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The High Status of Women in Islam

Waqt-e-Nau Should Become Shining Stars

The Miracles of the Messiah

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The Promised Messiah & IMAM MAHDI

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, was born to a noble family in Qadian, India. From an early age he had a keen interest in religion and developed a love for the Holy Prophet Muhammad. He was also known for his honesty, friendliness and resolve. Over time his knowledge and understanding of religion and its application to society deepened. Being a Muslim it was his firm belief that all religions were true at their source but with the passage of time had drifted away from their original teachings; he upheld the dignity of religion and demonstrated its relevance to everyone.

His earnest defence of religion was ultimately blessed when he started to receive direct revelation from Allah – a blessing that he continued for the rest of his life.

His mission was to revitalise the truth that all religions held within them and to revive the teachings of Islam. It was through this that he would bring mankind together and establish everlasting peace.

In 1889, under Divine Guidance, Hazrat Ahmad founded the Ahmadiyya Muslim Community – a community that has since grown in its stature and strength and has remained active in conveying the message of Islam to the ends of the earth.

The Promised Messiah Muhammad prophesied that the Promised Messiah would be raised near a white minaret, east of Damascus. This prophecy was fulfilled with the advent of the Promised Messiah from Qadian, India, a city directly east of Damascus.

The Holy Prophet Muhammad stated: By God Who holds my life in His Hand, none of you can be a truly faithful Muslim, unless he liked for his brother what he liked for himself.

ISLAM, HADITH, SAHIH BUKHARI

Israel's reconciliation with God can be achieved only when they are all one brotherhood.

JUDAISM, TALMUD, MENAHOT, 27A

The Holy Prophet stated: By God Who holds my life in His Hand, none of you can be a truly faithful Muslim, unless he liked for his brother what he liked for himself.

ISLAM, THE PROMISED MESSIAH AS, OUR TEACHING, P.4

Surely all believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you.

ISLAM, THE HOLY QUR'AN, 49:11

Let us have concord with our own people, and concord with people who are strangers to us; The Divine Twins create between us and the strangers a unity of hearts.

HINDUISM, ATHARVA VEDA, 7.52:1-2.

Abruptly he [King Hsiang] asked me, ‘Through what can the Empire be settled?’ ‘Through unity,’ I said. Who can unite it? ‘One who is not fond of killing can unite it,’ I said.

CONFUCIANISM, MENCIUS I.A.6

Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand.

CHRISTIANITY, THE BIBLE, MATTHEW 12:25

Happy is the unity of the Sangha. Happy is the discipline of the united ones.

BUDDHISM, DHAMMAPADA, 194

If at all you desire that God in heaven be pleased with you, hasten to become one among yourselves, as though you were brothers born of the same mother.

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The world is passing through turbulent times. The global economic crisis continues to manifest new and grave dangers at every juncture. The similarities of the current circumstances to the build-up of the Second World War are stark. Events appear to be moving us rapidly towards a Third World War. The consequences of a nuclear war are beyond our imagination.

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Armenia's Forgotten Genocide

By Ayesha Mahmood Malik
LLM (Harvard)
On the 24th of April each year, millions of Armenians across the globe come together to commemorate what was the first genocide of the 20th century. Unlike other genocides, however, this is a genocide rarely discussed; indeed, its very existence remains controversial, as it unfolded before Raphael Lemkin famously coined the term ‘genocide’. This has led many scholars to question whether the fate of the Armenians could have been different had the term genocide existed in the lexicon at the time it occurred. Moreover, the disputed nature of the massacres has raised some thorny free speech questions; for example, the outright denial of the genocide by its perpetrators and whether such speech ought to be protected.

The roots of the Armenian genocide are often traced to the decline of the Ottoman Empire that began in the mid-nineteenth century. This led to rising tensions between the Armenians – who had inhabited the region today known as northeastern Turkey and the Republic of Armenia in the former USSR for at least 2,500 years – and the Turks. This shift in power made grave conflict inevitable. The Armenians who were religiously and culturally distinct began to be resented and seen as a threat.

As these tensions intensified with a rapidly weakening Ottoman stronghold, an ultra-nationalist movement of Young Turks, determined to modernise and “Turkify” the Empire, seized power in 1908. In 1914, these Young Turks entered the First World War allied with Germany and the Armenians who inhabited both sides of the Russo-Turkish border, were blamed for treachery for siding with the Russians. What ensued was a systematic extermination of approximately 1.5 million Armenians, who were raped, murdered or starved en route to concentration camps in Syria.

Turkey has consistently denied the genocide, arguing that it was just another messy situation arising in the course of a messy war. It maintains that the number of Armenians killed was 500,000. The United States, for who Turkey remains a key strategic ally providing airbases with military access to Iraq, has also refrained from recognising the massacres as genocide. This political alliance has emboldened Turkey in exploiting the free speech framework in the United States Constitution, to lead what is an effective genocide denial campaign. It has funded different chairs at universities to lead this charge, most notably, Guenter Lewy, Professor Emeritus of Political Science at the University of Massachusetts. The International Association of Genocide Scholars has labelled him a ‘genocide denier’.

The campaign to deny the Armenian genocide demonstrates that political motivations can often masquerade as free speech. Freedom of expression is often seen as the crown jewel of fundamental freedoms and hence any question of enacting genocide denial laws inevitably provokes a backlash. Admittedly, censorship can never be condoned except in special circumstances and most international law treaties identify when limitations on speech may be justified – including, 'inter alia', scenarios that would involve the protection of the rights of others. Moreover, there are certain norms within international law that form part of what is referred to as ‘peremptory norms’ – these are fundamental principles of international law that are accepted by the international community as norms from which no derogation is ever permitted – and include crimes such as torture and crimes against humanity. Given the ceaseless tussle between free speech proponents and those favouring censorship in special circumstances, this slippery slope is avoided if genocide denial laws, including the denial of the Armenian genocide, should be brought within the remit of these peremptory norms.
Countless prophets and messengers appeared in the world, and tirelessly toiled and strove to establish the Oneness of Allah, but today a dark veil has been drawn over it. Further, the people have fallen victim to various forms of polytheism. The Holy Prophet, peace and blessings of Allah be upon him, enjoined that one ought not to love the world, but today, the love of the world dominates every heart and everyone seems immersed in this very love. When asked, some are averse to undertaking even an iota of work for the sake of religion; reluctance holds them back and they begin to invent thousands of excuses. Every form of misconduct and immorality is considered permissible and every possible transgression is brazenly committed. Religion has become fatally weak and stands helpless like an orphan.

In this state, if Islam had not been helped and supported, when else was it to confront such circumstances as would lend reason for its support? Islam remains only in name. If even now it were not afforded protection, it would undoubtedly perish. I truthfully say that only a lack of understanding prompts the question as to whether there is any difference between our community and other Muslims. If only one such matter existed,
what need was there for such effort and why establish an entire community?

