

ISSUE 7

# AN-NUSRAT

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“Women should  
strive together  
to enhance their  
knowledge & spread  
the knowledge they  
have attained  
to others.

Hazrat Musleh Maud, Khalifatul Masih II  
(May Allah be pleased with him)  
December 1922

# مَلِك

## Master of the Day of Judgment

‘The word Malik مَلِك means the one who rightly possess something and exercises his authority over it. This can also be used for the one who issues commands and directives according to his will for other people to adhere to. Al-Mulk المَلِك means to exercise one’s authority over something which he has complete ownership of. Hence, the attribute Maliki-Yaum-id-Din means that God Almighty is the Master of the Day of Judgement. the hereafter, but in accordance with the measure of this world, all these four attributes manifest themselves in this world as well.’

[https://www.reviewofreligions.org/  
18436/the-attributes-of-allah](https://www.reviewofreligions.org/18436/the-attributes-of-allah)

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.

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# GUIDANCE FROM HOLY QURAN

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥١﴾  
وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥٢﴾  
فَلَا تُطِعِ الْكُفْرَيْنِ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٣﴾

“And We have explained it to them in diverse ways that they may take heed, but most men would reject everything but disbelief. If We had pleased, We could have surely raised a Warner in every city. So obey not the disbelievers and fight against them by means of it (the Qur’an) a great fight.”

(Surah Al-Furqan verse 51-53)  
The Holy Qur’an translated by Maulawi Sher’Ali p. 417

This verse throws a flood of light on the Islamic conception of jihad which unfortunately has been much misunderstood, alike by the adversaries and the so-called followers of Islam. The great and real jihad, according to this verse, is to preach the Message of the Quran. Thus to strive for the propagation of Islam and the dissemination and diffusion of its teachings is the jihad which the Muslims are enjoined always to carry on with unabated zeal. The jihad with the sword which the Holy Prophet and early Muslims had to wage under their own peculiar circumstances was a passing phase. Those who sought to destroy Islam by the sword themselves perished by the sword. Unless a people wage war against Muslims in order to exterminate Islam, no fight in which Muslims are engaged is called jihad, but to fight in defence of one's hearth and home is also a very sacred duty and those who are killed in such a fight also die the death of martyrs, according to a saying of the Holy Prophet, *من قتل دون ماله عرضفهو شهيد*, he who is killed while defending his property and honour is a martyr (Bukhari Kitabu1-Mazalim wal-Ghasb). It is worthy of note that this Surah was revealed at Mecca when only a few persons of no high social standing had accepted Islam and even those few individuals were being severely persecuted and the fate of the new Faith itself was hanging in the balance. It was then out of the question even remotely to refer to jihad with the sword. In fact, jihad with the sword was only a side issue of the Prophet's activities. The Holy Prophet's real jihad consisted in unceasing fight against the forces of darkness and he waged this jihad with unabated zeal and undiminished vigour as long as he lived and this jihad will continue to be relentlessly waged by his true followers till the end of time, not with the sword but with the Quran. It is to this jihad that the verse under comment refers and it is this jihad to which the Holy Prophet referred when on returning from an expedition he said *رجعنا من اجلهاد الصغر ايل اجلهاد الكبر*, have we have returned from the smaller jihad to the greater jihad (RaddulMuhtar). See also 22:40.

## References

1. <https://www.alislam.org/quran/five-vol/Five-Volume-Commentary-Vol-4.pdf#p=2323-2324>

## Every Word of Wisdom is the Lost Property of a Muslim

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: الْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ، فَحَيْثُ وَجَدَهَا فَهُوَ  
أَحَقُّ بِهَا -

Narrated by Hadrat Abu Hurairah (May Allah be pleased with him): The Prophet of Allah (May peace and blessings of Allah be upon him) said: “The word of wisdom is the lost property of a believer; wherever he finds it, [he should take it], as he is the most entitled to it.”

(Sunan at-Tirmidhi, Book of Knowledge, Chapter: What has been related about the superiority of Fiqh over worship)

This charming Hadith, which is the last of this collection, discloses an excellent avenue of knowledge. Knowledge is not a limited thing that Forty Gems of Beauty 162 can be acquired only in the four walls of a school, or through sermons in a mosque, or in the gatherings of the learned or can be gleaned from newspapers and through a study of books. On the contrary, it is something very vast, and a man going about in life with his ears and eyes open can acquire it from every page of the record of the universe. For the true seeker after knowledge, the earth and the heaven, the sun, the moon, the stars and the planets, the forests and the mountains, the rivers and the seas, the dwellings and desolations, the wise and the stupid, mankind and beasts, men and women, the children and the aged, the learned and the ignorant, the friend and the foe, all are an open book of learning whereby he can enrich the treasure-house of his own knowledge to the best of his capacity and effort. It is therefore that our chief (May peace and blessings of Allah be on him) has observed that the word of wisdom is the lost property of a Muslim and that he should claim it whenever he finds it and that he should keep open the windows of his mind and heart so that no

point of learning that comes to his notice misses its way to the repository of his mind and heart. It is to this expanse of knowledge that the Hadith directs. It is the simple truth that, with an open mind and keen eye, a man of knowledge can learn at times even from a child. It is narrated that once Imam Abu Hanifah (may the Mercy of Allah be on him) on seeing a child playing in rain and mud warned him to watch his step lest he should tumble. The child, turning around retorted that the Imam had better mind his own step, for, if he tumbled, being a leading divine, a whole world must follow suit while in the case of the child, his fall would affect only his person. Imam Abu Hanifah had a highly intelligent mind that appreciated subtle points. He readily recognised the wisdom of the child's remarks. In connection with this Hadith, it must be remembered that the use of the word **دَالَّةٌ** [Dallah i.e., lost property] in its text carries the subtle hint that whatever word of wisdom a Muslim happens to know of, whether he had learnt it before or not, has, in fact, its seed in Islam; it is therefore that it has been so termed, the underlying point is that it was originally the property of the Faithful, but because of being hidden from his view, it had been out of his grip. It is, therefore, the right of the Faithful to annex it as and when he finds it. Not because he has got the chance to take the property of others but because his own lost property has been restored to him. For the same reason, the Holy Prophet (May peace and blessings of Allah be upon him) has suffixed the word Dallah with the observation **فَهُوَ أَحَقُّ بِهَا** "And he is most entitled to it." In other words, the Faithful have far greater title to it even though it is with others. A little reflection will make it clear that, in truth, Islam is the original source of all verities and wisdom as the Holy Quran claims:

"Therein are lasting commandments." It is a pity, however, that few ponder and benefit thereby. The truth is that whatever the Holy Prophet (May peace and blessings of Allah be upon him) has said is but a detailed version of the Quranic teaching. However, it is evident that what he discovered in it, no one else could and no one would. With Divine support and heaven's help, he has displayed on the open pages of Ahadith what lay embedded in the hidden depths of the Holy Quran. As the material universe has been satisfying the physical needs of the man of every age from the days of Adam (May peace be on him), similarly, the treasurehouse of the Holy Quran is unlimited in its bounties of spiritual 32 The Holy Quran, Ch: 98 (Al-Bayyinah), V: 4 Forty Gems of Beauty 164 wealth, which are in no danger of being exhausted. It is precisely for this reason that Allah the Excellent says in respect of it:

"And there is not a thing but with Us are the treasures thereof, and We send it not down except in a known measure." That is to say, there are with Him [in the Quran] treasures of spiritual wisdom and knowledge of every kind and that He reveals them in a determined measure in answer to requirements. There is little denying the fact that every truth and point of wisdom is but the lost property of the Faithful, for its seed is already there in the Holy Quran, which is the exclusive property of the Muslim, irrespective of the fact whether he is alive to the worth of its treasure or not. Would that the world appreciate the value of the Quran and would that it knew the value of the jewels embedded in the Ahadith which our chief (May peace and blessings of Allah be upon him) has extracted from the Holy Book for our guidance and benefit. And our last word is that: "All praise is due to Allah, the Creator and Lord of the Worlds."

## *Pen not Sword*

You should understand it well that the need of the time is not the wielding of the sword; it is the pen that has to be used. The doubts that our opponents have expressed about Islam and the assaults that different sciences have made, have drawn my attention to the fact that equipped with the weapon of the pen, I should enter the battlefield and show them the miraculous bravery of Islam and its powers. I could never have been capable of entering this field, but it is the grace of God that has helped me and it really is a great Mercy for me that He likes a humble man like me to become a manifestation of the honour of this religion. Once I counted the objections that the opponents have raised against Islam and I think the number was no less than three thousand, and this number must have increased by now. Let nobody think that Islam is so weak a religion that it can become the target of three thousand objections. It is not so. These objections have been raised by the people who lack understanding and who are ignorant. I should like to tell you that as I counted these objections, I also pondered over them and have come to the conclusion that there are unique truths hidden under the cover of these objections these truths could not be sighted by them (the opponents) because of their lack of insight and in fact it does happen in the wisdom of God that wherever an objector stumbles, there lies a great treasure of truths and spiritual secrets. I have been commissioned to uncover these treasures and to wipe away the dirt of objections from the glittering jewels. God is very jealous of it; He wishes that the honour of the Holy Quran must be made pure and sacred by removing every objection that the dirty minded people have slung on it.

(Malfoozat Vol. 1, p. 57)

(So said the Promised Messiah Translated by : NASEEM SAIFI Published by : V AKALAT-1-TASNIF T AHRIK-1-J ADID RABWAH - PAKISTAN p.12)

WRITINGS OF THE  
PROMISED MESSIAH (PEACE BE UPON HIM)



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THE TEAM

# The True Islamic Jihad



**Address Delivered by Hazrat Khalifatul Masih V(aba) At  
Khilafat Centenary Celebration Reception and Dinner  
Hilton McLean Tysons Corner, Virginia USA June 23, 2008**

All distinguished guests present here, Assalamo Alaikum Wa Barakatohu, peace and blessings of Allah be upon you all.

Our local administration has requested me to give our distinguished guests a brief introduction to the teachings of Islam. In particular, with reference to an important subject toward which the attention of the world is focused, and as a result of which the non-Muslim world believes that Islam is the religion of extremism and terror. Indeed, some people declare that through terrorism, Islam is destroying their peace of the world. It is most unfortunate that there is a group that has a clear understanding of the teachings of Islam, but this fanning the flame of this erroneous concept persists. Indeed, some educated non-Muslims have connected the concept of life after death and heaven and hell to be Muslim extremists, terrorists and suicide bombers. So, the result is that the fatalist desire to enter paradise has awakened the peculiar concept of Jihad and of dying in the name of Allah, which has caused them to take up the sword and cause mayhem.

