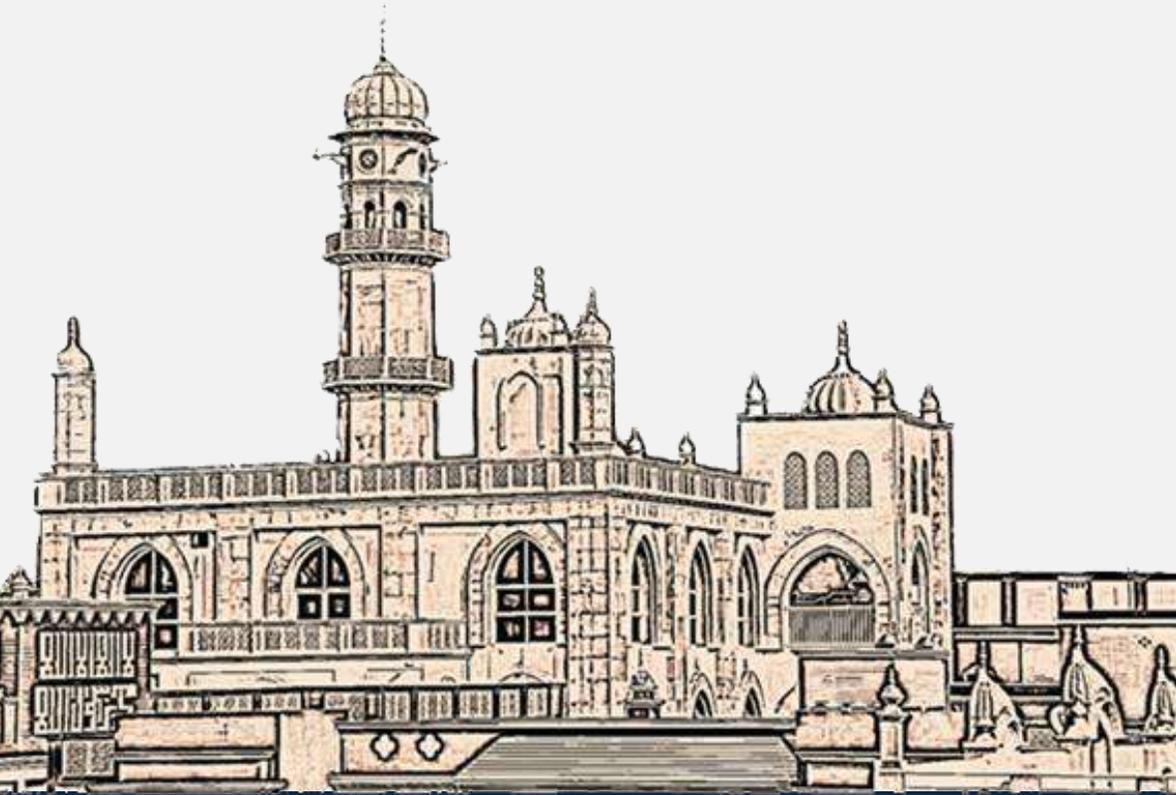


TREASURE OF WISDOM

A collection of excerpts from the addresses of
Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (ra)

The Promised Reformer and the
Second Successor to the Promised Messiah (as)



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the Addresses of
Hazrat Mirza Bashir-ud-Din
Mahmud Ahmad^{ra}**

The Promised Reformer and the
Second Successor to the Promised Messiah^{as}
(1914-1965)

Isha'at Department - Lajna Ima'illah UK 2024



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A collection of Excerpts from the Addresses of
Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}

Compiled by: Isha'at Department, Lajna Ima'illah UK

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Abbreviations

The following abbreviations have been used. Readers are urged to recite the full salutations:

- şas: Şallallahu ‘Alaihi Wasallam (may peace and blessings of Allah be upon him) is written after the name of the Holy Prophet Muhammad ^{şas}.
- as: ‘Alaihis-Salam (on whom be peace) is written after the names of prophets other than the Holy Prophet Muhammad ^{şas}.
- ra: Rađi Allahu ‘anhu/‘anha/‘anhum (May Allah be pleased with him/with her/with them) is written after the names of the Companions of the Holy Prophet Muhammad^{şas} or of the Promised Messiah^{as}.
- rta: Rađimatullahi ‘Alaihi (may Allah have mercy on him) is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{şas} or of the Promised Messiah^{as}.

aba: Ayyadahullahu Ta'ala binaşrihil-'Aziz
(May Allah, the Mighty help him) is
written after the name of the current
Khalifah of the Promised Messiah^{as}.

Readers are urged to recite the full salutations
when reading the book.

The Arabic texts used, have their translation in
brackets.

A glossary is appended at the end of the book for
all non-English terms.

Publisher's Note

Please note that, in the translation that follows, words given in parentheses () are the words of the original debaters who penned the papers. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets []. Footnotes given by the publisher are marked '[Publisher]', casual conversational paraphrasing is distinguished using italics.

In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

ا at the beginning of a word, pronounced as a, i, u preceded by a very slight aspiration, like h in the English word honour.

ث th – pronounced like th in the English word thing.

ح ḥ – a guttural aspirate, stronger than h.

خ kh – pronounced like the Scottish ch in loch.

ذ dh – pronounced like the English th in that.

ص ṣ – strongly articulated s.

ض ḍ – similar to the English th in this.

- ط ṭ – strongly articulated palatal t.
 ظ ḏ – strongly articulated z.
 ع ‘ – a strong guttural, the pronunciation of
 which must be learnt by the ear.
 غ gh – a sound similar to the French r in
 grasseye, and to the German r. It requires
 the muscles of the throat to be in the
 ‘gargling’ position to pronounce it.
 ق q – a deep guttural k sound.
 ء ‘ – a sort of catch in the voice.

Short vowels are represented by:

a for (like *u* in bud).

i for (like *i* in bid).

u for (like *oo* in wood).

Long vowels by:

ā for or (like *a* in father).

ī for or (like *ee* in deep).

ū for (like *oo* in root).

Other vowels by:

ai for (like *i* in site).

au for و / _____ (resembling *ou* in sound).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ن is represented by *n*, we have indicated the Urdu ن as *n*. As noted above, the single quotation mark ' is used for transliterating ع which is distinct from the apostrophe ' used for ء.

We have not transliterated some Arabic words which have become part of the English language, e.g. Islam, Quran, hadith, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society's rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

Contents

<i>Message from Sadr Sahibah</i>	xix
<i>Acknowledgement</i>	xxii
<i>Lajna Pledge</i>	1
<i>Introduction</i>	2
Hazrat Khalifatul-Masih II^{ra}	5
-Mothers should teach their children good morals	9
-Be virtuous so your children may also become virtuous	
Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to Lajna Ima'illah in Lahore on 8th July 1915.	14
-Division of genders	
-Rights of men and women	
-The services of women for Islam	
-Advice to Ahmadi women	

Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies on 6th 22

October 1917.

- The righteous women mentioned in the Holy Qur'an
- The services of women in Islam
- A woman's devotion
- Women advising on important matters
- Example of a woman from the present time
- Importance of women having knowledge of their faith
- Women should supplicate
- Financial sacrifice
- Preach to women
- Attaining Taqwa (Righteousness)

Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies in Sialkot on 12th April 1920. 35

- Listen to a sermon in order to act upon it
- The purpose of Islam
- The proof of being a Muslim is to act upon the commandment of Allah
- Consider all relations insignificant in comparison with Allah
- The example of our Prophet^{sas}, the Seal of the Prophets
- Forsake customs and rituals
- Read the translation of the Holy Qur'an and act upon it
- Except for Allah, do not give anyone a higher status than the Holy Prophet^{sas}
- Belief in life after death
- Prophet of the present time

- Be regular in salat
- Pay zakat
- Observe the fast
- Pilgrimage to Mecca
- Charity and almsgiving
- Learn the best morals
- Cruelty from ignorant mothers

Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies at Jalsa Salana 1921. 53

- Opportunities for the progress of people
- Everyone is an image of God
- What is the purpose of creation?
- Avoid associating partners with Allah
- Incident of a saint

Excerpts from the address delivered to the Ladies by Hazrat Khalifatul-Masih II^{ra} at Jalsa Salana 1922 Qadian. 65

- The significance given to women in Islam
- Women's status in Arabia before the advent of the Holy Prophet^{sas}
- Progress of religion is based on women's progress
- Women influence their husbands
- Women influence their children
- Women's responsibilities

Excerpt from the Friday Sermon delivered by Hazrat Khalifatul-Masih II^{ra} on 2nd March 1923. 73

- Appeal to build a Mosque in Berlin

Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} on 29th June 1923 at Mohalla Darul-Fazl-Qadian. 80

- Education and moral training of children
- Requisite of children's moral training
- The progress of future generations in worldly knowledge
- Future generations and decline in religious matters
- Religion must be taught in childhood
- Consistency required in all matters
- The ill effects of inconsistency
- Parents co-operation for the upbringing of their children
- A child must have a (clear) loud voice
- Make children brave and audacious
- Parents turn their children into cowards
- Teach children how to swim
- Develop children into good athletes
- Teach them good morals while engaged in sports

Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies at Jalsa Salana on 28th December 1924. 90

- The importance and the need for educating Ahmadi ladies

Excerpts from the address of Hazrat Khalifatul-Masih II^{ra} delivered to the Ladies on 24th July 1925. 93

- Can the bride give her dower (Mehr) to her parents
- What is a dower?
- The effects of one's intention

- The harm in parents taking the dower at the time of the nikah
- The dower is for the essentials in life
- Payment of the dower is an obligation

100

Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} on the reception given in honour of Syed Zain-ul-Abideen Waliullah Shah Sahib and his wife at Madrassa Khawateen (School for females)

- This Madrassa is my tree of knowledge
- The voice should carry confidence and dignity
- Advice to teachers

Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} at the reception given in honour of Abdul Rahim Dard Sahib (Missionary to the UK).

104

Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to Ladies at Jalsa Salana 1928.

106

Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} at a reception given by Lajna Ima'illah Qadian.

113

- Follow the rules and do not feel uneasy at difference of opinion-rules must always be adhered to
- Develop your children into strong and brave people

Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies on Jalsa Salana, 28th December 1929. 118

- The current educational ability of women
- Pay attention to your self-development
- How a woman made progress
- The deep understanding of the Qur'an of this lady exceeded most men
- An example of her deep understanding of the hadith
- The Holy Qur'an can make the unlettered into the most knowledgeable of people
- Challenge to the scholars of the time to compete in writing the commentary of the Holy Qur'an
- How should the Qur'an be recited?
- After the Holy Qur'an gain knowledge of sunnah
- Read the books of the Promised Messiah^{as}
- Importance of reading Al-Fazl and Misbah
- Ladies must take responsibility for their own work
- The duty of Lajna
- Women's right to representation in Majlis-e-Shura

Reformation of traditions to provide a dowry. 135

- The correct Islamic instructions about marriage
- Feast by the girl's family
- Refrain from exhibiting innovation and being extravagant

Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} at Jalsa Salana 1930.	140
-The second issue is dua (supplication)	
-Responsibilities of the age for Ahmadi women	
Excerpts from the Friday Sermon by Hazrat Khalifatul-Masih II^{ra} published in Misbah magazine, 1st May 1931.	151
-The wisdom in letting Hazrat Ayesha ^{ra} witness combat exhibitions	
-Brilliant achievements by Muslim women during a delicate stage in the battle of Yarmuk	
Excerpts from the summary of the address delivered by Hazrat Khalifatul-Masih II^{ra} at Jalsa Salana 1931.	154
Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies at Jalsa Salana 1932.	157
Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies at Jalsa Salana 1933.	163
-Acquire true knowledge	
Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies at Jalsa Salana 1934.	167
-Sacrifice for the sake of faith-A simple life	
Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies at Jalsa Salana 1925.	173
-Moral training of children	

Excerpts from the address delivered at a Nikah Ceremony by Hazrat Khalifatul-Masih II^{ra} on 30th June 1937.	179
-The moral training of a child is dependent on the moral training of the mother	
Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies at Jalsa Salana on 27th December 1938.	182
-Understanding your responsibilities regarding the moral upbringing of children	
Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies at Khilafat Jubilee 1939.	187
Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies at Jalsa Salana 1940.	193
-Women are not a separate entity from men	
Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies at Jalsa Salana 1941.	198
Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies at Jalsa Salana 1942.	204
-Reform your practical lives	
Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the ladies at Jalsa Salana 1943	212
Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to Lajna at Jalsa, published	216

in Misbah magazine, February 1945.	
-Methods of the religious and moral training of women	
-To assign responsibility	
-Depriving women of their legitimate rights	
Excerpts from an audience in Qadian on 26th April following the Maghreb Prayer, published in Al Fazl 29th April 1944.	221
-Revelation bringing glad tidings	
Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies at Jalsa Salana 1944.	222
-Every Ahmadi woman is the daughter of Eve	
-Special administrative Instructions for the Central Lajna Ima'illah	
-Paradise comes to a nation through mothers	
Excerpts from a speech delivered by Hazrat Khalifatul-Masih II^{ra} on 25th January 1946.	231
-Ahmadi women and the moral upbringing of children	
Excerpts from a speech delivered by Hazrat Khalifatul-Masih II^{ra} on 15th February 1946.	241
-Praise and appreciations for the Ahmadi women of Qadian	
Excerpts from the summary of the address delivered by Hazrat Khalifatul-Masih II^{ra} to the Ladies at Jalsa Salana 1946.	246
-Stimulate true emotions and pay attention to religion	

Excerpts from the address delivered by Hazrat Khalifatul-Masih II^{ra} to Lajna Ima'illah Karachi on 18th March 1948. 248

- Strong link between belief and action
- Human beings and death
- The model of the Holy Prophet^{sas}
- Types of purdah

Excerpts from Friday Sermon delivered by Hazrat Khalifatul-Masih II^{ra} on 14th October 1949, Rabwah. 269

- Effective method to remove misconceptions about Ahmadiyyat
- Women should devote their lives

Excerpts from an address delivered by Hazrat Khalifatul-Masih II^{ra} on 8th August 1949 in Quetta. 273

- God's love cannot be in physical terms
- Sacrifices of the early Companions
- The exemplary sacrifice of Hazrat Talha^{ra}
- The sacrifices of Hazrat Usman Bin Ma'zoon^{ra}
- The magnificent rewards of their sacrifices
- A faith inspiring example by Hazrat Ayesha^{ra}
- Excellent achievements of some Ahmadi women
- Outstanding sacrifices offered by the Companions^{ra} and their reward
- An amazing incident from the period of Hazrat Umar^{ra}

Excerpts from an address delivered by Hazrat Khalifatul-Masih II^{ra} in 1950 in Quetta.	296
-Make Allah your protector	
-A golden rule of the Holy Qur'an	
-The most significant task for women	
-Women can provide eternal faith to the world	
-Guests should also participate in taking care of other guests	
-Important incidents from Islamic history	
-The Muslims transformed the time	
Excerpts from Friday Sermon delivered by Hazrat Khalifatul-Masih II^{ra} on 2nd November 1951, Rabwah.	325
-A nation cannot progress without training their women and children	
Excerpts from an address delivered by Hazrat Khalifatul-Masih II^{ra} on 27th December 1951.	328
-Construction of Lajna office	
Excerpts from an address delivered by Hazrat Khalifatul-Masih II^{ra} on 7th November 1953.	331
-Benefit of religion	
Excerpts from an address delivered by Hazrat Khalifatul-Masih II^{ra} on 27th December 1953.	334
-Try to create additional Income	
Excerpts from Friday Sermon delivered by Hazrat Khalifatul-Masih II^{ra} on 22nd January 1954.	335
-Respect for the Khateeb (person delivering the sermon)	337

Excerpts from an address delivered by Hazrat Khalifatul-Masih II^{ra} on 21st October 1956 -Encourage men to make sacrifices	
Extracts from a speech delivered by Hazrat Khalifatul-Masih II^{ra} at Jalsa Salana on 27th December 1957.	346
<i>Glossary</i>	348

In the name of Allah, the Most Gracious, Ever
Merciful

My Dear Sisters,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Alhamdolillah, by the grace of Allah the Almighty Lajna Ima'illah UK's Isha'at team presents "Treasure of Wisdom", a compilation of selected excerpts from the discourses of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}, the second successor of the Promised Messiah^{as} and Musleh Mauood or Promised Reformer. This collection offers a glimpse into the profound insights and guidance imparted by Hazrat Musleh Mauood^{ra} during his Khilafat from 1914 to 1965.

In founding Lajna Ima'illah in 1922, Hazrat Musleh Mauood^{ra} wanted Ahmadi Muslim women to recognise our religious responsibilities, to increase our religious capabilities to enable us to nurture the future generations of pious and devout Ahmadi Muslims.