I am aware that Allah Almighty has repeatedly disclosed that darkness has fallen and nothing can be seen. The Oneness of God which was once our crown and the pride of Islam has now been reduced to mere lip service. Otherwise, there are perhaps very few who really profess the Oneness of God in terms of practice and belief. The Holy Prophet ﷺ advised that one ought not to love the world, but now every heart is engrossed therein. Religion has become helpless as though it were an orphan. The Holy Prophet, peace and blessings of Allah be upon him, clearly said: ‘Love of the world is the root cause of all vice.’

ENDNOTES


In recent times vested interests have launched a ‘crusade’ against Islam. Islam is labelled as a religion of terror, backwardness and suppression.

Based on Quranic teachings, the author of this book goes about disproving these notions and professes that Islam provides practical solutions to current issues; and argues that:

(1) Swords can win territories but not hearts, forces can bend heads but not minds; (2) The role of women is not of concubines in harems nor a society imprisoned in the four wall of their houses; (3) Richer nations provide aid with strings attached and yet the flow of wealth continues to be in the direction of the rich while the poorer sink deeper in the red; (4) Religion does not need to be the predominant legislative authority in the political affairs of the state; (5) Irrespective of the thawing of the cold war, the issue of war and peace does not only hang by the thread of superpower relationship. (6) Without God there can be no peace.

It also contains comprehensive discussion on interest; financial aid; international relations; and the role of Israel, America and the United Kingdom in a new world order.

The message of this book is timeless and chalks a blueprint for the future prospects for peace.

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Waqf-e-Nau

Launched in 1987, the Waqf-e-Nau scheme encouraged and allowed parents to pledge their children to the service of the Ahmadiyya Muslim Community before they are born. Thousands of Waqf-e-Nau men and women are now creating a positive impact on the world as missionaries, doctors, lawyers, engineers, architects and much more.
The High Status of Women in Islam

ADDRESS BY HAZRAT KHALIFATUL MASIH VABA,
WORLDWIDE HEAD OF THE AHMADIYYA MUSLIM COMMUNITY, AT

It’s a stereotype too common to mention: Islam oppresses women and the religion is inherently hostile to the desires, needs and concerns of half of the people on this planet. And while many Muslims have pushed back on this idea that women are oppressed in Islam, none have done so as completely as the Ahmadiyya Muslim Community. In this address to over 1200 young women enrolled in the Waqf-e-Nau scheme, His Holiness, Hazrat Mirza Masroor Ahmadaba, Khalifatul Masih V, Worldwide Head of the Ahmadiyya Muslim Community, has pointed out that Muslim women don’t need to wrangle with men to receive their rights, because those rights have already been given to them by God – and nobody can take them away.

The girls and women are members of the Waqf-e-Nau scheme, which allows parents to pledge their children to the service of the Ahmadiyya Muslim Community before they are born. Once the children reach adulthood, they can choose to voluntarily renew their pledge. His Holiness also urged these members to become teachers and doctors. Read the full address below.

After reciting Tashhahud, Ta’awwuz and Surah Al-Fatihah, Hazrat Khalifatul Masih Vaba said:

‘Alhamdulillah, today you are holding your Waqfaat-e-Nau Ijtema. I hope that you will have benefitted from the event. In the UK, there are more than 2500 female members of the Waqf-e-Nau scheme and this represents approximately 44% of the number of Waqf-e-Nau in this country. Hence, the proportion of women and girls is very significant and important to the future of our Jama’at and indeed to the wider world.

In the establishment and development of any nation or community, the women play a fundamental and vital role, as the responsibility for the training of the future generations lies in the hands of mothers. They are the nation builders. Amongst you there are many Waqfaat-e-Nau who are now yourselves mothers, or are at an age where you will soon be married, Insha’Allah. Even the younger ones present will in a few years reach a similar age, Insha’Allah and so they too will one day take up the mantle of training the coming generations. Thus, you must all understand your responsibilities.

Take pride in the fact that your primary duty is to raise the standards of the future
Even the younger ones present will in a few years reach a similar age, Insha’Allah and so they too will one day take up the mantle of training the coming generations.

generations, by setting the very highest standards for them to learn from and follow. It is your task to guide your children in a way that they understand their faith and come to live their lives according to the true teachings of Islam. This is a great responsibility and challenge for all of you because you are the ones who can facilitate and unlock the doors to a spiritual revolution in society.

Undoubtedly, it is essential for all Ahmadi Muslims to set a pious example for their children, however it is particularly important for you, members of the Waqf-e-Nau scheme or Waqfaat-e-Nau, to set the highest standards, because your parents pledged your lives for the sake of your faith and upon reaching maturity, you have voluntarily renewed that pledge. Therefore, it is essential that you live your lives according to the commands of Allah and follow the teachings of the Holy Prophet at all times. Seek to replicate those levels of faith and morals that were displayed by the early Muslim women in the time of the Holy Prophet.

We are extremely fortunate because, in this age, Allah the Almighty has blessed us with the advent of the Promised Messiah, who has enlightened us about the true teachings of Islam. Throughout his life, the Promised Messiah shined an incandescent light upon our faith, illuminating the path towards Allah the Almighty. Hence, it should not be that whilst growing up in the Western world, you start to adopt those habits or beliefs that are contrary to the teachings of Islam.

By all means, adopt those things that are good in society, but never forget that our true guiding light is, and always will be, the Holy Qur’an and that our true role model is the Holy Prophet of Islam. Rather than following the superficial glamour of the world, or being influenced by modern trends that come and go, we must follow and heed the everlasting and timeless teachings of the Holy Qur’an. In today’s world, much is said and spoken about women’s rights, by those people and nations that are said to be extremely modern and developed. Yet, what they neglect to mention is that, until just a few decades ago, they failed to provide women with any rights whatsoever. When the men of these nations finally chose to grant some rights to women, it was done more to show that they were in favour of equality, whereas the truth was that their slogans in favour of women were often hollow and insincere.

Any rights granted to women in recent times have been the result of necessity, rather than any deep desire for progress and also as a means for the men to fulfil their own selfish desires.

Any rights granted to women in recent times have been the result of necessity, rather than any deep desire for progress and also as a means for the men to fulfil their own selfish desires. This is something that history has proven time and again. Furthermore, it is only in recent times that non-Muslim women have realised that they too had rights. Due to the fact that they were previously deprived and their religions had not protected them, such women have campaigned for those things that are considered rights in the eyes of the world. Yet, from the very outset, Islam established the rights of women based upon their role in society and keeping their best interests at heart. Certainly, the rights afforded by Islam are based on wisdom and human nature.