These terrorist groups today are, in reality, the by product of this teaching and concept. In any case, while I admit that the acts committed by certain ignorant and over-enthusiastic Muslims have no doubt given a totally wrong impression of the teachings of Islam, I must also point out that the literature written against Islam without the proper understanding of Islamic teachings has presented an erroneous concept about Islamic Jihad. Not only that, but also this literature that is in great circulation denies the very existence of God

and considers religion and God to be responsible for this disorder and chaos.

Be that as it may, it is a topic to which justice cannot be done in such a short time. However, I will try to present the true teachings of Islam, as they have been expounded by [Hazrat Mirza Ghulam Ahmad] the founder of Ahmadiyya Muslim Community who we consider as the Promised Messiah(as), according to his understanding of the Holy Quran, the traditions of the Holy Prophet(saw) and the history of Islam.

First of all, I will explain the true concept of Jihad in words of the Messiah of the time. It has been one hundred years since the founder of the Ahmadiyya Community passed away. Therefore, no one can say that the Ahmadiyya Muslim Community, having made up a fanciful reply in response to the wrong impression created in the world today, is now presenting something new. On the contrary, they are the very same teachings that are set out in the Holy Quran. The Promised Messiah(as) says the prevailing practice found amongst Muslims of attacking people of other religions and which they call Jihad is not a lawful war for it is clearly against the commandment of God and the Prophet (saw) and constitutes a grave sin. What do the words **“lawful Jihad”** used by the founder of Ahmadiyya Muslim Community mean? In order to understand this, we have to very briefly glance at the conditions existing in that part of Arabia where the founder of Islam, the Holy Prophet(saw), proclaimed his divine mission and invited people to Islam. Remember, those people were illiterate and uncivilized. Animosity was borne out of ridiculous and petty matters, over which they would continue to kill each other for years. The sacred house, the

Kaaba, in Mecca, that Prophet Abraham (as) had built in the name and for the worship of the one true God contained, by that time, no less than 360 idols for worship. The Meccans were certainly not ready to accept any God in the place of those idols.

When the Holy Prophet(saw) made his claim and invited the Arabs toward the one and only God, the intelligent amongst them, some of whom were his relatives, poor people and slaves, embraced Islam. When this movement grew, the disbelievers of Mecca increased their suspicion. Cruelty reached such highs that the believers were made to lie on the burning sands of Arabia while baking hot stones were placed on their chests. They were whipped. Their limbs were tied to camels and the camels were then driven in opposite directions, rendering their bodies apart. The Holy Prophet(saw) and his group of believers were banished to a valley and an embargo was placed on them. Neither food nor water was allowed to be delivered to them. His companions used to say that they would die in any case, so, **“Why not go down fighting?”**. After all, these Muslims too came from among those who were ready to kill and cause bloodshed over the most trivial of matters, but when anyone said, **“Permit us to fight,”** the Holy Prophet (saw) would say that he had not been commanded by Allah the Almighty to fight.

At last, the Holy Prophet (saw) allowed some oppressed ones to migrate and then, after some time, he too migrated to Medina. By that time, there were some inhabitants of that town who had become Muslims. On his arrival, a large number of people embraced Islam in Medina. The Holy Prophet (saw) entered into a covenant with other tribes and faiths and

amongst them there were also Jews. He established a state in which all subjects were granted freedom. If anyone was punished for some crime, that punishment was given according to their own religious jurisprudence. Nevertheless, the subjects of the state, all of them had equal rights. Despite all of this, the allegation leveled against the Holy Prophet(saw) is that (God forbid) he spread terror. The question is that when it is known that the Muslims were in such a condition of helplessness and were being so cruelly oppressed, why is such an allegation being made against the Prophet and the Muslims? I have briefly mentioned the conditions which prevailed at the time. Even in such conditions when the Muslims migrated to Medina and began to live in a relative peace, there also the Meccans hounded, pursued, and attacked them. The first battle was known as the Battle of Badr. At the time, it was such a condition that they had little resources, nor equipment for battle. Whereas confronting them was a fully equipped army. These circumstances are not hidden from anyone and are recorded in history. What could those unskilled and inexperienced people have done? Some of them were only teenagers, however, when the enemy wanted to annihilate the Muslims, Allah the Almighty instructed them to fight back, so the following verse of the Holy Quran was revealed and according to historians, it is the first commandment that deals with fighting. But I invite you to look at its beauty and the purpose for which the permission to fight was granted. It says:

“Permission to fight is given to those against whom war is waged because they have been wronged. Allah, indeed, has the power to help them. Those who have been driven out from their homes unjustly only because they said our Lord is Allah and if Allah did not repel some men by means of others they would surely have pulled down cloisters, churches, synagogues and mosques where in the name of Allah is often commemorated. Allah will surely help one who helps Him. Allah is indeed powerful, mighty” [chapter 22, v. 40-41].

God says that if permission had not been given for defense then the peace of society would have been destroyed. Even today, any sane person, irrespective of his or her religion, would say that the rationale is indeed valid. The first reason is that if someone is attacked, he has the right to defend himself. Secondly, if as a result of tyranny, people are forced to migrate or they are driven out of their homes unjustly and even then they are hounded and are not allowed to live in peace in a state governed by them, then it is quite reasonable that they be allowed to retaliate for the injury caused to them. Thirdly, oppressors do not confine themselves to their first targets. Indeed, their greed does and will continue to increase. Not caring about who belongs to what religion, they will try to segregate everyone. So, enough is enough. Thus it becomes important to nip this evil in the bud. In order to arrest the cruelty contained thereby. So, this permission for war was for defense and for security. Then drawing attention to the people with whom you are allowed to fight, Allah the Almighty says in the Holy Quran,

“And fight in the cause of Allah against those who fight against you, but do not transgress. Surely Allah loves not the transgressors” [chapter 2, v. 191].

So it is clearly expressed here that the commandment of Jihad was only against those people who fought in matters of faith and wanted to convert them by the sword as had happened in Mecca, where the disbelievers of Mecca had attacked and tried to end Islam. Now, the allegation that the Islamic concept of paradise has made Muslims become

belligerent and has incited them to do Jihad is also unjust. In the words that I have just quoted, Allah the Almighty has clearly said that he does not like transgressors. If Allah does not like a person, there can be no question of him entering paradise.

What are the standards of dealing with transgression? This also is a unique teaching. Unless one believes in Allah the Almighty and unless one has this fear in one's heart, one cannot reach high standards. Allah the Almighty says in the Holy Quran,

“O ye who believe, be steadfast in the cause of Allah bearing witness in equity and let not peoples' enmity incite you to act otherwise and with justice. Be always just; that is nearer to righteousness and fear Allah. Allah is aware of what you do”  
[chapter 5, v. 9].

This verse tells us if you are a true believer, then acting on the commandments of God Almighty you must be just and steadfast in them.

What are the requirements of justice? Firstly, make your deeds in accordance with the teachings of Islam and become a role model for others. Can a terrorist be a role model or an example for others? In this age, it is not only non-Muslims but also a majority of Muslims who do not like terrorists or suicide bombers. So it is only good deeds which will attract others and not evil deeds. Also in this verse, amongst the many good deeds that a Muslim has been asked to do, one good deed toward which our attention has been drawn with regards to the enemy, I have briefly mentioned the conditions that prevailed before the migration and then those that existed after it. Now in that context, consider this commandment whose teachings are meant for the establishment of justice. If there are wars, they should conform to the law. For example, it is commanded that if you take prisoners, treat them kindly. Then, if the enemy lays down their arms, justice demands and moreover, it is necessary for the establishment of peace, that hostilities should cease immediately. By contrast, in this civilized age, if two parties are meeting and you are ending the war between them, then at the last moment one party strikes so much terror into the hearts of the others by non-stop bombardment, the stronger party then will be able to force the weaker party to agree to all the conditions they impose. Allah the Almighty guides the Muslims, declaring

“if they incline towards peace, you should also incline towards it and put your trust in Allah, surely it is He who is All Hearing, All Knowing” [chapter 8, v. 62].

So, the teaching is that if the enemy is inclined toward peace, then you should also be inclined toward it. The teaching is to put your trust in Allah, because it may well be that the enemy is extending his hand only to regain his strength and is not doing so with good intentions but despite this, you are ordered to extend your hand in peace and place your trust in Allah and withdraw from war immediately. You are not allowed to give precedence to military strategy, hence, during the Treaty of Hudaibiyya, despite the insistence of companions and despite having the upper hand the Holy Prophet(saw) agreed to the conditions of the disbelievers of Mecca. Even the invasion of Mecca was because the disbelievers had violated a treaty. But despite the fact that the Muslims were now the victors, whosoever did not raise arms against them was allowed to live in peace as disbelievers, even the bittersweet enemies were forgiven. These facts are not hidden; they have been witnessed by history. Alas, in spite of all of this, some western media and politicians have not refrained from making Islam, the Quran and the Holy Prophet (saw)

their targets. The cartoons depicting the Holy Prophet (saw) in certain newspapers and the statements made by an MP of Holland, who made a film also targeted the Holy Quran and the Holy Prophet (saw).

The Muslims consider any prophet, peace be upon them all, mentioned in any religious book as a true prophet. Therefore, no Muslim and for that matter, no Ahmadi Muslim who believes in the Promised Messiah(as) of this age can be expected to resort to slander. We have been taught in the Holy Quran that as prophets of God, all the prophets are equal. Furthermore, God says I have sent prophets to all people, therefore we accept any Prophet without hesitation who was sent to any nation that claims the Prophet came amongst them. Incidentally, according to us, this is the only way to maintain the peace in the world at the moment. The feelings and sentiments of every religion and people should be respected. I have already told you in what situation and in what conditions war has been permitted. But the question is: Are such religious wars permitted in this age, and if not, what is the significance of Jihad? And what is the interpretation of Jihad according to Ahmadis?

This, I want to say in passing, that the wars of the last few centuries were mainly political and geographical in nature and rarely waged because of religion. Moreover, in the last century, two world wars were fought in which the Muslims played no major role. They were exclusively because of political interests. Before accusing Islam of being a religion of terrorism, justice requires that those who make allegations should also consider the cause of the wars in questions. In any case, I want to briefly present the definition of Jihad as given by the founder of Ahmadiyya Community and to say how one can engage in this present age.

