“So there is only one way and that is the only one: to hand over our Waqifeen and ourselves to Allah and start playing in His hands”

Friday Sermon delivered by Hazrat Khalifatul-Masih IV (May Allah have mercy on him) on 1st December, 1989
From the Editor...

As Ahmadi Muslims we are extremely fortunate to have the continual guidance of the divinely appointed Khalifa of the time. One point on which Hazur-e-Aqdas\textsuperscript{aba}, Hazrat Mirza Masroor Ahmad, continually reminds us, particularly Ahmadi women, is the importance of gaining knowledge in order to be able to fulfil our roles within our families and within the community.

When the Waqfe Nau scheme was launched by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV\textsuperscript{th}, he gave the following guidance:

\textit{“Parents should ensure that their children have a vast knowledge. One way of attaining broad religious knowledge is to read the newspaper and magazines published by the markaz.”} (Friday Sermon delivered by Hazrat Khalifatul-Masih IV\textsuperscript{th} on February 10th, 1989)

In January 2012 Hazrat Mirza Masroor Ahmad\textsuperscript{aba} launched Maryam Magazine, at this time beloved Hazur\textsuperscript{aba} wrote a letter to the Waqfe Nau in which he said the following:

\textit{“It has given me great pleasure to know that a magazine has been launched for the Waqfe Nau girls from London. I pray that Allah Almighty may enable you all to write for it and to draw immense benefits from this magazine.”}

This loving message from Hazur-e-Aqdas\textsuperscript{aba} is not something to be taken lightly; we should strive to benefit from this Magazine not just by reading its vast contents regularly but we should also aim to provide material for it.

I pray we are all able to fulfil the expectations that Hazur-e-Aqdas\textsuperscript{aba} has of us. Ameen.

Amendment Notice:

Dear readers, please note Maryam Magazine Issue 29 January-March 2019 contained the following error on page 31 with reference to the family tree of Hazrat Mirza Bashiruddin Mahmud Ahmad\textdagger. One of the sons of Hazrat Mirza Bashiruddin Mahmud Ahmad\textdagger and Hazrat Sayyedah Mahmuda Begum\textdagger was named as Mirza Zahoor Ahmad. However, the correct name is Mirza Azhar Ahmad. The Maryam team extends its sincere apologies for this mistake.

\textit{Hina Ahmedi}

ENGLISH EDITOR

Do you have any comments, suggestions or want your article featured in our next edition? Email us at: chiefeditor@maryammagazine.org
CONTENTS

OCT - DEC 2019 | ISSUE 32

03. The Holy Qur’an

07. Hadith

08. Writings of the Promised Messiah

09. Tarbiyyat Page

12. Life of Muhammad

14. Waaqifaat-e-Nau in the Field: The Truth about Waqf | Hibbat Mirza

20. Blessings of Waqf-e-Zindagi in the Words of the Promised Messiah

22. Georgia – A Unique Country Laden with Tradition, Culture and History | Tahmeena Shamim Tahir

26. Riddles! | Fun riddles for all ages!

27. Disputed Matters - the Finality of Prophethood | Topic taken from the Waqfe Nau Syllabus

32. Personal Reflections with Khilafat | Taken from the Diary of Abid Khan Sahib

34. Kids’ Spread

37. Book Review: Social Media

38. The Brilliance of Early Muslim Scientists | Aafia Shoaiib

44. Heartfelt Incidents from the Life of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IVth

45. Poem: Khilafat in Islam

46. Focus: How to be Free from Sin
Translation:

“Remember when the woman of ‘Imran said, ‘My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept it of me; verily, Thou alone art All-Hearing, All-Knowing.”

Important Words:

محررا

Meaning dedicated to special service, is derived from حر i.e. it became hot; or he became free.

حرر

Means, he wrote; or he wrote well and elegantly and accurately.
حرر رقبة
Means, he freed a slave.

حرر ابن
Means, he dedicated his son for the worship of God and the service of the church or the temple; or he devoted him to that service as long as he should live.

محرر
Means freed from slavery; emancipated; a child devoted by the parent to the service of the church or the temple; or one divorced from all affairs of the world and dedicated to the service of the temple (Lane, Mufradat & Jarir).
It was a custom among the Israelites that those who were dedicated to the service of the temple remained unmarried (Gospel of Mary, 5:6; and Bayan under 3:36).

امرأة
Meaning woman, is derived from مرأة i.e. it (the food) was wholesome. مرأة or مرأه means, a man. مرأة or مرأه means, a woman; a perfect woman; a wife (Lane).

أمّة
Imran. In the present verse the word is either the abbreviated form of آل عمران (the family of Imran, father of Moses) just as they use the word “Israel” for “the Children of Israel” (see 2:41), or it refers to ‘Imran, the father of Mary. {See also commentary of 3:34}
Commentary:

In this verse the mother of Mary whose name was Hanna (Enc. Bib.) has been spoken of as امرأة عمران (woman of ‘Imran), while in 19:29 Mary herself has been addressed as اخت هارون (sister of Aaron). ‘Imran (Amram) and Aaron were respectively the father and brother of Moses, while he had also a sister named Miriam.