Once, Hazrat Musleh-e-Maud [Worldwide Head of the Ahmadiyya Muslim Community from 1914-1965], whilst addressing Ahmadi women, mentioned that worldly women, or those from other religions, often raised slogans calling for equality and this had led to some Muslim women’s groups to voice similar demands. Speaking of those Muslim groups, Hazrat Musleh-e-Maud narrated a story in which a jackal was seen running away at great speed. Upon this, someone asked him why he was running and the jackal replied that the king had ordered for all camels to be rounded up and seized. The person asked the jackal why he was running away, when the instruction of the king was for camels. In reply, the jackal said that perhaps the king will also say that jackals should be seized and so that is why I am running away.

Hazrat Musleh-e-Maud said that the Muslim groups were like that jackal generations, by setting the very highest standards for them to learn from and follow. It is your task to guide your children in a way that they understand their faith and come to live their lives according to the true teachings of Islam. This is a great responsibility and challenge for all of you because you are the ones who can facilitate and unlock the doors to a spiritual revolution in society.

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If we look at Islamic history, we need only to look at the example of Hazrat Ayeshara [wife of the Holy Prophet] who attained a great status and who till this day continues to be an example, not only for Muslim women, but also for Muslim men. Where we hold her in high esteem because she was the wife of the Holy Prophet, we also respect and honour her for her own personal qualities, nobility and achievements and she will always remain a role model for Muslims. When we compare and contrast the status bestowed upon women in Islam compared to other religions, it is like night and day.

For example, according to the Bible, on one occasion Mary, mother of Jesus, came to meet her son, but Jesus did not receive her or even acknowledge her presence and simply asked, “Who is my mother?” If a person’s mother is not even granted basic rights, then what rights can a wife expect or indeed any other woman?

As I said before, certain other religious teachings have even claimed that women do not possess a soul and so their status is completely demeaned and devalued. Yet, on the other hand, Islam has said that paradise lies under the feet of one’s mother. In light of this, if Muslim women join the choruses of worldly women,

Further, another characteristic of this era, is that women have sought their rights from men and, as a result, some men have also formed groups in order to promote the rights of women. Indeed, the way in which women have been described in the Holy Qur’an, and the way in which it is has established their rights, is completely unique and not found in any other religious scripture.

Further, another characteristic of this era, is that women have sought their rights from men and, as a result, some men have also formed groups in order to promote the rights of women. whereby they were needlessly being led down the wrong path by women’s activists, or Christian or Hindu groups, seeking rights. When Allah the Almighty had already granted true equality to Muslim women, why should you follow those who have not been given rights in their religion? So instead of following them, you should see your own religious book which has given you rights.

Indeed, if we look at other religions, some have claimed that women do not even have a soul, whilst others have taught that women are born sinners or that women are the root of evil. Many other derogatory and entirely unjust claims about women have been made by other religions during the course of time, yet Islamic teachings are completely different and are crystal clear that women are not inferior to men in any way whatsoever. Thus, where the Holy Qur’an mentions ‘believing men,’ it also mentions ‘believing women.’ This is true equality.
Further, where it is only in the recent past that non-Muslim women have been granted the right to inherit, Islam granted women the right to inheritance more than 1400 years ago.

seeking to ascertain freedoms and rights, it is futile and needless, because Allah the Almighty has already bestowed true freedom upon Muslim women and made women’s rights an inherent part of Islam that no one has the right to infringe upon.

There are many examples of the equal rights given to women by Islam. For example, it is incumbent on a husband to give a fair dowry to his wife at the time of nikah [Islamic wedding ceremony]. Sadly, some men do not pay the dowry, but that is due to their negligence and error and is against Islam’s teachings. Where the Jama’at is informed of such cases, it seeks to enforce the husband to pay the dowry, because it is the Islamic right of the woman to receive it. Similarly, when it comes to marriage, it is essential that the bride consents freely and happily, without any form of coercion or pressure. Forced marriage is completely wrong and a grave violation of Islamic teaching.

Further, where it is only in the recent past that non-Muslim women have been granted the right to inherit, Islam granted women the right to inheritance more than 1400 years ago. Moreover, at a time when girls were generally deprived of education, Islam championed their right to learning and categorically stated that every girl should be provided education and the means to better herself.

Islam has even guided us on the smallest matters and turned our attention towards true equality in all matters. For example, Islam teaches that if a mother is breastfeeding her child, it is for both her and her husband to decide together when is the right time to transition away from breastfeeding. No other religion has guided its followers and enlightened them in the way that Islam has.

Also, if a woman herself chooses to waive some of her rights, it should not be misinterpreted to suggest that Islam has somehow not given women their due rights. There are certain narrations where Muslim women, perhaps for cultural or traditional reasons, chose to waive their rights, but that was their personal choice and not due to any religious reason. Anyway, no one who looks at Islam’s teachings in a fair and impartial way can deny the fact that Islam has enshrined women’s rights and has granted them freedom and equality.

Muslim women have no need to campaign or advocate for their rights; rather all they need is to understand their faith so that they fully comprehend the rights that Islam has granted them. Only then will they be in a position to utilise those rights for their benefit and progress. Allah the Almighty has Himself established the rights of women and so it is essential that you read the Holy Qur’an and its commentaries and you study the Hadith and the books of the Promised Messiah⁴. By doing so, you will gain knowledge of your faith and it will remove any lingering traces of an inferiority complex, or a belief that Muslim women have been deprived in any way.

On the contrary, if you know your faith, you will soon realise that Muslim women are the most fortunate people, because their rights and their status have been established and eternally protected by Allah the Almighty and His noble Prophet⁵. It is not just enough to understand your rights, but at this time, in this
era, it is up to Ahmadi Muslims to educate and inform other people and other communities about what Islam has given them. You should let the world know that you do not aspire to follow the ways of today’s so-called developed and progressive people and nor do you have any need to demand your rights. You are already the recipients of all that you need and desire. Rather than following the world, you, as members of Waqf-e-Nau, are the people who have voluntarily presented yourselves for a lifetime of service to your faith so that you can guide the world.

It is incumbent upon you to manifest and proclaim the beautiful teachings of Islam at every opportunity. Even if you are not officially working full-time for the Jama’at, as Waqf-e-Nau, you should present yourselves for service to Lajna Ima’illah [women’s auxiliary of the Ahmadiyya Muslim Community], whilst in your personal lives, you must always illustrate the magnificent teachings of Islam. It is your mission to help and guide not only your own children, but also other Ahmadi girls and women and indeed those people who are not members of our Jama’at. For example, sometimes Ahmadi girls feel a degree of complex or even embarrassment regarding the hijab and Islam’s teachings regarding modest dress. They feel that it is difficult to adopt this religious teaching whilst living in the Western world in this modern era. In this regard, you must set a personal example. It is imperative that members of the Waqfaat-e-Nau scheme always keep their clothing modest and decent and set an example for other Ahmadi women and girls to follow. Once an Ahmadi girl reaches an age of maturity she should cover her head with a scarf and wear loose clothing so that her body is not on display for all to see.

