

ISSUE NO.1 | 2020/21

# AN-NUSRAT

LAJNA IMA'ILLAH UK MAGAZINE



---

# HELP OF GOD

## *Nusrate Ilahi*

---

*To pious men of God, help comes from God;  
When it comes, it opens up a new vista upon the world.  
It turns into gust and blows away each wayside straw;  
It becomes fire and scorches every adversary.  
At times, becoming dust, it falls on the heads of foes;  
At times, turning to water, it breaks a tempest upon them.  
God's plans, in short, are hindered not by men  
Can people hold any sway before their Maker!*

**Braheene Ahmadiyya, part 2, page 114, 1880**

**PRECIOUS PEARLS English translation of Durr-e Sameen (Urdu)**

**By Hadhrat Mirza Ghulam Ahmad (Peace be upon him) p.23**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## AN NUSRAT

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔

I bear witness that there is none worthy of worship except Allah. He is One and has no partner. And I bear witness that Muhammad (saw) is His servant and His Messenger. I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of faith and nation. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat, InshAllah.

# CONTENTS

<b>Guidance from Holy Quran</b>	<b>02</b>
<b>Hadith</b>	<b>04</b>
<b>Writings of the Promised Messiah (peace be upon him)</b>	<b>06</b>
<b>Editorial</b>	<b>07</b>
<b>Team</b>	<b>08</b>
<b>Address delivered by Hazrat Khalifatul Masih V (may Allah be his Helper)</b>	<b>09</b>
<b>Journey to Jordan — Nadia Ghauri</b>	<b>24</b>
<b>Allah's special ways — Shirrin Shaikh Anwer</b>	<b>28</b>
<b>Attributes of Allah poem — Rameen Masood</b>	<b>31</b>
<b>Save a mother, save a child save a family — Dr Bushra Anas</b>	<b>33</b>
<b>Health Matters - Dementia — Aliya Nasir</b>	<b>36</b>
<b>Cutting of hands explained — Zara Khan</b>	<b>40</b>
<b>Recipe: Pineapple upside down cake</b>	<b>44</b>
<b>Inspirational women In Islam — By Noureen Sadaf Wains</b>	<b>45</b>
<b>Short story — The man who wanted to do good — Maria Anwar</b>	<b>51</b>
<b>Announcement for Jamia advert</b>	<b>53</b>

# GUIDANCE FROM HOLY QURAN



يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ  
مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي  
تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿٢﴾

**O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you.**

(Holy Quran, Surah An-Nisa, verse 2 translated by Maulawi Sher Ali (ra))

The words (نفس واحدة single soul) may signify: (1) Adam; or (2) man and woman taken together, because when two things jointly perform one function, they may be spoken of as one. For instance, 2:62 speaks of one food, while it consisted of manna and quails; or (3) man and woman taken individually, because mankind may be said to have been created from one "single soul" in the sense that each and every individual is created from the seed

of man who is "one soul" and is also born of woman who is likewise "one soul". The expression, *and created therefrom its mate*, does not mean that woman was created out of the body of man but that she belonged to the same kind and species as man, having the same nature and the same propensities. The meaning of this expression becomes clear when elsewhere we read in the Quran: *And Allah has made for you mates from among yourselves* (16:73); and *He has made for you pairs of your own selves, and of the cattle also pairs* (42:12). This means that, like other human beings, a wife was provided for Adam from his own species. And just as other men's wives are not created from their ribs, so was the wife of Adam not created out of his ribs; and just as our wives have been made from ourselves in the sense that they are of the same kind as ourselves, so was the wife of Adam created from his rib in the sense that she belonged to the same race as Adam did. The preposition (من) which has given rise to this misconception has been used in the Quran not only about Adam but about other men as well (e.g. 4:60; 9:128; 10:3; 62:3, 4), and in both cases it should mean the same thing, i.e. belonging to the same kind or species. The Quran lends no support whatever to the view that Eve was actually created from the rib of Adam, as is clear from the following verses: *We have created you in pairs* (78:9); *And of everything have We created pairs* (51:50), which means that, just as God created a mate for every living thing, so did He make one for Adam. He did not need to depart from this law in respect of Adam and to create a female for him out of his own body. The idea of Eve having been created out of the rib of Adam seems to have arisen from a saying of the Holy Prophet to the effect "Women have been created from a rib, and surely, the most crooked part of a rib is the highest part thereof. If you set yourself to straighten it, you will break it" (Bukhari, ch. on Nikah). This hadith is, however, an argument against the above view rather than in favour of it, for it makes no mention of Eve, and speaks of all women, and it is clear that every woman has not been created from a rib. The expression "created from a rib" is evidently figurative and must not be taken literally. What it means is only that, like unto a rib, there is a sort of crookedness in the nature of woman and that this very crookedness lends charm to her. An analogous Quranic expression, viz.: *خلق الانسان من عجل* i.e. "man is made of (lit. from) haste" (21:38) helps to illustrate the point. These words clearly do not mean that man has been created out of a substance called *عجل* or haste. They mean only that man is hasty by nature. The above view has been supported by Majma'ul Bihar, Bahrul-Muhit and Sirajul-Wahhaj, which all agree that in the above hadith the Arabic word *ضع* means a certain crookedness of manners, the word itself meaning crookedness. In fact, this hadith refers to a certain peculiarity of woman, viz. her affectation of displeasure and coquetry. This "crookedness" has been spoken of in the hadith as the highest or the best trait in her character, and those, who take affectation of anger on her part as an expression of her real anger and begin to deal harshly with her for that reason, in fact destroy woman's most attractive and winning feature. The verse places "the fear of God", side by side with "respect for the ties of relationship", thus emphasizing the importance of good treatment of relatives, on which the Quran lays so much stress. The Holy Prophet used to recite this verse when delivering a marriage sermon in order to remind the parties of their duties to one another.

(The Holy Quran with English Translation and Commentary Volume II p. 611) <https://www.alislam.org/quran/five-vol/>



## RESPECT YOUR CHILDREN & GIVE THEM THE BEST EDUCATION

عَنْ أَنَسِ بْنِ مَالِكٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَكْرَمُوا أَوْلَادَكُمْ  
وَإَحْسِنُوا آدَابَهُمْ (ابن ماجه)

Narrated by Hadrat Anas bin Mālik, Allah be pleased with him: Said the Prophet of Allah (peace of Allah be on him and His blessings):

**“Respect your children and cultivate in them the best of manners.”**

(IBN MĀJAH)

### EXPLANATORY NOTE

Islam has defined the rights of parents over children and vice versa. On the one hand, it emphasizes service and respectful behaviour to parents, and on the other, commands parents to treat their children with due understanding and regard, and to handle them in such a way as engenders in them feelings of dignity and self-respect and to attend to their education and training in particular, so that, when they grow, they may observe, with due propriety, their duties to God and to His servants and become pioneers of national progress.

The truth is that no nation can make any progress, nay, no nation can escape degeneration, if its members do not leave behind their children in circumstances better than their own. If every father was to see to it that he will leave his children better off than himself, both in knowledge and in practice, the nation must gain from strength to strength and will, by the grace of God, remain immune to the danger of decline. But it is a pity that most of the parents disregard this golden principle with the result that many children, far from being better off than their parents, are brought up, in such a condition as to give the impression of a dead baby having been born to a live person. Such parents feed and dress their children well and to some extent also mind their secular education, as it provides them with means of economic well- being, but they generally disregard their moral discipline as if it were something unimportant. On the contrary, moral training or discipline is infinitely more important than secular education and certainly has a greater moral value and status. An educationally less qualified but morally better disciplined person endowed with qualities of industry, truthfulness, honesty, self-sacrifice and pleasing manners, is far superior to the man carrying the donkey-load of knowledge but totally bereft of qualities of moral excellence. In the Holy Qur’ān, the injunction,

**“Slay not your children,”**

[6[Al-An’ām]:152 and 17[Al-Isrā]:32]

hints at the truth, that if you ignore inculcation of good moral qualities among your children and neglect their educational equipment, you will be virtually committing their murder.

The other portion of this Hadith, the one relating to respect to children, is of all the religious codes the distinctive feature of Islām; for, no other religion of the world has appreciated the point that without showing a proper measure of respect to children, high moral qualities could not be cultivated among them. Some foolish parents, in spite of loving their children, treat them evidently in such a low and vulgar manner, frequently indulging in abusive language, that their feelings of dignity, self-respect and self- estimation slowly freeze into death. This injunction of our Master (may my soul be dedicated to his service) is worthy of being written in gold letters. It enjoins that *“children should be treated with considerateness”* so as to equip them with dignity, self-respect and high moral qualities. Would that they valued this wise teaching!

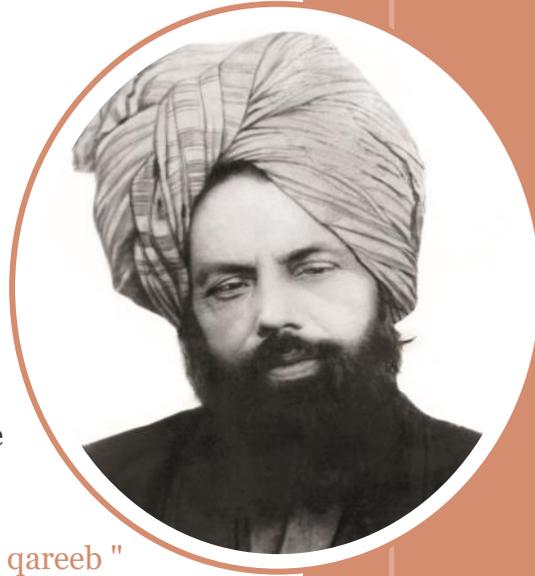
FORTY GEMS OF BEAUTY, PAGES 78-80

[https://www.alislam.org/library/books/Forty\\_Gems\\_of\\_Beauty.pdf](https://www.alislam.org/library/books/Forty_Gems_of_Beauty.pdf)



# GET NEARER TO GOD

You should remember that it is only when a man abandons negligence and evil deeds that his prayer is accepted by God. The closer he is to God the more he will have his prayers accepted. That is why God says:



*“Wa iza sa-alaka ibadee annee fa-innee qareeb ”*

And when My servants ask you about Me, say: I am near. I answer the prayer of the supplicant when he prays to me so they should hearken to Me and believe in me, that they may follow the right way. At another place He says:

*“Wa anna lahomut-tanawasho mim-makanim-baeed”*

How should I accept the prayer of the person who is far away from Me.

This is a lesson through an instance from the law of nature. It does not really mean that God cannot hear (from a distance). He is fully aware of the intentions that are hidden in the heart and even the intentions that have not taken any shape as yet. Here, actually the attention of man has been invited to the nearness of God. He has been told that just as a voice that comes from far off cannot be heard, so also a person who is negligent and engrossed in the evil deeds, goes away from God. The farther away he goes, the greater is the distance and the thickness of the curtain between him and the acceptance of his prayers. As I have just said that although God is the knower of the Unseen, this is the law of nature, that man cannot achieve anything without Taqwa (the fear of God, righteousness and piety). At times the ignorant person becomes an atheist simply because of the non-acceptance of the prayer. The Bukhari (a Book of Hadith) contains a Hadith which says that the . believer attains to the nearness of God through Nawafil (optional good actions or supererogatory prayers).

<https://www.alislam.org/library/books/So-Said-the-Promised-Messiah.pdf> p.90-91

# EDITORIAL



## FROM THE EDITOR

Dear readers, Assalamu alaikum

The highlight of this edition is the faith-inspiring address delivered by Hazrat Khalifatul-Masih V (may Allah be his Helper) at the annual Lajna Ijtema UK 2009. The discourse contains valuable and thought-provoking guidance on our duties as Ahmadi Muslim women. We are privileged and blessed to be reminded of our responsibilities by our beloved Khalifatul- Masih (May Allah be his Helper). May Allah make us worthy of this blessing (Ameen).

This edition of An-Nusrat is a general issue which includes a wide range of articles on various topics.

In this issue we have included a health matters page which addresses the complexities of Dementia and contains some very useful information, reminding us also of our duties towards the elderly.

The article on the injunction of cutting of hands in Islam is a very useful tool for Tabligh, as it is often misunderstood by non-Muslims.

We have included an account of the personal experience of a doctor at the Sierra Leone maternity hospital which is truly inspiring and we hope it shows our readers how important the fund raising for this great cause is.

Upon request of our readers, we have also included our recipe page and short moral story which we hope our readers will enjoy.

Remember our magazine is online now and available to view on [Lajna.org.uk](http://Lajna.org.uk). We humbly welcome any comments and suggestions which can be sent to secretary Isha'at UK. We hope these articles also inspire our readers to write their own articles and send to us for publication.