Being ignorant of Arabic idiom and Qur’anic style, Christian writers, who ascribe the authorship of the Qur’an to the Holy Prophet saw, think that in his ignorance he confused Mary, mother of Jesus, with Mary or Miriam, the sister of Moses. Thus they pretend to have discovered a serious anachronism in the Qur’an— an absurd charge, inasmuch as quite a number of passages can be cited to show that the Qur’an considers Moses and Jesus as two Prophets separated from each other by a long line of Prophets (e.g. 2:88; 5:44-46).

These Christian writers are not the first to make this “discovery”. The “credit” for it goes to the Christians of Najran who, as long as 1,350 years ago, raised the same objection and received a prompt reply.

It is on record that when the Holy Prophet saw sent Mughirah to Najran, a Christian of that place asked him: “Do you not read in the Qur’an Mary (mother of Jesus) being mentioned as the sister of Aaron, while you know that Jesus was born a long, long time after Moses?” “I did not know the answer,” says Mughirah, “and on my return to Medina I enquired about it of the Holy Prophet saw who readily answered, ‘Why did you not tell them that the Israelites used to name their children after their deceased Prophets and saints?’” (Tirmidhi).

In fact, there is actually a tradition to the effect that the husband of Hanna and the father of Mary was named ‘Imran whose father, (i.e. Mary’s grandfather) had the name Yoshhim or Yoshim (Jarir & Kathir). Thus this ‘Imran is different from the ‘Imran who was the father of Moses and whose own father was Kohath (Exod. 6:18-20). The fact that Hanna’s husband, or for that matter Mary’s father, has been named Joachim in the Christian scriptures (Gospel of the Birth of Mary and the Enc. Brit. under Mary) should not perplex us as Joachim is the same as Yoshim mentioned by Ibn Jarir as
the father of 'Imran. The Christian scriptures give the name of the grandfather instead of the father, which is not an uncommon practice. Besides, there are instances in the Bible of one person being known by two names. Gideon, for instance, was also called Jerubbaal (Judg. 7:1). So there should be no surprise if the second name of Joachim happened to be ‘Imran. Moreover, like individuals, families, too, are sometimes known after the names of their distinguished ancestors. In the Bible, the name Israel sometimes stands for the Israelites (Deut. 6:3, 4) and Kedar for the Ishmaelites (Isa. 21:16; 42:11).

Similarly, Jesus has been called the son of David (Matt. 1:1). So the words امرأة عمران i.e. a woman from the family of ‘Imran, or a perfect woman from the family of ‘Imran. This explanation finds further strength from the fact that the words آل عمران (family of ‘Imran) have been used by the Qur’an only two verses before the present one. So the word آل (family) was dropped here owing to the nearness of reference. And it is admitted that Hanna, the mother of Mary, who was the cousin of Elisabeth (John’s mother) belonged to the House of Aaron and through him to that of ‘Imran (Luke 1:5, 36).

The vow of Mary’s mother seems to have been taken under the influence of the Essenes who were generally held in high esteem by the people of that time, and who practised celibacy and excluded women from their membership, and dedicated their lives to the service of religion and their fellow beings (Enc. Bib. and Jew. Enc.).

It is remarkable that the teachings of the Gospels have much in common with those of the Essenes. It is also clear from the meaning of the word محرر as given under Important Words above, that Mary’s mother had vowed the dedication of her child’s life to the service of the temple, and as such she intended the child never to marry, which shows that Mary was meant to belong to the priestly class. This is why, elsewhere in the Qur’an, she is called the sister of Aaron and not of Moses (19:29) though both were real brothers, for whereas Moses was the founder of the Jewish Law, Aaron was the head of the Jewish priestly class (Enc. Bib. and Enc. Brit. under Aaron).

Thus Mary, mother of Jesus, was the sister of Aaron not in the sense that she was his real sister but in the sense that, like Aaron, she belonged to the priestly order.
It is related of the Holy Prophet ﷺ that his speech was always pure and that he was (unlike most of his contemporaries) not given to the use of oaths (Tirmidhi).

This was something exceptional for an Arab. We do not imply that the Arabs at the time of the Holy Prophet ﷺ habitually indulged in foul language, but there is no doubt that they were in the habit of punctuating their speech with a generous measure of oaths, a habit that persists among them even to this day.

The Holy Prophet ﷺ, however, held the name of God in such reverence that he never uttered it without full justification. He was very particular, even punctilious, with regard to physical cleanliness. He used to brush his teeth several times a day and was so keen on the practice that Life of Muhammad ﷺ he used to say that were he not afraid that the ordinance might prove onerous, he would make it obligatory upon every Muslim to brush his teeth before every one of the five daily prayers. He always washed his hands before and after each meal and, after eating anything that had been cooked, he always rinsed his mouth and considered it desirable that every person who had eaten anything cooked should rinse his mouth before joining in any of the prayers (Bukhari).
In the polity of Islam a mosque is the only place of gathering prescribed for the Muslims. The Holy Prophet, therefore, laid particular stress upon the cleanliness of mosques, especially on occasions when people were expected to collect in them. He had directed that on such occasions incense should be burnt in the mosques to purify the air (Abu Dawud).

