ADDRESS BY HAZRAT KHALIFATUL MASIH V (MAY ALLAH BE HIS HELPER) AT UK WAQF-E-NAU
IJTEMA, 2015

THE INSTITUTION OF KHILAFAT IN LIGHT OF THE HOLY QUR’AN AND AHADITH

THE METHODS AND EXAMPLES OF THE ACCEPTANCE OF PRAYERS

HAZRAT NAWAB MUBARKA BEGUM SAHIBA RA

FOCUS: TADHKIRATUSH SHAHADATAIN
COMPETITION

We hope our introduction to the World of Islamic Art in the previous issue of Maryam Magazine inspired your creative side! We are now launching an Islamic calligraphy drawing competition for our Maryam Magazine readers!

We would like each one of you to make a decorative poster, with the Arabic word Alhamdulillah (All praise belongs to Allah) written on it.

Email a photo or scanned image of your poster to:
✉️ wsqfenaumagazine@gmail.com or tweet ⬆️ @MaryamMagazine

The best posters will be featured in the next issue of Maryam Magazine when we continue our journey into the World of Islamic Art!
From the Editor...

As Ahmadi Muslims we are extremely blessed to have the guidance of the divinely-appointed Khalifa of the time, Hazrat Mirza Masroor Ahmad, May Allah be his Helper, the fifth successor to the Promised Reformer of the age Hazrat Mirza Ghulam Ahmad⁴⁴. We see in the media that so many young Muslims in the world today are being led astray by terrorist groups such as ISIS who are poisoning their minds with the wrong message of Islam. This is all due to the fact that they do not have the guidance of a divinely-appointed spiritual leader to make it clear to them what the true teachings of Islam are. We must therefore always be grateful to Allah the Almighty for blessing the Ahmadiyya Jama'at with true Khalifat. In this Issue of Maryam Magazine you can read about the blessed institution of khilafat, and our younger readers can test their knowledge on the various schemes started by Khulafa-e-Ahmadiyyat in the kids spread.

As Waaqifat-e-Nau we must always strive to better ourselves; this can only be accomplished through prayer. In this Issue, you can read about methods and examples of the acceptance of prayer, as well as an article about the daughter of the Promised Messiah⁴⁴, Hazrat Nawab Mubarka Begham⁴⁴, whose love for worship and intensity of prayer is one all Waaqifat-e-Nau should aspire to.

In a recent Friday Sermon Huzur, May Allah be his Helper, related that at the time of the passing of the Promised Messiah⁴⁴⁴⁴, Hazrat Musleh Maud⁴⁴ made the pledge: “God I stand by the body of Your Messiah and affirm that even if not a single person remains in the world to do this task [to take the message of One God to the world and bring them in the sphere of the Holy Prophet⁴⁴], I shall carry on.”

Huzur, May Allah be his Helper, said this pledge should be the pledge of each one of us; and that this would only be possible through God’s divine help and support. We should therefore pray that Allah the Almighty enables us to fulfil this pledge. Ameen.

Hina Ahmedi

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

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[^1]: Promised Messiah[^1]  
[^2]: Seal of the Prophets[^2]  
[^3]: Promised Messiah[^3]  
[^4]: Sahiba[^4]
Divine Commandments

TO FEAR ALLAH

يا اياها الْذَّينَ أَمَنُوا اتَّقِوا اللهَ حَقَّ تَقِيَهَ وَلَا تَمْعَنِينَ اَلَّآ وَأَنْتُمْ مُسلِمُونَ

(ال عمران: 103)

Translation:
Oh ye who believe! Fear Allah as He should be feared; and let not death overtake you except when you are in state of submission. (Aal-e-Imran:103)

THE ONE WHO IS RIGHTEOUS IS HONOURABLE IN SIGHT OF ALLAH

إِنَّ اَكْرَمَكُمْ عِنْدَ اللهِ اَنْتُسْكُمْ

(الحجرات:14)

Translation:
Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. (Al-Hujurat: 14)

TO COLLECT PROVISIONS FOR THE HEREAFTER

يَا اياها الْذَّينَ أَمَنُوا اتَّقِوا اللهَ وَنُنْظِرُ نَفْسِنَا قَدْ مَدَّنَا لِغَدِ اتَّقُوا اللهَ. إِنَّ اللهَ حَيّ بِمَا تَعْمَلُونَ

(الحشر:19)

Translation:
O ye who believe! Fear Allah; and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do. (Al-Hashr: 19)

RAIMENT OF RIGHTEOUSNESS

وَلِبَاسُ الْمَتَّى ذَلِكَ خَيْرٌ ذَلِكَ مِنَ الْأَيَتِ الّتِيْلَهُ لْعَلَّهُمْ يَذْكُرُونَ

(الإعراف:27)

Translation:
But the raiment of righteousness –that is the best. That is one of the Signs of Allah that they may remember. (Al-Á’raf : 27)

GLAD TIDINGS TO THE RIGHTEOUS PERSON

إِنَّ الْمَتَّى فِي جَنَّتٍ وَعَيْنٍ أَدْخُلُونَ أَمْيَنِينَ

(الحجر:46,47)

Translation:
Verily, the righteous will be placed amid gardens and fountains. Enter therein with peace, in safety. (Al-Hijr: 46, 47)

(English Translation of the Holy Qur’an by Hazrat Maulvi Sher Ali Sahib*)
TRANSLATION:
Hazrat Abu Hurairah* relates that he heard the Holy Prophet say: My people will be called on the Day of Judgment bright faced, white limbed, from the effects of their ablutions; then whoever of you can afford to extend his brightness let him do so.

EXPLANATORY NOTES:
In Arabic the word 

* ἁρφήρα 

means the whiteness of a horse’s forehead and 

* ἄρφο 

is the whiteness of a horse’s legs. And this is mark of a pure bred horse. A horse with a white forehead is known as ἁρφο and its plural is ἄρφο. Here in this Hadith, it means that a bright light will be emitted from within these people on the Day of Judgment due to their ablutions and they will be distinguished among all the nations.

* (Explanatory Notes, Sahih Bukhari vol 1, Kitab ul Wuzu., Hadith no. 136, pp.224.225)
The purpose of religion:  
The purpose of accepting a religion is that God, Who is Self-Sufficient and is in no need of His creation or its worship, may be pleased with us, and that we should experience such grace and mercy as should wipe out our inner stains and rusts so that our breasts may be filled with certainty and understanding. This is not possible for a man to achieve through his own devices. Therefore, God the Glorious, keeping hidden mainly His own Being and the wonders of His creation, for instance, souls, bodies, angels, heaven, hell, resurrection, prophethood, etc. and yet disclosing them partially through reason, appointed his servants to believe in all these mysteries.  
[The Essence of Islam, Volume I, Pg.4-5, Surmah Chashm Arya, Ruhani Khaza’in, Vol. 2, p. 81]

Recognising a true faith:  
The religion that claims to be from God must show signs of being from God and should bear God’s seal, which should attest the fact that it is from Him. Islam is such a religion. That God Who is hidden is known through this religion and manifests Himself to the true followers of this religion. A true religion is supported by the hand of God and through such religion God manifests Himself that He exists. The religions that depend entirely upon stories are only a form of idol worship. Such religions do not possess the spirit of truth. If God is alive as He was, and speaks and hears as He did, there is no reason why He should continue to be silent as if He does not exist. If He does not speak in this age, then equally and certainly He does not hear either. In other words, He is now nothing. That religion alone is true which demonstrates that God hears and speaks in this age also. In a true religion, God attests His existence through His speaking.  
[The Essence of Islam, Volume I, Pg.6, Chashma-e-Masih, Ruhani Khaza’in, Vol. 20, pp. 351-352]

Progressive development by following islam:  
When I reflect upon the Holy Word of God, I find that in its teachings it seeks to reform the natural conditions of man and to raise him step by step to higher spiritual levels. In the first place God desires to teach man the elementary rules of behaviour and culture and thus to change him from the wild condition of animals, and then to bestow upon him elementary moral conditions which can be described as culture or civilization. Then He trains him and raises him from the elementary moral conditions to a high moral stage. All this is in truth one stage, which is the reform of natural conditions, and the only difference is one of degree. The All-Wise One has presented the moral system in such a way whereby man should be able to move from a lower moral level to a higher moral level. The
third stage is that man should be devoted to winning the true love and pleasure of his Creator and the whole of his being should be devoted to God. It is at this stage that the faith of Muslims has been named Islam, which means to be wholly devoted to God and to keep nothing back.

[The Essence of Islam, Volume I, Pg. 12, Islami Usul ki Philosophy, Ruhani Khaza’in, Vol. 10, p.324]

The need for islam:
It is foolish to imagine that religion means a few things that are mentioned in the Gospel. All matters that are essential for the perfection of man are comprehended within the scope of religion. Religion comprises all those matters which lead man from his wild condition to the condition of true humanity and then lead him from the condition of humanity to a life of wisdom and thereafter lead him from a life of wisdom to a life that is devoted to God.

[The Essence of Islam, Volume I, Pg. 12-13, Kitab-ul-Bariyyah, Ruhani Khaza’in, Vol. 13, p. 89]

Perfect reality of islam:
A Khalifa is a reflection of a Prophet. As man is mortal, God Almighty designed that Prophets, who are more exalted and honoured than all other beings, should be reflectively preserved forever. For this purpose, God instituted Khilafat so that the world should at no time be deprived of the blessings of Prophethood. He who limits it to thirty years, foolishly overlooks the true purpose of Khilafat, and does not realise that God did not design that the blessings of Khilafat be limited to thirty years after the death of the Holy Prophet (peace and blessings of Allah be upon him) and that, thereafter, the world may go to ruin….


The blessings of islam:
I believe in Islam alone as a true religion and consider all other faiths as bundles of falsehood. I perceive that by believing in Islam fountains of light are coursing through me. Through the love of the Holy Prophet [peace and blessings of Allah be on him], I have arrived at that high stage of converse with the Divine and of acceptance of prayer which can only be achieved by a follower of the true Prophet and by no other. If the Hindus and the Christians and others were to supplicate their false gods, even unto death, they could not achieve that stage. I hear the words of God, which the others believe in only as a theory. I have been shown and have been told and have been made to understand that Islam alone is the true faith in the world, and it has been disclosed to me that I have received all this through the blessing of following the Khatam-ul-Anbiya’ [peace and blessings of Allah be on him] and that the equal of it cannot be achieved in any other religion for they are all false.


Enduring signs of the truth of islam:
The sign of a true religion is that through its teaching such righteous ones should continue to arise who should arrive at the stage of a Muhaddath to whom God Almighty should speak face to face. The first and foremost sign of the truth of Islam is that at all times it produces such righteous ones with whom God Almighty talks: (Sura Ha Mim-al-Sajdah, 41:31). This alone is the test of a true, living and acceptable religion. We know that this light is to be found only in Islam and that the Christian faith is without such light. [The Essence of Islam, Volume I, Pg. 30, Hujjat-ul-Islam, Ruhani Khaza’in, Vol. 6, p. 43]
An Unsuccessful Delegation of the Quraish to the Royal Court of the Negus

In any case, when the Quraish witnessed the Muslims safely slip their hands, and go on to lead a life of peace and security in Abyssinia, the fire of their fury was further enflamed. Ultimately, they decided to send two of their exceptional associates, ‘Amr bin Al-‘Āṣ and ‘Abdullāh bin Rabī’ah to Abyssinia. Along with this delegation, not only did they prepare expensive gifts for the Negus himself, but gifts for all his courtiers were also prepared, which were mostly composed of hide, for which Arabia was especially renowned in those days. As such, this delegation departed with great splendour. The purpose of this delegation was to bring the Muslims back, so as to subject them to their cruelties once again. Therefore, upon reaching Abyssinia, ‘Amr bin Al-‘Āṣ and his associates met with the courtiers of the Negus and presented them with gifts, and through them they acquired a way to the court of the Negus. After the presentation of these gifts, they implored the Negus in the following words:

“O your Royal Highness! Some of our foolish people have forsaken their ancestral religion and have fashioned a new religion, which opposes your religion as well. They have caused disorder in our land, and some of them have run away and reached here. Thus, we implore you to send them back with us.”