Under the supervision of  
**PRESIDENT LAJNA IMA'ILLAH, UK**

Dr. Fariha Khan  
**SECRETARY ISHA'AT**  
Mrs. Lubna Sohail

**EDITOR**

Qanita Qureshi

**SUB-EDITORS**

Munavara Ghauri  
Nabeela Shah  
Amber Rashid Zafar

**PROOF-READERS**

Maryam Khalil  
Kunval Qureshi  
Salma Amini  
Anusha Ahmad  
Humda Bilal  
Ruhana Hamood  
Fauzia Shaikh

**PROOF-READERS (CONTENT ACCURACY)**

Munavara Ghauri  
Yasmeen Ahmad  
Farida Ahmed

**PHOTOGRAPHS COURTESY OF:**

Makhzan-e-Tasaweer, Lajna Ima'illah UK

<https://www.unsplash.com/>, <https://www.pixabay.com/>,  
<https://www.pexels.com/>

**PUBLISHED BY:**

Isha'at (Publications) Department - Lajna Ima'illah UK 2021  
Unit B, Endeavour Place, Coxbridge, Business Park, Farnham,  
GU105EH

***No part of this magazine may be reproduced in any form  
or by any means without prior permission.***



# ELUCIDATION OF *Matrimonial Issues* FOR BELIEVING WOMEN

Address By Hadhrat Khalifatul Masih V (may Allah strengthen his hand)  
at the UK National Lajna and Nasirat Ijtema on 4th October 2009

**A**fter reciting Tashahhud, T'awwuz, and Surah Fatihah, Hudhur (may Allah strengthen his hand) recited the verse: O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you. (Ch.4:2)

Traditionally, my address at the Lajna Ima'illah Ijtema is the final speech of the Ijtema, which concludes thereafter with silent prayer. This year, because the Ansarullah Ijtema is being held simultaneously with yours, and as I am going to participate there as well, the programme has thus been scheduled that I will first say some things to you and then to the Ansarullah later on in the afternoon session. In any case, this is the first experiment of holding the Lajna Ima'illah and the Ansarullah Ijtema at the same time. To what extent this experiment has been successful will only be known later on from the views of the people who have come here, although it appears from the attendance report that was presented that the turnout this year is less than last year. Either people have transport problems, or other issues or find it difficult to travel here from London. The people from far-off Majalis have certainly come here; travelling to London or to Islamabad is the same for them; however, it appears that the attendance from London for the Ijtema is fewer this time around. Nevertheless, whatever the reasons, the advantages and disadvantages of holding the Ijtema here from an organisational perspective can be ascertained afterwards from your viewpoints alone.

Now I come to the subject of my address and wish to say some things to you, which both men and women greatly require in today's Ahmadi society; but because I am addressing you, I will speak with reference to women. Everything I say will be based on the Holy Qur'an, Hadith and the teachings of the Promised Messiah (on whom be peace) – it is evident that whenever the Khalifa of the time says something, he says it based on these things; he cannot say anything outside of this scope. For this reason, the mind of an Ahmadi Muslim should never question whether this guidance is intended for the women living in the East or for the women living in the West. "Women living in the West" signify those Ahmadi women who are of pure Western descent, that is, they are from European countries i.e., people of various nations who have accepted Ahmadiyyat; or it signifies Ahmadi women from Asian or African countries, who were born and bred here, or who came to live here in their childhood or youth.

***"...To consider Islam a backward, out-dated religion, and its commandments harsh, entailing severity and extremism are all vain, frivolous objections that non-Muslim objectors vehemently raise against Islam."***

If it is our claim – and indeed, this claim is in exact accordance with the claim of Islam, the claim of the Qur'an and the claim of the Holy Prophet (peace and blessings of Allah be on him) – that Islam is a religion based on nature, and that all of its commandments and teachings are such that it simply cannot be said about them that it was easy for the Arab nations to abide by them, but difficult for non-Arab nations to follow; no, rather, just as the Qur'anic teachings were practical for and in accordance to the nature of the Arabs, similarly it is practical and in accordance to the nature of the people of Asian countries, for European people, for the inhabitants of Africa, for those who live on islands and for the people of America. And similarly, this teaching is applicable today just as it was fifteen hundreds years ago. And until the Day of Judgement, this religion alone will present a teaching according to human nature. Therefore, to consider Islam a backward, out-dated religion, and its commandments harsh, entailing severity and extremism are all vain, frivolous objections that non-Muslim objectors vehemently raise against Islam.

The Holy Qur'an is that comprehensive and complete code of conduct that states everything from the domestic to international level, from the rights and duties of children to the rights and duties of governments. It explains the principles to maintain domestic peace and harmony, as well as the principles to maintain societal peace

and harmony. It has also presented the golden principles to establish peace on an international level. Even today, when the beautiful picture of Islam is presented to those who deem themselves to be developed in material terms and who consider themselves to be enlightened, their initial and impulsive response is that if this is the teaching of Islam, it cannot spread anything other than peace, love, affection and brotherhood. This teaching only promotes love, peace, affection and brotherhood.

Thus, a true Ahmadi Muslim woman, man, youth or child should not be embarrassed or ashamed and develop an inferiority complex that because of being a Muslim and acting on the teachings of Islam, he/she could potentially be the target of ridicule. Young women, or those who, for whatever reason, after coming under the influence of the people here suffer from an inferiority complex, should not care in the least that people deride their Purdah, mock their Burqah, make fun of their clothes or the manner of their Prayers. If the people and the youth here, who have no connection with religion and whose churches are put on the market for sale, proudly believe that they alone are right, and that they can do anything in the name of freedom – and time is proving that the consequences of this way of thinking throws them into progressive moral decline. Children have exceeded in their disobedience to parents to such an extent that, as I mentioned in my Khutbah (Sermon), voices have now started being raised on TV against this unnecessary and misplaced protection of children’s rights, saying that societal peace, domestic harmony and children’s morals are declining and heading towards annihilation, to such an extent, that boundaries will have to be implemented to rectify this.

***“Islam, it cannot spread anything other than peace, love, affection and brotherhood.”***

Then there are marital relations, which are deteriorating, and the sustaining of relationships. Relationships are breaking up due to a lack of tolerance and the divorce rate is extremely high. Arranged marriages are targeted as the cause for relationships breaking up. The people here, who live here, are not Muslims and are not Ahmadis, do not have arranged marriages. Why then do so many of their relationships fall apart? The majority – a large percentage – of relationships end in break up, even though they marry people of their own choice. The reasons for these relationships falling apart lie elsewhere, and they are impatience and utter disregard for sanctity. Women do not maintain their sanctity and nor do men. Thus, mistrust is developed and as a result relationships keep breaking up.

Many children of single-parent families are caught up in bad things. Neither does the society put any restrictions on them, and nor are there any religious perimeters for them. They should, however, be placed under restrictions so that they can become useful persons. The law too does not put any restrictions on them; in fact, the law supports children if anything is said to them. The result is evident; the rate of criminality among children of single parent families in childhood and in their teens is on the increase. These children do not commit crimes for any purpose, even a wrong purpose. There ought to be a reason, however, for them to do what they do; rather, they do all of this for fun. A number of girls and boys group together, form a gang and then harm people for fun. As the economic situation worsens because of inflation and the credit crunch, marital problems, as well as problems relating to the moral ruin of children, are also increasing.

As I said earlier, young people here marry of their own volition; they appear to be marriages borne out of great love. Despite this – and I refer here to those who are not Ahmadi – the relationships of a great number of these people break up after a while and both men and women try to move on and build new lives.

At times, such incidents arise where a man brutally kills a woman's child from a previous marriage. Such incidents are also broadcast on television news. Some of these children are punched to death, strangled or killed in some other way. When mothers of these children from their previous marriages are asked why they did not do anything about the new husband or friend killing the child, they respond that their lover or friend did what he wanted and they have no objection that he killed her child. Mothers, who were once deemed exemplary models of love, affection and sacrifice, are now exemplifying cruelty and brutality. Is this the enlightenment and progress that a young Ahmadi woman should try to emulate, while she has the treasure of the peerless teaching of Allah the Exalted?

Thus, Ahmadi youth, whether male or female, should be proud of the fact that we have been given a teaching from a Living God through a living Prophet. The living Qur'anic teaching is a treasure-trove that establishes our life in this world and the hereafter, and establishes our progeny's life in this world and the hereafter also. It adorns every single part of our homes with beauty, love and harmony. It brightens our homes with a light that illuminates our external-self as well as our soul. It shows us glimpses of paradise in this world, and by acting on these teachings we witness the help and succour of Allah the Exalted. And in the hereafter, which is eternal, it shall admit us to the paradise of God's pleasure, InshaAllah.

Therefore, value this teaching that God has given us! And do not be concerned about the life of this world, but be concerned about that life which is eternal.

The verse that I recited is one of the verses read at the time of Nikah (Announcement of marriage). In it, Allah the Exalted states:

*O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you. (Ch.4:2)*

The topic entailed within these verses is such that if both parties act upon it, there can be no question of domestic conflicts occurring, or bitterness arising, relationships breaking up or problems occurring with one's in-laws.

***“Therefore, value this teaching that God has given us! And do not be concerned about the life of this world, but be concerned about that life which is eternal”***

This verse states that you have been created from one being. One meaning of this is that you have been created for a mutual objective. Therefore, men and women, husbands and wives should continue to seek this mutual objective; keep searching for it. One of these objectives is that after a new relationship forms, the couple should try to create peace in the society. And the first aspect, or beginning of this, is the link between the two families borne out of the relationship and the bond between the new couple. This bond should be handled in a manner that strengthens relations, rather than cause them to crack and tear apart. If something the husband or the in-laws say or do upsets the young woman, she should try to find an amicable solution to this with patience and prayers. If from the very beginning, when you have not even had the chance to fully understand each other's temperaments, you start talking about your husband and in-laws with your friends and family, then relationships will be strained and will begin to break up.

In addition to the deep intellectual meanings in this Qur'anic verse where it states that the requisites of ties of relationship should be taken care of, the Promised Messiah (on whom be peace) said that family ties do not signify just one's own familial relations or one's own blood relations, rather, the respective familial or blood relations of both the husband and wife become each other's close relations after marriage; that is, the husband's parents, brothers and sisters become the wife's parents, brothers and sisters.

Similarly, the wife's parents, brothers and sisters become the husband's parents, brothers and sisters. If this perspective is taken, relationships can never grow apart and can never suffer. Therefore, it is stated that both the husband and wife should discharge the rights due to these people as they would to their own relations: the mother, father, brothers and sisters. This commandment is not just for young women, rather, as I have said, to sustain a relationship young men have also been commanded, as have young women, to pray and be patient. Likewise, it is the obligation of both sides of in-laws not to create friction in marital relations and destroy the peace and harmony of society by giving wrong advice or saying inappropriate things to the young man and young woman.

***“Allah the Exalted says:  
Remember, I cannot be deceived  
for I am watching over each act,  
each deed of yours at all times.”***

Similarly, the first verse also gives the lesson that the good upbringing of the offspring resulting from a marriage is obligatory on both parents, so as to ensure the continuation of a generation in the future that will promote virtues in society. It is stated that this will not be possible unless one adopts Taqwa (Righteousness). And what is Allah's Taqwa? Allah's Taqwa is to do everything in accordance with His commands, to leave aside all of one's personal desires and to only, and only keep the objective of trying to please God in view. Allah the Exalted says: *Remember, I cannot be deceived for I am watching over each act, each deed of yours at all times.* Thus, if Ahmadi couples keep this commandment in mind, they will also be enabled to seek those instructions that will attain the pleasure of God.

Allah the Exalted has mentioned the word Taqwa five times in the Nikah verse. It is therefore not possible that the household of one who keeps Taqwa in view to this extent will ever be the mainstay of conflict, or that conflict, fights and quarrels can arise in it. Similarly, one who regards close familial ties, who regards each other's relations and cares for them, has been given the glad-tiding of the acceptance of prayers therein.

Thus, through this, the means of spiritual progress are opened, that is, the mutual connection arising from a marriage is not just for this world, is not just to carry on the apparent progeny; rather, it has to be maintained so that God's pleasure is attained, which then in turn plays a part in the good upbringing of children and in facilitating peace in society, and also plays a part in strengthening one's connection with Allah the Exalted.

Thus, while it is the man's responsibility to ensure his marriage and marital relationship is a source of attaining God's pleasure, it is similarly also the woman's responsibility to sacrifice her personal desires and emotions for a greater cause. And that greater cause, as I mentioned before, is to form a connection with God and to extend a virtuous progeny. This is the reason that the Holy Prophet (peace and blessings of Allah be on him) chose these verses for solemnising marriage, because in marriage, which is the greatest source of emotional contentment and happiness, mere personal pleasure and emotional gratification should not be considered everything, rather, Taqwa should not be overlooked in this also; fear of Allah should not be forgotten, the Tarbiyyat of future generations should not be forgotten and upholding societal peace should not be forgotten. Like materialistic people, do not sacrifice your children for the sake of your personal pleasures; rather, protect the trust that your children are. And this trust can only be protected when their upbringing is performed in the best manner, when the home environment is kept peaceful and when there is an atmosphere of mutual trust between the husband and wife. For this, the path that has been enjoined to follow is to speak with clarity, straightness and honesty and to do all of one's tasks with the fear of God in view, because this generates trust and strengthens relationships– and this indeed is Taqwa.

When Allah the Exalted enjoins believers, He also draws their attention towards the eternal hereafter, and does this not merely with reference to the hereafter, He also enjoins us to do good deeds in this world. He says, perform good deeds and you will attain paradise in this world also. Thus, if we truly implement this formula; men and women, newly married couples as well as long married couples – for sometimes conflicts arise in relationships after having four or five children and mutual hatred is generated – if the principle of patience, prayers and adopting God's Taqwa is adopted in everything, then all marital problems will transform into love. And this transformation should occur in every person, in every Ahmadi, otherwise he/she will not be fulfilling the promise that he/she made with the Promised Messiah (on whom be peace).

Many domestic problems arise because when the man commits a mistake, the woman reacts in a similar vein. As a result, rather than lessen the conflict, this flares it further. Undoubtedly, it is a man's huge responsibility to look after the woman and honour her dues. The Promised Messiah (on whom be peace) went as far as saying that if a man understood the gravity of the sin on him in not honouring his wife's dues, and how much Divine reprimand it would put him under, he would probably not get married out of fear of the chastisement. The Holy Prophet (peace and blessings of Allah be on him) said that a wife's right is – i.e. the apparent right – that a husband should feed his wife with whatever he eats himself, and clothe her as he clothes himself and he should not turn her out of the house. These days there are many incidents where the husband or the in-laws turn the young woman out of the house and leave her helpless on the roadside.

