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**ARTICLE:**

“You are the People  
who are to Bring  
about a revolution”

**ARTICLE:**

Muslim Women's  
Contribution to  
Science, Technology  
and Advancement of  
Knowledge

**KIDS' SPREAD:**

Discover the  
monumental sites  
of Qadian

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# FROM THE EDITOR

In recent years, the Western world - often heralded as a beacon of progress and equality - has witnessed a troubling resurgence of inequality and mistreatment directed toward women. From systemic workplace discrimination and widening pay gaps to the surge of online harassment and public misogyny, these incidents reveal that gender equality remains far from achieved.

On 27th September 2025 at the National Lajna Ijtema UK, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aba</sup> said:

*“More than 1400 years ago, Islam enshrined their [women’s] rights and freedoms. They do not need any man to bestow rights or equality upon them, as Allah Himself honoured them with true freedom, justice and equality.”*

*“At the same time, alongside this right, Allah has laid down certain conditions and responsibilities. He requires Muslim Women to observe Hijab and maintain a degree of separation from men to prevent the risk of any improper situation arising.”*

*“A believing woman must be humble, offer charity, spend time in the way of Allah, observe the fasts and guard her modesty and chastity and remember Allah at all times.”*

Islam has truly set out the perfect code for mankind to behave in the best manner so that we can live in a fair and harmonious society. May Allah the Almighty enable us to fulfil our responsibilities as Waaqifaat-e-Nau and be the torchbearers of true equality and peace in society. Insh’Allah. Ameen.

In this edition of Maryam Magazine readers can enjoy insightful articles written by Waaqifaat-e-Nau, such as ‘Muslim Women’s Contributions to Science, Technology and Advancement of Knowledge’, ‘You are the People Who are to Bring About a Revolution’ and ‘Hazrat Khalifatul Masih V<sup>aba</sup>: A Champion for World Peace’.

ENGLISH EDITOR

Do you have any comments, suggestions or want your article featured in our next edition?

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# The Holy Qur'an

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ  
الْعَلِيمُ ﴿١٢٨﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا  
وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٩﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا  
عَلَيْهِمُ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٣٠﴾

(Al-Baqarah:128-130)

**Translation:** And remember the time when Abraham and Ishmael raised the foundations of the House, *praying*, 'Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing. 'Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and Merciful*. 'And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.'

(English translation by Hazrat Maulvi Sher Ali sahib<sup>ra</sup>)

# Hadith

(Sayings of The Holy Prophet<sup>saw</sup>)

## No Deed Is Better Than Good Conduct

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ-

### Translation:

Narrated by Hazrat Abu Darda<sup>ra</sup>:  
The Prophet of Allah<sup>saw</sup> said:

*“Nothing weighs heavier in the scale of God than the excellence of conduct.”*

(Sunan Abu Dawud, Book of Manners, Chapter: Good Morals)

(Forty Gems of Beauty, p.132 Hadith No. 32)

# Writings — of the — Promised Messiah<sup>as</sup>

When God Almighty commissions Prophets, peace be upon them, and sends them to the world, they are confronted with two classes of people. Firstly, there are those who listen to their words carefully and pay heed; they listen to everything they say with deep reflection. This is the group that benefits and attains true piety with all its blessings and fruits. The second group consists of those people who, nevermind listening to their words with attention and reflection, but rather mock them and devise plans to cause them grief and strive to this end.



When our Noble Prophet, peace and blessings of Allah be upon him, was raised, even in his time, according to this principle there were two groups of people. Firstly, those who listened to the words of the Noble Prophet, peace and blessings of Allah be upon him, and who lent him an ear with complete attention. As a result, they were so affected by his words and became so devoted to him, that they gave precedence to the Holy Prophet<sup>saw</sup> over their parents, their children, and near and dear ones, over anything and everything that could have been deemed the most valuable in this world.

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# PEARLS *of* WISDOM

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**During a virtual Mulaqat with Lajna members from Italy, an attendee asked Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aba</sup>, about the relationship between a husband and wife and how it impacts the children.**

Hazoor<sup>aba</sup>, said: *“When you get married, then men mostly – and sometimes women as well – they just forget what they promised with the other party. So, you should always realise that now your life is not for your own self; now there is a responsibility of some other lives (one’s children) on your shoulders, and you have to bring them up in a way which is according to the teachings of Islam. And if you are not showing respect to each other, you are not following the teaching of Islam, you are not discharging your duties you owe to Allah the Almighty, you are not following the Commandments of Allah the Almighty, you are not showing good morals, then it will harm your future generation.”*

*“Instead of prioritising your own self, you should solve your problems amicably [between a husband and wife] so that your children should also learn a lesson from you that this is how we should behave with each other. [In this way] they will be brought up in a way which is purely the Islamic way... It’s a matter of showing respect to each other. So, if a husband and wife both realise their duties, then it will never happen that they think that they are superior to the other.”*

*“It is quite right that you are equal partners as far as your rights, your freedom and your liberty is concerned. You have equal rights. At the same time, Islam has allocated some assignments to both husband and wife.”*

**One attendee asked whether it is right for a woman to consider herself an equal partner in marriage and mentioned how some men assume superiority over women.**

Hazoor<sup>aba</sup> elucidated the matter and said: *“It is quite right that you are equal partners as far as your rights, your freedom and your liberty is concerned. You have equal rights. At the same time, Islam has allocated some assignments to both husband and wife. The husband is responsible for running the household affairs and he should be the breadbasket of the house. If the woman is working, then husband should not say to her, ‘Because you are working, you should also share in the day-to-day expenses in the house as I expend.’ This is the responsibility of the husband. The money a woman earns, if she wants to spend the money on the household, on the children, on the utilities, that is at her own discretion.”*

*“The woman is responsible for keeping her household affairs in line with the teachings of Islam... You should look after your children, train your children in the best way. When they come from school, they should know that their mother is at home, [they should know that], ‘she will receive me, she will welcome me and she will prepare food for me and she will do all those things which are necessary for my upbringing.’ Then if both of you realise their duties – the husband his duties and the wife her duties – then there should not be any conflict. Your household affairs will run smoothly and amicably.”*

**Virtual Mulaqat with Lajna from Italy, 14 May 2023**

<https://www.pressahmadiyya.com/press-releases/2023/05/lajna-members-from-italy-have-honour-of-a-virtual-meeting-with-head-of-the-ahmadiyya-muslim-community/>

**During a virtual Mulaqat with Waaqifaat-e-Nau from Indonesia, an attendee asked Hazrat Khalifatul Masih V<sup>aba</sup> what an Ahmadi Muslim woman, who is a member of the Waqf-e-Nau Scheme and is a full-time employee of the Ahmadiyya Muslim Community, should do when she gets married. Whether she should quit her service and focus on her tasks as a wife or should she keep serving with the permission of her husband?**

Hazoor<sup>aba</sup> said:

*“Whatever you are doing, whether that is in the Ahmadiyya Muslim Community or outside, after marriage, you should work with the mutual understanding with your husband. But first thing is that you should make your husband realise that if you are working for the Ahmadiyya Muslim Community, it will help to increase your spiritual level as well and to gain the blessings of Allah the Almighty. If you are working for the Ahmadiyya Muslim Community then you will attain the blessings of Allah the Almighty. Tell him all the time that, ‘We should give some time to the Ahmadiyya Muslim Community, then we can have more blessings from Allah the Almighty.’”*

Hazoor<sup>aba</sup> further stated:

*“A Waqf-e-Nau girl should tell their [prospective] match, the person whom they are going to get married with and their family that, ‘Being a Waqf-e-Nau, this is our obligation to serve our Community whenever we are asked by the Ahmadiyya Muslim Community to come forward. So, I am a Waqf-e-Nau and being a Waqf-e-Nau, it is my duty. So, you will have to understand that after marriage even, I will work for the Ahmadiyya Muslim Community whenever I am asked to do it.’”*

**Virtual Mulaqat with Lajna & Nasirat Waaqifaat-e-Nau from Indonesia, 15 January 2023**

<https://www.pressahmadiyya.com/press-releases/2023/01/waqf-e-nau-lajna-and-nasirat-from-indonesia-have-honour-of-a-virtual-meeting-with-head-of-the-ahmadiyya-muslim-community/>

*“If you are working for the Ahmadiyya Muslim Community then you will attain the blessings of Allah the Almighty.”*

*“One should pray for their children that Allah the Almighty may always keep them attached to their faith and that they never deviate from the right path.”*

**During a virtual Mulaqat with Lajna members from Kababir, Haifa, an attendee asked Hazrat Mirza Masroor Ahmad, what his message was for Arab Ahmadi Muslim women.**

Hazoor<sup>aba</sup> stated: “Whether it is Arab Ahmadi Muslim women or non-Arab Ahmadi Muslim women, the message is that you should establish the highest moral and spiritual standards. This should be your hallmark and this should be your distinguishing feature. People should be able to recognise that Ahmadi Muslim women are those whose actions, morals, demeanour, speech and social interactions are all of the highest order according to the teachings of Islam. Secondly, and of great importance, is that Ahmadi Muslim women should focus upon the upbringing of their children. You should teach your children about their faith and you should pray earnestly for them, as the prayers of one’s parents have a special impact and effect.”

Hazoor<sup>aba</sup> continued: “One should pray for their children that Allah the Almighty may always keep them attached to their faith and that they never deviate from the right path. Repeatedly offer the Quranic prayer for them that ‘Guide us on the right path’ and pray that may they never fall under the traps laid by satanic forces and may they never have doubts about their faith and may they never have any thoughts of creating unrest in society.”

Hazoor<sup>aba</sup> further said: “So this is the way that an Ahmadi Muslim woman must raise her children and this is a very heavy task. If Ahmadi Muslim women fulfil this responsibility, then they will come to embody the saying of the Holy Prophet (peace and blessings be upon him) that ‘Heaven lies under the feet of one’s mother.’”