In the developed world of our time, everybody has the right to practice, to preach and to profess his faith. In other words, the conditions for war that I had mentioned do not exist, then what is the uproar about Jihad? I therefore want to explain the kind of Jihad our community believes in, in the present age. More than a hundred years ago, in response to an objection related to Jihad, the founder of the Ahmadiyya Muslim Community stated a critic has mentioned the Jihad found in Islam and thinks that the Quran incites to Holy War unconditionally. There cannot be a bigger fabrication. The Quran only permits fighting against those who prevent the people of God from believing and entering His religion and from abiding by God's commandments and from worshipping Him. God permits fighting against those who fight Muslims without reason and who drive believers from their homes and from their lands and who force God's creation to enter into their religion and who want to annihilate the religion of Islam and prevent persons from becoming Muslims. Then Promised Messiah(as) says,

***“Islam says the fact of the matter is that the government (he is mentioning the British Government) does not interfere with the religion of Islam and religious customs, nor does it use the sword to promote their religion, according to the teachings of the Holy Quran, it is unlawful to fight against such a government because it does not engage in any religious war.”***

The founder of the Ahmadiyya Community also declared some wild and savage Muslims named the cruel shedding of blood Jihad and they know

not that to confront a just ruler is rebellion and not Jihad. Moreover, a person who makes a covenant of peace and who commits war instead of doing a good deed and who punishes the innocent is a tyrant and not a victorious general. So, this is the true Islamic teaching explained to us by the Messiah of Muhammad(saw) of this present age, who has established peace on a strong footing and was to enrich the world with an atmosphere of love and affection. Suicide attacks are carried out to inflict wounds on soldiers of another army. But, in reality, it is the innocent who are killed. This is wrong. Any act committed by a person who is not part of army, is not Jihad, but rebellion. The question I raised was the significance of Jihad and the response is that in this age, the Jihad accepted by the Ahmadiyya Muslim Community is the reformation of self. This is not a recent idea. It was mentioned 1,400 years ago by the founder of Islam (saw) upon his return from a battle, when he said that we are moving from a minor Jihad to a greater Jihad and the greater Jihad is the Jihad of reforming one's self and that is never ending and forever. The state of war does not last forever. True Jihad is the reformation of the evils which are borne in the times of relative peace and comfort. Serving mankind is a real Jihad. In the 120 years of our history, there is testimony to it. We are engaged in this Jihad. Whereas we are trying to bring mankind nearer to his Creator, our schools and hospitals, our plans for water wells and pumps in countries of Africa, Asia, and other poor countries and in far-flung areas of the world are continuing. We are also helping those affected by natural disasters. Guiding us in this direction, the founder of the Ahmadiyya Muslim Community says,

***“that at this time, I specifically instruct my Jama’at (Community) that accepts me as the Promised Messiah that they should always stay away from foul efforts. God has sent me as the Promised Messiah and has clothed me with the garment of the Messiah, son of Mary. I therefore admonish you to refrain from evil and be truly compassionate towards mankind. Cleanse your hearts of malice and spite for you will become like angels through this habit. It is a filthy and unholy religion that is devoid of sympathy for humanity and polluted is the path riddled with rancor based on selfish desires. Be compassionate towards all for the sake of God, so that you may be shown mercy in the heavens. Come and I will teach you a way that will cause your light to prevail over all other lights. Abandon all lowly spites and jealousies. Be compassionate for making and lose yourself in God. I have come to you with an order, Jihad with the sword has ended from this time forward, but the Jihad of purifying your souls must continue. I do not say of this on my own accord. This is indeed, the will of God. According to the Holy Prophet, peace and blessings of Allah be upon Him, when the Messiah comes, he will put an end to religious war. Accordingly, I command those who have joined my ranks to refrain from such thoughts, to purify their hearts, to foster sympathy and to be compassionate towards the suffering. They should spread peace on earth because that will cause their faith to spread in return,” (British Government and Jihad)***

So, if we are engaged in such a Jihad without hindrance it is because of this spiritual system we are linked as a chain. The leadership or bridge is in the hand of Khilafat or the succession of the Messiah of Muhammad (saw). The attachment that members of the

community have with Khilafat compels them to follow the teachings that had been brought by the Messiah of Muhammad (saw) and that teaching is to honor and discharge the rights we owe to God Almighty and His creations, to pull down the walls of hatred and spread the fragrance of love and affection. Though, through the excerpts that I have read before all of you sitting before me, you who are educated, now that I have made you aware to some extent of the true message of Islam, you should decide for yourselves, whether Islam teaches terrorism or peace and security. It is neither right nor fair to condemn a religion merely because of the actions of a group or a few individuals. So, I request you to speak out for justice in your respective circles, so that an atmosphere of love and peace is created for each of you. Your country is also among those who enjoy a political and social superiority. Therefore, higher level of justice is required from you.

I now end this subject with the prayer that Muslims and non-Muslims carry the fear of their Creator in their hearts so that they can have good feelings for His creation. Allah help us all. I am grateful to you for having taken part in this function and for having encouraged us in our endeavors. Thank you very much. Thank you.

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# Dear God...

Dear God,  
Dear God, please imbue in me  
The strength to push this shackle free.  
It has been forged under forgery:  
A leaden lie parading as felicity.

Dear God, please instil in me  
The discipline that births bravery.  
Laziness is a coward's steed,  
Saddle me with courage in my creed.

Dear God, please infuse in me  
The seeking spirit that lets one see  
The waking wonder of modern antiquity.  
Let me find the trail's next discovery.

By Yusra Dahri

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# An Awakening

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By Sophia Ahmed—Mitcham

Everything shifted in my psyche on 24th August 2021. A life changing event was to unfold thousands of miles away, impacting a person I had never met, yet its effects would shake me to the core and make me question everything about myself. I would question the quality of my deen, my character, my parenting skills. Syed Taalay Ahmed was martyred whilst working in Ghana for MTA. He was thirty-one. He was a father, a brother and a son. But he was to become so dear to the whole of the Ahmadiyya Muslim Community and his loss reverberated throughout the community.

When I first heard of Syed Taalay Shaheed's martyrdom my thoughts immediately went to his mother. She and I had known each other since childhood and our fathers had been the best of friends. I thought of what she must be feeling as a mother, how painful her loss must be. When I tried to put myself in her shoes my emotions took my breath away. Then my thoughts went to his wife and children. How can someone bear such a loss? Surely, their lives would change forever. I felt a genuine grief and pain for Taalay's passing that I know every other Ahmadi was feeling. Why? As the hours unfolded, we were all to learn of the beautiful character of Syed Taalay,

his dedication to Allah and his ingrained obedience and love for khilafat and nizam e jamaat.

Hazrat Khalifatul Masih V (aba) would refer to him in the following words in his Friday sermon on September 3rd 2021:

***“He was a diamond which has now departed from us. May Allah the Almighty continue to grant the Jamaat such people who are loyal, have a sincere and dedicated relationship with Khilafat, and give precedence to their faith over worldly matters.***

***This loss is so profound that it has shaken us. This beautiful person understood the spirit of devotion and truly fulfilled the oath he had made.***

***Seeing him, I was amazed, and am still to this day amazed, at how, despite being a child who grew up in this materialistic environment, he understood the essence of his devotion and not only fulfilled his mission but fulfilled it to the highest degree.”***

Soon I was overcome with another very unexpected emotion; envy in the purest sense, tinged with admiration. Envy that



my friend and her husband had brought up such an amazing young man, a true devotee of Islam, so much so that the khalifah of the time had called him a diamond! Imagine that? As I prayed for comfort for Syed Taalay's family and for the loss all of those touched by this exemplary individual's life and death, I read the following Quranic verse again and again and I knew that it was a message of glad tidings:

**“Think not of those, who have been slain in the cause of Allah, as dead. Nay they are living, in the presence of their Lord, and are granted gifts from Him.**

**Jubilant because of that which Allah has given them of His bounty; and rejoicing for the sake of those who have not yet joined them, because on them shall come no fear, nor shall they grieve.”**

Holy Quran Ch3:170-171

In his death, there was actual rejoicing, and glad tidings. I felt the impact of these glad tidings and envy which I can only explain through the following Quranic verse:

**“And everyone has a goal to which he turns his whole attention. Then**

**vie with one another in good works. Wherever you be surely Allah will bring you together. Surely, Allah has the power to do all that He wills.”**

Holy Quran Ch2:149

I was in awe of this person who was decades younger than me, the child of a peer, yet the Khalifa of Islam had spoken of him in the following terms:

**“His understanding of devotion and sincerity to Khilafat was to such a degree that is found in very few people. In fact, I would say that this level is not found even in some who possess deep knowledge of the faith; sometimes, the knowledge of such people comes with the stench of arrogance. In fact, I would even say that this level is not even understood by some of those who think that they understand the rank of Khilafat and the standards of devotion that are required.**

**He demonstrated his utmost loyalty to Khilafat in such a way that even in his last words, when he was at the brink of death, he was mindful of his love and devotion to the Khalifa of the time. Everyone thinks of their children and family at such a time, but there are very few who would think about their love for Khilafat again and again, even before their children and family, or along with them.”**

(Friday Sermon September 3rd 2021)

I felt inadequate as a parent, however, I realised very quickly that people like Syed Taalay Ahmed do not simply happen. They are a product of love,

devotion, and hard work. The hard work of his parents and himself. To have been blessed with a diamond as a child, you had to have been a certain kind of person, a certain type of parent. A diligent parent. A diligent Muslim. A diligent Ahmadi Muslim. A parent truly focussed on the tarbiyyat of their child. It dawned on me very quickly that if I wanted my children to be like Taalay then I had to be like Taalay's parents! This idea actually filled me with fear, could I even aspire to be like them?

For two weeks I said one prayer day and night and often in my sleep, along with the recitation of Durood Shareef, "YAllah make my children like Taalay and make my husband and I like Taalay's parents." Then one night, Allah blessed me with a dream that gave me comfort and so much hope. Taalay's life, his death, the hard work of his parents had inspired me to become more mindful and more vigilant as a parent. I may never reach the heights of their parenting skills, but I realised that I had to work on my own deen, my own taqwa in order to make my children firm footed on the path of taqwa. I had to work hard on my own tarbiyyat in order to do my children's tarbiyyat. I needed to remember all that I had been taught by my beloved parents and grandparents and inculcate Islam in every aspect of my life. Afterall, is that not how Islam is a living religion, through its faithful and their living practice?

I came to the conclusion that my children needed to know that my husband and I were trying our best to live Islam in every aspect of our lives. That Allah, and our striving towards Him, our devotion to Him and worship of Him had to be the beginning and the end. That Islam had to be our reference point for everything. I

understand that some events happen in life, that are seemingly tragic, but they occur to shake us. To awaken something in us, that unbeknown to us, was lying dormant. No doubt doing the tarbiyyat of one's children is the biggest responsibility of a parent. Our children are our legacy. That legacy is not just what we show the world but what we admit to ourselves in our most honest and truthful moments. I understood that I couldn't do the isla of children, if I couldn't do my own. I understood that there was nothing to be gained from an attitude of superfluous moral superiority.

