‘Those who honor to the Holy Quran shall be honored in Heaven.’

(Our Teaching, p.6)

‘Tis the light of Quran that outshines all lights;
Pure is He from Whom this sea of lights emerged.
Once a discussion arose with regards to the difficulty some experienced whilst waking up for tahajjud prayers. The Promised Messiah\textsuperscript{as} said to follow his example. He told them “I tell myself, ‘Ahmad, wake up for the prayer.’ Then I just wake up.”

(Mirza Ghulam Ahmad of Qadian, page 44)

An old man came and sat close to the Promised Messiah\textsuperscript{as} but as more and more important people entered, the old man moved away further and further. Finally, he had moved so much that he was practically outside the door. When the evening meal arrived, the Promised Messiah\textsuperscript{as} took his plate and went over to the old man and sat next to him. “Let us eat together”, he said.

(Mirza Ghulam Ahmad of Qadian, page 143 – 144)

The Promised Messiah\textsuperscript{as} once mentioned to his servant, Hamid Ali, that he had been suffering a pain in his ribs for the previous three days whenever he sat down. Huzur\textsuperscript{as} suggested that something in his clothes might have been pinching him. Hamid Ali ran his hands over the Promised Messiah\textsuperscript{as} clothes. To his surprise he found a large piece of brick from his waistcoat pocket. Huzur\textsuperscript{as} smiled and said “ah, yes, I remember”. It was a brick that his son (Hazrat Mirza Mahmood Ahmad\textsuperscript{ra}) had placed in his pocket and asked him to carry for him as he mentioned that he might have wanted to play with it later one day.

(Mirza Ghulam Ahmad of Qadian, Page 131)

The Promised Messiah\textsuperscript{as} was not only a beautiful leader but also a very caring and loving father. His children remember how he used to play with them as he did not consider himself above cheering a grumpy child. He also educated them when need be. When Hazrat Mirza Mahmood Ahmad\textsuperscript{ra}, son of the Promised Messiah\textsuperscript{as}, was a little boy, he tried to catch sparrows by shutting the door of the mosque. The Promised Messiah\textsuperscript{as} said to him “No one catches the little sparrows of his own abode. One who has no compassion has no faith.”

(Mirza Ghulam Ahmad of Qadian, Page 145)
From the Editor...

The Holy Qur’an is the beautiful word of Allah which was revealed to the Holy Prophet (Peace and Blessings of Allah be upon him), it contains Divine guidance within, which if followed, is the means of attaining righteousness and closeness to Allah the Almighty.

With regards to reciting the Holy Qur’an and following it’s guidance, Hazrat Khalifatul Masih (May Allah be his Helper) stated in a Friday Sermon on 7th March 2008:

“...each Ahmadi should self-exam as to how much they act upon the teachings of the Holy Qur’an... Once the Promised Messiah (as) was asked how the Qur’an should be read and he replied that it should be read while reflecting and pondering over its message. When verses of Divine blessings are read one should seek blessing from Allah and when verses of Divine chastisement to earlier people are read one should seek refuge with Allah.”

The New Year is a time to self-reflect and to try to improve ourselves; as Ahmadi Muslims we have been given guidance by our beloved Hazur(as), in a Friday sermon on 30th December 2016 Hazur(as) said: “it is expected from every Ahmadi to self-evaluate themselves every day, every week, every month and every year. Thus, if we spend the last night of the previous year and the new day of the New Year pondering over our spiritual conditions and by spending time supplicating towards Allah then we will be the ones who will be working towards a good life in the hereafter.”

May Allah the Almighty enable us to follow the instructions of our beloved Khalifa(as) and strive to self-reflect and improve ourselves spiritually by reading and understanding the meaning of the beautiful teachings in the Holy Qur’an. Ameen.

Hina Ahmed

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O ye who believe! Who so among you turns back from his religion, then let it be known that in his stead Allah will soon bring a people whom He will love and who will love Him, and who will be kind and humble towards believers, hard and firm against disbelievers. They will strive in the cause of Allah and will not fear the reproach of a faultfinder. That is Allah's Grace; He bestows it upon whomsoever He pleases; and Allah is Bountiful, All-Knowing.

(Al-Maida: 55)
(Translation by Hazrat Maulvi Sher Ali Sahibra)

Commentary: The verse lays down an infallible sign of a true and living religion; which is that the number of its followers is never allowed to fall or decrease permanently. If one individual goes out of its pale, God brings in a number to take his place. If followers of a religion are found to be steadily and perpetually decreasing with no arrangement for recovery, that religion must have departed from it.

The words, ‘They will strive in the cause of Allah’, mean that unlike the weak of faith who are ever ready to turn back from their religion and stumble at every trial, the newcomers will be zealous Muslims, eager to bring others into the fold of Islam. We are further told in this verse that a true believer is never afraid of laying down his life in the cause of Allah. He does not fear the reproaches of fault-finders or scoffers. He fears neither the sword nor the censure of the enemy.

[Five Volume Commentary, vol.2, pg.634]
Hadith: A Saying of The Holy Prophet saw
(May Peace and Blessings of Allah be upon Him)

God Almighty’s Love for His Righteous Ones

Translation:

“Hazrat Abu Hurairah narrates that the Holy Prophet said: ‘Allah the Almighty says that whoever is an enemy of My friend, I declare war on him. My servant can be close to Me through the things that I love and that I made obligatory upon him. By offering Nawafil My servant gets so close to Me that I start loving him. When I make him a friend of Mine, I become the ears with which he hears, the eyes with which he sees, the hands with which he holds, and the feet with which he walks. That is, I fulfil all that he desires. If he begs of Me, I provide for him; if he seeks My protection, I grant him protection.”

(The Sahih Bukhari, Kitab ul Riqaq, Bab ul Tawazu)

The Promised Messiah says:

Our Jama’at should make it incumbent upon itself to offer Tahajjud. Anyone who cannot do more should make at a minimum two rak’at because he will get an opportunity to make some supplications. Supplications made at this time have a very special characteristic because they are offered with true pain and eagerness. Until there is a special pain and heartfelt agony, how can one wake up from comfortable sleep? To wake up at this time creates a heartfelt pain which creates a condition of devotion and distress, which in turn become means of acceptance of supplication. But someone who is lax in waking up is obviously lacking in pain and anguish. But one who wakes up, obviously there is a pain that is waking him up.

(Malfuzat, new addition, vol.2 p. 182)

(English translation is from the books “Selected sayings of the Holy Prophet saw”, p.63.64 and “Basics of Religious Knowledge”, p.134)
The Holy Qur’an

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

“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.”
(Essence of Islam, Volume 1, pp. 356)

“It is not at all true that the Muslims have put forward these excellences on their own. On the contrary, it itself sets out its own beauties and excellences and puts forward its matchlessness and peerlessness as a challenge to the whole of creation and is loudly blowing the trumpet: ‘Is there any contestant?’
(Brain-e-Ahmadiyya, Volume 4, pp. 270)

“Bear it in mind that the miracle of unlimited insights and verities which are contained in the Holy Qur’an has accomplished more in every age than has the sword.”
[Izala-e-Auham, Ruhani Khaza’in, Vol. 3, pp. 257]
(Essence of Islam, Volume 1, pp. 370)

“The wonders of the Qur’an will never cease. As the wonderful qualities of the book of nature have never come to an end in any previous age, but appear ever fresh and new, the same is the case with this Holy Book, so that the word of God and the work of God should be proved to be in accord.”
[Izala-e-Auham, Ruhani Khaza’in, Vol. 3, pp. 258]
(Essence of Islam, Volume 1, pp. 370)

“In truth the Holy Qur’an is a picture of the Divine law of nature, which is visible everywhere.”
[Chashma-e-Mashihi, Ruhani Khaza’in, Vol. 20, pp. 346-347]
(Essence of Islam, Volume 1, pp. 375)
Important Advice
To Parents For The Training Of
Waqf-e-Nau
Another important aspect of moral training is that one should never rebuke a child over a mistake or a weakness in front of others. One should not yell at the child at that instant, rather, one should admonish them with love and then explain their mistake to them in detail at a later stage in order to uphold the dignity of the child. However, some people do not reproach their children at all. A child should be made to understand their mistake.