The courtiers concurred, but the Negus, who was a sagacious king, refused to issue a one-sided verdict, saying, “These people have come under my protection. Until I hear their testimony, I cannot say anything.” Therefore, the Muslim immigrants were brought before the royal court, and addressing them, the Negus said, “What is this matter and what is this new religion that you have fashioned?” Ḥaḍhrat Ja‘far bin Abī Ṭālib ra responded on behalf of the Muslims, saying:

“O King! We were an ignorant people, we worshipped idols, we ate the flesh of dead animals, we were engaged in adultery and fornication, we severed ties of kinship, we dealt with our neighbours in dishonesty and the powerful among us usurped the rights of
In this state of affairs, Allāh sent His messenger to us, whose nobility, truthfulness and honesty was known to all. He taught us the Unity of God, forbade us from idol worship and gave us teachings of truthfulness in speech, honesty and kind treatment to kith and kin. He taught us to treat our neighbours well and stopped us from adultery, lying and the usurpation of the wealth of orphans, and he held us from bloodshed. He instructed us to worship Allāh. We believed in him, and followed him, but for this reason our people were displeased with us and subjected us to miseries and hardships, and tortured us and desired that we abandon our faith by coercion, until we finally left our homeland, saddened, and took refuge in your sovereignty. O King! We hope that under your rule we shall not be subjected to brutality.”

The Negus was greatly touched by this address and said to Ḥaḍhrat Ja’far, “Read to me the word which has been revealed to you.” Upon this, Ḥaḍhrat Ja’far very melodiously recited the opening verses of Sūrah Maryam. Upon hearing these verses, the Negus’ eyes filled with tears, and in a state of great emotion he said, “By God, this word, and the word of our Messiah [peace be upon him] seem to be the rays of a common light source.” Upon this, the Negus said to the delegation of the Quraish, “Go back, for I shall not send these people with you.” The Negus returned their gifts as well.

But the ferocious ambassadors of the Quraish were not ones to be silenced so easily. The next day, ‘Amr bin Al-‘Āṣ gained admission into the court of the Negus and said, “Your majesty, are you also aware of what these people say about the Messiah [peace be upon him]?” The Negus called for the Muslims once again, who were worried that since we do not believe in the Messiah as the son of God, perhaps the scheme of ‘Amr bin Al-‘Āṣ will succeed. But these people were not ones to refrain from speaking the truth, even beneath the shadow of swords. Hence, when the Negus asked, “What are your beliefs about the Messiah [peace be upon him]?,” Ja’far clearly responded:

“In light of our belief, the Messiah is a servant of God, not God Himself. However, he is an honoured messenger of Allāh who came into being by the word which He gave to Mary [peace be upon her].”

The Negus picked up a straw from the ground and said, “By Allāh, as per your statement, I do not find the Messiah [peace be upon him] greater than even this thorn.” Upon this statement of the Negus, the court bishops were greatly outraged, but the Negus did not care in the least, and the delegation of the Quraish returned unsuccessful.

Following this, the immigrants to Abyssinia lived in peace for quite some time. However, most of them returned to Makkah, near the migration of Yathrib, while others remained in Abyssinia, until the Holy Prophet migrated to Madinah and the battles of Badr, Ubud, and the Confederates occurred. It was at that time that these people returned to Arabia. This was the era in which the Holy Prophet was returning from the battle of Khaibar.

In the beginning, when most of the immigrants were still in Abyssinia, the Negus was confronted by a war from one of his enemies. Upon this, after mutual consultation, the companions
decided that if required, we should also support the Negus. As such, they sent Zubair bin Al-'Awwām to the battlefield across the Nile River to gain insight as to the state of affairs, while the rest of the companions prayed continuously to God for the victory of the Negus. Therefore, after a few days, Ḥaḍhrat Zubair bin Al-'Awwām returned to inform them that by the Grace of Allāh, the Negus had won victory.¹

(The Life & Character of the Seal of Prophetsṣaw, p.213-216)

**Departure of Ḥaḍhrat Abu Bakr**

with the Intention of Migration

It is narrated by Ḥaḍhrat ‘Ā’ishahra that after the Muslims migrated to Abyssinia, at one time, Ḥaḍhrat Abū Bakr also left Makkah with the intention of migration. While travelling south, when he reached Barikul-Ghimād, he coincidentally met Ibni Daghinah who was a Chieftain of the Qārah tribe. When Ibni Daghinah inquired as to the cause of this trip, Ḥaḍhrat Abū Bakr responded, “My people have exiled me. For this reason, I have decided to travel throughout the land of Allāh freely, and worship my Lord.” “A man of your calibre should not leave Makkah on his own accord, nor should he be exiled,” said Ibni Daghinah, “Come, I take you into my protection. Return and worship your Lord in Makkah.” As a result, Abū Bakr returned as per his request. On reaching Makkah, Ibni Daghinah rebuked the Chieftains of the Quraish saying, “Do you exile a man of such and such virtues?” After this, Ḥaḍhrat Abū Bakr made a small mosque in the veranda of his home, where he would observe prayers and recite the Holy Qur’ān. Since he was exceedingly soft-hearted, he would often weep while reciting the Holy Qur’ān. This sight would especially move the hearts of the women and children of the Quraish, who were relatively simple and free of religious prejudice. Since Ḥaḍhrat Abū Bakr was extremely revered among the Quraish, his fervent worship would pull the hearts of people towards Islām. Upon this, the Quraish complained to Ibni Daghinah that Abū Bakr recites the Qur’ān aloud and due to this their women, children and weaker ones are put to trial, thus forbid him. Ibni Daghna attempted to stop Ḥaḍhrat Abū Bakr, but he refused saying, “I cannot leave this on any account. However, if you are fearful, then I leave your protection, the protection of my Lord is sufficient for me.”¹ After this, the Quraish inflicted many hardships upon Ḥaḍhrat Abū Bakr but he remained steadfast like a resolute rock.

(The Life & Character of the Seal of Prophetsṣaw, p.216-217)

**ENDNOTES**

¹ For details of the aforementioned instances refer to: ¹ As-Sīratun-Nabawiyyah, By Abū Muhammad ’Abdul-Malik bin Hishām, pp. 245-250, Irsālu Quraishin ilal-Habashi fī Talabil-Muhajirīna ilaiha, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
¹ Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratil-Ḥabashah, Ḥadīth No. 3876
Purpose of an Ijtema:
The purpose of these Ijemmas is to enable members to benefit from the educational and spiritual programs and speeches and to rid themselves of any shortcomings they may have. Also, the younger and older girls may participate in various educational competitions to improve their knowledge and sharpen their spiritual capabilities. These gatherings provide an atmosphere that promotes discussion and identification of ways and means of self improvement.

Never be selfish and always care for others:
You should never be so selfish that you care only about yourself, care only about your own needs, care only about your own feelings. You should also care for others. You should be ready to offer sacrifices to fulfill the needs of others. You should be sensitive about others feelings.

God is All Seeing:
We should also keep in mind at all times, that my God is All Seeing. He watches me every moment of time. My God is All Knowing who knows my deepest thoughts. He is aware of all my secrets. I cannot hide anything from Him. Being aware of this when you proclaim that you are an Ahmadi woman then you should pay attention to those commandments that Allah has conveyed to us through His beloved, the Holy Prophetsaw.

Oath of Bai’at from the women:
When the Holy Prophet™ took an Oath of Bai’at from the women, there were extra conditions in it compared to the Oath of Bai’at taken from men. These extra conditions are described in the Holy Qur’an. One of them is to refrain from associating partners with Allah. Another is to stay away from evil and indecencies. Another is to pay attention to good upbringing and training of the children.

Conditions necessary for an Ahmadi:
It has become more frequent recently, under the influence of the society today, that some people begin to think that they are free. You should remember that you are free, but only to a certain extent. As far as the practice of your religion is concerned, you are not free. If you include yourself in the Jama’at then you are, under all circumstances, bound by those conditions that are necessary for an Ahmadi.
Love and sincerity for the religion:
So always remember that if you will unconditionally adopt the teachings of your religion, will try to obey Allah’s commandments, will pay attention to the worship of Allah, then you too will be endowed with the love and sincerity for the religion. It will also free you from all kinds of complexes. Otherwise you will find yourselves drowning in the material pursuits like other worldly people.

Follow the teachings of Islam:
If you do not strengthen your faith and do not save yourselves from the evils of this society then you cannot call yourselves believing women. If you do not set high standards of obedience then you cannot call yourselves obedient women. If you do not pay attention to repentance and worship then you are not the ones who are always turning to God or devout in worship.

Your goal should be to win the pleasure of God:
Examine yourselves and determine whether your actions match your claims. You must assess yourselves. Always keep in mind the purpose for which mankind has been created. Your goal should be to win the pleasure of God. You must set yourselves higher goals that you have to achieve. Determine lofty standards to which you have to march.

Qur’anic teaching to safeguard your chastity:
With reference to women, the attacks that are being levied against Islam these days relate to the issue of ‘Purdah’, or wearing of the veil or a scarf. Men can present countless explanations and justifications in support of the institution of ‘Purdah’ in Islam. However, if anyone can answer this attack, it is a practising and a God fearing Ahmadi woman who can demonstrate the proper answer. Therefore, instead of becoming the victim of any complex, like a brave Ahmadi Muslim woman, with your practice and with your arguments, convey this message to your friends and in your society that this Qur’anic teaching is to safeguard your chastity. It is there to restore your lost honor. It is not an imprisonment.

A muslim should obey the conditions of Islam:
Allah is not compelling us to do anything. However, if you have chosen to become a Muslim then you have to obey the conditions that are necessary to come into the fold of Islam. Hazrat Masih Maudsan also gave the same advice when he used to take an Oath of Bai’at from the women.

Purdah is an honour to an Ahmadi woman:
In any case, ‘Purdah’ is an Islamic injunction and a distinctive mark of an Ahmadi woman. It bestows honour to an Ahmadi woman. Remember that along with the scarf, the remainder of dress should be loose fitting. Allah’s commandment is that your beauty should not be revealed.

Obey the commands of Allah:
Come and join us and by obeying the commands of Allah try to win His pleasure. This is what will make you content and safeguard your future generations. I am hopeful that every decent Ahmadi woman who has even the slightest doubt about any of Allah’s commands will rid herself of it and will become one who is truly “resigned, believing, obedient, always turning to God, devout in worship” (66:6). May Allah make it so. Ameen.
This section of the magazine aims to provide a brief insight into one of the books of The Promised Messiah. In this Issue, we introduce “Tadhkirat-us-Shahadatain.”

The Narrative of Two Martyrdoms

‘The Narrative of Two Martyrdoms’ is an English version of Tadhkirat-us-Shahadatain, a book written by the Holy Founder of the Ahmadiyya Muslim Jama’at, The Promised Messiah and Mehdi, Hadhrat Mirza Ghulam Ahmad of Qadian (on whom be peace) in October 1903. This book comprises of two sections - one in Urdu and the other in Arabic. This book was rendered into English by Mr Muhammad Akram Khan Ghauri in 1984.
ABOUT THE AUTHOR

Born in 1835 in Qadian (India), Hadrat Mirza Ghulam Ahmad as, The Promised Messiah and Mahdi, remained dedicated to the study of the Holy Qur’an and to a life of prayer and devotion. Finding Islam the target of foul attacks from all directions, the fortunes of Muslims at a low ebb, faith yielding to doubt and religion only skin-deep, he undertook vindication and exposition of Islam. In his vast corpus of writings (including his epoch-making ‘Brahin-e-Ahmadiyya’; his lectures, discourses, religious debates etc.,) he argued that Islam was a living faith and the only faith by following which man could establish contact with his Creator and enter into communion with Him.

He announced that God had appointed him the Messiah and Mahdi as mentioned in the prophecies of the Bible, the Holy Qur’an and Ahadith. In 1889 he began to accept initiation into his Community which is now established in more than two hundred countries. His more than eighty books are written mostly in Urdu, but some are in Arabic and Persian.

BACKGROUND & INTRODUCTION

The book ‘The Narrative of Two Martyrdoms’ comprises of two sections—one in Urdu and the other in Arabic—and it was written and published in October 1903. The Urdu section narrates the heart-rendering incidents leading to the martyrdom of Hadhrat Sahibzada ‘Abdul Latif, may God be pleased with him, who was a great Chief of Khost Afghanistan, and of his pupil Hadhrat Mian ‘Abdul Rahman, may God be pleased with him. The other part of the book is in Arabic and it consists of three brochures; Al waqto waq tud Duai-wa-la waqtul malahim wa Qatlil a’dai (i.e. This is time for prayers and not the time for fierce battles and beheading of the enemies); ZikroHaqiqatul Wahyi was Zarabhusulih (i.e. a narration of the truth about the revelation and how one may expect to receive it); the third brochure is named Alamatul Moqarra’bin (i.e. The signs of those who are near to God).

The basic theme of Tadhkiratush Shahadatain is the martyrdoms of the first two martyrs of the Ahmadiyya Jama’at and how the two of them accepted Ahmadiyyat. During the period when the Promised Messiahas had just announced his Mission that God had commissioned him to undertake the reformation of the society, the Promised Messiahas had a revelation informing him of the following:

• Plans would be made by the Promised Messiah’s as opponents to murder him but God would foil all such attempts.
• An agitation would be launched against him.
• Two of his followers would face martyrdom.
• These followers would be killed for no cause and it would not be connected with any political crime.
• And after their martyrdom, that country would face destruction.