The words of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} resonate with and continue to inspire generations. By reading through each of these passages you will gain insight into topics ranging from equality of women in Islam to the link between beliefs and action and how we can reform ourselves in our practical lives.

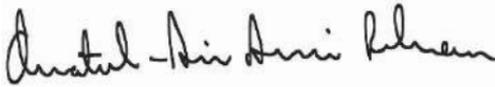
This compilation of timeless wisdom is designed to be a source of enlightenment and inspiration for our readers both young and old. It aims to encourage reflection, foster a deeper understanding of Islamic principles, and motivate individuals to embody these teachings in our daily lives. The wisdom encapsulated in these addresses serves as a beacon of light, guiding us towards a path of righteousness.

We express our heartfelt gratitude to all those who contributed to the publication of this invaluable resource. Special thanks are due to the Isha'at Department of Lajna Ima'illah UK for their diligent efforts in compiling and publishing this collection. May Allah bless their endeavours and reward them abundantly.

It is our sincere hope that "Treasure of Wisdom" will be a cherished addition to the bookshelves of all who seek knowledge and strive to live a life guided by the noble teachings of Islam. May readers benefit immensely from the profound insights contained within these pages and may it serve as a means of spiritual growth and enlightenment for us all. Ameen

Wassalam,

Your sister

A handwritten signature in black ink, reading "Qurratul-Ain Anni Rehman". The signature is written in a cursive style with a light blue shadow effect behind the text.

Qurratul-Ain Anni Rehman

Serving as Sadr Lajna UK

Acknowledgement

All praise be to Allah the Almighty Who enabled our team to compile this book in recognition of the importance of the beginning of the second Centenary of Lajna Ima'illah. We are privileged to be the recipients of these continuous blessings; prayers and guidance of our beloved Khalifa^{aba}, without which we would not have been able to achieve the results we have. May Allah grant Huzoor^{aba} a healthy, active, and long life, and protect him always. Ameen

My heartiest thanks to Sadr Lajna Ima'illah UK, Dr Qurratul-Ain Anni Rehman Sahibah, who has continuously guided us throughout the collation of this inspirational collection from the addresses of Khulafaa-e-Ahmadiyyat.

I wish to mention all the team members who diligently assisted me in the preparation of this book. The translation team was headed by Saliha Whittinger Sahibah and consisted of Asra Haleem Sahibah, Tahira Khawar Sahibah, Aisha Minhas Sahibah, Bushra Fareed Sahibah, Atiyya Maqsood

Sahibah, Hiba Momin Sahibah, Iftikhar-ul-Nisa Yusuf Sahibah, Fehmida Rasheed Sahibah, Mufleha Saleem Sahibah, Zunaira Mahmud Sahibah and Mansoorah Aslam Sahibah. My special thanks to Saliha Whittinger Sahibah, Hadiqa Asma Sahibah, Atifa Ahmad Sahibah, Ayesha Sbahat Ahmad Sahibah, Basma Shahid Sahibah and Saiha Maaz Sahibah who devoted enormous time in the compilation and editing of this book. May Allah the Almighty reward them all for their dedication and bless them both in this world and in the hereafter. Ameen

Lubna Sohail

Serving as Secretary Isha'at

Lajna Ima'illah UK

Lajna Pledge

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

I bear witness that there is none worthy of worship except Allah. He is One and has no partner. And I bear witness that Muhammad^{sas} is His servant and His Messenger.

I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of faith and nation. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat, Insha'Allah.

Introduction

The Ahmadiyya Muslim Community was founded by Hazrat Mirza Ghulam Ahmad, the Promised Messiah^{as} in 1889 in a small town of India. On the day of its founding forty members took an oath of allegiance, formally establishing the Jama'at (Community). Now over 130 years later, it is spread worldwide and is the fastest growing Muslim community.

Following the demise of the Promised Messiah^{as} the institution of Khilafat was established to continue his mission. Khilafat is the most important institution in Islam. It is the unifying guidance of Khalifat in Ahmadiyyat that has enabled the Community to flourish through prayers, regulations, education, moral training and guidance into a successful and peaceful revivalist movement in Islam. It has truly made members of the Community akin to pearls threaded on a single string and enabled them to develop

into the evergreen flourishing branches of the spiritual tree of the Promised Messiah^{as}.

Islam is the first religion to recognise and confer on women all the privileges and rights bestowed upon men. Beside worldly matters, women are also equal to men in the spiritual sense. Allah says in the Holy Qur'an:

“Surely, men who submit themselves to Allah and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity and men who remember Allah much and women who remember Him, Allah has prepared for all of them forgiveness and a great reward.”(Surah al-Aḥzaab, verse 36)

In accordance with the Islamic teachings, our Khulafa have been keen to promote women's role in the building and uplifting of a progressive and moral society. Lajna Ima'illah, the women's organisation was the first to be formally established in the Jama'at to ensure that Ahmadi women were spiritually and secularly well-educated and able to take active roles in the development of society; whatever position they held within or outside the Community at large.

The first branch of Lajna Ima'illah was established in Qadian, India in December 1922. As we enter the second centenary of the establishment of Lajna Ima'illah, we present selected excerpts from the speeches of the Khulafa, which remind us of our rights and our obligations.

Hazrat Khalifatul-Masih II^{ra}

(1889-1965)

In January 1886 the Promised Messiah^{as} went to Hoshiarpur (India), where he spent forty days in intense, devotional prayers in the seclusion of a house. He was given a grand prophecy during this time that during the following nine years, Allah will bless him with an illustrious son who would have extraordinary qualities, and that he would bring magnificent progress in Islam.

Hazrat Mirza Bashir-ud-din Mahmud Ahmad^{ra} was born on 12th January 1889 in fulfilment of this prophecy. He was also given the title of Musleh Mauood (*the Promised Reformer*). His abilities, as foretold by Allah, were astonishing. Upon the demise of the Promised Messiah^{as} in 1908, at the age of only nineteen, he stood by his bed and made a pledge: “Even if all the people leave you and I am left alone I would stand by you and would face all opposition to and onslaughts

on your Mission.”¹ Indeed, he fulfilled his covenant till the end of his life and worked towards the progress of Islam in adverse circumstances.

At the young age of twenty five he was divinely elected as the second Khalifa (*successor*) of the Promised Messiah^{as}. During his Khilafat it became quite apparent that the prophecies were fulfilled in his person. In 1944, he declared that he was indeed the ‘Promised Son’. During his Khilafat, he established the entire organisational structure of the Jama’at as known at present. These auxiliary organisations were essential to promote literacy, education, and spiritual training throughout all sections of the Jama’at. The first organisation to be established in 1922 was Lajna Ima’illah for women over fifteen years of age. Later, Nasirat-ul-Ahmadiyya for girls, between seven and fifteen years, as well as auxiliary

¹ <https://www.alislam.org/articles/hazrat-mirza-bashiruddin-mahmud-ahmad/>

organisations for men were established. Hazrat Mirza Bashir-ud-din Mahmud Ahmad^{ra} was also a great statesman and was involved in international affairs. He wrote a series of articles on the plight of Muslims in Kashmir, and was elected as the first president of the 'All India Kashmir Committee' which was set up to discuss the issues in Kashmir. He played a pivotal role in the partition of India and Pakistan, providing support to Mr Jinnah and the Muslim League.

He wrote several books amongst which the most famous are *Tafseer-e-Kabeer* and *Tafseer-e-Sagheer*. Both are commentaries on the Holy Qur'an spread across several volumes. They reflect his deep love and great understanding of the Holy Qur'an.

Under the leadership of Hazrat Mirza Bashir-ud-din Mahmud Ahmad^{ra} the Jama'at migrated to their new Headquarters in Pakistan, setting up a new city Rabwah in 1948. Rabwah initially was a desolate land. However, the hard work and determination

of the Community transformed it into lush gardens, residential settlements and offices for various departments.

One of his prophetic titles was Fazle-Umar which indicated a spiritual likeness to Hazrat Umar^{ra}, the second Khalifa of the Holy Prophet^{sas}. Several of his projects and achievements have shown close resemblance to those of Hazrat Umar^{ra}.

After leading the Jama'at successfully for over fifty-two years, he passed away on 8th November 1965. He was buried in Bahishti Maqbarah (*Heavenly graveyard*) in Rabwah. Hazrat Mirza Bashir-ud-din Mahmud Ahmad^{ra} was a source of mercy and blessings for his followers as well as a large number of people outside his Community.

At the news of his demise people from all over the world acknowledged his services and mourned his death. May Allah have mercy on his soul and elevate his status in the hereafter. Ameen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُ هُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Mothers should teach their children good morals:

Some people tease their children by raising their hand pretending to hit them and say: “Shall I hit you?” I have observed that after having seen this a couple of times, the child repeats this phrase by raising their hand with the same expression on their face. Some fools use swear words as a term of endearment for their children and, consequently, the children get into the habit of swearing. There are women who frown and appear sulky while talking to their children. The result is that their children take the habit of wearing a sour expression when they talk to others. On the contrary, the offspring of women who themselves are cheerful and treat their children courteously, turn out to be jolly.

A mother's behaviour with her children should be such that imitating it they automatically learn excellent manners for life and are never humiliated.

Be virtuous so your children may also become virtuous:

Only a child whose parents show indifference to religion in his presence will become agnostic (save what Allah wills). If a mother does not offer Salat (*obligatory daily prayers*) or does not offer it on time, then her child will certainly do the same when they grow up. I have often observed that if parents are regular in Salat, then despite not comprehending anything, their children offer rak'at (*prescribed movements and words in Salat*) at Salat time. This is a blessed habit which proves to be useful in their adulthood. This initial seedling carries such pleasant fruit that it cannot be obtained at a later age, despite spending an enormous amount of money.

Whenever some food is brought, the mother should teach her child that Allah, who provides us sustenance, has sent it. He fulfils our needs and listens to our prayers. We must be grateful to Him.

When a child sits to eat, the mother can explain during her conversations how much toil is involved and how many changes the food has gone through before it is served to them. They have not laboured for it in the slightest, so this is all due to the Benevolence of Allah. He firstly created those things and then caused the means for the preparation of the food for them. Now (*we pray*) it is only Allah who may also make this food beneficial for them. Similarly, if mothers wish, they could turn their children's attention towards Allah by making them aware of the moon, the stars and the sky at bedtime, and of other scenes of nature.

I specifically draw the attention of Ahmadi mothers that they should always be striving to foster the devotion of Allah within their

young children. Instead of telling them absurd and ruinous-to-character tales, they should narrate inspirational and valuable stories which could make them spiritual. Never should they indulge in conversations that could possibly give birth to any moral flaws in their children. A child should immediately be deterred if they innocently act or utter anything against the teachings of Islam. They (*mothers*) always need to try to ensure that the love of Allah is embedded within their hearts.

Never allow your children to loiter; never allow them freedom to the extent that they proceed towards crossing the limitations set by Allah. Regulate their actions and always remain watchful. Never become completely unconcerned after leaving your small children in the care of maidservants, as many ills arise due to this preliminary negligence.

Although a mother is pleased that after sending her child outside, she would now have some leisure time; little does she know

whose companionship her child has experienced and what unpleasant impression they have received from various observations that may prove disastrous for their future life. Therefore, be cautious, for a little care at present can protect from many forthcoming dangers. Be virtuous and devoted to Allah so that your children may become righteous and devoted to Allah too.

(Orhni Waaliyon Ke Liye
Phool-Vol1-Part 1-p1-2)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to Lajna
Ima'illah in Lahore on 8th July 1915**

Division of genders:

Allah has created humans in two categories, male and female. All humans of the world fall under these two categories.

Rights of men and women:

If anyone out of ignorance declares that either men or women alone have been granted all the rights, then this will be a testimony to their short sightedness. Both men and women are equal in the sight of Allah. He has created them both. If a man disobeys Him and a woman obeys Him, she will be significantly better in His sight and the same applies to a man who obeys Him in comparison to a disobedient woman. The message sent by Allah is equal for both men and women. Unfortunately, the Muslims have furthered themselves from Islam

because of the lack of education and ignorance of Islamic teachings and Sharia (*Islamic law*). Thus, do keep in mind that the commandments sent by Allah are equal for both men and women. It is as essential for men to act upon them as it is for women.

The services of women for Islam:

Looking at the era of the Holy Prophet^{sa}, it is known that just as religion has reached us through men, similarly it has reached us through women. We read in a Hadith that Hazrat Abu Bakr^{ra}, Hazrat Umar^{ra}, Hazrat Usman^{ra}, Hazrat Ali^{ra}, Hazrat Abu Huraira^{ra} and others relayed such and such message from the Holy Prophet^{sa}. We equally read that Hazrat Ayesha^{ra}, Hazrat Hafsa^{ra} and Hazrat Umm Salmah^{ra} narrated what the Holy Prophet^{sa} said about a matter. Thus, if half of the religion has been conveyed by men, then the women have conveyed the other half ...

From amongst the Muslims, have passed well known and learned Muslim women. One of

these women was Rabia of Basra. Whenever she stated something, she referred to the verses of the Holy Qur'an. She also used the Qur'an to answer any queries. She was the recipient of revelations, visions and true dreams from Allah. There are many other women like her who have attained contact with Allah and who have spoken with Allah... The Holy Prophet^{sas} says that if anyone wants to learn about my religion, they should learn half of it from Ayesha. The women of that time were not of a different kind; they were the same as women of our days. Today women can still become like them, and they can do similar tasks as they did. However, the only drawback is if they do not do anything. If they are willing to do something, then Allah will help them, and He will open doors for them. Allah repeatedly says in the Holy Qur'an that He Himself opens pathways for the righteous...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p3-5)

Advice to Ahmadi women:

The women of our Community should remove the idea from their head that there is no point in trying (*to do anything*), because they are incapable of doing anything. Women can speak to Allah in the same way as men are. Women can guide the world just as men can. Women can remove the evils of the world in the same way as men can. There is no difference between men and women in religious matters. Women can serve their religion in the same way as men do. Thus, you should strongly bear in mind that Allah has given equal potential to men and women. If men can reach Allah by attaining perfection, then women can reach Him as well. If men can preach, so can women. If men can guide and provide religious guidance to the world, so can women. Yes, the only difference is that men can preach within their own circle and women in their own circle. Otherwise, there is no such difference that Allah has opened

the spiritual stream only for men and that women are deprived of it ...

How blessed and fortunate is the person who hopes that their God will be pleased with them through their efforts and endurance; in comparison to the person whose entire effort and struggle is only to attain worldliness. However, when God is pleased, the world will automatically be achieved. I have observed that women here spend day and night worrying about worldly progress. They organise meetings, write articles and publish newspapers and magazines. However, because they are unfamiliar with the Islamic Sharia, they write matters in their articles which undermine religion and raise objections. Alternately, if the women of our Jama'at to whom Allah has given an excellent opportunity to learn religion themselves, learn it and teach it to others, then they can rapidly become the source of progress for Islam and their Jama'at... However, the most important matter is to educate yourself;

because how can an uneducated woman teach others? ...

Religion is not difficult. Allah says:

وَأَقَدَّ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٨﴾

And indeed We have made the Qur'an easy to *understand and* to remember. But is there anyone who would receive admonition? [54:23]

Allah says that it is a person's own fault that they do not study religion; otherwise, there is nothing difficult about religion. Some women are well educated in Mathematics, Geography and English, yet they are totally unacquainted with religion. As a matter of fact, religion is much easier in comparison with these studies. The Qur'an is in accordance with nature, because the Sender of the Qur'an knows well what a person can do and what is beyond their capacity. Hence, there is nothing in religion that is contrary to intellect or is not practical for men, women, the children, the youth, and the elderly or for

that matter for men and women of any nation

...

Do keep in mind that the more a person serves religion; the more their honour is increased. Look, the whole world respects Hazrat Ayesha^{ra} and Hazrat Hafsa^{ra} because they were the wives of the Holy Prophet^{sas}; but also, because they informed us about those religious teachings that men were not able to... Hence, teaching religion is a very blessed task. This is a form of charity that continues after one's death too; there is no other equal act of Sadaqa Jariya (*Perpetual charity*) in comparison to this. People remember the one who teaches religion and pray for them saying: "O Allah, we were able to partake this blessing through this teacher, so reward them abundantly for this." Allah will certainly reward them. The Holy Prophet^{sas} states that the one who teaches a good deed, also receives the reward for it. For example, the one who teaches someone how to offer Salat will be rewarded every time the

learner offers their Salat, as well as the learner himself.