I would like to mention an important point here in relation to Waqf-e-Nau children. A large number of parents think that they should not reproach their Waqf-e-Nau children during their childhood. They think that the children should be free to do as they please, and that they would reform themselves when they grow older. This thinking is absolutely incorrect. One devotes their child with the following prayer in mind: “O Allah! I devote my unborn child for the sake of Your faith.” This prayer and its expression mandates for extra effort to be made with regards to the upbringing of that child, and in order for this upbringing to be fruitful, prayer is an essential component. Hence, the religious training of Waqf-e-Nau children from their early years is essential, as well as their moral training.

Their standards of morality should be loftier than others. It should not be the case that they are ill-mannered towards their fellow brethren.

When people visit the homes of others and their children are disruptive towards the host, some mothers say that Hazrat Khalifatul Masih IVrh had advised not to say anything to Waqf-e-Nau children in order to establish confidence in them. Hazrat Khalifatul Masih IVrh did not mean that children should be left to become unruly. A child should be advised with love starting at the age of three or four. Some parents have a tendency to yell unnecessarily at their child. This is a practice that was discouraged by Hazrat Khalifatul Masih IVrh and he mentioned that this treatment should be adopted for every child, irrespective of whether they are a Waqf-e-Nau or not. Hazrat Khalifatul Masih IVrh elaborated upon this in great detail that parents do not train children from their childhood, and when they visit the homes of other people, their children misbehave and become a nuisance for the host, which troubles them greatly.

Hazrat Khalifatul Masih IVrh had drawn attention to the upbringing of children from an early age, especially to the Waqf-e-Nau by saying that if children are taught good morals at home, and are prohibited from jumping around and causing damage to sofas and other items, then they will never do such things at the homes of others. This is something he mentioned in great detail. Therefore, it is ignorance on the part of those parents who claim that nothing should be said to that child.
If the Waqf-e-Nau child is not being educated in the correct manner, and is not taught the difference between right and wrong from an early age, and at the same time, other children are treated with strictness, then the siblings will develop jealousy and ill-thoughts for one another. Furthermore, even if the other children do not show a reaction and they grow up in a state whereby their parents are constantly admonishing them, then such other children—who are constantly admonished by their parents—will be more disciplined than the Waqf-e-Nau child.

The Jama’at is in need of these children, as opposed to a group of children who have been given the title of Waqf-e-Nau, yet they are ill-mannered and inept. Such children are of no use to the Jama’at.

Thus, the mothers of Waqf-e-Nau children should ensure that they nurture their children in such a way that their religious and secular knowledge, their moral condition, their passion to serve mankind and their spirituality are of the highest degree.

At present there are more than sixty thousand Waqf-e-Nau around the world, many of whom are above the age of twenty. Among them there are those who have studied medicine and other similar subjects and are now working, yet they have not formally devoted their services to the Jama’at. We are in need of doctors in our hospitals, and in spite of having Waqf-e-Nau doctors, we are unable to fulfil our requirements. The situation is the same in other fields. What benefit are such Waqfeen to the Jama’at? Some do offer their services but leave and say that the allowance provided by the Jama’at is inadequate for them.

The word waqf [devoting one’s life] is synonymous to sacrifice. Mothers should raise their children in a manner that the children are aware that after they have completed their studies, they are to present themselves for the service of their faith, and that they should be willing to offer every kind of sacrifice for this cause.

Only then will we be able to say that a mother has fulfilled the oath she made when she pledged to sacrifice her child. Otherwise there is merely a superficial distinction between Waqf-e-Nau and non-Waqf-e-Nau children, which is of no benefit to the Jama’at. Therefore, it is essential that parents instil the spirit of fulfilling the needs of the Jama’at in their children and instil in them the importance of waqf. Otherwise there is nothing special about Waqf-e-Nau children if they are not provided with good moral training. I mentioned the qualities of being ‘special’ in a sermon two years ago in Canada. One should bear that in mind and use it as a guideline for the upbringing of their children.
O LITTLE BRAVE ONE! PEACE

The Holy Prophet saw was being raised in his nurse Halimah’s house. When he was five years old, he began going out to graze livestock (goats) with some other children of the village. He would leave in the morning and come back with the goats in the evening. This would be the daily routine. One day the children were grazing goats as usual in the woods when, suddenly, bandits attacked them. The children were frightened by their terrifying faces and flashing swords and ran towards the village much afraid. There was only one child who was not at all frightened, did not try to run away and stood in his place quietly. This very child was named Muhammad saw. Would the bandits and looters have paid any attention to such a small child? They gathered all the goats and were getting ready to leave when all at once the little child stepped forward and addressing the bandits, said, “The villagers have sent these goats with us to the woods; if you want to take these with you, then first go to the villagers and ask them for permission, then you can take them.” The bandits spontaneously laughed at the innocent words of the little child and without responding to him began to leave with the goats. When the child saw that the bandits had not paid any heed and were leaving with the goats, the innocent child promptly proceeded and stood in the way of the goats. The bandits were surprised at this act of courage by the young child and said, “Move aside and let us take the goats away!” “No, never! Kill me and take the goats with you. As long as I am alive the goats will not leave this place,” said the child. The bandits looked at each other in amazement. Such a small and weak child and what bravery! Their chief stepped forward, stroked the child lovingly and asked, “Whose child are you?” The child replied, “Abdul-Muttalib’s.” There was not one person in Arabia who was not familiar with the name of ‘Abdul Muttalib. Immediately the bandit said, “Surely, the child of the Chief of Quraish should be as brave (as you). Little brave one! I value your courage and I am letting the goats go free only because of you. The brilliance of your forehead is foretelling the greatness you shall achieve, not only among the Banu Hashim, but also among the whole of Arabia. What is your name?” “Muhammad saw,” “Muhammad saw,” Muhammad saw. What a unique and beautiful name,” said the bandit, relishing the sound of the name. Then the bandits left saying, “O Little Brave One! Peace!”

{“Our Beloved Master-His Early Life” by Sheikh Muhammad Ismail Panipati, p.45-47}
It is unfortunate that in today’s society we see a rise in Islamophobia. A religion that literally means peace is portrayed as a religion full of hate, oppression and false statements. The acts that we see in the news on a regular basis, as well as Qur’anic quotes taken and used out of context, have given rise to many allegations against our beautiful religion of Islam and our holy book, the Holy Qur’an. From accusations that the Holy Qur’an is a man-made book to the allegation that Islam teaches violence, today these negative images promote nothing but hatred towards our religion. But it is an ideology far from the truth. Islam and the Holy Qur’an teach nothing but peace, tolerance and brotherhood. In this article I will touch upon some accusations that are raised against the Holy Qur’an and aim to show its true beauty.

**Allegation #1: The Holy Qur’an teaches violence**

Looking at the news, we constantly see the violence inflicted by so called Muslims. From blowing up mosques and temples to carrying out acts of terror, the people who carry out these vile acts have abused our religion and the teachings of the Holy Qur’an. Islam is a religion of peace, so why would these atrocious events that take place be “In the Name of Allah”? Let’s look at what the Qur’an states:

“And when he is in authority, he runs about the land to create disorder in it and destroy in it the tilth and the progeny of man; and Allah loves not disorder” Chapter 2, Verse 206

Furthermore, in the Holy Qur’an, Chapter 5, Verse 33 it states:

“On account of this, We prescribed for the children of Israel that whosoever killed a person — unless it be for killing a person or for creating disorder in the land — it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land.”