Certain points were not clear in the prophecy, the name of the country was not identified in it, but the way it was revealed, it appeared that the martyrdoms would not take place in the British territory. Almost 20 years passed, but nothing happened. A part of it was, however, fulfilled in 1901, when Mian ‘Abdul Rahman of Kabul faced martyrdom, and the other part of the prophecy was fulfilled on July 14, 1903, when Sahibzada ‘Abdul Latif was stoned to death in Kabul. Both of these incidents took place in perfect accordance with the revelation recorded in Brahin-i-Ahmadiyya; the revelation reads: ‘Shatani Tuzbahani killo man alaiha fan’ i.e., ‘Two goats will be slaughtered and everybody has to die.’

The fulfillment of this prophecy provided a very convincing proof of the truth of the claim of Hadhrat Mirza Ghulam Ahmad as.

The Promised Messiahas decided to write a book about the martyrdoms, painting a picture of the
moving event of the way Sahibzada ‘Abdul Latif faced martyrdom with courage and steadfastness. In the beginning of the book, The Promised Messiah has accounts for the signs that took place in support of his mission, he then continues by giving his Jama’at a word of advice. The Promised Messiah exhorts the members of the Jama’at to prepare themselves for the next world in the same way as did the Companions of the Holy Prophetsaw. He told his followers that unfortunate is the person whose thoughts are centered on this world and says that: “if there is any such person in my Jama’at, he should remember that his being a member of my Jama’at is meaningless, for he is like a dry branch which will never bear any fruit.”

(An Introduction to the Hidden Treasures of Islam, p.355-360)

**SPECIMENS OF WRITING**

“Giving the first impression about his meeting with Sahibzada ‘Abdul Latif, the Promised Messiah has said: ‘From the moment I met him, I swear by God in Whose hands is my life, I found him (Sahibzadah ‘Abdul Latif) totally lost and submerged in my love and devotion and in the truth of my claim, and it was not possible to see such a deep dedication in any human being.’”

(The Narrative of Two Martyrdoms, p.7, Ruhani Khaza’in, vol.20, p.10)

“Ye all people, Listen, this prophecy is from the One, Who Created the heavens and the earth, He will cause to spread this Jama’at to all corners of the world. He will grant supremacy to them with a convincing logic. Those days are coming, nay are near, when there will be only one religion in the world which will be seen with all respect and reverence. God will grant this religion such extraordinary blessings and graces that each and every one who intends to destroy it will remain barren and the supremacy of the Jama’at will remain forever till the Doomsday.”

(The Narrative of Two Martyrdoms, pp.64-65, Ruhani Khaza’in, vol.20, p.66)

“The merciless killing of Sahibzada ‘Abdul Latif is a most grievous event; but it is also full of blessings that will be manifested with the passage of time and the land of Afghanistan will see what consequences the shedding of his blood will entail. His blood will not go waste. Before this, poor ‘Abdur Rahman, a member of my Community, was unjustly killed, and God took no action. But after this tragedy He will not remain silent, and grave consequences will manifest themselves. It is understood that soon after the martyrdom of the Sahibzada a severe epidemic of cholera broke out in Kabul, and many notable people, including some near relatives of the Amir, passed out of this world. This was a most merciless killing which has no match in this age. What folly has this Amir committed that he has ruined himself by this merciless killing of such an innocent person. O land of Afghanistan, bear witness that a grave offence has been committed in thee. O unfortunate land, thou hast fallen in the estimation of God in that this great tragedy was enacted in thee.”

(The Narrative of Two Martyrdoms, p.72, Ruhani Khaza’in, vol.20, p.74)

“This last war with Satan will be fought with pen and not sword.”

(The Narrative of Two Martyrdoms, p.88, Ruhani Khaza’in, vol.20, p.90)
SAMPLE GLOSSARY:

TADHKIRATUSH SHAHADATAIN: The Narrative of Two Martyrdoms
ULEMA: Muslim Religious Leaders
TAWAFFI: Cause to die
RAFA: Raised
MI’RAAJ: Spiritual Ascension
ZIL: Reflection
GHARGHARAAB: A very heavy chain of iron weighing about 130 pounds
QADI: A judge
SHARIA: Religious law

“The Narrative of Two Martyrdoms” is available to read on www.alislam.org
INTRODUCTION
During the 2nd Millennium CE, a religion sprung from the Iranian Plateau, known as Zoroastrianism, founded by Prophet Zoroaster.

From the time between Zoroaster and up to the beginning of the Achaemanian era (roughly about 750 years) very little is known, except that Zoroastrianism had spread across Western Iran. Though it was during the Achaemenian era, after King Cyrus had accepted the religion, that Zoroastrianism flourished to a great extent.

BRIEF OVERVIEW
Zoroastrians believe in one God, called Ahura Mazda (meaning ‘Wise Lord’). He is compassionate, just, and is the creator of the universe.

Ahura Mazda has an adversary called Angra Mainyu (meaning ‘destructive spirit’). Angra Mainyu is the originator of death and all that is evil in the world.

Ahura Mazda, who is perfect, abides in Heaven, whereas Angra Mainyu dwells in the depths of Hell. When a person dies they will go to Heaven or Hell depending on their deeds during their lifetime.

Zoroastrian dualism is probably one of the most debated aspects of Zoroastrianism. It is important to understand that Angra Mainyu is not God’s equal opposite but rather Angra Mainyu is the destructive energy that opposes God’s creative energy.

Dualism in Zoroastrianism is the existence of, yet complete separation of, good and evil. This is recognised in two interconnecting ways:

- Cosmically (opposing forces within the universe) - ongoing battle between good (Ahura Mazda) and evil (Angra Mainyu) within the universe. With cosmic dualism we have life and death, day and night, good and evil. One cannot be understood without the other. Life is a mixture of these two opposing forces.

- Morally (opposing forces within the mind) - refers to the opposition of good and evil in the mind of mankind. God’s gift to man was free will; therefore man has the choice to follow the path of evil (druj - deceit) or the path of righteousness (asha - truth). The path of evil leads to misery and ultimately Hell. The path of righteousness leads to peace and everlasting happiness in Heaven.

The Avesta is the religious book of Zoroastrians that contains a collection of sacred texts.

THE SAOSHYANT
Zoroastrianism is rich with many ideas regarding the end of times and the coming of the chosen one or future deliverer. It is believed that the Jewish idea of a Messiah is derived from the
earlier Zoroastrian notion of Saoshyant.

Saoshyant means, one who brings benefit and also “the coming helper”, that is to say, when men come to be judged according to their deeds.

The nature of the Saoshyant is preserved in the following text:

“He shall be victorious Benefactor (Saoshyant) by name and world-renovator (Astavatereta) by name. He is Benefactor because he will benefit the entire physical world; he is world renovator because he will establish the physical living existence indestructible. He will oppose the evil of the progeny of the biped and withstand the enmity produced by the faithful.”

In regards to when Saoshyant will come, “Zarathushtra asked God: ‘How much time remains until the time of the making all things new and perfect…and the Future Body?’ God said: ‘3000 years’. Zarathushtra was afraid and said ‘a long time remains!’ God said: ‘Then do not let this time seem long to you.’”

Though the exact date of Zoroasteras is uncertain, he is believed to have lived probably between 1200BC and 1000BC. This would mean that the above passage refers to roughly the present time or rather the time of the Promised Messiah™, Hadhrat Mirza Ghulam Ahmad of Qadian.

Another reference found in Denkart, a 9th century encyclopaedia of the Zoroastrian religion, states “When a thousand two hundred and some years have passed from the inception of the religion of the Arabian (most probably Islam and the Coming of Muhammad) and the overthrow of the kingdom of Iran and the degradation of the followers of My religion, a descendant of the Iranian kings will be raised up as a prophet.”

Regarding the Saoshyant the prophecies made include:

“When the time of Ushedar would appear, these several signs shall necessarily appear. The first is this, that the nights will be brighter. The second is this, that (the star) Haptoring (constellation of the Bear) will leave its place and will turn in the direction of Khorasan. The third is this, that the intercourse of persons one with another, will be great. The fourth is this, that the breach of faith, which they will make at that time, will have quicker and greater results. The fifth is this, that mean persons will be more powerful. The sixth is this, that wicked persons will be virtuous. The seventh is this, that the Drujs (i.e., evil powers) will be more oppressive. The eighth is this, that the magic and tricks which they will perform in those times will be very bad. The ninth is this, that the noxious creatures, like the tigers, the wolves, and four clawed animals will do great harm. The tenth is this, that misinformation persons will commit great oppression upon the Dasturs of religion. The eleventh is this, that the injury to the Dasturs of religion will be unlawful; they will take their property by force and will speak evil of them. The twelfth is this, that the blowing of the summer and winter winds shall not be useful. The thirteenth is this, that affection for pleasure will be prevalent. The fourteenth is this, that those who are born at that time will reach death more (i.e., die more) in a miserable way and in untimely way (i.e., they will die an untimely miserable death). The fifteenth is this, that respectable persons in spite of their respectful position, will practice too much of untruthfulness, injustice, and false evidence. Death, old age, unchecked pride, and strength will overtake (lit. reach) all countries. Then there will come the Dastur of the world (i.e., Ushedar) The apostle will cleanse the whole country. The sixteenth is this, that the two caves which are in Seistan will be destroyed and the seas of the cities will carry away the water and the whole of Seistan will be full of water.”

Let’s analyse some of these prophecies.
The first prophecy that “the nights will be brighter...” can be linked to the time of the Promised Messiah as in two ways. The 14th night is the night of a full moon hence the nights become brighter. Firstly, metaphorically speaking, we find that the Holy Prophet stated that the Promised Messiah's advent would be in the 14th Century. If we were to take it literally then in Zikr-e-Habib the Promised Messiah as with reference to himself, states “this humble one was born in the month of Phalguna on a Friday on the 14th night of the moon.”

The second prophecy that the star of haptoring will turn towards Khorasan (i.e. eastern countries such as Afghanistan, Iran and India) can also be linked to the Promised Messiah as. The birth place of the Promised Messiah as was Qadian, India, situated in the east.

Another prophecy was that at the time of the Saoshyant, connection between one another will become much easier. The Holy Qur’an also testifies to this fact where it says:

وَأَذَا التَّفْوِيسَ زَوْجَت

And when people are brought together. (81:8)

The prophecy then goes on to say that the state of mankind would be evil. The Gathas stated that Prophet Zoroaster tells us that ‘The World Savior’, Saoshyant, will come and stop the cruelty of bloodthirsty and wicked people, and renew the world, and end death. The victorious Saoshyant and his helpers will make the world wonderful. So the period described will be a time of great turmoil and great turbulence.

This can be applied to the time of the Promised Messiah where vulgarity, evilness and wretchedness had gained height. For example just on the bases of religion, rights entitled to a normal human being were being usurped.

The Holy Prophet spoke of many signs of the decline of the Muslims and the state of affairs in the latter days. He stated that:

‘A time will come when anxiety and dispersion will arise in my Unmah. People will go forth to their scholars yet they will find them as monkeys and the swine. In other words their internal and external characteristics, actions and appearances will become utterly shameful and disappointing.’

The Holy Prophet further stated that there would be the appearance of a great evil power, which has been referred as the Dajjal or Gog and Magog. According to the Holy Prophet this evil power was to arise at the time of the Promised Messiah as. Furthermore the signs of the latter days, which have been mentioned in the Jamaspi go hand in hand with the prophecies regarding the Dajjal and the state of affairs, as made by the Holy Prophet.

There is also a specific part of the Prophecy in the Jamaspi: “...that respectable persons in spite of their respectful position, will practice too much of untruthfulness, injustice, and false evidence”, which is a prophecy fulfilled in many ways during the Promised Messiah’s time.

Furthermore the prophecies also indicate that the saviour would be from the Zoroastrian progeny. This also is fulfilled in the personage of the Promised Messiah as.