Advising men, the Holy Prophet (peace and blessings of Allah be on him) then said that among the believers the most perfect believer is he whose conduct is best, and in terms of good conduct, the best is he who behaves best towards his wife. Such is the extent of the emphasis placed on men to look after their wives, yet those who still do not take care of them – it is their misfortune. Women, however, especially those with children, should try their best, to the maximum extent possible, to save their homes from ruin. Sometimes women call the police and have the man thrown out of the home on trivial matters. Such an action should be taken when the man exceeds limits in cruelty and does not desist in being abusive. In such a situation, a woman certainly has the right to take this action and should also inform the administration of the Jama‘at, because relationships break up on trivial matters, slight resentments and momentary anger, and this results in problems for the future matrimony for young women. If the parents of the young woman are alive, their worries only increase. As I mentioned earlier, it is not just this; we see examples in the society here that children brought up by single parents, whoever is bringing them up, be it the father or the mother, do not remain in their control. Often complaints against such children arise in schools. Quarrels and fights are always initiated by such children.

***“...If a man understood the gravity of the sin on him in not honouring his wife’s dues, and how much Divine reprimand it would put him under, he would probably not get married out of fear of the chastisement.”***

The Holy Prophet (peace and blessings of Allah be on him) gave a most beautiful explanation of the status of women. He said that the world is a provision for this life, that is, the world is a means for this life, and there is no better provision in the world than a virtuous woman. If there is a pious woman, then there is no provision better in the world. While this draws the attention of men to the fact that they should marry virtuous women, it is also something for women to reflect on that they should try to mould their lives in the way that God and His Prophet (peace and blessings of Allah be on him) want them to. How has the Holy Prophet (peace and blessings of Allah be on him) defined an excellent wife? He says that an excellent wife is one who happily serves her husband and desists from what he stops her from doing. If a husband does not possess Taqwa, this can be very difficult to accomplish. However, to save homes and to save relationships, efforts should continue to be made to the maximum extent possible.

This effort to end conflicts should be made to the best of one's ability. The home that operates on Taqwa, and which the Holy Prophet (peace and blessings of Allah be on him) has defined and has prayed mercy for, is a home where the husband wakes up to offer Nawafil (Optional Prayers) at night and also awakens his wife. If she is in a deep sleep he sprinkles water on her face. Similarly, if the wife wakes up first, she should adopt the same method to awaken her husband. Such homes, where husbands and wives awake at night to seek the pleasure of God will certainly be heaven-like.

***“...The world is a provision for this life, that is, the world is a means for this life, and there is no better provision in the world than a virtuous woman.”***

A disagreement, where the relationship was about to break up due to the man's abuse, was brought before me. The woman had four or five children. I counselled them and there was some reformation, but the man started the abuse again. The woman put forward an application for Khula' (divorce) once again. Eventually, with prayers and further counsel, Allah the Exalted blessed them with reconciliation. Now, when I see them leaving the mosque after Fajr prayer, I feel great happiness that Allah the Exalted gave them sense and they reconciled for the sake of their children. Men and women should always be mindful to not only keep their own emotions in view, but to also be mindful of children's sentiments – they should take care of them also.

The Holy Prophet (peace and blessings of Allah be on him) drew the attention of women towards worship, but in spite of this, he appointed some limits for worship. He said that a wife should not keep an optional fast without the permission of her husband; obligatory fasts are mandatory, but optional fasts should not be kept without his permission. To maintain an air of mutual trust, he also said that a wife should not allow anyone into the house without the husband's permission. This, however, does not mean that husbands should be needlessly wilful about it. In any case, there are some homes where such people are invited unnecessarily, and as a result mistrust develops. For this reason, a woman should always be careful. The Holy Prophet (peace and blessings of Allah be on him) said that if one is a believer, he should never harbour hatred and malice for his believing wife, and should keep her good and favourable traits in view. He should not needlessly find fault with her. Just observe the counsel he gave men on how to take care of women.

Then the Holy Prophet (peace and blessings of Allah be on him) also established the rights of a young woman at the time of her Rishta (marriage proposal). Once, a father suggested a marriage proposal for his daughter. The daughter did not like the proposal and rejected it. The matter was brought before the Holy Prophet (peace and blessings of Allah be on him). He said that the marriage proposal will be arranged in accordance with the young woman's preference. If young women, while abiding by Taqwa, speak with their parents regarding a marriage proposal, or express their preferences to them, they should definitely reflect over it. They should not only keep in view issues such as family lineage etc. and be stubborn. Young women, as well as parents, should make decisions about marriage proposals with prayers.

Now that I have said that girls can have marriage proposals arranged according to their wishes, it should absolutely not be made a basis by young women to try and arrange marriages with someone who is clearly, first of all, not an Ahmadi, and if he is an Ahmadi, his religious standing and connection with the Jama'at is extremely low. Young women should be mindful of this as well. If such a situation arises, the matter is brought before the Khalifa of the time. He can assess the matter through the Nizam-i-Jama'at and advise whether consent for marriage should be given or not – just as the matter was presented to the Holy Prophet (peace and blessings of Allah be on him).

A sincere believing woman should also keep in view that when the Holy Prophet (peace and blessings of Allah be on him) instructed the father to arrange the marriage according to the wishes of the daughter, the young woman, who was a true believer, said that I presented this matter to the Holy Prophet (peace and blessings of Allah be on him) only to establish the rights of young women, because, at times, girls are cruelly forced into marriages, that you must marry in such and such place, or else the mother and father will be angry with you for the rest of their lives, or will give you no attention. The young woman submitted that, since the Holy Prophet (peace and blessings of Allah be on him) had established this right, I thus have no objection – my father may arrange my marriage in accordance with his desire. This was the piety and obedience displayed by the girl. So, this is the highest example of obedience and respect for parents that young women should also exhibit. Young girls too should not be stubborn, but should pray instead. And if, after praying, they feel a distinct conviction of the heart – at times people see clear dreams, but these dreams should not be wishful dreams, rather dreams which are seen with a clear mind after prayers are made – then they should inform their parents. Parents too should not pray themselves only, rather, they should also seek the prayers of someone else to see if the marriage proposal is good or not.

I will now present some advice of Hadhrat Amman Jan, Ummul-Mo'minin (Mother of the believers) (may Allah be pleased with her) to you, which she gave to her and the Promised Messiah's (on whom be peace) eldest daughter, Hadhrat Nawab Mubarakah

Begum Sahibah, at the time of her marriage. One of the things she said to her – I will present some of these things –she said; never do something secretly from your husband or something that you feel the need to hide from him. Your husband may not have been watching, but God always watches, and the matter eventually becomes evident and the woman loses her regard and respect. She continues: ‘if something happens against the wishes of the husband, do not ever hide it. You should admit it clearly, because respect is in doing this alone. Concealing matters always leads to disrespect and disregard for a woman, and lowers her honour. Then she said: never speak when your husband is angry. If he is angry at a child or a servant, and you know that he is in the wrong, is in a state of anger; telling a child off or saying something to someone else, and it is clear to you that he is wrong, do not say anything to him even then. A woman who argues with a man in temper loses her respect. Often, disagreements occur due to this kind of impatience. The man loses his temper, says something to the children or to someone else, and the woman immediately reacts in the same vein and the conflict escalates. She continues: if the husband responds to your intrusion with anger, you will be greatly humiliated. Later, once the husband has cooled down, you certainly may gently point out his error to him – rectification is also obligatory.

***“...Never do something secretly from your husband or something that you feel the need to hide from him. Your husband may not have been watching, but God always watches,***

Men and women should also remember the principle mentioned in the Hadith that relates that when angered, if you are standing up, sit down or perform Wudu’ (Ablution); it cools off the anger. When I receive some complaints I say to the men that there is no shortage of water in this country. Turn on your shower or tap and put your head under it – your anger will cool off.

Anyhow, Hadhrat Amman Jan (may Allah be pleased with her) further counsels her daughter to consider the relatives and the children of the relatives of one’s husband as one’s own – as was mentioned in the Hadith, and I have also mentioned this with reference to the Promised Messiah (on whom be peace) that he said consider each other’s close familial relations as your own. Hadhrat Amman Jan (may Allah be pleased with her) continues: do not think ill of anyone even if they do something bad to you, wish everyone well from the heart. If someone does something wrong to you, let them,

but you should not let the ill-thinking of others enter your heart – do not even retaliate with your actions. Observe then how God will always bless you.

***“...Do not think ill of anyone even if they do something bad to you, wish everyone well from the heart. If someone does something wrong to you, let them, but you should not let the ill-thinking of others enter your heart – do not even retaliate with your actions. Observe then how God will always bless you.*”**

She would always counsel the young that as you are going to a new home, do not say anything there that may create any dislike or doubt in the hearts of your in-laws and may become a means of disgracing you and your parents. Thus, one should never interfere in the matters of the in-laws – let their matters be – neither should one speak to the husband about the sister-in-law or mother-in-law in a remonstrative way.

As I mentioned before, Hadhrat Nawab Mubarakah Begum Sahibah, who was the eldest daughter of the Promised Messiah (on whom be peace), has also related an admonishment of Hadhrat Khalifatul Masih I (may Allah be pleased with him), who would counsel her and other young girls with this advice as well. And I believe that this advice and putting it in practice is more important today than it was before. Twelve and thirteen year old girls, who are entering into their youth, should certainly say this prayer. Hadhrat Khalifatul Masih I (may Allah be pleased with him) often said to her, ‘look, there is no shame in front of Allah the Exalted. Indeed, you are young, but you should keep on praying to God that He gives you a pious and blessed match.’

The advice of Hadhrat Nawab Mubarakah Begum Sahibah is especially significant and appropriate for the current-day environment. After giving this advice, Hadhrat Nawab Mubarakah Begum Sahibah said, ‘these prayers are so that children may gather a treasure for their future life.’ You should pray in this age of self-awareness; pray, so that you gather a treasure of prayers and Allah the Exalted may grant you out of this treasure at the right time.

Whilst praying for a virtuous match, do not already start wondering off in imagination! Right now, at this young age, you are certainly not capable of getting married and cannot be married now. You still have to become capable, have to study, have to become a useful member of the Jama'at, and then, InshaAllah, your marital relationships will also be blessed. Children should thus fully understand that whilst they should indeed pray, they should not form an 'ideal', because sometimes many wrongs are committed in search of an ideal.

Similarly, care should be taken when making friends at school. Friends should be chosen extremely carefully. Your friends, or female-friends – girls should only have female friends, by friends I mean female friends, friends who are girls – should be such who are trustworthy and who avoid what is bad. In schools and colleges, Satan works his way on girls and boys in the name of friendship. I have said many times that women should take great care of their sanctity. Girls should be deeply mindful of their purity and their honour. Always remember, what you cannot do in front of your parents, your elders or office-holders of the Jama'at is wrong, is toxic and is something that will lead you to sin.

Therefore, always perform actions that are clean and pure and can be performed in front of everyone. Girls in the latter ages of Nasirat, of twelve to fifteen years, and Lajna of the early years, should be particularly careful about this matter, because this is the age when Satan overcomes humans most. As I said at the beginning, do not be impressed by the people of other religions or those who are distant from God. The Dajjal (Anti-Christ) tries to trap people in different ways; at times with love, at times with awe. You should protect yourself from satan's attacks with the help of prayers.

I would like to mention a significant dream seen by Hadhrat Nawab Mubarakah Begum Sahibah. Advising two young girls, she said 'I saw that the Promised Messiah (on whom be peace) had come to our house in Qadian and sat on a chair and was sitting on the chair in the courtyard, and I stood next to the chair beside him. My daughter, Mansurah Begum, was about eighteen months old at the time.' Hadhrat Mansurah Begum Sahibah was the first wife of Hadhrat Khalifatul Masih III (may Allah have mercy on him). She relates, 'I saw that she [the toddler] is walking about to one side.

A man clad in white comes, stands to one side and asks, 'What is Hudhur's commandment regarding girls?' A man clad in white clothing appeared, the Promised Messiah (on whom be peace) was seated on a chair and he asked him, what is the commandment about girls? He, the Promised Messiah (on whom be peace), raised his eyes, and in an extremely passionate voice said: *'Unless you put your girls in the foundations, the building of Ahmadiyyat cannot be erected.'*

She relates that at the time, the interpretation of the dream that came to her mind was, and indeed it is a most accurate interpretation, that firstly, it is necessary to educate girls and perform their pious upbringing. Attention should be given to their education, as well as their virtuous upbringing, so that in the future when their time comes, they can go on to fully focus on the religious training of their children so that the blessed progeny may persist.

Secondly, marry your sons to Ahmadi girls. This advice is also for older women as well. Some come to see me to sort out matrimonial matters of their sons and request that his marriage is arranged with so and so because the son is not agreeing to this, and say persuade our son to this effect. Young Ahmadi men should have Ahmadi wives! After all, Ahmadi girls also have to get married. Since we do not allow Ahmadi girls to marry non-Ahmadis, young men should also sacrifice their emotions and marry Ahmadi girls. Hadhrat Nawab Mubarakah Begum Sahibah relates, 'bring Ahmadi wives as well, so that the generation is not spoiled.' This is also a very important matter. The mother's influence is considerable; a child takes his first impressions in the lap of the mother. 'I have related this dream to many Ahmadi mothers and now write it again because the current prevailing environment outside is quite destructive. It is the foremost duty of all of you to make the foundation of the building of Ahmadiyyat capable of staying strong till the Day of Judgement.'