I can see that women can preach fittingly among women. We, the men preach among men, but we cannot reach the women. Thus, it is the duty of Ahmadi women to preach to women. They should teach them religion, give lectures, arrange public meetings, invite women and deliver speeches. Also, write articles for women in magazines and newspapers... There are women who are making efforts for secular education and other such things; they are occupied with worldly affairs. Allah has given you this opportunity to learn religion and teach it to others and to make your offspring religious. Regardless of how devout a father is, he cannot teach the child what a devout mother can teach, because the father is often away from the house. A father's moral training for a child cannot be as effective as the mother's ...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p5-8)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies on
6th October 1917**

**The righteous women mentioned in the Holy
Qur'an:**

The Holy Qur'an mentions two pious women, one of whom was the Pharaoh's wife. The Pharaoh was not able to accept, but his wife adopted righteousness. She understood the need for religion and accepted what Musa^{as} said. Allah mentions her as an example in the Holy Qur'an. What greater merit than to be mentioned in The Book that is to last forever. The reason for this was that she realised that the duties pertaining to religion entrusted upon men were also assigned to women.

The second example is that of Maryam^{as}. She was the mother of Hazrat Isa^{as}. When people had totally left the true path, she showed such a degree of piety that her son was granted prophethood. The world is indebted to Hazrat Isa^{as} but also to Hazrat Maryam^{as},

because it was with her upbringing that Hazrat Isa^{as} became a man who bestowed a great favour upon this world. The Holy Qur'an states that she was a very pious and righteous woman. Her child learnt piety from her. So, as you can see wherever the Holy Qur'an mentions Hazrat Isa^{as}, it also mentions Hazrat Maryam^{as}.

The services of women in Islam:

Then we observe that during the time of our Holy Prophet^{sas} when the darkness had reached its peak, women did a great service to religion. They had realised that they can serve their religion in the same way as men do.

Perhaps not everyone is aware that the first person to believe in the Holy Prophet^{sas} was a woman. He used to worship in the cave of Hira, where Gabriel descended upon him and proclaimed the Word of Allah to him. As this was totally new for the Holy Prophet^{sas}, he was unable to fully comprehend it and

thought that it could be self-deception; it could be a mistake. He was frightened and told Hazrat Khadija^{ra} that he was suffering from an illness. He called his state an illness; but Hazrat Khadija^{ra} was wise and realised that this was a revelation from Allah, even though no other revelations descended around that time. These days when everyone understands the concept of revelation, people still consider a claimant to be an imposter and think he has gone mad. Despite the fact that Hazrat Khadija^{ra} was from a nation who did not believe in Allah; she had no divine book, nor was she persuaded by revelations, yet she told the Holy Prophet^{sas} that he was the recipient of a revelation, and it was not an illness.

كَلَّا وَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا.

Hazrat Khadija^{ra} told the Holy Prophet^{sas}: “You are not suffering from an illness. Surely, this is the Word of God. You treat people well, you are kind to your kindred, help them in their hour of need; thus, Allah will never humiliate you.” There is no equivalent to be

found amongst men in the manner that she believed in him. Then, we look at her deeds. Hazrat Khadija^{ra} was no ordinary believer. When the enemies started attacking the Holy Prophet^{sas}, she handed over all her wealth to the Holy Prophet^{sas} for him to use for religion. Some people may think that because she was his wife, she acted in this manner out of respect for her husband. This is not true; Hazrat Khadija^{ra} was not the only Muslim woman who set this example. There have been many others who set astonishing examples of love and sincerity.

A woman's devotion:

During the battle of Uhad, the disbelievers brought an army of about 3,000 whereas there were only 1,000 followers with the Holy Prophet^{sas}. During the battle, a group of Muslims made a mistake which led to the scattering of the Muslim army and the Holy Prophet^{sas} was left on his own. The enemies threw so many stones at him that he was

injured; he fell over and was buried under a pile of dead bodies.

The town of Madina is at a distance of four miles from Uhad. When this news reached Madina, all the men and women came out in an anxious state and waited along the road to find out the facts. When the Holy Prophet^ﷺ was pulled out from underneath the dead bodies, he was alive. Hearing this, all the Muslims gathered together and the kuffar (*disbelievers*) fled. When the Muslims saw people returning to Madina, a woman came forward and asked a Companion who was coming along, how the Holy Prophet^ﷺ was. She was not related to Holy Prophet^ﷺ; she was a resident of Madina who were separate from the people of Mecca. She was loyal to the Holy Prophet^ﷺ only because she had believed in him. As the Holy Prophet^ﷺ was alive and well and following the Companions, the man did not consider it important to answer her question. Instead, he informed her that her father had been killed in the

battle. To this, the woman replied: “I haven’t asked you about my father, I am asking how the Holy Prophet^{ṣāṣ} is.” The Companion still did not answer her question and instead told her that her husband had also been killed. Upon hearing this, the woman again asked about the Holy Prophet^{ṣāṣ}. The Companion yet again ignored her question and told her that her brother had also been killed. At this the woman said: “Why don’t you reply to my question; I am asking you how the Holy Prophet^{ṣāṣ} is?” This time he replied that the Holy Prophet^{ṣāṣ} was well and is following after him. Upon hearing this, the woman thanked Allah and said: “As long as the Holy Prophet^{ṣāṣ} is alive, I don’t care about anyone else.”

(Orhni Waaliyon Ke Liye Phool- Vol1-Part 1-p15-17)

Another example:

Hind was a woman who was initially a staunch enemy of the Holy Prophet^{ṣāṣ}. When Hazrat Hamza^{ra}, the uncle of the Holy Prophet^{ṣāṣ}, was martyred, she took out his liver and chewed it. Nevertheless, when she

accepted Islam, she served her religion with passion and participated in various battles. Once during the time of Hazrat Umar^{ra}, the Muslims faced a battle against a huge army of Christians; fourteen Christians against every single Muslim. The Muslims almost lost the battle but at that moment, Hind said to the other women: “These men despite being men are retreating from the enemy! We are women but let us teach them a lesson.” They pulled out the poles from the tents, formed a row and started hitting the horses that the Muslims were riding to push them back towards the battlefield. At that point, Hind said to her husband: “You should be ashamed of yourself. When you were a disbeliever, you used to fight the Muslims with all your strength, and now you are retreating!”

Women advising on important matters:

It is proven through Hadith that the Holy Prophet^{sas} had a habit to seek advice from his wives on all important matters. Hence, when he went to perform Hajj and the disbelievers

stopped him from entering Mecca, he instructed the Muslims to remove their ehram (*special pilgrimage clothing*), but the Muslims refused to do so. The Holy Prophet^{sas} then went to his wives and told them what had happened. To this, the wives suggested that he silently perform his sacrifice and remove his own ehram; others will follow. The Holy Prophet^{sas} heeded their advice and all the Muslims followed and removed their ehram. Women have always served in great ways and advised on important affairs ...

The wives of the Holy Prophet^{sas} would even rebuke the men on making mistakes in religious issues. Hazrat Ayesha^{ra} delivered lectures on the Holy Qur'an which the men also listened to. Then there have been other women who have taught men from behind the curtain ...

(Orhni Waaliyon Ke Liye Phool- Vol1-Part 1-p17-18)

Example of a woman from the present time:

Even these days it is observed that those women who love their religion are full of loyalty and devotion. I remember that during the time of the Promised Messiah^{as}, a woman came and was sobbing in front of the Promised Messiah^{as} because her son had converted to Christianity. She requested Huzoor^{as} to pray that he recites Kalimah once, (*affirming to be a Muslim*); she would not mind if he died afterwards. The young man had been indoctrinated by the Christians. He ran away (*from his mother*) despite suffering from a high temperature. The woman chased him and brought him back. The Promised Messiah^{as} talked to him. He listened to him and after a few days he reverted to Islam. He died a couple of days after reverting to Islam, but his mother did not grieve over him...

Importance of women having knowledge of their faith:

The most important matter is that women must know and understand their faith. They should have a deep love for it. Once they develop this, they will automatically follow it and act upon its teachings. They can then be an example for other women and will also be a means of propagation for Islam. Women also need to understand the fact that they can teach other women about faith the same way that men teach other men...

(Orhni Waaliyon Ke Liye Phool- Vol1-Part 1-p18-19)

Women should supplicate:

The need of the hour is that women should help and support the endeavours to propagate Islam with their supplications. They should pray for the progress of Islam with heartfelt passion. May Allah open their hearts and minds to accept the divine truth, remove evil and malpractices from the world, and may the name of Allah spread across the

globe, so that people may benefit from the true enlightenment revealed by Allah.

Financial sacrifice:

Additionally, women should try to serve financially to the best of their ability. Whenever the Holy Prophet^{ṣāḥ} accepted financial contribution from men, he did the same from women. This money was not for his personal needs. The beloveds of Allah never ask for themselves. Allah Himself fulfils their needs. Hence, neither did the Holy Prophet^{ṣāḥ} nor did the Prophets of Allah before him demand money for their own needs. Similarly, the Promised Messiah^{as}, who was appointed by Allah in the present time, nor his successors, have ever asked for anything to fulfil their personal needs. Instead, this practice has solely been for religious purposes. Therefore, for the same reasons I also advise those women whom Allah has blessed financially, to make monetary sacrifices from their wealth in the way of Allah...

Preach to women:

Women should also preach (*the message of Islam*). Men cannot effectively reach out to women to preach; hence it is incumbent upon women to take on this task. They need to reach out and spread the teachings of Islam to non-Ahmadis, Hindus, Christians and other women as well as familiarising themselves with convincing arguments that assist them with their preaching...

(Orhni Waaliyon Ke Liye Phool-Vol1- Part 1-p26-27)

Attaining Taqwa (Righteousness):

In addition, attaining Taqwa (*righteousness*) is a crucial aspect. Islam is not only about having conversations about Allah but demands that we should nurture the fear and love of Allah in our hearts. Hence, no action can truly be considered an action unless it is based on Taqwa... The Promised Messiah^{as} has also written:

“Every act of virtue
stems from Taqwa

If this foundation stays,
every virtue will stay.”

Therefore, it is imperative to ponder over our actions and see if we are committing mistakes which might displease Allah or hurt any of our fellow human beings. In present times women seem to find pleasure by hurting other women and seem to gain something out of such a situation. However, Taqwa stops (*us*) from this trait. Then, there are women who tend to be cynical about other women; make fun of them and point out their faults and eventually end up quarrelling. All these habits and practices are against the essence of ‘Taqwa’...

(Orhni Waaliyon Ke Liye Phool-Vol1- Part 1-p29-30)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies in
Sialkot
on 12th April 1920**

Listen to a Sermon in order to act upon it:

...Simply enthusiasm will bear no fruit until we practise what we say. Take the example of a man who is starving to death. If you just verbally advise him to eat something and do not offer any food, he will be unable to satisfy his hunger. Similarly, those women who simply listen to religious matters, but don't act upon them cannot benefit from the teachings. In fact, women who merely listen but do not act upon these teachings should be more concerned as opposed to those women who have not heard about religion. They can be excused as they have not heard about it. However, those women who possess the knowledge and yet choose not to act upon it, are by far more guilty and sinful.

Usually, women treat sermons as a show. Like children who watch shows and are entertained, but after a while they forget about it; this is what women do. ... So, I advise you that to treat any religious meetings as an entertainment, then go home and forget the contents will be akin to a sin. There is no benefit in that. The purpose of a sermon is to listen to it, remember it, and act upon it.

The purpose of Islam:

Firstly, I will explain what the purpose of Islam is. Islam means 'obedience' and faith means 'to believe'. If you ask any men or women who call themselves Muslim: "Who are you?" They will reply: "By the Grace of Allah we are Muslim; we are believers." Yet, they do not know what to be a Muslim or a believer in actual fact means. They simply believe that they are Muslim because their parents were Muslim.

The proof of being a Muslim is to act upon the commandments of Allah:

No man or woman can be a Believer or a Muslim, unless they obey the commandments of Allah... Only if you act upon the commandments of Allah, obey Him, and believe in His instructions will you be called a believer and a Muslim... In a nutshell, Islam is based on two points. One that Allah states about man:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٧﴾

And I have not created the Jinn and the men but that they may worship Me. [51:57]

To worship Allah alone means to be obedient to Him and to always obey all His commandments, and to increase the relationship and bond with Him.

Consider all relations insignificant in comparison with Allah:

The supreme relationship of a person is between him and Allah. The relationship with

one's parents is very special, but insignificant in comparison to their relationship with Allah... The things a mother uses to raise her child have been created by Allah, not the mother... The relation between a child and his parents is akin to the tree and a traveller, under which the traveller takes rest for a while. However, the nature of the relationship with Allah is that it never ends. Regretfully, humans care for their relatives in this world but do not care about Allah...

The example of our Prophet, the Seal of the Prophets^{sas}:

Look, it was during this period when all the relatives of Prophet Muhammad^{sas} were prostrating before idols and considered them worthy of worship with Allah that he appeared and declared that there was only one God and He had no partners... When he stood up, he did not care for any relatives, and he declared with great confidence that only God was worthy of worship; all other idols were false...

(Orhni Waaliyon Ke Liye Phool-Vol1- Part 1-p30-35)

Forsake customs and rituals:

However, women say that if they do not observe a particular custom or ritual, then society around them will disapprove of them. Although, there are comparatively fewer rituals now, we must question if there is any value in these rituals that the Muslims have inherited from the Hindus. A sensible person only partakes in something which is beneficial. What are the benefits of the rituals practised at weddings at present; (*the answer is*) none! They are only practised because our forefathers have been practising them. Nevertheless, once people develop the true faith within and start practising Islam, they do not care for what their forefathers practised. No one's status is greater than that of the Holy Prophet^ﷺ. He took us out of Kufr (*disbelief*) and introduced us to the blessings of faith. It is sad that people forsake him and follow the rituals practised by their forefathers. Women are more pitiable in this

context because these practices are mainly found in women.

(Orhni Waaliyon Ke Liye Phool-Vol1- Part 1-p36-37)

Read the translation of the Holy Qur'an and act upon it:

Then, bear in your mind that the Holy Qur'an is the Book of Allah and His Words; give due respect and reverence to it. There is no religion without the Holy Qur'an; there is no faith without this religion and without faith there is no salvation. A person cannot attain salvation without acting upon the Holy Qur'an... Look, when someone receives a letter from a relative, he arranges for a literate person to read it out to them. In the same way, the Holy Qur'an is also a letter from Allah addressed to His servants... The effect carried in the Words of Allah cannot be found in the words of a human... You must listen to the Word of Allah in its original language; read the Arabic and learn its meaning. Do not shy away from the habit of reading regardless of your age... Look, if a

person is hungry or naked, he asks others for food and clothes without any reluctance. When there is no shame in such matters, then why feel ashamed in listening to and reading the Words of Allah?

Except for Allah, do not give anyone a higher status than the Holy Prophet^{ṣāṣ}:

I again advise you to believe in the messengers of Allah. The Holy Prophet Muhammad^{ṣāṣ} is the greatest messenger. Do not give any other Messenger a higher status than him... He has bestowed great favours upon you. So, believe in him and never give precedence to anyone over him in any matter. Invoke Durood (*salutations*) on him. Durood is a prayer which means: "O Allah! We cannot return the favours which the Holy Prophet^{ṣāṣ} has bestowed on us; only You can grant him reward for his favours."

Belief in life after death:

I wish to tell you something which is that you must believe that after death you will be brought back to life again. Those who do not believe in this, commit colossal sins. For instance, why is there lamenting over someone's death? It is merely because they do not believe that after their own death, they will be able to reunite with the deceased. So, it is important to believe in life after death. Allah has made it incumbent upon us to believe in it.

Prophet of the present time:

Keep in mind that Allah has appointed Mirza Sahib (*Mirza Ghulam Ahmad^{as}*) as a Prophet and sent him for the reformation of the world in this period. He is not a separate prophet but, in fact, he is the servant of the Holy Prophet^{sas}. To us he is a prophet, but his relationship with the Holy Prophet^{sas} is that of a servant and master. It is incumbent upon us to believe in him. He too has bestowed huge

favours upon us. In the present age the world had gone astray and had become disconnected with religion in the same way that it had at the time of the Holy Prophet^ﷺ. He appeared, taught religion and showed the right path to connect with Allah. So, these are the matters related to beliefs.

(Orhni Waaliyon Ke Liye Phool-Vol1- Part 1-p39-41)

Be regular in Salat:

I will now talk about actions. First and foremost is Salat. It is very important to be regular in this. Generally, when women are of young age, they say that they are still young and will offer Salat when they get older. During their youth they make the excuse of having to deal with young children; in old age they say that they can hardly walk; how can they perform Salat. Hence their whole life is spent in this way.

