

AD-DUHA

An Educational and Spiritual Publication

Lajna Ima'illah Australia

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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, Insha'Allah.





EDITORIAL

Dear Lajna,

Assalaam-o-Alaikum Wa Rahmatullahi Wa Barakatuhu.

This issue of Ad Duha aims to bring your attention to some topics of great importance; Khilafat, Wassiyat i.e. Will and Zakat. As you read through the articles, pay great attention as they will provide you with profound insight into the principles of each topic.

Articles on Khilafat will delve into the importance of leadership in itself and in maintaining communal peace. They will explore the concept of successors and provide guidance on how to strengthen one's relationship with Khilafat.

Articles on Wassiyat reference "The Will" by Promised Messiah as to highlight the importance of why such a scheme came into existence; its purpose, its requirements and its necessity. As you read through these articles, do ponder upon the ideas presented to you by the author, so that you will be encouraged to take part in such a blessed scheme.

Articles on Zakat will unpack its multifaceted nature and highlight for you as to why charitable giving has been made incumbent upon all Muslims, as a pillar of Islam. It is our responsibility as Ahmadi Muslim Women to uphold the principles of Khilafat, Wassiyat and Zakat, as we navigate through the complexities of the modern world.

I hope and pray that this issue of Ad Duha is successful in its aim and leaves you motivated.

Ameen.
Jazakallah
Uroosa Naseer

Guidelines for those who wish to write for future issues of the Ad-Duha magazine:

1. For English articles remember to run spell check and grammar check on your article before submitting it. The article should be typed in font "Arial Narrow", size 12 with no linespacing formatting. The Ad-Duha team encourages writers to provide a brief introduction about themselves along with their submissions.
2. The Ad-Duha team highly encourages the writers to provide accurate references for the Quranic verses and the Ahadith used in their articles. The format for Quranic verse is (Ch# : v#) and the format for Hadith is the name of the authority the Hadith is being reported on, for instance, Bukhari, Tirmidhi, Muslim, etc., which should be included in brackets at the end of the Hadith.
3. For research and any other articles, the team strongly encourages the writers to provide a bibliography for the material consulted in the articles. If photographs are being submitted, captions explaining the photographs should be included. You may refer to <http://www.aresearchguide.com/12biblio.html> for the format of bibliography. For further help, you may contact the Editor.
4. The Ad-Duha team would love to receive feedback from viewers and constructive suggestions may also be published in future issues. If something published in the magazine triggers you to generate an opinion, don't let the thought fade; capture it on paper and send it to us by email as specified below.
5. The Ad-Duha team is making every effort to improve the standard of the Lajna Publication, but it needs YOUR help to do so. We also need typists, especially for Urdu articles. If you think that you can contribute in any way (graphics, layout, typing, editing, researching, printing, distributing, etc.), to make this magazine a better one, we would love to hear from you.

Jazakallah Ahsan ul Jaza!

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For more information on the Ahmadiyya Muslim Community Australia, please visit:
www.lajna.org.au
www.ahmadiyya.org.au

For general information about the Ahmadiyya Muslim Community, please visit
www.alislam.org

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QURANIC VERSES

“Surely, Allah has purchased of the believers their persons and their property in return for the Garden they shall have; they fight in the cause of Allah, and they slay and are slain — a promise that He has made incumbent on Himself in the Torah, and the Gospel, and the Qur’an. And who is more faithful to his promise than Allah? Rejoice, then, in your bargain which you have made with Him; and that it is which is the supreme triumph.”

CHAPTER 9, VERSE 111

“Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well.”

CHAPTER 3, VERSE 93



AHADITH

"Abu Huraira reported Allah's messenger as stating that Allah the Almighty says:

"Spend with an open heart, Allah will spend upon thee." (SAHIH MUSLIM)

"Each morning, two angles descend, one of them saying: 'Allah, bestow a (good) return upon the spender'; and the other saying: 'Allah, Destroy the property of the miser'." (SAHIH BUKHARI)

"Whoever spends anything in the cause of Allah, is rewarded seven hundred times more." (TIRMIDHI)

WRITING OF THE PROMISED MESSIAH^(AS)

Don't fall in love with the pleasures of the world, for they take you away from God. Choose a life of austerity for the sake of God. The pain which pleases God is better than the pleasure which makes Him angry. And the defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you come to Him, He will help you whichever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honour, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer the pangs of death. But once you suffer such hardship, you will sit in the lap of God like a beloved child. And you will be made heirs of the truthful who have preceded you. The door of every blessing will be opened to you."

[The Will, pages 9-10]

FRIDAY SERMON



Delivered by Hazrat Khalifatul Masih V (may Allah be his helper) on 27 May 2022

Understanding the True Essence of Khilafat Day

After reciting Tashahhud, Ta`awwuz and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad ^(ABA) said that today is the 27 May which is known as Khilafat Day in the Ahmadiyya Muslim Community.

Fulfilment of a Divine Promise

His Holiness ^(ABA) said that on this day we hold gatherings commemorating Khilafat Day, but why? It is important to always keep that answer to this question in mind. This day first started on 27 May 1908 when, in fulfilment of His promise, God established Khilafat in the Ahmadiyya Muslim Community. The Promised Messiah (as) had been informing the Community for some time that his time to pass on was drawing near, however, at the same time, he would give the glad tidings that God had promised this Community's success which would be led by the system of Khilafat.

His Holiness ^(ABA) said that once, the Holy Prophet^(SAW) said to his Companions that he would remain among them so long as God willed and after his demise, Khilafat upon the precepts of prophethood would be established; these Caliphs would be in complete subservience to the Holy Prophet ^(SAW) and then, this Khilafat would end whenever God willed. Thereafter would follow tyrannical monarchy and upon its end would follow monarchical despotism. The Holy Prophet^(SAW) prophesied when all this would take place in the Muslim Ummah, when God would manifest His mercy and establish Khilafat upon the precepts of prophethood once again. Then, the Holy Prophet ^(SAW) remained silent.

His Holiness ^(ABA) explained that this prophecy of the Holy Prophet ^(SAW) about the ending of cruelty was for those who accepted the Promised Messiah^(AS) and acted according to his teachings. If people do not avail this opportunity given to them by God, then the result is certainly that which is being seen with the rest of the Muslims world today. His Holiness ^(ABA) prayed that may Allah enable everyone to accept the True Servant of the Holy Prophet ^(SAW).

A Caliphate to Remain Until the End of Time

His Holiness ^(ABA) said that the fact that the Holy Prophet ^(SAW) remained silent after mentioning the second establishment of Khilafat upon the precepts of prophethood shows that this second manifestation and system of Khilafat would remain for a long time. There are some who think that the Holy Prophet's ^(SAW) silence afterwards indicated that this Khilafat would end soon after the Promised Messiah's (as) time. However, the Promised Messiah^(AS) himself has explained that this institution of Khilafat would remain and persist.

His Holiness ^(ABA) quoted the Promised Messiah ^(AS) who said that according to God's promise to him which has been published in his book Barahin-e-Ahmadiyya, the second manifestation after him – Khilafat – would remain until the end of time as God would continue to commission people for the safeguarding and progress of this Community and Khilafat. His Holiness ^(ABA) said that those of us who have always remained attached to Khilafat are fortunate, and unfortunate are those who wish to limit Khilafat-e-Ahmadiyya to a certain period of time. Such people will only ever experience defeat.

A Second Manifestation to Continue the Task of the Prophet

His Holiness ^(ABA) quoted the Promised Messiah (as) who said that he was the first manifestation sent by God, and that after him, there would be others serving as the fulfilment of the second manifestation in the revival of Islam. His Holiness ^(ABA) said that thus, the promises made by God to the Promised Messiah^(AS) regarding the establishment of Khilafat and the success of this Community will surely be fulfilled and will certainly come to pass. The Promised Messiah^(AS) said that according to God's decree, His chosen ones are always victorious, as He states in the Holy Qur'an:

"Allah has decreed: 'Most surely I will prevail, I and My Messengers.' Verily, Allah is Powerful, Mighty." (58:22)

His Holiness ^(ABA) further quoted the Promised Messiah (as) who explained that prophets are commissioned to present God to the people and so that they may sow the seeds, but these seeds do not grow fully during the prophets' time. Rather, there comes after them a second manifestation which sees to the fulfilment of their mission. Hence, the institution of Khilafat established after the Promised Messiah^(AS) serves the same purpose. As such, God inculcates a special bond and love within the hearts of people for Khilafat. In fact, this bond and love are even established in the hearts of new Ahmadis. This is all only possible due to the blessings of God.

His Holiness ^(ABA) said that in history we find that the sincerity and loyalty shown at the time of the First Caliph's ^(RA) election is a clear indication of God's help. Even though there was a very small number of hypocrites who wished to raise disorder, they were unable to so much as rear their heads. Similarly there were those who sought to create disorder at the time of the Second Caliph's ^(RA) election. Yet, the world saw thereafter how rapidly the Community spread, with the establishment of mission houses and the publication of literature etc. Then, during the Third Caliph's ^(RH) time, despite great opposition from the government, the Community continued to spread. The Fourth Caliph's ^(RH) time saw new avenues being opened in the spread of Islam and though there were those who sought to hinder him, the Community only continued to flourish that much more. If these were not fulfilments of God's promise then what were? Then during the fifth caliphate, we have seen the immense progress made by MTA with the establishment of new channels in more languages reaching further than ever before, as a result of which the message of true Islam is being introduced to those who had never heard of it.

His Holiness ^(ABA) said that upon studying the history of Ahmadiyyat. We find that God Himself would guide people to accept the Promised Messiah^(AS). This then continued into the first caliphate, the second caliphate, the third caliphate, the fourth caliphate and now the fifth caliphate. This is all due to promises made by God to the Promised Messiah^(AS). There are innumerable incidents of the miraculous ways in which people are guided towards Islam Ahmadiyyat, such that God's helping hand is evidently clear.

Miraculous Ways in Which Allah Guides Towards the True Islam

His Holiness ^(ABA) narrated various incidents about how people have been miraculously guided towards accepting Islam Ahmadiyyat. For example, a Christian man in Guinea-Bissau saw a dream in which a man wearing a turban was delivering an address to a crowd of people. He saw this same dream three times but could not recognise who this was. Some time later, he was in a nearby town and saw the Ahmadis watching the Friday Sermon on MTA. He asked who this was and was informed that this was the Caliph. Afterwards, he prayed with the Ahmadis and then announced that he was accepting Ahmadiyyat because this man who he saw on MTA was the same person he had seen in his dream, addressing people in the same manner. Hence, these are the ways in which God guides people, even if they reside in far-off places. His Holiness ^(ABA) said that some may ask why such incidents don't occur with them. His Holiness ^(ABA) said that these

are the blessings of Allah, and it is also necessary for one to be sincere and pure in nature.