***“Young Ahmadi men should have Ahmadi wives! After all, Ahmadi girls also have to get married. Since we do not allow Ahmadi girls to marry non-Ahmadis, young men should also sacrifice their emotions and marry Ahmadi girls.”***

Thus, young girls are not unimportant. When in the dream, the Promised Messiah (on whom be peace) said, with great passion, that put them in the foundations – he said this because girls alone are going to form the foundations of the next generation. We should carry out the good upbringing of girls to the maximum extent possible in terms of their religious as well as secular education.

May Allah the Exalted sow the seed of piety and Taqwa in every home and in each girl's heart, and may it bear most excellent fruits. And this is the real thing, which, if we are able to establish, will guarantee the pious training of our future generations.

***“May Allah the Exalted sow the seed of piety and Taqwa in every home and in each girl's heart, and may it bear most excellent fruits. And this is the real thing, which, if we are able to establish, will guarantee the pious training of our future generations.”***

As I said, it is the responsibility of girls who have reached an age of self awareness that they should pay attention to this matter. It is the responsibility of parents too that they should pay special notice to this matter, and it is also the obligation of every office-bearer in Lajna's administration. Only if the office-bearers are suitably trained themselves can they train others.

Therefore, first and foremost the office-holders should pay regard to their own standard of training. Try to attain, understand and put in practice that teaching that Allah the Exalted has given in the Holy Qur'an. It is this training alone that will also solve domestic as well as societal problems and will also enhance the dignity of the Jama'at. We will then persist in being a source of taking care of the next generations and bringing them nearer to God. May Allah enable all of you, old and young, to put these matters into practice. Let us pray now.



---

# JOURNEY TO JORDAN

---

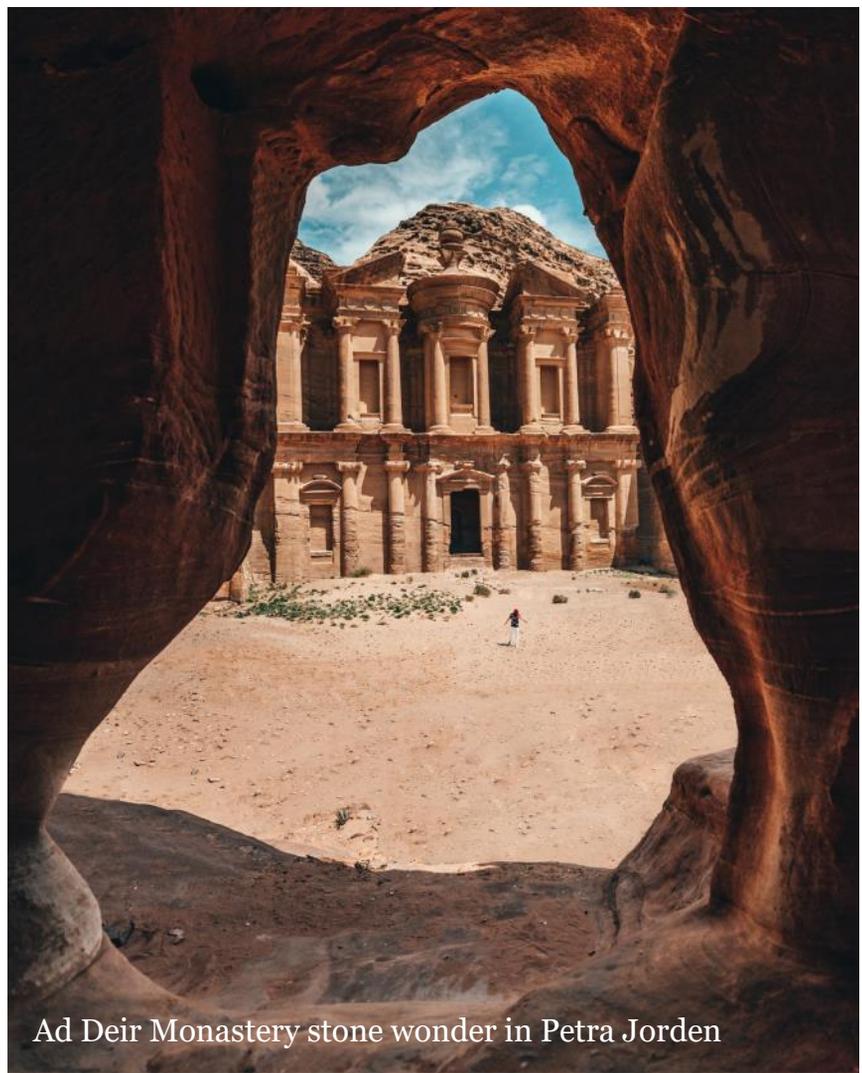
BY NADIA GHAURI—BOURNEMOUTH

**A** month after my 19th birthday, I stepped onto a plane with a one-way ticket to Jordan. I was about to spend the last year of my teenage years surrounded by ruins of bygone civilisations, timeless deserts and breath-taking wadis. As part of my university course (French and Arabic) my year abroad in Jordan unveiled an unheralded trove of jewels that are rarely celebrated in an age of sensationalist media. Unfortunately, we are usually bombarded with images of warfare, conflict and discord when it comes to the Arab world. Thus, I wish to present to my dear Ahmadi sisters a small insight into Jordan, a land at the crossroads of Europe, Africa and Asia; home to some of mankind's earliest settlements, and more recently, myself.

Jordan's history testifies to human existence spanning back to the Stone Age. Since then, it has been subject to a host of rulers and empires including that of the Assyrians, Babylonians, Persians and the Romans. More recently, Jordan was a part of the Ottoman Empire, but with its fall it became a British mandate.

Its modern history can be delineated from its establishment as the emirate of Transjordan in 1923, which later acquired its full independence in 1946. Jordan consists of 89,342sq km<sup>1</sup>, a land surface area sitting comfortably between that of Portugal and Austria, and would fit within three-quarters of Pennsylvania. It has a population of 10 million, most of whom have Palestinian descent. This is due to Jordan's inextricable geopolitical links to Palestine, particularly since the Arab-Israeli conflict following the proclamation of the State of Israel in 1948. The Jordanian government is officially a constitutional monarchy, although it differs from the British system; The King, in this case King Abdullah II, appoints the Prime Minister.

---



Ad Deir Monastery stone wonder in Petra Jordan

Whenever I am asked to choose a personal highlight from Jordan, I struggle to pick only one! However, what normally comes to mind is the country's largest and most eminent 'Wadi' (Arabic for valley): Wadi Rum. On entering this natural wonder, I was struck by the otherworldly landscape of rising cliffs, natural arches and caverns set upon auburn sand. Needless to say, I wasn't surprised to discover that it has been used for various film sets including, Lawrence of Arabia, The Martian, Rogue One: A Star Wars Story and Aladdin (2019). The hospitality of the local Bedouin Arabs also made the experience all the more enjoyable with a constant supply of fresh coffee and mint tea to fuel the climbing. It was a tranquil retreat from the bustle of city life. It was fascinating to note the rock carvings, often of people and animals, and the inscriptions in Nabatean, Thamudic and Arabic scripts.

---

Another UNESCO site known as the Rose City, is the iconic and beautifully preserved Petra. One of the 7 modern wonders of the world, it is an invaluable relic of the Nabatean empire dating back 2000 years ago. The Nabateans flourished by virtue of trades in frankincense, myrrh and spices. Petra was later annexed by the Roman empire, yet continued to prosper until an earthquake in the 4th century destroyed most of the city. It was gradually abandoned until 1812 when the Swiss explorer Johann Burckhardt, 'rediscovered' this ancient site. One of Petra's most majestic facades is the Al-Khazana (The Treasury). Unfortunately, the pictures I took do not do Petra's colours and grandeur any justice –to be fully appreciated it must be seen in person!

Whilst my family were visiting during the Easter holidays, I also took them to one of Jordan's most revered Christian pilgrimage sites: Mount Nebo. Here we retraced what are believed to be the footsteps of Prophet Moses (peace be upon him). According to the Old Testament (Deuteronomy 34:1-8) God presented Prophet Moses (peace be upon him) with a panorama of the Promised Land (Canaan) consisting of the Jordan River Valley, Jericho, the Dead Sea and Jerusalem. This is also supported by the Islamic perspective which states that Prophet Moses (peace be upon him) led the Israelites out of the slavery of the Pharaohs. For the following 40 years they wandered from place to place as decreed by Allah in the Holy Qur'an (5:27)<sup>1</sup> until reaching the Promised Land. The Jordan Valley is additionally believed to have once been home to various biblical cities including Sodom, Gomorrah, Zebouin and Zoar. On the East bank of the River Jordan, archaeological research has also identified the biblical '*Bethany Beyond the Jordan area*' and one can find the site where Prophet John (peace be upon him) baptised Prophet Jesus (peace be upon him). Several battles strategic for the propagation of Islam also took place in Jordan including the battles of Muta, Yarmouk and Fahl. These are just a small selection of historical events that are part of the cultural fabric of Jordan.<sup>2</sup>

---

The glittering waters of the Dead Sea are located in an area of religious significance that also happens to be the lowest place on earth – 1300 feet below sea level<sup>3</sup>. The name is attributed to the water's high salinity, making it impossible for life forms to survive bar some bacteria. The mud on the banks of this lake is renowned worldwide for its natural healing properties. Due to the high density it is difficult to swim in the Dead Sea, even more so to sink - it was a novel experience; the water felt oily, and one could do nothing more than gently float up and down! Recently, in the middle of the 20th century, archaeologists have discovered what are known as '*Dead Sea Scrolls*' from the caves of Qumran which border the lake. According to Dr Bryant Wood who is a renowned Biblical archeologist, the importance of this discovery is noteworthy as "*...they have provided Old Testament manuscripts approximately 1000 years older than our previous oldest manuscript...they provide a wealth of information on the times leading up to, and during the life of Christ.*"<sup>4</sup>

Wadi Rum — Jordan



Alhamdulillah, I visited many wonderful places in Jordan, yet my heart will always have a special attachment to the capital, Amman, where I lived. It is a vibrant, bustling metropolis where old and new civilisations converge; shopping malls, restaurants and art galleries juxtapose the Temple of Hercules (161-180 AD), artisan souqs and the Roman amphitheatre (138-161 CE)<sup>5</sup>. The food scene was additionally a huge source of joy for myself and my friends; specialities included falafel, hummus, knafeh and fattoush (to name just a few!). As a majority Muslim country, it goes without saying that there are hundreds of mosques; the King Abdullah II Mosque being one of the most striking in the capital's skyline.

---

Towards the end of my stay, I experienced Ramadan for the first time in a Muslim country. I valued the sense of solidarity whilst fasting alongside both students and teachers alike. Before Sahoor (pre- dawn meal during Ramadan), the '*musaharaat*' (literally translated as 'people who wake up others') would beat their drums walking through the neighbourhoods, to ensure no one slept through their early morning alarms! I ate the most delicious medjool dates and traditional Ramadan qatayef (nut or cheese stuffed pancakes with syrup), and enjoyed fresh juices from stands that would pop up on the roadsides before Iftaar. It was also a pleasant experience having the melodious adhaan filling our apartment at each Salat time! MashAllah I am grateful to have had this opportunity and will not hesitate to recommend it as your next holiday destination!

---

## REFERENCES:

1. 5:27 Holy Qur'an translated by Maulawi Sher Ali (ra)
2. <http://www.nationmaster.com/country-info/stats/Geography/Area/Total>
3. Booklet - 'Jordan History & Culture' produced by Jordan Tourism Board 2006 ([https://jordanpass.jo/Documents/history\\_culture.pdf](https://jordanpass.jo/Documents/history_culture.pdf))
4. <https://www.britannica.com/place/Dead-Sea>
5. <https://biblearchaeology.org/research/topics-by-subject/general-apologetics/3590-What-is-the-importance-of-the-Dead-Sea-Scrolls>
6. Booklet - 'Jordan History & Culture' produced by Jordan Tourism Board 2006 ([https://jordanpass.jo/Documents/history\\_culture.pdf](https://jordanpass.jo/Documents/history_culture.pdf))

# Allah's Special Ways...

BY SHIRRIN SHAIKH ANWER—EWELL

**“Verily, your wealth and your children are a trial; but with Allah is an immense reward.”<sup>1</sup>**

*My* son was diagnosed with autism aged almost 3, but even before his diagnosis things were not right. He is on the severe end of the “spectrum” the type of autism you don’t see glorified on your screens, the type that is not understood and not fully appreciated as child being neuro-diverse. The type where sleep is elusive and you feel you are stuck parenting a 6-month-old for years but no ordinary 6-month-old, one with the strength and weight of the 7-year-old child that they are. This type of autism is challenging: there is aggressive behaviour, self-harm and lots of screaming.... This type of autism keeps you away from social gatherings, because more often than not, your child is deemed “naughty” because at first glance such children look fine. It is challenging, because you can’t take your eyes off your child, otherwise they would hurt themselves or others. It is physically challenging in so many ways that your body remains in fight-or-flight mode constantly and the years of sleep deprivation means your body begins to trigger an autoimmune response.

But with all the hardship comes appreciation for Allah’s blessings and we have learned to appreciate every little one. My special boy has changed me; he has helped instil patience in me I didn’t even believe was possible. His laughter is infectious and will brighten even the darkest of days, his emerging over protectiveness of his older siblings is amazing to witness. The physical love and affection my boy displays every day fills the chambers of my heart until there is no space left for rancour or self-pity and because of this I am ready to fight another day.