As I said at the beginning, there are more than 2500 members of the Waqfaat-e-Nau scheme in the United Kingdom and, at least I hope half of them, have reached an age of maturity or even more and so they should observe hijab. If you set a positive example in this regard you can, and will, be role models for other Ahmadis and the rest of the world will come to recognise you for your decency and modesty. You will set an example of righteousness and morality that will inspire others and will prove that you are people who choose to follow your faith and that you are the standard bearers for Islam and for women’s rights in this era. You will be the ones who lead others towards genuine progress and development, rather than simply following the crowd towards meaningless material pursuits.

Another issue debated and often condemned in Western society, is the fact that men and women are kept at a certain distance in Islam. For example, a lot is made of the fact that Muslim men and women choose not to shake hands with people of the opposite sex, or prefer to sit and worship separately. Yet, as time goes by, even those who criticise such beliefs are coming to realise the wisdom that underpins our values. For example, I mentioned once before that a prominent lady in Sweden has proposed ‘women-only’ concerts, whilst at the recent New Year’s celebrations in Berlin, a segregated area only for women was erected and was actually called a ‘safe-zone’ by the German authorities. Both in Sweden and in Berlin, they had to take this action due to the indecent way in which men had sexually abused and harassed women in previous years.

Furthermore, in recent months, there has been a huge scandal in the American film industry, after it emerged that male film producers, or other men in similar positions, had abused their power and had attacked and harassed women for many years with impunity. This scandal further escalated after it emerged that sexual abuse and inappropriate behaviour had occurred in many other sectors of society. The question is, why were women abused across the world? The answer, whether they like it or not, is the free-mixing that
Certainly, members of Waqfaat-e-Nau scheme should be spearheading this effort, and so without any fear or complex, you should openly proclaim the fact that you take pride in your modest dress, in your hijab and in keeping a distance from men.

took place which meant that the women were unable to safeguard themselves.

Furthermore, these incidents have also shown that whilst many men have spoken out in favour of freedom of women, often their true motivation was to fulfil their own selfish and immoral desires. They sought opportunities to take advantage of women and to mentally or physically abuse them, and in some cases, it escalated to what can only be termed as torture. In light of all this, and the fact that there are great efforts being made to undermine and defame Islam, it is the duty and responsibility of all Ahmadi women to explain to the people of the world the beauty of Islam’s teachings.

Certainly, members of Waqfaat-e-Nau scheme should be spearheading this effort, and so without any fear or complex, you should openly proclaim the fact that you take pride in your modest dress, in your hijab and in keeping a distance from men. You should openly declare that these are the essential safeguards that Allah the Almighty has chosen in order to protect women, and so rather than being a restriction, hijab is actually a supreme right and protection afforded to Muslim women.

Remember, the Promised Messiah once said that those who object to Islam’s teachings of purdah should first reform the nature of men, because regrettably, many men are unable to control themselves and pursue opportunities to abuse women and to usurp their rights. The Promised Messiah compared such men to a hungry dog, who would immediately pounce when some bread was placed before him.

As I have said, as Waqfaat-e-Nau, it is your mission to not only personally reflect Islam’s teachings, but to spread them far and wide. Whilst Ahmadi girls are unable to study in Jamia Ahmadiyya [seminary for training missionaries of the Ahmadiyya Muslim Community], it is imperative that you all have a deep understanding of your religion. Thus, as I said earlier, you will need to read the Holy Qur’an, the Hadith and the books of the Promised Messiah, as they will provide you with the knowledge of your faith. The more you increase your knowledge, both individually and as a collective body, the quicker you will be able to bring mankind back towards its Creator and you will be able to play your role in saving this world from the destruction it is charging towards, due to the ever-increasing immodesty and immorality prevailing in society.

Finally, before concluding, I also wish to mention that in the Jama’at, there is also a great demand for doctors and teachers and so as many Ahmadi girls as possible who are part of the Waqf-e-Nau scheme, should also try to fill this need by training in these fields.

At the end, I hope and pray that you all reflect upon what I have said, and seek to attain the highest standards in your religious training and education and that you are never prone to any form of inferiority complex. I pray that you are the shining stars who leave a spiritual trail behind for others to follow and learn from.

May Allah the Almighty bless all your good efforts, and enable you all to fulfil the true spirit of that pledge that you have made, to serve your faith throughout your lives. Now join me in silent prayer.

ENDNOTES

1. The Bible, Mark 3:31-35.
Every human being seeks salvation in some form or another. The concept of salvation holds pivotal importance in matters of religion. A faith unable to deliver its followers from sin is worthless, yet the progress and benefit of society depends on this very salvation. So where should one turn to attain it?

In this work, Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, explains that since human nature is weak, salvation can only be attained through a mediator who, owing to their perfect relationship with God and deep sympathy for humanity, can serve as a link between God and man. In every era, God has conferred salvation upon humanity through His prophets, but none can match the unparalleled status held by the Prophet of Islam in this respect, who was the paragon of perfection. In the present age, it is this pure and blessed prophet who is the only intercessor that can grant humanity a living relationship with God and free mankind from the shackles of sin.

The author presents an exquisite exposition on the philosophy of divine intercession, sinlessness, forgiveness, human frailty and his advent as the Promised Messiah.
In a world rife with distractions and materialism, how can we ensure that our younger generations retain their spirituality? One way is through the Waqf-e-Nau scheme.

The Waqf-e-Nau scheme allows parents to pledge their children to the service of the Ahmadiyya Muslim Community before they are born. Once the children reach adulthood, they can choose to voluntarily renew their pledge. In an address to over 1400 members of the Waqf-e-Nau scheme, His Holiness, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, Worldwide Head of the Ahmadiyya Muslim Community, explained that young Waqf-e-Nau members should be humble and strive to constantly improve themselves. Read the full address below.

A fter reciting Tashahhud, Ta’awwuz and Surah Al-Fatihah, Hazrat Khalifatul Masih V said:

‘Alhamdullilah, the UK National Waqf-e-Nau Ijtema has taken place today and I hope that it will have proven beneficial to you all. According to the report of the central Waqf-e-Nau department, there are around 3200 male Waqifeen-e-Nau here in the United Kingdom and to have so many members of the Waqf-e-Nau scheme is a great blessing of Allah upon our Jama’at. Indeed, even if there is no further increase in the numbers of Waqifeen-e-Nau, we already have more than enough to bring about a true spiritual revolution within our Jama’at. However, to achieve this, it requires for all of you to fulfil your pledge of devoting your life for the cause of your faith and to become shining stars of Ahmadiyyat.

Similarly, if all of the current Waqifeen-e-Nau reach their potential, it will lead to a huge increase in our Tabligh [propagation or preaching] efforts, Insha’Allah.

Day that passes, the Jama’at continues to succeed and grow, due to the blessings of Allah the Almighty. Hence each year, many more children are being born into this blessed scheme, both here in the UK and across the world. Amongst the total number of
Waqt-e-Nau members have the responsibility to read the Holy Qur’an and its commentaries every day in order to truly become assets to the Jama’at.