His Holiness ^(ABA) narrated that Ahmadis in Congo-Kinshasa had gone out to propagate the message of Islam Ahmadiyyat but were met with great opposition. Some time later, one of the people who raised opposition called the mission house and said that he wished to accept Ahmadiyyat with his entire family. When asked what caused this change of heart, he explained that his wife had come across the MTA channel and insisted that he sit with her to watch His Holiness ^(ABA) delivering his sermon. Though this person was at the forefront of opposition to Ahmadiyyat, upon hearing His Holiness' ^(ABA) sermon, he became enlightened as to the truth and decided to accept Ahmadiyyat. His Holiness ^(ABA) said that this is the manner in which God Himself sees to the fulfilment of His promise made about the success and victory of this Community. His Holiness ^(ABA) narrated many more incidents about the miraculous ways in which God guided people around the world towards accepting the truth of Islam Ahmadiyyat.

His Holiness ^(ABA) said that these are the ways in which God grants the Community sincere and loyal people and this will continue to happen by the grace of Allah. This is something which worldly people cannot understand. So long as people remain faithfully attached to Khilafat, they will reap the blessings of God. However, to achieve this, it is necessary to always remain mindful of our actions and ensure that they are in accordance with the commandments of God and are for the sake of attaining the pleasure of God Almighty. As the Promised Messiah^(AS) explains, God has mentioned the doing of good deeds along with the mention of faith. Hence, we must always remain mindful of these things, so that we may all partake in the bountiful blessings promised by God to the Promised Messiah^(AS). We must ensure that we remain attached to Khilafat so that we may be united in spreading the message of God to the entire world.

His Holiness ^(ABA) said that every Ahmadi must have a bond of sincerity and loyalty with Khilafat, which will in turn enable them to fulfil the purpose of their oath of allegiance. This in essence, is the true purpose of commemorating Khilafat Day.



Wake up Call

(Mehmooda Tallat, Marsden Park)

My Sisters & My Friends,
Life of a Mortal,
Eventually Ends,
Jewellery, Clothes, Ambitions & Goals,
Will be Left Behind,
As Bodies Separate from the Souls.
Yet a Significant Factor of an Ahmadi's Belief,
Sets One Free,
From the Worldly Grief,
Pure Virtue, Sacrifice and Good Deeds,
One takes along to the Next Life,
A Life of Ease,
Now tell me My Sisters & My Good Friends,
Wouldn't One with a Brain,
& a bit of Common Sense,
Choose Blessings of Wassiyat (The Will) without Delay,
Or Disregard Calls,
& Disobey?
Every Call should be a Wake Up Call, to Sacrifice our Worldly
Possessions,
May Allah accept our Humble Efforts,
& Grant us Heaven's Accessions. (Ameen)

Explanation of a verse of Surah Al-Fatihah

By: Naz Afrin Sultana | Majlis Campbelltown

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝
مَالِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Al-Fatihah is not merely an introduction to the Holy Quran rather it is a dua for seeking the Right Guidance and it is also a reply to that dua. A person asks his creator for guidance, and in response Allah presents the entire Quran. As if to state, this is the guidance that you seek. Subhan'Allah! (Tafseer of Ibn Kathir)

Al-Fatihah is a prayer where we are being taught not to put forward our request bluntly and abruptly, but to begin by acknowledging the excellences, favors and the highest position of Allah. We should remember whom we are talking to, for it is only He who blesses us with countless bounties.

Therefore, we begin Al-Fatihah with the praise of Allah, who is the Lord and Creator of this world and the hereafter. When we recite;

We are asking Allah to “Guide us in the straight path.” [Chapter 1: Verses 6]

We ask Allah to show us the right path and in response to that He opens up the entire Quran as if saying, this is the straight path you're seeking.

The straight path mentioned here and elsewhere in the Quran refers to Islam. According to hadith, in which the servant proclaims ‘Guide us to The Right Way,’ Allah says, “This is for My servant and My servant shall acquire what he has asked for.”

Thus, Allah taught His servants the following prayer:

“Guide us in the straight path. The path of those on whom Thou hast bestowed Thy favours, those who have not incurred Thy displeasure and those who have not gone astray.” [Chapter 1: Verses 6-7]

The guidance comprises revelation, inspiration, visions, dreams, and dialogue between Allah and His servants so that the mysteries of the Holy Quran may be revealed by these means and faith may thereby be strengthened. For those are the true objectives of the spiritual pilgrims who desire that the profundities of Divine knowledge be revealed to them. So they may know their Lord in this very world and gain an increase of love and faith and turn their faces away from the world to attain union with the object of their love. This is why Allah has invited people to seek this favour from His august presence, for He well knows the desire for union, the certainty of faith and the knowledge their hearts compass. Thus, was mercifully inclined towards them and prepared for the seekers every kind of insight.

[Commentary on Holy Quran, Vol-1, Surah Fatiha by The Promised Messiah^(AS) and Mahdi Hazrat Mirza Ghulam Ahmad of Qadian]

The seeking of guidance then is like turning to an eminent physician and placing oneself wholly in the hands of the healer. The bounty which Allah has indicated for His servants is the utter detachment of the worshipper from the world and his turning wholly to Allah and the warmth of his attachment to Allah and sustaining and maintaining of his devotion and Allah reciprocating him with His blessings and His inspiration and His responsive favours and dignifying him among His own dignified ones and admitting him among His protected servants, and making him one of the pure and the holy. This indeed is a cure from the fever of sins and treatment with efficacious remedies and proper diet and a wholesome regime that none but the Lord of Universal Providence knows.

[Karamatus Sadiqeen, pp. 82-83]

‘Sirat’ in Arabic means “the path”, a straight path is one where all parts of it are in an orderly array and are properly adjusted to one another.

[Al-Hakam, Feb. 10, 1905]

People gifted with God-fearing hearts do not regard a path (tariq) as the way (sirat) until it comprises of five of the prominent features of the faith;

Rectitude

Leading surely to the objective

Being the shortest

Being broad in width for travellers

Its determination as the road to the goal in the eyes of the wayfarers.

At times, it is related to Allah being His law and is a level road for pedestrians and at times it is related to people, for they tread it and walk on it and travel over it.

[Karamatus Sadiqeen, pp. 82-83]

When we make such a prayer to Allah, how can we be led astray? Can we still have doubt and uncertainty in our life when we have asked Allah to show us the Right Path? We can only get lost in labyrinths of doubt and uncertainty due to a lack of true knowledge. Let us hold firm to the straight path that Allah has opened up for us. Ameen.

Khilafat

The Successorship of Prophethood

By: Amna Hafeez | Majlis Berwick



"Khilafat is a source and beacon of divine light so hold on firmly Khilafat"

The word Khilafat means succession, and Khalifa is the successor of a Prophet of Allah for the purpose of carrying out the tasks of reform and moral formation that were sown by the Prophet. The community of followers of a Prophet of Allah continue to nurture their faith and practice under the blessings of the Khilafat institution for as long as Allah desires.

Hazrat Mirza Bashir Ahmad^(RA) writes:

God Almighty does everything through wisdom and foresight, and there is always a good reason and logic behind it. According to nature's physical laws, man has only a limited life span, but the task of reformation and training of society requires a much longer time. So, Allah has established the system of Khilafat after the system of Prophethood. The Khalifah continues and carries on the task of the Prophet. The seed sown by the Prophet is protected and nurtured by the Khalifah till it becomes a strong and sturdy tree. It shows that in fact Khilafat is an offshoot or branch of the system of Prophethood, that is why the Holy Prophet^(SAW) says that after every Prophet, the system of Khilafat is established. (taken from Welcome to Ahmadiyyat).

Khilafat established Allah's authority on earth and Khalifa strives to maintain this power in the community of followers. For believers, Khilafat embodies the unity of Allah, as they choose to take divine power through the person of Khalifa. Devotees participate in Khilafat's blessings by being steadfast in their faith and practice, being united with one another.

A passage from the Quran about Khilafat: Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (Surah Al-Nur, Verse 56)

This verse expresses a promise that Muslims will be assured of both spiritual and material leadership. The Promise was made to the entire Muslim nation but Khilafat's institution would take on a tangible form to certain individuals who would be the Prophet's successors and representatives of the whole nation.

The Quran mentioned three types of Khalifas:

1. Khalifas, prophets like Adam and David. Regarding Adam, God says in the Quran: "I

am about to place a vicegerent in the earth” (2:31); and about David He says: “O David, We have made thee a vicegerent in the earth” (38:27).

2. The prophets were the Khalifas of another prophet and a greater prophet such as the prophets of Israel, all of which were the Khalifas of Moses. About them, the Quran says: “We have sent down the Torah wherein was guidance and light. By it did the Prophets who were obedient to Us judge for the Jews:” (5:45).
3. Non-Prophet Khalifas of a Prophet, with or without temporal powers, such as godly people learned in the Law. Their mission is to protect and preserve the law from being tampered with (5:45)

The specific markings and characteristics of these Khalifa are:

- They are appointed as Khalifas by God’s own decree in the sense that the hearts of the believers go to them and they readily accept them as their Khalifas;
- The religion their mission serves is firmly established by their prayers and missionary efforts;
- They enjoy serenity and peace of mind amid trials, deprivations or persecutions that nothing can disturb;
- They worship God alone, that is, while fulfilling their great responsibility, they fear no one, and they carry out their duties without discouragement, discouragement, or dismay in the face of difficulties. obstacle in their way.

The words, “Whosoever is ungrateful after that, they will be the rebellious,” meaning Khilafat is a great divine blessing. Without it there can be no unity, cohesion and unity among Muslims and therefore they cannot make any real progress without it. If Muslims do not show proper appreciation to Khilafat by wholeheartedly supporting and obeying their Khalifa, then they will lose this great divine favor and at the same time make God displeased.

The Khalifa is Appointed by God:

Khilafat established Allah’s authority on earth and Khalifa strives to maintain this power in the community of followers. For believers, Khilafat embodies the unity of Allah, as they choose to take divine power through the person of Khalifa. Believers share

Khilafat's blessings by being steadfast in their faith and practice, being united with one another.

With the blessed institution of khilafat to guide it, the community has a clear sense of discipline and direction under the leadership of a leader - an element that allows the community to serve God and humanity with sincerity, faithful and devoted to self-forgetfulness.

Khalifa is appointed by God, an unelected Prophet chosen and appointed by God; The first approach is to show that there are actions performed by man but God considers these actions his own, and that there are actions performed by God but manifested only in the hands of men. . The second approach is to demonstrate that in the process of selecting a Khalifa, it is God who makes the choice and that the man only votes to manifest God's will.

First evidence:

"Do you see what you sow? Is it you who grow it or are We the Grower?" (56:64-65) When farmers talk to each other, they often talk about the crop they are growing. You can say that I will plant this or that tree, or that I will have a good harvest this year, and so on. So the farmer plows the field, sows the seeds, and cultivates. But Allah says it is not you who grew up. We Are The Manufacturer. In Other words, the actions of the farmer are attributed to Allah. For what? The farmer has to follow the system created by Allah in order for this crop to grow. If farmers do not follow this system, the crop will not grow. So the true Maker is Allah. It is He who created the system and when man follows Allah's system, choosing the right soil, sowing the right kind of seed, cultivating at the right time for a particular crop, then that crop will develop.