In a hadith it has been narrated that when Surah Al-Jummah was revealed to the Holy Prophet, his companions were sitting by him. When the Holy Prophet recited these verses, Hadhrat Abu Hurairah, asked the Holy Prophet about the identification about these people. At this, the Holy Prophet remained silent, but when the question was repeated a third time the Holy Prophet, whilst placing his hands upon
In a hadith it has been narrated that when Surah Al-Jummah was revealed to the Holy hand upon Hadhrat Salman Farsi ra, he replied:

لَوْ كَانَ الأَيَامِ عِنْدَ النَّارِيْلْنَالِدِ رُجُالٍ أُوْرَجَلَ مِنْ هُوَالِإٍّ

That if faith were to recede to the Pleiades (the highest star), then a man or some men from Hadhrat Salman Farsi’s progeny will be the ones who would bring it back.5

The Promised Messiah⁵, said: “My genealogy runs as follows:

My name is Ghulam Ahmad, son of Mirza Ghulam Murtada Sahib, son of Mirza ‘Ata Muhammad Sahib, son of Mirza Gul Muhammad Sahib, son of Mirza Faid Muhammad Sahib, son of Mirza Muhammad Qa’im Sahib, son of Mirza Muhammad Aslam Sahib, son of Mirza Muhammad Dilawar Sahib, son of Mirza Alah-Din Sahib, son of Mirza Ja’far Beg Sahib, son of Mirza Muhammad Beg Sahib, son of Mirza ‘Abdul Baqi Sahib, son of Mirza Muhammad Sultan Sahib, son of Mirza Hadi Beg Sahib, who is our common ancestor.”⁶

The Promised Messiah⁵ also received the revelation:

خَذْوا التَّوْحِيد التَّوْحِيدِ يَا بُنَاءَ الفَارِس

Hold fast to Unity, to Unity, O children of Persia⁷

In the Bundahishn Chapter 33, verses 33-35, it is stated that:

“Then, near unto the end of Ushedarmah’s millennium, Dahak (Zohak) will be free from fetters. Bevarasp will injure many creatures and creation with the devic desire. And at that time Saoshyant son of Zartosht will appear. And for thirty days and nights the sun will stand at the zenith of the sky. Of earthly beings, they will first raise the dead body of Karsasp son of Sam, who will smite Bevarasp with the mace, and kill and withhold him from the creatures.”

It states that the sun will stand for thirty days. This was also fulfilled in the personage of the Promised Messiah⁶ because around 1880 he was commissioned by God Almighty as a reformer, but then gradually, in accordance to Divine guidance he declared himself as the awaited Messiah and Mahdi. He passed away in 1908, so roughly it was 30 years of rejuvenation, hence this could be referring to the sun standing at the zenith for 30 days and nights.

In chapter 34, verse 17 of the Bundahishn it states that comet, called Gochihr, will strike the earth.

The Promised Messiah⁶ states that: “Exactly upon the 31st of March 1907 which ended 25 days after the 7th March, a thundering meteor, which petrifies the heart of one, manifested itself and with a horrific brightening it was spotted at a distance of 700 miles (which is known up till now or even more) as actually hitting earth and it fell in such a horrific manner, that thousands of people became shocked by its very sight and some even fainted, whilst falling down and when water was put into their mouths, they regained consciousness. It is the statement of many individuals that it was a flaming ball of fire which manifested itself in the most shocking and extraordinary manner and looked as though that it had fallen on the earth and then whilst becoming smoke it ascended back into the heavens. Some people have said that like the breathe it contained smoke inside it and a lot of people have stated that it had come from the north and went towards the south, and many aged personals have born witness to this fact that they have never ever seen such terrifying and horrific incident before.”⁸

In Zoroastrian Eschatology there is mention that a 3000-year struggle between good and evil will be fought, punctuated by evil’s final assault. During the final assault, the sun and moon will darken.

During the lifetime of the Promised Messiah⁶ in
1894 and 1895 both the solar and lunar eclipses took place during the period of Ramadhan, which were also prophesised by the Holy Prophet**. Both the lunar and solar eclipses were first witnessed in the eastern hemisphere during 1894 and then in the western hemisphere during 1895.

So certainly Hadhrat Mirza Ghulam Ahmad** of Qadian was that very Saoshyant which had been prophesised by Prophet Zoroaster** as the saviour of the latter days.

In the Destir, apart from a prophecy regarding the Saoshyant it has also been stated that “nevermore will I take away prophecy and pre-eminence from among thy children.”

This also has come true, because after the first Caliph of the Promised Messiah** all are from his progeny. From the second Caliph, Hadhrat Mirza Bashiruddin Mahmood Ahmad** to the present Caliph, Hadhrat Mirza Masroor Ahmad**, the fifth successor, all are indeed from the progeny of the Promised Messiah** and thus are also of Persian descent.

With regards to this the Promised Messiah** has stated that:

“The second means by which God’s grace is manifested is that He sends His Messengers, Prophets, Imams, Saints and Khulafa, so that people may find the right path through their teachings, and attain salvation by following their example. Now, through my progeny, God has willed to use both these means for manifesting His grace.”

Indeed these prophecies can certainly refer to the times and the personage of the Promised Messiah**.

REFERENCES:
1. Avesta, Farvadin Yasht 13.129
2. Based on Pahlavi Rivayat, Ch 25, Translation of A.V. Williams 1990
3. Zikr-e-habib by Mufti Muhammad Sadiq Sahib pages 238, 239
5. Kita but-Tafseer, Surah Al Jumah, CHAPTER: The Statement of Allah that And He has sent him (i.e.) the Holy Prophet (saw) to others among them (Muslims) who have not yet joined them.
7. Tadhirah pg. 308, edt 2009
8. Haqeeqatul Wahi page 518
Why should we be treated this way?
Whatever you do Ahmadis will stay

Blood and murder we have lived
But we are ready to forgive

We promote peace and harmony
In return we receive tragedy

Innocent lives you are taking
A place in hell you are making

Cruelty against Ahmadis won’t last forever
It will finally end like changing weather

Our friends and family were martyred in Lahore
We will bear this no more

We are the loved ones of our Mighty God
But this tragic incident will not be forgot...
The Institution of Khilafat
In Light of the Holy Qur’an and Ahadith

By Sidra Mahmood

While in a world full of discord and moral decay, the Ahmadiyya Muslim Community remains focused on its aims of obedience to God and the Holy Prophet saw whilst aiding humanity. This focus can be attributed to the unique leadership system we have: the system of Khilafat. Khilafat forms an integral part of our faith and as such it is mentioned in both the Holy Qur’an and the Ahadith.

Khilafat in the Holy Qur’an

If we go directly to the Holy Qur’an in order to study and further our understanding of Khilafat, we find a key verse that presents the concept of Khilafat most clearly to us and in addition it holds for us a promise from Allah the Almighty:

“Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then who so is ungrateful after that, they will be the rebellious.” (The Holy Qur’an, Ch.24: V.56)

In this verse, Allah has promised us a gift: the institution of Khilafat. However, Allah in His eternal wisdom has also laid down several conditions that we as the believers must fulfil in order to become recipients of this blessing. We must worship One God and try our utmost to please Him by carrying out good deeds.

Once the believers act on these conditions then Allah will grant us the divine establishment that is Khilafat. This Godly system of leadership will serve as a source of both spiritual and worldly guidance for the Muslims. If the believers remain steadfast and worship Allah and believe in His prophets and messengers and show obedience to them and their successors, then the Muslims will be granted success beyond measure and will rise to be the leaders of nations and Allah the Almighty will grant them “security and peace” in exchange for their fear and will cause Islam to achieve the ultimate victory.

Another lesson we learn from this verse is obedience to our Khalifa. As Allah Almighty says in the Holy Qur’an that He appoints the Khalifa and thus being omniscient He knows who is best chosen for the role of the Khalifa and will be able to lead the Jama’at in the best way.

Khilafat in the Ahadith

There is one famous hadith with regards to Khilafat that is oft-quoted and is frequently used to explain the concept of Khilafat: It is narrated by Hazrat Huzaifa that the Messenger of Allah saw said “Prophethood will remain among you as long as Allah wills. Then He will take it away and Khilafat on the lines of Prophethood shall commence, and then, when Allah wills, He will take away this
bounty also. Then in accordance with His Decree corrupt/erosive monarchy would be established, which will make people sad and feel constrained and then when this era will come to an end, in accord with another Decree of God, despotic kingship would emerge till the Mercy of God will descend and bring this era of tyranny and excess to an end. Then again, Khilafat on the precept of Prophethood shall be established,” and then after saying this the Holy Prophet became silent. This hadith shows that Khilafat is for all people, regardless of which nation they come from or which ethnicity they belong to. This is because both chains of Khilafat are directly connected to the Holy Prophet saw who was a universal prophet and carried a universal message.

Another concept shown by this hadith is that the Khalifa is only given support by Allah for as long as he follows the precept of prophethood. This means that, as long as the Khalifa follows the principles and instructions set out by the prophets, Allah will continue to provide divine support for him. He must obey divine law to remain a khalifa, a requirement shown beautifully in the following incident recounted by Muhammad ibn Jarir Al Tabari:

“Umar said to Salman: ‘Am I a king or a khalifa?’ and Salman answered: ‘If you have levied from the lands of the Muslims one dirham, or more, or less, and applied it unlawfully, you are a king not a khalifa.’ And Umar wept.”

As this incident shows, despite Hazrat Umar being a true Khalifa, even the thought of abusing his power, brought him to tears. He followed the divine law and was given Allah’s support. Khilafat is a unique institution. This is because it is independent and doesn’t require any support other than that of Allah. In this way it shares a lot of similarities with prophethood. Therefore it can flourish without the state. As we have seen, Khilafat has been shown as a complete, independent leadership system in both the Holy Qur’an and the Ahadith. We have seen it as a gift for Muslims, supported by Allah, for all people. May Allah help us be obedient to our Khalifa and continue receiving guidance from him. Ameen.

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References

i Masnad-Ahmad, Mishkat, Chapter Al-Anzar Wal Tahzir

One of the attributes of Allah Almighty is ‘Al-Mujeeb’, the Answerer of Prayers. God informs us in the Holy Qur’an: “And your Lord says, ‘Pray unto me; I will answer your prayer. But those who are too proud to worship Me will, surely enter Hell, despised.’” (The Holy Qur’an, Surah Al-Mu’min, V.61) Hence, this article aims to introduce some techniques to enhance the acceptance of prayers, and to give a number of examples in which prayers have been fulfilled.

The first method for the acceptance of prayers as suggested by Hazrat Khalifatul Masih II ra is by accepting all of Allah’s instructions and acting accordingly, for a master will only reward His servant when the servant will listen and make Him happy.¹

The second method suggested by Hazrat Khalifatul Masih II ra is to have faith in Allah. He said: “If a person acts according to Shariah Law and at the same time has a firm and total faith in God, then his prayers are likely to be accepted.”¹ One indication found from this technique is that no one should feel hopeless or discouraged if prayers are not accepted instantly, rather, if one has full conviction in God Almighty, He will certainly accept our prayers in one way or another.

Thirdly, Huzur ra advised that if we behave in a decent manner with others, then God will also shower His love for us in the form of acceptance of prayers. For instance, if humans help their fellow beings at a time of hardship, our Lord will also help us in resolving our own difficulties.¹

Hazrat Muhammad Mustafa saw was sent as a Mercy for all Mankind. In this light, the fourth approach towards the acceptance of prayers which Huzur mentioned was to send Durood on our Master saw. Huzur said that if we show love to those who are favoured by Allah, then He will love us and accept our prayers. He advised that we should pray after reciting Durood to achieve an effective supplication.¹

The fifth method for us to follow in order for our prayers to be accepted is by using God’s attributes during worship. As with sending an abundance of Durood on the Holy Prophet saw, following this method will be a way of praising God, and attaining acceptance of prayer.¹

Apart from these methods, other ways suggested by Huzur include being clean before praying. Our outer appearance will have an impact on our spiritual thoughts, and thus it becomes more likely that our prayers are accepted if we are physically clean. Hazrat Khalifatul Masih II ra also said that he had seen the Promised Messiah II go out in the jungle for prayers, in order to attain calmness and a quiet atmosphere. This, he said, improves concentration, and as a result, pleases God, because time and effort has been put into submission. Huzur said that whilst praying, we

By Fezia Maqsood
should remind ourselves about our weaknesses. This establishes a strong bond between man and God and is good for the acceptance of prayers. Furthermore, we should also keep in mind the blessings bestowed upon us by Allah. This will create an emotional relationship with God and a way of expressing gratitude whilst praying. He also considered keeping in mind Allah’s wrath in prayer; this will assist one in the fulfilment of prayers.¹

**QUOTES AND INCIDENTS:**

Our Master, the Holy Prophet of Islam ﷺ said: “Prayer is essence of worship” (Tirmidhi-Abwabud Da’waat).²

Hazrat Mirza Ghulam Ahmad Qadiani⁵ said: “I can say it out of my own experience that I have felt and seen the Grace and Mercy of God, which came in the shape of the acceptance of prayer, pulling towards themselves.” (Malfoozat Vol. 1, p.190)

In the Friday Sermon delivered on 25th August 2006, Hazrat Khalifatul Masih V Ṣaba related a number of incidents regarding the fulfilment of the Promised Messiah’s⁶ prayers, one of which is a personal account by an Afghan Ahmadi girl, Amtullah Bibi. At a young age, she went to meet Hazrat Mirza Ghulam Ahmad Ṣaba for prayers and healing, as she suffered from a chronic inflammation of the eyes. He simply put his saliva on his finger, waited for a few moments and perchance, spent that time saying a prayer, and then put that finger on her eyes. He told her that she would be free from that disease. This resulted in the miraculous cure for her ailment.³