Consequently, most of you should understand your responsibilities and comprehend the pledge that your parents made on your behalf before you were born. Indeed, after now renewing your pledge freely and independently, you must be mentally prepared for the sacrifices required and be ready to live your lives in full accordance with Islamic teachings. Every member of Waqt-e-Nau should constantly have a fear of Allah in his heart, knowing that He is watching everything that we do.

As I said, the number of Waqifeen-e-Nau at this time is more than enough to bring about a spiritual and moral revolution within the Jama’at. For such a revolution to occur, it is not necessary that you all enter Jamia Ahmadiyya [training seminary for missionaries of the Ahmadiyya Muslim Community] and train as missionaries. Certainly, the demand for missionaries is ever increasing and so we do want as many boys to enter Jamia as possible. However, at the same time, it is also essential that the Waqifeen-e-Nau in other fields understand their duties to the Jama’at and ensure that they are constantly increasing their religious knowledge alongside their secular education.

Thus, all of you, whether you plan to enter Jamia or not, must read the Holy Qur’an daily and try to read its commentaries, as well as studying the Abadith and the books of the Promised Messiah. Only then will you be in a position to guide and morally reform others. Only then will you be real assets in our Tablígh and Tarbiyat [moral training] efforts. Only then will you be ready to play your role in bringing forth a true spiritual revolution in the world. The knowledge you will gain from such study will provide you with the intellectual power and capability to overcome the arguments of those who oppose our religion.

Furthermore, you must constantly analyse yourselves and try to improve upon any personal weaknesses that exist. For example, some Waqifeen-e-Nau worry that if they give too much time to the Jama’at, or become Waqf-e-Zindaghis – that is, full-time life devotees – they will be deprived in material terms. They wonder how they will earn money and fulfil their personal and family needs. It is wrong for a Waqf-e-Nau to think in this way and it is not according to the spirit of the blessed scheme of which you are a part. Rather, as members of Waqf-e-Nau, you should realise that worldly and material pursuits are not your objective, rather your goals are spiritual and your lives are to be spent in the service of the Jama’at. Thus, from a young age, you must inculcate a spirit of true sacrifice within yourselves. If you are firmly determined and resolute in your ambition to fulfil your pledge of prioritising your faith over all worldly matters, such financial concerns will never enter your minds and you will not be influenced by worldly attractions or material pursuits.

In terms of your responsibilities, first and foremost, every Waqf-e-Nau should have the highest standards of worship and should set a positive example for others to follow in this regard. No member of Waqf-e-Nau should miss any of the five daily prayers and they should try to offer congregational prayers as much as possible. If you live at a far distance from the nearest mosque, or Salat centre, try to arrange congregational prayers with other Ahmadi boys who live nearby. Furthermore, in order to fulfil your pledge, you must have knowledge of your faith. It is impossible to serve your
In all respects, people should be able to distinguish between you and others. People should be able to identify you as members of Waqf-e-Nau simply by observing your high moral standards. They should view you as an example for others to learn from. For example, when you are young, it is easy to become angry over small things, but as a Waqf-e-Nau, you should control your temper and show patience at all times. Furthermore, when you interact with other people, you should speak kindly and your conduct and manners should be exemplary. Seek ways to help and assist others and try to solve their problems. Consider the pain of other people as though it is your own and give comfort to them.

At all times, it should be clear to other Ahmadis and non-Ahmadis that you have been brought up in a good way and that you follow Islam’s teachings in all aspects of your lives. It is very easy to display good behaviour in front of a few people occasionally, or to appear open-hearted over those matters where you do not have a personal interest; however, the real test lies when you, yourself, have a personal interest or face some difficulties. It is at such times that the true character and moral fibre of a person is shown and so, as members of Waqf-e-Nau, you should remain truthful and good-mannered at all times and in all circumstances. Similarly, it is easy to instruct others to be kind or to be humble and selfless, but before instructing others, you should first reform and improve your own habits.

Good company is also very important and so you should choose your friends wisely. Seek good and moral friends and stay away from those who are involved in bad behaviour. You should avoid quarrels or unnecessary disputes. You should also avoid inappropriate friendships or relationships with girls. From a young age, you should be regular in attending Jama’at events and take an active part in them and offer as much of your time as possible to serve the Jama’at.

In terms of Tabligh, from a young age, Waqifeen-e-Nau should have the habit of spreading the message of Islam. In today’s world, many people hold a negative view of Islam and so it is a great challenge for all of you to counter the false impression that has developed. It is your duty, even more than others, to show the world that Islam is a religion of peace, love and compassion. Thus, at weekends or during holidays, you should do Tabligh and play your role in defending Islam from the false allegations that are levelled against it. Both the Jama’at and Majlis Khuddamul Ahmadiyya

religion if you do not know what it is and what it requires. As I said earlier, you should constantly try to increase your religious knowledge by reading the Holy Qur’an, as well as studying the Ahadith, the books of the Promised Messiah and other Jama’at literature. Also attach yourself with MTA and at least listen to my sermons every week.

Every Waqf-e-Nau member should pray five times a day first and foremost, and try to pray with others in congregation.

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[Muslim men's youth auxiliary of the Ahmadiyya Muslim Community] host Tabligh functions and events and so you should offer your services and try to help as much as possible. Where you will be gaining the pleasure of Allah by extending the message of Islam to others, you will also be increasing your own knowledge, experience and confidence. These skills will, Insha’Allah, benefit you throughout your life.

Moreover, humility and forbearance are very important characteristics and qualities that you should develop. In fact, humility should be the hallmark of all members of Waqf-e-Nau. On the other hand, you should have a hatred for any form of arrogance and pride and you should do a personal jihad against it. Further, you should try to offer the Friday prayers each week and make sure that you listen to my Friday sermon. At all times, you should try to increase your relationship with Khilafat [Caliphate]. More than others, members of Waqf-e-Nau should seek the nearness and guidance of Khilafat at all times. You should be examples of obedience and should strive to understand and fulfil whatever instructions the Khalifah-e-Waqt (Khalifah of the Time) gives to the members of the Jama’at.

Moving on, I wish to remind you of the great importance of reading the books of the Promised Messiah® and understanding his expectations of the Jama’at. As a Waqf-e-Nau, you must pay attention and reflect on the words of the Promised Messiah® at all times and have firm faith in whatever he has taught. In this regard, the Promised Messiah® himself said that if his followers did not act upon his instructions, it meant they were weak in faith. Certainly, we cannot expect to reform the world and guide it towards salvation if the members of Waqf-e-Nau, who are the future ambassadors of our Jama’at, are themselves weak in their faith.

The Promised Messiah® also expressed his ardent desire that the members of his Jama’at be those who furthered the cause of Taubeed – the Oneness of Allah – with great passion and zeal. Thus, at every opportunity, the Waqifeen-e-Nau should be at the forefront of doing Tabligh and seeking to bring people towards the One God. Furthermore, the Promised Messiah® repeatedly advised about the importance of Zikr-e-Ilahi – the remembrance of Allah – and so you should try to develop the habit of praying and remembering Allah throughout the day and not just during the five daily prayers.