It is evident that the Holy Qur’an teaches that disorder, in other words violence is not loved by God, and the readers of this Holy Book and the followers of this perfect religion are only seeking to win the pleasure of God. So how can they do so by creating discord? They cannot. The only way to win the love of God and to do good for mankind is to promote peace:

“And when it is said to them: ‘Create not disorder on the earth,’ they say: ‘We are only promoters of peace’” The Holy Qur’an, Chapter 2, Verse 12

Hazrat Khalifatul Masih V (May Allah be his helper), has beautifully encapsulated what the Holy Qur’an states about this:
“If a person does not follow a particular teaching properly whilst claiming to subscribe to it, then it is he who is in error, not the teaching. From cover to cover, the Holy Qur’an teaches love, affection, peace, reconciliation and the spirit of sacrifice. Hence, if anybody portrays Islam as an extreme and violent religion filled with teachings of bloodshed, then such portrayal has no link with the real Islam.”¹

“Islam’s real teachings are of peace and security for all people. If we look at the Holy Qur’an and also the life and character of the Prophet of Islam, the Holy Prophet Muhammad (peace and blessings of Allah be upon him), it becomes clear that the early Muslims never initiated war or violence. If ever the Muslims took part in a war it was purely defensive and their only objective was to stop the oppressors from their cruelty and never to assert their own superiority or to resort to injustice. They never sought to occupy lands or nations or to subjugate the people.”²

Yes, the Holy Qur’an does state that if there comes a time when you need to defend your people and your land this is permitted:

“But there is no blame on those who defend themselves after they have been wronged”. Chapter 42, Verse 42

This is often used as an allegation against Islam. But of course this is within a certain context that one cannot understand simply by picking a single quote from the Holy Qur’an. These verses, as well as many others in the Holy Qur’an, require a lot more in-depth insight, and a detailed knowledge of Islamic history, which many of those who raise this allegation that Islam teaches violence do not have.

Allegation #2: The Holy Qur’an is not a book from God and has changed over time

A thought which is not uncommon in today’s society is that the Qur’an is not a book from God and has been changed since it was first written. However, one of the main beauties of the Holy Qur’an is that it is the only scripture that has not changed since it was revealed. The Holy Qur’an states:

“Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian”.
Chapter 15, Verse 10

“But when the truth came to them from Us, they said, ‘Why has he not been given the like of what was given to Moses?’ Did they not reject that which was given to Moses before? They say, ‘Two works of sorcery — the Torah and the Qur’an — that back up each other.’ And they say, ‘We disbelieve in all.’ Say, ‘Then bring a Book from Allah which is a better guide than these two, that I may follow it, if you are truthful.’ But if they answer thee not, then know that they only follow their own evil inclinations. And who is more erring than he who follows his evil inclinations without any guidance from Allah? Verily Allah guides not the unjust people. And We have, indeed, thoroughly conveyed to them the Word, that they may be admonished. Those to whom We gave the Book before it — they believe in it;” Chapter 28, Verses 49-53

This is a testament to our beautiful religion of Islam and our holy book, the Holy Qur’an. No scripture can come close to the Holy Qur’an’s authenticity. They have all been adapted so much that someone really looking for true faith cannot use them effectively.”³
The Holy Qur’an was revealed to the Holy Prophet (May Peace and Blessings of Allah be upon him) through revelations, and was revealed over 23 years. It was first revealed in small parts, and then as time went by it was revealed as a “stream”. One of the reasons for this was that it allowed the few Muslims at the time to memorise the Holy Qur’an effectively, again contradicting any claims that the Holy Qur’an has changed over time. Then as time progressed and the followers of Islam grew, and methods to preserve the text became better, the revelations became faster. This system cannot be doubted, as it was put in place in order to ensure the originality of the Holy Qur’an.

Sir William Muir in his work, The Life of Mahomet (p.xxviii) states (as cited in Introduction to the Study of the Holy Qur’an):

“What we have, though possibly corrected by himself, is still his own... We may, upon the strongest presumption, affirm that every verse in the Qur’an is the genuine and unaltered composition of Mohammad himself.

There is otherwise every security, internal and external, that we possess the text which Mohammad himself gave forth and used.”

Furthermore, Noldeke says (as cited in Introduction to the Study of the Holy Qur’an):

Slight clerical errors there may have been, but the Qur’an of ‘Uthman contains none but genuine elements, though sometimes in very strange order. The efforts of European scholars to prove the existence of later interpolations in the Qur’an have failed.

The Holy Qur’an is a source of guidance for the whole of mankind, and with clear and logical thinking any allegation against the Holy Qur’an can be combatted, and the true and beautiful teachings of Islam can prevail.

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3. Introduction to the study of the Holy Quran, Page 259
4. Introduction to the study of the Holy Quran, Page 259
5. Introduction to the study of the Holy Quran, Page 259
6. Introduction to the study of the Holy Quran, Page 259
7. The Life of Mahomet (p.xxviii), as sited in Introduction to the study of the Holy Quran, Page 268
8. The Life of Mahomet (p.xxviii), as cited in Introduction to the study of the Holy Quran, Page 268
'Tis the light of Qur’an that outshines all lights;  
Pure is He from Whom this sea of lights emerged.  
The tree of God’s Unity was just about wilted –  
When all a-sudden, unseen, this pure spring flowed.  
O Lord! What a world unto it is this Qur’an of Thine!  
All that was essential was found to be provided therein.  
We searched all the worlds – all the shops we looked into,  
It turned out to be the only wine-cup of God’s knowledge.  
With what can we compare this spiritual light in the world?  
It was found to be unique in every trait and aspect!  

At first we took the Qur’an to be the Rod of Moses –  
Then on pondering, each word turned out to be a Messiah.  
‘Tis their own fault who are blind, or else that spiritual-light  
Has shone like a hundred brilliant stars.  
What worth is their life in this world, really,  
Whose hearts are blind despite the presence of this light!  
Before they’ll burn, these people burn with envy  
Whose every talk turned out just pack of lies

Precious Pearls, English translation of Durr-e-Sameen by Hazrat Mirza Ghulam Ahmad®. Pg 25-26
1) The Qur’an is the only sacred scripture that claims to be preserved in its original form. True or False?
Answer: True

2) What was the first method of safeguarding the revelation of the Holy Qur’an?
Answer: Memorisation

3) Which method did the Holy Prophet saw use to safeguard the text of the Holy Qur’an as soon as a revelation was revealed?
Answer: The revelations were dictated by the Holy Prophet saw to a number of different scribes

4) The Holy Prophet saw appointed principle teachers who would memorise the Holy Qur’an under his supervision, who then went on to teach it to others. How many principle teachers were there?
Answer: 4 (Abdullah bin Mas’ud, Salim Maula Abi Hudhaifa, Mu’adh bin Jabal and Ubayy bin Ka’b)

5) What is the strongest evidence to support the arrangement adopted in the compilation of the Holy Qur’an and that it was arranged through divine revelation?
Answer: the subject matter of the chapters; a study of the Holy Qur’an indicates that the subject matter of each chapter is connected with the subject matter of the preceding and following chapters