 Hazrat Khalifatul Masih I Ṣaba said: “Keep remembering God, more you remember God, it will help to attain Allah’s favours and He will accept your prayers.” (Al-Hakim v.12 14-28 June, 1908)

During the First World War, Hazrat Mufti Muhammad Sadiq Sahib⁶ was travelling from India to England. When the ship entered the Mediterranean Sea, the captain gathered the passengers over and informed them that the sea was full of German submarines, and it could not be said when the ship would become a target, resulting in them being drowned. After the captain of the ship gave instructions about evacuation and the unknown future after such an attack, Mufti sahib went to his room and started praying. In that process, he saw a dream in which an angel appeared, and said; “Sadiq! Have belief that this ship will reach safely.” Accordingly, the ship reached its end point safely, and some ships in front of and behind that ship, and some ships on either side of the ship, drowned. However, that particular ship carrying Mufti sahib remained safe, by the Grace of Allah.⁴

Hazrat Khalifatul Masih III Ṣaba said: “Every Ahmadi should always keep himself engaged in prayers. In fact, the life of a pious person, without prayers, is tasteless.” (Al-Fazl, November 25th, 1978)

Another example of fulfilment occurred with Khalid e Ahmadiyyat, Hazrat Maulana Abul Ataa Jalandhri Sahib⁶. When he resided in Ahmadnagar, his wife recalled the time when a harsh flood came to the area. The flood was so severe, that he along with many other people came to Rabwah. The next morning, the water rose so high, it became a great concern that the village might drown due to this disaster. At this, Maulana Sahib sent some Jamia students towards Laliyan so to ask the officials to break the dam. On arrival, the students were met by soldiers on duty, who downright refused to carry out this action. Upon hearing this, Maulana Sahib and other Ahmadi people in his living room were deeply worried. Maulana Sahib told everyone, “Come, let us all pray together, only Allah Ta’ala will help us solve this problem.” Subsequently, a few minutes into praying, a loud noise was heard. It came to their knowledge that the noise was the breaking off the railway line due to the strength of
the water, and therefore, the water streamed downwards. At this, the people thanked Allah, and the village was saved.\(^5\)

Hazrat Khalifatul Masih IV\(^{th}\) said: “When you commence to pray, start with Surah Fatiha, then send Durood Sharif on Prophet Muhammad\(^{swt}\), and then submit whatever prayer you wish.” (Friday Sermon, 30th November, 2001)

Maulana Nazeer Ahmad Mubasher Sahib was a Missionary in Ghana. In one area, some villages released protestors against the Jamaat. Melodically, they revolted that “the Mahdi has not come because earthquakes haven’t occurred.” When Maulvi Sahib found out about this, he prayed to God for up to a week for the sign of an earthquake to appear soon. When Maulvi Sahib had complete belief that Allah had accepted this, he began organising gatherings at three different points in the area to declare that soon, there will be an earthquake in the country. After holding just two gatherings and preparing for the third, during the Isha namaz, every part of Ghana witnessed a grand earthquake. This resulted in 180 new bai’ats taking place in that area, Alhamdolillah.\(^6\)

Hazrat Khalifatul Masih V\(^{ala}\) said: “I only want to make one request to the Jama’at: that nowadays, put a lot of emphasis on prayers. Pray abundantly. Pray abundantly. Pray abundantly.” (Upon election to the office of Khilafat on 22nd April 2003)

May Allah enable all of us follow this advice. Ameen.

All praise belongs to Allah, Lord of all the worlds.

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REFERENCES:
5. Hayat e Khalid, compiled by Syed Yusuf Sohail Shauq Publisher: Attaur Raheem Hamid, Black Arrow Printers, Lahore p.676
ETIQUETTES OF THE HOME

(Taken from the Waqfe Nau Syllabus)

- A home should be a place where family members can find peace and comfort.
- Cultivate a bond of love and affection between all members of the family. Be especially kind and considerate towards the parents.
- Bickering and petty quarrels disrupt the peace of the household. Elders should be respected and the younger ones should be treated with affection. Inculcate mutual trust. Treat friends, relatives and acquaintances with consideration and courtesy.
- Implement the habit of going early to bed and rising early.
- The best time to recite the Holy Qur’an is in the morning.
- Besides offering congregational prayers at the mosque, one should offer sunnah and nawaﬁl prayers at home. Those members of the household who cannot offer their prayers at the mosque should do so at home at the appointed times. Elders should continually remind the younger ones of their obligation of going to the mosque.
- It was the practice of the Holy Prophet(saw) to perform ablution before going to bed at night.
- One should swipe the bedding clean before lying down to sleep. Do not nap before Isha and do not indulge in idle talk afterwards.
- It is recommended that teeth are brushed after meals. At a minimum brush your teeth before going to bed.
- Be decently attired at home.
- If a guest arrives, be as generous and as hospitable as you can be but do not overindulge in formalities.
- Keep your household, your room and your usable items clean and tidy.
- Do not spoil the beauty of your home. Treat your home with respect even if it is a rental accommodation. Do not scribble on walls.
- Dispose of the rubbish in the rubbish bins, which should be appropriately placed around the house.
- Do not talk when going to the bathroom.
- Privacy of all members of the household should be completely respected. For instance, do not read other people’s letters, emails or journals.
- Parents should watch TV with their children and should comment on the positives and negatives of the programs.
- Refrain from such jokes or pranks as may be a source of displeasure to your siblings or friends.
- Do not discuss private household matters with outsiders.
- Do not disturb the peace of the neighbours through noise or cause inconvenience to them in any way.
The Idlers

The habit of sitting idle creates problems for people. Examples of inactivity related in different countries reflect the conditions in that country. They present the character of that nation. There is a well-known story in our country (that is, the Indian subcontinent).

A policeman was travelling, and suddenly he started hearing calls, “O policeman, please come this way for a moment! Please hurry! An important chore needs to be done.” The policeman was going on an important errand. This call was coming from 50 to 60 yards away. He proceeded there. He saw that two men were lying down. One of them said, “Please pick the berry from my chest and put it in my mouth.”

He was furious on hearing this request. He said, “You are crazy. I was going on an important journey. You called me from a distance of 50 to 60 yards. You could pick the berry from your chest all by yourself and eat it. You are not lame or handless that you called me from such a distance to come and help you.”

Hearing this, the other person lying next to the first one, said, “Dear policeman, come on, why are you so upset over this? This person is like that, and is useless, and cannot be corrected. He is so lazy that all night a dog licked my face and he did not even hush the dog away.”

In this example, a picture of idleness in our country (that is, the Indian subcontinent) has been presented. There is no doubt that such people are found in every country but more so here, and the ones who are active, they also are comparatively lazy.

I have mentioned many times that the labourers here who pick and move bricks around, they handle them like they are eggs. They pick them up very slowly. They relax while picking them up and relax again while putting them down. After every little while they say, “Let us take a break for a few puffs of the water-pipe (hookah).”

German Sermon

In France, a girl started having seizures. During her seizures, she repeated prayers in German language. The girl was French and did not know the German language. Physicians started saying, “This girl does not know the German language but she is...
speaking German, therefore, it has been proved that she is possessed by a ghost.”

A medical practitioner became interested in the matter. He was a renowned expert on memory. When he started searching, he found that her mother used to work for a German priest when the girl was two or two and a half years old. The girl used to be in a cradle while the priest was delivering the sermon in German. After finding this out, the doctor set out to find the German priest. He came to know that the German priest was in Spain at that time. On arriving in Spain, he found that the priest had retired and had gone to Germany. He went to Germany in his search. On arriving there, he found that the priest had died. He did not abandon his effort. He asked his family to show him the old papers of the priest if they had any. The family searched the house and found some papers. They gave the papers to the physician. He looked at the papers and discovered that they were the sermons of the priest and they contained the same prayers that girl verbalized when she had a seizure.

Note that the few things the priest uttered in the presence of the girl when she was only a couple of years old were saved in her brain by Allah, the Almighty.

This is the reason that the Holy Prophet, may peace and blessings of Allah be upon him, has directed that when a child is born in the house of a Muslim, immediately recite the call for Prayer in one ear of the child and the call for the start of the Prayer in the other ear of the child.

European scholars have now found that old things stay saved in the human brain for many years, while Muhammad, the prophet of Allah, may peace and blessings of Allah be upon him, pointed to this fact fourteen hundred years ago.

1Hazrat Mirza Bashiruddin Mahmood Ahmad*, Points to Ponder (2011), pp.50-51
2Hazrat Mirza Bashiruddin Mahmood Ahmad*, Points to Ponder (2011), pp.48-49
After reciting Tashahhud, Ta’awwuz and Surah Al-Fatihah, Hazrat Khalifatul Masih V(aba) said:

"With the Grace of the Almighty Allah, the Waqfaat-e-Nau Ijtema was held today and is reaching its conclusion. A good proportion of Waqfaat-e-Nau have reached an age where they are able to make their own decisions and choices in life. This is why I directed the Waqfe Nau department that the girls who are above the age of 15 should now decide for themselves whether or not they wish to continue with the pledge of Waqf that was made by their parents.

To be a member of Waqfe Nau is not merely a title one holds; rather it in fact entails a responsibility. Therefore, you should not be content simply by the fact that you have the honour of being in the fold of Waqfe Nau; instead you should try to understand the responsibilities upon you as a member of Waqfe Nau. You should be aware of the duties and tasks you are expected to perform and the behaviour and conduct you need to display. You should know the appropriate type of clothing to wear and what the standard of your Purdah should be. You should also be aware of the type of education you should attain and and secondly how that education can be utilised for the best interest of the Jama’at. If this is not the case then to simply hold the title of Waqfe Nau will hold no value.

There should be a clear distinction between a Waqfe Nau girl and a non-Waqfe Nau Ahmadi girl. The parents of normal Ahmadi girls do not pledge that they will sacrifice their child for the sake of their religion. A normal Ahmadi girl does not have to renew a bond that she will present herself for the sake of serving her religion, and that she will try to acquire education in a manner that will be best for the Jama’at - or in other words that she will acquire an education according to the Jama’at’s requirements. The Jama’at requires doctors, teachers, translators, journalists and also those skilled in a range of other fields suitable and appropriate for Ahmadi girls.

The Jama’at needs mothers who make sacrifices to carry out the Tarbiyyat and training of their children in such a manner that they become excellent and beneficial individuals for the Jama’at. Although every Ahmadi girl should realise this responsibility of excellent Tarbiyyat and training in order to become beneficial to the Jama’at, a Waqfe Nau girl has a far greater responsibility in this respect. You will not be able to develop this spirit and state until you strive to your utmost to lead your lives according to the teachings given to us by Allah the Almighty.

Thus, whilst girls are required to acquire secular education to become doctors, teachers, translators and also to enter various other fields - as I have said earlier – there is also an expectation
alongside this of Waqfe Nau girls to attain the highest standard of religious education.

I often draw the attention of the women of the Jama’at in general that in order to properly take care of the future generations, Ahmadi women need to enhance their religious knowledge and know their Islamic traditions, so that through this, the future generations can remain attached to the Jama’at. Thus, it is clear to see just how far and wide-reaching the duty of a Waqfe Nau girl stretches.

Here in Europe, Allah the Almighty has given you the opportunity to acquire the highest standard of secular education - however there is also a threat alongside this of bad habits developing which may clash with Islamic morals. And so you need to protect yourselves from this danger. It is said by some that here in the European society it is very difficult to observe Purdah, to wear the Hijaab or cover one’s head, to adopt modest clothing or to not make friends with boys. They say that if we do all of this then students and children will tease and mock us in our college, school, or university.

First of all, every Ahmadi girl needs to dispel this feeling of apprehension that boys or girls in this society will make fun of them after seeing the modest clothes they wear, their Hijaab or the fact that they choose not to befriend boys. However, a Waqfe Nau girl should far exceed others in this standard and give even greater attention towards this, because it is they who must set the correct and proper Islamic examples for others. Islam does not forbid anyone from attaining an education. As I said before, the Jama’at has a great need for doctors, teachers, translators, language experts and also those trained in various other fields. Naturally this standard can only be acquired by attaining an education, however, when acquiring this education we would also have to uphold our moral standards and maintain our limits.

Certainly, Islam says that no Muslim man or woman should remain ignorant, rather they should indeed attain education. This is why the Holy Prophet ﷺ gave special attention and consideration to women’s education. Drawing attention to women’s education, the Holy Prophet ﷺ also said that half of the religion should be learnt from Ayesha. Here the Holy Prophet ﷺ has not stated for women alone to acquire this education, but rather he has given advice in general to attain knowledge of half of the religion from her. Hence, at times Hazrat Ayesha ra would even take classes from behind a curtain and she would impart her knowledge and teachings at gatherings, which men would also attend. And so this makes it very clear that in the spread of knowledge Islam has not discriminated between men and women. And thus to acquire and convey knowledge is the obligation of every Muslim.