Allah the Ever Merciful tells us that



*“Aye! Surely there is ease  
after hardship”<sup>2</sup>*

and most certainly I celebrate the ease where I find it. My beloved boy read his first sentence this month, at almost 7 years old. It took him an extraordinary amount of time, but he did it and it filled my heart with joy and pride. He teaches me a valuable lesson every single day. By trying when it is outside his comfort zone, by persevering when his senses are overwhelmed by almost every aspect of this world, and by continuing every day to make progress.

For the longest time I was overcome by grief over the many things he would miss out on in life. I grieved for the fact that he may never marry, may never grow to be an independent man and worried about who would care for him when we were no more. I fell into an ‘autism hole’, where I had to devour every bit of information and had to become knowledgeable about every aspect of the system. I did this to ensure that I could fulfil my duty to help my boy get the best support possible, the best therapy possible, so that he could be the best version of himself. I’ve only just resurfaced from this hole -at least I think so - after almost 2 and half years!

If I am honest, I also grieved for the loss of ease in my life, the small things I took for granted, and for the life that I had planned for my family. But at the same time, I learned in the most challenging ways that Allah the All-Knowing, is the best of

planners and while, living this autism life, I have also learned about my capacity to bear the trials Allah placed in my way. I have witnessed the truth of His words...





***“And We burden not any soul beyond its capacity”<sup>3</sup>***

I have experienced that if I remain steadfast, then Allah -The Responder, will strengthen my resolve and when I waver, I feel crushed under the burdens of my trials. I’ve come to appreciate the therapeutic benefits of prayer and in seeking Allah’s help. After stumbling I have understood that when Allah tells us:



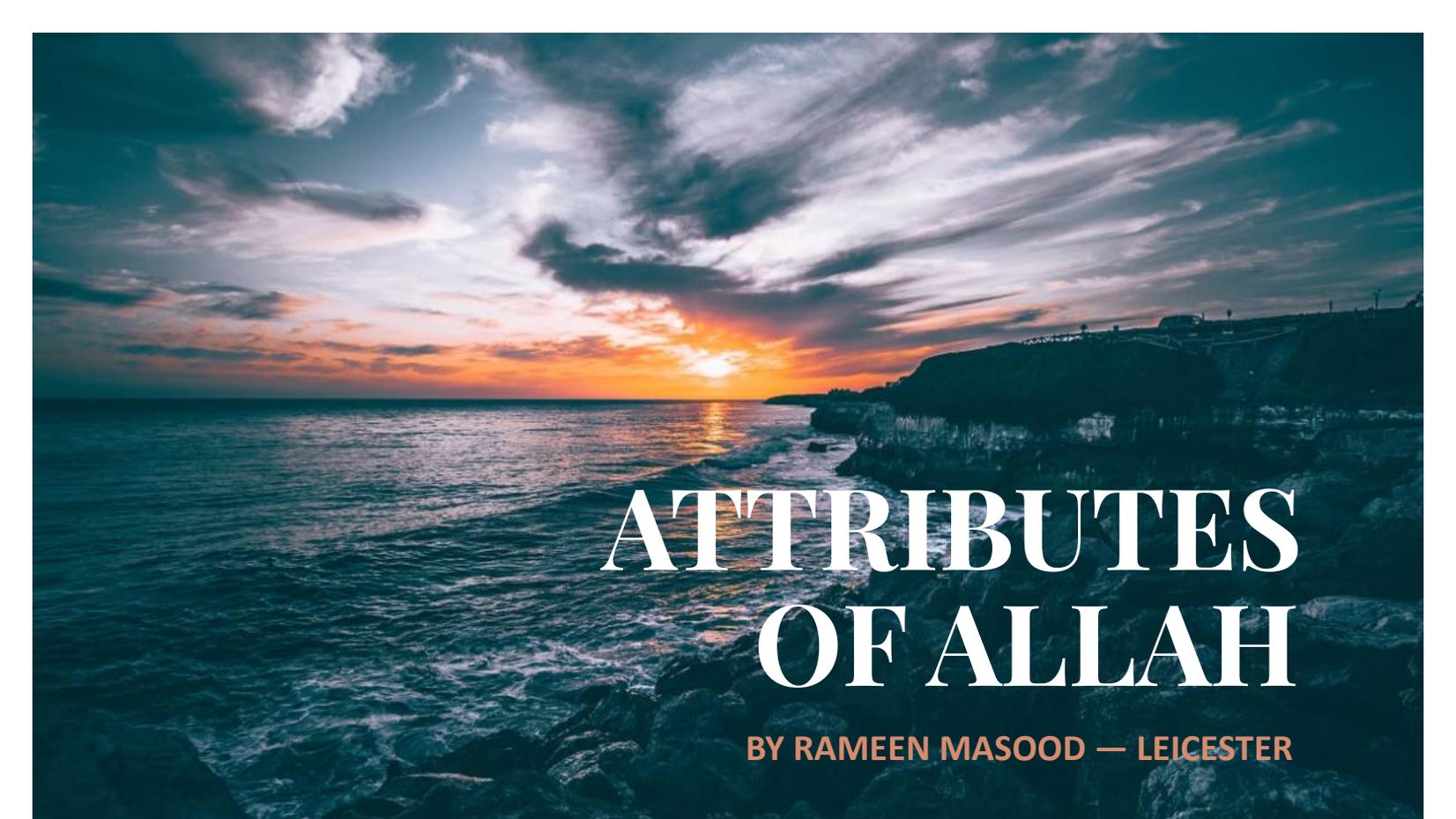
***“And Seek help with patience and Prayer; and this indeed is hard except for the humble in spirit”<sup>4</sup>***

I am being reminded by Allah to work on my own humility, to benefit from Allah’s Grace, and only then could I be the mother my boy needed.

I’ve come to reflect and understand the beauty these special children bring to our lives, the change they bring in us for the better, the stretch they promote in our resolve and the opportunities they provide for others to emulate the attributes of Allah and act upon His teachings, in order to win His pleasure. Finally, I have come to understand that our extraordinary faith does not leave families like mine behind. Allah the Most Gracious, has provided us with a pathway to paradise and the knowledge that He knows I can bear this, gives me the strength to continue every day.

## *References:*

1. 64:16 Holy Quran translated by Hazrat Maulawi Sher Ali (ra)
2. 94:7 Holy Quran translated by Hazrat Maulawi Sher Ali (ra)
3. 23:63 Holy Quran translated by Hazrat Maulawi Sher Ali (ra)
4. 2:46 Holy Quran translated by Hazrat Maulawi Sher Ali (ra)



# ATTRIBUTES OF ALLAH

BY RAMEEN MASOOD — LEICESTER

I watch the candyfloss sky and the magpies playing with the pigeons,  
Ar-Rahmaan, Your graciousness unfurls to all, irrespective of religions.

You unite Christians, Muslims and Jews amongst the spiritual streets again and again  
It is You, As-Salaam, who abhors every evil but loves all warriors of the pen.

When nightmares creep in with daunting images flaring in my mind,  
It is You, Al-Muhaimin, who protects and comforts me with Your grace so kind.

When someone tries to pound lies into the minds of us young,  
Only You, Al-Qaabid, comes to our aid and seizes their tongue.

Your love extends like strong branches, O Al-Wadood, the All Loving!  
I took many a refuge in, Your ocean of love unceasing and forever giving.

Brimming with compassion, Your doors are always open and beckoning,  
But for those who disregard, You are Al-Mu'dhill, The Abaser, detecting and wrecking.

When my body gives a painful twist, aching and grieving,  
I turn to no other but You, Ash-Shafi, with my heart believing.

Whenever a whisper rises to mar the name of Islam, shrouded with various arrests,  
You rise, as Al-Qawwiyy, The Powerful, crushing their imperial conquests.

Whenever I need guidance, I bow down to you O Al-Waliyy, The Friend,  
Happily, You cocoon me in your shade, Your bounty so sublime and never to end.

To satiate my ardent curiosities, You grant me with wise replies,  
Undoubtedly You are Al-Aleem, The All-Knowing who hastens to respond to my cries.

You wash off the residue of all my sins, O Al-Ghaffar, The Great Forgiver You are,  
With the waters of your mercy, you quench my thirst and heal my scars.

The presence of your grace shimmers under the surface of my thoughts,  
Truly you are Al-Mateen, The Strong, invincible, and overpowering all knots.

Reigning undefeated, the world is grappled the wretched claws of a ruthless disease,  
But you are Al-Hafeez, The Guardian, always promising to blow our worries away with  
Your blessed breeze.

You are Al Baatin, The Hidden, who works in mystic ways and is veiled in cogent  
reasonings,  
Only a few enlightened ones are chosen to understand Your esoteric things.

Whoever seeks You with an earnest passion O Al-Hayy The Living,  
Their eyes become illuminated with Your wondrous grace, always giving.

You are The Sovereign, The Glorious, The Opener of all ethereal doors,  
There's no one, O Almighty God, with attributes as perfect as Yours.

SAVE a mother,  
SAVE a child,  
SAVE a family



BY DR BUSHRA ANAS— BURTON ON TRENT

**The author, Bushra Anas, is a doctor, specialised in Gynae and Obstetrics by profession. She completed her 3 years of Waqf e Arzi promise partly in Sierra Leone and partly in Pakistan.**

Upon hearing about the noble project of building a maternity unit in Sierra Leone as a part of celebrating 100 years of Lajna Ima'illah, I felt compelled to write about my 3-year long waqfe aarzi experience in Sierra Leone (1991-1994). My husband and I had planned to carry out our Waqfe-Arzi promises together for a period of three years, and since he was my Senior, he was sent by the Jamaat to fulfil his promise in Sierra Leone. He was posted in Rokupr, a small village. I was a medical student who had not yet started her professional career, but I decided to fly out to join my husband and help him carry out his services.

*'KhudaHafiz jaan e pidr'*, (God be with you, my beloved daughter) the voice of my father echoed in my ears as I walked into the plane on the KLM flight from Amsterdam to Freetown, Sierra Leone. This is a memory of my father I can never erase; his love for me was plain as he watched me board the plane. Once I was his baby girl, and now I was a woman ready to discover the world.

I was welcomed by the beautiful sunset in Sierra Leone. The warmth from the sun kissed my face as it sank lower into the horizon. Soon after my arrival, it was pitch dark, and all I could see were candles and lanterns flickering all around me, lighting the way.

The first half of my journey from Airport to Freetown was by ferry and the other half to Rokupr was undertaken in a car-like vehicle. The condition of the road never failed to surprise me. All four wheels of the car seemed to be constantly hitting different potholes.

It took me four hours to get there, so it was quite late when I got to, Rokupr, where he was serving as a missionary doctor. To my surprise, a large number of villagers suddenly gathered around my car, singing, dancing and welcoming me despite it being such a late hour. My face lit up with joy. It was the most magical and heart-warming welcome I had ever received.

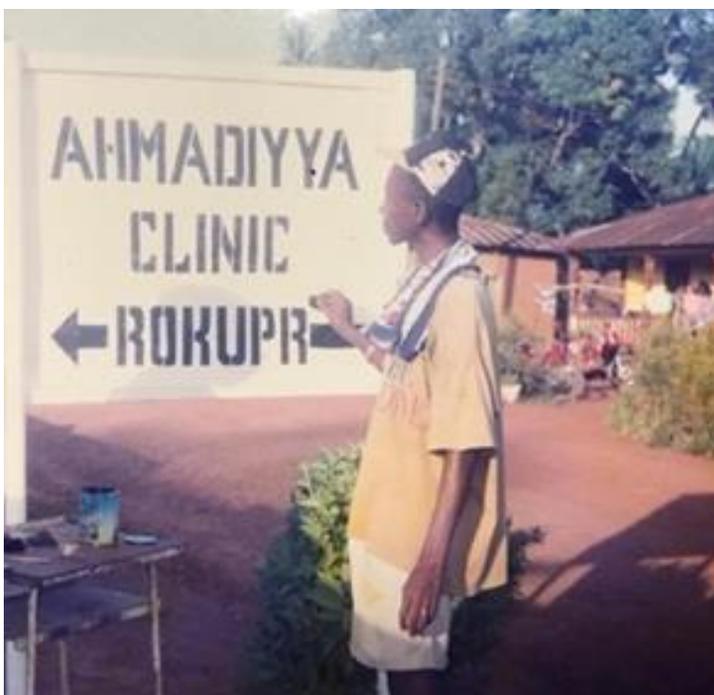


I settled in my husband's residence and fell asleep only to be awoken, some hours later

by loud sounds coming from our roof. To my surprise, I discovered there was a small army of mice using our roof as a passageway between rooms. They were not only living with us, but sharing the food. They would take away rice from a 10-kilo sack at night! In short, life was plain and simple; people were content and satisfied even after being deprived of the basic necessities of life.

There was no electricity in the village but the Jamaat provided generators to the mission house and doctors residence which would operate for an hour in the morning and three hours at night-time. The village lacked clean water supplies too. We were fortunate enough to have water supplied by a Nigerian company twice a week.

Sierra Leone was once called the '*Athens of West Africa*'.<sup>1</sup> In 1991 the economy had been in drastic decline: the extent of poverty was such that families would only eat one meal a day. However, Allah is the most merciful and most generous. He didn't leave his creatures hungry and blessed the land with mangoes, bananas, pomegranate, pineapple and coconut, all with high nutritional values.