6) Why was the arrangement adopted for the compilation of the Holy Qur’an different from the order in which it was revealed?
Answer: When the Qur’an was revealed the teachings and doctrine were completely novel and unfamiliar to the Arabs, the order in which the Qur’an was revealed was best suited to the needs of the times in which it was revealed. When the Qur’an was revealed and thousands accepted Islam it was essential for it to be given a shape best suited for the requirements of the future ages and this was possible to achieve through divine direction
Match the following statements/questions to the correct answers:

| A) The number of years for the Holy Qur’an to be revealed in its entirety | 1) Hazrat Umar⁷⁰⁰ |
| B) The number of copies of the Holy Qur’an that were dispatched to different parts of the Muslim world during the Caliphate of Hazrat Usman⁷⁰⁰ | 2) Hazrat Ali⁷⁰⁰ |
| C) Where were the first few verses of the Holy Qur’an revealed? | 3) Zaid Bin Thabit |
| D) After the death of the Holy Prophet⁷⁰⁰ who began to copy out the Qur’an in the order that it had been revealed to the Holy prophet⁷⁰⁰? | 4) 7 |
| E) After the discovery that 500 of the reciters of the Holy Qur’an to memory had been killed in the battle with Musailima’s army, who suggested to Hazrat Abu Bakr⁷⁰⁰ that the Qur’an should be collected into one volume in order to safeguard its purity? | 5) 23 |
| F) Hazrat Abu Bakr⁷⁰⁰ appointed him to begin and direct the compilation of the Holy Qur’an into one volume | 6) Cave Hira |

Answers:
(A --> 5), (B --> 4), (C --> 6), (D --> 2), (E --> 1), (F --> 3)
Hazrat Yūsuf
(Peace be upon him)

Hazrat Yūsuf as and his Forefathers:
Hazrat Yūsuf as, also known as Prophet Joseph, was the eleventh son of Prophet Yaqūb as and his second wife. Hazrat Yūsuf as possesses a unique characteristic amongst all Prophets of God, in that not only was he himself a Prophet of God but his father, Hazrat Yaqūb as, his grandfather Hazrat Isaac as, and his great-grandfather, Hazrat Abraham as, were all God’s chosen Messengers.1

The Holy Prophet saw said that “Truly the noblest of men is the Prophet Yūsuf, who was the son, grandson and great-grandson of a Prophet of God.”1,2

Hazrat Yūsuf as Devotion to Allah from Early Childhood:
The story of Hazrat Yūsuf as begins with the narration of a dream, which is mentioned in the Holy Qur’an as the following: “O my father, I saw in a dream eleven stars and the sun and the moon, I saw them making obeisance to me.” This verse signifies that the parents and brethren of Hazrat Yūsuf as would submit to his authority.1

Hazrat Yaqūb as explained that in this dream, Hazrat Yūsuf as received the promise that God would bestow prophethood on him, and through him he would bestow distinction on Hazrat Yaqūb’s as family also. He therefore forbade Hazrat Yūsuf as from mentioning this dream to his brethren as it would excite their envy and they would be tempted to plot against him.3,4

Brothers Cast Hazrat Yūsuf as in a Well and Falsely Declare his Demise:
The brothers of Hazrat Yūsuf as were jealous of him and plotted to kill Hazrat Yūsuf as. Thus when Hazrat Yūsuf as was about eleven or twelve years old, they asked their father to send Hazrat Yūsuf as away with them. God, had already informed Hazrat Yaqūb as, about their evil plans.5,6,7

Although the brothers had planned to kill Hazrat Yūsuf as, as the situation unfolded, one of the brothers opposed the rest and suggested instead that they should dispose Hazrat Yūsuf as instead, ‘cast him into the bottom of a deep well; some travellers will pick him up.’ 6,8,9

Allah the Almighty revealed to Hazrat Yūsuf as “Thou shalt surely one day tell them of this affair of theirs and they shall not know.”10

Upon return, Hazrat Yūsuf as brothers narrated a false story to Hazrat Ya’qūb as. “They said, ‘O our father, we sent forth racing with one another, and left Yūsuf with our things, and the wolf devoured him, but thou wilt not believe us even if we speak the truth.’ And they came

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1 Holy Qur’an Chapter 12: Verse 5; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
2 Bukhari, Bad’ Al-Khaalq
3 Holy Qur’an Chapter 12: Verse 6; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
4 Holy Qur’an Chapter 12: Verse 7; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
5 Holy Qur’an Chapter 12: Verse 10; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
6 Holy Qur’an Chapter 12: Verse 12; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
7 Holy Qur’an Chapter 12: Verse 13; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
8 Holy Qur’an Chapter 12: Verse 11; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
9 Holy Qur’an Chapter 12: Verse 13; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
10 Holy Qur’an Chapter 12: Verse 16; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
with false blood on his shirt. He (Yaqūb) said, ‘Nay, but your souls have made a great thing appear light in your eyes. So now comely patience is good for me. And it is Allah alone Whose help is to be sought against what you assert.’” It appears that Hazrat Yaqūbás regarded the report of his sons as a concocted story.11

God Takes Care of his Faithful Servants:
God took care of His servant, ensuring that a caravan arrived at the well immediately. A man from the caravan was sent to fetch water from the well into which Hazrat Yūsufas had been cast and this led to him being taken out alive.12

Wrongful Imprisonment of Hazrat Yūsufas:
Al-‘Aziz, also known as Potiphar, of Egypt, a captain of the royal guard and an officer of high rank in ancient times, bought Hazrat Yūsuf as a slave. Al-‘Aziz was so struck by the noble appearance of Hazrat Yūsufas, that he asked his wife to treat him with such honour and affection, as was not ordinarily shown to a slave or servant. He expressed the hope that they might one day benefit by his ability or, if he proved to be worthy, he might adopt him as their son.13,14

However, the wife of Aziz sought to frame Hazrat Yūsufas with false accusations regarding his character but failed in her efforts as Hazrat Yūsufas successfully resisted her attempt to lure him and abstained himself from the heinous sin. God brought about these circumstances so that Hazrat Yūsufas no longer had to live in the evil company of his master’s wicked wife and her evil companions, which might have exercised pernicious influence on him.15

Strange are the ways of God. The very way by which this woman sought to bring disgrace upon Hazrat Yūsufas proved to be the means of his future greatness.

As the ill fame of Aziz’s wife spread in wider circles, her people thought that the best way to put a stop to this scandal-mongering was to imprison Hazrat Yūsufas so that the public might come to regard him as the offender and the blame might be shifted from the guilty woman to the innocent man.16

Release of Hazrat Yūsufas from Prison and Appointment as Chief Treasurer of Egypt by the King:
During imprisonment, two fellow prisoners narrated their dreams to Hazrat Yūsufas, and asked for the interpretation. Hazrat Yūsufas interpreted the dreams and informed the prisoners about the decree of the inquired dreams.17

The King saw a dream, which he was fully convinced was real and true, hence he asked some learned people to interpret the dream. However, they were confused and did not know the interpretation. It was then that the fellow prisoner of Hazrat Yūsufas, who had escaped from prison remembered Hazrat Yūsufas’s ability to interpret dreams.18

The King saw that Hazrat Yūsufas had not only interpreted the dream correctly but had also suggested a remedy for the impending affliction, furthermore, he learnt from his butler that Hazrat Yūsufas’s previous interpretation of two dreams had also turned out to be true, he realised that Hazrat Yūsufas was no ordinary man and desired to release him from the

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11 Holy Qur’an Chapter 12: Verse 17-19; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
12 Holy Qur’an Chapter 12: Verse 20-21; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
13 Holy Qur’an Chapter 12: Verse 22; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
14 Holy Qur’an Chapter 12: Verse 31; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
15 Holy Qur’an Chapter 12: Verse 37-42; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
16 Holy Qur’an Chapter 12: Verse 44-50; 5 Volume Commentary by Hazrat Khalifatul Masih IIra
prison immediately. But Hazrat Yusuf as refused to be released until a full inquiry was made into his case and he was proved to be innocent of the charge laid against him. The King himself bestowed the honour of a high rank upon Hazrat Yusuf as and appointed him in-charge of the finance department. The Holy Qur’an states: “And thus did We established Yusuf in the Land... We bestow our mercy on whomsoever We please and We suffer not the reward of the righteous to perish.” Now that Hazrat Yusuf as had emerged triumphant from the ordeal, he was to henceforward enjoy uniform, honour and prosperity.