For a believing woman it is important to acquire wisdom, implement and convey it and to especially to use it for the training of her children. Indeed the Holy Prophet ﷺ said that you should train your children in the best possible manner. Further, the Holy Prophet ﷺ also said that wisdom is like the lost belonging of believer; wherever it is found he or she should grab hold of it. Hence our women and girls, and in particular the Waqfaat-e-Nau, should attain the highest standard of education and then they should strive to use that knowledge to give benefit to the world. It is also a favour of Allah on the Jama’at that, through the blessings of Khilafat, he established an organisation for the training of women which gives them the opportunity to hold events and programmes freely and conveniently. These programmes are not only for training in

“To be a member of Waqfe Nau is not merely a title one holds; rather it in fact entails a responsibility”
religious education, but to also to improve physical health, to help serve humanity, as well for other activities.

Thus you, the Waqfaat-e-Nau, are also part of this organisation – in other words you are members of Lajna Ima’illah. Being Waqfaat-e-Nau does not mean that you are exempt from Lajna Ima’illah or Nasraat and are outside their fold. Lajna Ima’illah and Nasraat are fundamental organisations and so it is necessary to attend their events and functions. In fact, the Waqfaat-e-Nau should take part in the programmes of Lajna Ima’illah and Nasraat to an even greater degree than other normal Ahmadi girls, because you are those who have completely dedicated yourselves to for the service of the religion.

Hence, you should channel your thoughts by keeping the principle in mind that you will strive to perform your every task giving precedence to your faith over worldly matters. And when you adopt this mentality the thought can never emerge in your minds that due to the attitude of certain superior officer bearers, you wish to excuse yourself from any task or responsibility that you have been given.

Instead your way of thinking will be that whatever the attitude or behaviour of an office holder, as a Waqif-e-Zindagi, I will display complete obedience and uphold the spirit of my Waqf, utilising all my abilities and capabilities to serve my religion. You may feel certain office holders are dealing with you in an inappropriate manner or that they are not utilising you for work properly. However, this should never lead you to asking to take leave from a task or duty.

I also want to draw you attention to the fact that many of you have reached a mature age, are now married and with the blessings of Allah the Almighty have children, and at the same time you are also serving the Jama’at. But remember that your first and primary obligation is to give full care and attention to the Tarbiyyat and training of the children who are being brought up by you. However, alongside this you should also spare some time to serve the Jama’at, and to serve in any capacity of work given to you by the Jama’at.

Never let the thought emerge in your heart that our capabilities are not being utilised properly and we could have be given a better opportunity to serve. Irrespective of whether you are given a responsibility that is applicable to your education or not, you must serve the Jama’at to the best of your ability. You should always remember that the purpose of attaining education is to enlighten and illuminate your minds so that you carry out the training and upbringing of your children in a suitable and appropriate manner. It should never come into your mind that you must be given work which is relevant to your education. Rather service of the Jama’at with complete dedication must be your sole purpose. Indeed if you are given any responsibility which is applicable to your qualifications, then it will simply be a positive point that you are being given an opportunity to demonstrate your capabilities.

Thus today I will say briefly to the Waqfaat-e-Nau that by just gathering together for the Ijtema, taking part in the competitions or listening to speeches alone will not enable you to achieve your objectives. You will only achieve your aim and goal when you come to understand the true spirit of Waqf and use all of your capabilities entirely for the sake of serving Jama’at Ahmadiyya.

Your Waqf will only prove to be of benefit when those of you who are married carry out the Tarbiyyat and training of your children in an excellent manner. Your Waqf will be beneficial only when you carry out even the smallest tasks and duties you are given with utmost satisfaction and happiness. Your Waqf will be of use only when your attire and clothing is according to the true Islamic dress code. Your Waqf will bear fruit
only when you read and understand the Promised Messiah's teachings and then make it a part of your lives. Your Waqf will be beneficial only when you try to lead your lives according to the Qur'an and the Sunnah (Practice of the Holy Prophet). And your Waqf will be truly beneficial when you establish a living connection with Allah the Almighty.

Thus, search for the commandments of Allah the Almighty strive to act upon them at all times. Always safeguard and protect your prayers. You should form your outer appearance and state in accordance to the teachings of Islam. Fashion and new types of clothing should not be your aim, but rather you should follow the command of Allah to adopt the real type of covering, which is Libaas-e-Taqwah. If you keep yourself covered with the garb of Taqwah (righteousness) then you will constantly be trying to attain the pleasure of Allah. And when your objective will be purely to win God's pleasure, you will act exactly in the way Allah the Almighty has commanded. The world will not be your goal, but rather your faith and religion will hold greatest importance for you. Once you adopt Libaas-e-Taqwah in this Western society, you will not be disturbed or upset when people poke fun at you and say 'look at that girl wearing Hijab or observing Purah and wearing modest attire.' Instead you will always keep the commands of Allah in view and you will feel proud that you are adopting the Libaas-e-Taqwah.

In this same way the younger girls should also remember that from childhood they should start to form habits and develop their conduct in a way which can guide you in your lives. You should constantly try to reform yourself according to the teachings of Islam to enable you to maintain your faith and religion. Thus, never miss saying your prayers. Always give attention towards your education. And instead of chasing after the latest fashion in clothes, you should show greater concern for whether your clothing is suitable and modest. It is wrong to think that up to the ages of five, or six or seven, it is fine for a child to wear frocks, dresses or purely European style clothing such as short blouses or jeans. In fact you would have to develop the habit from an even earlier age of wearing clothes which covers your body appropriately. Thus, you should develop modesty within yourselves.

In your friendships you should be mindful to not befriend people who take you away from your religion; instead you should befriend those who are decent and sincere rather than those who are immodest and shameless.

You need to give full attention to your education. You should try to listen to your parents when they advise and train you with reference to the religious teachings and the traditions of the Jama'at.

And remember, that if any question arises in your mind, then without any hesitation, you should write to me.

May Allah the Almighty enable all of you to become proper Waqfaat-e-Nau and to become excellent and beneficial members of the Jama'at. Ameen.
The boxes in the left column are the names of schemes and events of the Ahmadiyya Jama’at. The boxes in the right column give further information about the schemes and events. Draw a line from the boxes in the left column to their matching box on the right. Have fun!

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<tbody>
<tr>
<td>A.</td>
<td>The primary objective of this scheme was to look after the upbringing of members living in rural areas</td>
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<td>B.</td>
<td>Auxiliary organisation launched by Hadhrat Musleh Maud in 1922</td>
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<td>C.</td>
<td>Purpose of this scheme was to open new missions and construct new mosques around the world</td>
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<td>D.</td>
<td>21st August 1992</td>
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<td>E.</td>
<td>Historic monument which was completed in 1916, during the khilafat of Hadhrat Khalifatul Masih II</td>
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<td>F.</td>
<td>Initiated by Hadhrat Mirza Nasir Ahmad</td>
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<td>G.</td>
<td>Scheme launched for those male members of the community over the age of 40</td>
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<td>H.</td>
<td>Last scheme by Hadhrat Mirza Tahir Ahmad</td>
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<td>I.</td>
<td>Fulfilment of the prophecy of the Holy Prophet about the coming of the Imam Mahdi, this took place in 1894 and 1895</td>
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<td>J.</td>
<td>Autobiographical account of the life of Hadhrat Khalifatul Masih I</td>
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<td>K.</td>
<td>Auxiliary organisation launched by Hadhrat Musleh Maud in 1938</td>
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<td>L.</td>
<td>One of the milestones of his Caliphate was the establishment of the first Ahmadiyya Muslim mission in England in 1914. The first Ahmadiyya missionary sent to London for propagation of Islam was Chaudhry Fateh Muhammad Sial</td>
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<td>M.</td>
<td>Launched on 3rd April 1987 by Hadhrat Mirza Tahir Ahmad</td>
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1. In which country was Hadhrat Khalifatul Masih III RA when he launched the Nusrat Jahan scheme in 1970?
   The Gambia

2. Which fund was launched in 1986 in order to assist the families of the martyred Ahmadis?
   Syedna Bilal Fund

3. Which scheme was launched by Hadhrat Musleh Maud RA in 1922 so that all members of could contribute in the affairs and day to day running of the jama’at?
   Majlis Mushawarat

4. Why did Hadhrat Khalifatul Masih II RA launch the Waqf-e-Arzi scheme in 1966?
   This was launched to promote the learning and teaching of The Holy Qur’an and imparting religious knowledge to the members of the community

5. In which year was the Tehrik-e-Jadid Scheme launched?
   1934

6. When did Hadhrat Khalifatul Masih III RA launch the Fazl-e-Umar foundation and what was its purpose?
   Launched on 21st December 1965. It was initiated in memory Hadhrat Musleh Maud RA to enhance and carry on schemes launched by Hadhrat Musleh Maud RA

7. Which scheme was launched to help poorer members of the community so that they may afford to be able to get married?
   Maryam Fund

8. In which year was the Waqf-e-Jadid Scheme launched by Hadhrat Musleh Maud RA?
   1957

9. The Al-Fazl newspaper was introduced in the time of his Khilafat.
   Hadhrat Khalifatul Masih I RA

10. In which year did Hadhrat Khalifatul Masih II RA claim to be the Musleh Maud?
    1944

11. In which year did the Lahori Jama’at come into existence?
    1914

12. The lecture prepared by the Promised Messiah as  for the Great conference of Religions in 1896 was published in a book form. What was the name of that book?
    Philosophy of the Teachings of Islam
### Basic Arabic Language

**Lesson 13**

Refer to the four examples below and use the provided vocabulary, translate the sentences into Arabic.

<table>
<thead>
<tr>
<th>Is this?</th>
<th>Arabic</th>
<th>Yes</th>
<th>No</th>
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<tbody>
<tr>
<td>Mosque</td>
<td>مسجد</td>
<td>نعم</td>
<td>لا</td>
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<tr>
<td>House</td>
<td>بيت</td>
<td>نعم</td>
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<tr>
<td>Car</td>
<td>سيارة</td>
<td>نعم</td>
<td>لا</td>
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<tr>
<td>Bicycle</td>
<td>دراجة</td>
<td>نعم</td>
<td>لا</td>
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<td>Computer</td>
<td>كمبيوتر</td>
<td>نعم</td>
<td>لا</td>
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<tr>
<td>Television</td>
<td>تلفزيون</td>
<td>نعم</td>
<td>لا</td>
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**Is this a book?**

Yes, this is a book.

Is this a book?

No, this is a pen.

Is this a Mosque?

No, this is a house.

Is this a car?

No, this is a bicycle.

Is this a computer?

No, this is a Television.

Is this a phone

Yes, this is a phone.

Is this a plane?

No, this is a boat.

Is this a ring?

Yes, this is a ring.

Is this a watch?

Yes, this is a watch.
The Holy Quran

The Holy Qur’an is Allah’s book
The words are powerful you must look
This book is what you need
I’m telling you now you must read
It tells you everything you need to know
With interesting stuff your mind will blow
This book is definitely the best
Far better than all the rest
The Holy Qur’an is Allah’s book
The words are powerful a powerful book
You must all take a look

by
Ayza Mahmood

Let It Snow

Beautiful flowers in my garden
Nice people on my street
Little children in my school
Big grown-ups in my class room
Melting snow I like to play with
And everyone likes snow as well
So let it snow…!!!!

by
Zarish Hassan, Colliers Wood
Amal and the Genie

A Persian Fairy tale

Many moons ago in ancient Persia there lived a bright young man who knew what was what, and his name was Amal. He was out one day when he had the misfortune to meet a genie. Now sometimes genies can be good news, but this one was in a very bad temper and he was looking for trouble. Amal had to think very quickly. He had no weapons with him, and anyway weapons are no use against genies. All he had in his pocket was an egg and a lump of salt.

The genie came whirling up to Amal, but before he could say anything Amal yelled at him:

“Genie! You and I should have a competition to see who is the strongest!”

You might think this was very foolish of Amal, but he knew two things about genies. One was that it is always better to take control first, and the second was that genies are not terribly bright. They are fine at conjuring up gorgeous palaces and flying carpets, but they are a bit slow when it comes to basic common sense.

Well, the genie looked at Amal, and then laughed. It was not a nice sound, but Amal was not daunted.

“Hah! You don’t look very strong,” sniggered the genie. “I shall win this contest easily,” and he laughed again.

Amal picked up a stone.

“You must squeeze this stone until water comes out of it,” he said, handing the genie the stone.

Well, the genie squeezed and squeezed, and huffed and puffed, but, of course, no water came out of the stone. He threw it down in a temper.