Most women are slack in offering Salat. If they begin to offer prayers, they discontinue it after a few days or pray in such a manner

that they are not aware of what they are saying. They complete the Salat going into quick ruku (*prescribed movement of bowing to one's knees*) and sajda (*prostration*) actions. The Promised Messiah^{as} used to say about such prayers that they are like a hen pecking on food. We must realise that Salat is not a form of exercise, but the worship of Allah. Thus, it should be offered with full understanding and concentration. Salat should not be missed except for when it is not permissible to offer it. This is such a vital matter that a person who intentionally misses even one Salat in a year is no longer a Muslim. Therefore, unless every Muslim man and woman regularly prays five times a day, they cannot be Muslims. Now if you ask what can be done about the numerous Salat that we have already missed; then we should remember that Allah gives us the opportunity to repent. If, in the past you have intentionally missed Salat, then sought forgiveness and made a promise that you will never miss a single Salat in future.

Irrespective of rain or storm, your clothes being clean or not, having urgent work or not having the spare time, under no condition should you abandon Salat.

Pay zakat:

The second Commandment after Salat is to pay zakat (*obligatory alms*). This means that if you have any money for a whole year, then you should pay a fortieth part of it in zakat for the poor and the deserving. If you live under an Islamic government, then this should be paid to them... There is a system set up for the Ahmadis. Ahmadi women should pay zakat to the administrators. As far as jewellery is concerned, if it is worn regularly, then there is no requirement to pay zakat on it. Nevertheless, it is still commendable to pay zakat on that too. If the jewellery is not worn regularly and is only worn at weddings, then it is obligatory to pay zakat on it. It is permissible to pay zakat on regularly worn jewellery but if it is not paid, it is not a sin. Its wearing out will be considered equivalent to

zakat for that jewellery. Most women in our country have a habit of getting jewellery made, so it is compulsory for almost all the women to pay zakat. Even though this is such an important commandment, they do not pay attention to this. This commandment is so important that when some people refused to pay zakat after the demise of Holy Prophet^ﷺ, Hazrat Abu Bakr^{ra} said that he will go to war against those who refuse to pay zakat, even for the string to tie a camel. It is a unanimous decision that whoever does not pay zakat is not a Muslim. Ponder upon your state. Many of you will not be counted as Muslims because you do not offer Salat; then for those who are safe in this respect, most cannot be called Muslims as they do not pay zakat.

Observe the Fast:

Fasting is the third commandment. During the month of Ramadhan, except for days that Allah has prohibited women from fasting, they should fast on the remaining days. I need not emphasise this as it is normally observed

that people do not offer their daily prayers, still fast regularly. Perhaps, it is not done so much for the sake of Allah, but more for the environment during Ramadhan. They wake up at night and have special arrangements for fasting.

Pilgrimage to Mecca:

The fourth Commandment is for anyone who is able to perform Hajj. It has many conditions. For instance, one is financially able, the route is peaceful, and for a woman, she needs to be accompanied by her husband, or her son, or her nephew, or any other relative who is her mahram (*A male with whom marriage is unlawful*).

Charity and almsgiving:

The above is compulsory for a believing man and woman. Giving charity and alms are in addition to these. Although not obligatory, it is our duty to offer these. Alms should be donated to the poor and the deserving in our

families and neighbourhoods. The trend of giving charity has decreased among the Ahmadis. One of the reasons for this is that the Ahmadis who pay chanda consider it to be sadaqa (*charity*); although in religion paying chanda is different to donating charity. Wherever a person lives, the destitute and the deserving around him have a right on him. There is no condition of any religion for donating charity. A person in need should be helped regardless of their religion. For instance, if you meet a poor lady, you should not say that as she is Hindu, nothing should be given to her. In fact, you must give her something. These are Allah's Commandments; there are also additional Commandments.

(Orhni Waaliyon Ke Liye Phool-Vol1- Part 1-p41-44)

Learn the best morals:

These are for people and about people. For instance, treat each other with courtesy. Do not slander, refrain from backbiting, do not be dishonest if anyone trusts you with their wealth; do not have hatred and venom for anyone. The ailments of slandering and backbiting are quite common in women. When they hear anything about someone, they feel restless until they share it with someone. They promptly share what they hear, although the commendable act would have been that the person who is pointing out another person's defects or vices should be admonished; but this does not happen. Backbiting is a big vice; it is so bad that we know from the Holy Qur'an that certain people will be sent to hell only because of backbiting. Once, while the Holy Prophet^{sas} was going somewhere, he passed two graves. He stopped there and said that Allah had informed him that the dead in these graves are in hell due to petty sins that could have

easily been avoided, yet they didn't. One of them did not protect himself from urine splashing onto him and the other one indulged in backbiting. Hence, backbiting is a big defect and we should not indulge in it. If a person disparages another person, admonishes them then, tell them not to inform you but rather to inform the person who has that shortcoming. If you hear something, then in order to avoid conflict, do not repeat it to the relevant person. Thus, backbiting should be avoided. Don't we have enough deficiencies in ourselves that we begin to point out flaws in others? You should discover your own deficiencies rather than those in others; this may be of some benefit to you. Picking on others' deficiencies is a sin, and is of no benefit...

Look at your gatherings. Women quarrel with each other over petty matters as though humans and animals have been gathered at the same location. You must rectify your morals and habits. Whenever you attend a

gathering sit with dignity and grace, meet each other with love and affection; talk politely and lovingly. Be courteous and stay calm in the face of any harsh behaviour expressed by the other person.

Cruelty from ignorant mothers:

It has often been observed that when the father questions his child regarding his observance of Salat or any offensive behaviour, the ignorant mother looks at the father disapprovingly. As soon as he leaves the house, she embraces the child and sympathises with them. She unwittingly utters words that are engraved in the mind of the innocent child that their father is in fact a cruel man. He treats them harshly even in the matter of Salat. This gradually results in the child not only developing disrespect for the mother, but also leads towards disobedience of the father. On the one hand the mother's esteem decreases in the child's mind and on the other hand they become less inclined to obey their father. Finally, abandoning the

rights owed to the parents leads them to disbelieve in Allah. Initially it seems like a trivial matter, but it results in the destruction of morals and righteousness. The innocent nature of a child is inclined towards the truth. If a child has damaged something, upon asking they will truthfully confess that they have done it. However, mothers are the ones who teach them to say that they have not done the damage. They teach the children that it is quite acceptable not to speak the truth about incidents occurring in life.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p44-45)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies at
Jalsa Salana 1921**

Opportunities for the progress of people:

Look, Allah has granted humans the faculties for making tremendous progress. They achieve great heights when they make progress; to the extent that God dwells in them, and they start to manifest the attributes of God. This is the point when God fulfils most of their desires. If they desire for people to worship God, they will start to worship Him in their lifetime. If they desire for a righteous community, then such a community is established in their lifetime. On seeing this progress, the question arises that if a person can reach such status, then there is something special about them. Is it possible for us to attain this status or not? The Holy Prophet^{sas} says in this regard: "I am also a human like you and hold no physical superiority. When you witness the Favours of Allah on me, you should also strive to attain

this status.” For instance, when you see someone wearing expensive jewellery and clothes, you are not at peace until you too have acquired the same. If you realise that you can also get the favours that the Holy Prophet Muhammad^ṣ had attained, then there are two possibilities. Firstly, (*in your view*) that the Holy Prophet Muhammad^ṣ has no excellence, and the second option is that you acknowledge the greatness of the Holy Prophet^ṣ but do not consider yourself capable enough to attain those blessings. God forbid, this then negates the saying of the Holy Prophet Muhammad^ṣ that he is a human like us. Allah also says: “Say I am a human like you.” The Holy Prophet Muhammad^ṣ came in this world as he was God's representative who brought samples from Allah; meaning that he came to show the works and attributes of Allah in order to encourage people, so they strive to attain proximity to Allah. Men and women were not created without a reason; in fact, Allah has created them for a purpose. The purpose is

that Allah manifests His Sovereignty. Allah is the Provider. *(Nevertheless)* He was not going to provide for Himself, so humans were needed for this purpose. In the same way Allah is Merciful; so oppressed persons were required for Him to show mercy.

Everyone is an image of God:

Allah created men to manifest His attributes. So, each one of us is a mirror, in which Allah desires to see His reflection. He created the person's heart, and He casts His image on it. For example, Allah is the Sustainer; so, do you truly nourish too? Allah is the Master. He punishes if He pleases and forgives if He pleases. So, do you also forgive or not? If we don't, then it is a reflection that Allah's image has not truly transferred into us. Allah has created you for the purpose of manifesting His qualities through you. The purpose of your creation remains unfulfilled if you fail to manifest all those attributes. Your example will be that of a smudged mirror that fails to clearly show a face, and the owner discards it.

Similarly, Allah also abandons such a person. On the contrary, a righteous person is proportionally blessed by Allah and He causes the evil one to perish eventually, (*In fact*) in the sight of Allah his worth is less than an animal.

There is an incident from the life of Hazrat Nuh^{as}. A bird had made a nest in a tree for its chicks. When the storm came and the water rose to a very high level, Allah said that the chicks were better than those people who had incurred His wrath; He would kill them but save the chicks.

What is the purpose of creation?

The rationale behind the creation of humans is for humanity to act upon the commandments of God, illustrate His attributes and not to let any weakness fester within. Do not tell lies, as to tell a lie is a sign of weakness. Allah commands to take care of the poor. This means to replicate Allah's example in the way He takes care of His creation. Once you reach that standard,

people will be able to recognise Allah through you. In olden days, kings used to show their reflection to people through a mirror which was ignorance. However, indeed Allah shows His reflection through His servants. For example, the Holy Prophet^ﷺ was Allah's reflection and Allah was manifested through him. Therefore, I advise you to pay heed to Allah's Commandments and act upon them.

The other piece of advice is that Allah has given us a responsibility and for that He has sent down a Prophet. This Prophet has not brought a new law. However, the purpose of his advent is for Allah to manifest Himself to the world. The mission of this Prophet was to deliver the teachings of Islam to the world. Taking allegiance to this Prophet means that we have affirmed to do what this Prophet did. His sole purpose was to save the world from gloom and darkness. You can only save people from the darkness and gloom of this world when you inculcate good qualities in yourselves.

Avoid associating partners with Allah:

It is incumbent upon those who recognise Allah to avoid shirk (associating partners with Allah). I explain the meaning of shirk, because many educated men do not know what it is and, also, for you to save yourself from Allah's wrath by shunning shirk. Allah says that He can forgive all sins except shirk, so it is very important to avoid shirk. Things that are considered as shirk are as follows:

1. To give greater reverence and a right of worship to anyone but Allah. Reverence includes bowing down, to fold arms in front of anyone, bow down with hands joined together, prostrate, to fall (*to the ground*) or to kneel. All these are the greatest signs of respect in all nations. How will we show respect to Allah if we show all these gestures of respect to others? As Allah is the Greatest, so the greatest respect should be shown to Him only. All these gestures of reverence should be shown to Allah alone. To bow down

to anyone, to fold hands together for someone (in a particular way) is a major sin as it is the highest gesture of respect. If we show the same respect for someone else, it will be akin to associating partners with Allah which is prohibited. Hence all these actions are prohibited.

2. The second point is to assume that humans have some of the power that Allah possesses. For example, if a certain person has the ability to cure the sick is shirk; to light lamps at the graves sides and to love someone to the extent that only Allah is worthy of, is also shirk.

3. Be regular in Salat. A person who is not regular in Salat can never attain faith. The Holy Prophet Muhammad^{sas} narrates that Allah says: "My servant comes so close to me while in Salat that I become his hands, his feet, his eyes, and his ears. Hence all his actions become mine." Thus, Salat is the great act through which nearness to Allah is achieved. So, anyone who desires to see Allah

in the Hereafter should never miss Salat; they should offer it in congregation. The women who cannot pray in congregation, should offer Salat with great concentration and humility as if Allah is in front of them; he is watching them, and their entire concentration should be towards Him.

Incident of a saint:

Once, a saint was praying behind an Imam. The Imam started thinking of purchasing a bull with the 200 rupees he had, taking that bull to Delhi and selling it for 400 rupees and then buying something from that money; then taking that money to Agra where it would be doubled. He would then buy something that is more expensive in Peshawar with those 800 rupees and would sell that thing in Peshawar for 1600 rupees. The saint became aware about this matter through a vision. He discontinued the congregational prayer and started to offer Salat on his own. The Imam, after completing

the prayer, started to admonish him and said that it was a great sin to do so, and it was forbidden. The saint replied: "I am weak, and my legs are not strong enough. First, I travelled to Delhi with you thinking that if you are going, I should accompany too, then you went to Agra, and I accompanied you there as well. However, when you decided to go to Peshawar that is when I discontinued the congregational prayer and started to offer Salat on my own." The Imam was very embarrassed on hearing this. Thus, it is important to consider the following three points.

1) Offer (Salat) only for the sake of Allah.

2) Offer it with full attention

3) Offer sunnah (tradition of the Holy Prophet^{sas}) after fardh (obligatory). This strengthens the relationship with Allah and must be offered. Perfect wisdom can only be achieved through offering nawafil (voluntary

prayer). Nafal is a blessing and is for our own good. Allah's reward is just like a guest taking gifts for children of the household. He is extremely grateful when the gifts are accepted and gives a reward in return. Thus, by offering prayers, although the benefit and purification is ours, Allah still rewards us manifold. The most significant kind of nafal is tahajjud (optional prayers offered during the night). Tahajjud is vital for crushing the nafs (ego). This prayer should be offered by men and women alike. The Holy Prophet^ﷺ advised that when a husband wakes up at night, he should also wake his wife. If either of them is still sleeping, the other one should sprinkle water on them. Such a household is really blessed. Remember blessings are followed by hardships. Allah has promised us Paradise, but it cannot be easily achieved. Nafal should be offered after fardh, and the best kind of nafal is tahajjud. When you wake during the night, to take care of your child who will hopefully make you proud when he is grown up, then how can you not wake up for the

sake of Allah? Staying awake for the remembrance of Allah always keeps your name alive. If you remain awake for an hour during the night in remembrance of Allah, you will attain Eternal life... There is a treasure that grants all our wishes. This treasure is Allah, and prayer is the door to gain entry to this treasure. Everything can be achieved through prayer. Prayer is an excellent tool...

I will now narrate some ways of acceptance of prayer.

1. First of all, prayers of those who earn through unlawful means are not accepted; thus, wealth should be earned through lawful means.

2. Secondly, a person supplicating should pray with full concentration and with full faith that Allah is Gracious and Merciful. Such prayers will be accepted.

3. Allah says to address Him with the attribute relevant to our need. For example, if there is a defect in (their) nurturing, they should supplicate: “O Lord, purify me”. When asking for sustenance, they should pray: “O the Sustainer please provide me sustenance”. He will listen to your prayers when you pray by addressing Him with His Attributes.

4. A person who wishes to pray must be compassionate to others. Allah never rejects the prayer of a person who is compassionate towards others. Allah’s honour demands that if a person can be compassionate to others despite being a servant of His, then how can He, a King, reject His servant’s request.

(Orhni Waaliyon Ke Liye Phool- Vol1-Part 1-p45-51)

**Excerpts from the address delivered to the
ladies by Hazrat Khalifatul-Masih II^{ra} at
Jalsa Salana Qadian 1922**

The significance given to women in Islam:

... As a religion Islam is the final religion; but it is also the first religion to declare that men and women are equal as humans. Women are created for men and equally men are created for women. If a woman serves her husband, then the man also earns a living for her... The Holy Prophet^{sas} was the first person to introduce these teachings and indeed it transformed the condition of women.

Women's status in Arabia before the advent of the Holy Prophet^{sas}:

... Once, Hazrat Umar^{ra} was pondering over a matter when his wife suggested an easy solution. He told her not to interfere in his matters. His wife commented that if the wives of the Holy Prophet^{sas} can give him advice, then why can't she give advice to

Hazrat Umar^{ra}. Hazrat Umar^{ra} immediately went to his daughter who was married to the Holy Prophet^{sas} and asked her if she ever interferes in the matters of the Holy Prophet^{sas}. She replied that it was true. He advised his daughter never to repeat that as it was not correct to do so. When his aunt heard this, she reprimanded him saying: “You should not interfere in the domestic affairs of the Holy Prophet^{sas}.” So, although women were considered equivalent to cattle in that period, the Holy Prophet^{sas} himself consulted women...

(Orhni Waaliyon Ke Liye Phool- Vol1-Part 1-p55-56)

Progress of religion is based on women’s progress:

Bear in mind that no religion can progress without the women progressing first. Therefore, it is essential that you progress in order for Islam to progress. Women make two walls out of the four walls of a room. If two of the walls collapse, is it possible for the

roof of that room to remain intact? No, of course not!