I am working harder to ensure that my children have an awareness of what their life's purpose is. How Islam and the worship of Allah, of being a good person, can benefit them. That every action has a consequence, and that the consequence of this life is our afterlife – but the ripple effect and impact is very present in this world as well. It amazes me that every element of the jamaat of the Promised Messiah (as) has been designed by Allah to facilitate our betterment. The systems for Chanda, Zakat, Wasiyyat, Tehreeke Jadid, Waqfey Jadid...the organisations of Ansar, Khuddam, Lajna...Moreover Khilafat ... every tier, every institution is for the betterment of our souls. If we show our children the paths they must tread by walking in them ourselves InshAllah they will be set on the right trajectory.

May Allah enable all Ahmadi parents to bring up their children in the path of 'ehday nasey ratul mustaqeem' (the path of the righteous). May Allah bless the progeny of Syed Taalay Ahmed and ensure that his beautiful legacy continues. Ameen

# A tribute to our mother

## THE LATE SALEHA SAFI

*A tribute written by the daughters of the late Saleha Safi who served on the Editorial board of An Nusrat for over twenty years and who wrote many inspiring articles for various publications of the Jama'at.*

### *My Minaret of light - By Shahana Nasir*

To capture the vastness of my beloved mother's character in such a short time is as hard as capturing the immenseness of the galaxy with its planets and stars in just one shot of a camera. My mother was in herself a galaxy of hundreds of shining stars, which illuminated and grew all her life.

My mother had a wonderfully multi-faceted character; she was incredibly intelligent, with astounding worldly intellect which was beautifully complimented by her extensive knowledge of Islamic principles. Underpinning her intelligence was a deep humbleness and acknowledgement that everything she was and knew, was due to Allah's Grace alone. The books she penned and speeches she wrote, came from a place of honesty and devotion to Islam. Her love for The Holy Quran was witnessed by many generations of Nasirat and Lajna who benefitted from her split word translation and commentary lessons. Her expressions and explanations of The Holy Quran exhibited such passion for her 'deen' – it was truly an inspiration to watch.

One of my mother's unforgettable traits was her sincerity of character. This was seen in many spheres of her life: in family relations, her career, but most of all in her jamaat work. She would advise and guide with unyielding sincerity and truthfulness. When training Lajna members in different skills, like oration, she would feel pride in their successes and celebrate them like they were her own children. There was not an ounce of jealousy or envy in her personality- this allowed her to help scores of Lajna members to achieve their goals and strive to be the best versions of themselves.

My mother's desire to help others was never exhibited more beautifully than her commitment to helping families in need in Rabwah and Qadian. She had set up monthly payments amounting to thousands of pounds a year to assist needy families in their everyday expenses; their daughters' weddings; their childrens' education; their medical costs and assistance in building homes for them too. Her love for giving sadqa and offering assistance to those in need allowed her to assist a multitude of families over a period of decades.

My mother was a woman of principle - a woman who held high standards for herself and others around her; a woman who exemplified complete and unquestionable allegiance to

Ahmadiyyat and the willingness to speak up confidently in defence of Islamic principles. She took pride in the rights assigned to women by Islam and would often converse on these matters with her non-Muslim friends and colleagues. Now as I reflect upon her life, I am astounded at the strength of character she showed in the early 1970's, defying stereotypes and social prejudice, as a young Muslim woman by confidently observing purdah whilst still forging ahead in her career.

***She demonstrated so powerfully that an Ahmadi Muslim woman could have a meaningful career and balance the needs of her family, all within the parameters of Islamic principles. Truly a trail-blazing concept at that time!***

In her relationships, my mother was incredibly loving and loyal. Her piety and wisdom lent well to being an advisor and guide to many people: family, friends and, on some occasions, strangers she met in hospital waiting rooms! She was able to guide on matters of religious jurisprudence as well as provide some very sound legal advice! Her love of reading and acquiring knowledge meant that she gained a wealth of knowledge in various domains. My mother's balance of worldly and 'deeni' knowledge was such that I knew that I could take her wise counsel in everything I did, whether it be practical matters or personal relationships.

***With a cool and unbiased mind, she had a special gift of giving you the best advice at the most crucial times in your life.***

As a mother, she was exemplary. She was fiercely protective of her family, teaching

us the utmost importance of loyalty to Khilafat, punctuality in prayer and integrity of character. She always encouraged her children to give generously to charity with the belief that nothing we have or own is truly ours - everything belongs to Allah. In her role as mother, she also had the perfect balance of firmness, especially in matters of faith, and softness of heart. She never failed to be demonstrative in her love for her children or grandchildren. Her grandchildren particularly were the light of her life! She delighted in their childish mischief - in fact, showing extra fondness for the more mischievous of her grandchildren! Within her family, she was known to have a unique mix of sharp wit and humour coupled with intelligence and wisdom. Conversing with her was both illuminating and entertaining all in one!

My mother's love and selflessness for her children was never more prominent than in the last 18 months of her life, during her illness. Though she was bravely battling a most difficult and challenging illness, she still remained to have an acute awareness of my feelings, my needs and my worries as her primary carer. Even in the last days of her life, she would look at me with immense worry and I could see that it pained her to think that I was in any kind of difficulty. Despite reassurances that it was a blessing and an honour to care for her, her concern for my feelings was etched on her face. Such was her unwavering and unconditional love for her daughters.

Although my mother's passing has left an indelible void in my life, my heart is full of gratitude to Allah. Gratitude for a mother who taught me so much; gratitude that Allah opened doors for my mother to exhibit the vastness of her

character; and gratitude to Allah for granting me the honour of caring for my Ami in the last phase of her life.

For me, my mother was the rarest of gems. One whose value, I pray, will increase with the passage of time. Insha'Allah.

May Allah forgive any of my mother's shortcomings and elevate her position to the highest ranks of paradise. Ameen!

## *My Mother – By Sophia Ahmed (Mitcham Park)*

On 15th August my mother, Saleha Safi Mahmood, passed away at the age of 80 and started her next journey – inna lillahae wa inna alae y hae rajeoon. It was the first time she was leaving her beloved daughters and grandchildren with no promise of a return or one last cherished meeting– not in this lifetime anyway. Our family would never be the same. Now, as I try and write about the most influential person in my life, I find that my words are not adequate enough to explain who my mother was and what she meant to me. What I am sure of though, is that she would want me to recite 'Alhamdolillah' for the life she had and the time she had with us. I am so proud to say that Saleha Safi Mahmood was my mother; she was my hero, guiding light and my anchor. Without her, I feel utterly adrift. She was a woman who had an uncompromising and unyielding love of Allah, khilafat and nizame jamaat.

***She loved her children deeply, but she did not love us more than Allah. If she had to choose between us and her faith, she would always have picked the latter.***

My mother was an immigrant and came to England in the late 1960's from a recently painfully partitioned Pakistan and India. Umi was a teen when she arrived here and whilst she had dreamt of being a doctor in her homeland, her knowledge and proficiency of English at the time meant that she couldn't follow that pathway. However, Umi ended up being so proficient at English that she would be a top student in English Literature and Language and was to achieve top marks even amongst her native English peers. Her A level teacher once told her that her writing prowess in English surpassed those students who had been born and bought up in the UK. And so was to begin a lifelong love and passion for literature and writing in Urdu and English which would culminate in her publishing twelve books after her retirement. She would publish numerous articles in jamaat publications and was on the Editorial Board of An Nusrat for over twenty years.

Those who worked with Umi in the An Nusrat team remarked that she

***“...served on the Editorial Board with commitment and fervour, her advice was always invaluable. She had a keen eye for what was good quality writing and knew where adjustments needed to be made. She always wrote with passion and her advice to anyone who wanted to have a go at writing, was that writing should come from the heart; it must never be dry or devoid of depth.”***

Umi would attend University in London where she studied English Literature and Library Sciences and she would become a Senior Chartered Librarian and lecturer. It was her profession and this educational training which would lead her to becoming Khalifa Rabbey's (ra) researcher and reference hunter. In fact, when Huzoor(ra) was to gift Umi his book 'Revelation, Rationality and Truth' – in which she had assisted Huzoor(ra) closely, he would refer to her in his personal tribute as 'his foundation head of knowledge – Saleha Safi'.

My whole life with my mother was spent laughing. She had a keen and slightly mischievous sense of humour, and she would make sure that her three daughters, in their unmarried days, would congregate on her bed daily to discuss the days events and adventures. Her parenting style was one of friendship and mentorship – all underpinned by love and so our love for her was underpinned by a deep respect. Even when she began to struggle to speak at the end of her life, she still made sure to communicate to me that she loved me. She would look deep into my eyes to ensure I understood the sincerity of her feelings for me. Whilst I understand that I am still in the depths of grief, I do believe that these memories of my mother will stay with me until the end of my own life – her love is etched on my heart.

More than anything my mother lived her life in the remembrance of Allah. She was the most purposeful person I knew. She was never bored, even when she was seemingly simply resting. She once asked me what my goal in life was – I must have been sixteen – I answered that I would simply like to be happy. My mother looked very disappointed and

replied "Is that all?" She wanted us to be women of purpose and drive, to be ambitious, strong, resolute and above all dedicated to the service of Allah and jamaat Ahmadiyya. She wanted us to leave our mark on the world because we were her legacy. With every achievement we accomplished, my mother was our loudest and biggest supporter - but she could be our most judicious critic as well!

When she passed away, we were inundated with beautiful messages of condolence. It is hard to articulate how much they all meant to us. On hearing about my mother's passing a very old family friend, Amtul Naseer Khan of Birmingham, one of my aunts closest friends wrote:

***"I really am at a loss for the right words to express my feelings about the exemplary dignified qualities of your revered mother ... Saleha Apa whose name truly befits her character! All I can say is that she was a stalwart in the Jamaat, who despite her extensive spiritual and worldly knowledge was so humble in her disposition... I admired her most charming character and always loved the way that she met everyone with a smiling face and had an aura of selflessness that one felt drawn towards her. I have not had a lot of interactions with her but the times that I have met her and spoken to her, I felt the close bond ... I cherish those memories and sincerely pray that Allah may crown her for all her unique qualities and may Allah Almighty reward her with a very enlightened status in the beautiful jannah that she had so selflessly worked towards and may Allah***



***grant you all to carry on the great legacy she has left behind.”***

In his letter of condolence to me, Rafiq Ahmad Hayat, Amir Jamaat UK wrote: “...a big loss for the UK Jamaat as (both of your parents) were amongst the earlier settlers who laid the foundation of the UK jamaat...I had the good fortune of knowing and working with both of your parents. They were both pious and very dedicated members of the Jamaat with great love of nizam and khilafat.”