Hazrat Yusuf’s Brothers visit Egypt:

Hazrat Yusuf’s brothers visited Egypt, however they did not recognise him, so during their visit Hazrat Yusuf as instructed them to bring their youngest brother to him. Hazrat Yaqub as only agreed for the youngest son, Bin Yamin, to accompany his brothers to Egypt, after taking a promise from them that they would bring him back with them. When Hazrat Yusuf’s brothers returned, Hazrat Yusuf as took Bin Yamin into his confidence and informed him that he is indeed his brother. As a token, Hazrat Yusuf as put a cup in Bin Yamin’s sack without his knowledge, to use during his journey. However Hazrat Yusuf as did not realise that it was the King’s measuring cup that he had placed in Bin Yamin’s bag. Due to this, Bin Yamin was detained from leaving Egypt. Hazrat Yusuf as believed this all to be God’s own plan for detaining Bin Yamin. Hazrat Yusuf’s brothers returned to their father without Bin Yamin and narrated what had happened in Egypt. Hazrat Yaqub as, who knew that Hazrat Yusuf as must be alive, instructed his sons to return to Egypt and find Hazrat Yusuf as and Bin Yamin.

Hazrat Yusuf as Reveals his Identity and Reunites with his Family:

When Hazrat Yusuf as brothers returned to Egypt, Hazrat Yusuf as revealed his identity to them and instructed them to inform their father, Hazrat Yaqub as, about him and to bring the entire family to Egypt.

Hazrat Yusuf’s dream, which he narrated to his father during his childhood, was therefore fulfilled, when his family visited him in Egypt, as it is stated in the Holy Qur’an: “And he raised his parents upon the throne, and they all fell down prostrate before God for him. And he said, ‘O my father, this is the fulfilment of my dream of old. My Lord has made it true. And He bestowed a favour upon me when He took me out of the prison and brought you from the desert after Satan had stirred up discord between me and my brethren.”

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19 Holy Qur’an Chapter 12: Verse 51; 5 Volume Commentary by Hazrat Khalifatul Masih II 
20 Holy Qur’an Chapter 12: Verse 55-58; 5 Volume Commentary by Hazrat Khalifatul Masih II 
21 Holy Qur’an Chapter 12: Verse 59-64; 5 Volume Commentary by Hazrat Khalifatul Masih II 
22 Holy Qur’an Chapter 12: Verse 69-88; 5 Volume Commentary by Hazrat Khalifatul Masih II 
23 Holy Qur’an Chapter 12: Verse 89-94; 5 Volume Commentary by Hazrat Khalifatul Masih II 
24 Holy Qur’an Chapter 12: Verse 100-102; 5 Volume Commentary by Hazrat Khalifatul Masih II
It is imperative that in order to maintain a healthy, well-functioning body, we ensure that we adopt habits that nurture our mind as well as our body. Islamic teachings are especially specific in terms of leading a healthy lifestyle; we are inescapably enlightened with the training of building a positive character and a high standard of moral values as soon as we enter this world. For example, we are trained to take social responsibilities along with being expressly forbidden to drink alcohol, not to smoke and gamble, to refrain from consuming pork, to practise ablution preceding prayer etc. Overall, it is clear that Islam lays solid foundations for a safe and hygienic way of living.

The Holy Prophet (peace be upon him) gave guidance regarding health. He once said, “Fill the stomach one-third with food, one-third with water and leave one-third empty.” It is obvious he discouraged overeating and it is true that we often eat past the point of being full. The brain recognises the stomach is no longer empty approximately half an hour after a substantial amount of food has completed its course and is ready to be broken down to provide energy. This is why we should take our time when eating as it is not only polite to not shovel food down our throats, but also save some food for someone who is perhaps in greater need of something to eat. Often, we may mistake hunger for thirst. In order to find out whether you are truly hungry, drink a glass of water and wait for thirty minutes. If the feeling of satiety is not present, then by all means proceed to eat something. Overconsuming food leads to an unnecessarily large calorie intake and wasted energy. We should spend time thanking Allah and enjoying each bite.

In addition, the Holy Qur’an repeatedly mentions fruit. As an example, dates are mentioned as “ripe, fresh dates.” (Surah Maryam: 25) Upon breaking a fast in Islam, dates are traditionally used. They contain a significant amount of minerals which have proved to strengthen bones and help fight diseases. During the fasting period, the body may not be able to gain all of these important minerals and therefore, dates are beneficial as they act as a natural supplement. Dates replenish the body’s glucose stores. Fasting gives a rest to the digestive system and resets our psychological system too, allowing the brain to flush out toxins.

It is not only food intake which we are told to consider to remain healthy. Praying five times a day provides a light form of exercise which helps aid digestion after a meal. Also, in The Holy Qur’an, Allah says ‘...make not your hands contribute to your destruction...’ (Surah al-Baqarah 2:195). This can be applied to smoking, which is universally understood to aid the contraction of cancer and other diseases. Toxic ingredients eventually find their way into the lungs and result in many respiratory problems. The Prophet Muhammad (peace be upon him) said that “whomsoever drinks poison, thereby killing himself, will sip this poison forever and ever in the fire of Jahannum.” Over 3 million people worldwide die from smoking-related causes each year.

Ultimately, we can see that Islam teaches us to be wary about both what we consume and our day-to-day habits. It is up to us to decide how to interpret this information provided above. We must keep in mind this training has backed up each of its teachings with scientific evidence and they all support that these teachings really do make our lives healthier. We should think of healthy living as less of a chore and more as a lifestyle, similarly to religion.
### Arabic Language Lesson

**Lesson 23**

In my room there is a new desk, an old computer, a small table lamp and a big mirror.

<table>
<thead>
<tr>
<th>In</th>
<th>Room</th>
<th>There is</th>
</tr>
</thead>
<tbody>
<tr>
<td>House</td>
<td>Mirror</td>
<td>بيت — مرآة</td>
</tr>
<tr>
<td>Big</td>
<td>Sofa</td>
<td>كبيرة — أريكة</td>
</tr>
<tr>
<td>Big</td>
<td>Carpet</td>
<td>كبيرة — سجادة</td>
</tr>
<tr>
<td>Small</td>
<td>Television</td>
<td>صغير — تلفاز</td>
</tr>
<tr>
<td>City</td>
<td>Hospital</td>
<td>مدينة — مستشفى</td>
</tr>
<tr>
<td>Old</td>
<td>Theatre</td>
<td>قديم — مسرح</td>
</tr>
<tr>
<td>Telephone</td>
<td>Black</td>
<td>أسود — دبابة</td>
</tr>
<tr>
<td>Stapler</td>
<td></td>
<td>أسود — دبابة</td>
</tr>
</tbody>
</table>

An example is provided above.

In my house there is a big sofa, a new carpet, a big dining table and a small television.

In my city there is a big hospital, a new stadium and an old theatre.

On my desk there is a white telephone, a black stapler and a big table lamp.
In my room there is a new desk, an old computer, a small table lamp and a big mirror.