Also, when it comes to morality and spirituality, always seek to progress and advance. Never think that you have achieved all that is required and have now fulfilled your objectives. But should always seek to increase his relationship with Allah the Almighty and to increase in righteousness. If you have this spirit, then Insha’Allah you will be successful, because Allah the Almighty helps those who are ever restless in their efforts to gain His nearness.

The Promised Messiah® also instructed that we should sincerely pray that Allah protects us from all immoral activities
If your conduct is according to Islam, then you will not only benefit yourselves, but you will also be a means of pride for the Jama’at and become an example to others as well.

and that we stay pure and God-fearing at all times. Certainly, in today’s society, where there are many dangers and pitfalls that exist, these prayers are even more important as a means of protecting you from the vices and temptations all around. On another occasion, the Promised Messiah strode that our Jama’at will only be distinguished from other Muslims if we sincerely follow the true teachings of Islam and view the Holy Qur’an as our guiding light at all times. Certainly, members of the Waqf-e-Nau scheme should pay particular attention to this point.

In every matter, and in every action, you should be guided by what Islam teaches and requires from you. Every moment of your lives should be governed by the teachings of the Holy Qur’an and the blessed practice of the Holy Prophet. If your conduct is according to Islam, then you will not only benefit yourselves, but you will also be a means of pride for the Jama’at and become an example to others as well. If you are moral and honest, other people will naturally be drawn towards you and you will be a means of inspiration to them.

Alhamdulillah, we have many converts in our Jama’at, and when asked what initially attracted them to Ahmadiyyat, many respond by saying it was the good conduct and high morals of their Ahmadi friends which drew them towards Islam. Thus, if you are sincere Ahmadi Muslims, and if your behaviour is according to the teachings of Islam, you will be constantly taking part in a silent form of Tabligh for which you will be rewarded by Allah the Almighty. Unquestionably, every Ahmadi should have high standards and partake in this silent Tabligh, but it is also true that our Waqifeen-e-Nau should be the standard bearers in this regard.

Always remember that we are the fortunate ones, because the Allah the Almighty sent the Promised Messiah to guide us and we were able to accept his claim. However, as I said earlier, it is not just enough to accept him, rather we must make every effort to reform ourselves and to fulfill the conditions of our Bai’at and to practice what we preach. In this regard, the Promised Messiah strode that:

“If a person does Bai’at it is not enough for him to merely accept Ahmadiyyat as the truth… A verbal declaration on its own is not enough to gain Allah’s blessings or to please Him, until it is accompanied by sincerity and pious conduct.”

He further says:
Thus, once you enter the Jama'at, strive to be righteous and fear Allah at all times. Abstain from all forms of wrongdoing and vice. Be kind in your speech and make Istighfar [asking God for forgiveness of one’s sins] your constant companion and pray with great sincerity during Namaz [the five daily prayers that are obligatory in Islam].

At the end, I pray that may Allah grant you all the ability to fulfil that sacred pledge and bond that was first made by your parents, prior to your birth, and which you have since renewed and the younger Waqifeen-e-Nau children will Insha’Allah renew.

May all of you fulfil your duties and be amongst those who bring about a true and everlasting spiritual revolution in the world – Ameen. Now, join me in silent prayer.

www.alislam.org

The official website of the Ahmadiyya Muslim Community worldwide.

You can find a huge collection of free online material, including translation and commentary of the Holy Qur’an and you can access literature of the Community including the books written by its founder, Hazrat Mirza Ghulam Ahmad.

YOUR FEEDBACK IS IMPORTANT TO US

Write to us with comments, feedback and suggestions at info@ReviewofReligions.org
Listen, O you who can: What is it that God desires from you? All He desires is only that you become solely His and do not associate any partners with Him, neither in the heavens nor on the earth. Our God is that God Who is alive even now as He was alive before. He speaks even now as He used to speak before. And even now He hears as He heard before. It is a false notion that in these times He only hears but does not speak. On the contrary, He hears and also speaks. All His Attributes are eternal and everlasting. None of His Attributes is in abeyance, nor will it ever be. He alone is the One without any associate; He has no son, nor has He any wife. He alone is Peerless and there is no one like Him. And He is the One Who is unique in that none of His Attributes are exclusively possessed by anyone beside Him. He has no equal. He does not share His attributes with anyone. None of His powers is less than perfect. He is near, yet far and He is far, yet near. He can reveal Himself to Ahl-e-Kashf [those who experience revelation].

He has no body, nor any shape. He is above all, but it cannot be said that there is anything beneath Him. He is on 'Arsh [the Divine Throne], but it can’t be said that He is not on the earth. He is the sum total of all perfect attributes and He is the Manifestation of every true praise. He is the source of all
that is good and encompasses all powers and He is the source of all forms of beneficence. He is the One to Whom everything returns. He is the Lord of all the realms. He possesses every perfection and is free from all defects, imperfections and weakness. It is His sole prerogative that all those who belong to the earth as well as all those who belong to the heavens should worship Him. Nothing is impossible for Him. All souls and their potentialities and all particles and their potentials are His and only His creation. Nothing comes into existence without Him. He reveals Himself through His Powers, His Omnipotence and His Signs. We can attain Him only through Him. He always reveals His Being to the righteous and shows them His Omnipotence—and this is the only means by which He is recognized and the path He favours is recognized.¹

**ENDNOTES**

From 1896 to 1914 the plague ravaged British India, and more particularly, the province of Punjab. During these perilous times, as towns and cities were devoured, the British government undertook efforts to save the people from this pandemic through inoculation. It was in this backdrop that Mirza Ghulam Ahmad of Qadian penned Noah’s Ark in 1902. In it the author elaborates the essence of his teachings and states that those who sincerely follow its tenets would be saved miraculously from the onslaughts of this epidemic, even without inoculation. This was a prophecy vouchsafed to him by God. History testifies to the magnificent fulfilment of this prophecy.

The book Noah’s Ark shines as a beacon of hope not only for the people of the past, but also now and shall continue to grant salvation to the world in all ages. It is a book that stands as one of the most influential works of the Promised Messiah and Mahdi, and continues to transform lives even today.

Read online: https://www.alislam.org/library/books/Noahs-Ark-Kashti-Nuh.pdf
Purchase print copy: http://store.alislam.org/englishbooks.html
A Glimpse into the Life of the Holy Prophet Muhammad

The Prophet’s Simple Life

The Prophet was extremely simple in the matter of food and drink. He never expressed displeasure with ill-prepared or ill-cooked food. If he could eat such food he would do so to save the person who had prepared it from disappointment. If, however, a dish was uneatable, he merely refrained from partaking of it and never expressed his disapproval of it. When he sat down to a meal he paid attention to the food placed before him and used to say that he did not like an attitude of indifference towards food as if the person eating was above paying attention to mere matters of food and drink. When any eatable was presented to him he always shared it with those present. On one occasion somebody presented him with some dates. He looked round and after making an estimate of the number of people present divided the dates equally among them, each of them receiving seven. Abu Hurairah relates that the Holy Prophet never ate his fill even of barley bread (Bukhari).