He also gave directions that nobody should go to a mosque on the occasion of a congregation or gathering after eating anything that was likely to exhale an offensive odour (Bukhari). He insisted upon streets being kept clean and clear of twigs, stones, and all articles or matter which was likely either to obstruct or to prove offensive. Whenever he himself found any such matter or article lying in a street he would remove it, and he used to say that

A PERSON WHO HELPS TO KEEP STREETS AND ROADS CLEAN AND CLEAR, EARN SPIRITUAL MERIT IN THE SIGHT OF GOD.

He is also reported to have enjoined that public thoroughfares should not be so used as to cause obstruction nor should any unclean or undesirable matter or article be thrown on to a public street, nor should a street be defiled in any other way, as all such acts are displeasing to God.

He was very keen that all supply of water conserved for human use should be kept clean and pure. For instance, he prohibited anything being thrown into standing water which might befoul it and any reservoir of water being used in a manner which would render it impure (Bukhari and Muslim, Kitab al-Birr Wassila).

Life of Muhammad, P.196-197
Waaqifaat-E-Nau In the Field:
THE TRUTH ABOUT WAQF

Hibbat Mirza
You were born for a great purpose at a great time'

(Hazrat Khalifatul Masih IV (Friday Sermon, April 3 1987)

These words have played a large role in my life and it is only as I have gotten older that I have better understood what they mean. I am currently in my third year of study at York University, in the Honours Film – Screenwriting program. Previously, I graduated from Seneca College with high honours in Broadcasting Television. I spend my time doing voiceovers for MTA News, writing for various projects, and – by the Grace of Allah – am head of the Subtitling & Translation team here in Canada. Most importantly, I am a Waqf-e-Nau.

From a very early age, my parents reminded me that whatever career I chose, I would ultimately serve the Jama’at. It was always in the back of my mind that I would be serving humanity, be it as a doctor or chemist, or anything else. It was not until the third grade or so that I became fascinated with MTA. My parents did not subscribe to cable, so the only channels we had were through the antenna and MTA.

Somewhere along the line, I found myself watching MTA, sometimes it would be shows that I did not even understand, like Liga Ma’al Arab. Throughout, there was some attraction to becoming a part of MTA. Watching Urdu Class made me yearn for that relationship those children had with Khilafat. I wanted to see Hazur smile at me; I wanted that kind of closeness.

High school opened up many opportunities. I became more aware of my strengths and weaknesses, and it became obvious that MTA was the direction I wanted to go in. I took plenty of science and math courses, but alongside those, from grade 9 through 12, I completed as many courses as I could in relation to filmmaking, editing, Photoshop, web design, and the like. At this point, the idea of working in MTA to fulfil my waqf had been cemented. Both my parents, especially my mother encouraged this.

Of course, no story about finding and realising your career or passion is perfect, and neither is mine. While I applied to the Film program at York during my grade 12 year, I also caved to my own pressure of becoming a chemist like my father, although truth be told, my parents knew I was not suited to science and tried to dissuade me. While it was definitely a war of attrition on my part, it took me about five years to finally admit to myself that I was not compatible with chemistry, and that there was nothing wrong with changing one’s mind and studying what one is passionate about; because university is not meant to be a place where you feel like you’re losing your soul.

Anyway, throughout my years of studying chemistry, my love for MTA and film did not vanish. I would edit videos for fun, work on backgrounds in Photoshop; it was a relaxing hobby. When the opportunity arose in 2010 to attend the UK Jalsa Salana and complete Waqf-e-Arzi, I took it. My sole goal was to volunteer in MTA. I stayed in the UK for about two months, and during that time I was able to meet one of the Senior Lajna members in the UK MTA team. I was allowed the opportunity to do voiceovers for MTA News, as well as write scripts for Insight – a science and technology program. Upon my return home, I continued writing episodes for Insight. It was one my favourite things to do after sitting through chemistry lectures. Being able to see what I wrote translated to the big screen was incredible. I never thought I would be a part of something so vast; I was a tiny little gear in this huge machine. Later that year, I was asked if I would be interested in recording news voiceovers remotely; I jumped at the chance to be able to help in any capacity.

In April of 2011, I decided to leave the chemistry program. It was a difficult decision; it meant admitting that I had made a mistake. Whilst humiliating, ultimately, it was the right thing to do. This allowed me to focus more on script writing for Insight – where I could express my interest in science and technology with a safe buffer from math. During this break from school, I was able to edit videos for the Ta’lim department and made two short documentaries for their events. I also worked on recordings with my mother.
After a lot of thought and researching programs, I finally decided to apply to Broadcasting Television at Seneca College in the spring of 2014. I knew that if I was to go back to post-secondary studies it would have to be something that would serve a purpose in furthering my ambition for MTA and thus helping the Jama’at. I remember filling out my applicant profile for the program, and there was the question of where I saw myself five years after graduating from the program. This was my response:

After graduation, I see myself continuing to work with MTA International, doing daily voice overs, writing scripts for both MTA News and Insight, and aiding in the development of new programs. In five years time, I see myself working as part of the ladies production team at MTA International.