في غرفتي مكتب جديد، وحاسوب قديم، ومصباح صغير، ومراة كبيرة.

Translate the following English sentences into Arabic. An example is provided above.

In my house there is a big sofa, a new carpet, a big dining table and a small television.

In my city there is a big hospital, a new stadium and an old theatre.

On my desk there is a white telephone, a black stapler and a big table lamp.
PERSONAL REFLECTIONS
WITH KHILAFAT

In this era, we Ahmadi Muslims are extremely fortunate to be led by the blessed institution of Khilafat. In order to guide the members of the 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 Ahmadi.

Certainly, the bond of love between the Khalifa and an Ahmadi is truly unique. During his tours, Huzooraba 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 Huzoor’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 Vaba on various occasions.

A loving reply

“One afternoon in early May 2018, I mentioned to Huzooraba that I had received some further feedback to the diary I had written a few weeks earlier about the UK Peace Symposium. Whilst he continued his office work, Huzooraba permitted me to share a few comments I had received. I took the opportunity to share a comment from an Ahmadi lady from Pakistan who had expressed her love for Khilafat in very moving terms.

She wrote that her dream and lifelong desire was to meet Huzooraba just once in her life. The Ahmadi lady had concluded by writing: “I am a very humble and ordinary person and so I cannot ask you to waste Huzoor’s precious time by giving my salaam to that person who is more dear to me than anyone else. Instead, Abid sahib I seek your prayers that I am able to meet Huzoor once in my life, even if it is just for a few seconds.” As I read these words, Huzooraba looked up from his work and it was apparent that he had been touched by the sincerity of the Ahmadi lady.

With great love and affection affecting his voice, Huzooraba said:

“Even if she did not send her salaam for fear of wasting my time, you should say ‘Wa-alaikum salam, wa Rehmatullah wa Barakatuhu’ from me. And may she ever increase in sincerity and faith.”

[London diary-Spring 2018, A Personal Account by Abid Khan]

Canadian Delegation’s visit and a Golden Advice by Huzoor-e-Anwaraba:
“Our Love for our Fellow Citizens is Part of our Faith”

“One member of the Canadian team informed that following Huzoor’saba guidance, many Khuddam went immediately to offer their condolences following the van attack in Toronto, a few days earlier. He informed that, according to Huzoor’saba advice, the Jama’at members also laid flowers at the site of the attack. Upon this, Huzooraba said, “It is good that
you took flowers but you should have taken roses.” A member of the Canadian team responded: “Huzoor, we would have taken roses but due to Mother’s Day the stocks of roses were running very low in the shops.” Hearing this, Huzooraba said: “Well you should have travelled further afield to get them. That would also have shown people how you had particularly strived in order to express your sympathy and love for your fellow people.”

Huzooraba continued: “It may seem like a small thing but when you turn up and give flowers you are expressing your love for the community and making it clear that you are part of them and you feel their grief. When you meet people or have the opportunity to give media interviews you should say ‘Do we not grieve just like you do?’ You are not doing any type of ‘show’ or drama, rather, as Ahmadis, our love for our fellow citizens is part of our faith.”

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

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A determined young girl’s Love for the Khalifa

On the morning of 12 November 2016, Huzooraba held a session of family Mulaqats. As the Mulaqats proceeded I saw a little girl, aged 8 or 9, seated on a chair in the Private Secretary’s office. It was rare to see a young child sitting in the office without their parents or elders with them and so I asked one of the security guards who she was. I was told that the little girl was called Aania and was the daughter of the local Sadr Lajna in Fort McMurray, which was a 10-hour drive away from Calgary.

I had heard of Fort McMurray before, because it had been in the news a few months earlier when much of the town had been destroyed by wildfires. Anyway, upon arrival in Calgary, the girl’s family had been told that due to a shortage of time, they would not have the opportunity of a personal Mulaqat with Huzooraba. They were not the only ones of course, as there were several families unable to meet Huzooraba due to the lack of time. Upon hearing this, the little girl became extremely upset and, with tears in her eyes, kept repeating the words “I want to meet Huzoor”.

The Lajna Mulaqat team tried to explain to her the reason but she remained extremely upset and so they sent her to the Private Secretary’s office in the hope that they could explain it better. Upon seeing her, Private Secretary sahib told her to stand outside Huzooraba office so that she could see Huzooraba as he walked past.

As the four-hour Mulaqat session finally reached a conclusion, Private Secretary, Munir Javed sahib went in and told Huzooraba that the girl was outside. Rather than only meet her as he walked out, Huzooraba especially called her into his office and met the little girl in a personal Mulaqat, which lasted a minute. Huzooraba gave her chocolates and showed great affection before sending her out.

As the door opened, and she came out, little Aania’s face was the picture of joy. Whereas, before she had cried relentlessly, now she was beaming with delight and happiness.

[Canada diary 2016 part 5, A Personal Account by Abid Khan]

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My New Life in Argentina

I have been living in Buenos Aires, the capital city of Argentina, for almost a year now, with my Missionary husband. Shortly after he graduated from Jamia Ahmadiyya UK, we found out our first posting destination: Argentina, the 8th largest country of the world! My husband told me the big news, which was followed by me asking him a million questions and googling everything I possibly could about my future home. What struck me the most was when he told me that there is no established Jama’at there - so no mission house, no mosque, nothing. We would have to start everything from scratch. The thought of this made me, on one hand, very excited to be able to serve the Jama’at in a unique manner and go through this new and adventurous experience, yet on the other hand, I felt extremely nervous to have such a big responsibility put on our shoulders and felt unprepared and completely unqualified.

My husband left for Argentina in September 2017, and I joined him in December. The duration of those months felt like the longest months of my life, waiting for when I will be able to join my husband in our new home and start our new life.

I was blessed to have a mulaqat with Hazooraba May Allah be his helper before leaving. I could not say much in his presence but it was a very emotional mulaqat.

Hazooraba was very supportive and told me some stories of when he lived in Ghana and explained to me some of the difficulties they went through, such as electricity cuts and fetching water. But also said with a smile, that we would not have any of these difficulties in Argentina, so I should not worry about anything! I was nervous about the long flight and when I told Hazooraba when I was leaving, he replied and said “khair se jao”. 3 simple words but they carried a lot of weight and meaning for me, coming from the Khalifa of the time.

My flight from London to Buenos Aires was 14 hours long. Just the thought of such a long flight made me sick to my stomach but repeating Hazoor’s soothing words in my head made me feel at ease. I should add that I am a nervous flyer, and had never been on such a long flight, on my own. Turbulent flights are the worst for me, as I will always get travel sick. However, this flight was extraordinarily different. Almost the entire 14-hour journey, we were flying in turbulence - it was like sitting on a rollercoaster ride! With one hand I would eat my meals and in the other I would hold my drink so it would not spill. I did not dare to even remove my seatbelt! Miraculously, during these 14 turbulent hours, I was able to eat my meals and not vomit or feel sick at all! I cannot explain it in any other way except Allah’s blessings and Hazoor’s soothing powerful and kind prayers, that were able to make this journey a success.

Parque Las Heras, Palermo, Buenos Aires
I left England in a cold, snowy, winters day and arrived in Argentina at the start of the hot summer. December always meant the start of winter for me but this sudden change in season was definitely welcomed! Seeing Buenos Aires for the first time in person was amazing. I fell in love with the beauty of the city- the greenery, the parks, the urban landscape, the good food, the beautiful weather, the friendly and welcoming people, the endless list of activities to do and tourist sights to visit.

Although I really enjoyed the beginning of this new chapter in my life, it was not without its challenges. There were two things that affected me the most and would sometimes bring me down.