**During the virtual Mulaqat, Hazrat Khalifatul Masih V<sup>aba</sup> was also asked if the verse of the Holy Qur'an which states that 'Men are guardians over women' means that the views and opinions of men are to be given precedence over those of women. In response, His Holiness categorically stated that this was not the meaning of the aforementioned verse.**

Hazoor<sup>aba</sup> said: *"Not at all! This verse does not mean that a man's opinion has any form of superiority over that of women. Women also make very sound judgements and some of the decisions of the Holy Prophet (peace and blessings be upon him) were made as a result of the advice of the women. For example, at the time of the Treaty of Hudaibiyah, it was the advice of [the wife of the Holy Prophet (peace and blessings be upon him)] Hazrat Umme Salama (may Allah be pleased with her) upon which the Holy Prophet (peace and blessings be upon him) acted."*

Hazoor<sup>aba</sup> further said: *"All the verse means is that a man is responsible for the home and in that capacity he is responsible for running the finances of the house and ensuring that the house is run in accordance with the teachings of Islam... That is why it is the teaching of Islam that if a wife is earning then her husband should not demand of her to spend on the house in order to ease the burden on him. If she does not wish to do so and despite her having the means, the man remains responsible for financially fulfilling the needs of the family. He is also responsible for making sure that the home should be run in an Islamic way."*

Hazoor<sup>aba</sup> said: *"In terms of any domestic or matrimonial issues, I often say to Ahmadi Muslim men that the verse 'Men are guardians over women' also requires that men should show patience and should not quarrel with their wives unnecessarily. Every man should be patient and listen to his wife in the day-to-day matters so that the environment of the home remains peaceful. This is the meaning of the word 'guardian' that a man should keep the environment of the house peaceful for the sake of the children's moral upbringing. A man is not made the guardian to dominate his family, rather he is made guardian in order to fulfil the rights of his wife and children."*

**Virtual Mulaqat with Lajna from Kababir, Haifa, 6 June 2021**

<https://www.pressahmadiyya.com/press-releases/2021/06/ahmadi-muslim-women-from-kababir-have-honour-of-a-virtual-meeting-with-the-head-of-the-ahmadiyya-muslim-community/>



“Ahmadi women can proudly proclaim to the world that, more than 1,400 years ago, Islam enshrined their rights and freedoms.

They do not need any man to ‘bestow’ rights or equality upon them, as Allah Himself honoured them with true freedom, justice and equality. Moreover, **Ahmadi women can proudly state that they do not need rights or freedoms as defined by worldly people or the men of this era.**

Rather, they desire and require those freedoms and rights as defined by Allah the Almighty and His Messenger (peace and blessings of Allah be upon him).”

Hazrat Mirza Masroor Ahmad,  
Khalifatul Masih V<sup>aba</sup>





*Muslim Women's*

**CONTRIBUTION TO  
SCIENCE,  
TECHNOLOGY**

◇◇◇◇◇◇◇◇◇◇ **AND** ◇◇◇◇◇◇◇◇◇◇

**ADVANCEMENT  
OF KNOWLEDGE**

**MAHEDAH REHMAN**

It is often believed that the mark of women's contribution to the world of work, development and science is understated and overlooked. As we enter an age of awareness and modern thinking, we are shown countless examples of things that would not exist were it for women. For example, Marie Curie perhaps one of the most famous women to contribute to the field of physics, discovering Radium and Polonium<sup>1</sup>. Or Rosalind Franklin, whose work was vital in the discovery of the structure of DNA<sup>2</sup>. However, during the golden age of Islam, and the dark ages of the western world, there are forgotten Muslim Women scientists who have impacted the world and revolutionised science.



It is vital to note, that even at the time of the Holy Prophet<sup>saw</sup> women were contributing to society, education and medicine. In fact, Hazrat Khalifatul Masih V<sup>aba</sup> mentioned that Al-Shifa bint Abdullah, had also taught Hazrat Hafsah<sup>ra</sup>, one of the wives of the Holy Prophet<sup>saw</sup>, to write<sup>3</sup>. However, her name was Layla, and she was given the title 'Al-Shifaa', dubbed the 'healer' due to her excellence, command and knowledge of medicine. She was also consulted by the Holy Prophet<sup>saw</sup> in matters relating to business, as well as being a public administrator during the caliphate of Hazrat Umar<sup>ra</sup>. In fact, she was the first Muslim woman to hold an official post to ensure fair trading in the Market of Madinah<sup>4</sup>.

Interestingly, she was not alone in being a leading example of a qualified and educated Muslim woman. The first Muslim woman nurse and surgeon was Rufaida Al-Aslamia. She gained tutelage and experience under her father, Saad Al-Aslami, who

was also a physician. She accepted Islam and was amongst the people of Madina who welcomed the Holy Prophet<sup>saw</sup> to Madinah. She also exhibited bravery and courage, as she had her own medical tent in the early battles of Islam, such as the Battle of Badr, Uhud, the trench, Khaybar, among others. In fact, in anticipation of the Battle of Khaybar, Rufaida and a team of volunteer nurses approached Prophet Muhammad<sup>saw</sup> to ask if they could join the army to care for the wounded and provide aid. After receiving his consent, their nursing efforts proved invaluable. In recognition of her crucial medical work, Prophet Muhammad<sup>saw</sup> granted Rufaida a share of the spoils of war on par with the soldiers who participated in the fighting<sup>5</sup>.

One of the earliest and most notable Muslim founders and scholars is Fatima al-Fihri. She is the woman who opened the world's first university. Al-Qarawiyyin, in Fez, Morocco, was



established in the 9th Century and is now recognised by UNESCO for holding the distinction of being the world’s oldest continuously operating degree-granting university<sup>6</sup>.

In 859 CE, following the passing of her father, Fatima inherited a considerable fortune, which she chose to dedicate to a transformative vision: the creation of a mosque and madrasa complex. Having endured profound personal losses, including the deaths of her husband, brother, and father, Fatima channelled her grief and unwavering faith into this monumental project, ensuring that her legacy would transcend her own life and serve as a beacon of knowledge and spirituality for generations to come. Far from being a passive benefactor, Fatima took an active role in the construction and planning of the complex. She insisted that all building materials be sourced directly from the site itself, a decision that not only reflected her meticulous attention to detail but also her commitment to sustainability and self-sufficiency<sup>7</sup>.

The result of her efforts was the establishment of Al-Qarawiyyin, a mosque and educational institution that would grow to become one of the most influential centres of learning in the Islamic world and beyond. Rooted in a spiritually informed educational philosophy, Al-Qarawiyyin offered a comprehensive curriculum that spanned a wide array of disciplines. Students studied the Holy Qur’an, theology, and Islamic law, but the institution also became a hub for the study of rhetoric, literature, logic, arithmetic, geography, medicine, grammar, Islamic history, astronomy, and even the foundational principles of chemistry and mathematics<sup>8</sup>.

It became a cornerstone of Islamic scholarship and a bridge between cultures, facilitating the transmission of knowledge between the Muslim world and Europe during the Middle Ages. Many of the works studied and preserved at Al-Qarawiyyin were later translated into Latin, contributing to the European Renaissance and the revival of classical learning<sup>7</sup>.

Fatima’s vision and dedication not only created a lasting institution of learning but also set a precedent for the role of women in philanthropy and education. Her legacy endures in the countless scholars, thinkers, and leaders who passed through Al-Qarawiyyin’s halls, as well as in the ongoing recognition of the institution as one of the oldest continuously operating universities in the world.

Then, another Muslim woman who is still celebrated and recognised today is Maryam al-Ijlīyyah. In the vibrant intellectual landscape of 10th-century Aleppo (Syria), Maryam “Al-Astrolabiya” emerged as a luminary in the highly esteemed field of astrolabe construction<sup>6</sup>.

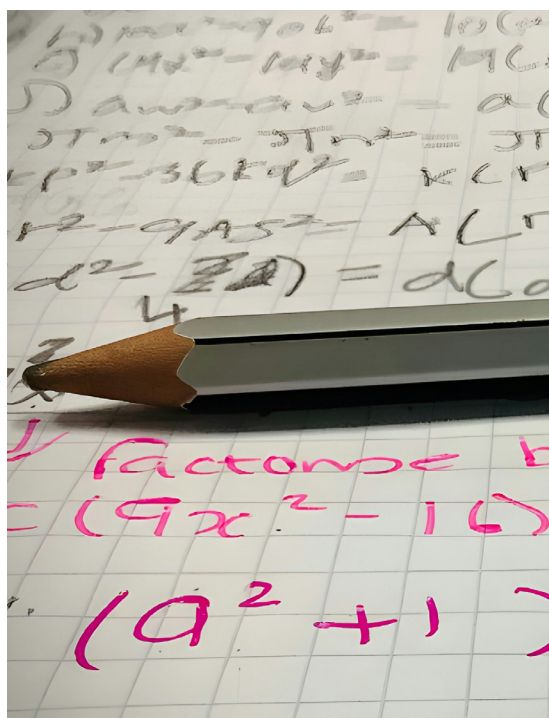
This intricate branch of applied science demands a profound understanding of mathematics and precision craftsmanship. It was traditionally dominated by men, yet, Maryam, a daughter of an astrolabe maker, defied convention, immersing herself in her father's craft. Her journey began with an apprenticeship, and after years of dedicated study, she mastered the art, surpassing even her mentor in skill. This mastery, coupled with her innovative contributions to astrolabe design and functionality, caught the attention of Sayf al-Dawlah, the powerful Hamdanid ruler of northern Syria. Impressed by her exceptional talent, he appointed her to his court<sup>8</sup>.

Maryam's contributions extended beyond mere replication of existing designs. She played a pivotal role in refining and advancing the astrolabe, an ingenious inclinometer crucial for navigation and astronomy. These instruments, originally developed by Muhammad al-Fazari, allowed users to measure the altitude of celestial bodies, enabling precise timekeeping, geographical calculations, and astronomical observations. Their versatility extended to various disciplines, making them indispensable tools for scholars and navigators alike. Maryam's expertise in crafting these complex devices, requiring immense mathematical prowess and delicate precision, solidified her reputation as a leading figure in the field.

Maryam Al-Ijliyyah's enduring legacy transcends the boundaries of her time and culture. Her remarkable contributions to astrophysics have garnered global recognition, culminating in the naming of the main-belt asteroid 7060 Al-Ijliyyah in her honour. Discovered at the Palomar Observatory in 1990, this celestial

tribute serves as a lasting testament to her pioneering spirit and scientific brilliance<sup>7</sup>.

A prominent scholar and mathematician of her time is Sutayta Al-Mahamali from the 10th century. While historical records focus more on her male relatives, it's known that she pursued extensive studies encompassing Arabic literature, legal theory, the interpretation of ancient writings, and mathematics. Her passion lay in algebra, which she skilfully applied to the intricate task of dividing inheritances according to Islamic law. So esteemed were her mathematical abilities that scholars sought her expertise on challenging problems. Sutayta commanded widespread respect, and her gender seemingly posed no barrier to her intellectual pursuits. It's worth noting that while science and mathematics are often associated with the Western world, documented instances of European women with comparable education and mathematical prowess to Sutayta did not emerge for several centuries afterward<sup>9</sup>.



Another inspiring female scholar from the 10th century, is Lubana of Cordoba. Lubana, a Muslim Andalusian from Spain, distinguished herself as a copyist, librarian, and mathematician<sup>6</sup>. Born a slave under Caliph Abd al-Rahman III, she later worked as a copyist in the palace library before being freed and appointed as personal secretary and palace scholar by his son, Caliph Al-Hakam II. Her palace education equipped her for her scholarly role in the caliph's court. As the head of the Library of Cordoba Lubana transcribed, translated, and annotated many texts, including those by Archimedes and Euclid. She collaborated with the Jewish scholar Hasdai Shaprut to find the renowned Madinat al-Zahra library in Cordoba, which housed over 400,000 books – the biggest library in the world at the time, specialising in astronomy and mathematics. Additionally, Lubana tutored mathematics outside the palace. The impact of Lubana was noted by the 12th-century Andalusian biographer Ibn Bashkuwāl, who praised her intelligence, literary skills, mathematical knowledge, and comprehensive learning, stating

that she was unparalleled in nobility within the palace<sup>10</sup>.