You can't grow mangoes in winter in Canada. It's not possible. Unless you create a climate, temperature, and soil that is similar to the one found in the Middle East, or in India, Pakistan, or in the regions where mangoes grow naturally, you can't grow them in Canada during winter. When you follow God's system, through your actions, to achieve a certain outcome, that outcome is Allah's work.

Second evidence:

“Fight them, Allah will punish them at your hands.” (9:14) This verse was meant for the early Muslims, who were fighting against the idolaters in Mecca. The idolaters’ aggression and the crimes they committed against the Muslims caused Allah’s wrath, and they deserved to be punished. As always with the adversaries of the prophets, God punished them when they went too far against the faithful.

This verse was sent to the early Muslims. The people of Noah and Moses and ‘Ad and Saleh were visited with God’s punishment. The Holy Prophet Saw’s opponents also went too far in their aggression and God’s punishment came to them. In this verse, Allah comforts the believers and tells them that God’s punishment will come to their opponents. But instead of visiting God’s punishment directly on them as it happened to other people, here God’s punishment will be done at the hands of believers. Thus, the act of God is the act of man, but God’s act of punishment will be done in the hands of the believer. This shows that certain acts done by man in order to obey Allah’s commands and in accordance with His Will are actually the acts of God himself.

Ways of maintain khilafat:

Khilafat has been restored in Jamaat Ahmadiyya and our bai’at (oath of allegiance) was sworn at the hands of Khalifa.

In the last days, God with Mercy has sent to us the servant of the Servant Ghulam Ahmad whom He has revealed to us Promised Messiah(as) Inni Anzaltu Ma aka Al-Jannah : I have caused Paradise to descend with thee.

Although the presence of God’s prophets among mankind is Heaven on earth, the revelation of the promised Messiah would indicate that God, through the promised Messiah, will establish a dynamic system leading to God and Heaven. for the near future generations.

The propulsion system consists of two components 1) Al Wasiyyat 2) Khilafat. The Holy Quran says Khilafat is “Promised to those amongst the believers (who have quality

faith) and who do good works ..." (24:56) This means that Khilafat depends on at least a core group of believers who are truly genuine and do good deeds and thus benefit the rest of humanity through their service and by ensuring that Khilafat continues.

The promised Messiah^(AS) said:

Rejoice and be happy that the field of realizing closeness to God is vacant and has no other competitors. Every country is busy loving the world, no one pays attention to the things that please God. Now is the time to enter that door by fulfilling all its requirements so that you can become the recipient of God's special award.

Al Wasiyyat supported the real Khilafat. Through Khilafat we achieve and maintain the unity of humanity and spread ourselves about the unity of Allah and declare it to the rest of the world. Khilafat is a magnet that attracts the mercy and grace of Allah. Khilafat is the rope of Allah. Khilafat is divine closeness. Khilafat is the manifest Divine Will. Khilafat is divine protection. The Khilafat is peace and security. Khilafat is The Great Reward — Ajran Azeem. (48:30 Khilafat is Al Jannah.

"Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall and then come to an end. There will follow monarchical despotism to last as long as Allah shall and come to an end upon His decree. There will then emerge Khilafat on the precept of Prophethood." The Holy Prophet said no more (Masnad Ahmad)

Khalifa's main function is to carry the Prophet's message to the future without losing the spirit of the message. This mission is best accomplished when the community is united and strong. And the community cannot be unified and strong without the Institution of Caliphate. Moreover, Khalifa has the responsibility to urge us with the help of Allah to stay on the right track. It was Khilafat's blessings that brought us peace and peace of mind. However, it is our responsibility to prove that we are worthy of Khilafat's blessing.

Wasiyyat: A Divine Scheme

By: Khaffia Ahmed | Majlis Campbelltown



The Divine system of Wasiyyat was established by the Promised Messiah^(AS) in 1905, after receiving various and repetitive prophecies in regard to his imminent death. He put these prophecies to pen and published the pamphlet, 'Al- Wasiyyat' i.e. The Will. To better understand the significance and importance of Wasiyyat, we must first understand the Islamic concept of death and the circumstances which preceded the conception of the Scheme of Wasiyyat.

In our ignorance and short-sightedness as humans, we are often unable to conceive the thought of what is to happen once we reach our graves, so much so that some believe nothing is to occur at all. As Ahmadi Muslims we know that is not the case, yet many are distracted by chasing materialistic gains and fail to fully grasp how important our every action in the world is. In Islam, we hold the strong and firm belief that this life is short-lived and fleeting, with death guaranteed, as Allah the Almighty tells us in the Holy Quran;

“O my people, this life of the world is but a temporary provision; and the Hereafter is certainly the permanent abode.” [Holy Quran, Chapter 40: Verses 40]

Allah the Almighty continues to manifest his signs of his ultimate power, as he describes it Himself in the Holy Quran;

“The likeness of the present life is only as water which We send down from the clouds, then there mingles with it the produce of the earth, of which men and cattle eat till when the earth takes on its ornament and looks beautiful and its owners think that they have full power over it, there comes to it Our command by night or by day and We render it like a mown down field, as if nothing had existed there the day before. Thus do We expound the Signs for a people who reflect.”

[Holy Quran, Chapter 10: Verses 25]

We also believe that this world serves as a test, and all of our deeds will be judged on the day of resurrection, after which we will be admitted to eternal life, whether that be in Heaven in accordance with our Taqwa and good deeds, or Hell due to our Sins. The Holy Quran expands on this in the following manner;

“Every soul shall taste of death. And you shall be paid in full your rewards only on the Day of Resurrection. So whosoever is removed away from the Fire and is made to enter Heaven has indeed attained his goal. And the life of this world is nothing but an illusory enjoyment.”

[Holy Quran, Chapter 3: Verses 186]

The Islamic concept of heaven and hell is different to what is presented by other religions. In Islam, heaven and hell aren't presented as material landscapes, rather they take on a spiritual nature, and the two will not be separate places, but coexist in a matter which is out of our comprehension. As Allah the Almighty tells us:

“From bringing in your place others like you and from developing you into a form which at present you know not.”

[Holy Quran, Chapter 56: Verses 62]

The aforementioned concept is beautifully explained by the Promised Messiah^{as} in Philosophy of the Teachings of Islam. He explains that much like how man's physical condition affects man's spiritual condition, man's actions within this life directly impact the souls and as a result the perception of the afterlife. Those who were righteous within this life and had tasted the fruit of faith and love of God, would find that within the next as well and be nurtured by it. This simple explanation does not do Islamic concept of life after death justice, however, will remain sufficient to understand the importance of the Scheme of Wasiyyat.

It is with the frightening reminder of our fragility and demise that some of us may begin to panic and ponder:

What provisions have I made for the afterlife?
Will my good deeds weigh heavier than my bad deeds?
Will my intentions be deemed true and righteous?
Will I be among those who rank high in Taqwa?
How do I prepare for my demise, which can happen at any time, anywhere,
at any age?

As members of True Islam, The Ahmadiyya Jama'at, who heeded the call of the Messiah of the time and joined the folds of Allah's Divine Grace, we have been blessed with a tonic for this existential panic. The Promised Messiah^(as), a divinely appointed warner of the time, was given repeated revelations informing him of his death. He took to pen the revelation bestowed upon him in Arabic, which is translated as follows;

“The appointed time of your death has come close and We shall leave no trace of anything the allusion to which might reflect adversely upon your honour. Very little is left of the term which God has ordained with respect to you. And We shall dispel and demolish and leave no trace of any objection intended to defame and humiliate you. We have the Power to show you a part of the fulfilment of Our prophecies about the opponents or cause you to die. You will die while I am pleased with you. We shall always cause the manifest signs to remain as a testimony to your truthfulness. The promise which was made is close. Proclaim the bounty of your Lord which has been bestowed on you. The one who adheres to Taqwa and is steadfast, God does not waste the reward of such righteous ones.”

He was given further prophecies in Urdu, which are translated as follows:
“Very few days are left. On that day all will be saddened. This will happen, this will happen, this will take place. Your event will take place after all other events and natural wonders have been demonstrated.”

This is in reference to earthquakes, the first of which occurred on the 4th of April 1905, which were foretold to occur at the time of the Warner of Islam. Further prophecies state;

“You are a warner on my behalf. I have sent you so that the guilty ones be separated from the righteous,” And He said: “A warner came unto the world but the world accepted him not, yet God will accept him and demonstrate his truthfulness with mighty onslaughts.”

He was thus consoled by Allah the Almighty, that as a warner appointed by the Almighty, his message would continue to be spread even after his death, in accordance with a Quranic decree;

“Allah has decreed: ‘Most surely I will prevail, I and My Messengers.’ Verily, Allah is Powerful, Mighty.” [Holy Quran, Chapter 58: Verses 22]

The Promised Messiah^(AS), further beautifully explains the phenomenon which would take place after his death, much like it had to messengers and prophets before him;

“First, He shows the Hand of His Power at the hands of His Prophets as themselves. Second, when with the death of a Prophet as, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jama‘at will become extinct and even members of the Jama‘at, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jama‘at.” [The Will, Pages 5-6]

He further explains that only those that remained steadfast during the uncertainty after his death would witness the manifest power of Allah the Almighty through the system of Khilafat that would subsequently be established, much like it was established after the death of our beloved Master, Prophet Muhammad^(PBUH) through Hazrat Abu Bakr Siddiq^(RA). This was further cemented when he was given yet another prophecy stating:

“I shall make this Jama‘at who are your followers, prevail over others till the Day of Judgment.”

The Promised Messiah^(AS) said to his followers that merely saying they belonged to the Jama‘at is not enough, and urged them to improve their Taqwa and give precedence to their spiritual nourishment as opposed to chasing the fleeting thrills of this life.

The Promised Messiah^(AS) also experienced a wahi, i.e. a vision in which an angel was measuring the ground and arriving at a certain spot, he said, ‘this is the place of your grave.’ Then I was shown a grave which was brighter than silver and all its soil was silver and it was said to me: ‘This is your grave’. I was shown a place which was named Bahishti Maqbarah i.e. The Heavenly Garden, and it was conveyed to me that

it contained the graves of such righteous members of the Jama'at who are destined to dwell in heaven. [The Will, Page 22]

In light of this prophetic vision, The Promised Messiah ^(AS) set out to find a plot of land which could be used for The Heavenly Garden, which was subsequently purchased in Qadian for a considerable expense. As the Graveyard was not merely named 'heavenly' but also proclaimed as an "Abode of those who will go to heaven" by Allah the Almighty. Thus, the Promised Messiahas set three binding conditions for those who wished to be buried in the Heavenly Graveyard and published them along with the above mentioned prophecies in a pamphlet; The Will.

Those three binding conditions are:

Whosoever wishes to be buried in the graveyard must contribute to its upkeep as per their financial capacity.

One tenth of their property shall be devoted to the propagation of Islam.

The intended should have lived a righteous life, free from Shirk and Bid'at.