Saleha Safi Mahmood was my mother; my best friend; and my hero. I am my mother’s daughter, and it now warms my heart that I know that her love for me was instinctive, pure and unequivocal. She was not perfect, and neither am I, but she was always open to being corrected – especially by her daughters – and she had no qualms in admitting she may be wrong. Her love for me and my sisters was unwavering, even when she was displeased with us. It is the love of Allah, His Messenger (saw) and His khalifa that she inculcated into her life and everything she did and it is these memories which I will carry with me until the end of my days.

## *A Tribute to my Dear Mother – By Attia Huma Mahmood*

When I was asked to write a few words about my dear mother, at first, it felt difficult to put on paper what was in my heart. I almost felt like my words would not do her justice or capture how special she truly was. Through this excerpt, I will try my best to relay what she meant to me and how she has shaped the woman I am today. I want to start by saying that it was a true privilege that I was chosen to be her daughter- to that I am forever thankful to Allah - Alhamdulillah!

Her love for Jamaat and Khilafat was resolute. She instilled these same values in me and my two sisters. Her khidmat to Jamaat was also inspirational. She held many positions including Regional Sadar, where she was so respected by all that knew her. She was often seen as a trailblazer or ahead of her time - such a fitting description for such a passionate, ambitious, and highly intelligent woman. But above all, she was my mother, my friend, my mentor, my confidant. Very rarely in life do you meet a person who is so balanced, not only in their outlook on life but how they conduct their lives. That was my mum, a woman of great integrity who stood by the side of truth with such unwavering conviction. I admired such strength and principle. She not only taught me the immense importance of our religious duties (deen) but also taught me the importance of how to conduct myself in the world (dunya).

My mother instilled the importance of financial sacrifice, a value that will forever be with me. Her love for darood sharif was passed onto me, so much so that it has become part of my everyday life. During the months leading up to my engagement to my now husband, I would recite one hundred daroods before maghrib namaz. I truly believe my mother’s love for darood, that was embedded in me, always gave me solace.

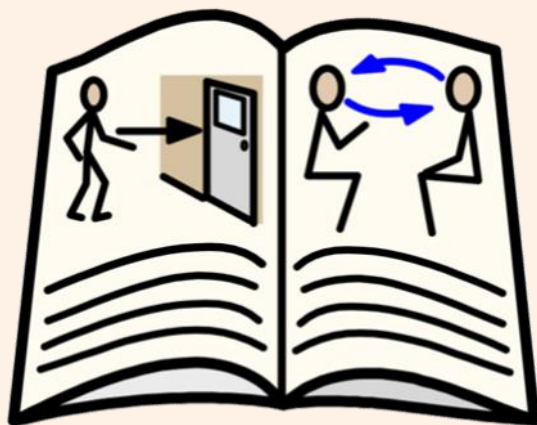
Words cannot explain the loss I feel for my beloved mother. May Allah grant my beautiful mother the highest status in paradise and give me the capacity to continue to follow in her footsteps, Inshallah. Ameen!



## Guide To Visuals and Social Stories

The Lajna UK SEND Committee has created this visuals and social stories guide to enable children and adults with S.E.N.D (Special Educational Needs & Disability) along with their parents/carers to feel included, involved and valued members of our Jama'at. This guide explains how visuals and social stories can make our Jama'at events be more accessible.

### Visual aids for communication



Social Story

Visual supports can be used as a means of communication for children and adults with S.E.N.D (Special Educational

Needs & Disability) especially those who have social communication difficulties and autistic people. Visuals can be adaptable, portable and can be used in most situations.

'Visual supports can help to provide structure and routine, encourage independence, build confidence, improve understanding, help avoid frustration and anxiety, and provide opportunities to interact with others. They can make communication physical and consistent, rather than fleeting and inconsistent like spoken words can be.'

Visuals can consist of symbols, tactile symbols, drawings, photographs, videos, real objects, written text, printed images, images on smartphone/tablet or computer. Visuals are also used with text in social stories.

### What are social stories and how do they help?

Social stories can help some children and adults with SEND understand social situations more easily and can help reduce anxiety. Social Stories are useful

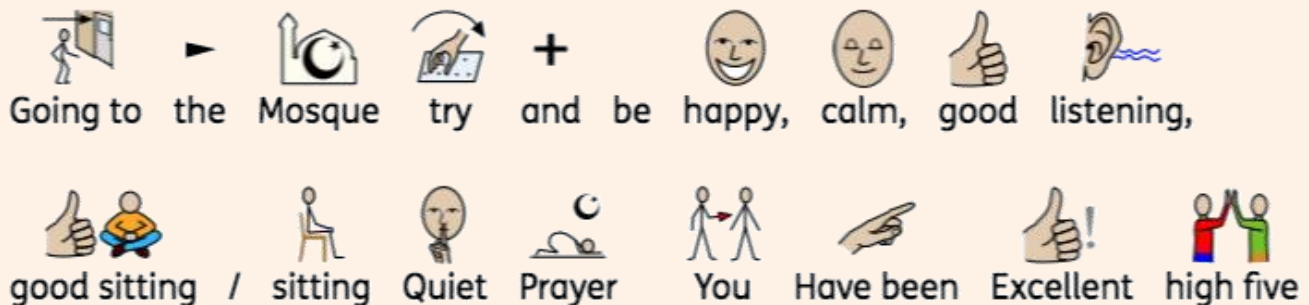
for a wide range of special educational needs. Visuals and social stories help with the following:

- Visuals and social stories can be a useful learning aid for Taleem & Tarbiyyat of children and adults with S.E.N.D.
- Visual social stories can summarise Jama'at activities and events.
- Visuals and social stories help with schedules (what comes next in a series of activities) and 'executive functioning' (planning and organising). This can help a person to cope with changes to routine or events like Eid, Jalsa and Ijtema.
- They can also be used to manage emotions, feelings and behaviour in a positive motivational way with praise and reward.
- Social story content can be adapted to meet different people's needs.
- Social story can help you and autistic the person perceive and understand different situations.

### **How to use social stories**

The social story should be shown to the person at a time when they are feeling calm and relaxed and it should be shown consistently to reinforce it. Monitor how well the story is received and whether it is working and adapt it according to the individual's needs and ability.

See Sample Social Story



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3. For More detailed information on Visuals and Social Stories please see: National Autistic Society (NAS) Website and links: <https://www.autism.org.uk/about/strategies/visual-supports.aspx>, <https://www.autism.org.uk/about/strategies/social-stories-comic-strips.aspx>
4. Online Visuals software: <https://widgitonline.com>

# Contentment

By Humdah Bilal

According to the Oxford Dictionary, the word contentment means: “a feeling of being happy or satisfied” (1).

In a Hadith, Abdullah ibn Amr ibn ‘As relates that the Holy Prophet (peace and blessings of Allah be upon him) said: He who accepts Islam, and is bestowed provision that suffices for his needs and Allah makes him content with what He has given him has achieved true prosperity. (Muslim) (2)

The Promised Messiah (peace be upon him), Hazrat Mirza Ghulam Ahmad of Qadian, has written passages on ‘True comfort and contentment’. He said: “First of all a man (as a baby) needs his parents (they are the ones who help him and do things for him), then he needs (as he grows up) the Kings and the rulers. When he advances and begins to admit that he has been committing blunders, and that the people whom he took to be his helpers and friends, were really so weak that it was a mistake on his part to take them as friends and helpers – they could not help him fulfil his needs nor were they sufficient for him, he turns to God and through his steadfastness he finds that God becomes his friend and helper. This is the time when the man gets a lot of consolation and a wonderful contentment. More especially when God Himself says that He is his Friend and Helper, the pleasure of consolation and contentment in such circumstances is simply unimaginable. This condition of his is free from all bitterness. The forest of this world is full of thorny bush and bitterness; worldly affairs are never free of them.

A poet has said: This world is nothing but a trap. The only place where a man is safe and gets comfort is the secluded place of God (i.e. a secluded place where he may remember God to the fill of his heart).

Those who are befriended by God and get rid of the tribulations of the world and they enter into the real comfort and contentment of his life. God has promised to them:

‘Wa manyat-tiqallah yajallahoo makhrajan wa yarzuqhu min haiso la yahatsib (i.e. He who fears God gets rid of the worldly troubles and God provides him from where he could never imagine.)’ (3)

وَمَنْ وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ط

يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

(The Holy Qur’an chapter 65 verse 3-4)

The following is a story for those people who are not happy with their life and consider others to be happier than them.

Once upon a time, a raven was very unhappy with his life. One day he started crying while sitting on a branch of a tree. A monk was sitting on this tree. Just then, a drop of the raven’s tears fell on the monk’s cheek. The monk raised his head and saw that a raven was crying. The monk asked him, “What’s the matter, my friend, why are you crying?” The raven said, “O wise one, I am very upset with my life; no one loves me, people shoo me away in disgrace. No one gives me anything to eat, everyone hates me. Death is better than such a life.” Hearing the raven’s word, the monk’s heart was filled with compassion. He said to the raven, “My friend, we should learn to be happy in whatever condition we are in”. But the raven did not understand the wisdom of the monk and kept on crying. Then the monk said, “Don’t be upset, tell me, what do you want to be? I can make you that with my mantra.” The raven became happy and said, “O blessed

one, if you want to do me a favour then please make me a swan”. The monk said, “Okay, I will make you a swan. But first, go to a swan and ask him whether he is happy with his life or not. You go and find out and until then, I will wait for you here.” The raven happily flew away to meet a swan. He saw one swimming in the pond. He went to the swan and said “You are so beautiful; you are as white as milk. Everyone loves you and you must be the happiest bird in the world!” The swan said to the raven with a sad heart, “No my friend, I am not happy. There are so many beautiful colours in the world, but I don’t have any colour. White is a nothing colour. I think the parrot must be the happiest bird in the world. He is so colourful”. Hearing this, the raven flew away and found the parrot. He said to the parrot, “Oh parrot, you are so colourful and beautiful, you must be the happiest bird in the world!” The parrot said to the raven with a sad heart, “No my friend, I am not happy. You see, people keep parrots in cages. I am always afraid that someone may hold me and lock me in a cage. I think the peacock is the happiest bird in this world. He is also much more colourful than me”. Hearing this, the raven flew around to look for a peacock. After searching for a long time, he finally found a peacock which was in a cage in a zoo. He saw that hundreds of people had gathered to see him. After the people left, the raven approached the peacock and said, “Dear peacock, you are so beautiful. Everyday thousands of people come to see you. And look at me, when people see me, they immediately shoo me away. I think you must be the happiest bird on the planet!” The peacock replied sadly, “I

always thought that I was the most beautiful and happy bird on the planet, but because of my beauty I am entrapped in this zoo. When people pluck my colourful feathers to make decorative things, it hurts me a lot.” The peacock took a deep sigh and said, “I am not happy my friend!” The raven was surprised to hear this from the peacock. He asked him, “If you are not happy then whom do you think is the happiest bird in the world?” The peacock said, “I have examined the zoo very carefully and I have realised that you, the raven are the only bird not kept in the cage. People don’t try to catch you and entrap you in the cages. So, for the past few days, I have been thinking that if I were a raven I could happily roam everywhere and I would be free.” Hearing this, the raven flew away from there and today for the first time he was feeling happy to be a raven. He came back to the monk and said, “O wise one, I do not want to be anything else! I am fine with what I am.”