In this article, we have seen examples of Muslim women who remained steadfast in their faith and used it as a guiding principle in their life and work, to excel in fields such as medicine, mathematics, education, physics and sciences. It should highlight that neither our gender nor our faith should be considered a hindrance to achieving excellence and prestige. May Allah Almighty enable us to inspire the future generations and become exemplary role models in all walks of life. Ameen.

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“

“Thus, without embarrassment or fear, every Ahmadi woman should observe modesty at all times.

**BE IN NO DOUBT THAT THE MODESTY AND DIGNITY OF AHMADI WOMEN ARE A MEANS OF PRIDE AND DISTINCTION FROM THE REST OF THE WORLD.**

**OBSERVING HIJAB AND MODESTY IS NOT A RESTRICTION - IT IS A MEANS OF ELEVATING YOUR STATUS. IT DOES NOT STEAL YOUR FREEDOM.**

Rather, it adorns it with beauty and grace. If you are proud of your faith, others will respect you. So, never fall prey to any complex or feel embarrassed.”

Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aba</sup>

Address at the National Lajna & Nasirat UK Ijtema, 27<sup>th</sup> September 2025  
<https://www.pressahmadiyya.com/press-releases/09/2025/head-of-the-ahmadiyya-muslim-community-addresses-the-national-ijtema-of-lajna-imaillah-uk/>

NATIONAL WAAQIFAAT-E-NAU IJTEMA

# Mauritius

2025



Alhamdulillah, the National Waaqifaat-e-Nau Ijtema 2025 in Mauritius was a blessed two-day event filled with faith, learning, and unity. Waaqifaat from across the island came together to grow spiritually, gain skills, and strengthen sisterhood.

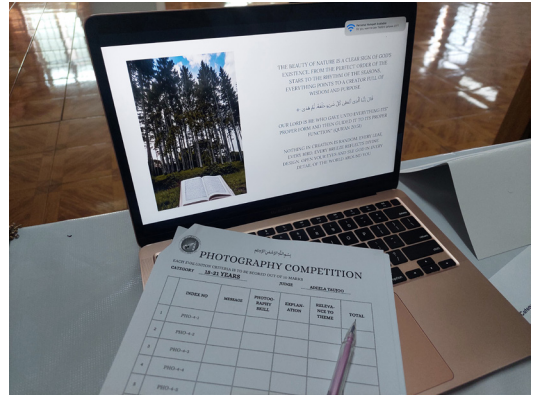
Report prepared by  
Waaqifaat-e-Nau  
Mauritius

# Day 1:

## COMPETITIONS AND EVENING REFLECTIONS

The Ijtema began on Saturday 17th May, with exciting non-literary competitions that brought Waaqifaat together in a spirit of creativity and sisterhood. Held across five age groups, events included a Nature-themed Cake Competition, an “Existence of Allah” Photography Competition, Handicraft Competitions for younger age groups, and Digital Posters for older groups.

Entries were judged anonymously for fairness and later exhibited, fostering appreciation and encouragement. The cakes were enjoyed as dessert, a sweet end to the event. Board games added fun and bonding, with winners receiving thoughtful, on-the-spot gifts, lovingly packed by the Waaqifaat themselves. The preparation and gift-packing sessions also served as a



meaningful team-building activity. Participation was outstanding, with entries showing remarkable effort, creativity, and devotion. More than a display of talent, the competitions reflected the unity, passion, and purpose of the Waqf-e-Nau scheme.

In the afternoon, the focus shifted to literary competitions, designed to build religious knowledge and public speaking skills. Competitions included: Tilawat-e-Qur’an, Nazm, Prepared and Extempore Speeches, a Competition on the Attributes of Allah and a Group Quiz.

The group quiz was a fun, interactive way to test Islamic knowledge and build teamwork, met with enthusiasm despite some challenging questions. Younger Waaqifaat enjoyed creative activities like drawing and origami, keeping everyone engaged. This segment of the Ijtema was truly memorable, allowing Waaqifaat to express their voices with confidence while deepening their understanding of Islam and their role as Waaqifaat.





## EVENING SESSION: “FAITH, FAMILY, AND THE JOURNEY OF DEVOTION”

As the sun set, the Ijtema shifted to a more reflective tone with the evening session, themed “Faith, Family, and the Journey of Devotion.” The session began with Maghrib and Isha prayers, followed by a soulful Tilawat with translation and a melodious Nazm.

The welcome address by the Mu’avina Sadr Waaqifaat-e-Nau reminded attendees that this Ijtema was not just an annual gathering, but a time for sincere spiritual rejuvenation. The evening continued with a forum discussion that deeply resonated with all present. It focused on Faith as a living force requiring trust, sacrifice, and sincerity, family as the soil where the seed of Waqf is planted and nurtured and the devotional journey as a lifelong path of growth and closeness to Allah. Dedicated Lajna members, wives and daughters of missionaries shared their personal stories of

sacrifice, reflecting how their sacrifices became a source of blessing in their lives. Waaqifaat were reminded that although their parents initiated their Waqf, the responsibility now lies with them as young women growing into their spiritual identity.

A powerful highlight was a reminder of Hazoor’s<sup>aba</sup> words: “You are not a minor or insignificant part of the Jama’at... you are the women and girls who in this era have pledged to take up the mantle of practicing and propagating the true teachings of Islam.” (Hazrat Mirza Masroor Ahmad<sup>aba</sup>, Concluding address at the National Waaqifaat-e-Nau Ijtema UK 2025)

To conclude the evening, each Waqifa was invited to write a letter to beloved Hazoor<sup>aba</sup> - a sincere act of personal connection and expression. As the night closed with refreshments and soft conversations, the sense of purpose and spiritual renewal was clearly felt.



# Day 2:

## SPIRITUAL REFLECTION AND CLOSING SESSION



The final day began early with Tahajjud and Fajr prayers, followed by a collective breakfast. The main session commenced with a soulful Tilawat and a beautiful Nazm chorus, after which National Sadr Lajna addressed the Waaqifaat. The address focused on the 21 Qualities of a Waqf-e-Nau outlined by Beloved Hazoor<sup>aba</sup>, urging Waaqifaat to reflect and strive to become spiritual beacons in society. Her message was both practical and deeply motivational.

The prize-giving ceremony then recognised achievements across Ijtema competitions and academic excellence - both secular and religious - encouraging continued pursuit of excellence in all areas.

In the final segment, both boys' and girls' sides joined via live

stream for three inspiring speeches delivered by the Missionary in Charge, Amir Sahib and the Markazi Delegate, Respected Amir Safir Sahib. Their addresses included invaluable guidance on understanding Waqf, living it fully, and drawing inspiration from the lives of Prophets and Khulafa. The National Secretary Waqf-e-Nau also presented the annual report, providing insight into progress and activities throughout the year.

The Ijtema concluded with a communal dinner, filled with warmth and gratitude. Waaqifaat joyfully served one another, embodying the spirit of unity and sisterhood as the event came to a close.

## EXHIBITIONS AND STALLS

Throughout both days, attendees were also invited to explore a number of exhibitions and interactive stalls, which added a creative and engaging dimension to the Ijtema. Waaqifaat sold specially designed merchandise





- pens, veils, caps, keychains and magnets. The Gratitude Tree offered a moment of stillness and reflection. Waaqifaat were invited to write down what they were grateful for - with many thanking Allah for their faith, Khilafat, family, and the opportunity to be part of the Waqf-e-Nau scheme. The tree blossomed with sincere and heartfelt notes, symbolising collective gratitude. These exhibitions enriched the Ijtema experience, blending creativity, service, and spirituality.

In conclusion, the 2025 National Waaqifaat-e-Nau Ijtema was more than a series of programmes and competitions, it was a transformative journey. It gave Waaqifaat the opportunity to renew their pledge, deepen their relationship with Allah,

and reflect on the immense honour of being dedicated in His service. From heartfelt worship to creative expression, from gaining knowledge to building sisterhood, every moment was infused with purpose. The event reminded us all that Waqf is not a label, but a lifestyle.

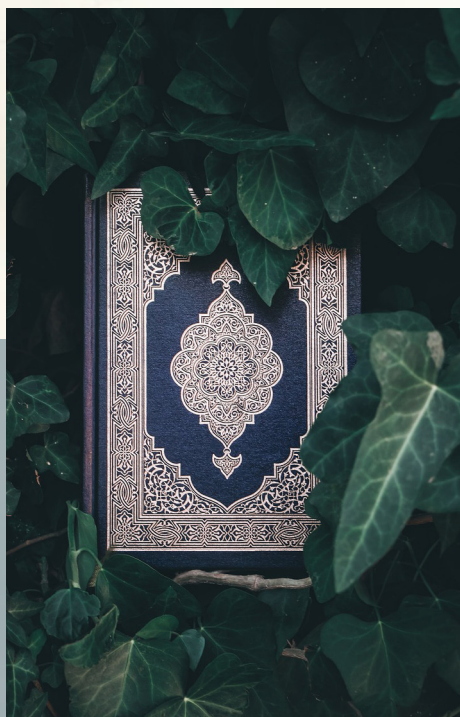
**“YOU WERE  
BORN AT A  
GREAT TIME  
FOR A  
WONDERFUL  
PURPOSE.”**

- Hazrat Mirza Tahir Ahmad<sup>rh</sup>

May Allah enable every Waqifa to grow in faith, sincerity, and steadfastness, and may we always strive to fulfil our pledge with love, devotion, and unwavering commitment. Ameen.



# Hazrat Dawood<sup>as</sup>



## Who was Hazrat Dawood<sup>as</sup>?

*“And We gave him Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good” (The Holy Qur’an, 6:85)*

Hazrat Dawood<sup>as</sup>, known as David in English, was a prophet of God who was born around 1010BC in Bethlehem, a city in Israeli occupied West Bank in the state of Palestine. He was the king of Judah and Israel, an Israelite descendant from the tribe of Judah, and was the founder of the Judean dynasty at Jerusalem. Hazrat Dawood’s<sup>as</sup> lineage traces back to Hazrat Ibrahim<sup>as</sup> (Prophet Abraham) through his son Hazrat Ishaq<sup>as</sup> (Prophet Isaac).

Hazrat Dawood<sup>as</sup> was a great warrior and a great statesman. His importance as the real builder of the Hebrew Kingdom can hardly be overestimated. Through him all the tribes of Israel from Dan to Beersheba became united and organised into a powerful nation whose kingdom extended from the Euphrates to the Nile.