“Not possible!” he snapped.

Amal bent down and picked up the stone, and squeezed it. And with a scrunching sound, liquid ran down Amal’s fingers.

The genie was astonished. And so would you have been if you had been there. What clever Amal had done
was to put the egg in the same hand as the stone, and it was the egg that was broken. But as I said, genies are not terribly bright and this one was no exception. Then Amal said, “Well, I win that one. But now perhaps you could crumble this stone into powder,” and he handed the genie another stone.

Well, the genie squeezed and squeezed, and huffed and puffed, but, of course, the stone did not crumble at all, not even the tiniest bit. The genie threw it down in a temper.

Amal picked it up and squeezed. And as he squeezed, powder fell from his fingers with a grinding sound. The genie was astonished. And so would you have been if you had been there, but you can guess what clever Amal had done. He put the salt in his hand as well as the stone.

The genie was feeling that his reputation was somewhat dented by Amal’s performance so he needed to get his own back.

“You are clearly a great and mighty fighter,” the genie said to Amal. “I should like to give you a meal to celebrate your achievements. Come and stay the night with me,” and he smiled.

But Amal saw the smile, and kept his wits about him. After a dreadful meal (the genie was not a very good cook either) they both lay down to sleep in the genie’s cave. Once Amal was sure the genie was asleep, he moved to the other side of the cave, leaving his pillow in the bed to look as if he were still there asleep. Then he watched. As the first light of dawn filtered into the cave, the genie woke up. He picked up a huge club and crept over to where he thought Amal was lying, and he pounded the club down onto the bed, seven times in all. Then he stomped out of the cave to fetch some water for his morning tea.

You can imagine his utter dismay when, on returning, he found Amal singing to himself as he lit the fire.

“Good morning, genie! I thought I would get breakfast ready,” said Amal cheerfully. “I hope you slept better than I did,” he continued. “Some wretched insect batted me in the face all night, seven times in all.”

Well, at this the genie gave a great shriek and whistled himself as fast as possible into an old oil lamp that lay on the floor of the cave. He wasn’t seen again for hundreds and hundreds of years until a young lad called Aladdin happened to find the lamp. But that is another story isn’t it?

Moral of the story: Never underestimate the power of intelligence. People with intelligence can always succeed over people with power and muscle.
After a very blessed four-week stay in Australia, Huzooraba and his Qafila departed from Australia on 28 October 2013 and travelled onwards to New Zealand for the third leg of Huzoor’saba tour.

I was thrilled to be in New Zealand with Huzooraba and thus have the opportunity to see another country that I could never have expected to visit. The lush greenery of New Zealand’s land immediately struck me. I could tell instantly that the stories of New Zealand being a very beautiful country were very true.

Huzoor’saba’s first visit to Baitul Muqeeet

Many Ahmadis had gathered at the mosque to greet Huzooraba and were reciting nazms in happiness and excitement was etched upon their faces as they got their first glimpse of Huzooraba.

The mosque itself was very beautiful and of a very good size. Huzooraba immediately went up the stairs to the mosque area to lead namaz.

A Memorable Day - 29 October 2013

The day began with an early morning drive to the mosque where Huzooraba led the Fajr prayers. Upon return, we all got ready and had breakfast because the Qafila was departing just after 9am for a special Maori reception that was being held in Huzoor’saba honour.

The reception was being hosted by the Maori King, Kingi Tuheitia, at the headquarters of the Maori King Movement the Turangawaewae Marae which is located on their ancestral land.

A truly unique welcome

We arrived at the Marae in mid-morning and what followed was truly spectacular, truly unforgettable, and truly extraordinary.

We’d been told before that Huzooraba was going to receive a ‘traditional’ Maori welcome but I do not think any of us could have imagined or envisioned just how unique that welcome would be.
It was fascinating, enthralling and even intimidating all at the same time. When I say ‘intimidating’ I do not mean we were at any point in fear or concerned, rather simply that the type of welcome was very aggressive. It was however conducted in the very best spirit and with the intention to offer Huzooraba the greatest respect the Maoris could according to their traditions.

Including members of the local Jamaat and the Qafila, there must have been at least 50 or 60 Ahmadis and we all stood in a line with Huzooraba and Khala Saboohi in the centre. The Maori King’s son was also stood next to Huzooraba.

On the opposite side were three Maori tribal people who were dressed like traditional warriors. Or perhaps a better description is that they were undressed as traditional warriors as their outfits consisted only of a traditional skirt-type covering, fastened by their custom-made belts.

With a large wooden staff in their hands, they began their warrior dance known as the Haka. Their every movement was powerful; they did not speak but they roared in their tribal Maori tongue. Step by step they moved forward, closer to where we were. Each roar and each step more emphatic and more powerful than the last. They were sticking their tongues out, chanting and continuing to move forward.

Perhaps, I was imagining it but as they came within a yard or two of Huzooraba I sensed some of our security guards beginning to sweat a little wondering if everything was well. Certainly, if we did not know it was a welcome then the warrior dance could easily be misconstrued as an act of aggression! Whilst, all of this was going on a few Maori ladies were also chanting in their own language in a loud and quite melodious fashion.

GESTURE OF FRIENDSHIP
Finally, the Maoris ceased moving forward and instead placed a small dagger on the ground in front of where Huzooraba was stood. Very slowly and very tentatively our Sadr Jamaat, Iqbal Sahib stepped forward, crouched down and picked it up.

I was told that the dagger was a symbol of extending friendship and a gesture to welcome a guest. Thus, by placing it in front of us, the Maoris were surrendering their aggression in favour of friendship. It was then left to the other party to accept the offer, by picking up the dagger, or to reject it, by leaving it on the ground. Upon learning this, I was very glad that Iqbal Sahib did pick it up!

The welcome became even louder as a group of Maori children began singing as well, joined also by the Maori women and their elders. As they sang, Huzooraba walked towards a stage where he sat alongside the King’s son. The King himself was sat with his Queen just to the right of the stage.

FORMAL RECEPTION HOSTED BY THE MAORIS
During the formal session, there was further chanting and singing, whilst speeches were given in Maori. I also noticed that as a mark of respect the Maoris had raised the Liwa-e-Ahmadiyya flag which I thought was a very generous and kind gesture on their part.

It was quite apparent that the Maoris were treating Huzooraba’s visit as an extremely sacred event. Occasionally, those speaking would switch to the English language and so during one these interludes one of the main speakers said:

“Today, is a very auspicious occasion and we salute Hazrat Mirza Masroor Ahmadaba and we offer him the highest form of respect in the presence of our King. Your Holiness, you are an inspirational and strong leader who advocates for peace.”

TRANSLATION OF QURAN INTO MAORI
After the Maoris had given their speeches, an elderly Ahmadi, Shakil Muneer Sahib, who had translated the Quran into the Maori language gave a short presentation.
Although, I did not know Shakil Sahib at all, I had developed much respect for him, having learned about the great efforts he had made to translate the Quran over a period of more than two decades. He had learnt the language from scratch in order to fulfil a desire of Hazrat Khalifa-tul Masih IV that the Quran should be translated into Maori.

PRESENTATION OF THE HOLY QURAN TRANSLATED INTO MAORI
We then moved outside where the official presentation of the Holy Quran took place. Huzooraba presented the Maori King with the Maori translation of the Quran – the ‘Kuranu Tapu’.

After a few words from our Sadr Jamaat, Huzooraba delivered a short address without notes and spoke very beautifully in English. Huzoor’saba words were very heartfelt and considerate.

Huzooraba thanked the Maori people for their welcome which he called ‘marvellous’ and then Huzooraba explained how Muslims believed the Quran to be the final law-bearing book and that it had been revealed to the Holy Prophet Muhammad.

Explaining the Quran’s teachings, Huzooraba said:

“The Quran teaches people how to live together in peace and certainly today we need love, peace and reconciliation to spread far and wide - that is the message of the Quran.”

Huzooraba concluded by expressing his hope that the ties of friendship established between our Jamaat and the Maoris would last forever.

JALSA FLAG HOISTING AND FRIDAY SERMON
On 1st November 2013, the 25th Jalsa Salana of New Zealand Jamaat began at the newly built Baitul Muqeet Mosque. It was New Zealand’s first ever three-day Jalsa.

Just before Jumma, Huzooraba hoisted the Liwa-e-Ahmadiyya and then unveiled a plaque commemorating the inauguration of Baitul Muqeet. In his Friday Sermon, Huzooraba spoke in detail about the new mosque and commented that it was through Allah’s Grace that a Jamaat of only 400 people had been able to build such a beautiful mosque.

BAITUL MUQEET RECEPTION
Whilst the Baitul Muqeet Mosque had been inaugurated the day before with the Friday Sermon, it was on the morning of 2nd November that the Jamaat hosted a formal Reception in which various non-Ahmadi guests came to listen to Huzoor’saba keynote address.

The guests included the Maori King and Queen who had hosted Huzooraba days before, New Zealand’s Minister of Ethnic Affairs, Judith Collins and the Chief Human Rights Commissioner, David Rutherford.

Some of the dignitaries took to the stage and they all praised the Jamaat’s contribution to New Zealand and congratulated the Jamaat on the building of the new mosque.

Thereafter, Huzooraba addressed the audience about the true purpose of mosques. Huzooraba reassured the locals that the new mosque would prove to be a place of sanctuary and peace for all people, not just for Muslims.

TRADITIONAL MAORI GREETING
As the formal event came to an end, Huzooraba went to see the Maori King off to his car. But before doing so, Huzooraba met the Maori King in accordance in
the traditional Maori way of greeting one another by touching each other nose-to-nose.

Although in the wider scheme of things this was a very brief moment, I felt it illustrated that Huzooraba practiced what he preached perfectly.

Greeting nose-to-nose in this way is something completely alien to our culture and norms, yet out of respect for the Maori traditions Huzooraba met the King in this way.

Where Huzooraba constantly says that Islam teaches Muslims to respect the people of all religions - he proves it with his acts and gestures.

**NEW ZEALAND PARLIAMENT EVENT**

After a short stay at the hotel, Huzooraba and the Qafila departed for the National Parliament which was located just a couple of minutes away. Huzooraba was immediately escorted to the main hall where the reception was taking place. It was extremely beautiful. Huzooraba was received by Mr Kanwaljeet Singh, a Sikh MP and it was clear that he had a great, heartfelt respect for Huzooraba.

**HUZOOR’S ADDRESS IN PARLIAMENT**

After a few minutes, Huzooraba was invited to deliver his address. Huzooraba began by thanking the Parliamentarians for inviting him.

Huzooraba spoke to the audience, who apart from Parliamentarians, also included Ambassadors-of-State, representatives of think-tanks, representatives of the media, religious figures and academics, about his fears that the world was moving towards a nuclear war. Huzooraba called on world leaders to pursue diplomacy to resolve their issues. Huzooraba said:

“If a conflict can be resolved in a cordial or peaceful way through negotiations and diplomacy then one should not needlessly invite death and killings... the Quran teaches that as far as possible, any enmities or grudges should be reconciled and solved by opening the channels of communication and through dialogue.”

**DAY TRIP TO WELLINGTON**

4th November 2013 would prove to be our final full day in New Zealand, however in no way was it to be a day of rest or packing but it actually proved to be perhaps the busiest day of the entire tour. The reason was that Huzooraba was flying to Wellington for a day-trip to deliver an historic address at New Zealand’s National Parliament.
Huzoor\textsuperscript{aba} concluded by urging all parties to play their roles towards peace and as he concluded all members of the audience heartily applauded his message.

**RETURN TO AUCKLAND**

We returned to Auckland in the late afternoon. I could sense the sadness in the faces of the local Ahmadis as they knew Huzoor\textsuperscript{aba} tour of New Zealand was now in its final few hours.

**REFLECTIONS FROM LAJNA & NASIRAT**

Through email, I was able to collect some of the feelings of Lajna and Nasirat members about Huzoor\textsuperscript{aba} tour to New Zealand.

Dania Shafiq, aged 13, wrote:

"Huzoor\textsuperscript{aba} visit made me so excited like it was a dream come true. Huzoor\textsuperscript{aba} visit is a cause of blessings to our Jamaat, it helped us in a lot of ways and personally I feel better than I did before. I have stopped watching cartoons and I have more knowledge from watching MTA, as I now watch Huzoor\textsuperscript{aba} Friday Sermons. Everything that happened during Huzoor\textsuperscript{aba} tour will stay in my memory."

Lajna member, Humda Mubarak, wrote:

“I had not met Huzoor\textsuperscript{aba} before so was very excited as in Pakistan we did not have the opportunity to meet him. I thought Allah’s angels were with him. To have Huzoor\textsuperscript{aba} in our country brought tears to all of our eyes, we just couldn’t believe Huzoor\textsuperscript{aba} was here – it was very emotional... "

**FAREWELL AT THE MOSQUE**

Huzoor\textsuperscript{aba} departed from New Zealand on 5th November 2013. The final farewell took place at Fajr time when Ahmadis had gathered at the mosque to see Huzoor\textsuperscript{aba} off. I remember it being a very emotional atmosphere and all four sajday (prostrations) that were offered in Fajr prayer were much longer than usual.

