you one day.” To his absolute astonishment the lion realised that this was the voice of the tiny mouse he spared earlier.

The mouse began to gnaw through the knots of the rope, he chewed and gnawed with all his might until eventually the lion was free. With a great jump the lion leapt out of the pit and then reached back to lift the tiny mouse out of the pit.

“I shall never forget this dear mouse. Thank you for remembering your promise and saving me,” purred the great lion in joy and gratitude.

So what have we learnt from this story? Well if you are good to others, then someday they will return the favour when you least expect it.