# The Geographical location of the Kingdom of Israel and the conflict between Talut and Jalut

During the time of Hazrat Dawood<sup>as</sup>, the Kingdom of Israel was divided into two regions: the northern kingdom of Israel and the southern kingdom of Judah. Initially, the people of Israel practiced monotheism, but over time, many drifted away from the belief in one God.

Bethlehem was in the midst of a conflict between the Israelites, led by Talut (known as Gideon in English), and the disbelievers, led by Jalut (known as Goliath in English). Gideon was a warrior who destroyed pagan idols and promoted monotheism among his people. Despite having a large army, many Israelites were fearful and unwilling to fight, leaving only the most faithful to confront their enemies. One such person was none other than Hazrat Dawood<sup>as</sup>.



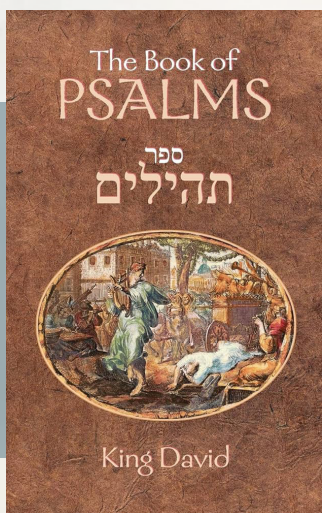
## Hazrat Dawood’s<sup>as</sup> Character

Hazrat Dawood<sup>as</sup> had great faith in Allah the Almighty and knew that he would be protected and supported by Him at all times. This gave him the courage to not only become an outstanding leader against the fight with Jalut but to also defeat him and come out as victorious. As a result of this, he was made “a vicegerent in the earth” (38:27). Describing Hazrat Dawood<sup>as</sup>, the Holy Qur’an states in chapter 38, verse 21 *“And We strengthened his kingdom, and gave him wisdom and decisive judgment.”*

Hazrat Dawood<sup>as</sup> was a possessor of dignity and power. Moreover, he was one of the greatest and most powerful Prophet-Kings of the House of Israel and was a very wise judge. In his reign Israelite glory had reached its peak.

## Hazrat Dawood’s<sup>as</sup> Being Just

The Holy Qur’an has preserved and narrated stories of various prophets so that we can learn from them and try to incorporate their examples in our lives. In chapter 38, verses 22–23 Allah the Almighty tells us that two disputants reached the walls of Hazrat Dawood’s<sup>as</sup> chamber. The two people who came into the room of Hazrat Dawood<sup>as</sup> were attempting to murder him. Hazrat Dawood<sup>as</sup> realised and woke up. The two enemies quickly made up a story that they had got into a fight and wanted Hazrat Dawood<sup>as</sup> to judge between them in a fair way. Even though Hazrat Dawood<sup>as</sup> knew their real intentions, he judged them fairly and did not lose his presence of mind. He indeed gave his decision like a wise and sedate judge.



## Zabur

*And thy Lord knows best those that are in the heavens and the earth. And We exalted some of the Prophets over the others and to David We gave a Book. (17:56)*

Hazrat Dawood<sup>as</sup> received divine revelation in the form of Zabur – known as the book of Psalms – a book of songs and prayers. It is one of the revealed books of the Jews alongside the Torah and the Gospel (Injeel).

## River Trial

One significant event in Hazrat Dawood's<sup>as</sup> early life was the test at the river, where Talut's army was tested by Allah. Only those who refrained from drinking the river's water were considered true believers, as described in Surah Al-Baqarah, Verse 250: *"And when Talut set out with the forces, he said: 'Surely, Allah will try you with a river. So he who drinks therefrom is not of me; and he who tastes it not is assuredly of me, except him who takes a handful of water with his hand.' But they drank of it, except a few of them. And when they crossed it he and those who believed along with him they said: 'We have no power today against Jalut and his forces.' But those who knew for certain that they would one day meet Allah said: 'How many a small party has triumphed over a large party by Allah's command! And Allah is with the steadfast.'"*

With the support of Allah the Almighty, Hazrat Dawood<sup>as</sup> courageously defeated Jalut, demonstrating his bravery and faith. This victory marked the beginning of Hazrat Dawood's<sup>as</sup> leadership and he was made vicegerent of the kingdom of Judah and eventually became the king, unifying the tribes and strengthening the kingdom.

## The Birds and the Mountains

*"...Our servant David, man of strong hands; surely he was always turning to God... They celebrated God's praises with him at nightfall and sunrise." (38:18-19)* *"And We subjected the mountains and the birds to celebrate God's praises with David. And it is We Who do all such things." (21:80)*

The words *"We subjected the mountains and the birds to celebrate God's praise with David"* have been taken by non-ahmadis literally to mean that the mountains and birds were under Hazrat Dawood's<sup>as</sup> control and when he sang the praises of Allah they actually joined with him in singing those praises. They simply mean that big men (الرجال) and highly spiritual men (الطيبير) glorified Allah and sang Divine praises along with Hazrat Dawood<sup>as</sup>. And if according to the verse, the mountains and birds were

subjected to Hazrat Dawood<sup>as</sup> there was nothing extraordinary in the mountains and the birds being subject to his control as at several other places in the Qur'an not only mountains and birds but all other things in the heavens and the earth – the sun, the moon, the stars, the day and the night, the animals, the birds, the rivers, the seas, the winds, the clouds etc., are stated to have been subjected to man. Elsewhere in the Qur'an we read that all things, animate or inanimate, the angels, animals, birds, the heavens and the earth, even the forces of nature, sing the praises of God. The glorification of God by these things demonstrate that God is perfect and completely free from all flaws, failings and frailties and so is His manifestation and creation. The word الجبال also signifies mountainous territory or "people living in the mountains" as the name of a place sometimes stands for its people. Therefore, the subjection of "the mountains" to Hazrat Dawood<sup>as</sup> may signify that he conquered and subjugated wild and savage mountain tribes.

The word "birds" used in the verse may also signify actual birds. In this sense the reference would be that Hazrat Dawood<sup>as</sup> made free use of birds for carrying messages in time of war which had been especially trained for this purpose. Or it may signify flocks of birds which followed Hazrat Dawood's<sup>as</sup> victorious armies and feasted on the dead bodies of his fallen foes. Lastly, the word "birds," may signify men of high determination and great resolve who are ever ready to scale great heights and are not afraid of difficulties and dangers in the cause of religion. In brief, the verse means to say that men of ordinary spiritual calibre had become highly spiritual and soared very high in the spiritual firmament through the purifying company of Hazrat Dawood<sup>as</sup>.

### Prayer of Hazrat Dawood<sup>as</sup>

رَبَّنَا أفرغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أقدامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكافِرِينَ

"...O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people" (2:251)



## TRUE COMFORT IS TIED TO RELIGION ALONE

“I have observed that there are also many in this day and age who consider religion to be fanaticism and they do not hold any respect for it in their hearts. They claim that the dwellers of Arabia were savages and illiterate—that the Qur’an was sent down at that time apropos for their needs. Now the world has advanced and this is the age of enlightenment. Now religion needs to be amended to suit the present times. But let it be known that religion is not some absurdity. Quite the contrary, real comfort of the world and salvation in the Hereafter are bound up with this religion alone. Those unlettered people of Arabia who were the sincere servants of this religion—their being unlettered was itself a miracle in that these same unlettered people, after coming under the sway of Qur’anic teachings, worked such wonders that claimants of great scholarship were utterly unable to compete against them.”

**Hazrat Mirza Ghulam Ahmad<sup>as</sup>, The Promised Messiah and Mahdi**  
Malfuzat – English Translation of Volume 10, p. 512  
[www.alislam.org/book/malfuzat-volume-x/](http://www.alislam.org/book/malfuzat-volume-x/)

# Kids' Spread

## Discover the Monumental Sites of Qadian



### Minaratul Masih

- The Holy Prophet<sup>saw</sup> mentioned many signs with regards to the advent of the Promised Messiah<sup>as</sup>. One such sign was the appearance of the Promised Messiah<sup>as</sup> near a white minaret to the east of Damascus.
- In May 1900, the Promised Messiah<sup>as</sup> expressed his intention of constructing a minaret called “Minaratul Masih” in the courtyard of the Aqsa Mosque in Qadian, to fulfil the grand prophecy of the white minaret in a physical or literal sense.<sup>1</sup>

### Masjid Aqsa

- The Promised Messiah<sup>as</sup>, in Kitab-ul-Bariyya, mentions how the building of Masjid Aqsa was initiated by his father, Hazrat Mirza Ghulam Murtaza.
- The mosque is said to have become functional by 1876, The Promised Messiah<sup>as</sup> was a regular worshipper at this newly built mosque.<sup>2</sup>
- The mosque was extended several times over the years. A lofty minaret was built in 1903 in the mosque’s courtyard called Minaratul Masih.<sup>3</sup>



## Masjid Mubarak

- Under the Divine command of God, in around 1882-1883, the Promised Messiah<sup>as</sup> laid the foundation stone of the Masjid Mubarak in Qadian.<sup>4</sup>
- Upon laying the historic foundation of this mosque, he received several revelations, one of which was as follows: "This mosque is a source of blessings, is blessed itself, and every blessed deed will be performed in it".<sup>5</sup>



## Bahishti Maqbara

- Bahishti Maqbara, meaning the Heavenly Graveyard, is the burial site of the Promised Messiah<sup>as</sup>.
- The idea of Bahishti Maqbara was, in fact, based on a vision seen by the Promised Messiah<sup>as</sup>: "I was shown a spot in a vision and was told: this is the site of your grave. I saw an angel who was measuring the ground and arriving at a certain spot, he said to me: This is the place of your grave... I was shown a place which was named Bahishti Maqbara [the Heavenly Graveyard] and it was conveyed to me that it contained the graves of such righteous members of the Jama'at as are destined to dwell in heaven."<sup>6</sup>



## Bait-ud-Dua

- Attached to Masjid Mubarak, this room was prepared on 13 March 1903. The Promised Messiah<sup>as</sup>, got this room made for solitary supplications and named it Bait-ud-Dua. He prayed for it to be a place of peace, harmony, and source of victorious arguments in the face of opposition. [Zikr-e-Habib by Hazrat Mufti Muhammad Sadiq<sup>ra</sup>].<sup>7</sup>



## Darul Ziafat

- Darul Ziafat is also known as *Langar Khana*. The Promised Messiah<sup>as</sup> laid down the foundation of *Langar Khana* to accommodate and provide free hospitality for those guests who travelled in search of truth and the others who visited Qadian.
- The *Langar Khana* has its roots in the kitchen of Hazrat Syeda Nusrat Jehan Begum<sup>ra</sup>, the noble wife of Hazrat Mirza Ghulam Ahmad<sup>as</sup>. Food was prepared in her kitchen which meant that it was directly under the supervision of the Promised Messiah<sup>as</sup>. Later, as the number of guests multiplied manifold, separate arrangements had to be made to allow for cooking on a mass level to serve the guests that would come to Qadian in their thousands.<sup>8</sup>