Allhamdulillah, I was accepted into the program, even though I had applied late. The two years I spent in Broadcasting Television were exhilarating. Learning how to run studio programs, as well as new audio and video editing programs, removing bad editing habits, and understanding the workflow that goes with creating and producing a program was incredible. During my time at Seneca, MTA was never far from my mind. I recorded voiceovers on my days off or when I had a late start. My final projects for my first year were a commercial for the Abdus Salam Science Fair and a PSA about the Jama’at.

With the program requiring me to complete a 140-hour internship, I requested my program co-ordinator to allow me to complete them in MTA. Thus, I spent the summer of 2015 aiding the MTA Ladies Production team. It was fulfilling to be able to help with such a large-scale event and be part of the team; never before had I been able to experience the behind the scenes that came with Jalsa Salana UK. Before flying home, I was granted a mulaqat with Beloved Hazurabb, where I was able to present some of the documentaries and short videos I had made in college about the Jama’at and request Hazur’sabb prayers for my studies and my intention to work in MTA.

By the Grace of Allah, the knowledge that I gained from my program at Seneca further opened opportunities for me. I was asked to propose a technology-based program for Voice of Islam Radio UK. Tech Talk – which I originally titled Technoscience – was developed. I was given the chance to write scripts that were then recorded and broadcast. I would be sent the recordings and asked for my feedback, as well as help to brainstorm topics for future episodes. Furthermore, my proposal for a children’s program ‘Sleepy Time Tales’ was given the greenlight.

As graduation neared, I was certain that I wanted to work in MTA, although what that meant was still unclear. I continued to write letters to Hazurabb in hopes that it would be elucidated.
In the autumn of 2016 - after my graduation - Hazur-e-Anwar\textsuperscript{aba} visited Canada for an extended period, and with Hazur\textsuperscript{aba} came a team from MTA International. Contacting them, I wrote a short introduction and the programs I had worked on, and asked if there was anything at all I could help with. I was honoured with the task of writing scripts for the weekly documentary of events Hazur\textsuperscript{aba} took part in.

Later that year, I was asked to start a Subtitling team in Canada that would aid the UK team. Knowing how small my social circle was, I did not know where to begin. However, I am a Waqf – it has been drilled in to me that one cannot say no. So I said yes, InshAllah, we will do our best. The beginning of this team allowed me to test out my skills as a producer and learn how to manage and take care of a team. We were given all sorts of projects, some that were needed within a few hours, others that had longer timelines. In fact, 

\textit{Yassarnal Qur'an} translations were amongst our first few projects. It was only through Allah’s blessings and the prayers of Hazur\textsuperscript{aba} that I was able to start, maintain, and expand this team. I cannot begin to explain how many nights I stayed up trying to finish or correct transcriptions to meet deadlines.

With the start of 2017, upon a suggestion from my father; I applied once again to the Film program at York University in hopes of further honing my skills. The program had changed from just being Film to having options to specialise in either Screenwriting or Production.

I knew my first choice was Screenwriting. While I love all aspects of filmmaking, writing has always stood out to me – being able to express your thoughts and feelings through characters was therapeutic. Both of these programs were very competitive. At that time, Screenwriting only accepted about ten students every year. Becoming one of those ten, or thirteen as I found out later, was due to Allah’s blessing and \textit{Khalifa-e-Waqi}’s prayers. I cannot tell you how many times I had written to Hazur\textsuperscript{aba} about my studies over the years. I distinctly remember many of my letters asking Hazur\textsuperscript{aba} to please pray that I would be accepted into York University back in my chemistry years (I was a visiting student from Ryerson). It was a fulfilment of beloved Hazur’s\textsuperscript{aba} prayers that finally I was accepted into York University in one of their more competitive programs.

A month after I had started my studies in Screenwriting, MTA International Canada Studios was restructured. I received a letter informing me that Hazur-e-Anwar\textsuperscript{aba} had graciously approved me as the Head of Subtitling & Translation for the Canada Studios. Reading the letter, I felt fear; Hazur\textsuperscript{aba} was now entrusting me with a department, and that was a huge responsibility. There is no set manual for such roles, and while I had been working with my team for almost a year – this felt like new territory. My preparations as a Waqf were about to be put to the test – not to mention, how was I going to balance this with my studies?
By the Grace of Allah, many of the worries I had, faded away. Whatever work I was given, I would say ‘Yes, Insâb Allah’. Through prayers, those tasks would be completed. I thought of every obstacle as a new challenge, a new skill to learn, and prayed that Allah would give me the strength and the capacity to follow through and complete my objectives. The weekend was dedicated to assigning the team with transcriptions and translations, and correcting transcripts before sending them to the UK. Mornings were spent recording voiceovers, and the rest of the week I would be in class working on course assignments and filming. Any time I had left, I would check transcriptions – often late into the night.