Women influence their husbands:

Another important point is that women have a particular influence on their husbands. Although, it is said that women are under the control of their husbands, it is so true that many men put themselves into trials because of women. Women rule despite being subordinates... Sometimes women use their love in a very dangerous manner. Thus, often bribes are taken because of women. When a woman pesters her husband and makes demands, he feels compelled to earn money through unlawful means. This is the influence of a woman. In this world, lots of evil deeds are committed by men because of their inability to provide for their women. So, is this not how women rule that at times they destroy a man's religion and other times they become the means of transforming him into a pious man? This is the outward influence.

Women are also able to utilise their covert influence. Some women begin to inform men of their needs at the time when Chanda is due, to stop the man paying the Chanda. This is covert influence. They can have a positive influence on them in the same way that they can have a negative influence.

Once there was a guest at the house of a Companion of the Holy Prophet^{sas}. He consulted his wife about the guest. Without any hesitation, she replied that there was enough food for one person and that can be served to him. She put her children to sleep and laid the food in front of the guest. It was customary for Arabs not to eat unless the host joined the guest. The lady somehow managed to blow out the lamp. They then both sat with the guest pretending to eat with him. Nowadays most women would say: "To hell with the guest, why should we keep our children hungry." ...

Women influence their children:

A superiority given to a woman which a man does not enjoy is that she is more capable of making her children obey her than a man is able to. The moral upbringing of children is of great importance. Children can be a means of disgrace as well as a means of eminence for a parent. Never be under the illusion that just being an Ahmadi is sufficient for you. Nay, it is indeed very important to also make your children Ahmadis. It is often seen that Muslim men marry Christian women; and as soon as they die, the women raise their children as Christians... Now if we read the arguments present in the Holy Qur'an, it makes us wonder why the whole world doesn't accept Islam. The reason for this is that people cannot delete from their minds whatever their mothers had taught them in their childhood. Thus, if a mother is not religious, then she has a very negative effect on the child. Men don't often have the time to sit and teach children matters related to religion and piety. Women teach two kinds of harmful

things to their children. Firstly, about Ahmadiyyat and secondly about *Islam*. *They continuously tell the children that Ahmadis are bad; they have invented a new religion, but we will continue to follow whatever our forefather practised. Secondly, they tell them to bow and not to greet with the words 'Assalamo Alaikum'*. These habits then take root in children.

The third point is that they create negative feelings in their children's minds about serving their religion... The fourth point is that they make the children practically lazy and call this love. For example, they don't wake them up for Salat or don't let them perform ablution before Salat, saying that they will get cold... The fifth point is that the man goes out and the woman doesn't take care of the children. They roam around the streets with other children. A man leaves his most valuable possession with his wife, and she is dishonest with what is entrusted to her... The sixth negative point that mothers possess is

that they cover up their children's mistakes... The seventh point is that women do not take care of their children's health. This results in them not being able to do major tasks when they grow up... Now, contrary to the points I have stated, women can teach them positive things which will result in the children not developing negative habits at the outset...

Women's responsibilities:

Unless you progress, religion cannot be successful. Our progress, our sacrifices will remain for probably no more than twenty or twenty-five years. However, if you understand your responsibilities, you will be able to maintain this progress, because you are the ones responsible for teaching the next generations. Our influence is superficial whereas yours is everlasting. Thus, you should appreciate that your burden is heavier.

You are the ones who can establish Islam; the ones who can eliminate satan and strengthen the development of religion in such a manner

that all nations are witness to it. I conclude with the prayer that may Allah, the Almighty strengthen our Jama'at to fulfil our responsibilities in the best of manners. May we develop into such a strong rock that none of the enemies are able to challenge us.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p58-62)

**Excerpts from the Friday Sermon delivered
by Hazrat Khalifatul-Masih II^{ra}
on 2nd March 1923**

Appeal to build a mosque in Berlin

I am very fond of a particular saying of the Promised Messiah^{as} which points towards the general laws of nature; he says:

“A tree is recognised by the fruit it bears”.

The value and the legitimacy of a tree can be estimated by the fruit it bears and the benefit and source of blessings it provides for people. Fruit does not necessarily mean the produce that can be eaten, but also the benefit, the purpose, and the work that the tree is planted for. Some leaves are beneficial; therefore, the leaves become the tree's fruit. The wood of the tree planted for the use of its firewood, becomes its fruit. If a tree has been planted to bear fruit, then the fruit is its purpose. Therefore, for whatever purpose a tree is planted, if it produces fruit for that particular

purpose, and becomes a source of benefit for the people then that tree is considered a high-quality fruit bearing tree... However, if it does not fulfil the aim that it was planted for, then even if the entire world refers to it as a good tree it will not be a good tree. If the purpose for which it was planted is achieved, then despite the whole world referring to it as useless, it cannot be useless. This is a principle which can be effectively used in a thousand ways. The standard of truthfulness and righteousness of any movement stems from the fact that its fruit is useful or not; whether it fulfils the objectives and purpose required for a spiritual community... However, if any community does not prove its excellence through its fruit, it is not worthy of being considered a genuine community...

Should the wise and intelligent people not think and wonder how the individuals of a nation, that has long been dead, rise with passion, motivation, and inspiration? This is

not an ordinary human feat, but God alone who can create these kinds of sentiments...

Women have shown a great level of devotion for the cause of the Berlin Mosque. Such devotion cannot be seen anywhere else. Until now pledges equivalent to 25,000 rupees have been received or collected. It will be no surprise if the amount surpasses the promised amount, as many localities have not been informed yet...

Allah, the Almighty has created such opportunities which indicate that this movement is blessed by Him, whereas there are examples outside our Jama'at (non-Ahmadis) of people renouncing their religion when called to donate money (in the way of God) ... We, on the other hand have had a novel experience. I had laid down the objective that Ahmadi women alone will contribute money to build this mosque, which will be a gift for their newly converted brothers. Instead of backing away from this appeal, we witnessed a strange phenomenon

in which eleven women (who are often considered weak) entered the fold of Ahmadiyyat so that they might also participate in this appeal... Hence this movement has saved eleven souls from spiritual destruction...

There is a famous story of a king who was passing by, when he saw an old man of eighty to ninety years, planting a fruit tree that would bear fruit after a long time. The king asked the old man why he was planting a tree which would bear fruit after a long time, what benefit would he derive from it? The old man replied: "O King! The fact is that our forefathers planted fruit trees of which we eat the fruit. The fruit of the trees that we are planting will be eaten by the generations to come."

The King liked the wonderful answer and uttered the peculiar expression "Zeh!" His instructions were to give 4000 rupees as reward whenever he says "Zeh!" So, the old man was given a bag full of 4000 rupees. The

old man accepted the bag of money and said: "O King! You asked whether I will be able to eat the fruit of this tree. Trees planted by others bear fruit after a lengthy period, yet my tree has borne fruit while I am still planting it!" The King again uttered "Zeh!". The financier gave another bag of 4000 rupees to the old man who retorted: "O King! The trees that other people plant bear fruit once in a year, my tree has given fruit twice in no time." The King again uttered "Zeh!" and a third bag of money was given to him. The King then said that the old man will plunder them through his wits, thus they should move along, and he left. The story of 'Zeh' applies to this mosque. People construct mosques in order for those who have joined Islam to offer prayers. However, people have accepted Islam as a result of our appeal for constructing mosques...

Although men have not been asked to donate money for this cause, they can earn its reward by encouraging the women. Certain

Ahmadis have anxiously written to me that their wives are not Ahmadis, what should they do? I tell them that this is the result of their sluggishness. They must bear the brunt for not trying to convert them and realise how negligent they have been. Additionally, it is a reflection of faith that many men are writing to me for prayers that their wives do not show any weakness in donating money for this cause. A story goes that a maulvi (Imam) made an appeal for donations amongst women. His wife, who had also been present there, donated one of her earrings. When he came home and learnt of his wife's donation, he said: "Why did you donate the earring? This call was for others not for my own family." Nevertheless, members of our Jama'at are so keen to participate in this cause that they are writing to me asking for prayers that their wives may not be negligent in donating towards this cause. Some write to me asking for permission to pay on behalf of their deceased wives. It is a unique sight which has no parallel elsewhere today. This

can only be compared to the model found at the time of the Companions of the Holy Prophet^{sas}. It appears that our Jama'at will not hesitate to lay down their lives in the name of God if required...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p119-125)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra}
on 29th June 1923
at Mohalla Darul-Fazl - Qadian**

Education and moral training of children

Requisite of children's moral training:

This is an important question because the strength and welfare of a nation depends upon it. It is a stated fact that the nations that had none to replace the earlier people were always destroyed. If Hazrat Abu Bakr^{ra} had been replaced by someone like himself, Hazrat Umar^{ra} by someone like himself, Hazrat Usman^{ra} by someone like himself, Hazrat Ali^{ra} by someone like himself, and also Talha^{ra} and Zubair^{ra} and other Companions of the Holy Prophet^{sas} who were born in the following generation and if this succession had continued, then how could such maulvis be born among Muslims today who give edicts of kufr (disbelief) against the Promised

Messiah^{as} and created hurdles in his path? Have the Muslims been this way from the outset? Of course not! These maulvis have been born because the generations who replaced the earlier Muslims were not the same as them. Deficiencies take root amongst the people of a nation when the succeeding generations do not follow the footsteps of their forefathers.

The progress of future generations in worldly knowledge:

We observe a strange phenomenon that the succeeding generation makes more progress in every branch of knowledge than the earlier generation...

Future generations and decline in religious matters:

However, it is also a strange phenomenon that whereas the succeeding generations make progress in worldly knowledge, they decline in matters of religion...

Religion must be taught in childhood:

Another problem is that attempts are made for all other matters to be taught in childhood, except for religion. In this regard, it is commented that there is no rush; the child will learn it when they grow up... Even when they are almost adults, they (the parents) say that they will learn the Salat once they grow up. If they are advised to wake the child up for Salat, they don't wish to wake them up thinking their sleep will be interrupted. Nonetheless, if the school inspector is coming in the morning to test the children, then they will keep the child awake the whole night (to revise) ... So, unless the parents realise that childhood is the period when a child learns about religion, and that they can influence the child in childhood, the children will not become pious...

Consistency is required in all matters:

...If anyone asks me what the best means for success is, I will say: "Consistency". If they ask a second time, I will say the same. If they repeat their question again, my answer will be the same. If another person puts the same question to me, I will give them the same reply; and my reply would be the same to the third person. No matter how many times and how many people ask me this question, my reply will always be that consistency is the key to success...

The ill effects of inconsistency:

...Each time a task is started and then abandoned; children get the impression that the elders are teaching them not to be consistent in any task. As a result, they will never be successful. On the contrary, if they receive the impression that once a task is started it must be followed through

consistently, they will never be unsuccessful...

Parent's co-operation for the upbringing of their children:

Initially parents think they must cooperate with the person who is looking after their children, and they give them their full support. However, later there comes a stage when the following anecdote applies to them; once there was a man who was sitting in the sun. Someone asked him to move into the shade, away from the sun. He replied: "What reward will you give me?" Parents imagine that if a particular person is persistently encouraging their children, then it must be for the person's own benefit.

Once a man was told that all tailors are swindlers; they keep any fabric remnants for themselves. One day he took some material to a tailor and asked him if it was sufficient to make a cap with it. The tailor said: "Yes, it can be made." Hearing this, the man was

convinced that tailors are swindlers; he was going to keep the remnant. He asked if it was possible to make two caps. The tailor replied in the affirmative. Now the man was certain that the tailor was a swindler and if he hadn't asked him to make two caps, the tailor would have kept the other (cap) for himself. With this in mind, he asked if it was possible to make four caps out of the same material; at which the tailor again replied: "Yes." By now the man was in no doubt that the tailor was a swindler. The man now asked if it was at all possible to make six caps and the tailor replied: "Yes." The man thought that it didn't seem possible to make any more caps (with that amount of material), nevertheless he asked if the tailor was able to make seven caps; again, the tailor replied: "Yes." Even though the man didn't think it was possible at all to make eight caps, he still asked and again the tailor replied: "Yes, I can make eight." He then left. The following day when the man returned to collect the caps, he saw eight tiny caps had been made! At this he inquired

about the tiny caps. The tailor replied: “You can measure your material; you asked me for eight caps, and I have made them.”

Similarly, parents begin to think that the teacher who is supervising their children has some hidden agenda. Why should they help him? Thus, they stop supporting him...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p125-130)

A child must have a (clear) loud voice:

Firstly, I was disappointed to hear the speeches delivered by children in low tones. I get frustrated with this... When I teach my wives at home, I ask them to sit at a distance from me to encourage them to read out in a loud voice. Similarly, during the period when I taught in Madrassa Ahmadiyya, if a boy read anything in a soft voice, I used to ask him to sit further away from me and I would place my chair further back. As a result, he had no alternative but to read out aloud...

Make children brave and audacious:

The second point that we should bear in mind about high morals which takes precedence over all other morals is courage and audacity. So, we must try to make our children brave and bold...

Parents turn their children into cowards:

Unless parents understand that it is better for their child to die while occupied in a brave and courageous task, rather than to live a lazy and cowardly life, it is not possible to make the children brave and courageous. The major problem is that the parents are responsible for transforming their children into cowardly and inadequate beings. When it gets slightly dark, they stop them from venturing out. If the children attempt to undertake any strenuous work, they stop them. They mollycoddle them. As a result, the children become hopeless. The fact is that parents should deliberately send their

children in the dark and teach them to be bold and brave.

Teach children how to swim:

The children who do not know how to swim should not go in the water alone. Nonetheless, (good) swimmers should take children in the water with them and teach them how to swim. It is a very good skill, and it should be learnt. It is narrated about Hazrat Ismail Shaheed^{rta} (Indian Muslim Reformer who fought the Sikhs) that he discovered that a Sikh was a brilliant swimmer, and no Muslim was able to compete with him. Upon this, he learnt how to swim and became a better swimmer than the Sikh. Thus, a believer must exceed others in every field except for the fields that are not honest. For instance, a Muslim should not become a better thief or robber than others, but he should exceed in the field of wrestling, riding, swimming, and others...

Develop children into good athletes:

It is my wish that Allah the Almighty grants me the finance, so that we can keep horses and teach children horse riding. They can then develop into proficient horse riders. Until we can have the finance for that, we should encourage them to participate in other sports, because a good sportsman has high morals. On the contrary, children who get involved in adult affairs in their childhood, grow into ineffective adults.

Teach them good morals while engaged in sports:

So, physical activities are significant for the children; but we must teach them high morals in sports. For instance, they must not use foul language even if they are confronted with abusive language...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p131-134)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies at
Jalsa Salana on 28th December 1924**

I begin with thanking Allah, the Almighty for appointing the Promised Messiah^{as} for our guidance and then for also enabling us to accept him.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٥﴾

That is Allah's Grace; He bestows it on whom He pleases; and Allah is the Master of immense grace. [62:5]

I am also grateful to Allah the Almighty that He instilled the passion and enthusiasm in the hearts of members of our Community to convey this message to others. Considering the state of the present-day Muslims, it is indeed a great miracle of the Promised Messiah^{as} that through the blessings he brought upon us, women also have the desire

to have children who serve religion. Those women who in the past used to waste their time quarrelling or gossiping, after accepting the Promised Messiah^{as} spent their time in the service of religion...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p135)

The importance and the need for educating Ahmadi ladies:

...The first favour that Allah the Almighty bestowed upon humanity after the creation of man was:

عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

And He taught Adam all the names, [2:32]

He taught Adam^{as} the truth about the nature of things. The fact is that the reason for giving a name to a certain item is so we can recognise it. Recognition in reality means to discover the truth about something... Thus, Adam was given the necessary knowledge

required at the time (through revelation). Therefore, the source of all knowledge is divine revelation, and the foundations of knowledge were (divinely) established following the creation of man... Since the beginning of time, the progress and majesty of man is linked to the acquisition of knowledge in the vein of Adam. Similarly, a cynicism towards knowledge is the way of Iblis. Therefore, we must appreciate the importance of acquiring knowledge. In other words, Islam represents knowledge and kufr (disbelief) represents ignorance. For the same reasons, the Holy Prophet^{sas} has on several occasions, used the word ignorance to express kufr. The Holy Prophet^{sas} says:

مَنْ لَمْ يَعْرِفْ إِمَامَ زَمَانِهِ فَقَدْ مَاتَ مِيتَةَ جَاهِلِيَّةٍ

“He who does not recognise the Imam of his time, dies the death of ignorance.”

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p140-142)

**Excerpts from the address of Hazrat
Khalifatul-Masih II^{ra} delivered to the Ladies
on 24th July 1925**

**Can the bride give her dower (mehr) to her
parents?**

**Women must be presented with their dower
before they relinquish it:**

A person has just sent me a note asking if it is permissible for a mature and sane woman, to have her dower paid to her at the time of her nikah, should she wish, so that she can give it to her parents who need money?...