After completing Fajr, Huzoor\textsuperscript{aba} led the Jamaat members in a silent prayer before heading back to his residence as the Ahmadis waved goodbye to Huzoor\textsuperscript{aba} for the last time on the tour.
Hazrat Khalifatul Masih V (may Allah strengthen his hand) has instructed that all Waaqifaat-e-Nau above the age of 15 should read the monthly English magazine *Review of Religions* on a regular basis.

We hope all Waaqifaat-e-Nau above the age of 15 can become recipients of Allah’s blessings by acting in accordance with these instructions.
It is said the purpose of my life is to spread the true meaning of Islam, under the banner Allah and Muhammad the holy prophet of Allah.

Who whom could this be?

I offer the 5 daily prayers turning my full attention towards Him, Asking for forgiveness, repenting for my sinfulness.

Who whom could I possibly be?

I’m a worshipper of Allah
I read the Qur’an daily, Wondering its impact towards me, Reflecting on the meaning intensively. Acting upon the commandment of Allah, Who whom could I possibly be?

I’m a servant of Allah
I listen to the Friday Sermon daily, following the instruction of Hazrat Masih Maud AS, Relating it to my life equally. Wondering the qualities present within me. Who whom could I possibly be?

I’m a follower of Hazoor
I am/will participate in various schemes, one in which is Waqf-e-Jadid Such schemes launched by Khalifat-ul-masih, foretold by Allah Almighty. Such schemes were I sacrifice what I have for the areas where it’s needed more. What whom could I possibly be?

I’m a sacrifice for Allah
I study the syllabus toughly. What is the reason for this? The reason is to remove any deficiency found inside of me. Increasing my knowledge potentially, A question arises what’s the purpose behind this lecture? Its answer is for the near future, A future where I’ll play a vital role, where others will ask Islamic questions. It is me who has the potential to teach and answer. Who whom could I possibly be?

I’m a teacher of true Islam
I’m told to pray for myself, for my fellow devotees, That Allah accepts my waqf, that Allah enables me to fulfill my pledge, With utmost sincerity until the end of my life. I am told I’m blessed I constantly hear this. I’m told I’m bright I constantly feel this. I feel my life is a sacrifice ONLY “for the perpetuation of the Ahmadiyya Muslim community inshallah” With all these morals with all these ingredients What whom am I? I am a waqf-e-nau.

By Aniqa Ahmed
Barking Jama’at, Aged 15
As Waqifat-e-Nau, there are many strong empowering women in Islam who are beautiful examples for us to follow as role models. Hazrat Nawab Mubaraka Begum ra sahiba, daughter of the Promised Messiah as, is a well-deserved notable personality whose way of life is not only an inspiring example for us to follow but her humble, faith-filled character is also a sign of the truthfulness of the Promised Messiah as.

Birth and upbringing of Hazrat Nawab Mubaraka Begum ra

She was born on 2nd March 1897, which at the time was day 27 of Ramadhan. She was the seventh child of the Promised Messiah as and Hazrat Amma Jan ra. 1

In January 1886 the Promised Messiah as went into a 40 day seclusion where he was in deep worship and prayed day and night to God Almighty for the signs of his truthfulness. Accepting his prayers the Promised Messiah as received a beautiful revelation from Allah Almighty:

‘Your house will be filled with blessings and I shall perfect My favours unto you and you will have a large progeny from blessed women, some of whom you will find hereafter’ [Revelation Of the Promised Messiah as of 1886, Tazkarah p. 179-180] 1

Hazrat Nawab Mubaraka Begum ra relates that Hazrat Amma Jan ra would tell her on many occasions that the Promised Messiah as said that, at the time of the birth of Hazrat Mubaraka Begum ra he was praying all night, rain started to fall and he continued praying with the intention that all prayers are accepted on the night of Laila Tul Qadr.

Prior to the birth there was a mistake in the calculation of the expected time of birth. This caused much distress and worry to the Promised Messiah as. Praying to Allah Almighty the Promised Messiah as was given the happy news in Persian from which he understood that he was going to be blessed with a daughter. He named this daughter Mubaraka meaning a ‘blessed woman’. 1

There were quite a few more signs and revelations regarding Hazrat Nawab Mubaraka Begum ra that the Promised Messiah as received marking the piety of his daughter.

Another time in 1901 the Promised Messiah as saw in a dream that Mubaraka was relating to him in Punjabi that ‘no one can say I have any worries’. 1

Hazrat Nawab Mubaraka Begum ra was a bright young child who completed her first reading of the Holy Qur’an at the age of four and half years. She was schooled through tuition and read some Persian and English books. She also learnt to read Arabic. 2
She grew to be a very talented poet in her own right. She inherited this wonderful quality from her father and was the author of her own Nazm book ‘Durre Adan’.

**The love between a father and daughter**

The Promised Messiah asd showed much compassion and love towards her throughout her life and Hazrat Nawab Mubaraka Begum’s az love was no less for her father. Even when Hazrat Amma Janar a would, for the sake of discipline, say anything to her, the Promised Messiah asd would stop her, explaining that she was like a guest of only a few days who would one day leave to go to her own house, meaning that she should take all good memories from her life in that house before she was to get married.

Sahibzadi Amtul Shakoor sahiba relates that Hazrat Nawab Mubaraka Begum ar said that once, in her childhood she was hungry and asked her mother (Hazrat Amma Janar a) to make her ‘parathah’. Hazrat Amma Janar a was busy preparing food for the Promised Messiah asd, so she told Hazrat Mubaraka Begum ar to wait a while, as none of the hobs were free nor the workers. Hazrat Mubaraka Begum ar got upset and went to lay down burying her head. The Promised Messiah asd, seeing Hazrat Mubaraka Begum ar lying down at an unusual time asked her mother why this was the case. Hazrat Amma Janar a explained what had happened to the Promised Messiah asd and upon hearing this he immediately asked her to stop cooking food for him and to instead make a ‘parata’ for Mubaraka Begum az, including the topping that she wanted. The Promised Messiah asd took the tray of food to her himself. Hazrat Mubaraka Begum ar got up straight away, surprised and overwhelmed to see her father go out of his way for her happiness. He stayed till she finished the food, watching her eat with love and contentment.

The relationship between children and their parents has an immense impact on the upbringing of a child. The Promised Messiah asd showed much tenderness and love towards his children and Hazrat Nawab Mubaraka Begum ar grew to love and respect her father in every single way.

**Her exceptional way of praying**

Hazrat Nawab Mubaraka Begum’s az love for worship was so great that not one person who had seen her pray could reject the passion and intensity of her prayer.

The worship learnt in the house of her holy parents held so much influence on her that as she grew gracefully with age, the strength of her worship also grew stronger. From a very young age Hazrat Mabaraka Begum ar had commenced the performance of tahajjud prayer. She was four years of age when she asked Hazrat Maulvi Abdul Kareem Sahib’s az wife (who lived in a part of Darul Masih) to wake her up for tahajjud prayers.

Hazrat Mabaraka Begum ar daughter-in-law, daughters and nieces, like all the other female family members, would be in awe witnessing Hazrat Mubaraka Begum’s az way of just sinking into her prayers.

Sayyeda Maryam Siddiga sahiba, wife of Hazrat Musleh Maud ar (known as Choti Appa) relates regarding Hazrat Mubaraka Begum’s az prayers that she...
would perform them with much strength and honesty and the length of her prayers would be so long. Even when she was suffering from weakness in her old age, she would sit and perform her prayers. It got to the point that when she was so weak and had to lie down and pray, she would still spend hours busy in worship.

Sayyeda Choti Appa Sahiba continues to relate that Hazrat Nawab Mubaraka Begumra carried the weight of the Jama’at in her prayers. The success and continuation of Islam Ahmadiyyat meant everything to her. She would not only pray for herself but would heavily remember all others too. Her empathetic nature meant that when people wrote to her for prayers, she would pray for them and their troubles with so much honesty and intensity. Even when one would forget to let her know that their troubles were over, Hazrat Nawab Mubaraka Begumra would continue to pray for them just like she would every day.

Amtul Haye Sahiba relates that from the time of Maghrib prayer till a long while after the Adhan for Isha prayer had been called, Hazrat Nawab Mubaraka Begum’s prayer would not be finished. Once she would finally come out of her room from praying there would be weakness visible, and her legs would be so tired that she would walk unsteadily to her bed. This was the level of worship and amount of time such a woman would dedicate for the love of Allah Almighty.

Many other family members were witnesses to the everyday dedication of her worship. At the time of prayer she would be unsettled by any loud noises and would present a calm peaceful atmosphere, mostly filled with the sounds of her crying in prayer. Hazrat Nawab Mubaraka Begumra was a heartfelt believer of weeping in prayer. Appa Tayyaba Sadiqa relates that one Ramadhan after the last prayer everyone came to Hazrat Amma Jan’shouse. All the young girls were sitting silently and Hazrat Nawab Mubaraka Begumra asked in a light manner that who had cried more that day.

Many relate that her prayers held such power and influence that they would also want to find a corner in a room and perform their prayer with the same intensity and emotion of Hazrat Nawab Mubaraka Begumra. Namaz is a gift, a complete blessing that many of us take for granted. It is a way of worship, which can be done so beautifully like the countless examples that many witnessed at the time of Hazrat Nawab Mubaraka Begum Sahiba. There was not only one but many women who related about the performance of Hazrat Mubaraka Begum’s worship as true, honest, intense and filled with much emotion.

Patience at a time of hardship

Hazrat Nawab Mubaraka Begumra was married to a noble man, Hazrat Nawab Muhammad Ali Khan of Malirkotala, a companion of the Promised Messiah. She had a very successful married life and was a beautiful example of a wife, just as he was a wonderful example of a husband. At the time of his late illness, their daughter Sahibzadi Appa Mahmooda Begum Sahiba relates that Hazrat Nawab Mubaraka Begumra took care of their father with much patience and steadfastness. She would do every little thing for him from helping him...
with his clothes to helping him take his medication. Hazrat Nawab Muhammad Ali khan\(^a\) was such a loving husband that during the years of marriage when he was in a healthy state he would not let Hazrat Mubaraka Begum\(^a\) get tired from doing his work, but would much prefer carrying out his tasks himself. However at the time of his illness, she would not rest for even a single minute. Appa Mahmoooda continued to relate that her mother would sit against the bedside of her husband all the time and although the pressure of the hardness of the bedside against her chest caused a big lump to grow, she did not complain about it till the day after their father’s death. When shown to doctors they raised their concern and explained that a large abscess had formed. This pain led their mother to be forced to take bed rest for two months.\(^5\)

Appa Mahmoooda Begum also relates that her mother showed great strength at the time of their father’s death. Not once did they witness impatience or weakness in their mother’s behaviour. Nor did they ever hear such a thing from her mouth. It is human nature to feel sorrow and weep at such a time but she never failed to uphold her patience.\(^5\)

This article only holds a pinch of the greatness of the character of Hazrat Nawab Mubaraka Begum\(^a\). Daughter of the Promised Messiah\(^s\)\(^a\), she was able to witness and observe the exemplary family life that shaped her into a very noble woman she was. Such devotion and love for God Almighty filled every corner of her life and every aspect of His teachings was visible.\(^5\)

The few examples of the events in her life related by those around her at the time give shining examples of the attributes that we can inculcate into our own lives. Her patience, kindness, sacrifice, and intensity of worship were examples of perfection in all these traits.

May Allah enable us to learn from the example of this virtuous individual and enable us to establish our Waqf. May we in every deed that we perform remember our purpose in life, which is our religion and enable us to be one of those who completely sacrifices their life in the cause of God Almighty remembering Him in every turn of our lives. Ameen.

References

1) Seerat wa Sawaneh Khatoun Hadhrat Mubaraka Begum Sahiba; Professor Syeda Naeem Saeed; Pages 24-25

2) Seerat wa Sawaneh Khatoun Hadhrat Mubaraka Begum Sahiba; Professor Syeda Naeem Saeed; Pages 26-28

3) Seerat wa Sawaneh Khatoun Hadhrat Mubaraka Begum Sahiba; Professor Syeda Naeem Saeed; Pages 43-44

4) Seerat wa Sawaneh Khatoun Hadhrat Mubaraka Begum Sahiba; Professor Syeda Naeem Saeed; Pages 97-100

5) Seerat wa Sawaneh Khatoun Hadhrat Mubaraka Begum Sahiba; Professor Syeda Naeem Saeed; Pages 87-88