Once the studio was built, I spent whatever days I had free there. Most of my last two summers were spent helping with various projects and spending time checking transcripts, and now subtitles. Alhamdulillâh, I was able to build my second and now third year schedules to allow me to dedicate four days where I am in the studio, while the other three are spent at university working on assignments and attending classes. My grades have not suffered. I was on the Dean’s Honour roll for both my first and second year, and that I attribute to the blessings of Jama’at work.

‘You were born for a great purpose at a great time.’ These words could not be truer. Could anyone fathom being able to grow up with MTA? Seeing it advance from its infancy to the form we have today? The one you can access through your smartphone, not requiring the dish antenna.

Being a part of MTA has given me several opportunities to help with various programs and some inspiring documentaries, as well as gain experience in pitching and developing programs – opportunities that someone fresh out of college might struggle to get. If anyone were to ask me how I have been able to continue with such a schedule – voiceovers, transcription corrections, university, as well as developing programs and now checking subtitles – I do not have an answer, other than prayers of Hazur-e-Anwarṣâa and the blessings of Allah the Almighty.

Our team has expanded to about 60 people, by the sheer Grace of Allah, with members spread across Canada. We do translations in French and have been blessed with translating some of Hazur’sṣâa Waqf-e-Nau classes, as well as transcribing old Darsul Qur’an episodes. We also have a number of dedicated subtitlers who, along with myself, have been learning how to subtitle programs produced from our studio. My goal has been to ensure that we are accountable for every week of the year. Alhamdulillâh, since being tasked with this blessed work, this year (April 2019) I was able to have a mulaqt with Hazur-e-Anwarṣâa at the new Islamabad complex. I had written down all my points on the advice of my colleagues, and as luck would have it, the mulaqt was emotional. Somehow, I managed to stumble through requests for prayers for myself and my team, and the various other items I had listed on that notebook. I am never going to forget that amused look Hazur-e-Anwarṣâa had when I tried to speak through tears and request those prayers.
Hazur〈b〉 lovingly handed me a pen, saying that I should write everything down and send it. It is because of those prayers that I am here working in a field that I love, and it is because of those prayers that no matter how difficult things get – I continue to work as hard as I can. It’s easy to think that you can give up and find a new job but being a Waqf means that that option does not exist.

Waqf-e-Nau is not a title which you are guaranteed just because your parents dedicated you at birth. It is re-dedicating yourself to the service of Jama’at. It is most definitely a lot of hard work. It is nights spent wondering if you are living up to the standards set before you. It is knowing and understanding that Jama’at work comes first no matter what. It includes times where you might stay up all night finishing a project, only to wake up early the next day to start another one. It is asking Allah for forgiveness for your mistakes and shortcomings, and never letting grudges get in the way of your work. It is reminding yourself that ‘Is Allah not sufficient for His servant’ and believing it. It includes trials and tribulations, and it means reminding yourself that none of what you accomplish is because of yourself, it is because Allah allowed you the opportunity. It is never giving up, no matter how much you want to, and smiling no matter how hurt you might be.

**You were born for a magnificent purpose at a magnificent juncture of time.**

These words have always reminded me that the Jama’at, Khalifa-e-Waqt, and Allah will always come first. Being a Waqf is a truly unique aspect of life. Hazur-e-Anwar〈b〉 spends so much time specially training Waqf-e-Nau to be the soldiers of the Jama’at, as we are the ones who are to shoulder the responsibilities of this Jama’at. There are many out there who yearn to have this title, this blessing that we have. Do not let it become a trophy that sits on your shelf collecting dust. It is your duty and your obligation to fulfil the purpose for which you were dedicated. Being a Waqf means that you have devoted your life to seeking Allah’s pleasure, and there is no greater reward than that. Always remember, in the words of the Promised Messiah〈b〉, that

“This is the time for serving the cause of the religion you claim to profess. Realize the value of this rare opportunity for if you let it slip it will not offer itself to you a second time”

(Our Teaching, p.35)
The Promised Messiah as has related many blessings of ‘Waqt-e-Zindagi’. A few are given below,

وَاللَّهُ رَحِيمٌ بِالْبَيِّنَاتِ

‘And Allah is compassionate to His servants.’ (2:208)

**Means of Comfort and Lasting Pleasure**

“The fact is that people are incognizant of this fact and the pleasure that comes with ‘waqt’; they are absolutely ignorant. If they experience even a smidge of this pleasure and delight, they will flock to this field with anticipation. I myself am experienced in this field and only because of Allah’s blessings have I experienced this comfort and pleasure. I only wish that if I die and am brought back to life again, and then again, this process would be repeated, and I would dedicate my life in the service of Allah, and each time my desire would increase with pleasure.” (Malfoozat Vol. 1 Page 370)

**Means of Shunning Laziness and Remaining Alert**

“Remember that he who dedicates his life in the service of God is never rendered helpless. No, never. This dedication makes him alert, and laziness does not venture near him.” (Malfoozat Vol. 1 Page 365)
Means of a Pure Life
“Dedicate all your abilities in the service of God so that your life may become a pure one.” (Mafloozat Vol.2 Page 90)