On one occasion while he was passing along a road he noticed some people gathered round a roast kid ready to enjoy the feast. When they saw the Holy Prophet they invited him to join them, but he declined. This was not due to his not having a liking for roast meat but to the fact that he did not approve of people indulging in a feast in the open where they could be observed by poor people who had themselves not enough to eat. It is related of him that on other occasions he did partake of roast meat. Ayeshah has related that the Holy Prophet did not, till the day of his death, on any occasion, eat his fill on three consecutive days. He was very particular that a person should not go to a meal in another person’s house uninvited. On one occasion somebody invited him to a meal and requested that he might bring four other persons with him. When he arrived at the house of his host he found that a sixth person had also joined his party. The host came to the door to receive him and his party and the Holy Prophet drew his attention to the fact that there were now six of them and that it was for the host to decide whether he would permit the sixth person to join them in the meal or whether the latter should depart. The host, of course, readily invited the sixth person also (Bukhari, Kitab al At’ima).

Whenever the Holy Prophet sat down to a meal he always began to eat by invoking the name and blessings of Allah, and as soon as he concluded he rendered thanks in these words: ‘All praise is due to Allah, Who has given us to eat: praise, abundant and sincere and ever-increasing praise, which does not leave an impression upon one’s mind that one has rendered enough praise but which creates in one’s mind the feeling that enough has not been said and the praise which ought never to be terminated and which makes one think that every divine act is worthy of praise and should be praised. Oh Allah! do Thou fill our hearts with these sentiments.’ Sometimes he used these words: ‘All praise is due to God Who has satisfied our hunger and thirst. May our hearts ever yearn after His praise and never be ungrateful to Him.’ He always admonished his companions to stop before they had eaten their fill and used to say that one man’s food should always suffice for two. Whenever any special food was prepared in his house he used to suggest that a portion of it should be sent as a present to his neighbours; and presents of food and other articles used constantly to be sent from his house to his neighbours’ houses (Muslim and Bukhari, Kitab al-Adab).1

ENDNOTES

The Miracles of the Messiah

The Comparison of the Miracles of The Promised Messiah \(^{\text{as}}\) with the Miracles of Jesus \(^{\text{as}}\)

EXTRACTS FROM THE ESSENCE OF ISLAM VOLUME IV
The Promised Messiah wrote over 80 books in Arabic, Urdu, and Persian. Excerpts of his collected works have been translated into English and organised by topic. The Review of Religions is pleased to present these excerpts as part of a monthly feature. Here, The Promised Messiah elaborates on the subject of the comparison of his miracles with the miracles of Jesus.

A Comparison with the Miracles of Jesus

Question: The Messiah son of Mary proved through many miracles that he had been sent by God, what [miracles] have you got? Have you put forward any such proof? Have you brought any dead person to life or restored sight to one congenitally blind? Even if we were to suppose that you are the like of the Messiah, what benefit do we derive from your advent?

Answer: It is apparent from a study of the Gospels that, throughout his life, the Messiah himself remained the target of this same objection that he had shown no miracle. How could he be the Messiah when he did not bring back to life anyone who could have related the conditions of the life after death and could have warned his heirs that he had come back from hell and that they should forthwith believe. Had the Messiah brought back the ancestors of the Jews to this life to bear witness to his truth, no one would have dared deny him.

Prophets have certainly shown signs but the faithless ones could not perceive them. In the same way, this humble one has not come empty-handed. God Almighty has bestowed a great quantity of life-giving water to me for the purpose of reviving the dead. He who drinks of it will come to life.

I proclaim that if the dead are not revived, and the blind do not begin to see, and the leprous are not cleansed through my words, then I have not come from God Almighty, Who in His Holy Word has said concerning me:

[If he is viewed in contrast to the Prophet of Nazareth, it will be realized that he is carrying out a great cleansing of the creatures of God, considerably more than they were ever healed of physical ailments.]
servants of God Almighty do not come into the world to make an exhibition for the amusement of people. Their true purpose is to draw people towards God and they are ultimately recognized through this very spiritual power. The light that endows them with the power to attract others may not be perceived by those who would try to test it and it may even lead them to stumble; still, that light by itself draws such people as are worthy of being drawn and thus reveals its miraculous effect.

The special friends of God are known by the following signs:

1. They are bestowed a pure love of the Divine which cannot be perceived by people of this world.

2. Their hearts are governed by a sort of fear, due to which their obedience takes the subtlest form, and they are afraid lest the Eternal Friend is displeased.

3. They are bestowed extraordinary steadfastness, the manifestation of which surprises the beholders.

4. When someone persecutes them and persists in so doing, he is suddenly subjected to the wrath of that Most Powerful One, Who is their Guardian.

5. When someone becomes their true friend, and devotes himself to them in full loyalty and sincerity, God Almighty draws such a one to Himself and bestows His special mercy on him.

6. In comparison with others, their prayers are accepted in such large numbers as can hardly be counted.

7. Hidden mysteries are often revealed to them and they are informed in advance of that which is yet to come. Even though other believers also may experience true dreams and visions, the chosen ones exceed them all in this respect.

8. God Almighty becomes their Custodian and treats them more mercifully than a parent would treat his children.

9. When they are afflicted with a great calamity, they are treated in one of two ways: either they are delivered from it in an extraordinary manner or are bestowed such steadfastness as is full of pleasure, delight and eagerness.

10. They are bestowed a high moral status wherein they are freed from all arrogance, pride, meanness, conceit, hypocrisy, envy, miserliness and narrowmindedness. They are characterized by wholehearted conviction and cheerfulness.

11. Their trust in God is of a very high order and the fruits thereof continue to be manifested constantly.

12. They are given the power and the capacity to perform righteous deeds which others are unable to perform.

13. They develop a high degree of sympathy for God’s creatures without the expectation of any reward or merit. They are inspired by a high degree of desire to serve mankind. They themselves cannot understand why they are so inspired, for this characteristic is a part of their nature.

14. They are wholly and perfectly devoted to God Almighty and possess a fervent desire to sacrifice their whole beings in His cause. The special relationship their souls have with the Spirit of God cannot be described in words. They enjoy a standing with the Holy One which is not recognized by the common people. That which they specially possess in abundance and which is the fountainhead of all blessings; and by virtue of which—while they appearing to be
Their words have an awe and grandeur and – provided there are no veils – it captures the hearts.

sinking—they win through to security; and having arrived at the brink of extinction, are revived; and even though they are humiliated, they still exhibit their crown of honour; and though appearing alone and abandoned, they are suddenly seen at the head of a large group; is none other than this relationship of perfect devotion which can neither be severed with the sword nor loosened by any riot or fear of the world.