Sierra Leone has a very poor healthcare system. Infant and maternal mortality rates are the highest globally. According to Unicef, 1360 mothers die per 100,000 live births due to childbirth complications.<sup>2</sup> The lack of skills, trained midwives and antenatal clinics highlights the necessity for a maternity ward here.

It was common practice to have babies at home, without any professional help in Sierra Leone. A large proportion of women would not receive antenatal check-ups,

even though such care can detect and treat existing problems and complications. Most of the complications would arise due to excessive bleeding, infections, pregnancy-induced hypertension and obstructed labour. I remember one such difficult night at Rokupr. A lady had delivered her baby and due to complications, her condition was deteriorating. There was nothing in the facility that could help this patient with her condition apart from an injection called Syntocinon that had expired. We had no other alternative to save her life but to use this over dated injection and save this lady's life the decision was made to give her the injection. Fortunately, with the prayers of Hazrat Masih Maud (peace be upon him) the patient survived.

To sum it all up, taking the pledge of waqf wasn't easy but certainly worth it. An individual has to give away the worldly life and pleasures for the sake of faith.

In a virtual mulaqaat with Lajna Ima'illah UK on 2nd January 2021 Hazoor (may Allah be pleased with him) stated:

**“I hope that Ahmadi Muslim women doctors will dedicate their time for a few years at least to serve in the hospital you are building in Sierra Leone. Certainly, after the hospital is complete it will be up to Lajna ima'illah to run it and to provide the doctors and other medical staff”<sup>3</sup>**

Thus, those who undertake it are promised heaven not only in this world but also the hereafter.

Allah says in the Holy Quran,

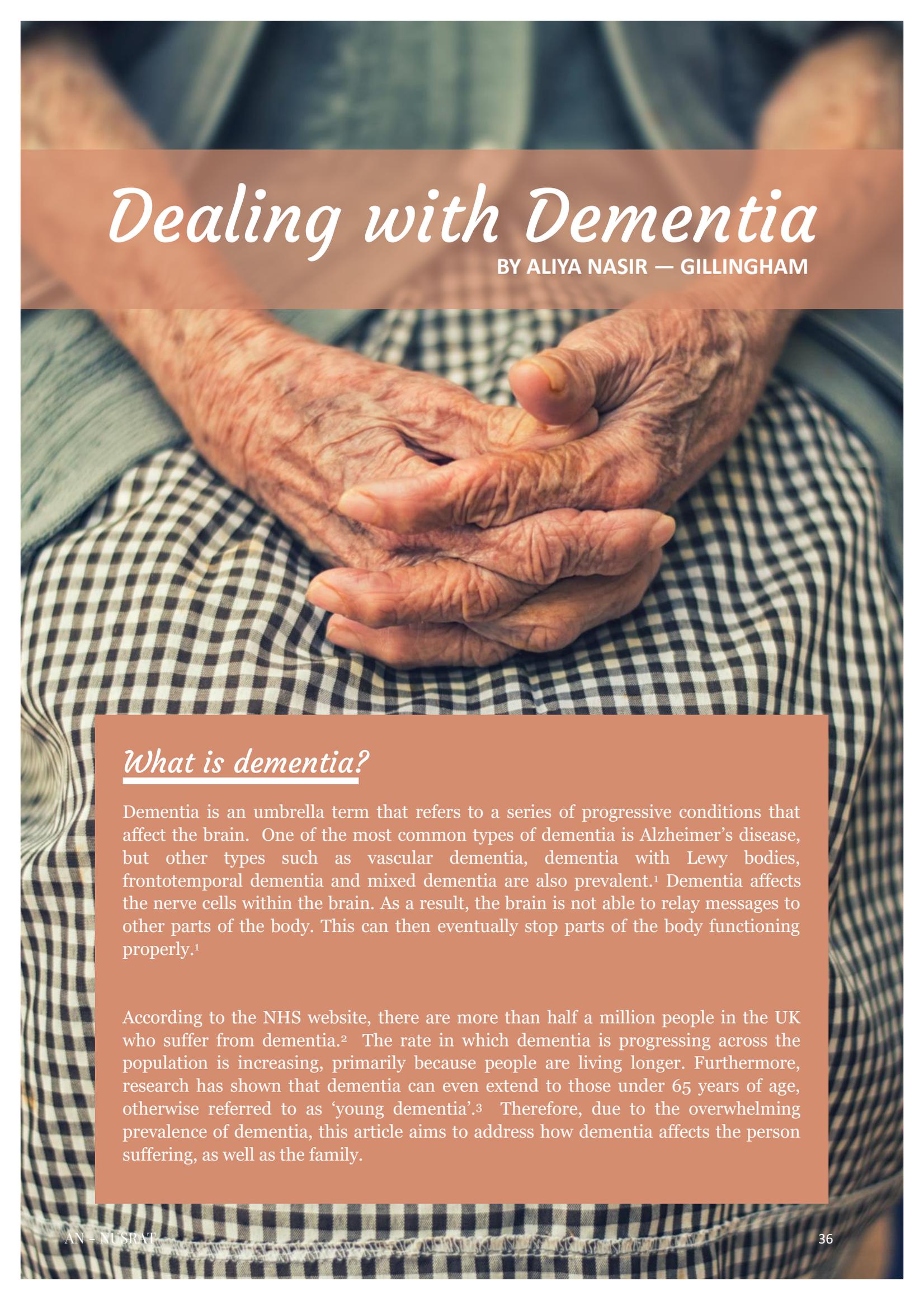
**“And those in whose wealth there is a recognised right for one who asks for help, and for one who does not.” (70:25)<sup>4</sup>**

Service to humanity is our faith. One pound donated towards the noble cause of building a maternity unit in Freetown, Sierra Leone, can save not only a mother but an entire family.

May Allah enable us all to serve humanity to the best of our abilities. Ameen.

## References

1. <https://sl.one.un.org/2014/04/09/rebuilding-the-athens-of-west-africa-for-a-bright-future/>
2. Mason, H 'Making Strides to Improve Maternal Health in Sierra Leone', [2016] <<https://www.unicef.org/stories/making-strides-maternal-health-worst-place-to-be-mother>>
3. <https://www.instagram.com/lajnauk/?hl=en>
4. 70:25 Maulvi Sher Ali Sahib. English translation of the Holy Quran



# *Dealing with Dementia*

BY ALIYA NASIR — GILLINGHAM

## *What is dementia?*

Dementia is an umbrella term that refers to a series of progressive conditions that affect the brain. One of the most common types of dementia is Alzheimer's disease, but other types such as vascular dementia, dementia with Lewy bodies, frontotemporal dementia and mixed dementia are also prevalent.<sup>1</sup> Dementia affects the nerve cells within the brain. As a result, the brain is not able to relay messages to other parts of the body. This can then eventually stop parts of the body functioning properly.<sup>1</sup>

According to the NHS website, there are more than half a million people in the UK who suffer from dementia.<sup>2</sup> The rate in which dementia is progressing across the population is increasing, primarily because people are living longer. Furthermore, research has shown that dementia can even extend to those under 65 years of age, otherwise referred to as 'young dementia'.<sup>3</sup> Therefore, due to the overwhelming prevalence of dementia, this article aims to address how dementia affects the person suffering, as well as the family.

## *The person*

---

Dementia can be a devastating, confusing time for the person suffering. One of the most common effects are the changes to emotional responses. This could mean that the sufferer could experience irritability, depression, or overreact to things that they would ordinarily overlook.<sup>4</sup> Moreover, because of the compromised nerve cells, the individual may experience incontinence and other faculties within their body breaking down.<sup>5</sup> This lack of control over bodily functions can undoubtedly create a sense of helplessness and cause some self-esteem issues. In addition, relationships around the sufferer may change as people may react differently towards them, which can also be demoralising. People with dementia may also experience memory loss and forgetting certain aspects of their routine, such as eating on time or forgetting peoples' names. This can be incredibly frustrating for the patient as well as the carer.<sup>6</sup>

This kind of deterioration in mental and physical capability has been alluded to in the Holy Qu'ran:

***“And Allah creates you, then He causes you to die; and there are some among you who are driven to the worst part of life, with the result that they know nothing after having had knowledge. Surely, Allah is All-Knowing, Powerful.” (16:71) <sup>7</sup>***

This verse clearly highlights that human beings are subject to the law of decline and decay. After having attained their mental and physical peak in adulthood, sadly, in old age, humans start to lose their faculties.

## *Issues for family carers*

---

It is upsetting to see loved ones forget everything that they once knew. Family carers often experience stress, grief and a sense of being overwhelmed. A carer may also feel that they are not doing enough, despite the fact that they achieve many tasks in a single day. Inevitably, there will be ups and downs. However, one should always bear in mind the responsibilities and duties we have towards the elderly. Whilst being a carer can be stressful and difficult at times, Huzoor (may Allah be his helper) clearly indicated in his Friday Sermon that “no Ahmadi should entertain [the] concept” of organising centres for the elderly “owing to the fact that certain individuals feel unable to look after their elderly due to work commitments etc.”<sup>8</sup>

The disapproval of such thinking stems from basic Islamic teachings, whereby this emphasis on caring for the elderly is demonstrated:

***“Thy Lord has commanded, “worship none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech. And lower to them the wing of humility out of tenderness. And say, ‘My Lord have mercy upon them even as they nourished me in my childhood.’” (17:24)<sup>9</sup>***

In his book *“Islam’s Response to Contemporary Issues”*, Hazrat Khilafatul Masih IV (may Allah have mercy on him) explained that these verses are the most significant on this subject. After the Unity of God, human beings should give priority over all other things to their parents who have reached an old and difficult age. Furthermore, the verses highlight situations in which the behaviour of one or both of the parents can sometimes become trying. However, one must not show even the slightest sign of disgust or disapproval. On the contrary, the elderly must always be treated with the utmost respect.<sup>10</sup>

Furthermore, The Promised Messiah (peace be upon him) taught us that those who are ‘*Miskeen*’ (poor or needy)<sup>11</sup> are deserving of our benevolence and help. This extends to parents and family members who, in their old age, become vulnerable and require attention. Khalifatul Masih V (may Allah be his helper) adds that the kindness we extend to those ‘*Miskeen*’ members is an obligation rather than charity.<sup>12</sup>

### *Some suggestions for carers*<sup>13</sup>

---

- ◆ Remember how your parents cared for you as a child; never tiring over the sleepless nights, supporting and nurturing through every obstacle you have faced. This in itself makes your task meaningful and less burdensome.
- ◆ Constant prayer that Allah the Almighty helps you in every difficult situation and helps ease any hardship you face.

- ◆ Don't compare yourself to other dementia carers. Every carer has their own challenges to overcome
- ◆ Set priorities and don't do too much at a time. Try to seek help from others.
- ◆ Talk to other people. There may be counselling available to speak about issues confidentially. Also relying on supports such as friends and family may take the edge off.

Finally, it is important to add that although being a carer is challenging at times, the Holy Qu'ran says: ***“Allah burdens not any soul beyond its capacity, it shall have the reward it earns and it shall get the punishment it incurs.” (2:287).***<sup>14</sup> This verse can act as a source of comfort, in that within a carer's struggles, there exists an endurance of which Allah is fully aware.

May Allah continue to guide us and grant us knowledge and may He help all those who are affected by dementia, whether it be the ones who suffers from this condition or the carer, Ameen.

\* If support is required as a carer, charities such as **Age UK** provide advise relating to local activities for dementia sufferers as well as carers.

They can be contacted on: **0800 055 6112**.

## References:

1. Alzheimer's Association (2016). What Is Dementia? [online web article] Alzheimer's Disease and Dementia. Available at: <https://www.alz.org/alzheimers-dementia/what-is-dementia>.
2. NHS Choices (2019). Dementia guide. [online web article] NHS. Available at: <https://www.nhs.uk/conditions/dementia/about/>.
3. Bacon, J. (2019). Ageing matters: When dementia comes calling. [online web article] [www.bacp.co.uk](http://www.bacp.co.uk). Available at: <https://www.bacp.co.uk/bacp-journals/bacp-workplace/january-2019/ageing-matters/> [Accessed 24 Oct. 2020].
4. Alzheimer's Society (2019). The psychological and emotional impact of dementia. [online article] Alzheimer's Society. Available at: <https://www.alzheimers.org.uk/get-support/help-dementia-care/understanding-supporting-person-dementia-psychological-emotional-impact>.
5. NHS Choices (2019). Symptoms of dementia - Dementia guide. [online web article] NHS. Available at: <https://www.nhs.uk/conditions/dementia/symptoms/>.
6. NHS Choices (2019). Symptoms of dementia - Dementia guide. [online web article] NHS. Available at: <https://www.nhs.uk/conditions/dementia/symptoms/>.
7. 16:71 Holy Quran translated by Hazrat Maulawi Sher Ali (ra).
8. <https://www.alislam.org/friday-sermon/2004-01-16.html>
9. 17:24 Holy Quran translated by Hazrat Maulawi Sher Ali (ra).
10. <https://www.alislam.org/articles/care-of-aged/>
11. 17:27 Holy Quran translated by Hazrat Maulawi Sher Ali (ra).
12. <https://www.alislam.org/friday-sermon/2004-01-16.html>
13. Alzheimer's Society. (2020). Support For Carers, Family And Close Friends At End Of Life. [online web article] Available at: <https://www.alzheimers.org.uk/get-support/help-dementia-care/end-life-care-support-carers-family-friends>.
14. 2:287 Holy Quran translated by Hazrat Maulawi Sher Ali (ra).