Undoubtedly, the first challenge for me was simply being so far away from all my family and friends, especially as I am very close to my family. I was quite literally on the other side of the world. Luckily, with today’s technology it was not too difficult to keep in touch with them but there were always days where you simply longed for your parents and siblings presence.

The second challenge I faced was leaving my established life in England and start a new life from scratch in Argentina.

I was so used to going to the mosque to pray behind Huzoor, to take part in Jama’at activities and classes, to make plans with friends and family for outings, do voluntary work/job: basically a normal routine life.

However, in Argentina it was completely opposite. Naturally, it takes a matter of time and effort to develop the same kind of routine and busy lifestyle but the sudden change from one life to another, did give a shock to the system. Alhamdulillah, I was able to overcome these challenges though.

My husband’s support was priceless during this time to help me adjust, but also most importantly, I could never forget the motive behind our move to Argentina.

The first tabligh activity we took part in together was our weekly radio shows on an Argentinian radio station called “ABC Mundial”. We were offered a weekly one-hour slot on their show, which we called “Discover Islam”. The host was a Christian and the aim of the show was to discover new topics about Islam every week. However, the first show was quite an experience for me to say the least: I had never been on a radio show in my life, let alone a Spanish radio show, so I was very anxious. I could not sleep for a single minute the night before. We knew the topic we were going to discuss but as with any radio show, the outline was not very rigid. There is only so much you can plan in advance. You must simply go with...
the flow of the conversation. This spontaneous nature of radio shows made me feel unprepared, even though I had pages of notes with me in Spanish “just in case” questions came up. Me, a Spanish graduate, had about 3 pages of notes and bullet points as compared to my husband, who had only been studying Spanish for about 2 months, had half a page, with 10 bullet points of important Spanish vocabulary and notes. As the show began, I felt as though I could not speak Spanish anymore. It felt like the host was just speaking to us in gibberish and my notes seemed like they were in another language! Slowly, as time went on, I started to feel more and more comfortable in answering the questions and Alhamdullilah the weekly shows no longer felt like a scary ordeal.

There were also many times when my cooking became a means for tabligh. We would often invite guests over to our house with the excuse that they should try Pakistani food. This became a great way to develop tabligh contacts and talk about our beliefs, in an environment where they also felt comfortable to ask questions. For an Argentinian, inviting someone to your home is the ultimate sign of friendship and comfort, so this was a perfect way to kick-start some tabligh activities. However, cooking for these guests was no easy task. I had very little experience in hosting and cooking for people by myself. Whilst setting the table and bringing the food, my mind would constantly wonder; will the food be too spicy for them? Will they like it? Will there be enough food? I remember once telling my husband he was not allowed to eat more than half a plate, as I was worried I had not calculated and made enough food! Despite these worries, the visits always went well. After eating, we would spend hours talking at the dinner table on all kinds of topics but especially Islam. I never thought that cooking a simple meal for someone and inviting them to our home would become such a great way to open tabligh avenues for us.

Taking part in the International book fair in Argentina was also an exciting and worthwhile experience. The fifth largest book fair in the world seemed like a perfect opportunity for tabligh! However, as with all new missions, we had a serious lack of materials and books and shipping them from Europe was time consuming and very expensive - so that was not an option. The book fair lasted 3 weeks but the preparation for it took months of work. For example, finding reputable and well-priced publishers and printing our own books in Argentina, designing and printing banners, designing the book fair stand and buying material. On top of that, the book fair was a gruelling schedule, lasting all day, every day for 3 weeks. We had to always be on guard as any question could be asked and my biggest fear was not knowing how to answer them!

Book Fair stand, Buenos Aires 2018
Luckily, my husband told me it was not necessary to be a walking encyclopaedia and that it was totally okay to admit not knowing the answer and research further. The majority of the questions I was asked were to do with women’s rights: a topic I felt very passionate about, so I loved answering them. I will never forget how much enthusiasm and excitement I saw among the public when they would come across our stand. The best part was seeing the change in people’s reactions: some would come with prejudices or a complete lack of knowledge and they would leave the stand with a better understanding of Islam.

Another challenge in establishing the Jama’at in a new country is finding a suitable mission house. There were many factors to consider such as price, size, the condition of the building and if the location was accessible or not. We had been looking for a mission house for many months but there always seemed to be something that would come in the way.

However, there was one building that stood out from the rest and it ticked all the boxes! We thought we had found the perfect one. My husband was very excited to show it to me and I accompanied him one day to the building. When we arrived there, I remember him wondering why the “To Let” sign had been removed. I told him that it must be because of our offer that the landlady had decided to remove it. We went inside and spoke more to her and my husband asked her about the sign. Her reply was a big shock to us. She had decided to remove the sign as she no longer wanted to rent it out. We returned home feeling quite disappointed as we thought we had found the perfect place. We thought there must be some kind of wisdom behind this and Insha’Allah we would find an even better place. The search for the mission house continued but nothing would really compare to this building.
This first year of my life in Argentina has been full of many ups and downs, many new experiences and challenges. However, when I look back on those humble beginnings and compare it now, I see a completely different Argentina. In such a short amount of time, I saw the development and setting up of a fully functional mission house from nothing. I was able to experience and see new converts enter our Jama’at, from a time when we had only 1 single convert and to be able to hear and see their stories and journey is heart-warming. I was also able to experience the love, enthusiasm and endless support from our numerous other tabligh contacts, such as the students who regularly come to our Arabic and Islam classes. I also witnessed my husband learning a language from scratch in less than a year and seeing his determination and effort would put a smile on my face and give me encouragement. We were just an inexperienced couple, that moved to start a new life and now we have a small community with weekly Jama’at activities, which we would dream and talk about before, but now it has turned into our reality. Alhamdullilah.

Argentina started off as a strange and foreign place on the other side of the world, but now it’s something different, now it feels just like home.

Adila Ahmad
Interested in design or video production?

Join the team

The Review of Religions department is searching for new talent to join the team in design, videography and editing. We have various projects including the monthly print edition design, YouTube video editing and exhibition design at Jalsa Salana. Work can be done remotely and you do not need to live or work in London where the central offices are.

What are the requirements?

A person above the age of 15 years old who has a keen interest in design and has a creative mind.

It would be preferred but not necessary to have a basic understanding or experience with Adobe InDesign, Photoshop or Premiere Pro. Only a basic understanding is needed as we can train and develop your skills for our future projects. Most importantly an interest and enthusiasm for innovative design is key to working in The Review of Religions design team.

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Matryoshka dolls or Russian dolls are a set of wooden dolls that decrease in size and are placed inside each other. The wooden figures separate, top from bottom, to reveal a smaller figure inside, consisting of another figure inside, and so on.

The first set of Russian dolls was made in 1890 by Vasily Zvyozdochkin, designed by Sergey Malyutin, consisting of 8 dolls in total.

Traditionally the largest, outermost doll, is a woman dressed in a long traditional Russian dress. The dolls inside can be either gender; the innermost doll typically being a baby.
Much of the creativity is presented elaborately in the painting of each doll. The dolls are often designed to follow a particular theme, be it peasant girls in traditional dresses, or representing characters from fairy tales, to modern dolls made to represent political leaders. Floral and nature patterns are common in the artistry of the dolls. Often Christmas and Easter, as well as other religious themes, are also used.

Russian dolls are a traditional representation of the mother carrying a child within her and can be seen as a depiction of a chain of mothers that carry on the family legacy through their children. Matryoshka dolls are also used metaphorically as a design concept, also known as the ‘nested doll principle’, which recognises the relationship of objects within objects, seen in the design of many natural and crafted objects. Can you think of any ‘nested’ objects?
MI’YARUL MADHAHIB
The Criterion of Religions was written by Hazrat Mirza Ghulam Ahmad, peace be upon him. Previously this was published in Urdu under the title “Mi’yarul Madhahib” i.e the Criterion of Religions. This book has been translated into English by Qadi M.J. Asad and revised by Chaudhry Muhammad Ali, Wakilut Tasnif, Rabwah. In transliterating Arabic words, a system was followed by the Royal Asiatic Society.