Means of Freedom From Worries and Sorrow
“A person who dedicates himself in the service of God and does good, will gain nearness to God and such a person does not experience fear or sorrow because God will liberate him from fear and sorrow.” (Roohani Khazain Vol. 2 Page 344)

“Remember that this is a bargain of great profit because a person who dedicates his life does not lose it but instead receives reward from God. This ‘waqf’ bestows freedom from worries and sorrow. I wonder at the person who wants comfort and freedom from worries and sorrow, and yet does not try a prescription that is a cure for these ills. Has this prescription not proved effective for 1300 years? Did not the Companions of the Holy Prophet (Peace and blessings of Allah be upon him) gain pious and everlasting lives because of this ‘waqf’? Why then is there hesitation in experiencing the benefit of this prescription?” (Mafloozat Vol. 1 Pages 369-370)

Prescription for a Longer Life
“A person who wants a longer life should dedicate his life for the service of the faith. Thus, there is no better prescription for a longer life than service of the faith. Dedicated servants are needed by the faith today and a life which is not spent in the service of God is uncertain and transitory.” (Mafloozat Vol. 3 Page 563)

“It is related in Ahadith that the lives of those who serve the faith will be lengthened in the time of the Promised Messiahas. He who cannot be a servant of the faith is like an old bullock which can be slaughtered by its owner at any time. He who is a true servant of God is close to God and God is reluctant to take his life. That is why Allah says in the Holy Qur’an: ‘but as to that which benefits men, it stays on the earth’” (13:18). (Mafloozat Vol. 2 Page 283)

Means of an Excellent Death
Hakim Aal Mohammadas came for an audience with the Promised Messiahas. In conversation, he stated that he was active in spreading the message of the divine Movement in Amroha and wished that his life would end while serving the faith. The Promised Messiahas said, “What greater service of the faith can be possible than that? Everyone has to die but it is an excellent death which comes while serving the faith.” (Mafloozat Vol. 3 Page 484)

Means of Inheriting the Prayers of the Promised Messiahas
“However, in accordance with the directive, ‘it is a guidance for the righteous’ one has not reached that level to which the Holy Qur’an wants to raise one to. That level is that man should devote his life entirely for Allah the Exalted and this is called ‘Divine Waqf’. When a person reaches this condition and status, his self becomes non-existent. He achieves perfection when all his movements and actions become for Allah and he is completely devoted to the service of mankind. In other words, we can say that the beauty of ‘spend out of that which we have provided for them’ (2:4) is that it is exactly in accordance with the objective of ‘a guidance for the righteous’” (2:3).

Status of Devotion for God
“A person cannot be considered fully and rightly guided until he dedicates his life in the service of God.” (Mafloozat Vol. 4 Page 612)

(Taken from The Devotion of Life, It’s Importance and Blessings by Dr Iftikhar Ahmad Ayaz, OBE, P.438-442)
When I discuss Georgia with my European friends, their attention immediately turns to Georgia (USA), and then to an image of a backward, draconian country somewhere in the Soviet bloc. This maybe what came to your mind after reading the title. If you did, there’s no blame as it is not well known and has had a troubled history. But as they say, this is all in the past. Georgia is now a rising star and here is why.

Georgia is between Europe and Asia, bordering the Black sea, Russia, Turkey, Armenia and Azerbaijan. Although a small country with only a population of 3.7 million, it has amazing landscapes including mountains, forests, deserts, natural springs and coastal areas. The capital of Georgia, Tbilisi, has a rich mix of old historic buildings and new modern architecture (there is a great story behind how Tbilisi was discovered, but this requires an article in itself!). The capital is the largest city by population and size, and sees its fair share of tourists. The other major areas include Batumi in the west, Kutaisi and Borjomi in the central area, Kazbegi to the north and Sighnagi in the east. Each location is draped in history, adventure and beauty.
The language spoken in Georgia is Georgian (known as Kartuli locally), though many speak Russian and English. Georgian is one of the 10 oldest languages that is still spoken. It has 33 letters and a beautifully unique script; it definitely cannot be compared to any language.

Georgia has a very rich history and culture. It has been part of many empires and was, until recently, part of the Soviet Union. Georgia only gained independence in 1991, but parts of the country are still occupied by Russia. The main religion in Georgia is Orthodox Christianity, and about 15-20% (depending on who you speak to) of the population are Muslim.
The Georgians are proud of their food. One of the main dishes is called *Khachapuri* (kha-chappooree), which is bread filled with cheese. It has different variations in every region, but my favourite has to be the *Adjarian khachapuri*, which is a bread shaped like a boat with cheese inside and topped with a raw egg. Another popular dish is *Khinkali* (Khin-kaalee), which is like a dumpling filled with meat, potato or cheese - equally as delicious!