Heas further allowed that any person who has no property or is unable to provide any financial service to the Jama 'at will be buried in the graveyard if they had demonstrated a lifetime of dedication to the Jama'at.

There were also further instructions, which are summarised below:

Anyone who wishes to become a Musi and make a Will in accordance with the three conditions mentioned above, would need to put it in writing and have it entrusted to an appointed person within the Jama'at. Furthermore, a person who made a Will at a time of peace (healthy, no immediate threats to life etc.) would hold a loftier station with Allah.

If anyone is outside of Qadian at the time of their death, their next of kin should bring their coffin to Qadian to be buried. If they died prior to the graveyard being completed, they would be buried elsewhere as a 'trust' and be exhumed when able, given that they were in a coffin.

The Bahishti Maqbarah would also serve another purpose, as the Promised Messiah^(AS) summarised,

“...it is the Will of Allah that such as have perfect Faith should all be buried in the same place, so that future generations, having seen them all buried in one location, should strengthen their own faith, and so that their great services—that is the deeds they performed for the sake of Allah—live forever in people’s memory. “

[The Will, Page 30]

The current world we live in, we continue to prepare for worldly goals we may not meet, yet often neglect to prepare for our guaranteed death. By better understanding the Islamic concept of death and the importance of nourishing our souls, rather than chasing the grandeur of this fleeting life, we can ensure we are allowing ourselves the best provision for the afterlife.

This article presents a very brief and simple explanation of the blessed Scheme of Wasiyyat. The best course of action for anyone who has read this article, is to reflect on whether they are meeting the conditions of Wasiyyat, further research the topic themselves and read the books of the Promised Messiah ^(AS).

May Allah the Almighty enable us all to elevate ourselves to a point whereby we see the fragility in this world, and begin paving the way for a blessed eternal life and pledge our Will’s in accordance with the Promised Messiah’s ^(AS) wishes. Ameen.

Khilafat: The Evolution and Significance of a Central Islamic Concept

By: Zoha Talpur | Majlis Melbourne West



Khilafat is a central concept in Islamic theology and jurisprudence and has played a significant role in shaping the history of the Muslim world. According to an article from *The Guardian* (Hassan, 2021), the term 'Khilafat' is derived from the Arabic word 'khalifa,' which means 'successor' or 'vicegerent.' The concept of Khilafat was established by the Prophet Muhammad^(PBUH) to ensure the continuity of leadership within the Muslim community following his death. The first four Khulafa, i.e. Caliphs, were Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman and Hazrat Ali.

The system of Khilafat has continued to evolve over centuries, with various dynasties and empires coming to power and establishing their own systems of leadership. However, the concept of Khilafat remained a central tenet of Muslim identity and faith and continues to be an important aspect of Islamic theology and jurisprudence. In the modern era, the concept of Khilafat has taken on new meanings and interpretations. According to an article from *The Conversation* (Hassan, 2020), some Muslims believe in the idea of a pan-Islamic political entity, or a caliphate, that would unite Muslims around the world under a single leadership. This idea has been particularly prominent in the wake of the collapse of Ottoman Empire, in early 20th century, which was seen by many Muslims as the end of the traditional Islamic caliphate. Other Muslims interpret Khilafat as referring to the spiritual leadership of various Muslim communities and organisations. For example, in a Friday sermon by Hazrat Mirza Masroor Ahmad^(ABA) (2021), the Khalifa is

regarded as the successor of the founder of the movement, and is responsible for guiding the community in matters of faith, morality and social justice.

Hazrat Mirza Masroor Ahmad ^(ABA) in an other Friday Sermon (2013) explained that the concept of Khilafat is not limited to the Muslim world, but is a universal concept that can be applied to all people. The Khalifa is responsible for promoting peace, justice, equality and for guiding humanity towards a better future. One of the most significant benefits of the Khilafat system is its ability to provide unity within the community. The Khalifa is the spiritual leader of the community and provides guidance on religious matters. This guidance ensures that members are on the same page when it comes to religious practices and beliefs. This unity is crucial for community's growth and development. Furthermore, the system is able to provide continuity of leadership. The Khulafa ensure the continuity of the Promised Messiah's ^(AS) teachings and provide guidance on religious matters. The Khalifa is responsible for interpreting the Holy Quran and the Hadith, which ensures that the community's beliefs and practices remain consistent with the teachings of Islam. This continuity is essential for the community to maintain its identity and grow in numbers and this stability ensures that the community can focus on its mission of promoting peace, tolerance, and service to humanity.

According to an article from New York Times (Sengupta, 2014), the concept of Khilafat has also been used by extremist groups such as ISIS, who have attempted to establish their own caliphate in the Middle East. However, many Muslims reject the extremist interpretation of Khilafat and view it as a distortion of Islamic teachings.

Finally, the system of Khilafat promotes service to humanity. The Khulafa have played a critical role in promoting the community's message of peace, tolerance, and service to humanity. The Khalifa encourages members to engage in charitable activities and to help those in need. This service to humanity is a core principle of the Ahmadiyya Muslim Community and is an essential part of its mission. However, the system of Khilafat is not completely perfect. One of the most significant cons is its dependence on one person, the Khalifa, who has a lot of responsibility and could be overburdened. The Khalifa has to oversee the community's religious, administrative, and charitable activities, which can be overwhelming. This burden can lead to burnout and a lack of focus on critical issues facing the community. The community must ensure that the Khalifa is not overburdened and has sufficient support to carry out his duties effectively.

In conclusion, the concept of Khilafat has played a central role in Islamic theology and jurisprudence for centuries. While its interpretation has evolved over time, it remains an important aspect of Muslim identity and faith. Whether interpreted as a political entity, a spiritual leadership role, or a universal concept, Khilafat continues to guide Muslims in their pursuit of peace, justice, and equality.

ZAKAT

The Essence of Charity & Compassion

By: Dur-e-Shehwar Mehar | Majlis Adelaide South



Charity towards humanity, in its broadest sense, stands as the cornerstone of Islamic society and remains a consistent theme in Quranic teachings. Islam recognises two types of charitable contributions: the obligatory, known as Zakat, and the voluntary, referred to as Sadaqah. This essay's focus centres on the obligatory form, Zakat.

It is crucial to understand that the term 'Zakat' originates from the Arabic language and is derived from the root 'Z', 'K', and 'W,' signifying an abundance or enrichment. When this is used in relation with Allah, it implies that Allah has nurtured and developed someone in a perfect manner or purified them. Allah says in the Holy Quran,

“And establish prayer and give Zakat, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing.”

[Holy Quran, Chapter 2: Verses 110]

In essence, Zakat represents a means of growth, purification, blessings, protection from poverty and embarrassment, and submission to Allah.

The concept of Zakat is not entirely novel to Islam, similar forms of almsgiving were also encouraged among the Israelites and Christians. In Islam, Zakat takes the form of a prescribed contribution based on an individual's wealth and income. The contribution rate varies depending on the type of assets owned, but typically amounts to two and a half percent of the total value. The proceeds from Zakat are intended for;

- Relieving poverty and distress
- Helping those in debt
- Providing comfort and convenience for travellers
- Providing stipends for scholarships
- Providing ransom for prisoners of war
- Propagation of Islam
- Meeting the expenses for the collection of Zakat
- Other things beneficial for the society

Zakat, therefore, represents a duty ordained by Allah for the betterment of society as a whole. The moral foundation of Zakat rests on the principle that, despite measures against excessive accumulation of wealth, the wealthy must contribute a portion of it each year, as the less privileged have a right to share in the wealth accumulated by the affluent due to their efforts. Hence, a system is established to ensure that the poor receive their rightful share from the wealthy each year. This helps to bridge the gap

between the affluent and the underprivileged, fostering social harmony and equity by fostering economic prosperity. While it is acknowledged that Zakat alone might not fully meet modern needs due to governmental expenses, Muslims are encouraged to additionally give charity to fulfil these needs collectively and individually, further emphasising the importance of social support and shared responsibility.

It is essential to clarify that Zakat is not an income tax on earnings, instead, it applies to accumulated wealth and is utilised for the welfare of the less fortunate. Zakat is obligatory on various forms of wealth; coins, livestock, agricultural produce, jewellery, and other tradable assets. Nevertheless, jewellery commonly used by women, particularly if shared with less fortunate individuals, is exempt from Zakat. Islamic scholars maintain that if jewellery is exclusively for personal use and not shared with those in need, it is advisable to pay Zakat for it. In any case, Zakat is a requirement for jewellery that is not in common use. Zakat must be paid annually as long as an individual's wealth remains above the taxable minimum.

While these charitable contributions fulfill the needs of society, they also purify the contributor's heart from selfishness and greed in the name of Allah. To explain further, the love of riches is ingrained in man's mind and possesses the strongest attraction for him, causing one to stumble and throw the commands of Allah overboard. Regular and due payments of Zakat destroy this love of profit and release him from the bonds of capitalism. In other words, we could say that Zakat is the 'healer' of the disease; love of riches. Through this, the spirit of brotherly sympathy is born. This is because he pays Zakat in obedience to the command of Allah. In return he is rewarded with the love of Allah which is the main source of all virtues. This is reflected in a powerful Hadith, by the Holy Prophetpbuh

“When the wealth of a person decreases due to spending in the way of Allah, it does not decrease. And when one forgives and overlooks something for the sake of Allah, Allah increases his honour.”

This means that when we give in the way of Allah, He will increase our wealth and bless us with even more. Just as water cleanses the body, Zakat purifies the soul.

The words of our dear Promised Messiah^(AS) conclude the beautiful importance of Zakat. In the October 1908 issue of Al-Badr Qadian, he wrote:

“What is Zakat? It is taken from the rich and given to the poor. It teaches the highest level of human sympathy. Thus, by coming together of the rich and the poor, the Muslims gain strength. It is a must for the rich to help the poor, and even if it were not so, it is a demand of human sympathy to do so. But nowadays, I see that people care the least even if their neighbour is starving to death, so engrossed are they with their own comfort and enjoyment. I can’t hold back what Allah has told me. Sympathy is a very precious gem that a man has. Allah the Almighty says “You cannot achieve virtue until you spend out of that which you love” (Holy Quran 3:93). ...There are many who give to the poor rotten crumbs which are of no use to anyone, and they imagine that they have given charity. Allah does not accept such things, nor is such charity acceptable. He clearly says that you cannot achieve virtue until you spend out of that which you love. Virtue cannot be called virtue until you spend for the propagation of the faith and the sympathy for mankind out of your possessions which you love.”

Here, the profound beauty of Zakat is highlighted in fostering human sympathy, bringing together the rich and the poor for mutual strength and encouraging generosity from the heart, reflecting the essence of charity and compassion in Islam.

May Allah enable us to fulfil our obligations of Zakat with sincerity and generosity, fostering compassion and communal responsibility.

How can youth establish a connection with Khilafat?