## Darul Masih

- Darul Masih is the residence of the Promised Messiah<sup>as</sup>. It comprises the room where the Promised Messiah<sup>as</sup> was born, the room where his promised son was born, the room where he observed the fast for six months, among many other areas of historical significance.
- A large part of the early history of the Ahmadiyya Muslim Community, the trials and tribulations, and the memories of the moments of joy and jubilations revolves around this structure.<sup>9</sup>



References:

<sup>1</sup> <https://www.alhakam.org/a-brief-history-of-the-construction-of-minarat-ul-masih-qadian/>

<sup>2</sup> <https://www.alhakam.org/the-first-ahmadi-mosque/>

<sup>3</sup> <https://www.alislam.org/articles/building-mosques-worldwide-an-ahmadiyya-priority/>

<sup>4</sup> <https://www.ahmadipedia.org/content/structure/38/mubarak-mosque-of-qadian>

<sup>5</sup> Barahin-e-Ahmadiyya Part IV, p. 437 [English Translation]

<sup>6</sup> The Will, Hazrat Mirza Ghulam Ahmad<sup>as</sup>, p.22,23

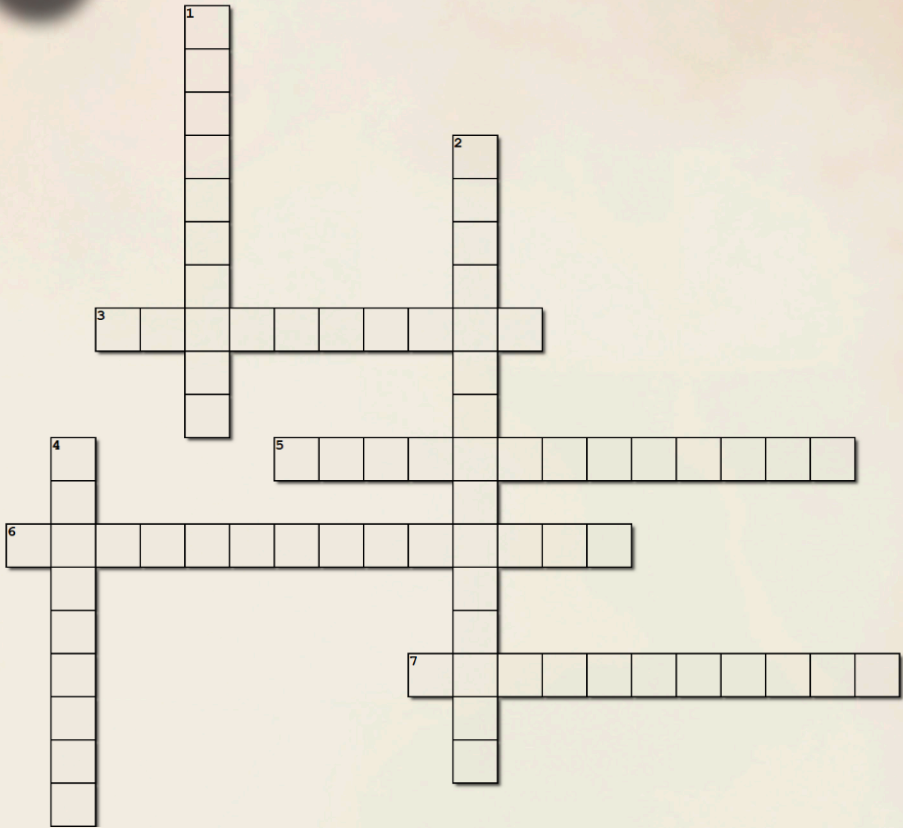
<sup>7</sup> <https://www.ahmadipedia.org/content/structure/42/baitud-dua>

<sup>8</sup> [https://www.ahmadipedia.org/content/admin/43/langar-khana-\(dar-uz-ziafat\)](https://www.ahmadipedia.org/content/admin/43/langar-khana-(dar-uz-ziafat))

<sup>9</sup> <https://www.alislam.org/video/darul-masih/>



## Crossword: Sites of Qadian



### Crossword Clues:

#### Down:

1. A historic residence in Qadian containing rooms of great spiritual and historical significance.
2. The Heavenly Graveyard in Qadian, reserved for the most sincere and righteous members of the Community.
4. A peaceful room attached to Masjid Mubarak, dedicated to deep prayer and heartfelt supplications.

#### Across:

3. The first mosque of Qadian with the Minaratul Masih in its courtyard.
5. Significant Mosque in Qadian, known as the 'Blessed Mosque'.
6. A white minaret in the courtyard of Masjid Aqsa in Qadian, symbolising the fulfilment of a great prophecy.
7. A place in Qadian where guests and visitors are provided with free food and lodging in a spirit of service.





# Match the Picture to the Name of the Site

1. Minaratul Masih



2. Masjid Aqsa



3. Masjid Mubarak



4. Bahishti Maqbara



5. Bait-ud-Dua



6. Darul Ziafat



7. Darul Masih





## BENEATH THE BATTLEFIELD:

### The Cu Chi Tunnels

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Zainab Jahanara Rehman

Alhamdulillah, in March, I had the opportunity to go to Vietnam with my family. The whole trip was a cultural and historical eye-opener, but for me, the most interesting experience was the Cu Chi tunnels in Ho Chi Minh City. But before I tell you what these tunnels really are and share my own experience, it would help to have some context of the Vietnam War.

#### THE VIETNAM WAR

From the late 1950's to 1975, North Vietnam and South Vietnam were at war. The North, also called the Viet Cong, wanted communist principles to govern the country whereas the South was allied with the United States and other anti-communist states. This war involved guerrilla warfare from North Vietnam and gunpowder, bombs and artillery provided by the West from the South. Guerilla warfare is a style of fighting where small groups use surprise attacks, and quick escapes to fight a larger, stronger enemy.

## WHAT WERE THE CU CHI TUNNELS?

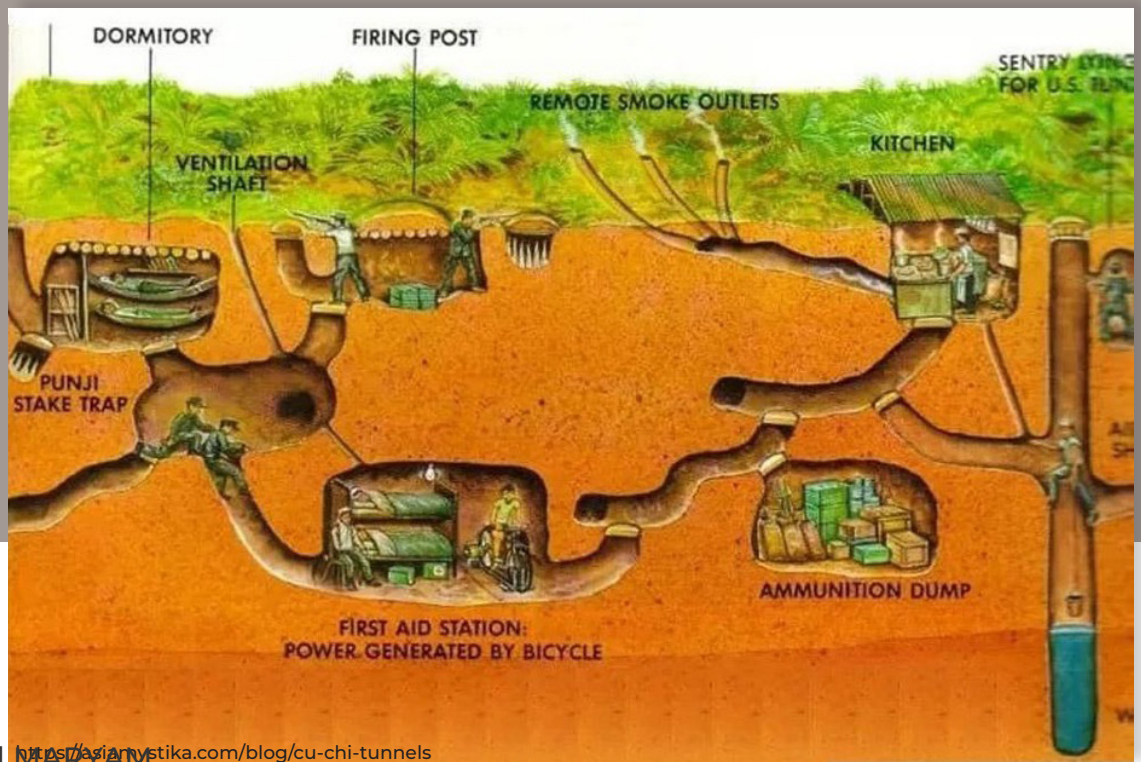
The Cu Chi Tunnels were originally built in the 1940s by the Vietnamese to resist French colonial forces, but during the Vietnam War, they were expanded and used by the Vietnamese to fight against the Americans. Thus, these humble tunnels served as a tool of war for the Vietnamese through two of its most deadly periods of history. The tunnels were incredibly vast — reaching depths of up to 10 meters and stretching over 250 kilometers – that’s as deep as a three-story building and longer than 2,700 football fields!

What’s most fascinating is that these tunnels weren’t just for fighting — they were a fully functioning underground community.

Here’s what was inside:

- Living quarters where people could sleep and rest
- Field kitchens with clever smoke-clearing stoves
- Dining and meeting rooms for daily life and planning
- Underground hospitals to treat wounded soldiers
- Storage for weapons and areas to build booby traps
- Command posts and communication tunnels
- Air vents disguised as termite mounds
- Hidden entrances and emergency exits
- Even spaces for weddings and entertainment!

Yes — people actually lived inside these narrow, claustrophobic and often dangerous tunnels for nearly 20 years!





<https://thefullpassport.com/cu-chi-tunnels-vietnam/>

## LIFE IN THE TUNNELS

Life inside the tunnels was incredibly hard; they were tight and uncomfortable. The tunnels were so narrow and low that most people had to crawl or stay bent over the entire time.

There was no natural light, so people used candles or small oil lamps. Air came through cleverly hidden vents, but it was still hot, humid, and hard to breathe. During the rainy season, parts of the tunnels would flood with water.

Food was very basic — mainly boiled cassava (kind of like potato), rice, and vegetables. They used special underground stoves that released the smoke from cooking far away from the area in order to stay hidden. Water came from rain or wells,

and everything — food, water, medicine — had to be carefully shared and saved.

The tunnels were full of insects, rats, and snakes. Illness was common; these tunnels also had small underground hospitals, but medicine was limited, so many people relied on natural remedies. Silence was also crucial — people had to speak quietly and move carefully to avoid detection by enemy soldiers.