This is a basic point which everyone can understand easily. There is no conflict regarding the matter that if sadaqa (charity) can be given to an arch enemy who is not a relative, someone you have no blood ties with; then there can be no possible reason that a woman would not be kind to her parents in their time of need and not give this money to them... In the same way that it is

the son's responsibility to treat his parents well, similarly it is a daughter's responsibility to help her parents. Therefore, the question here is not whether it is permissible for daughters to help their parents or not...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p144-145)

What is a dower?

...The purpose of the dower is the provision for a woman's future needs. Some expenses which a woman will come across and most likely cannot ask her husband for; or for those essentials which she may need in the future but at the time of the marriage is not even aware of.

Then a woman may need certain things which she may be able to ask her husband for, but he is unable to fulfil those needs because of his situation. Therefore, she should have some personal money... So, the dower is the

wealth which is to benefit a woman during her whole lifetime.

The effects on one's intention:

The second point to keep in mind is the intention. If it becomes customary that the parents take the daughter's dower, then the grave danger here is that many parents' intentions would not be honest and selfless. Parents are someone a girl can turn to in adversity. Whenever she is hurt, she tells her parents in the hope that they will certainly support her even if no one else does. Thus, it is essential that in matters related to the girl the parents do not have any selfish motive in their minds; their sympathy is not affected by it and in difficult situations they can provide support to their daughter.

The harm in parents taking the dower at the time of nikah:

Hence, it is important that at the time of nikah, parents' intentions are completely

honest. However, if it is permitted for them to take the dowry, then one of the precarious consequences will be that their aspiration will not be to marry (*their*) daughter to a suitable partner; rather consider who would pay them a larger sum of money... Thus, if permission is granted for this, then thousands of girls will end up in unsuitable marriages. The parents will of course receive the money, but the girls will be living a life of misery...

The dowry is for the essentials in life:

Considering that the dowry is for a woman's expenses during her entire lifetime, it would be erroneous to give that amount of money to her parents or to put it towards something else which is not essential. At the time she would not be truly aware of the value of this money or about her (future) needs in her married life... Thus, it is not permissible for the parents to take the dowry at the outset. No doubt, if a woman feels that her parents need assistance, once she becomes more aware of her expenses and requirements, a

woman can even give her husband the money from her dower. What should not happen is that the husband does not make the payment to her but rather takes a promise that he does not need to pay it... Hazrat Umar^{ra} and other learned scholars and Imams have agreed upon the point that a woman can give her dower to her husband, but at least one year after she received it...

Payment of the dower is an obligation:

Hakim Fazl Din Sahib^{ra} belongs to the group of Companions of the Promised Messiah^{as} who accepted him in the early stages of his claim. He had two wives. Once, the Promised Messiah^{as} said that the payment of the dower is compulsory in accordance with the Islamic Sharia, and it must be paid to the women. Hakim Sahib said that both his wives had relinquished their right in his favour. The Promised Messiah^{as} asked if he had handed over the money to them and then asked them to relinquish it. He replied that he had asked them, and they told him they relinquish it.

Huzoor^{as} said that it should be handed over to them and then asked if they want to relinquish their right to it – (although this is the lowest state of virtue). The fact is that the money should stay with the woman for at least a year before she relinquishes it. His wives' dower was 500 rupees each. Hakim Sahib borrowed the money, handed it over to them and reminded them that they had already relinquished their dowers, and asked for the money to be returned to him. They responded: "We never thought that you were going to pay us this money, so we relinquished it in your favour. Now we will not return it to you." Hakim Sahib came and told the Promised Messiah^{as} the whole story and that he had taken a loan of 1000 rupees to pay both his wives, as he thought he would get it back from them. Now they were not returning the money. The Promised Messiah^{as} laughed heartily at hearing this and said: "The correct way of doing this is to give the woman the dower first and if she returns it or relinquishes it after some time then that

is her decision; otherwise, it is the case of being exempted whilst not even having done the deed. A woman thinks her husband has not paid so far and is not likely to pay either, so she thinks she may as well relinquish her right to it, as doing so sounds as though she is doing him a favour...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p145-153)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} on the reception
given in honour of Syed Zain-ul-Abideen
Waliullah Shah Sahib and his wife at
Madrassa Khawateen (*School for females*)**

This Madrassa is my tree of knowledge:

Every person who plants a tree with his own hand naturally feels an affinity and love for that plant... especially if you consider that plant to be your legacy. This is the reason why I have special affection for the 'Madrassa Khawateen'. I am passionate that the purpose for which it was initiated is fulfilled, that it becomes the source of teachers who are exemplary in the cultivation of an excellent generation, that students from this school hold the distinction of being the best from all other students... In my view, our aim can only be achieved if the beneficial principles related to this task are adhered to.

The voice should carry confidence and dignity:

I believe that the most important thing to achieve in females' education is for them to develop a confident dignified voice. They should not sound meek or hesitant; rather they should sound audacious, bold, having strong aspirations. In my view, our ladies will not be successful until their voice carries the confidence and dignity of a person with high aspirations...

In my childhood we read a story about King Henry. He was a mischievous young man and was sent to be brought up in the countryside. Living there, he was presented in front of the Magistrate in relation to a complaint. As the Crown Prince, he felt entitled to be discourteous to the Magistrate, for which he was penalised. Later, when the King died and Henry became the King, he summoned the Magistrate. Unsure of his fate, the Magistrate became fearful. The King told him that the incident from his youth had left a

huge impression on him, and he wanted to appoint the Magistrate the most senior judge in his government. Had he not learnt to obey the law at that time, he would not be the King today. Thus, at times some matters are painful, but they have positive consequences...

Advice to teachers:

Teachers should bear in mind that students should have a feeling of harmony with one another... Some girls who are intelligent learn quickly and achieve more. However, when a class is formed, it is important that we bear in mind that the weak must also progress... Women who are weak in their studies should not be left behind. They should personally not lose interest if the teacher does not pay much attention to them, nor should they take advantage of their (*teachers'*) leniency. Bear in mind that our purpose is so magnificent that men and women must work together to achieve it. Women possess a true passion for

working; but they lose courage quickly. Thus,
I advise you to remain steadfast...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p190-194)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} at the reception
given in honour of Abdul Rahim Dard Sahib
(Missionary to the UK)**

...We should make attempts from the outset to train our children and to instil high moral qualities in them. Of course, we should bear in mind that local cultures produce certain traits, but we can rectify such weaknesses where we happen to be at fault. For example, in our country children have a bad habit that each one of them will buy food separately to eat. This requires more food as well as children becoming extravagant; it also causes them digestion problems. The habit of presenting food to the guest and then the host disappearing rather than sharing it with them is prevalent in our country to the extent that, when inviting a guest for a meal, the host presents food to the guest and disappears. They feel insulted to share the food with the guest. At home the wife puts food in front of her husband and rather than

sharing it, she gets occupied with her household chores. They don't sit together and eat their meal. By sitting and eating together we can be more organised, and the wastage of food can be avoided... One must not blindly follow anything. Islam belongs neither to the East nor the West. Therefore, the Muslims must neither follow Asia blindly, nor the Western countries. You must neither follow a certain type of purdah (*using the veil*) because it is prevalent in Asia, nor think that we don't need to observe purdah because it is not practised in Europe. A middle right path should be chosen rather than going to the extremes.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p211-214)

**Excerpts from the address delivered by
Hazrat Khalifatul Masih^{ra} to Ladies at Jalsa
Salana 1928**

...My voice may not reach everyone due to the state of my illness, but please do not leave (*the Jalsa*); the reward lies in the intention. If anyone's intention is to sit and listen to me, they will be able to hear me. However, if they are unable to hear me, they will still be rewarded for their good intention. Meetings are held to gain the pleasure of Allah.

Each year millions of people go to Mecca and return after having performed the Hajj. Some return only after performing Tawaf (*circling the Kaaba*) and others return only after performing Umra. They do not get the opportunity to perform Hajj, yet Allah has called the Hajj an extremely great event. There is no speech, no lecture, except for a sermon which can be heard by only a few hundred people. Allah the Almighty has given a great honour to Hajj. There are people who

return from there having only made idle talk there, but people still give them reverence and call them a Haji; they honour them only because they travelled in the way of Allah and suffered hardship for His sake. Thus, travelling in the way of Allah attains great reward...

Allah only looks at the spirit of sacrifice:

لَنْ يَنَالَ اللهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ
الَّتَقْوَىٰ مِنْكُمْ ۗ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٨﴾

Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him. Thus, has He subjected them to you, that you may glorify Allah for His guiding you. And give glad tidings to those who do good.

[22:38]

So, bear in mind that faith is something that brings you closer to Allah the Almighty. If you come to Qadian with pure intentions and good faith, then this will be a blessing. The

Holy Prophet^{ṣaṣ} was once in a gathering where space was limited. Three people arrived and one of them looked around for a space and sat closer to the Holy Prophet^{ṣaṣ}. The second person looked around and sat in the middle of a walkway. The third one observing the situation did not look around for a space and simply left. Allah the Almighty said: “The first person who looked around for a space and sat down will be rewarded more than the person who sat in the middle of the walkway; but the one who left without looking for a space will not be rewarded by me either...

The Promised Messiah^{as} used to relate a dream of a saintly person. He dreamt that there was a leper in the city of Bhopal. None of his body parts were in a healthy condition. When he was asked who he was, he replied: “I am Allah.” The saint was very disturbed as Allah is One, is the pinnacle of all attributes. So, what Allah is this? The leper said: “I am the Allah of the people of Bhopal. This is what

they think of me.” The Allah of Bhopal shown at the time seems to be the Allah of today’s world, whether it is Iran, Turkey, or Afghanistan. Islam in the world today is nothing but an embarrassment...

The affluent amongst Muslims live under the illusion that life is nothing but to sit at home, eat, drink, and direct the servants to serve them. Islam discourages an idle life. Asking someone to do something is akin to begging. Once a Companion of the Holy Prophet^{sas} was on a journey on horseback; he dropped his whip on the ground. A man from behind tried to pick it up; but he begged him in the name of Allah not to do so. The Companion dismounted the horse to pick up the whip himself, only to avoid asking someone for a service.

The teachings of the Holy Prophet^{sas} are not to have any deficiencies or to waste time. However, often Muslim women are not engaged in useful or meaningful work. They think that the only work for them is the

household chores like cooking, cleaning, or taking care of the children. Even a cat tends to fend for herself and her kittens; so, where is the difference between an animal and a human.

You must spare some time to provide service to others. You should do your own household chores, but at the same time you must undertake activities to assist others. Ask yourself what you have done in the past to help others; if the answer is “nothing”, then you should begin now...

Last year I made an appeal to women that if anyone is interested in learning how to preach, we will make arrangements for their training. Another appeal was made to men to learn the commentary of the Holy Qur’an. Five hundred men came forward but there was only a single letter from the women showing interest.

Last year I gave instructions to set up Lajna branches and a handicraft industry in all

locations; but only a few women heeded this. By learning a skill, you can help the poor and the needy. There is no indignity in learning handicraft skills; in fact, it is an honour. (*The Mughal*) King Aurangzeb used to personally write the Holy Qur'an. The Holy Prophet^{sa} used to help women in their household chores. Manual work is not something to be ashamed of.

The women here conceive that the only purpose of their existence is to eat and drink. Allah has blessed them with hands, feet, a tongue, and a nose; if any of these is lost, only then do we appreciate the true worth of that body part...

Even though the nose is a small body part, it is linked to honour. The nose has many benefits. One breathes through the nose and even the hair inside the nose is of great benefit. Look at the ears; imagine how odd one would look if the ears were cut off. We should ponder over why Allah has blessed us with eyes, ears, nose, and thousands of other

blessings. Is it only for us to eat, drink and then die? Think about how we can use these. Today, I advise you to make your life so useful that the inhabitants of the cities think their existence depends on you; or the villagers see you as their life saviour or your neighbours think that they are dependent on you. There is a well-known Arabic phrase: “The death of a learned person is the death of the world”. Thus, make your life useful according to your perception. Make your future life useful by looking at the progress made by other nations.

If you have not changed your state before, then do change it now. Show compassion to Allah’s creation. Feel the suffering of others as your own; share their sorrows. People are not concerned whether a person performs lots of Salat; what use is this to them if that person is not doing anything useful for them? So, make your life and your existence useful.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1– p214-218)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} at a reception
given by Lajna Ima'illah Qadian**

**Follow the rules and do not feel uneasy at
difference of opinion – rules must always
be adhered to:**

...The life of an organisation is in fact a life dictated by rules and regulations. The purpose of taking away a task from a single person and sharing it among several is done in order for individuals to be inspired by teamwork. This cultivates the idea that if the organisation happens to lose a leader, their work continues. To fulfil this principle, it is vital to always adhere to the rules. For the rules to be followed, they should be laid out in writing. While Lajna members are attempting to expand their work, they should not disregard their own rules... Therefore, Lajna members should bear in mind that irrespective of how great and beneficial the work is, they should not begin it until the

rules have been approved. I will go as far as saying that even if jihad is dependent on the decision made by Lajna, even that must not begin before a resolution is passed and a decision is taken.

Do not feel uneasy at difference of opinion:

Secondly, I wish to draw the attention of Lajna that when an organisation begins to work under a system, then since previously it was not accustomed to work under an organised system, there are bound to be differences amongst its members. Therefore, such matters should not cause them concern. These kinds of differences in fact bring to surface the shortcomings generally detected in any type of initial work... The Holy Prophet^{sas} says:

اِخْتِلَافُ أُمَّتِي رَحْمَةٌ

“The difference of opinion in my Umma
(Muslim nation) is a blessing”.

This refers to the difference of opinion expressed while being under a system, under an organisation and under Khilafat. If the difference is expressed while being in opposition and being outside the system, then it will cause destruction. When each party accepts that they will abandon any difference if it falls against the system and the regulations, and work in accordance with the system; then such differences cannot be a source of destruction. In fact, it is of benefit...

A major factor in the destruction of the Muslims is that if there appears to be a difference with anyone, then they (the *person*) are removed. In fact, it is important to have a difference of opinion and essential to tolerate it, provided the difference is not on principles, it is not against the system, and it doesn't attack the root of the system. If the difference is about the principles, and an attack on the roots of the system, then of course it becomes vital to separate a person who has such differences. It will be like

severing an infected body part in case the infection spreads and destroys the whole body...

Develop your children into strong and brave people:

...The Holy Prophet^{sas} was blessed with not only brave and courageous men, but also chivalrous and courageous women. The Holy Prophet^{sas} and his servants were able to perform remarkable tasks. If a man leaving for the battlefield is faced with his mother weeping, his wife howling and his sister fainting at his departure, he will be unable to perform any act of bravery. His mind will be clouded with grief and thinking about the lamenting family he left behind. However, if he leaves behind a happy family, he will also be content. The feelings of not leaving behind a sad family will enable him to fight fully till the end.

With our Jama'at (*Community*) progressing, it is facing some very important responsibilities. We do not know what sacrifices will be

expected of us to make further progress. Only Allah knows how soon in the future we will be entrusted with managing governments and what kind of situations we will need to endure. Thus, it is crucial for the ladies of our Jama'at to be brave and emotionally strong; so that their children are also audacious and courageous. While I advise the ladies of our Community to improve their education, moral training, organisational skills, and their passion to serve their religion, I will also add that they should make their children courageous and prepare their minds to willingly offer any sacrifice asked of them...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p218- 222)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies at
Jalsa Salana, 28th December 1929**

The current educational ability of women:

Each year I bring to the attention of the ladies in the Jama'at, that without education, they will be unable to do justice to their affairs with Allah. Similarly, they will be unable to fulfil the responsibilities that they owe to their families, their relatives, their nation, and their country... I repeatedly draw your attention to the point that your utmost priority should be to learn the language of your country.

Pay attention to your self-development:

After this I will draw your attention to the fact that the most important education is religious education... Look, the Holy Qur'an is the Book of God and contains within it all kinds of knowledge. Just by reading the Holy

Qur'an one does not attain heaven nor go to hell for not reading it. In fact, it mentions:

فِيهِ ذِكْرُكُمْ

It contains benefits for your spiritual development and knowledge. The Holy Qur'an does not contain any spells; rather it contains wisdom and knowledge. Unless you gain its true spiritual knowledge, you will avail no benefit from it. There must be thousands amongst you who have presented the truth in some form. Nevertheless, if asked the origin of that knowledge, they will certainly not quote the Qur'an. Instead, their source of knowledge will be books, magazines, novels, or writings of another author. For the women of our Jama'at, it will most probably be a book of the Promised Messiah^{as}. Not even one amongst you will be able to say that she has learnt this certain fact because of studying the Holy Qur'an. What immense darkness that you are so ignorant of the Qur'an; the Book which contains treasures for all mankind. If the door of the Holy Qur'an is

closed upon you, then how can one expect anything from you?