# CUTTING OF HANDS

BY ZARA KHAN | GILLINGHAM



In order to understand the Quranic injunction on the cutting of hands, it is important to firstly explore the philosophy of punishment in Islam. According to the Holy Qur'an, there are four major vices which are punishable adultery, slander, murder and theft.<sup>1</sup> Islam, being a religion full of wisdom, seeks to root out these vices which threaten the moral fabric of society. Islam stresses the sanctity of life, property and honour of every individual. Thus an Islamic society puts in place a strict code of conduct to ensure that life, property and honour of its citizens are sacred and guaranteed complete protection. In the case of the adulterer for example, the appropriate punishment is meted out in order to preserve the sanctity of the family institution. Similarly, the thief who intentionally seeks to cause distress to others is given a harsh punishment in order to demonstrate that a person's property should be protected. The slanderer is punished for damaging another person's reputation and the murderer is punished as such a crime not only dishonours the sanctity of life, but also has the potential to completely destroy all social order.<sup>2</sup>

It is important to note that Islam does not hand out punishments without reason. A punishment only becomes applicable after taking the wider circumstances into consideration. Strict conditions need to be met before any punishment can be administered, and great emphasis is laid on maintaining absolute justice, as is evident in the Quranic verse below:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوْمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۖ إِعْدِلُوا ۖ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٩﴾

*O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.<sup>3</sup>*

Furthermore, Islam lays stress on the fact that the punishment should be proportionate to the crime. This is demonstrated in the following verse:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَأَصْدَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ  
الظَّالِمِينَ ﴿٢١﴾

*And the recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers.<sup>4</sup>*

In the case of the poor man who steals food to fill his hungry stomach, he would not be met with a punishment as harsh as someone who deliberately sought to steal out of greed. In fact, Islam goes as far as saying that any act carried out in ignorance or without adequate knowledge deserves to be pardoned, as without the intention to exceed the limits, there is no criminal liability.

Thus, Islam does not seek to punish for the sake of punishing, rather it ultimately hopes for the betterment of the individual at fault. The purpose of administering harsher punishments acts as a means to deter others so that vices do not spread and subsequently impact negatively on society at large. Thus the punishment serves as a corrective measure for the individual as well as the society.

Hadhrat Mirza Tahir Ahmad (ra) explains that the Arabic term 'qatta'na aidiyahunna' can be translated literally as 'cutting of hands' however it should not be interpreted literally alone, as it has also been used elsewhere in the Qur'an where the meaning has been different. This term has also been used in Surah Yusuf when the chief's wife who tried to lure Joseph (as) persuaded some ladies of the court to join in her scheming in order to trap Joseph (as). In reference to these ladies, on seeing the handsome countenance of Joseph (as), the expression 'cut their hands' has been used meaning either that they were so struck by his saintly appearance that some of them happened to cut their hands off with the knives they had, or it can be taken in the figurative sense to demonstrate their wonder and amazement.<sup>6</sup>

Regarding the injunction on the cutting of hands as a punishment for stealing, we read in the Holy Quran:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ

عَزِيزٌ حَكِيمٌ ﴿٣٩﴾

*And as for the man who steals and the woman who steals, cut off their hands in retribution of their offence as an exemplary punishment from Allah. And Allah is Mighty, Wise.<sup>7</sup> [5:39]*

In the early history of Islam, although the cutting of hands was the punishment prescribed for stealing, actual cases of stealing were extremely rare. This was because the severity of the punishment acted as a strong deterrent. In a hadith, Hadhrat Ayesha (ra) narrates that a woman from a noble family was found to have committed theft. The Quraish were embarrassed by the incident and sent Osama bin Zaid (May Allah be pleased with him) to the Holy Prophet (peace be upon him) to seek forgiveness for the woman. The Holy Prophet (peace be upon him) was deeply offended and said, ‘How dare you intercede in the matter of limits fixed by Allah?’ He stood up and said: ‘People before you were destroyed because when a prominent and influential person committed theft he was not apprehended and when an ordinary person committed theft he was given the severest punishment! By God, if the daughter of Muhammad committed theft, I shall cut her hands and not allow any concession at all!’<sup>8</sup>

Hadhrat Khalifatul Masih IV (ra) explains further:

*Islam provides every person in Islamic society with the minimum requirements of livelihood. The state is responsible for this provision hence there is no justification for theft and Allah has also given us hands to earn our livelihood. However, if instead of using our hands to contribute to the economic process, we use the hands to destroy the economic ‘wheel’, then the hand is no longer required. The process of the economic ‘wheel’ is destroyed when some people try to short-circuit it through acts of stealing which is exactly the opposite of the economic process. The hand, therefore, is no longer required. This is the significance of the injunction of the ‘cutting of*

*hands'. In advanced cases, when a hardened criminal has had to be punished in this way, it would be there for all to see that a creature of God, a human being, was provided with the means of livelihood and he was guaranteed that even if he did not find a job to earn his livelihood, the Islamic state is responsible for his livelihood, yet he chooses not to use his hand for the purpose for which it was created. Hence, such a hand should be severed and he should be a lesson for others to heed the warning.<sup>9</sup>*

*Hence, it is evident that Islam uses punishment as a last resort, and only to bring about reform in an individual. If forgiveness will bring about change, then it is applied accordingly. However, if strict measures of prevention are not put into place to deter acts of criminality, then the end result will be suffering and social discord.*

*Hence, it is evident that Islam uses punishment as a last resort, and only to bring about reform in an individual. If forgiveness will bring about change, then it is applied accordingly. However, if strict measures of prevention are not put into place to deter acts of criminality, then the end result will be suffering and social discord.*

#### *References*

- 1) I. Farhan. & S. Abid., *The Quest of a Curious Muslim* (Canada, 2019), pp.75-82
- 2) I. A. Ayaz, *The Philosophy of Punishments in Islam, Speech Delivered at Jalsa Salana UK* (2009)
- 3) *The Holy Quran 5:9, English Translation by Maulvi Sher Ali (ra)*
- 4) *The Holy Qur'an 42:41, English Translation by Maulvi Sher Ali (ra)*
- 5) I. A. Ayaz, *The Philosophy of Punishments in Islam, Speech Delivered at Jalsa Salana UK* (2009)
- 6) *The Holy Qur'an with English Translation and Commentary, 12:32* (1988)
- 7) *The Holy Qur'an 5:39, English Translation by Maulvi Sher Ali (ra)*
- 8) *Muslim Kitab AlHudood Ba'ab Qata Assariq*
- 9) *Hadhrat Mirza Tahir Ahmad (ra), Question & Answer – Cutting of Limbs, Nigeria* (1988)



## RECIPE

# UPSIDE DOWN Pineapple Cake

Prep:15 mins Cook:40 mins Serves 6

## METHOD

*Step 1* Heat oven to 180C/160C fan/gas 4.

*Step 2* For the topping, beat 50g softened butter and 50g light soft brown sugar together until creamy. Spread over the base and a quarter of the way up the sides of a 20cm round cake tin. Arrange 7 pineapple rings on top (reserving the syrup for later), then place 7 glacé cherries in the centres of the rings.

*Step 3* Place 100g softened butter, 100g golden caster sugar, 100g self-raising flour, 1 tsp baking powder, 1 tsp vanilla extract and 2 eggs in a bowl along with 2 tbsp of the reserved pineapple syrup. Using an electric whisk, beat to a soft consistency.

*Step 4* Spoon into the tin on top of the pineapple and smooth it out so it's level. Bake for 35 mins. Leave to stand for 5 mins, then turn out onto a plate. Serve warm with a scoop of ice cream.

## INGREDIENTS

### *For the topping*

- 50g softened butter
- 50g light soft brown sugar
- 7 pineapple rings in syrup, drained and syrup reserved
- 7 glacé cherries

### *For the cake*

- 100g softened butter
- 100g golden caster sugar
- 100g self-raising flour
- 1 tsp baking powder
- 1 tsp vanilla extract
- 2 eggs

# Inspirational Women in Islam

NOUREEN SADAF WAINS — BIRMINGHAM EAST

**T**his article pays tribute to those women mentioned in the Holy Quran and those of the early Islamic era who have been a source of great inspiration to many generations; those women who possessed strong characters and made revolutionary sacrifices which were so significant that their names remain in the annals of Islamic history. If we explore other religions also, numerous inspirational women are mentioned whose unprecedented characters have always been a source of strengthening one's faith and deepening one's beliefs.

When we talk about patience, sacrifice, and complete submission to God, we find the example of Hazrat Hajrah (may Allah be pleased with her), or Hagar in the Bible, the daughter of the Egyptian King and the wife of Prophet Ibrahim (peace be upon him). Think of the time when Hazrat Ibrahim (peace be upon him), left his wife and infant in the bleak and isolated Arabian desert in obedience to God's instructions. Neither food nor water could be found in such a place. As Hazrat Ibrahim (may Allah be pleased with him) left his wife and child, she enquired if he did so at Allah's command. When Hazrat Ibrahim told her that this was indeed the command of Allah she replied with complete conviction and trust in Allah:

***'If you are leaving us upon the command of Allah the Almighty then He will not let us be ruined. You may go wherever you need.'*<sup>1</sup>**

What inspiring patience, strength of belief and complete trust in the Will of God! On the one hand there was starvation and a risk to life and on the other hand, there was an unshakeable trust in Allah the Almighty. We see the reward of Hazrat Hajrah's (may Allah be pleased with her) patience and fortitude in the form of the fresh flowing spring known as Zam Zam, which burst forth in the desert.



When we think about financial sacrifice and complete selflessness to support the mission of a Prophet of Allah, the history of Islam mentions Hazrat Khadija (may Allah be pleased with her), the first wife of Holy Prophet Muhammad (may peace and blessings of Allah be upon him).

Inspired by his honesty and truthfulness, dedication and success in trade, Hazrat Khadija (may Allah be pleased with her) married the Holy Prophet (may peace and blessings of Allah be upon him). After marriage, Hazrat Khadijah (may Allah be pleased with her) who, being a rich woman, felt that the inequality between her and her husband would not create domestic happiness. Thus, she sacrificed all her belongings, property, slaves and wealth, offering them all to her beloved husband. What an inspiring sacrifice at a time when a newly married woman desires to enjoy her wealth, jewellery and belongings! But Hazrat Khadija (may Allah be pleased with her) preferred to trade in her comfortable lifestyle for one of simplicity.

Another inspiring feature of her personality was her complete support for her husband, the Prophet of Allah (may peace and blessings of Allah be upon him), especially at a time when others would not support him. Immediately after receiving the first revelation from God, the Prophet Muhammad (may peace and blessings of Allah be upon him) was deeply perplexed and anxious due to the responsibility that had been placed upon his shoulders. His wife, Hazrat Khadija (may Allah be pleased with her) replied at once:

***“God is witness, He has not sent you this word that you should fail and prove unworthy...How can God do such a thing, while you are kind and considerate to your relations, help the poor and the forlorn and bear their burden...you treat guests with honour and help those who are in distress. Can you be subjected by God to any trial?”***

Thus, Hadzrat Khadija (may Allah be pleased with her) provided the Holy Prophet (may peace and blessings of Allah be upon him) with incredible moral support and encouragement.<sup>2</sup>

When we think of a knowledgeable and educated woman in the history of early Islam, the name of Hazrat Ayesha (may Allah be pleased with her) emerges instantly in our minds. This wife of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) is considered to be the most learned woman of her era. She greatly contributed to spreading the message of Prophet Muhammad (may peace and blessings of Allah be upon him) and served the Muslim community for many decades. The life of Hazrat Ayesha (may Allah be pleased with her) bears testimony to the fact that a woman can excel in learning. Due to her strong intellectual qualities, the Holy Prophet (may peace and blessings of Allah be upon him) valued her keen memory and intelligence and instructed his companions to learn half of faith from her.<sup>3</sup> After the Messenger (may peace and blessings of Allah be upon him) of Allah passed away, she played a critical role in the transmission of knowledge that she acquired from her husband. She is the narrator of more than 2,200 hadith, which today shape the Islamic legal traditions. She is one of the most compelling figures in the mainstream of Islamic intellectual history. She helped the companions of the Holy Prophet (may peace and blessings of Allah be upon him) in resolving intricate issues and the Holy Prophet (May peace and blessings of Allah be upon him) instructed the believers to learn half of the faith from her. Her nephew, Hazrat Urwara bin Zubair attested to her knowledge in the following words:

***“I have never met anyone whose knowledge surpassed Hazrat Ayesha’s ( may Allah be pleased with her). She was the most scholarly person of her time in the Quran, fundamentals of religion, fiqah, poetry, medicine, Arabian history and genealogy.”***

Scholars believe that one fourth of Islamic jurisprudence is based on her accounts. Such was her knowledge, which she passed on to the Muslim world. <sup>4</sup>

Due to her proximity to the Prophet Muhammad (may peace and blessings of Allah be upon him), she was able to recount and educate the Muslim community on finer details regarding marital relationships, personal grooming, medical prescriptions, domestic issues, political matters and so forth. Even today, Hazrat Ayesha (may Allah be pleased with her) is a role model and an Islamic authority.

When we think of bravery, courage and extraordinary steadfastness shown by a woman amidst tyranny, we find the Holy Qur’an mentioning the strong character of Hazrat Aasiya (may Allah be pleased with her), also known as Bithiah in the Bible. Hazrat

Aasiyah (may Allah be pleased with her) is revered by Muslims as one of the greatest women of all time. The Holy Prophet (may peace and blessings of Allah be upon him) mentioned her as one of the four most pious women in the world.