The first Urdu Edition was published in 1895. There have been many Urdu Editions published since then. The present English translation was published by Islam International Publications Ltd in the UK.

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
Mi‘yarul Madhahib was written by the Promised Messiah, the Promised Messiah was appointed as a religious leader by Allah, and it was published in 1895. It makes a detailed comparison of the major religions of the world from the standpoint of reason and human nature. It discusses at length why other religions particularly Christianity and Hinduism fail to present the Perfect and Omnipotent God as proclaimed by Islam. The Promised Messiah says: "Islam's understanding of God is very simple and clear, and in keeping with human nature. Even if the books of all other religions were to disappear, along with all their teachings and concepts, God, towards Whom The Holy Quran leads, would still be clearly reflected in the mirror of the laws of nature and His might and wisdom shall be found glowing in every particle." [The Criterion of Religions]

THE BOOK

Mi‘yarul Madhahib by the Promised Messiah is a comparative study of religions on the basis of natural criteria. This book makes a detailed comparison of three major religions - Hinduism, Christianity and Islam. God of Hinduism has only limited powers. His role is just like that of a mason who joins only already existing things and enjoys no role as a Creator. The God of Christianity went through all the travails of life. That their God died for the sins of his followers is yet another invention of Christians. The idea of deifying humans was invented by Brahmans from whom the idea was borrowed by Greeks and was in turn borrowed by Christians from Greeks. The Christian dogma of Atonement only encourages to commit sins, to freely spread sinfulness, impiety and every kind of evil. The 'Islamic understanding of God', as explained by the Promised Messiah, is very simple and clear, and is in keeping with human nature. Even if the books of all other religions were to disappear along with all their teachings and concepts, God – towards Whom The Holy Quran leads would still be clearly reflected in the mirror of the laws of nature and His might and wisdom shall be found glowing in every particle. This claim is fully substantiated in the book which covers many important aspects of Islamic concept of God. At the end of the book, the Promised Messiah added, “This constitutes the specimen of these three teachings, Peace be on whosoever follows the guidance.” [The Criterion of Religions]
“…pity be upon the person who has been left to the mercy of such schools and colleges without any knowledge of religious truths and verities. We can of course say that this courageous Government, which is so sympathetic to mankind, has cleansed with its own hands the wasteland of the hearers of our people and cleared them of wild shrubs and bushes, and from all kinds of weeds that had grown thick and tall and had covered up the soil underneath.”

[Mi’yarul Madhahib, pg. 3]

“The hallmark of a true religion is that even before we advance arguments in its favour, it is, in its very essence, so bright and resplendent that against it all other religions appear to be enveloped in darkness. A wise person can clearly understand this argument only when he concentrates on the essence of a religion, leaving aside all the specious arguments that are offered in its favour.”

[Mi’yarul Madhahib, pg. 5-6]

“I do not believe that even a day passes when their own souls do no look at this belief with contempt. Another predicament they face is that, upon investigation, no final cause can be ascertained as to why he was crucified, nor was any used purpose served by his crucifixion...”

[Mi’yarul Madhahib, pg. 19]

“Every being is drawn towards Him, and not a single particle is devoid of this attraction. This proved that He is the Creator of everything, of the light of the heart testifies that the magnetism which draws everything towards Him undoubtedly comes from Him.”

[Mi’yarul Madhahib, pg. 30-31]

“His presence is a must for the survival and stability of each and every existent, but the Aryas and the Christians do not hold this belief. As for Aryas, they do not consider God to be the Creator of souls and bodies, nor do they believe that He has such a relationship with all things as would prove them to be the result of His might and a reflection of His will.”

[Mi’yarul Madhahib, pg. 34-35]

SAMPLE GLOSSARY

MI’YARUL MADHAHIB: The criterion for religions.

ARYA: A sect of Hinduism.

HAYYI: An attribute of God meaning ‘The Living’.

QAYYUM: An attribute of God meaning ‘The Self-Sustaining’.


VISHNU: A Hindu God who was believed to be born of a virgin and who delivered people from sin.
Modesty is quickly disappearing from our society, but in Islam we see that modesty has a vital role to play. So much so, that there is even a hadith about it, stating: “Modesty is the best virtue” (Sahih Muslim).

Modesty is like a shield that restrains us from immorality and behaving in a sinful manner. It is narrated by Zaid bin Talha® that “Every religion has its own distinctive quality and the distinctive quality of Islam is modesty” (Muwatta Malik).

Modesty is more than just a way of dressing; it is also a way of behaving. Many people tend to forget this and assume that it is just about our dress code, but to be modest does not necessarily relate to the clothes on your body, it has to do with the way you act – a way that is dignified, kind and humble.

An example of modesty is the veil. The veil is only one way to express modesty. Women who wear the veil do not only wear it because they have been instructed to do so by Allah, nor is it solely because of the fact that it is an Islamic tradition; they adopt it because they take pride in wearing it, as it makes them appear humble, low-key and safe. There are many examples in our Jama’at of women that are modest and who have achieved great things through their modesty.

As an Ahmadi, I think that modesty is our pride and our honour, and we are blessed to have an imam, our beloved Hazoor® May Allah Strengthen his hands who always guides us.

These points make me realise that modesty is very important and it should be made a part of our daily lives. Moreover, being modest helps us to gain respect from people. So, let us pray and hope that we all stay on the right path (Ameen).
STOPPING HALFWAY, NEVER COMES ONE DAY

Here is a story that was set a long time ago in the small state of Wei in the Warring states of Ancient China.

Once upon a time, there was a man named Leyangtsi. He lived in the state of Wei. He was happily married to an angelic and virtuous woman. Leyangtsi adored her very much.

One day as he travelled home after a hard day’s work, he stumbled across a piece of gold in the middle of the road. He was so pleased to find this piece of gold that in the middle of the road. He was so pleased to find this piece of gold that he ran home as fast as he could to show his wife what he discovered.

He entered the home flustered in excitement. He ran to his wife and exclaimed: "Look what I found on way home, a piece of gold!"

Looking at the gold glistening in his hand the wife calmly and gently replied: "You know it is said that a true man never drinks stolen water. How can you take such a piece of gold home which is not yours?" Leyangtsi was moved by her words, and so he decided to go back and return the piece of gold to where he found it.

Adapted Chinese Fable
Some time passed and Leyangtsi decided to travel to a distant place to study with a great and wise teacher, leaving his wife home alone. Every day he would travel to the teacher and come back home. One day, his wife was weaving on the loom when Leyangtsi entered. As her husband entered she began to worry.

"Is everything ok? Why have you returned so soon?"

The husband sheepishly replied that he did not feel like studying today so he turned back home before visiting the teacher for his class.

The wife was angry and disappointed by her husband’s actions. She took a pair of scissors and cut down what she had woven on the loom, which made Leyangtsi very puzzled. His wife declared: "If something is stopped halfway, it is just like the cut cloth on the loom. The cloth will only be useful if finished. But now, it is nothing but a mess, and so it is with your studies."

Leyangtsi was greatly moved by his wife. He left home resolutely and went on with his studying. He did not return home to see his beloved wife until gaining great achievements.

The moral of this story is that once you have committed yourself to a task you must complete it, you should never leave anything incomplete. And you should always be honest and truthful and not covet another person’s wealth.