How a woman made progress:

I will narrate an incident of a woman to you who only knew the basics of reading and writing. I am not certain regarding her ability to write, but she was certainly able to read. She read the Holy Qur'an purely as the Qur'an, neither out of desire to attain Heaven nor out of fear of Hell. She neither read it out of habit nor to impress others. Instead, she read it considering it to be the Book of God and that it contains all the worldly knowledge. Consequently, although she was never taught by any teachers, she became a teacher for the whole world. Who was this woman? Her name was Ayesha^{ra}.

The deep understanding of the Qur'an of this lady exceeded most men:

She understood the Holy Qur'an as it should be understood. Most men are embarrassed by just one of her examples. Despite their

wisdom and intelligence, they were unable to acquire the deep wisdom and knowledge or understanding of the verse:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَ خَاتَمَ النَّبِيِّنَّ ط

Muhammad is not the father of any of your men, but *he is* the Messenger of Allah and the Seal of the Prophets; [33:41]

The world assumed that there will be no more prophets after him. The Holy Prophet^{sas} also stated:

لَا نَبِيَّ بَعْدِي

“There will be no Prophet after me.”

(By which he meant that no such prophet will come who will annul his Sharia.) However, this phrase lent support to those people who already held such ideology. They all concluded that no prophet will appear after him. The Muslims spread their thoughts regarding this widely. Once, Hazrat Ayesha^{ra} was passing by a group of people sitting when

she heard this kind of conversation. She stated:

قُولُوا إِنَّهُ خَاتَمُ الْأَنْبِيَاءِ ءِ وَلَا تَقُولُوا إِلَّا نَبِيًّا بَعْدَهُ

“Say that he is the ‘Seal of the prophets’ but do not say that there is no prophet after him.”

Look, how Hazrat Ayesha^{ra} arrived at such a correct conclusion from studying the Holy Qur’an, that today the Prophet of this age has also benefitted from it. She refuted the ideas which were misunderstood by the Muslims for 1300 years with great clarity. Thus, the Promised Messiah^{as} and the Ahmadiyya Jama’at is grateful to her for the favour of having solved these difficulties. This is just one example of her deep knowledge of the Qur’an.

An example of Hazrat Ayesha’s^{ra} deep understanding of the hadith:

Another incident which proves her intelligence, insight and wisdom was when the brother of Hazrat Ali^{ra}, Hazrat Jaffar^{ra} was

martyred. When his family became aware of the news, according to the Arab traditions, women started to lament for him. It was still the early period of Islam, and people had not yet fully adopted the Islamic traditions. When someone reported it to the Holy Prophet^{sas}, he said to stop them. They still did not stop their lamentations. It was again reported to the Holy Prophet^{sas}, to which he said:

أَحْثُوا التُّرَابَ فِي وُجُوهِهِنَّ

which means “throw dirt (earth) in their faces”. People who heard this, hastened to literally throw dirt (earth) in their faces. When Hazrat Ayesha^{ra} became aware of this, she got upset and said: “Do you think that the Holy Prophet^{sas} would be so insensitive that he would give an instruction to hurt them in their moment of grief? What the Holy Prophet^{sas} meant was to let them be.”

The Holy Qur'an can transform the unlettered into the most knowledgeable of people:

If we looked at the Promised Messiah^{as} with a worldly lens, it is apparent that he did not hold any worldly knowledge; but we still believe him to be a scholar. He wrote his books in a miraculous way despite the fact that he was not an apparent scholar. Religious scholars taunted him by referring to him as a clerk, but Allah opened the doors of knowledge to him.

Look at my situation. As a student, I always failed to gain secular qualifications. I was never able to advance to the next class. People even complained to the Promised Messiah^{as} about it, that I do not pay attention to education. Huzoor^{as} called for me and Hazrat Khalifatul-Masih I^{ra}. I was frightened to find out what punishment was to befall me. However, the Promised Messiah^{as} simply gave me a passage to copy down. After viewing it the Promised Messiah^{as} turned to

Hazrat Khalifatul-Masih I^{ra} and stated that the complaint seems to be incorrect. This was my test. After this Hazrat Khalifatul-Masih I^{ra} became my tutor. His teaching strategy was to recite each part of the Qur'an himself and if I asked a question, he would simply state that the meaning will become apparent in due course.

Challenge to the scholars of the time to compete in writing a commentary of the Holy Qur'an:

If you consider my knowledge outwardly, then I could not be called a scholar in any form. However, I read the Holy Qur'an understanding the Qur'an for what it is, and I benefitted from it. Now I can challenge any opposing scholars, to select any verse and compete with me in the commentary of the Divine Word. God willing, with the help of Allah, I will state such meanings that the world will be left astounded. I stand up to speak on any subject without giving it any thought and Allah opens the doors of

knowledge to me. Allah, the Almighty has revealed such aspects of the Holy Qur'an to me, which have not been revealed to anyone else in the last 1300 years, except for the Holy Prophet^{sas} and the Promised Messiah^{as}. Thus, all kinds of knowledge can only be gained through sincerity and righteousness; not from what is apparent. You may attempt this yourself; recite the Holy Qur'an with sincerity and Allah Himself will give you its knowledge. Sometimes experts from different fields approach me and ask me questions about their subject. When I produce the correct answers to their questions, they seem surprised and comment that my answers seem to reveal that I have studied related books. I tell them that I have studied a comprehensive book of knowledge. Ponder upon every word and point in the Holy Qur'an, and the door to the knowledge of the Holy Qur'an will be opened to you. A woman with average ability can also benefit from it...

How should the Qur'an be recited?

The Holy Qur'an is the primary requisite for gaining religious knowledge. It must be read with the intention that it is the Book of God. It contains all knowledge. Analyse every word, Allah will Himself tell you of the solution. Ponder over it, as we cannot understand any points by only saying Alhamdulillah (*All praise belongs to Allah*). However, if you object over why our parents and teachers should not be praised. (The words) Rabul-Aalameen (*Lord of all the worlds*) itself provides the answer. He is in fact also the Benefactor of those who have done these favours to you. This immediately helps one to understand why all praise belongs to Allah. This will open new fields of knowledge to you but if the intention is only to recite the words of the Qur'an to gain blessings, then no benefit will be gained. (Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p223-230)

After the Holy Qur'an gain knowledge of sunnah:

The second requisite to gain religious knowledge is to gain knowledge of the sunnah (*traditions of the Holy Prophet^ﷺ*) which means Ahadith (*the sayings of the Holy Prophet^ﷺ*). Without this, religious knowledge is left incomplete. Although, the Holy Qur'an contains everything; to gain this knowledge one requires perfect righteousness. The Qur'an has hidden the issues which are dependent upon perfect righteousness. These issues will not be understood by the reader until they reach that status. Not everyone can attain perfect righteousness; hence the Holy Prophet^ﷺ has explained to the people the important issues and foundational knowledge within the Sharia (*Islamic law*); for instance, about salat, fasting, Hajj, zakat etc. It is a requisite for faith to have the knowledge to be able to practice it; hence it is vital for you to possess knowledge of these Sunnah and the Hadith. Women must familiarise themselves with the

Holy Qur'an and the Hadith, and in turn teach it to others. You should organise events in your homes, cities, and local areas to teach these.

Read the books of the Promised Messiah^{as}:

The third requisition to gain religious knowledge is to read the books of the Promised Messiah^{as}. Allah took mercy on you that the Messenger of this age wrote his books in Urdu so that you could easily read and benefit from them. You should now have no excuse. The important knowledge related to our period contained in the Holy Qur'an can be found in the books of Huzoor^{as}. If you attempt to read or hear these books, you will grow such capabilities that you will be able to resolve any delicate (*religious*) issues...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p230-231)

Importance of reading Al-Fazl and Misbah

One of the vital points related to the Jama'at is the importance of reading the two newspapers *Al-Fazl* and *Misbah*... They provide knowledge of the Jama'at and its

system. There are people who do not read them as they feel that the articles are too difficult and of too high a standard for them to understand. Then, there are others who consider the articles to be useless and of too low a standard for them. Both parties' views are incorrect. There is an incident related to Hazrat Imam Abu Hanifa^{ra}, when someone asked him if he was ever able to find a good teacher, he replied: "No one better than the child whose advice still brings shivers to my body. I saw him running in the rain and the mud and told him to be careful in case he slips. He responded: "My respected Imam, do not worry about me slipping. If I slip, it will only result in my clothes getting muddy; but be careful that you don't slip! As if you slip then the whole Umma (*Muslim nation*) will slip." Therefore, do not be arrogant and pompous about your knowledge by considering the newspapers and magazines to be worthless...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p233)

Ladies must take responsibilities for their own

work:

...It is only possible for women to have full knowledge of women's needs. Likewise, women cannot be aware of men's needs as much as we, the men are. We are unable to discover what is in your minds. It is best for you to express your thoughts. The Promised Messiah^{as} said that faith falls into three categories. One is that of the old lady; she sees a mountain and she praises Allah. Then she hears about a saint, she praises Allah. If she is told that animals became tamed through the instructions of a certain saint, she will believe that too... She just has a definite belief that all such matters are Godly matters. The second category he said, was that of philosophers. They create doubt about everything. This equates to the faith of toddlers, who run and fall. The third category is the faith experienced by saints. It is equivalent to the faith possessed by sound

minded adults. They are neither dependant on others nor unable to move independently. They neither fall when making a move nor get injured. In fact, they can move and at the same time be able to safeguard against any damage. Hence bear in mind that women can advise other women in the correct form; thus, it is vital to have Lajna. They will be aware of women's needs; and equipped with this knowledge they will be better able to influence them.

The duty of Lajna:

...Firstly, they should check whether all members of their localities know the Kalimah (*The Muslim creed*) and salat... Secondly, they should preach. They should hold public events everywhere and invite ladies. The third task is organising chanda (*financial contributions*). The purpose of chanda is not a collection to fulfil our needs. The work of Allah never stops. The purpose of chanda is to strengthen our faith... It is to create a new spirit in you. Once, the Holy Prophet^ﷺ asked

someone to pay zakat. He made some excuse. The Holy Prophet^{sas} forbade accepting zakat from him in future. Later he used to offer a large number of animals as zakat, but it was refused. He would return weeping with grief. There is no requirement to offer large amounts in chanda. A pure intention is of the essence and that you increase your faith...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p 236)

Women's right to representation in Majlis-e- Shura

During his Jalsa address on 28th December 1929, Huzoor^{ra} said:

Another issue which has created upheaval in our Community is the women's right of representation in Majlis-e- Shura... It is proved by the Sharia that the Holy Prophet^{sas} took advice from men as well as from women. As for the method of taking advice, he gave no instruction regarding either men or

women. Even the greatest supporter of not giving women right of representation has not been able to prove this. The Sharia tells us to consult and left the method of consultation to us; to be undertaken in an appropriate manner according to the times...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p237)

Reformation of traditions to provide a dowry

The correct Islamic instructions about marriage:

There are four issues relating to Nikah. Two of them are part of Islam. The first one is that the Nikah must take place with the girl's consent, and the second that the Nikah should be performed publicly. However, the other two are not part of Islam. The first of these is that the boy's family must go to the girl's house to bring her over. There is proof of this (tradition) both ways; the boy's family going to the girl's home to collect her or the girl's family taking her over (to the boy's home). In fact, according to my study there are numerous examples of the girl's family bringing her over to the boy's home. Thus, to start an innovation in Islam that the boy's family must go and collect the girl is not right, and it will create difficulties. There is no doubt that in order to give respect to the girl, usually the boy's family goes to bring her

over; nevertheless, there is no harm if the girl's family take her over themselves.

The second issue is giving a dowry (*jehez*, gift from the girl's family to the boy and his family). The Sharia has prescribed that the man must give the woman a dower (on the wedding). It is not essential for her to bring anything with her. If anyone pressurises her to do so, then he is committing a great error. If her parents willingly give something, then there is no harm in that...

Clearly, the customs of giving a dowry and the *burri* (*gifts, clothes and jewellery given from the groom's family to the bride*) are bad customs. There is evidence of providing a dowry according to one's means, but I have been unable to find any reference to providing the 'burri' in the manner that has now become a tradition. This, of course doesn't imply that if someone who can afford to provide a dowry, must not provide it at all...

Feast by the girl's family:

As far as I have ascertained, provision of a feast by the girl's family is taxing for them. Nevertheless, if they provide some food to the attendees, this will not be counted as innovation. However, to comment that whosoever does not provide food is committing an error, will certainly be an innovation. Similarly, anyone making comment that it is erroneous not to provide a dowry and it should definitely be provided is also spreading innovations... On the occasion of Mubarka Begum's marriage, the Promised Messiah^{as} himself paid someone to fetch some items from Amritsar for the guests. If anyone follows these (customs) because he feels they are obligatory for them, then they are following innovations. However, if someone shows hospitality because it is part of their character, then this cannot be considered innovation. ... The crux of the matter is that if anyone wishes to provide something according to their

financial means, then it is a good thing. However, according to the Sharia, if a person is not able to provide even any ordinary items but puts themselves under pressure to do so will be answerable, because they would be considered extravagant; and the Holy Qur'an Allah has prohibited extravagance. Allah says:

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۗ وَكَانَ الشَّيْطَانُ
لِرَبِّهِ كَفُورًا

Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord.

[17:28]

Refrain from exhibiting innovation and being extravagant:

In brief, an innovation is something that people regularly practise despite no clear instructions to do it. Something that is considered an obligation because of people's wishes while there is no proof about it in Islam. This is exhibitionism and to practise this comes under being extravagant. Allah

refers to the extravagant as a 'brother of Satan'. Therefore, we must desist from it and aim to discard detrimental innovations as far as we possibly can.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p239-242)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} at Jalsa Salana
1930**

... Once a person asked the Promised Messiah^{as} regarding keeping the separation (*from other Muslims*). He replied: "Please tell me, do you put your good milk with yoghurt or keep it separately to preserve it? Obviously good milk will not last for a moment if combined with yoghurt. Thus, it was essential to separate the Community of a Messenger from the other helpless group." ...

It is the practice of Allah that He protects the righteous Jama'at against spiritual illnesses. For this reason, Allah commands that funerals, weddings, and salat should be performed separately. It is often women who disagree with this point. Thus, I advise women that this is similar to the case of a healthy person's life being in danger by associating them with a diseased person. It will be the same case for you to associate with the non-Ahmadis. Often women

question how they can possibly break their relationship with their siblings. I can honestly say that if an earthquake occurs, or a building is on fire, a sister will not care for her brother; instead, she will push him back to escape from the falling building. So why do their views differ in the matter of religion. These are emotions expressed during the time of peace and not in calamities. For instance, if Allah sends the Angel of Death to one of you at night and he tells you that he has been commanded to take the life of your brother or another relative; however, can he take your life instead? No women would accept this. Allah mentions in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

O ye who believe! Save yourselves and your families from a Fire... [66:7]

Hence, if a follower of the Promised Messiah^{as} marries a non-Ahmadi, then surely due to the influence of her husband she will become distant from Ahmadiyyat or die in

agony. She will get separated from her family because of religious prejudice which would be akin to hell. Would she ever deliberately throw her own daughter into the fire? Nevertheless, she has thrown her in an everlasting fire for such a feeble relationship. So, protect yourselves from this...

Do bear in mind that your understanding of destiny is wrong. You call the bad outcomes resulting from your shortcomings your destiny and lay the blame on Allah. Have you ever considered why would Allah, the King of the Earth, and the Heavens, have a need to cause some of you misery and others happiness. What would He gain from it?... Our attempts, our hard work and our activities have been fruitless because of this understanding... Allah has made laws. Whoever obeys them gains success and whoever goes against it fails...

Once during the time of Hazrat Umar^{ra} the plague took over. Some people suggested migrating from there. Hazrat Umar^{ra} was also

of the same opinion. However, as it also happens nowadays, some people had a different opinion. They mentioned the issue of destiny **أَتَفِرُّونَ مِنْ قَدَرِ اللَّهِ** and commented

“Are you going to run away from destiny?” Hazrat Umar^{ra} gave an extremely prudent reply. He replied:

أَفِرُّ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ

“We are running from one destiny of Allah to another destiny of Allah.”

If a person becomes ill because of an insect bite, that is destiny. Yet if he is cured by a medicine prescribed by the doctor, then that is also destiny. You believe in one of those and not in the other.