Georgians are also very proud of their hospitality, which we have witnessed ourselves. Once some family members were visiting and went for a walk in the mountains. This area was predominantly Christian and the visitors were dressed in traditional Muslim clothing. As they walked past some houses along a mountain track, one of the locals came out of the house and called them over in Georgian. Once they reached the gate of the house, without saying a word, the local went inside and brought fruit to share with the visitors! On another occasion, a member of the community was driving down a mountain along a single road. He stopped to let a car pass when some locals, who were also parked nearby eating some food, approached the car and offered food to the driver - out of the blue.

Georgia has a booming tourism industry, and given its growing popularity this keeps increasing. In 2004 there were a few hundred thousand tourists, whereas the figure is expected to exceed 8 million for 2019 - which is nearly double its total population! The summer (April - September) is comparable to a Mediterranean climate, where tourists enjoy the coastal areas and hikes in the mountainous regions, whilst during winter tourists can enjoy winter sports in the numerous resorts.
By the grace of Allah and the prayers and guidance of Hazur-e-Aqdas (may Allah be his helper), Jama’at Georgia was established in December 2017. The Jama’at has held numerous book fairs, and last year hosted its first Peace Symposium, which attracted over 180 guests from 7 countries. The lack of education in Georgia on Islam is a huge challenge, and events like the book fairs and the peace symposium have worked well to start to dispel fears and misconceptions.

The Jama’at has worked hard to build relationships with the local community. In April 2019 a group of 22 Khudaam visited Georgia for Waqf-e-Arzi. They visited Tbilisi, Kutaisi, Batumi and some villages.

By the grace of Allah 80+ Georgians attended Jalsa Salana Germany 2019, including politicians. They all thoroughly enjoyed the 3 days, and were fortunate enough to have an audience with Hazur-e-Aqdasaba. For some, Hazur’saba presence really amazed them, and some were lucky enough to receive a pen from him. One of the ladies, who was not a Muslim, read prayers with us and great discussions were held with them.

Something unique about Georgia is that the animosity between the Muslim sects seen in other parts of the world does not exist. Here Muslims are seen working together, and they accept and work with our Jam’at - so much so that the Jama’at has been included in the National Religious Council. During Jalsa, Sunni and Shia Imams prayed behind Hazur-e-Aqdasaba - Alhamdolillah.

Although Georgia may be thousands of miles away from the UK, a return ticket can cost less than £100. All sisters are encouraged to visit, and experience the endless opportunities and potential this beautiful country has to offer yourself.
Riddles!

1. Re-arrange the letters, O O U S W T D N E J R to spell just one word. What is it?

2. Mr. and Mrs. Mustard have six daughters and each daughter has one brother. How many people are in the Mustard family?

3. I am not alive, but I grow; I don’t have lungs, but I need air; I don’t have a mouth, but water kills me. What am I?

4. What is more useful when it is broken?

5. A man rode out of town on Sunday, he stayed a whole night at a hotel and rode back to town the next day on Sunday. How is this possible?

6. I am full of holes but I can still hold water. What am I?

7. What begins with T, ends with T, and has T in it?

8. You can serve it, but never eat it? What is it?

Answers:
1. Just one word. 2. There are nine Mustards in the family. Since each daughter shares the same brother.
3. Egg. 4. Egg. 5. His horse was called Sunday. 6. A sponge. 7. A leopard. 8. A tennis ball.
Disputed Matters - Some Points on the Finality of Prophethood

Argument of continuation and need of prophethood from Holy Qur’an and Ahadith

Completion of Favour

 ألَّهُمَّ اكْمِلْ لَكَ دِينَكَ وَأَنْمَئِ لَكَ عَلَيْكَ وَرَضِيْنَ لَكَ اسْلَامَ دِينَكَ

This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. (Holy Qur’an 5:4)

By presenting this verse of the Holy Qur’an, non-Ahmadi Muslim scholars try to prove that as a religion, Islam has been perfected or completed, and the completion of favour means that Prophethood has now come to an end. This argument is proven false by the following verse in Surah Yusuf:

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأوْلِلِ الأَخَادِيمِ وَيَنْيِمُ نَعْمَتَهُ عَلَيْكَ وَعَلَىٰ أَلْبَيْنَٰكَ

‘And thus, as thou hast seen, thy Lord shall choose thee and teach thee the interpretations of things divine and perfect His favour upon thee and upon the family of Jacob as He perfected it upon thy two forefathers - Abraham and Isaac. Verily, thy Lord is All-Knowing, Wise.’ (Holy Qur’an 12:7)

If the meaning of the ‘completion of the favour’ is taken to mean that Prophethood has come to an end, this verse of the Qur’an would mean that Prophethood was given to the Prophets mentioned in this verse again and again, and brought to an end again and again. However, even in this case we can prove that if Prophethood can come to an end and then re-start again and again, why can it not re-start after the Holy Prophet saw?
Can a Book grant guidance on its own?

Some people raise the point that in the presence of a perfect book like the Holy Qur’an, there is no need for a prophet or spiritual guide, and now we can fulfil all of our requirements from this book alone. However, contrary to this notion, the Holy Qur’an states that a book and a teacher are two closely intertwined elements.