If we look at our lives, we will find that this is our problem too. We make unnecessary comparisons with others and then become sad and show discontentment. We don’t appreciate what we have and this all leads to vicious cycles of unhappiness. We should learn to be happy with what we have instead of looking at what we don’t have. There will always be someone who will have more or less than us. If we keep comparing ourselves to others, we will never be able to be happy. A person who is satisfied and grateful with what he or she has, is the happiest person in the world.

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**Makes 12**

You will need:

- 400 g self-raising flour
- 250 g sugar
- Pinch of salt
- 2 eggs
- 1/2 tsp vanilla extract
- 125ml oil
- 250ml milk
- 100g of fresh or frozen blueberries or chocolate drops
- Medium size cupcake/muffin cases

**Method**

- Preheat oven to 200 C/400F/Gas mark 6.
- Line muffin/cupcake tray with cases.
- Sift together all dry ingredients into a bowl.
- Whisk egg, oil, milk and vanilla extract together in another bowl/jug.
- Add wet ingredients to the dry ingredients, fold over, do not over mix.
- Add blueberries or chocolate drops.
- Spoon mixture into cases almost to the top.
- Add a few extra chocolate drops to the top.
- Bake in the oven for 20 mins.
- Remove from oven, allow to cool for 5 mins on wire rack.
- Dust with icing sugar.
- Enjoy!
- Store in airtight container, always better the next day!



# Journey to Ahmadiyyat

## Finding Peace of Heart

By Melissa Ahmedi

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَعَلِمُوا

أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

**I seek refuge with Allah from Satan the Accursed, in the Name of Allah the Gracious the Merciful.**

**O ye who believe! respond to Allah, and the Messenger when he calls you that he may give you life, and know that Allah comes in between a man and his heart, and that He it is unto Whom you shall be gathered.**

[Holy Qur'an 8:25]

In this tent 13 years ago almost to the exact date, at the age of 13, I embraced Islam Ahmadiyyat. I am now 26, so I have spent half my life as an Ahmadi Muslim by the Grace of Allah.

My story begins in the North West of England in the city of Manchester. I was not raised in any faith, my local community where I lived, was the definition of diverse. Within a mile's radius of my parents' home, there are churches of all denominations, mosques of every sect, a Sikh Temple, a Hindu temple but down the road lies the Darul Aman Mosque, otherwise known in English as "the house of peace". This was where I found God.

Finding faith begins with my eldest sister, Jazibah. I am the youngest of 3 sisters and we were blessed with a very happy childhood, and loving parents. I can't articulate how much my parents have supported me on my personal journey, and I know for most, if not all converts this is a rare jewel, something to be treasured and magnified.

Jazibah always believed in One God and she herself had researched all the world's faiths as a young teenager. When she was in sixth-form her friend told her that she was an Ahmadi Muslim. She then begin to study it and she found that Islam Ahmadiyyat was the most logical and rational of all. It didn't dismiss previous teachings of the



prophets that came before; in fact, Buddha, Krishna and Jesus (peace be upon them all) were but a few of the thousands of messengers, who came to unite people back to recognising their Supreme Creator. A few years later, after quite possibly reading every book, the Community had available, Jazibah embraced the faith at the age of 19. I was 7 years old at the time. And perhaps here the seeds were sown for me too.

I began to attend the mosque in Manchester with her, every now and again. I was really young, but I think she enjoyed bringing me along, and for me in the beginning, it was a fun day out. Sometimes I joke and say, it was the food that won my heart over (which is true too). But *Darul Aman* was to me exactly what it meant; “a house of peace”.

I remember joining the congregational prayer for the first time when I was 7, and I felt a strong sense of belonging. I didn't know why, I couldn't explain it, but it was a comforting place. I didn't understand Arabic, and I didn't know which movement came next during prayer. But my understanding of Islam, was purely through observing other people, who became my role models.

The Mosque became a home away from home. Here there was a community of people who all believed together, with a bond of sisterhood that transcended race, culture and even language. In October 2004, His Holiness <sup>(aa)</sup> visited Manchester for the inauguration of the renovations of the Mosque. There were swathes of people there from all over the North West, and I politely elbowed myself to the front to try and meet His Holiness <sup>(aa)</sup> who was handing chocolate Twix bars out to all the children. I was

9 but my gut knew that I was in a place which would change the course of my life and I kept being called back to it.

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The older I got the more curious I became. I was 10 when I asked my sister to teach me how to read the Holy Qur'an over the phone and I began the process of learning the Arabic letters. I remember wanting so badly to recite like the other girls half my age. I used to listen to the competitions of recitation thinking to myself, one day God willing I'll be good enough to join in. I took to what I knew; reading became a way to help my knowledge grow.

When people ask me about my conversion, most often they ask *why?*

Jalsa Salana of 2009, was the turning point for me. It's not enough, I thought to just believe something to be true in my heart. It felt like the more I learnt, the more I felt the pieces of the puzzle were slowly coming together. I had seen the evidence of its truth for myself. I saw the peace and focus it brought to people's lives. I saw a community united together, striving for peace. I saw women and girls who felt empowered through their roles of serving their faith. I knew how calm and at peace I felt when I went to the mosque.

It took courage for me to speak the truth even though I couldn't explain my feelings very well. I didn't attend Jalsa that year with the intention to convert. But what I'd seen, I had become immersed in, was real and natural to me. My heart had already accepted, it was just up to me to have the courage to say it aloud. I truly feel God put something in my heart that weekend.

On the Sunday of Jalsa 2009, I walked from the Lajna tabligh tent with my sister across the field just here, and sat down in the main Jalsa gah in the green area. I held hands with my sister on my left, and a girl not much older than me who was converting with her mother to my right. When the bai'at ceremony began, the atmosphere was electric. I don't think I've ever experienced anything like it before or since.

It felt like this was the beating heart at the centre of the world.

In that moment I wished everyone could feel what I could feel.

The air was so still, but it was a peaceful silence - it felt we were all connected, time had frozen, and nothing else existed or mattered except for that moment.

When I recited the prayers after His Holiness, (may Allah strengthen his hand) I felt like the moment had come to be honest with myself. My eyes were sore from tears and my throat lost air when I recited:

***'I ask forgiveness of my sins from Allah who is my Lord and I turn towards Him.'***

I felt the weight of the world lifted itself from my entire body and when I sat up from the prostration, my body felt light and free. In almost a euphoric state, I walked out the doors back towards the tabligh tent. I felt completely different to how I'd walked in.

I felt like God had given me a fresh start.

It felt like being reborn and starting again.

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It is here really, that my story actually begins. I knew from the very beginning, that the Ahmadiyya Muslim Community would heal the world with its love and I'd stepped in to what had always been destined for me.

When most people were on the summer holidays, I came back to school as an Ahmadi Muslim! but how would anyone else know? I felt a weight of responsibility.

So, I returned in September of Year 9, at the age of 13 choosing to wear a headscarf. I remembered the butterflies in my stomach and the anxiety over what people would say and think before I went into school. My hijab has seen me through many chapters in my life so far. It has taken courage, resilience but mostly prayers in that journey. The process of wearing my school uniform headscarf every day meant that it became a habit outside of school too. The thing that initially made me nervous was, what will other people think? What will other people say? But I realised over time, why should that matter more than my faith and what I believe in?

I've seen how God has opened many doors of opportunity for me. By God's blessings, wearing the hijab has always been an invitation for me and others to talk and be open about my faith and beliefs. I attach a strong sense of who I am to wearing it, and I feel that God has moved me forwards because of it. God sees our smallest efforts, the private struggles we face. God is the Ultimate Guide (Al Haadi) and As-Salaam the Source of Peace and He does not burden anyone beyond their capacity [2:287]. He comforted me in

the knowledge that by taking one step towards Him, God always came running to me.

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I remember my first meeting with His Holiness, Khalifatul Masih V (aba) following my conversion when I was 14. I sat there speechless, whilst my sister explained. He focused on me and was making sure I was converting for myself and that it was my decision and my choice. From then on, I knew, whatever happened to me in my life, he would always be there for me, looking out for me.

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Like most young people, my world became centred around friends. The Holy Prophet Muhammad (sa) said: ***“Spend time with the company of the good”***<sup>1</sup>. He also said “Believers are united like a building, each part of which is a source of strength for the other part. “[Sahih al Bukhari, Chapter No. 635, Book of Oppressions (AlMazalim)].

As a young teenager, I was finding my place in the world just like every other person, my generation was one of the first to live in 2 worlds: the real world and the online world on social media. I realised the meaning of the phrase ‘you are the company you keep’ and that meant on social media too.

Throughout my teenage years I attended study groups at the mosque with other students and young women. We would meet and discuss questions and topics that we might have felt shy to ask publicly, or things we were confused about. I feel this helped me grow massively with my understanding of my beliefs. It helped me to build friendships and connections with other

young like minded girls and women too.

We’d meet at the mosque, take turns to prepare, research topics over some pizza and do sports (there’s always balance!). It was a safe space, where I could learn without feeling judged for how much or how little I might know. My attachment to the mosque was through knowing I could go and be in a place of peace; amongst people there for the same reason.

It’s true as a young person in this society, you can feel like you are juggling many aspects of your personality or navigating the different roles and lives you have. Yourself at school, college, university, in work, at home. The self where you are striving for good and the self where you fall into bad habits and temptations. The Promised Messiah(as) talks about the influence of good company when he stated, ***“It has also been observed that when people are sitting in such gatherings where they listen to virtues [good things], it has an impact on their hearts and they consider it to be good.”*** However, the Promised Messiah(as) says, ***“When they leave these gatherings and go back to their friends, they return to their old habits and forsake those noble virtues which they just heard.”*** The Promised Messiah(as) says, ***“One should refrain from adopting their old habits. You should stay away from the company or gatherings that influence such behaviour. You should be aware of all the various aspects of these bad deeds; as it is imperative to have knowledge of what you are seeking.”***<sup>2</sup>

The reason I share this is because I know how the greatest struggle in life is battling against yourself, the greater *jihad* or struggle or the self. And the feeling of being pulled in many different directions, society's influences, the influence of the company you keep, and striving to find the path of piety and goodness amongst all of it. I grew up feeling much of the mainstream media misrepresenting and perpetuating negative stereotypes of who a Muslim woman is. When I went to university, I remember feeling like I wasn't sure what my place was at all. Where do I fit in, I thought?