Most activity happened at night — collecting supplies, gathering food, or planning attacks. During the day, people stayed quiet, cooked, rested, or helped repair parts of the tunnel.

## MILITARY AND STRATEGIC IMPORTANCE

The Cu Chi Tunnels gave the Viet Cong a huge advantage. Since they were hidden underground, they could move from place to place, deliver supplies, plan their next moves and launch surprise attacks — all without being seen. To protect themselves, the tunnels were filled with traps — things like sharp spikes and collapsing doors — making sure that even if a specific entrance to the tunnel was detected and exposed, it proved extremely difficult for enemy forces to enter or destroy the tunnel network.

### MY EXPERIENCE

When visiting the Cu Chi Tunnels, our tour guide showed us some of the booby traps whereby any enemies could get seriously injured or killed. One example was a large plank disguised as grass, and if pressure was placed on it, it would flip completely, meaning anyone who stepped on it would land on deadly spikes.

Next, they showed us entrances to the tunnels which have been expanded for tourists. It still felt too claustrophobic for me to try, but my eleven-year-old brother tried to go in and it was still a squeeze even for him! Can you imagine that fully grown men would be able to fit inside these, and don't forget that they were much smaller than they are now due to expansion!

We also visited a separate area where they showed how the people lived in the tunnels. There were rice grinding machines, there was a woman making rice cakes, and they showed how the people made rice wine, which seemed to be quite popular in Vietnam. There was also an area where they made sandals out of car tires. Can you believe that during war the Vietnamese wore their shoes backwards so that if their footprints



[https://www.researchgate.net/figure/Tunnel-entrances-had-a-trap-door-covered-with-soil-leaves-and-branches-to-conceal-the\\_fig3\\_354378657](https://www.researchgate.net/figure/Tunnel-entrances-had-a-trap-door-covered-with-soil-leaves-and-branches-to-conceal-the_fig3_354378657)

were found, it would never lead to the tunnels!

Entering the tunnels was a fascinating experience. The tunnels were greatly expanded for tourists and still I found it very tight. We all had to duck walk or crawl in them and some parts were really dark. The idea of having to live there honestly gives me goosebumps. Along with that, the Vietnamese had simply dug through soil, for tourists, the tunnels were lined with cement, thus taking away the ick factor. I felt a little uncomfortable in such a claustrophobic area. We managed to go 60 meters and then my mother and I couldn't take it anymore so we left. It was a very hot day, but inside the tunnels it was surprisingly cool, and was quite relieving.

After that we went to the open rooms which would have originally been inside the tunnels. We visited a makeshift kitchen and one of the underground hospitals. The hospital was really just a bed in the middle of the room and some supplies in the corner. Around the bed, there was netting to protect the patient from all the insects which would have originally been there.

To end the tour, they gave us a snack the Viet Cong ate themselves - some cut up boiled cassava with peanut powder and sugar. It was not my favourite food but it did not taste bad either.



Overall, the tour was really nice and interesting. My favourite part was definitely going inside the tunnels because it was the most exciting part - it definitely lived up to the hype!

## FUN FACTS

### ABOUT THE CU CHI TUNNEL

The entrances of the tunnels were very small because the Vietnamese were also very thin and short, however the Americans were of larger build, thus they could not enter the tunnels.

They reused bomb craters as cooking spots. Blown-up land above ground became secret outdoor cooking spots — they'd build a fire in the crater and cover the smoke with leaves.

The tunnel network even reached the Cambodian border, and in some cases even extended into Cambodia!

The American and South Vietnamese used pigs for testing poison gas when trying to go through the tunnels. If a pig didn't survive walking through a tunnel... neither would a soldier. Brutal, but smart.

Enemy forces used trained dogs to sniff out entrances — so the Viet Cong rubbed soap, perfume, or gasoline near vents to confuse them into thinking an American was there.

The Vietnamese only used simple tools, like shovels, hoes, bamboo baskets, cooking pots and even their bare hands, to dig the whole tunnel network! All the extra soil after digging would be dumped in rivers to avoid detection.

# “YOU ARE THE PEOPLE WHO ARE TO BRING ABOUT A REVOLUTION”

Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aba</sup>, Virtual Mulaqat  
with Waaqifaat-e-Nau Lajna UK, May 15<sup>th</sup>, 2022

Hibbat Mirza

## Introduction

*“Certainly, if all the Waqifeen-e-Nau, whether they are serving full-time for the Jama’at or working outside fulfil their pledge, they can bring about a spiritual and moral revolution in the world. A revolution in which the Oneness of God Almighty is established. A revolution in which the people of the world come to recognise the enlightened teachings of Islam. A revolution in which people are drawn towards religion, rather than turning away from it as we are seeing in the modern day. A revolution in terms of ensuring the peace and security of the world. A revolution in terms of fostering an atmosphere of love and reconciliation amongst the people of all communities, races, and beliefs. May every member of Waqf-e-Nau and those responsible for their training play an eminent part in fulfilling the mission of the Promised Messiah<sup>as</sup> and may Allah the Almighty enable all of you to fulfil your duties in this regard - Ameen.” (Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aba</sup> at the International Waqf-e-Nau Refresher Course for National Secretaries, December 7, 2019)*

When we think of revolutions, it is quite common to recall the men who have led great armies to victory and gained the rights and freedoms of nations or made breakthroughs in scientific research. Only 65 women have been awarded the Nobel Prize, compared to over 900 men. It is only when we delve further into these historical moments that we are able to find out the role of women during these moments of revolution. For example, Lisa Meitner played a significant role in discovering nuclear fission; however, the Nobel Prize was awarded solely to her male colleague, Otto Hahn, for this groundbreaking discovery. Similarly, Jocelyn Bell Burnell discovered pulsars (rapidly spinning neutron stars), a major astrophysical breakthrough, but the Nobel Prize went to her male supervisor instead. Meanwhile, many venerable women in Islam have played revolutionary roles. Hazrat Asiya bint Muzahim's unyielding defiance of her husband, the Pharaoh—even in the face of death—demonstrates her unwavering belief in one God, earning her mention in the Holy Qur'an. Similarly, Hazrat Umm-e-Ammarah<sup>ra</sup>, renowned for her bravery, fiercely defended the Holy Prophet<sup>saw</sup> in battle, casting arrows at his attackers and remaining steadfast even after losing an arm in the Battle of Yamamah.

That's all to say, why have I brought this up? Having been given the topic of "Waaqifaat-e-Nau to bring about a revolution in the world," I've spent several days contemplating what to write and how to write it and whether or not I had anything worthy of consideration. Thus, upon much reflection, I realised there are three key areas where Waaqifaat-e-Nau can bring about a revolution: education and professional life, our contributions to the Jama'at, and our roles within the home. Through our conduct and strength of character, we can lead by example and create meaningful change in these spheres.

“...YOU MUST GUIDE OTHERS ABOUT THE IMPORTANCE OF UPHOLDING HUMAN VALUES AND TREATING ONE ANOTHER WITH LOVE, KINDNESS AND RESPECT.”

### **The Influence of Waaqifaat-e-Nau in the Professional World**

*“Certainly, at a time when the world is becoming increasingly godless, it is the principal duty of the members of the Waqf-e-Nau scheme to bring people back towards God and prove a means of spreading the true religion of Allah the Almighty all around the world. In order to achieve this, you must recognise your true value and status. You are the girls and women who have the potential to play outstanding roles in bringing about a spiritual and moral revolution in the world because you are the followers of the Promised Messiah<sup>as</sup>, who came in accordance with the prophecies of the Holy Prophet of Islam<sup>saw</sup>... Through your words, and especially your deeds, you must educate and inspire others towards the fact that, as human beings, we must fulfil each other's rights and live in peace and harmony. You must guide others about the importance of upholding human values and treating one another with love, kindness and respect.” (Address by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aba</sup> at Waaqifaat-e-Nau Ijtema UK 2023 on Saturday 29<sup>th</sup> April 2023, from Baitul Futuh Mosque, London, UK)*

Beginning with how we, as Waaqifaat-e-Nau can spread our good influence at the educational institutions we attend and in our professional careers, it is important to remember just how strong silent *Tabligh* can be. We do not have to discuss religion and morality in order to show our classmates and colleagues the mettle that we are made of. It should be present in the way in which we appear, how we conduct ourselves, converse with others, and the language

we use. In short, the manner in which we present ourselves allows for others to understand our character and can influence them to engage similarly. I believe this to be a very important part of our identity, not only as Ahmadi Muslims but as Waaqifaat-e-Nau, if we present ourselves in an unkempt manner or speak with slang and cursing, it shows that there is no care taken and other Ahmadis must be as careless and unrefined, with no distinction. As Muslim women who visibly present our identity, we are already few and far between in certain academic positions; thus, it is vastly more important to take advantage of these opportunities to showcase our values.



For example, as I was given the opportunity to be a teaching assistant in the final year of my Master's and now in my doctoral studies, I have observed just how much influence one wields in such positions. From my scarf to the manner in which I speak to my students, they are observant of everything. Most notably, in my first year as a TA, I was leading two tutorials for a screenwriting introductory course for non-majors. At the time, I myself, did not realise that they understood that I didn't curse or swear. It wasn't until their final projects, where I had arranged for them to do round table readings, that it hit me. Some students nervously asked if they could use certain words to express their characters when they were submitting the final draft,

while during the round table readings, others were quickly scribbling out certain words as they knew I would be reading the scripts aloud with them. When I finally saw what had been scribbled out...it was curse words. I was surprised and touched as I never thought that anyone took note of a TA's speech in that manner. Here in Western institutions, it has been normalised to hear professors swear in the same manner that students do; however, the fifty students that were in my tutorials that semester had observed a difference that I had not put much thought into either.

Furthermore, schools and universities allow a degree of freedom when it comes to the projects and assignments we work on. In my experience, these have been the best opportunities to present information regarding the Jama'at with relevance to Western institutions. Since my college days, I have tried to incorporate an aspect of the Jama'at in one of my projects each semester; whether it was a short PSA on the Abdus Salam Science Fair or a short script on the persecution of Ahmadis in Pakistan, or a research supplement to one of my pilot scripts detailing how members of the Jama'at had an influential role in the foundation of Pakistan. Just last semester, for my 'Religion, Secularism, and the Colonial Encounter' course, the professor encouraged me to narrow my proposed essay topic to focus more on the Jama'at – in the end I wrote about the Jama'at's response regarding the Charlie Hebdo attacks based within the framework of colonial minoritisation of Muslims.