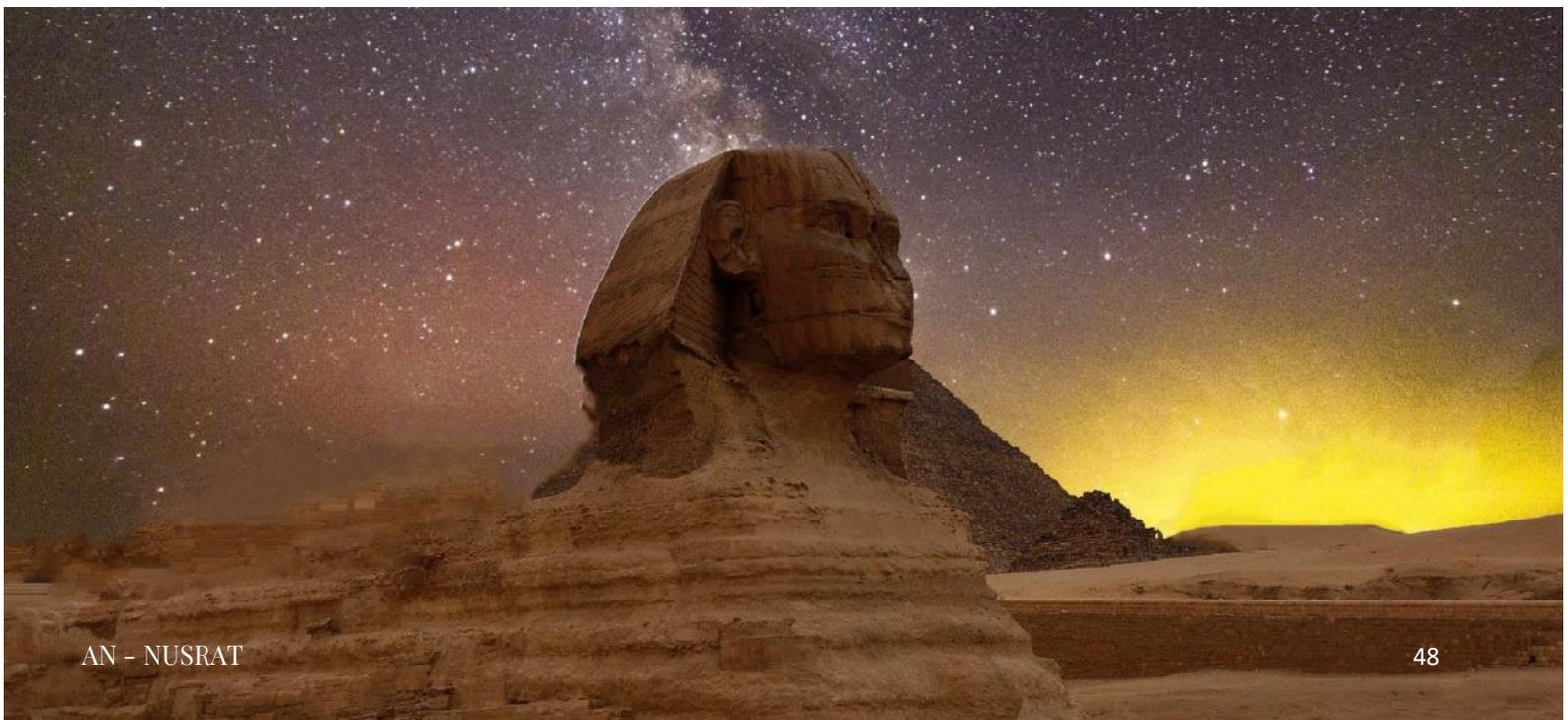
Hazrat Aasiya bint Muzahim (may Allah be pleased with her) was the wife of the Egyptian Pharaoh. She was a pious lady, and her true faith was so strong that God Himself presented her as an example among the believers. We read in the Holy Qur'an

***“And Allah sets forth for those who believe the example of the wife of Pharaoh...”(66:12)***

Hence, the infant Musa's (peace be upon him) cradle was set afloat in the river Nile by his mother so that he could be saved from death. This cradle was found and brought to Hazrat Aasiya (may Allah be pleased with her) who pleaded with Pharaoh not to kill him. We read in the Qur'an:

***“And Pharaoh's wife said, ‘He will be a joy of the eye, for me and for thee. Kill him not. Happly, he will be useful to us, or we may adopt him as a son.’ And they perceived not the consequences thereof.”<sup>5</sup>***

Years later, when Hazrat Musa (peace be upon him) was bestowed prophethood by God Almighty, he invited Pharaoh and his people to monotheism. Hazrat Aasiya (may Allah be pleased with her) acknowledged the path that led to the One True God.



When her husband discovered that she was worshipping the true Lord, he tried to turn Hazrat Aasiya (may Allah be pleased with her) away from her belief but she refused to reject her faith in Allah. Among the virtues of Aasiya (may Allah be pleased with her) the wife of Pharaoh is that she chose death over royal privilege and torment in this world over the luxury in which she was living. Her insight concerning Hazrat Musa (peace be upon him) was correct when she said ***“A joy of the eye for me”***.

***She said, “My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.”*** <sup>6</sup>

Due to her piety and strong belief, Prophet Muhammad (may peace and blessings of Allah be upon him) included her among the most perfect women. He said: ***“Amongst women, none attained perfection except Mary (the daughter of Imran), and Aasiya (the wife of Pharaoh...)”*** <sup>7</sup>

When we consider the bravery of women, we recall the example of Hazrat Umme Umaarah (may Allah be pleased with her), a female warrior of Islam. Hazrat Umme Umaarah (may Allah be pleased with her) was a lady who belonged to the Khazraj tribe of Madinah. She along with seventy three other helpers swore allegiance to the Holy Prophet (may peace and blessings of Allah be upon him) when he came to Madinah.

When the Battle of Uhud commenced, the Muslim women brought water to the wounded; one of those women was Hazrat Umme Umaarah (may Allah be pleased with her). As the battle progressed, the Muslims were nearing victory but due to the archers' disobedience on the battlefield, their victory was jeopardised. Hazrat Umme Umaarah (may Allah be pleased with her) brave as she was, pulled out her sword and stepped forward. She ran to join the group who were shielding Prophet Muhammed (may peace and blessings of Allah be upon him) from the enemy arrows. She fought fiercely, ensuring that no harm came to the Holy Prophet (may peace and blessings of Allah be upon him). The Messenger (may peace and blessings of Allah be upon him) saw this and later admired her defensive fighting.<sup>8</sup>

Hazrat Umme Umaarah's (may Allah be pleased with her) love for the Holy Prophet (may peace and blessings of Allah be upon him) was so profound that she endured twelve severe injuries until she finally fainted.<sup>9</sup> Even so, the moment she awoke the first thing she enquired was whether the Holy Prophet (may peace and blessings of Allah be upon him) was safe. She was a unique, faithful and strong-natured lady. Indeed, her fearlessness, courage, faithfulness and devotion to the Holy Prophet (may peace and blessings of Allah be upon him), make her an inspiration.

When we think of piety, righteousness, chastity and true worship of God, the name of Hazrat Maryam (may Allah be pleased with her) comes to mind. Hazrat Maryam (may Allah be pleased with her), the purified, the exalted, mother of Jesus (may peace and blessings of Allah be upon him) the Messiah, the chaste, female exemplar, is a role model for us all.

Hazrat Maryam (may Allah be pleased with her) holds a singularly exalted place in Islam as the only woman named in the Holy Qur'an, seventy times and in which the Angel declares:

***"O Mary, God has chosen you, and purified you; He has chosen you above all the women of creation."*<sup>10</sup>**

In the Holy Qur'an, a whole chapter is dedicated to her (Surah Maryam).<sup>11</sup> According to the Holy Qur'an, divine grace surrounded Hazrat Maryam (may Allah be pleased with her) from her birth and due to her piety she was chosen to be the mother of a prophet-Hazrat Isa (peace be upon him).

The women I have mentioned in this short article were no ordinary women. They were exemplary in their character, conduct and above all, their obedience to Allah Almighty. For Muslims, Hazrat Hajrah, Hazrat Khadija, Hazrat Ayesha, Hazrat Aasiya, Hazrat Umme Ummaarah and Hazrat Maryam (may Allah be pleased with them all) are true role models. Their piety and commitment to faith was truly outstanding in terms of faith, sacrifice, purity, courage and knowledge, thus making them exemplary role models for all women.

## *References:*

1. <https://www.alislam.org/press-release/head-of-ahmadiyya-muslim-community-delivers-eid-sermon-from-islamabad/>
2. <https://www.alislam.org/library/books/Life-of-Muhammad.pdf> p.11
3. <https://www.alhakam.org/hazrat-aisha-bint-abi-bakr-r-a/>
4. <https://www.alislam.org/quran/66:12>
5. Holy Qur'an ch 28: verse10 <https://www.alislam.org/quran/28>
6. Holy Quran 66:12 <https://www.alislam.org/quran/66:12>
7. Sahih bukhari Book 5 : Volume 57 :: Hadith 113 <https://www.alislam.org/library/articles/Hazrat-Abu-Bakr.pdf> p.13
8. <https://www.alislam.org/library/books/Umme-Ummaarah.pdf>
9. <https://www.alislam.org/library/books/Umme-Ummaarah.pdf> p.11
10. Holy Quran chapter 3 v.43 <https://www.alislam.org/quran/3:43>
11. Holy Quran chapter 19 <https://www.alislam.org/quran/19>



# *The man who wished to do good*

BY MARIA ANWAR — BRADFORD SOUTH

Once, there was an old affluent man who had long desired to share some of his wealth with the less fortunate and thus, went to see the Imam for some advice. He walked into the mosque and after greeting the Imam, they both sat down on the carpet. The Imam asked what ailed the man as he looked very troubled. The old man explained that he very much wanted to do good, so much so, that it distracted him from his prayers. Every night he thought about how he was going to help the poor the next day; he imagined himself going to the market to buy clothes, rice, and fruit, and then walking for miles and miles to distribute it. With these thoughts he went to sleep, and when he woke up for Fajr, he started thinking about how he could perform good deeds again, and before he knew it, the prayer was over. After breakfast, he thought he would just finish his work and then head straight to the market. But after the work was over, he remembered that he had to see a friend about something, or he picked up a book and lost track of time. Before he knew it, the day had passed and yet again, nothing had been accomplished. Now that he was older and his life was passing by, he felt he had little to send forth for the morrow.

After a pause, the Imam replied that the man could indeed go on like this day after day until the time came for Allah to take his soul away, unless something changed. Currently, instead of praying for the ability to do good, he was fantasising about being benevolent and thus, wasted his prayers with wandering thoughts. Although

he had good intentions, he lacked strong resolve, so first of all, he had to banish Satan from his prayers, because although he wanted to perform good deeds, Satan had caught hold of his wish and made it a matter of pride and glory for him, where he saw himself as a generous man. Furthermore, when the prayer ended, Satan had not only ruined his worship, but had also hindered his ability to enact these good deeds, making him think he could simply do it later. But later never came. The Imam advised him to say ***‘A’udhu billahi minash-shaitanir-rajim. (I seek refuge with Allah from Satan, the accursed.)***<sup>1</sup> every time these thoughts entered his mind during Salaat and to pray for the ability to do good in his Sajdah (prostration). He also suggested that Instead of only thinking of doing good until the early hours of the morning, he should go to bed with the strong resolve that he would not start his day until he had performed his charity.



The old man thanked the Imam for his good advice and went straight to the market to purchase goods for the poor which he then promptly distributed.

The moral of this story is that we must constantly be on guard against Satan. He tries to lead believers away from their Salaat and prevent them from performing good deeds. In the Holy Quran we read:



***“He holds out promises to them and raises vain desires in them, and Satan promises them nothing but vain things.”<sup>2</sup>***

***“...but Satan made their works appear beautiful to them.”<sup>3</sup>***

***“...the evil of the sneaking whisperer, who whispers into the hearts of men.”<sup>4</sup>***

Whenever a believer stands up for prayer, Satan is ready to distract them, and he knows well where a person’s vanity lies; and whenever a believer intends to do good work, Satan is there to make them forget it. May Allah the Almighty protect us from the evil whispers of Satan and grant us strong resolve in doing good without delay. Ameen.

### *References:*

1. <https://www.alislam.org/book/salat/method-of-offering-prayer/>
2. <https://www.alislam.org/quran/4:121>
3. <https://www.alislam.org/quran/16:64>
4. <https://www.alislam.org/quran/114:5>

# ANNOUNCEMENT FOR ADMISSION

## To Jamia Ahmadiyya UK 2021

***Jamia Ahmadiyya UK will be holding entry test and interview on 14th and 15th July 2021 for this year's intake of students. The following conditions apply:***

### Qualifications

Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

### Age on Entry

Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

### Medical Certificate

The applicants **MUST** submit a medical certificate from the GP with whom they have been registered.

### Written Test and Interview

The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. **However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah** عليه السلام .

## Procedure

Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. ***Incomplete application form will not be accepted.*** It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- Medical certificate from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- One passport size photograph.
- An attested photo copy of the birth certificate.
- The spellings of the name must be the same as in the passport.

## Last Date

The application for the 2021 entry **MUST** arrive by **30th May 2021**. Applications received after that will not be considered.

Applications should be addressed to:

**THE PRINCIPAL**  
**Jamia Ahmadiyya UK**  
**Branksome Place**  
**Hindhead Road**  
**Haslemere**  
**GU27 3PN**



For any further help or clarification, please telephone:



Phone: +44(0)1428647170 **or** +44(0)1428647173



Mob: +44(0)7988461368



Fax: +44(0)1428647188

Jamia is open from Monday to Saturday from 8 am to 2 pm. Visitors are welcome **ONLY** by prior appointments.