By: Fareeha Ahmed | Majlis Melbourne Berwick



As the youth of the Ahmadiyya Muslim Community, we have all grown up learning about what Khilafat is, its importance and its numerous blessings. We know that Khilafat is the successorship after the demise of a prophet. It is a symbol of unity and harmony. As young individuals, we need to have a robust, living, and ever-growing relationship with Khilafat, but how? How can the youth establish a relationship with Khilafat?

Hazrat Musleh Maud^(RA) states: “Nations can not be reformed without the reformation of the youth”, emphasizing how the struggle of every young Ahmadi Muslim to establish a relationship with Khilafat and raise their spiritual and moral status will inevitably result in a truly righteous community. He goes on to say that “Ahmadi Muslim youth must sincerely vow to fulfil their obligations to ensure our community’s preservation and everlasting success.”

Thus, we should never undermine the power we hold as the youth of this community but rather strive in our faith, relationship, and loyalty to Khilafat so that we may contribute to its success. It should never occur to us that we are young individuals, unlikely to have an impact but instead focus on assisting the progress of the community.

Hazrat Mirza Masroor Ahmad^(ABA) has highlighted that one of the most prominent ways through which the youth can establish a relationship with Khilafat is by attaining religious knowledge. This is because learning about Islamic teachings will automatically increase our spirituality and our connection to the community and thereby, Khilafat. Moreover, understanding our faith will allow us, as the youth of this community, to defend it against all misconceptions and lies presented by the media. We are so blessed that in this day and age of technological advancements, we can find the books of the Promised Messiah^(AS) at the mere press of buttons, we have online platforms where we can type in any question and receive fulfilling answers and live broadcasting of such educationally rich programs on MTA. Living in this day and age also means that we as young individuals have our studies, careers, and hobbies as well but by no means should that stop us from sparing an hour a day to read or watch something enlightening about Islam and Khilafat.

The core of establishing a connection with Khilafat lies in forming a relationship with Khalifa-e-Waqt i.e. the khalifa of the time. Ahmadi Muslim youth can achieve this by regularly writing letters to Hazrat Mirza Masroor Ahmad^(ABA) for prayers and asking questions or any guidance. We must also make it a habit of ours to listen attentively to the Friday Sermons as they are an unparalleled source of guidance, knowledge, and means for our progress in our faith and connection to the community. It is also incumbent upon us to always pray for our beloved Khalifa in every single one of our prayers, which will also prompt love for him and Khilafat in our hearts.

Lastly, the youth can create a connection with Khilafat by trying to actively engage in religious programs and activities. As mentioned above, young individuals have a lot going on in our lives from a worldly perspective, but it is imperative to remember that we have pledged to sacrifice our time for our faith. This includes taking out a few hours on the weekends to attend religious events. They provide us with an opportunity to spend time in the remembrance of Allah, gain religious knowledge and forming bonds with other members of the community to strengthen our sense of belonging thereby, increasing our connection with Khilafat. Our hearts should burn with a desire to serve the community in any way we can so we should always be open to volunteering and performing various roles and duties.

We must always remember that our lives are meaningless, purposeless, and unfulfilling without a connection to Khilafat. All these worldly things that excite us as young individuals are temporary enjoyment that fall pale before the significance of living a righteous life under the shade of Khilafat.

Nevertheless, all these ways of forming a relationship with Khilafat as Ahmadi Muslim youth are rendered incomplete without the presence of prayers. We should constantly prostrate before Allah the Almighty and ask for guidance, help and strength to establish a connection with Khilafat.

AL-WASIYYAT

The Divine Institution

By: Amtul Naseer Khaled | Majlis Marsden Park



The divine institution of Wasiyyat was initiated by the Promised Messiah ^(PEACE BE UPON HIM) in 1905. The divine institution of Wasiyat consists of two components 1) Al Wasiyyat 2) Khilafat. In his book Al-Wasiyyat, the Promised Messiah ^(AS) gave glad tidings of the second manifestation of Divine grace in the form of Khilafat and the establishment of a graveyard named Bahishti Maqbarah.

Al Wasiyyat requires continued intention, self-analysis, self-reformation, sacrifice and righteous conduct and leads to the reward of Khilafat. Khilafat provides consensus, peace, harmony and quality belief in the oneness of Allah and provides Divine Proximity. Al Wasiyyat and Khilafat are interconnected and lead to the reward of the paradise. One pledges 1/10 to 1/3 of one's total assets to the Jama'at while making Wasiyyat. A person who pledges Wasiyyat is known as a Moosi.

The Qur'an has over 50 verses about charity making it one of the most talked-about subjects in the Holy Book. Islam encourages Muslims to adopt charity as a way of life as opposed to it being a random or one-off act. Indeed some charity like Zakat is mandatory whilst there is a general instruction to give charity as regularly as possible.

Allah says in the Holy Quran:

“O ye who believe! Spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession, and it is those who disbelieve that do wrong to themselves. (Al-Baqrah 2:255)

The form of financial sacrifice depends on the circumstances of the age. At the time of the Holy Prophet^(SAW), for example, financial sacrifice was second to sacrificing one's life. Because Muslims were undergoing continuous barbarity at the hands of the disbelievers and Muslims were forced into battlefields, the sacrifice of one's life was more important. The Holy Prophet^(SAW) foretold that it would not be necessary to sacrifice one's life at the time of the Promised Messiah^(AS). The Promised Messiah's^(AS) duty would be to start a Jihad with the pen, for which financial sacrifice would be necessary.

Regarding financial sacrifice, the Promised Messiah^(AS) says:

“The revival of Islam requires a sacrifice from us. What is that sacrifice? It is to die striving in this path, upon which the life of Islam, the life of Muslims, and the manifestation of Allah depends. This, in other words, is Islam. It is the revival of this Islam which Allah today desires. To attain this objective, it was necessary that He should Himself establish a great and effective system; and this is what the Wise and Mighty has done by sending me into this world for reform of mankind. He has divided

this task of supporting the truth and the propagation of Islam into several branches.” (Fath-e-Islam, Ruhani Khaza’in, volume 3, p. 10-12).

In his book Al-Wasiyyat, the Promised Messiah^(AS) further explains what the charity through Al-Wasiyyat is used for. He says, “These funds will also be devoted towards securing the welfare of the orphans and the needy who do not possess adequate means of subsistence.”

Alongside the financial sacrifice the main conditions, which are an extension of the ten conditions of Bai’at, emphasise on reformation to make sure a person wishing to be part of this divine institution increases in piety and righteousness.

Prayers of the Promised Messiah^(AS) for those members who take part in the Institution of Wasiyyat

Hadhrat Masih Ma’ud^(AS) said in Al-Wasiyyat:

“I was shown a place which was named Bahishti Maqbarah, and it was conveyed to me that it contained the graves of such selected members of the community who are destined for heaven. Since then I have always been concerned that a piece of land should be bought for the Jama’at for the purposes of the graveyard ... Hence I have proposed (to donate) a piece of land for this purpose. It is my own property which is adjacent to our orchard and the price of which is no less than a thousand rupees. And I pray that God may bless it and that He may make this very piece of land Bahishti Maqbarah; and make it the resting place of those members of the Jama’at who are pure of heart and who have in reality given precedence to Faith over the world and who have renounced the love of the world and submitted themselves to God and who have brought about in themselves a holy change and who have, like the disciples of the Holy Prophet(saw) set the example of Faithfulness and Truthfulness, Amin, O Lord of the world”.

“I pray again: O my Mighty God make this piece of land fit for the graves of those of my Jama’at who are pure of heart and who have in reality become solely for you and in their works there is no adulteration of the worldly objectives, Amin, O Lord of the world.” “Again for the third time I pray: O my Mighty and my Benevolent! O God who

is Forgiving and Merciful give in this land a piece for graves only to those who truly believe in this chosen one of Yours and who have no trace of hypocrisy, of selfish desires and of unfounded suspicions in their hearts; and as faith and obedience deserve to be followed and observed, they follow and observe it for your sake; and the condition of their heart is such that, while alive, they have sacrificed their lives for you and in your path; and with whom You are pleased; and about whom You know that they are totally lost in their love for You; and those who have a relationship of love for Your chosen one and have such devotion for him as they would not hesitate to shed their lives for him—a relationship based on loyalty, total respect and veneration and a relationship based on the fact that their hearts embrace faith with open bosom without feeling any constraint, Amin, O Lord of the world.” (Risala Al-Wasiyyat, Ruhani Khaza’in Volume 20, pp. 316-317)

Conditions of Wasiyyat

Hadrat Masih Ma’ud^(AS) Said “God has inclined my mind through His Wahi-e-Khafi towards the idea that for the burial in the graveyard some conditions should be prescribed and only those would be admissible who, because of their truthfulness and their perfect righteousness, comply with them.

They are three conditions and are binding on all.

1. I have donated the present plot of land as a contribution from myself. Thus the first condition is that whoever desires to be buried in this graveyard should contribute towards the expenses of its maintenance according to his/her capacity. Such contributions are demanded only from people who desire to be buried herein, and not from others.
2. The second condition is that from among the Jama‘at only those will be buried in this graveyard who make a testamentary disposition that one tenth of his/her entire property shall, under the directions of the Movement, be devoted to the propagation of Islam and carrying out of the teachings of the Qur’an. It will be open to every righteous person whose faith is perfect to provide for this purpose in his Will more than one tenth, but it shall not be less.

3. The third condition is that every such person shall lead a righteous life and abstain from all that is prohibited and shall not do anything that amounts to association of something with God or to an innovation in the faith. He should be a true and sincere Muslim.
4. Every righteous person who owns no property and is unable to render any financial service (to the community) can be buried in this graveyard, provided that it is established that, while alive, he continued to serve the Faith with dedication and was righteous.” (Risala Al-Wasiyyat, Ruhani Khaza'in Volume 20, pp. 318-320)

Further He said:

“It is appropriate that every one of our Jama'at who gets this treatise should make it known to his friends and acquaintances and should publish it as far as it is possible for him to do so and safeguard it for his future generations” (Risala Al-Wasiyyat, Ruhani Khaza'in Volume 20, p. 321)

The Arrangement in accordance with Divine Revelation

The Promised Messiah^(AS) said: “No ignorant person should think that this graveyard and the arrangements for it fall under the category of Bid'at (an unwarranted innovation). For this arrangement is in accordance with the Divine revelation and there is no element of human involvement in it. And no one should wonder how by just being buried in this graveyard one can enter Heaven? The idea behind it all is not that this piece of land will make anyone worthy of Heaven; rather the Word of God means that only those will be buried here who are already worthy of Heaven.”(Risala Al-Wasiyyat, Ruhani Khaza'in Volume 20, footnote on page 321)

The New System of World is in Wasiyyat

Hadrat Khalifatul Masih II^(RA), says: “...History bears out that the Holly Prophets fulfilled the needs of the poor from Zakat supplemented by voluntary subscriptions.”(Nizam-e-Nau, p. 110)

It is necessary, ... that in this age the teachings of Islam should be given a practical shape which, while safeguarding against the defects in the worldly movements, should

place sufficient resources in the hands of those responsible for putting the Islamic principles into force to enable them to bring about conditions of equal opportunity for all and to provide for the legitimate needs of the people.”(Nizam-e-Nau, p. 112).