My purpose of mentioning these projects is that we often assume that we have no power or influence within the classroom, that the only way to spread our message is through organised groups such as AMSWA – which does remarkable work. However, we are not powerless; essays and presentations offer us the opportunity to show our fellow classmates and professors the religion that we profess by relating it to contemporary topics and making it relevant to them. It sparks curiosity and interest in a different manner than that of an organised event. Furthermore,

why should we be afraid of representing our religion when our Christian and Jewish counterparts proudly speak about theirs? If they have nothing to fear, why should we? Moreover, as Beloved Hazoor<sup>aba</sup> has mentioned time and again, we should strive to become leaders in our fields. It is not often that we see Ahmadi women, Waaqifaat-e-Nau, in positions like Teaching Assistants, Research Assistants, or even less common University Professors. We should rise to the top and dominate our fields of expertise and take on these challenging roles in order to bring a revolution in the coming generation, inculcating the morals and strong character needed in the world.

### **Waaqifaat-e-Nau in the field and in Jama'at**

*"...It is of paramount importance that all Jama'at or auxiliary office bearers have a firm conviction in their hearts that Allah the Almighty is looking at them at all times and will hold them accountable for their actions...Another crucial point taught by the Promised Messiah<sup>as</sup>, which I wish to bring to your attention, is that members of his Jama'at should constantly strive to improve their moral standards by remaining in control of their emotions and their tongue... Hence, every Ahmadi, but especially office bearers, should pray that Allah enables them to develop the qualities of compassion, humility and meekness...Thus, you should be kind and warm-hearted in all of your dealings, whether it be with the members of your Majlis, with other Ahmadis, the wider society or whether it be with your family and friends...In essence, it is not just your duty to guide others, rather you must first embody those instructions and principles that you try to instil in them." (Address by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aba</sup> to National Qaideen Forum of Majlis Khuddamul Ahmadiyya UK, December 22, 2019)*

**"...IN ESSENCE, IT IS NOT JUST YOUR DUTY TO GUIDE OTHERS, RATHER YOU MUST FIRST EMBODY THOSE INSTRUCTIONS AND PRINCIPLES THAT YOU TRY TO INSTIL IN THEM."**

As is the case, many of us who reconfirm our Waqf find ourselves more and more involved in Jama'at activities, be they at a local or national level. With time and experience, we soon find ourselves in positions where we are taking care of large groups of women, both young and old. Here, we must also be mindful of the role we play in setting the standard as Waaqifaat-e-Nau, and we must recognise that how we interact with others may set the tone for their relationships in the Jama'at. The influence we hold in this area is crucial to the change we can inspire in others through our character; thus, Waaqifaat-e-Nau can bring about a revolution within the Jama'at.

In roles where we are overseeing volunteers, it is imperative that we recognise exactly that – that they are volunteers. One cannot demand and force others to work beyond human capacity. By treating our volunteers with kindness and empathy, we build long lasting relationships and further develop their interest in maintaining a connection with the Jama'at and Khalifa-e-Waqt. While dedication and consistency are extremely important, and we must emphasise these traits; there also has to be an understanding that not everyone has an unlimited amount of time to devote to certain tasks and that some have other events in their lives, and they still would like to present themselves for some sort of Jama'at work. Thus, it is important for us, as the ones in-charge, to organise teams where such individuals are given an opportunity to help with tasks that can take their limited availability into account. Rather than turning these women away, we should be the ones guiding them and enabling them to strengthen their bond with the Jama'at and Beloved Hazoor<sup>aba</sup>.

On many occasions, I have observed that Beloved Hazoor<sup>aba</sup> has drawn the attention of office bearers to develop and maintain a welcoming relationship with members of the Jama'at and to always keep in mind that they must not act in a manner that becomes an obstacle for members and a reason for their dissociation with the Jama'at. This has markedly become something I constantly remind myself of, and pray with regards to, as I do not want to be the reason anyone has an unpleasant experience. Thus, it is also important to behave in a warm and welcoming manner, we must treat others kindly. A smile and a few kind and sincere words go a long way in developing and maintaining relationships. Furthermore, we, as Waaqifaat-e-Nau and office bearers, should not fall prey to rumours and gossip about others, and should not allow these things to influence how we work with them. We are not here to judge them or deter them from bettering themselves. In fact, by providing such opportunities and taking a chance on these individuals, we may stir their interest in further developing their relationship with Allah the Almighty and Beloved Hazoor<sup>aba</sup>.

As Waaqifaat-e-Nau, we have to remember, this is not about our ego and our pride. We are here to serve the Jama'at, and should do so to the best of our abilities. There will always be a day when someone comes in to replace us and further improve what we've worked on. So, until then, we should ensure that the teams and departments that have been graciously put in our care are functional and well established so that whoever comes next hits the ground running and there is no need to start from scratch.



### **Waaqifaat-e-Nau in the Home**

*"The responsibilities of such Waaqifaat-e-Nau are much increased. Where before, they had to concentrate primarily on their own moral state, now they are also directly responsible for the moral training of the next generation of the Jama'at. To fulfil this duty, Ahmadi mothers must manifest the highest standards of worship of Allah and inculcate within themselves the very best morals. Most of you have been brought up and educated here, and so you understand this society and recognise its ills and vices. Utilise this knowledge to not only save yourselves from its ill effects, but also to guide your children so that they avoid the moral pitfalls and traps that await them as they grow and develop...Without a shadow of doubt, it is the great challenge of the time for Ahmadi mothers to ensure that our future generations remain attached to their religion. Moreover, be ever mindful of your duty to bring people towards God. To achieve this, every Waqifa-e-Nau must start with their own home. Treat your younger siblings and children with love and care and strive to nurture the love of Allah within their hearts. Thereafter, reach out to your neighbours, friends and the wider world."* (Address by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aba</sup> at Waaqifaat-e-Nau Ijtema UK 2023 on Saturday 29<sup>th</sup> April 2023, from Baitul Futuh Mosque, London, UK).

The last point I would like to discuss is how Waaqifaat-e-Nau can bring about a revolution from within their homes, in their roles as sisters and mothers. Growing up, we spend a large portion of our life within the home, observing our parents and making sense of the world around us. Hence, it is important that we understand how our actions within this microcosm will

eventually have an effect on the world at large. As women, it is important to remember that we, particularly mothers, are the foundation of a home and the backbone of our families. The values a mother upholds inevitably shapes the next generation. Thus, it is extremely important for us to be courageous, strong, and principled in order to create an environment where faith, integrity, and resilience can flourish.

Children are very observant of not just words but actions. From a young age, they are absorbing the world around them. They are quick to pick up on discrepancies in behaviours, and so if we wish to raise them to be honest, kind, and God-fearing, we must first embody those qualities. Our actions should align with the values that we hold, as preaching one thing and behaving oppositely only weakens the moral foundation we are attempting to build. Similarly, we must be a safe house for our children, they should always feel that they can come to us without fear. This kind of friendship between parent and child has been something that has always served as a guidance for me. As I've grown older, I can't help but appreciate the bond my parents developed with me. Regardless of whether it was a petty squabble between children in grade school, or the feeling of being misunderstood as a teenager, or even nowadays when I feel out of my depth trying to understand Western political thinkers, both of my parents – especially my mother – have never turned me away or rushed me through expressing my grievances. Instead, they've tried their best to empathise and try to find solutions. Moreover, my parents have always been open to discussions and questions with my siblings and myself, and when they didn't have the answers at the time, they'd guide us to resources and come back to the conversation to discuss what we all learned. It should never be that a child is afraid to approach their parents, once that fear is developed it is hard to remove.

Another crucial value we must instil in our children is resilience. The world is built on hope—this is something my mother always reminded us of. Failure is a part of life. Believe me, challenges will come, setbacks will test our

patience, but we must never let them break our spirit and we shouldn't be afraid to try. No matter how impossible something may seem, we must never lose hope, because only Allah has the power to change our circumstances. Sometimes, our prayers are answered in ways we cannot see, and sometimes, they take a bit of time—but they are always heard. Just as we teach our children to recognise



right from wrong, we must also teach them to persevere in faith, in education, in their ambitions, and in their character. Strength does not mean never failing; it means getting back up, trusting that Allah will grant our prayers at the perfect time.

Additionally, it is vital to be aware of our children's interests and activities. Supporting their talents and hobbies in a positive way helps channel their energy into productive

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pursuits. Something I observed in my mother was that she'd watch whatever program we were watching as children – even now as adults – and if there were aspects that could negatively influence us, she'd talk to us about them after we were done watching. Because she had established a strong rapport with all four of us, it didn't feel like she was attacking our interests; rather, it felt like a clarification on why that point was not acceptable for us as Ahmadi Muslim, Waqf-e-Nau children. It's only since we've become adults that we learned that this was advice she had come to know of was from Hazrat Khalifatul Masih IV<sup>th</sup>, who had once mentioned that in order to guide his children, he

would watch their programs with them. In this manner, if we form such bonds of friendship with our children, we can be vigilant in guiding them away from negative influences, especially in a world full of social media influences; and we can do so in a manner full of love and responsibility. Similarly, as Hazoor-e-Anwar<sup>aba</sup> has mentioned, many of us have been educated within these Western institutions, hence we are well aware of the possible vices that could attract children. We should utilise this knowledge in order to keep them from falling into these traps. By ensuring that we are keeping ourselves up to date, so not only are we aware of what they might come across in the world, we can guide them in the best possible manner.

Furthermore, we should not forget our influence as siblings. In general, younger siblings watch and mirror the behaviour of older ones. Our words, habits, and choices quietly shape their understanding of the world. We should always strive to be role models in patience, kindness, and moral uprightness for them. My sister and I are ten years apart, and we shared a room for a large amount of time; however, it has not been lost on me just how much my interests, hobbies, and views influenced her as we were growing up – my interest in books fed her interest in books, etc. That is to say, if we are active in Jama'at, punctual in our prayers and recitation of the Holy Qur'an, our siblings will also strive to do the same; as many a time, younger siblings model their ambitions after their older siblings. Thus, we should not only keep good hobbies and try to set an example for our siblings, we should also provide a safe space for them to come and talk to us. Sometimes, it can be difficult to approach parents depending on certain matters, and a sibling is a preferred confidant. We should be approachable for our siblings. A smile and warm voice can do wonders both inside and outside the home. Maintaining such a relationship with our siblings means that they will be less likely to fall prey to friends who do not share the same values, or worse...looking for advice from strangers on the internet.

The last point I want to make, is that of developing a sense of satisfaction. We need not chase every trend or buy every product – as parents and as siblings, we can help inculcate the sense of satisfaction, so that our siblings and our children are not occupied with chasing materiality. Most importantly, we should never have a feeling of inferiority. It's when we feel

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inferior that we fall prey to worldly materials and stray from our purpose in life. That's not to say that we shouldn't spend money on anything, however, we should be content with what we can reasonably attain. Furthermore, going on social media shouldn't give us an identity crisis or make us feel inferior just because we're not living the lives of those we follow; we should be content with the life we have and strive to improve ourselves from within.