When I found myself increasingly in situations where I didn't know what to say or how to defend myself, I'd go home and research. I'd go on the websites of Alislam.org and Review of Religions. I'd ask my sister or my Ahmadi-Muslim friends for answers. I found that the older I got, the more questions I had. I had a lot of questions growing up with regards to modesty, segregation, gender equality and women's rights. I'm the youngest of 3 sisters, so I wasn't going to let this one go!

And if someone used to ask me a question about faith, or said something negative, at times I'd lack the courage and strength to stand up for myself. I'd often stay quiet. I'd come home frustrated and think of all the things I could have said. Not knowing things made me feel really uncomfortable.

Beloved Huzoor<sup>(aa)</sup> recently in a virtual meeting gave the example of His Holiness Khalifatul Masih II <sup>(ra)</sup> son of the Promised Messiah <sup>(as)</sup> who questioned his belief in God and Islam during his childhood.<sup>3</sup> He said and I quote, ***"...If you believe in a***

***religion simply because your parents follow it, then there is no benefit until you know what Islam Ahmadiyyat is... So questions will naturally arise in an educated mind and they should arise. However, you should not stubbornly leave it at the stage of questions, rather you should focus on finding the answers and do not desist from researching until you have found the answer to your question."***<sup>4</sup>

And it was a long journey of self-realisation, that my job here is not to fit in or to be like anyone else. My job is to keep striving despite my path being different to most, knowing that God put me on this path for a reason. His Holiness, recently said in a virtual meeting: ***"You should have confidence, and for confidence you will have to increase your knowledge."***<sup>5</sup>

Islam would prove to me that the rights Allah has bestowed on women and girls surpass every other worldly example. The Promised Messiah (as) himself said that in Islam it's as though women have been placed on thrones.<sup>6</sup> I feel proud that a woman's status of royalty is shown through the fact as Ahmadi Muslim women, we are amongst the most highly educated women of the world and surpass the men (by the way), including nations where the female literacy rate is very low.<sup>7</sup> I realised the real blessing is being a part of such a community whose every effort goes into showing through action not just words, that women are the real "nation builders" of the world.

I found the more I read, the more I learnt. And continue to every day.

There are so many platforms that helped me as a teenager and continue to now: Alislam.org, Whyahmadi.org, Review of religions, Al Hakam and The Lajna blog Voice of British Muslim Women. Building confidence in my beliefs and articulating them to others is still a journey. The book called the *Tabligh Guide* by Imam Naseem Bajwa Sahib was very useful to me breaking more advanced religious concepts down.

But with growing confidence, you also realise begin to recognise when you get things wrong. We learn things but fall short of acting on what we know to be right. We make mistakes. And that's where humility sweeps you off your feet and greets you. We don't know everything, nor is it healthy to pretend we do. Every situation I faced in life presented itself as a lesson; I could either ignore it, or learn and grow from it. As God says in Holy Qur'an: ***“And strive in the cause of Allah as it behoves you to strive for it...”*** [Chapter 22: verse 79 ]. I had already found the truth but now it was up to me to understand it on a deeper level and to find comfort in it.

This process of constant study and building confidence ran along aside my lived experiences. I felt rejuvenated from what I read and separating fact from fiction, but alongside that, my lived experiences shaped how I felt about myself. It's safe to say many of us can encounter an identity crisis at some point or another. Feeling confident and comfortable within my identity was a journey to find that confidence too.

Building my inner strength, resilience and confidence over time was like preparing body armour. No matter

what anyone said, kind or unkind, I asked myself have I built my confidence enough that when negativity comes, it doesn't change the way I feel about myself? We are all human and struggle at times, but praying for myself, to have confidence within my identity, for who I am an Ahmadi Muslim woman and to have absolute courage and valour in that identity has helped; I felt my prayers working for me, they became like a protective forcefield, that came to my defence even in my weakest moments.

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When I'd finished my formal education training to be a teacher at university, in my early 20's, I was married and had my daughter. I remember thinking and feeling what is my purpose here? The more I tried to lean on God and ask for His help, I was shown He was always there with me. I remember feeling that reliance on Allah meant leaving everything with Him - our times of happiness and the tough times too. Knowing my prayers are being answered, in the best way for me, not always exactly when or how I imagined but in a manner that is best for me. I thought about how this kind of love is a never ending sense of love. Giving me things I never asked for, and withholding things from me, for my own betterment. ***‘And Allah will deliver the righteous and lead them to a place of security and success; evil shall not touch them, nor shall they grieve [Holy Qur'an 39: 62].***

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Finding faith at a young age has meant that I've been blessed to receive the guidance of the Caliph of the time from

a young age too.

We have been given the biggest gift of all, a personal relationship with Allah's representative on earth, the Khalifa of the time. When I was at the rock bottom of knowing what to do during the Covid lockdown, as a young mother, with 2 very young children, His Holiness<sup>(aa)</sup> responded - at a time when I needed it the most. I went to see him and he knew what was in my heart without me needing to say it. The rope of Khilafat is the strongest bond you will ever experience in this world. This is a person who prays for us all before he sleeps with zero expectation of us doing the same. He feels our pain, our anguish, and our happiness and contentment.

Throughout the turbulence of life, I realised that true peace cannot be achieved without the blessings of Khilafat.

My life had come full circle when I realised that I had come back to the place I pledged my life. The Promised Messiah (sa) said: ***"To take Bai'at [pledge of allegiance] means giving your life to Almighty Allah. It means, 'Today we have sold our life to Allah Almighty.'" (Malfuzat, Vol.7. p.29, UK, 1985.) "the person taking Bai'at has to first adopt meekness and humility and has to distance themselves from their ego and selfishness."***<sup>8</sup>

Our role here is much bigger than just us, His Holiness<sup>(aa)</sup> when addressing the Ladies auxiliary in Finland recently. He said, ***"Develop the realisation that we are the ones who are to (morally) reform the world and, it is our job to guide others***

***rather than following the world ourselves."***<sup>9</sup>

This spiritual journey has opened my eyes to the fact that our foundational belief, the reason we are all in this room, together, united in faith, is because of the Divine system of Khilafat; and the living evidence that Islam Ahmadiyyat is the force for peace. The truth and unity the world seeks is found here.

To end, I wish to quote a piece by Yusra Dahri Sahiba, the beloved granddaughter of His Holiness<sup>(aa)</sup>. She writes beautiful poetry and I would urge everyone to read her pieces on the Lajna blog. She narrates a story about her grandfather, His Holiness Mirza Masroor Ahmad the Khalifa of the time<sup>(aa)</sup>, in his home after delivering Friday Sermon in Ramadan:

***"We reached the top of the stairs. I love that part of the house, because of how stunning the Islamabad sunsets are. But sunset was a long time away, so it wasn't the time I usually go up there. I saw no sunsets, but I saw the steady line of Ahmadis walking out of the mosque, down the lane. I lifted my eyes from the window to look up at Huzoor, who I was standing next to. I saw how he smiled and his face glowed as he watched the worshippers leaving together.***

***He mentioned to me that as the world returns to normal, more Ahmadis would be able to offer prayers together, God Willing. I turned back to the window, watching the Ahmadis walk along the path. As I leant against the windowsill, I felt a smile rise***

*up in my own chest, feeling that this was a moment that I would remember.*

*I was standing next to the best person I know, our beloved Huzoor, whose first instinct is not to rest, despite delivering a one hour sermon while fasting. Instead, he looks out the window with so much warmth in his eyes, unknown to the Ahmadis below, and he hopes that they'll have more chances to pray together. It is the purest thing I have ever seen. I realised something that day: Huzoor loves us, even when we are not looking.”<sup>10</sup>*

People are looking everywhere for that sense of stability, contentment and guidance amidst the war, anguish and conflict which afflicts every continent on earth. But true peace in society and inner peace of heart, I've found, is with Allah. “The Promised Messiah (as) once said that ‘if you please Allah, the sun will never set upon you’. This means that if a person is devoted to seeking the pleasure and nearness of Allah, they will overcome whatever challenges or difficulties that may arise and will observe that the blessings of God Almighty will continually rain down upon them.”

When I go back to the Manchester Mosque, Darul Aman (the place where my journey began) I look up and on the ceiling reads,

**‘Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! it is in the remembrance of Allah that hearts can find comfort [13:29]**

When you look inward, you realise the peace of heart with God was always staring right back at you.

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# *Promised Gardens*

By Dr Bushra Anas

***And We said: "O' Adam, dwell thou and thy wife in the garden and eat therefrom plentifully wherever you will, but approach not this tree, lest you be among the wrongdoers."***

***(The Holy Quran, 2:36)***

From the time when daughters were buried alive and men were held as slaves, generations passed and the world advanced to what we now refer to as Islam, our enlightenment. Each male became Adam as a result, and each woman became Eve.

This article is based on the saying of the Holy Prophet (may peace and blessings of Allah be upon him),

***"Satan is most pleased when families are broken."***

***(Muslim, 2813)***

Islam declares one's family to be a tiny state, where men are chosen to be the head of the family. Headship is not merely a right or a privilege, but rather a responsibility. Surah Nisa in the Holy Quran emphasises family the most. According to one of its verses,

***"Men are guardians over women, because Allah has made some of them excel others, and because they (men) spend of their wealth."***

***(The Holy Quran, 4:35)***

Man is bestowed with the qualities required for headship like toughness of body, ability to conduct hard work, spirit of competition in society and the will to spend on his family. This is why a man (husband) is chosen as the head of the family.

Some Adams (husbands) think that they have unbridled authority as 'Qawaam' (head/protector) of the house, and get engaged in domestic violence and cruelty. They



verbally and physically abuse their wives, forgetting the Hadith

***“A Muslim is the one from whose hand and tongue others are safe from.”***  
***(Bukhari)***

The Promised Messiah (peace be upon him) states regarding the responsibilities of a husband towards the good treatment of his wife, that except for indecency, any of her weakness should be tolerated – any harsh treatment towards her is shameful on the part of the husband<sup>1</sup>. When Adam abuses this privilege, Satan instigates Eve to not be obedient to him, making her forget the verse of the Holy Quran,

***“So virtuous women are those who are obedient and guard the secrets of their husbands.”***  
***(The Holy Quran, 4:34)***

In return Eve becomes a ‘passive aggressor’, forgetting the golden principles which Hazrat Amma Jan, wife of the Promised Messiah (peace be upon him), suggested her daughter on her wedding.