“...The Khulafa’ interpreted the Islamic injunctions according to needs of their own times. But a different plan and system was needed considering the requirements of the present age. In order to establish such a system, it was essential that a man should be sent by God to alleviate all pain and suffering and to present a system which should be not of earth but from heaven, and to produce a blueprint for fulfilling the needs of the poor and alleviating the sufferings of the world.” (Nizam-e-Nau, p. 113)

“...It was, therefore, the duty of the Khatamul Khulafa’ to devise a scheme, in accordance with Islamic teachings, to put an end to the world’s miseries.” “...The salient features of Islamic scheme are as follows: First: The needs of all human beings must be fulfilled.

Second: But in so doing, the delicacies of private and family life should not be destroyed

Third: This service should be done by those who have the means to do it, without any coercion. Fourth: This system should be international and not confined to any one nation. (Nizam-e-Nau, p. 114).

“.....Time will soon come when the world will cry out for a New Order. From every quarter voices shall be raised announcing New Order. Russia will claim to give the world a New Order. India will put forward a New Order. Germany and Italy will announce a New Order. America will proclaim a New Order. At that time a successor of the Promised Messiahas would announce from Qadian: “The New Order has already been set out in Al-Wasiyyat. If the world desires to proceed along the path of peace and prosperity, the only way to it is to put into effect the New Order set out in Al-Wasiyyat’.(Nizam-e-Nau, p. 117).

“.....He (the Promised Messiah^(AS)) goes on to say that the test of every believer is that he should take part in this scheme and should seek special grace of Allah through it. Only hypocrites shall keep out of it. In other words, the scheme is not mandatory, but at the

same time He said that it is a test of your faith. If you are anxious to win the pleasure of Allah and to deserve the real Paradise, you must make this sacrifice. If, on the other hand, these things have no value in your eyes, you can retain your properties in this world; neither Allah nor the Movement founded under His Command have any use for them”, (Nizam-e-Nau, p. 118)

“When the system of Wasiyyat attains maturity, it will provide not only for missionary work, but will also help to abolish need and suffering by making adequate provision for the needs of all individuals as told by Islam. No orphan shall have to beg, nor shall a widow have to ask for charity, nor shall a needy person suffer anxiety. Because the system of Wasiyyat will be a mother to children, a father to youth and a source of security for women. A brother will help another willingly and with love without any coercion, nor will he go unrewarded, for he shall receive the best reward from Allah. Neither the rich nor the poor shall be the loser. No nation shall fight another, and its blessing shall encompass the whole world.” (Nizam-e-Nau, p. 131)

“...Hence, Sign your Wasiyyat as soon as possible, so that New World Order may be created and the blessed day may dawn when the banner of Islam and Ahmadiyyat shall fly all over the world. To those who have already made their Wasiyyat, I offer my congratulate and pray for those who have not yet done so that Allah enable them to do so, and they may also gather for themselves blessings, material as well as spiritual. I also pray that through this system the world may be compelled to admit that from this apparently backward village of Qadian, shone forth a light which dispelled the darkness of the world and then filled it with the refulgence of true knowledge—knowledge which abolishes pain and misery, and makes it possible for the rich and the poor, the high and the humble, to live together with love and affection.” (Nizam-e-Nau, pp. 133-134)

Hadrat Khalifatul Masih III^(RH)

Wasiyyat is a great institution “Through the Promised Messiah^(AS), Allah Almighty has established the system of Wasiyyat in Jama‘at Ahmadiyya. Wasiyyat is indeed a great institution in every aspect. The purpose of Wasiyyat is that among the members of the Ahmadiyya Movement, there should be a group which should fulfil its obligations in view of the teachings of Islam with such diligence and sacrifice, that it should become

clearly distinguishable from the others. Wasiyyat does not mean merely to sacrifice one tenth of one's property. Rather it is a system which lifts man from the depths of the earth and elevates him to the heights of heaven."(Friday Sermon, April 30, 1982)

In a series of discourse, Hazrat Khalifatul Masih Al Khamis (May Allah be his Helper) has advised the Jamaat to increase the quality and quantity of their Salat and worship of Allah, and advised that they increase the quality and quantity of their material sacrifices and more and more of us should participate in Al Wasiyyat. Hazur said "The Promised Messiah^(AS) has shown us the most comprehensive way of acquiring goodness and moving in the direction of progress and a good ending. That way is the system of Al Wasiyyat. We must commit to it and participate in it as best as we can so a time will come when Allah will say:

"Fad Khuli Ibaadi Wad Khuli Jannati"

So enter thou amongst my chosen servants and enter thou My Garden
(Holy Qur'an, 89:31-32)

The Promised Messiah^(AS) clearly mentioned that the divine Institution of Wasiyat is not mandatory, but rather it is a test of faith. Those who are righteous and anxious to win the pleasure of Allah will excel, sacrifice and receive blessings and hence every single member of the Jama'at should try to take part in this blessed institution so that we may become the beneficiaries of the prayers of The Promised Messiah^(AS). May the Almighty Allah guide us to the institution of Wasiyyat so we may deserve that high status mentioned in the Holy Qur'an ("My prayer and my sacrifice, my life and my death, are all for Allah, The Lord of the Worlds." (6:163)). May Allah make us the recipients of Allah's blessings Ameen.

Khilafat; Empowering Lajna Ima'illah

By: Bushra Nasir | Majlis Logan West



The purpose of the institution of Khilafat is to bring people closer to Allah. In Surah Al-Nur Verse 56 of the Holy Quran, Almighty Allah promises those who "Believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear."

As such, Allah sends prophets to remind people that Allah is the ultimate reality and everyone should completely devote oneself towards this ultimate reality. After the prophets complete their mission, the challenge is to maintain the unity of the community and to keep the community on the right path. This task requires a leader who has strong faith and a high level of righteousness. Under the institution of Khilafat, this leader is able to ensure that the teachings of the prophets are propagated across the world, turning the fear of people into peace and security.

The Ahmadiyya Muslim Community stands firm in its unique approach to establish unity and peace, upon the foundations of Islam in its true form, under the Divine institution of Khilafat. This united approach to establishing the oneness of Allah is only established when a community of believers that strive towards righteousness and improving their spirituality are united under divine spiritual leadership. His Holiness Hazrat Mirza Masroor Ahmad, Khalifatul Masih V^(ABA) the current Khalifa of the Ahmadiyya Muslim Community serves as a leader

that provides essential leadership and with his wisdom and guidance leads all individuals within this community to achieve spiritual and moral progress.

The Ahmadiyya Muslim Community's System of Khilafat openly recognised the potential for women earlier on. In 1922, His Holiness Mirza Bashir-ud-Din Mahmood Ahmad^(RA) the second caliph of the Ahmadiyya Muslim Community, established 'Lajna Ima'illah' – the women's auxiliary of the community – to truly empower women to function within a structured and dedicated organisation to fulfil their own needs and goals. Such benevolence towards women is not witnessed in any other spiritual faith or organisation. The creation of this auxiliary, one that cannot be found elsewhere, enables women to rise above, to feel encourage and uplifted, and empowers them towards righteousness. This year, as Lajna Ima'illah celebrates their centenary year, on the occasion of 100 years since its establishment, all members must firmly take ownership of their faith and rise above to fulfil our pledge towards this institution. As members of Lajna Ima'illah, the Ahmadiyya Muslim Community has empowered Ahmadi Muslim women since its inception in 1922, encouraging them to take ownership of their faith and recognise the monumental role they can play.

To recognise the potential women hold, the second caliph outlined that the primary objectives;

- To educate Ahmadi women and reinforce the necessity of living their lives according to Islamic teachings.
- To prepare Ahmadi women to serve their fellow beings lovingly and to preach Islam in the best manner possible
- To encourage the guidance and training of their children according to the practices of Islam
- To promote such a spirit of sacrifice within Ahmadi women that keeps them every ready for offering their lives, properties, time and children in the cause of Islam and for the preservation of the Ahmadiyya Khilafat.

With these noble tasks prescribed to Lajna Ima'illah, any women who considers herself as part of this blessed auxiliary must realise that our spiritual, moral, social and intellectual welfare cannot be possible without the directives we receive from our leader, under the divine guidance of Khilafat. Allah has granted us with the blessings of Khilafat but it is up to us whether we benefit from it or not. Remember, the blessings alone will not take us to our destination. That is why Almighty Allah has said this in the Holy Quran, "But as for those who follow guidance, He adds to their guidance, and bestows on them righteousness suited to their condition." [Holy Quran, Chapter 47: Verses 18]

Thus, fulfilling our commitment towards Allah, and as members of Lajna Ima'illah, we must prove ourselves worthy of the blessings of Khilafat. This

requires that we wholeheartedly adopt our pledge. That we practice what we preach, and what we promise.

When we first enter the fold of this sisterhood, sometimes it may be overwhelming when we realise of our responsibilities. As young girls emerging into womanhood, while we navigate the normal challenges of growing up in a culture that contradicts our values and morals as Muslim girls, we must realise the profound power and status that Islam has granted us. We are entrusted with the responsibility of those who can manifest their faith, by visibly demonstrating our faith when we observe modesty. However, in a society were stereotypical understandings and patriarchal practices that often depict Muslim girls or women as oppressed, inferior, or unequal, our identities can become tangled, our personal perspectives can become suppressed under social expectations. We must remember, the very practice of observing modesty and the right to practice our religion is the very essence of our emancipation and the true identity of a Muslim girl.

In Chapter 33, verse 60 of the Holy Qur'an, Allah says "O Prophet! tell your wives and your daughters, and the women of the believers, that they should pull down upon them of their outer cloaks from their heads over their faces. That is more likely that they may thus be recognised and not molested. And Allah is Most Forgiving, Merciful."

This affords women modesty, respect and dignity and protects them from harm and societal evil. So, the distinction of observing modesty, is one that should empower us as it provides Muslim girls and women with clear guidelines that should define their identity, an identity that can take them towards success and righteousness.

Among all noble tasks, perhaps the most profound responsibility Lajna members have been empowered with is to become exemplary mothers who can bring about a pure transformation within society. His Holiness, Hazrat Mirza Masroor Ahmadaba explains that

"It is up to us to bring about a moral and spiritual revolution in the world and so train your children so that they grow to be ready to take up the mantle of serving the mission of the Promised Messiah^(AS)"

This requires that we must rise above modern-day understandings of what liberation means for women, and embrace a true sense of freedom that seeks to empower us towards a sense of self-worth that confidently manifests our faith. Thus, the blessings of Khilafat can only be truly experienced when we struggle to tread a path of righteousness. As His Holiness profoundly further explains

“The high status of women in Islam is such that it is only through their noble efforts that the coming generations will remain attached to their faith. Only if mothers play their crucial roles can the great values of our religion remain firmly instilled in our future generations. Otherwise, we could suffer the same fate as other religious communities, who have lost their traditions and values over time.”