[There is peace for them from Allah and His angels and all the righteous.]

15. The fifteenth sign is their knowledge of the Holy Qur’an. They are given deep understanding of the wisdom, verities and fine points of the Holy Qur’an to a degree which is never given to others. They are the pure ones concerning whom God, the Glorious, says:

لا يعْبَرُ: إِلاَّ الْمُطْهِرُونَ

[Which none shall touch except those who are purified - 56:80]

16. God Almighty inspires their words and writings with an effectiveness, which distinguishes them from the writings and speeches of the conventional clerics. Their words have an awe and grandeur and – provided there are no veils – it captures the hearts.

17. They inspire a kind of awe which is a reflection of the awe inspired by God, for God Almighty grants them His company in a special manner. Their countenances reflect the light of God’s love. He who perceives it is delivered from the fire of hell. Although they may fall into error or minor sin, there is a fire in their hearts that consumes all error and all sin. Their error does not persist, but is like something which is carried away by a strong current of water. Thus their critic always stumbles.

18. God Almighty does not let them be destroyed and they are not subjected to humiliation and disgrace for they are dear to God as they are planted with His own hand. He does not cause them to fall from a height in order to destroy them, but He does so to exhibit their miraculous deliverance. He does not push them into fire in order to consume them, but to show the people that what was at one time a fire has now become a lovely garden.

19. God Almighty does not let them die until that for which they have been sent has been accomplished. Their journey to the hereafter is deferred until they have found acceptance in the hearts of the pure.

20. They leave behind a good remembrance, and God Almighty bestows special mercy on their progeny through many generations, as well as on the progeny of their faithful friends and keeps their names alive. These are the characteristics of the Friends of the Gracious One. Each of these, when manifested at its due time, appears like a great miracle but its manifestation is entirely in the hand of God Almighty.

Now, in obedience to the direction:

وآمَنَ بِنَعْمَةِ رَبِّكَ فَحَدِثْتَ

[And proclaim the bounty of thy Lord - 93:12]
If my claim of being the Promised Messiah had involved elements which would have adversely affected the teaching and commandments of the shariah, it would have been a terrible thing indeed.


that when a person who has been chosen appears from heaven, his advent benefits all and sundry according to their capacities. His advent is, in fact, the rising of a spiritual sun, the light of which spreads far and wide. As the sun casts its effects differently on animals, plants, minerals and other objects, though few people know enough about it, in the same way, the advent of an appointed one affects all dispositions and every part and region of the universe. From the moment his merciful appearance is determined upon in heaven, angels begin to descend therefrom, like the rays of the sun, unto the far corners of the world to strengthen those who have the capacity to advance towards the truth. Thereby, people of pious natures are by themselves inclined towards accepting the truth. All these are the signs of the truth of the Man of God at the time of whose advent heavenly abilities are sharpened. God has given this alone as a sign of true revelation that when it descends, angels too descend along with it and, day by day, the world begins to turn towards the truth. In addition to the particular signs that I have described above, this is a general sign of an appointed one who comes from God Almighty.

In recent times vested interests have launched a ‘crusade’ against Islam. Islam is labelled as a religion of terror, backwardness and suppression.

Based on Quranic teachings, the author of this book goes about disproving these notions and professes that Islam provides practical solutions to current issues; and argues that:

1. Swords can win territories but not hearts, forces can bend heads but not minds; 2. The role of women is not of concubines in harems nor a society imprisoned in the four wall of their houses; 3. Richer nations provide aid with strings attached and yet the flow of wealth continues to be in the direction of the rich while the poorer sink deeper in the red; 4. Religion does not need to be the predominant legislative authority in the political affairs of the state; 5. Irrespective of the thawing of the cold war, the issue of war and peace does not only hang by the thread of superpower relationship. 6. Without God there can be no peace.

It also contains comprehensive discussion on interest; financial aid; international relations; and the role of Israel, America and the United Kingdom in a new world order.

The message of this book is timeless and chalks a blue print for the future prospects for peace.

Read online: http://www.alislam.org/books/

Purchase print copy: http://store.alislam.org/englishbooks.html
**NOTE ABOUT REFERENCES**

Verse references to the Holy Qur'an count 'Bismillah...' (In the Name of Allah...) as the first verse of each Chapter. In some non-standard texts, this is not counted. Should the reader refer to such texts, the verse quoted in *The Review of Religions* will be found a verse earlier, i.e. at one verse less than the number quoted in this journal.

For the ease of non-Muslim readers, 'sa' or '(saw)' after the words, 'Holy Prophet', or the name 'Muhammad', are used normally in small letters. They stand for 'Sallallahu 'alaihi wa sallam' meaning 'peace and blessings of Allah be upon him'. Likewise, the letters 'as' or '(as)' after the name of all other prophets is an abbreviation meaning 'peace be upon him' derived from 'Alaihis salatu wassalam' which are words that a Muslim utters out of respect whenever he or she comes across that name. The abbreviation 'ra' or '(ra)' stands for 'Raziallahu Ta'ala anhu and is used for Companions of a Prophet, meaning Allah be pleased with him or her (when followed by the relevant Arabic pronoun). Finally, 'rh' or '(rh)' for Rahemahullahu Ta'ala means the Mercy of Allah the Exalted be upon him.

In keeping with current universal practice, local transliterations of names of places are preferred to their anglicised versions, e.g. Makkah instead of Mecca.

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**Sunday 1st April 2018**

**Faith:** Christianity  
**Event:** Easter Sunday

Easter is one of the most important festivals in the Christian calendar and is commemorated as the day when Jesus’ is said to have risen post-crucifixion. According to the Bible when the disciples of Jesus’ went to his tomb they found the rock moved from the mouth of the tomb and the body of Jesus’ missing. Easter traditions vary across the Christian world. Traditionally the chancel area (the area around the altar) of the church is decorated on this day and special prayer ceremonies take place to commemorate the resurrection of Jesus’.

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**Sunday 29th April 2018**

**Faith:** Buddhism  
**Event:** Vesak/Wesak/Buddha Day

The festival of Vesak, named after the Indian month of Vesakh, is one of the most important festivals in the Buddhist tradition as it celebrates the birth of Buddha, his enlightenment and his final passing known as Nirvana. According to Buddhist scriptures all three events took place in the same month. Buddhists will celebrate this day by going to the temple and carrying out good and virtuous deeds.

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**CALCULATING RELIGIOUS EVENTS & FESTIVALS**

**APRIL 2018**

**Sunday 1st April 2018**  
**Faith:** Christianity  
**Event:** Easter Sunday

**Sunday 29th April 2018**  
**Faith:** Buddhism  
**Event:** Vesak/Wesak/Buddha Day

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