- To never keep a secret from one’s husband, if he comes to know from someone, the wife will lose her respect.
- To never talk back when he is angry, even if he is wrong. To let him calm down and then talk.
- To never ill-treat his family members

This starts a constant tussle. Anger and mistrust prevail and love starts depleting from their paradise every day. Sadly, during this phase, Adam forgets what the Promised Messiah (peace be upon him) said:

***“Whosoever does not treat his wife and her relatives with kindness and benevolence, is not of my community.”***  
***(Noah’s Ark, pg. 31)***

And Eve forgets what the Holy Prophet (peace and blessings of Allah be upon him) said;

***“A woman will go to Paradise if she dies in a condition that her husband is pleased with her.”***  
***(Bukhari)***

Ultimately this chaos makes its way to the streets, friends, and relatives. Allah Almighty says in the Holy Quran,

***“They are a garment for you and you are a garment for them.”***  
***(The Holy Quran, 2:188)***

Both Adam and Eve tear that garment under the spell of Satan.

This is the reason relationships end up in divorce or separation; the children who are a victim of such abuse grow up into future Adam and Eve's. Eventually, Satan goes to Eve and convinces her that it has always been about money, and therefore if Eve brings a pay cheque, she doesn't have to listen to Adam. So now under the influence of Satan, a new challenge starts. Being a homemaker is a challenge in itself as it is equivalent to ten jobs. It is true that many women do not always have the choice and sometimes have to work, but on occasions Eve, thirsty of respect, security and recognition adds one more job over those ten jobs and the phenomenon of 'working women' comes into existence. She, unable to shed her work load, eventually loses her patience and tolerance.

A "war of supremacy" has recently evolved out of the effort to build harmony on earth. The moment an innocent woman is attacked by an angry man, the moment she learns that running the household is not a full-time job deserving of respect, the moment we become dependent on technology, the moment it is too difficult to apologise, and the moment we stop paying attention to the sermons our imam gives, we lose domestic harmony.

We are the flag bearers of Islam and the peacemakers. Hence, an individual should never forget that peace and paradise go hand in hand with companionship and the principle of equality. The Promised Messiah (peace be upon him) states,

مومن کا کام ہے کہ اپنی نفسانیت کو چیل دے

***"It's the job of a believer to crush his ego."***

The hardest part in companionship is to let go of ones ego and apologise. Apologising is not an admittance of guilt, it is leadership, it is called being a Qawaam. This is exactly how a paradise is created in this world and the hereafter. Allah the Almighty has promised two gardens (paradise) to a righteous person.

***"But for him who fears to stand before his Lord, there are two gardens."***  
***(The Holy Quran, 55:46)***

To conclude, we are all Adam and Eve of our families, and we must go through trials and hardship in order to keep harmony, to prevent regretful thoughts from instilling in our children that their father (Adam) and mother (Eve) had not gone near that 'tree'.

Dr Bushra Anas

## References

1. Malfuzaat vol 2, pg. 178-179.

# Menopause an Insight

By Dr. Amtul Carmichael

At various stages of women's life, they go through significant changes in their bodies and personal experiences. These changes are seen during puberty, pregnancy and during menopause. Menopause is a natural process; this is when women stop having periods because the ovaries stop working. This decreases the amount of female reproductive hormones such as oestrogen, and progesterone.

## ***What is menopause?***

Technically menopause is defined when a woman does not have periods for 12 months. The age of menopause is determined by many factors such as genetics, race, and biological health of the woman. Most women experience menopause between 45 to 55 years of age. A menopause before the age of 40 is called premature menopause, and an early menopause occurs between the ages of 40 and 45.

## ***What is perimenopause?***

Menopause is a process, and most women experience some symptoms of hot flushes, mood swings and irregular periods about four years before their periods stop. This is called perimenopause. During perimenopause, our bodies prepare for the change in hormones during menopause. Not all women experience perimenopause, some may have no symptoms related to menopause till

their periods stop.

## ***What are the common problems of menopause?***

Like puberty, pregnancy and childbirth, menopause is a unique experience for every woman. Some women have no symptoms while others may have severe symptoms that need medical support and attention. During menopause, lack of periods can be accompanied by other symptoms, some of which uncomfortable, such as hot flashes, excessive sweating, mood changes and weight gain. These are collectively called vasomotor symptoms. An estimated 75 percent of women experience hot flashes with menopause.

## ***How should women manage menopause?***

Most women experience only mild symptoms related to menopause can manage these at-home by simple measures at home such as wearing loose and layered clothing ideally of hundred percent cotton. This helps to manage hot flushes. Some women need to keep their bedroom cool to deal with the symptoms of night sweats. These days nice portable fans are available to help with the symptoms of hot flushes.

Some women also experience dryness of eyes, mouth, and skin. Skin changes like increasing hair growth on face, neck and legs can also be part of

menopause. During menopause, some women notice that their hair thin out. For dry skin, it is important to invest in good quality moisturisers and apply these regularly on the skin particularly at night.

Some women find it hard to have an intimate relationship because of the dryness and tender breasts. Dryness can be managed by using gel creams from the local pharmacist or hormone creams prescribed by the GP.

One of the distressing symptoms of menopause is difficulty in controlling the urine flow, which include urgency (loss of control when about to go for urination) and stress incontinence (bladder leakage when exerting such as coughing and heavy exercise). This can be managed by regular pelvic floor exercise. Some women notice recurrent water works infection during menopause. Some women require topical or oral HRT to deal with these symptoms.

Lack of sleep can be a very distressing and disabling part of menopause. Weight management and regular exercise are potent factors to manage symptoms of menopause. A brisk walk for 20 to 30 minutes a day can help increase the stamina and energy level during menopause. This promotes general well-being and may help with a better night's sleep. There are many natural remedies that can be used to promote sleep. As lack of sleep can impact on performance, it is important that you contact your GP to discuss management of lack of sleep. It is important to have a good night's rest during the period of menopause.

During the process of menopause, women may experience mood swings,

anxiety, or depression. It is important to communicate with the loved one and family members about these. This makes them aware of the needs of a woman going through menopause and provide support and care as necessary. Relaxation techniques such as yoga, meditation and controlled breathing are all recognised techniques to deal with the emotional symptoms of menopause.

Some cognitive problems such as difficulty in concentrating and memory problems can also be experienced by women during menopause. For most women, these symptoms are short lived and manageable and do not require medical treatment.

To some extent most women experience loss of muscle mass and bone mass during menopause. To help protect bone loss, it is sensible to take calcium, vitamin D and magnesium supplements. It's best to talk to your doctor before taking the supplements regularly.

### ***Is there any specific treatment for menopause?***

It is claimed that some natural substances like soya, vitamin E, flax seed and black cohosh can improve the symptoms of menopause. However, there is limited scientific evidence about the efficacy and safety.

Some women experience severe symptoms during menopause, and this adversely impacts the quality of life. Medical treatments are available to help these women. The symptoms of hot flushes, night sweats, vaginal atrophy and thinning of bones or osteoporosis may require hormone replacement therapy (HRT).

## Announcement for Admission in Aisha Academy

Respected Lajna Imai'llah,

السالم عليكم ورحمة هلا و برکاته

Admissions are now open for Aisha Academy, Institute for Theology and Modern Languages, whose objective is to increase religious knowledge and understanding. The subjects taught are:

- The Holy Quran including: Nazira, Split Word Translation, Hifz and Commentary of the Holy Quran;
- Hadith;
- Kalam;
- Comparative Study of Religions;
- Fiqh (Islamic Jurisprudence);
- History of Islam & Ahamadiyyat;
- Basic Arabic, Urdu and English.
- This is a one-year full-time course, open to all girls and women aged between 16 and 30 who have completed GCSE (or equivalent) and can be attended both in person and virtually (on-line).

The course will be from September 2023 to July 2024. Insha'Allah. If you have any queries, please contact:

Principal Aisha Academy

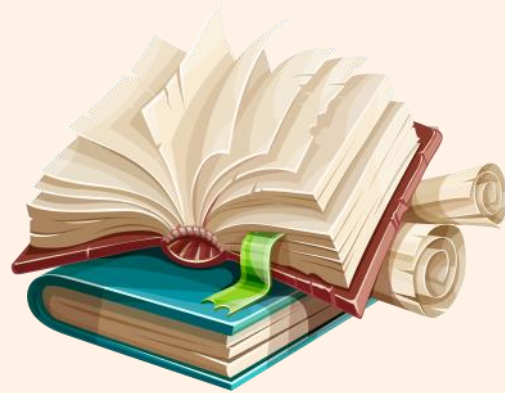
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# EXCELLENCES OF THE GLORIOUS QURAN

AUSAAFE QURAN MAJEED

*Braheene Ahmadiyya, part 3, page 274, 1882*

'Tis the light of Quran that outshines all lights;  
Pure is He from Whom this sea of lights emerged.  
The tree of God's Unity was just about wilted-  
When all a-sudden, unseen, this pure spring flowed.  
O Lord! What a world unto it is this Quran of Thine!  
All that was essential was found to be provided therein.  
We searched all the worlds-all the shops we looked into,  
It turned out to be the only wine-cup of God's knowledge.  
With what can we compare this spiritual light in the world?  
It was found to be unique in every trait and aspect! (5)

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

# اوصافِ قرآن مجید

(منقول از براہین احمدیہ حصہ سوم صفحہ 305 مطبوعہ 1882ء)

نورِ فرقاں ہے جو سب نوروں سے اجلی نکلا  
حق کی توحید کا مرجھا ہی چلا تھا پودا  
یا الہی! تیرا فرقاں ہے کہ اک عالم ہے  
سب جہاں چھان چکے ساری دکائیں دیکھیں  
کس سے اس نور کی ممکن ہو جہاں میں تشبیہ  
پہلے سمجھے تھے کہ موسیٰ کا عصا ہے فرقاں  
ہے قصور اپنا ہی اندھوں کا وگرنہ وہ نور  
زندگی ایسوں کی کیا خاک ہے اس دنیا میں  
جلنے سے آگے ہی یہ لوگ تو جل جاتے ہیں  
پاک وہ جس سے یہ انوار کا دریا نکلا  
ناگہاں غیب سے یہ چشمہ اُصفیٰ نکلا  
جو ضروری تھا وہ سب اس میں مہیا نکلا  
مئے عرفاں کا یہی ایک ہی شیشہ نکلا  
وہ تو ہر بات میں ہر وصف میں یکتا نکلا  
پھر جو سوچا تو ہر اک لفظ مسیحا نکلا  
ایسا چمکا ہے کہ صد تیر بیضا نکلا  
جن کا اس نور کے ہوتے بھی دل اُعلیٰ نکلا  
جن کی ہر بات فقط جھوٹ کا پتلا نکلا