The very purpose of establishing Khilafat, under the guidance of the Promised Messiahas and fulfilling our obligations as members of Lajna Ima'illah is also to spread the true message of Islam. When we are confident in our abilities, and following the responsibility we have provided to us, His Holinessaba explains,

“Certainly, if you have self-confidence and are free from all complexes about your religion it will cast wide open the doors to Tabligh (propagation of the message of Islam) and the spread of Islam in this part of the world, Insha'Allah (God willing).”

To do this, the best possible way to commence this journey is when we increase our knowledge and improve our understanding of Islam. The importance of reading the books of the Promised Messiahas cannot be made more clearer

“You must make it a habit to set aside time every day to read the books or writings of the Promised Messiahas as they will furnish you with the necessary means to defend your religion.”

Ultimately, Khilafat advises us as members of Lajna Ima'illah in every way possible. Our pledges cannot be fulfilled until we wholeheartedly obey Khilafat. We must all become those Lajna members who are proud of our identities, rather than suffering from any inferiority complexes. We must become those Lajna members who stand firmly in our stance of demonstrating the true teachings of Islam, countering misconceptions that exist within society, and firmly believe that if we are to be known for anything in this world, it is the institution of Khilafat and the guidance we receive that enables us to truly practice Islam in its entirety. And most importantly, we should follow the profound advice of Khalifatul Masih Vaba that “At all times seek to do justice to your work and to fulfil the pledge you have made to give precedence to your faith over worldly matters. If you believe in the Hereafter and consider that God Almighty is watching over you at all times then you will work with the necessary spirit and passion. May Allah the Almighty enable you to do so.”

However much we thank Allah Almighty for the great blessing of Khilafat, it can never suffice. The growth one can achieve through the blessings of Lajna Ima'illah, is magnified through the presence of Khilafat. Thus, we can but pray; O our Allah! Strengthen our beloved leader with the Spirit of Holiness, and bless us through his lone life and Khilafat. Ameen.

The Noble Wives of the Holy Prophet^(PBUH) as role models for Muslim Women

By: Ghalia Maqsood | Majlis Mount Druitt



Having role models is extremely crucial for us as it allows us to have hope in our personal struggles in living lives. According to Islamic teaching women play an important role in society, as well as playing an essential role in the upbringing of children. Especially living in the west, Muslim women may find themselves struggling with their faith and empowerment.

Dr. Sarah Siddiqui in 2012 article ‘The ‘beautiful woman’ of the West – Role model for the world?’ describes how the west has falsely led its women to believe they have free will whilst it feeds off of their insecurities. Muslim women must not fall for these false ideologies. In order to preserve our faith and our Muslim identity, we must act upon the true teaching of Islam.

In a time like this, the lives of the noble wives of the Holy Prophet Muhammed^{PBUH} serve as a role model for us Muslim women. Allah refers to the noble wives in the Holy Quran as ‘Mothers of the believers’ in Surah Al-Ahzab verse 6 as they willingly chose to fulfill their responsibility of being the Prophet’s wives (Surah Al-Ahzab verse 33). Although our beloved Prophet Muhammed^{PBUH} married 12 noble wives, I will focus on the lives of Hazrat Khadija^{RA}, Hazrat Aisha^{RA} and Hazrat Zainab^{RA}.

Hazrat Khadija^{RA} and her strong faith:

Hazrat Khadijah^{RA} was the first wife of the Holy Prophet^{PBUH} and as one of the Ummul-Momineen (Mother of the believers) can be looked upon as a great role model for Muslim women. For instance, in her life of devotion to Islam, the first contribution to console the Holy Prophet^{PBUH} when the Revelation of the Islam. When the revelation of Islam came to the Holy Prophet Muhammad^{PBUH} by angel Gabriel and the Prophet^{PBUH} was full of confusion as to why Allah had chosen him, Hazrat Khadija^{RA} said to him “By Allah, No! Allah will never disgrace you! You foster family relations; you bear the burden of the weak; you help the poor and the needy; you are generous towards your guests and you endure hardships in the path of truthfulness” (Sahih Al-Bukhari, Hadith 3)

We can see the accounts of persecution against the Holy Prophet^{PBUH} and Hazrat Khadija^{RA} in the book “Hazrat Syeda Khadija “. Firstly, “The lives of the Muslims in Makkah were becoming more and more difficult day by day. The situation was rapidly deteriorating. The Holy Prophet^{PBUH} saw and advised the community to migrate to Abyssinia. The first batch of these immigrants included, among others, Zubair bin ‘Awwam, Hazrat ‘Uthmaan^{RA} and his wife Hazrat Ruqayyah^{RA}. Hazrat Khadijah^{RA} was very sad to see her daughter; son-in-law and her nephew leave Makkah in order to take refuge elsewhere.” Moreover, “The leaders of the Quraish tribe conducted a meeting in which they agreed upon a plan. They decided that in order to stop further spread

of Islam, every tribe should join in the campaign against the Holy Prophet^{PBUH}....The blockade went on for about three years. As a result the health of Hazrat Khadijah^{RA} and many other notables deteriorated.” (2016).

We live in a day where our faith is constantly being challenged everyday. Society questions every aspect of our religious beliefs. Hazrat Khadijah^{RA} had gone through loss of close ones, health and received hatred for embracing Islam from the non-believers at the time. She and the Prophet^{PBUH} were isolated from the society, yet still her faith in Allah stayed strong. Many countries such as France are banning the Hijab, which is creating hardships for Muslim women in those countries and they may face religious discrimination. At times like these, they can look upto Hazrat Khadijah^{RA} and her strong faith in Islam and the Prophet^{PBUH}. They must stay patient and observe their purdah as Hazrat Khadijah^{RA} upheld her faith in the face of persecution.

Slander and Gossiping:

Gossiping and slander are two evils that are eating our Muslim community from within. I personally at times find myself gossiping and try to make a conscious effort to refrain from this evil. Unfortunately, I have witnessed fellow Muslim women gossiping about fellow community members during religious gatherings. Contrastingly, on the receiving end of slander and gossip, oftentimes we tend to lose patience and display rage and anger. This can lead to corruption forming in our family relationships and societies.

We can refer to Sahih al-Bukhari , Book 52, Hadith 25 on the slander that was put on Hazrat Aisha^{RA}. Hazrat Aisha^{RA} and the Holy Prophet^{PBUH} were returning from an expedition, during which Hazrat Aisha^{RA} was left behind, one of the Sahibis upon finding her brought her back to Medina. The leader of hypocrites Abdullah bin Ubbayy bin Salool spread a rumor throughout Medina that Hazrat Aisha^{RA} had *nauzubillah* committed zina. Upon hearing this, Aisha^{RA} went to her parents' home. The Prophet^{PBUH} upon investigation came to visit Aisha^{RA} and asked her to repent to God if she had committed such an action. Aisha^{RA} responded by explaining that she has nothing to be ashamed of as she has committed no such action and that Allah knows of her innocence and that she leaves her matter upto Allah the almighty. It is known that a few verses of Surah Al-Nur were revealed which clarified the name of Hazrat Aisha^{RA}

and addressed the muslims to be more critical and condemned the hypocrites Verses (13-14).

We learn from Hazrat Aisha^{RA}, that we must remain calm and have Taqwa as Allah is all-knowing and all hearing and he will give justice to the innocent. She was able to maintain brotherhood and unity in the ummah and public confidence as the intention of this slander was to shake the very foundation of Khilafat due to her being the daughter of Hazrat Abu Bakr^{ra} (Tahir, 2022). If she had acted out of rage and anger it would have corrupted the family relations with the Prophet 's family and the ummah. Muslim women must look upto Hazrat Aisha^{RA} and have patience, in doing so we must also refrain from such sinful acts which Allah condemns and become rolemodels to the society.

Hazrat Aisha^{RA} and her abundance of knowledge:

Women are being objectified through false beauty standards in the societies we live in. In comparison to the time of the Holy Prophet^{PBUH}, the literal burying of women can be compared to the burying of their voices through these standards. Therefore it is imperative that Muslim women must speak up and do Jihad to renew cultural views based on our religious knowledge, in order to shatter these false standards of outer beauty and teach the respect and value that Islam gives women.

The Holy Prophet^{PBUH} emphasises that "Seeking knowledge is an obligation upon every Muslim" (Sunan Ibn Majah, Grade: Sahih). Hazrat Aisha^{RA} was raised a Muslim, and took great interest in gaining religious knowledge under the guidance of her father Hazrat Abu Bakr^{RA} and then the holy Prophet^{PBUH}. In the 2022 Al-Hakam article by Rabbani Sahib communicates the critical role she played in transmission of knowledge after the demise of the Holy Prophet^{PBUH}. She narrated the laws of the Sharia and narrated over 2200 Ahadith. She played a crucial role in helping solve delicate issues alongside the Sahaba. Hazrat Aisha^{RA} had a photographic memory which is one of the reasons why she was able to memorize this abundance of knowledge. She is definitely one of the most highly regarded scholars of Islam.

Furthermore, The Holy Prophet^{PBUH} narrates the high status of a scholarly Muslim through the following hadith “...The virtue of the scholar over the worshiper is like the superiority of the moon over the stars. The scholars are the inheritors of the Prophets. They do not leave behind gold or silver coins, but rather they leave behind knowledge. Whoever has taken hold of it has been given an abundant share.” (Sunan Abī Dāwūd 3641, Grade: Sahih). Hence, much like Hazrat Aisha^{RA}, Muslim women must strive to be scholarly in their religious knowledge. We are extremely blessed to be living in this era, where we can easily access islamic resources. Al-Islam is a perfect example of this. Having such abundance of knowledge will allow us to understand the level of respect and value women hold in islam. It will provide confidence in why we observe purdah and strengthen our true beauty which is the religious knowledge we hold. Much like Hazrat Aisha^{RA} Muslim women too will be able to solve intricate issues like dismantling the false standards of beauty.

Hazrat Aisha^{RA} and her relationship with the Holy Prophet :

It is emphasized in chapter 3 of the book ‘Paradise to Religion’, one of one of three reasons for which Allah has enjoined marriage for the believers is ‘To enable a man and a woman to live together and experience love and happiness, within Islamic law.’. The married life of Hazrat Aisha^{RA} is an excellent example of how spouses should show affection towards one another, as she was the most beloved wife of the Holy Prophet^{PBUH}. Hazrat Aisha^{RA} explains “I used to drink from the same glass even when on menstruation, and the Prophet^{PBUH} took the glass and put his mouth in the same spot where I put my mouth, and then he drank.” (Sahih Muslim 300). On another occasion she relates “while she was on a journey along with the Messenger of Allah^(SAW): I had a race with him (the Prophet) and I outstripped him on my feet. When I became fleshy, (again) I had a race with him (the Prophet) and he outstripped me. He said: “This is for that outstripping’.” (Sunan Abi Dawud 2578). Moreover, Hazrat Aisha^{RA} was never afraid to ask the Prophet^{PBUH} questions to elaborate on religious queries as recorded in many Ahadith. She maintained a balance between religion and the world.