## Conclusion

*"Never waver in your efforts to develop a righteous society in which the teachings of Allah the Almighty reign supreme. Be ready for every sacrifice for the sake of your faith, and take inspiration from those noble women of the past who attained the highest spiritual ranks. Unquestionably, in every era, righteous women have played an outstanding role for the sake of their faith and belief in Allah the Almighty." (Address by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aba</sup> at Waaqifaat-e-Nau Ijtema UK 2023 on Saturday 29<sup>th</sup> April 2023, from Baitul Futuh Mosque, London, UK.)*

While the world today presents countless challenges, it takes courage to stand firm in faith and righteousness. As Waaqifaat-e-Nau, we must cultivate an environment where truth, justice, and spirituality thrive. When we create such an environment in our educational institutions, in Jama'at spaces, and most importantly, in our homes, we are nurturing future leaders who will take these values into their professional fields, communities, and families and further propagate them. This is how we contribute to a revolution—by instilling a culture of excellence and integrity that extends beyond just our immediate selves.



# Pearls OF WISDOM

During a virtual Mulaqat, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aba</sup>, was asked by a Norwegian convert how the institution of Khilafat was necessary for the reform of Muslims and the propagation of Islam following the advent of the Promised Messiah<sup>as</sup>. And, how to aid and assist in the spread of Islam and cultivate a positive relationship with the Khalifa.

Hazoor<sup>aba</sup> said: *"It was a prophecy of the Holy Prophet<sup>saw</sup> that after a dark age of 1,000 years within Muslims, the Promised Messiah<sup>as</sup> will appear, and he will claim [to be] the Promised Messiah<sup>as</sup> and the Mahdi – the Guided One. [...] The Promised Messiah<sup>as</sup> is the Khalifah of the Holy Prophet<sup>saw</sup>. And after that, it was also the prophecy of the Holy Prophet of Islam<sup>saw</sup> that the system of Khilafat will continue to spread the message of Islam because that will be the right time when all the facilities will be available for the spread of Islam and Ahmadiyyat.*

*"Now, you can see the media and other sources are available; and the Khilafat will work in the footsteps of the Promised Messiah<sup>as</sup> and will further spread the message of Islam and Ahmadiyyat to all corners of the world and this will be an organised system. In other sects, you won't see this system. Here, under the banner of Khilafat, Ahmadiyyat is spreading the message of Islam to all corners of the world. So, this is why it is necessary, in short.*

*"Otherwise, if you don't have one leadership, you are just like a herd without a person who is looking after them. So, now that under the system of Khilafat-e-Ahmadiyya, our system is streamlined and you are guided by one person, whom according to our belief, Allah the Almighty's favour is always given and he is guided by Allah the Almighty. This is what we believe. And whenever he sees or deems it necessary that a certain thing should happen, he asks the Jama'at to do accordingly. This is why there is a system of Khilafat.*

*This is why the Holy Prophet<sup>saw</sup> said that 'after my demise, there will be a proper Khilafat, a truly guided Khilafat – Khilafat-e-Rashida – and then there will be a period of some mulukiyat [monarchy] and then the dark age, and after that, as I have already said, 'the person will appear as the Promised Messiah<sup>as</sup> and the Mahdi'. He [Holy Prophet<sup>saw</sup>] said that that Khilafat will continue till the end of the days, that is what we believe – that Khilafat-e-Ahmadiyya shall continue till the Last Day and Allah the Almighty will guide the Khilafat and help the Khilafat. And through the guidance of the Khilafat, the community will progress and flourish and that is what we have also been seeing nowadays. Every year, thousands and thousands of people are joining Ahmadiyyat. That one man who claimed to be the Promised Messiah<sup>as</sup> in a small town or small village, is now known almost all across the world, so this is the system through which Allah the Almighty is helping us to spread the message of Islam."*

*In light of the second part of his question, Hazoor<sup>aba</sup> said: "I think part of the answer has already been given by me in my previous reply that if you attach yourself to the Khilafat, and if you believe that the Promised Messiah<sup>as</sup> was sent by Allah to spread the message of Islam, and if you believe that after his demise his true Khilafat is continuing, then you should also help the Khalifah and the system of the Jama'at by learning more about Islam and spreading the message of Islam. This is the duty of each and every Ahmadi to spread the message of Islam because he has done a bai'at and in his bai'at or her bai'at they have declared that they will help the Promised Messiah<sup>as</sup> in spreading the message of Islam. For that, you should learn more about Islam; you should learn how to read the Holy Qur'an, the meaning of the Holy Qur'an, the commentary of the Holy Qur'an, and the ahadith – of course, those authentic ahadith – and, of course, it is definitely also necessary to learn more about the literature given to us by the Promised Messiah<sup>as</sup> by reading his books. There are quite a number of books that have now been translated into English. If not Norwegian, at least you can read those books that have been translated into English, and this is how you can refresh and even better your knowledge about Islam and Ahmadiyyat, and then spread that message. And this is how you will be the helper for the Khalifah and for the Jama'at and for the Promised Messiah<sup>as</sup> and ultimately for the Holy Prophet<sup>saw</sup>, and of course, we shall be rightly guided people who Allah the Almighty desired from His creation, from the best of the creation, that is human beings."*

*Hazoor<sup>aba</sup> smiled and said: "When you are doing all these things, you will have a good relationship with Khilafat."*

29 January 2023, Ansar, Norway, have Virtual Mulaqat with Hazrat Khalifatul Masih V<sup>aba</sup> (Al Hakam <https://www.alhakam.org/ansarullah-norway-meet-huzoor/>)

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# HAZRAT KHALIFATUL MASIH V<sup>ABA</sup>: *A Champion for World Peace*

Tahmeena Tahir



The world today is filled with countless injustices, conflicts, and wars. Amidst this turmoil, one man has consistently raised the banner of peace—Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aba</sup>. His efforts are free from political agendas or personal gain; his sole purpose is to

unite the world under the umbrella of peace. Whether advocating for harmony within local communities or urging nations to coexist peacefully, Hazoor<sup>aba</sup> tirelessly champions peace, emphasising truthfulness, loyalty, equality, and justice as the foundations for achieving it.

## Truthfulness: The Key to Global Trust and Stability

Truth is a fundamental principle in Islam and many other religions, and it holds the potential to bring about lasting peace and unity. Hazoor<sup>aba</sup> elaborated on this in his address at the Annual Convention in Fiji, Japan:

*“Moreover, if international relations begin to strengthen on the basis of truth, then the government of one nation would begin to trust the government of another country. The people of the country would begin to place reliance on the others. If any mistakes are committed on the basis of truth, a solution would be found in a friendly manner. ...Therefore, lies are severe evils. The absence of truth from a people, and today the absence of truth throughout the world, is the true cause of disorder.”*

If world leaders and nations upheld truthfulness, society would flourish with transparency, trust, and cooperation, fostering a world where conflicts could be resolved amicably.

## Building Peace from the Ground Up

A peaceful society starts with the way individuals interact within their communities. To create a harmonious world, we must begin with small yet meaningful steps—establishing respect, understanding, and cooperation at the local level.

Hazoor<sup>aba</sup> emphasised this point at the opening of Baitul Futuh Mosque in 2003:

*“I also urge you, that irrespective of your faith, creed, race or nationality, you should create in your own areas, an atmosphere of peace and help the suffering mankind. If we fail to act, there appears to be nothing to arrest the destruction towards which mankind is rapidly heading. This destruction would be far worse than the destruction caused by the Second World War.”*

When we have small pockets of peace, in essence, this can inevitably lead to a peaceful world.

## Loyalty and Respect: The Foundation of Social Harmony

Another essential aspect of peace, as repeatedly emphasised by Hazoor<sup>aba</sup>, is loyalty to one’s country and respect for its laws. A true Muslim is not only faithful to their religion but also a responsible and law-abiding citizen. Hazoor<sup>aba</sup> reminds us:

*“It is the responsibility of a true Muslim that he should remain loyal and fully abide by the laws of the land of which he is a subject. The Founder of the Ahmadiyya Muslim community, Hazrat Mirza Ghulam Ahmad, the Promised Messiah<sup>as</sup> states: ‘A true Muslim who is aware of the teachings of his faith, will always remain*

*sincere and obedient to the government under whose benign shadow he lives his life in peace. Religious difference does not prevent him from true obedience and compliance.’ (Tohfa Qaisariya p.29)”*

By showing the world that Islam teaches peace and harmony, we can ultimately create the true image of Islam, disposing of the negative image the Western media portrays.

## Justice

In this current day and age, where wars are predominant, and injustices are being carried out on a wide scale, the only way to attain peace is through justice and fair treatment. Hazoor<sup>aba</sup> emphasised this at the 2024 UK Peace Symposium:

*“I firmly believe there is only one way to end these wars—by ensuring that justice prevails and that whatever settlements are made are based on equity, as opposed to what better serves the interests of external powers.”*

Hazoor’s<sup>aba</sup> countless speeches at The Ahmadiyya Muslim Community Peace Symposiums all direct to one common goal: working towards peace.

World peace can only be attained if we are peaceful amongst ourselves. Hazoor<sup>aba</sup> guided us at the Annual Convention in Germany, 2010:

*“If we want to make the world an abode of peace, then you should look for the ways to establish peace within your heart. When man makes internal peace the means of acquiring external peace, then irrespective of religion, creed or colour, every person will have feelings of sympathy for all others, as without this, peace cannot be established.”*

Hazrat Khalifatul Masih V<sup>aba</sup> stands as a beacon of peace in an increasingly turbulent world. His message is clear: truth, loyalty, justice, inner peace, and a relationship with God are the keys to achieving a world free from conflict.

By applying these principles in our own lives and communities, we can contribute to a global movement towards peace—one that transcends borders, faiths, and ideologies.

## References

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“ If they are in the **front row to obey the Khilafat** and acting upon its decisions, then they are special. ”

*Friday Sermon: The Essence of Waqfe Nau delivered by  
Hazrat Mirza Masroor Ahmad, Khalifatul Masih Vaba  
on 28<sup>th</sup> October 2016*

# A New Year, A Better Me!

Amina and Hassan are looking out the window.

Wow!  
Everyone is  
celebrating New  
Year's with  
fireworks!

Ami,  
how should we  
celebrate the new  
year as Ahmadi  
Muslims?

Our beloved Hazoor<sup>aba</sup>  
reminded us that we should celebrate  
by reflecting on our past year and  
praying for a better one.

We welcome the New Year  
with prayers, asking Allah for  
forgiveness and His blessings. We  
should recite the prayer:

اللَّهُمَّ ادْخُلْهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَأَسْلَامَةٍ وَالْإِسْلَامِ وَرِضْوَانٍ مِنَ الرَّحْمَنِ وَجَوَارِمِ الشَّيْطَانِ  
O Allah, enter it [month or year] upon us with peace, faith, safety, Islam and your  
pleasure and the protection from the evil.

After Fajr prayers



Ami and Amina are sitting at the table.



In the evening



Illustrations: Wardah Burhan