الرَّبُّ ٱلرَّحْمَٰنُ ٱلرَّحِيِّمُ

Alif Lam Ra. This is a Book which We have revealed to thee that thou mayest bring mankind out of the depths of darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy (Holy Qur’an 14:2)

The status of a prophet in the eyes of those who claim that guidance can be achieved merely by reading a book is nothing more than that of a mail-man, whose job is merely to convey the book. The infidels of Makkah sought something quite the equal when they demanded that he may go to the heavens and bring them a book, which they can read.

أو يَكُون لَكَ بَيْتٌ مِّن رَّضْفِي ۚ أَوْ تَزْرَقْنَّ فِي السَّمَاءِ ۖ وَلَن نَّوَمَّنَ لِزِيَادَةٍ ۗ حَتَّى نَتَّزَرَّلَ عَلَيْنَا كِتَابًا

‘Or, thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a Book that we can read.’ (Holy Qur’an 17:94)

The word ‘naqra’u’ is worthy of special attention in this verse, which means, ‘we read’. As a matter of fact, the Makkans asked the Holy Prophet saw to simply give them a book and they shall read and understand it themselves, and that he should not teach it to them, nor impart to them wisdoms hidden therein.

Contrary to this demand, Allah states that the function of a prophet is not merely to convey the message, but also its ‘tilawat’, or recitation, the expounding of its teachings and wisdom, as well as to purify the souls of the people. Therefore, along with a book, the requirement of a divine teacher cannot be disregarded.
‘He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error’ (Holy Qur’an 62:3)

Even in our daily lives we commonly witness that by merely reading the books of professional fields such as medicine, engineering, law, computer science, etc., one cannot become an expert in that respective field. Quite the contrary, he is required to learn from a proper teacher in that faculty of study, who not only explains difficult aspects of the textbook, but through his long experience, also teaches his students such beneficial things as are not mentioned in textbooks, which can only be acquired through deep study and experience in that field. If such is the case in worldly knowledge, then how can one acquire spiritual and divine knowledge without the presence of a teacher?

Does a Perfect Religious Law Necessitate the end of Prophethood?

A common misconception spread by non-Ahmadi Muslim scholars is that, as Islamic Law is complete and the Holy Qur’an is the last Divine Book, therefore there is no more need for a Prophet to come. As if Prophethood and Sharia are two closely intertwined elements, and Islamic Law being complete, therefore there is no more need for a Prophet. However, having a complete law is in no way a barrier for the coming of Prophets. The Torah was sent by Allah as a complete guidance for the Children for Israel. Despite this fact many prophets were sent to them after it.

‘Moreover, We gave Moses the Book – completing the favour upon him who did good, and an explanation of all necessary things, and a guidance and a mercy – that they might believe in the meeting with their Lord’ (Holy Qur’an 6:155)
Does Every Prophet Bring a Law?

The scholars who reject the idea of coming of a prophet, while a complete and perfect law is present, themselves also hold the view that Jesus as will return and will be a follower of Islamic Sharia. They also know full well that it is not necessary for every prophet to bring a new law.

These scholars have deliberately spread this notion among the Muslims in order to prevent them from accepting the claim of the Promised Messiah as. The Holy Qur’an states very clearly that some Prophets were sent by Allah with Laws, some without and many of them were followers of previous Shariahs.

‘These messengers have We exalted some of them above others; among them there are those to whom Allah spoke; and some of them He exalted in degrees of rank.’
(Holy Qur’an 2:254)

‘Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to US, judge for the Jews’ (Holy Qur’an 5:54)

The Word Khatam used to mean
Ring and Seal in Ahadath

In Bukhari, Book of Clothing, the narrations which speak of the rings and seals of the Holy Prophet saw refers to them using the Arabic word “Khatam.”

Bara` ibn ‘Azib narrates that the Holy Prophet saw forbade us from wearing rings (Khatam) made of gold.

“Amin, is the Seal (Khatam) of the Lord of all the worlds placed on the tongues of believing men.”
Anas abn Malik relates that the Holy Prophet\textsuperscript{saw} desired to send a letter to the leaders of foreign nations. Someone said to him that these people do not accept any letter unless it bears a seal (Khatam). Thereupon the Holy Prophet\textsuperscript{saw} had a signet ring (Khatam) made of silver, bearing the words “Muhammad Messenger of Allah.”

\section*{Discussion of the Holy Prophet\textsuperscript{saw} with Musailmah and Ibn Sayyad}

When these two claimants of Prophethood inquired of the Holy Prophet\textsuperscript{saw} whether or not he believed in them as true Prophets, he did not respond by saying that he is the last Prophet, how can they be prophets? Rather he said, “I believe in all Prophets of Allah.”

\section*{“If He Lived He Would Have Been A Prophet”}

At the death of Ibrahim\textsuperscript{a}, son of the Holy Prophet\textsuperscript{saw}, he said, “If he had lived he would have been a prophet.” If the Holy Prophet\textsuperscript{saw} was the last prophet in every sense of the word, and considered himself as such then he could never have uttered these words.

Reference:
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