Therefore we see that she demonstrated respect, spent quality time with the Prophet^{PBUH} and had open communication. For which the Prophet^{PBUH} was never afraid to express his love for Aisha RA. The Prophet^{PBUH} was asked by one of his companions

“Which people do you love most?” He replied, ‘Aisha.’ I said, ‘From amongst the men?’ He replied, ‘Her father (Abu Bakr)...’.(Sahih al-Bukhari, 4358). As wives, Muslim women can learn to build a relationship of friendship, open communication and spend quality time with their spouses. This affection indeed will be returned to the women from their spouses.

Hazrat Zainab^{RA}'s Great Sacrifice:

Islamophobia refers to the “unreasonable dislike or fear of, and prejudice against, Muslims or Islam” (Cambridge University, 2022). Many Muslim women have faced Islamophobia due to the negative portrayal of Islam in the West following events like 9/11. Moreover, some Muslims such as the Ahmadiyya Muslim community in Pakistan and The Rohingya Muslims in Bangladesh have been persecuted, may Allah bless their souls, at the hand of religious and political prejudice. Many women have been widowed in the name of Islam. Even though the Prophet of Allah^{PBUH} has made clear “Whoever prays as we pray, turns to face the same Qiblah as us and eats our slaughtered animals, that is a Muslim.” (Sunan an-Nasa'i 4997). At such times, these Muslim women can look at the Hazrat Zainab^{RA} as an example.

Maria Zain in her 2017 Article “The Mother of the Poor Lady Zainab bint Khuzaimah mentions “The Battle of Badr was such an important feat in Islamic history that it is even mentioned in the Quran. After all, it was through Badr that the foundation of the Islamic state was revealed, enabling it to fully develop, as the Muslims reached their first milestone in Islamic history.”. Hazrat Zainab^{RA} made one of the greatest sacrifices in the battle of Badr by allowing her Husband to be in the frontlines whom later became a martyr of Islam. Despite her young age she was patient and willing to sacrifice, which contributed to the growing and strengthening of the Islamic state. After the death of her Husband, Hazrat Zainab^{RA} was married by the Holy Prophet^{PBUH}, this marriage can be seen as a reward by Allah for her patience and steadfastness. Hazrat Zainab^{RA}'s Life is truly a role model for the widows of those martyred in the way of Islam. They must maintain patience as Hazrat Zainab^{RA} did and say Labbaik as she did. Say, ‘O ye My servants who believe, fear your Lord. “There is good for those who do good in this life. And Allah’s earth is spacious. Verily, the steadfast will have their reward without measure” (Quran, 39:11).

Hazrat Zainab^{RA}: The Mother of the Poor:

Moreover, She RA was widely regarded as Ummul-Masakeen due to her charitable nature. Hazrat Aisha^{RA} narrates that “I have not seen a more pious lady than Zainab^{RA}. She was very righteous and truthful. She was very kind towards relatives and she would give a great amount of charity and alms and worked tirelessly for goodness and to attain divine nearness.” (The Life and Character of the Seal of Prophet s, Vol. 2, p.15). The Holy Prophet^{PBUH} once said “My wife with long hands will be the first to meet me after my death.”(Source: Bukhari Vol. 2, Hadith No. 501). The Prophet^{PBUH} was referring to being charitable as having long hands. Hazrat Zainab^{RA} guarded the property and rights of the Orphans. Muslims placed close attention to safeguarding the most vulnerable amongst them in the society.

In the 21st Century, the wealth gap between the rich and poor is becoming bigger. We live in a world where billionaires exist. We must remember to not hoard our wealth rather make financial sacrifice in the way of Allah, whilst remembering the greatest rewards lie in the hereafter and the blessings received through our sacrifice. Muslim women can achieve true contentment and happiness by sharing with the needy, surely the fed stomachs of the hungry are better than the any jewels of the world. We should look for services through which we can actively participate in charitable causes such as the Waqf-e-Jadid scheme run by the Ahmadiyya community. As Allah has appointed women as the caregiver of the household, Muslim women can be charitable through other means, these include cooking a meal for the homeless, donating jewellery items and taking out of their pocket money from their husband to spend in the way of Allah.

Conclusion:

Islam is a complete guide on how a muslim should live their life. The Noble wives of the Holy Prophet^{PBUH} led a practical life, they were able to through their actions be the role models for Muslim Women. Although I have only discussed the noble actions of Hazrat Khadija, Aisha and Zainab RA, all the wives of the Prophet^{PBUH} were the closest amongst the ummah to him and have an abundance of knowledge from Hazrat Khadija^{RA} who was the first to accept Islam, to the last wife Hazrat Maryam^{RA}. When Muslim women find themselves struggling in any field of their lives, they can look upto the Noble wives and do as they did and say as they did “Labbaik Allah humma labbaik Labbaik” “I respond to Your call O Allah! I respond to Your call.”

Khilafat

By: Shaheena Rana | Majlis Adelaide West

The term “khilafat” means successorship, and the Khalifa is a successor to a Prophet of Allah whose goal is to carry to completion the tasks of reformation and moral training that were seeded by the Prophet.

The Divine leadership began with the appointment of Hazrat Adam(as) as the first Prophet and Khalifatullah (vicegerent of God) for the guidance of mankind. Through him very basic principles of communal life were introduced for the first time, and the best way of governing human society was taught and implemented in that age. Thereafter, a progressive set of guidance has been provided befitting human evolution in the ever-dynamic world throughout history up to its full maturity. History of world religions shows that there has been a conscious progression from the teachings of Hazrat Adam^(AS), to Hazrat Noah^(AS), Hazrat Abraham^(AS), Hazrat Moses^(AS) and to Hazrat Muhammad^(SAW) finalizing in the form of the Holy Qur’an

Khilafat Ahmadiyya is a continuation of the prophetic institution, aligning closely with the teachings of the Quran and the Hadith of the Prophet Muhammad^(PBUH). Khilafat provides unity, security and progress for the Jama’at-i-Ahmadiyya. No other sect in Islam has such a strong leadership, nor enjoys such unity and devotion among its followers

Purpose of Khilafat

The purpose of the institution of Khilafat is to bring people closer to Allah. Allah sends prophets to remind people that Allah is the ultimate reality, and everyone should completely devote oneself towards this ultimate reality. After the prophets complete their mission, the challenge is to maintain the unity of the community and to keep the community on the right path. This task requires a leader who has a strong faith and a high level of righteousness. Khalifa is such a leader, who is elected by people but chosen by Allah.

The community of followers of a Prophet of Allah continues to nurture its faith and practices under the blessing of the institution of Khilafat for as long as Allah wishes. Hazrat Masih Maud^(AS) says:

“According to the Holy Quran, till the end of time, you will continue to be blessed with spiritual life and material vision from God and the people of other religions and nations will receive this light from you. This spiritual life and material vision will empower you to invite others towards Islam. And such ability in you, in other words, is called Khilafat.”

Hence Khilafat is the source of tabligh, talim and tarbiyyat in the community.
Holy Quran and Khilafat

The Quran provides a foundation for the concept of Khilafat. The Holy Quran states:

“Allah had promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then who so is ungrateful after that, they will be the rebellious.” (Surah Al-Nur, Verse 56)

The present verse embodies a promise that Muslims will be vouchsafed both spiritual and temporal leadership. The promise is made to the whole Muslim nation but the institution of Khilafat will take a palpable form in the person of certain individuals who will be the Prophet’s Successors and the representatives of the whole nation. They will be, as it were, Khilafat personified.

The verse further says that the fulfillment of this promise will depend on the Muslims’ observing the Prayer and giving the Zakat and on their obeying the Messenger of God in all religious and temporal matters concerning the nation. When they will have fulfilled these conditions, the boon of Khilafat will be bestowed upon them and they will be made the leaders of nations; their state of fear will give place to a condition of safety and security, Islam will reign supreme in the world, and above all the Oneness and Unity of God – the real purpose and object of Islam – will become firmly established.

In the book Al-Wasiyyat, Hazrat Masih Maud^(AS) states:

“Don’t expect that Allah will help you; if you have even the slightest consideration of worldliness in your affairs, all your worship is useless. If you do so, you are following Satan and not Allah. In that situation, you will only be like an insect on the earth and soon you will perish like an insect. Thus there will no God in you and God will be happy to wipe you out.”

Allah has granted us with the blessings of Khilafat. But it is up to us whether we benefit from it or not. Remember, the blessings alone will not take us to our destination.

Hadith and Khilafat:

The Hadith literature further illuminates the concept of Khilafat. Khilafat is an essential institution that represents the spiritual and moral leadership of the

Muslim community. After the demise of the Prophet Muhammad^(PBUH), Khilafat was intended to serve as a source of unity, guidance, and protection against deviation from the true teachings of Islam. Hazrat Muhammad^(PBUH) made this prophecy about Khilafat:

“Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow thereafter monarchial despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilafat on precept of Prophethood.” The Holy Prophet said no more. (Masnad Ahmad)

The Prophet’s guidance regarding the responsibilities of leaders, their accountability, and the need for just governance are instrumental in shaping the understanding of Khilafat in Ahmadiyya Islam. The Khalifa’s role involves promoting peace, religious tolerance, interfaith dialogue, and humanitarian efforts, thus exemplifying the highest ideals of Islam.

Conclusion:

The most basic objective of khilafat is to carry the message of the Prophet into the future without losing the spirit of the message. This task is best accomplished when the community is united and strong. And the community cannot be united and strong without the Institution of Khilafat.

The Ahmadiyya Khilafat is the second manifestation and Allah has assured Ahmadi Muslims that this Khilafat will endure to the end of time, given that we remain steadfast on our faith.

By adhering to the teachings of Khilafat, we can strive to uphold the principles of Islam in a contemporary world while fostering an environment of peace and understanding.



By: Sanaa Nasir Sharma | Majlis Marsden Park

Zucchini & Chicken Slices



12 servings



40 minutes

INGREDIENTS

5 eggs

150g (1 cup) self-raising flour,
sifted

375g Zucchini, grated

1 carrot, peeled, coarsely grated

1 small red capsicum, seeded,
finely chopped

2 spring onions, thinly sliced

200g Chicken Breast, finely
chopped

NOTES

You will need a 20cm x 30cm lamington pan for this recipe.

An Alternative: Chickpeas is 1 cup grated cheddar cheese along with 60ml (1/4 cup) vegetable oil

DIRECTIONS

1. Preheat oven to 170C.
2. Beat the Eggs in a large bowl until combined. Add the flour and beat until smooth. Add Zucchini, Carrot, Red Capsicum Spring Onions, Cheese and Oil and stir to combine. Season with salt and pepper.
3. Grease 30 x 20cm lamington pan. Line the base and 2 long sides with baking paper.
4. Spoon the mixture into the prepared pan and smooth the surface. Bake in the oven for 30-40 minutes or until firm to the touch.
5. Set aside to cool and once cooled Cut into squares.
6. Serve The Zucchini and Chicken Slices are nice to be served hot or cold, with a side of fresh mix of Salad leaves and homemade Tomato sauce.