The second issue is dua (supplication):

This is an effective weapon and eradicates problems. Allah addressing the Holy Prophet^{sas} says: “O my Prophet, tell my

people that my God cares not for you if you do not have connection with Him through supplication.” While Islam has given Muslims a significant weapon, one they could have been extremely proud of, it is sad that dua has not been appreciated in our country and has no more value than a worn-out shoe. Dua is like a ladder between the Creator and the created.

Once the Promised Messiah^{as} had a dream that a ditch had been dug and many sheep were lying in it, ready to be slaughtered. When he arrives there, people inform him that they had been waiting for him to come to slaughter them. Huzoor^{as} was shown in a vision at that time that the sheep were sinful humans. Then he heard a voice declaring:

قُلْ مَا يَعْـبُـوْا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

Say to the disbelievers: ‘But for your prayer to Him my Lord would not care for you. [25:78]

Pray to God that your sins maybe forgiven. The most severe difficulties can be solved through dua. If dua did not exist, human life would have no charm and would be dull.

Hazrat Isa's^{as} exquisite observation is that man does not survive because of food; he rather lives because of the Word of God. Hence, one should be aware of the existence of God followed by dua which is vital for human life. Without this, man's life is useless and one's efforts fruitless. Do not think that even though there are great kings in the world who do not believe in God, that they are very fortunate. This is true that they are a king, but being a king is no achievement. Anyone who is proud of it is foolish. Is it not the case that a helpless sweeper moans in pain or at the agony of death just as a godless mighty king does.

Look at the lives of prophets; they have no concern with the glamour of the world. They are not anxious about their sufferings; they face difficulties with great courage. Their

hearts are more content than that of a king who owns the kingdom of the world. The reason being that a king depends on the material world, whereas a messenger of God has a strong bond with God and is therefore he is free of all concerns while enjoying divine support. He may be short of or have no worldly riches, yet he enjoys contentment beyond belief...

There is an anecdote about a saint who lived in Delhi. Someone who held a grudge against him reported him to the king. The king was away from Delhi. He was angry with the saint and decided to have him executed as soon as he returned. People advised the saint to leave Delhi before the arrival of the king or seek a pardon. However he remained quiet, and the king almost reached Delhi. The news spread that the king was furious with the saint and will inflict exemplary punishment on him. His well-wishers repeated their advice, but he replied: "Let him come; after all he is a king - not God!" Finally, the news came that the

following morning the king will enter the city. Even though the king was very close to the city, the saint calmly said: “Delhi is still a long way away!” The listeners were astonished that the king was to arrive in a few moments and the saint is saying that Delhi is still a long way away (for the king). The same night the king died of colic; thus, he was unable to enter Delhi...

So, look, kingship has no value in the world. The actual aim is protection from dangers in the world. The only people who will achieve this will be the ones who have a relationship with God, who have full faith in His attributes are the recipients of His Support through dua. Always keep in mind that God listens, but according to the law of nature...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part1-p242-252)

Responsibilities of the age for Ahmadi women:

...The members of our Jama'at must keep in mind that our work is not only to convince people about the death of Hazrat Isa^{as}. No doubt this is also essential, but it is (also) our duty to confront the current beliefs of atheism and the notion that Islam does not give rights to women. The best way to do this is to make adequate arrangements for the education of women. If we (men) tell the women who are adamant to go against the teachings of Islam that the path they have chosen will not be beneficial to them, rather it be harmful for them, they will not listen to us because they would be already under previous influences. They will respond that we as cruel men have robbed women of their rights. However, if women go and inform them that based on their own knowledge and experience, they can confirm that the Islamic education is of a high calibre and beneficial, then this will leave an impression on them...

If the women say that they are following the instructions of Islam and deriving benefits from all their rights; then the other women will think that if these women are deriving benefits, then why can't we?

For this reason, I raised the issue of women's right of representation in the Majlis-e-Shura (Islamic consultative meeting) ... It is our duty to give women the rights that Sharia has bestowed upon them, for them to feel genuine affinity towards Islamic beliefs. Unless they have these feelings, they will neither be able to invite other women to follow the teachings of Islam, nor preach to women...

Therefore, women should be educated, trained in religious affairs and provided the rights and liberty that Islam has bestowed upon them... They should be well versed in the discourse regarding Islamic purdah and be at peace with the rationale themselves. By raising awareness in women regarding the true Islamic teachings, equip them to

eradicate un-Islamic ideas and practices. By teaching women, the wisdom behind Islamic teachings, assist them in reforming the views of other women.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part1-p252-256)

**Excerpts from the Friday Sermon by Hazrat
Khalifatul-Masih II^{ra}**

Inculcate courage and bravery in women

**The wisdom in letting Hazrat Ayesha^{ra}
witness combat exhibitions:**

Islam instructs Muslims to always be prepared to face the enemy and alongside this it wishes for a woman not to lack in courage... Hazrat Ayesha^{ra} would never say that a scene from the battlefield made her feel faint. The reason for this was that the Holy Prophet^{sas} would show her exhibitions of battlefields. One of the wives of the Holy Prophet^{sas} was always with him during the battles... The greatest hindrance in a nation's development is the women's weak attitude... Therefore, it is the duty of our Jama'at to make women brave. The companions of the Holy Prophet^{sas} were able to gain huge benefits through bold women.

Brilliant achievements by Muslim women during a delicate stage in the Battle of Yarmuk:

The Muslims were faced with an extremely delicate stage in the battle of Yarmuk... The Roman king had taken a pledge that he would either eliminate the Muslims or would not return (alive) ... 60,000 Muslims participated in this war... The enemy were in such large numbers that if it were not for the support of Allah, not a single Muslim would have remained alive on the day... It was the Muslim women who saved the army. Abu Sufyan was among the Muslims retreating. Even though he was a very brave man, an excellent general, and had accomplished multiple remarkable tasks for Islam, with the rest of the army retreating, he had no choice but to follow them. At that point his wife Hinda, who was held in low regard by the Muslims, came forward holding a stick. She hit her husband's horse and addressed her husband saying: "Are you not ashamed that while you were a

disbeliever, you fought energetically against the Muslims; and now after having accepted Islam you are running away from the enemy.” ... As soon as Hinda uttered these words, Abu Sufyan shouted to call the Muslims to return. He exclaimed: “It is better to die in the battlefield than to die a death of a fugitive.” At this the Muslims proceeded to the battlefield and won the battle. Thus, it was the words of a woman that transformed the situation on the battlefield...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p259-262)

**Excerpts from the summary of the address
delivered by Hazrat Khalifatul-Masih II^{ra}
at Jalsa Salana 1931**

...The Quranic injunction in relation to salat (daily prayers) is to *iqamat* (observe) salat. It is much more desirable for women to offer salat in congregation. If offered in congregation, it benefits in thousands of ways, it is not advisable to offer prayers alone. If women are determined to do this (offer prayers in congregation), it is not a difficult task. It is not forbidden for women to offer prayers in congregation. Women can lead prayers. There is no hardship or difference in offering the daily prayers in congregation. The only difference is that the reward is seventy-fold. Women can also make progress in religion and spirituality. Similarly, it is essential to spend in the way of Allah. I must praise the women in the Jama'at. They have participated in financial sacrifices with great passion compared to other women. Our ladies are very eager to

make financial donations. Nevertheless, there is an enormous spiritual merit in donating secretly...

Women consider themselves weak, but there is no pride in this. Men never complain of being tired; but women express how delicate and weak they are at every step. It is sad that they teach their daughters to behave similarly that it (strength) is not admirable in a woman. People who wish to progress never reveal their weaknesses. The more a person can control themselves and endure hardship, the more progress he is able to make. So, embrace hardship in matters of faith and you will automatically exercise your faculties... Therefore, you must exceed women from other nations in matters of education, teaching, delivering lectures and sewing. Lead in doing good. Look within yourself to see whether you have what it takes. Try to surpass other women. If you have donated jewellery for charity, then Allah promises that

you will be repaid many times over in gold and silver...

There was a time when the Muslims were triumphant in the world, but now they are disgraced. Allah has said that whosoever breaks our rules will suffer this fate; they were made slaves. Thus, shun your idleness and ignorance. Create valour and steadiness within yourselves. May Allah who grants you children, also grant you the wisdom for their moral upbringing...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p271-274)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies
at Jalsa Salana 1932**

The world system functions with the cooperation of men and women and is similar to nerves and veins working in a human body... So instead of quarrelling and joining in the struggle to demand your rights, you should learn how to use the rights that Islam has granted you... If you want to learn about the rights that Islam has granted to women, then read the Holy Qur'an and study the Hadith. You will get a deeper understanding of this through the books of the Promised Messiah^{as}. Once Hazrat Maulvi Abdul Karim^{ra} spoke harshly to his wife; at this Allah sent down a revelation: "Tell the leader of the Muslims (words used in the revelation) that this is not a good thing."

So, learn from the good conduct and the excellent mode of life presented by the Promised Messiah^{as}. Huzoor^{as} showed the

real status of a Muslim woman through his own example by following the true teachings of Islam... If our women learn and understand their faith and read the Qur'an, they will know how to refute allegations made against Islam. The Holy Qur'an is a comprehensive book, and one can learn everything from it; on the condition that one studies it with care and a great deal of concentration... So, if you read the Holy Qur'an, Hadith, and the Ahmadiyya literature, you will discover what a great religion Islam is. No Christian would dare to confront an Ahmadi... You must possess the armament of Qur'an. Look, a doctor cannot be a successful doctor only through his medicines or with his fine, shiny instruments. They require their own intellect to be successful...

Certain morals help to develop abilities, and one among them is gratitude. Gratitude develops many good morals which in turn become a means of progress for a person. The act of being grateful helps to create love

and harmony within a nation... Therefore, be grateful. The Holy Prophet^{ṣās} said: “I have seen a larger number of women in hell, because they are ungrateful.” ...

The female companions of the Holy Prophet^{ṣās} were well trained in fortitude. There is a narration about a female companion, in a battle her father, her son and her husband were martyred; but she did not pay attention to this. She continued to enquire about the safety of the Holy Prophet^{ṣās}. At hearing the good news that the Holy Prophet^{ṣās} was safe, she declared: “As long as the Holy Prophet^{ṣās} is alive, I do not care about anything else.” Similarly, there is another incident about a female companion of the Holy Prophet^{ṣās}; when surrounded by the enemy during a battle, she pulled out the poles of their tents and fought so vigorously that the enemy had no option but to flee...

Therefore, if you practise the kind of fortitude the Companions of the Holy Prophet^{ṣās} possessed, only then will you be able to

develop the ability to deal with the rights and affairs of the country. Otherwise, how can a person who does not possess patience, forbearance and fortitude over small matters, show courage when dealing with the affairs of the country...

One of our kings learnt from an ant. The ant fell off the wall several times in front of him, but then climbed up again. Eventually it succeeded to climb to the top of the wall. The King learnt a lesson from this. After suffering defeat after defeat, he eventually became a victorious Emperor. This was courage and fortitude...

Then there is humility and modesty... If people of high-status show humility, then people express tremendous respect for them. They are prepared to serve them unequivocally. The leader of a nation is the servant of his people. The Promised Messiah^{as} wrote the following Persian couplet precisely according to the teachings of Islam:

”منہ کرسی ز بہر ما کہ مامور ایم خدمت را“

It means that “do not place out a chair for me; for I am nothing but a poor humble person”.

So, there are many benefits in practising modesty and humility. It is a method of self-reformation and a means to being appreciated.

Another valuable point is (the spirit of) sacrifice. If you want to take advantage of your rights, then you must sacrifice your ego, your wealth, your desires, and serve others. The one who serves others has a high status and all the others have a lower status... You are part of the Jama'at of the Promised Messiah^{as} who considered himself a servant of Islam. You must also engage in serving mankind by making all kinds of sacrifices to gain both spiritual and worldly success.

Finally, I strongly advise you that there needs to be a system and we need to abide by that system for the sake of unity... Therefore, you

must learn the importance of obeying every instruction and to abide by each rule of the system.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p274-281)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies
at Jalsa Salana 1933**

Acquire true knowledge:

...You cannot earn respect in the world through money. Acquisition of wealth does not give a person any importance. Neither is a person revered by his attire or his grandeur or expensive jewellery. In fact, it is true knowledge which equips a person with dignity. Only knowledge makes one worthy of respect... No doubt within regressive nations, great value is placed on attractive attire; but this is not the case with persons of genuine piety. A narrative in relation to Hazrat Sheikh Sa'adi refers to when he was not shown due respect in a gathering of affluent people because of his simple attire. The following day he presented himself in ostentatious attire and he was shown prominent respect. He poured the served food over his clothes instead of eating it. When people asked what he was doing, he replied that it was not to his

personage that respect was shown; rather it was to his attire.

In India some prominent judges and governors are not given any importance by people within their own circles. During a group photo session, a finance commissioner asked to be placed behind Hazrat Hafiz Roshan Ali^{ra}. While he was in a position of authority in India, he was of a brutal nature. He was shown great respect because of his high earnings; people respect the wealthy, which is not right, wealth does not merit respect. Anyhow, this materialistic respectability has not yet entered our Jama'at, so no such respect yet! Do bear in mind that true respect is achieved only through spirituality, piety, righteousness, and purity. The only way to progression is through pious actions. One must serve to gain respect. Religious knowledge should be acquired which in turn is beneficial to the country and its inhabitants. How many of you offer your

services in the way of religion and proselytise Islam.

So be attentive towards Allah and the sayings of the Holy Prophet^{ṣaṣ}. Read the books of the Promised Messiah^{as}. You manage to make time to read novels and magazines but are unable to spare time to read religious books... Thus, please reflect on what kind of knowledge we require. We need religious knowledge. If a young lady completes her master's degree and has no knowledge of how to run a home or raise children, then she is deemed to be ignorant and not knowledgeable. A mother's primary duty is the moral upbringing of her children, and then to take care of the household duties. A woman who studies the Qur'an and Hadith is in effect a religious Muslim woman. If a woman studies other books to increase her knowledge to become a teacher or a doctor, then it is beneficial for us as we need women in these professions... I direct women of our Jama'at to learn religion and increase their

spiritual knowledge. Hazrat Rabia^{as} of Basra and Hazrat Ayesha Siddiq^{ra} possessed no educational qualifications but look at how Hazrat Ayesha^{ra} acquired religious knowledge and was deemed to be the possessor of half the religion. When we required (an explanation of) a Hadith regarding the finality of Prophethood, we direct you to learn from Hazrat Ayesha^{ra}... May Allah enable you all to acquire the true knowledge and may you attain proper knowledge.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p282-286)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies
at Jalsa Salana 1934**

...The Holy Prophet^{sas} once narrates that he saw a large number of women in hell due to them being ungrateful, foolish and lacking in religious knowledge. He stated this to make women aware of their psyche and to make them realise that these shortcomings could form the basis of them going to hell. It cannot be in human nature to be ungrateful; rather it is an (acquired) habit. If women are habitually ungrateful, then this state of theirs can be altered... By stating that women will go to hell because they are ungrateful, are foolish and lacking in religion, the Holy Prophet^{sas} challenged them to discard these habits to enter paradise. For example, when the wet nurse of the Holy Prophet^{sas} visited him, he light-heartedly remarked that it will not be possible for an elderly person to enter paradise. She became distressed on hearing this. The Holy Prophet^{sas} then said that all

would become young when entering paradise! Thus, by saying these words to women, the Holy Prophet^{sas} implied that women should stop being ungrateful and broaden their minds...

What an infinite favour of the Holy Prophet^{sas} to state that men and women are equal as humans. We observe that at times a woman is religious and a man weak of faith. A woman may be wise, and a man may display a weak intellect. What a great advantage because of this prodigious favour of the Holy Prophet^{sas} upon women. It was their duty to show their gratitude through proselytising Islam. The fault here lies with the scholars of the time, as they have told women that they are of weak mind and incapable of doing anything whatsoever. Whereas the fact of the matter is that the Holy Prophet^{sas} challenged the women by saying that without being virtuous they will not be able to enter Paradise. They must think reasonably and serve their faith. Sensibility stems from practical work and

work comes through learning. It is the Muslim clergy who are to blame for this conflicting interpretation. Today I have explained the essence of this Hadith to you so that you may fully absorb the true meaning of it.

After my advice in this preamble to my subject for today, I would like to say that this is a rare opportunity to serve Islam. The Muslim clergy have practically killed half the body of Islam by declaring that women are foolish, thus incapable of doing anything... However, the Promised Messiah^{as} came and portrayed the true face of Islam... Only Ahmadiyyat personifies the true Islam. Thus, if Ahmadiyyat is in danger, then surely Islam is in danger. The version of Islam presented by the Muslim clergy is unacceptable... It is a great favour of the Promised Messiah^{as} that he presented the true teachings of Islam. If anyone presents the teachings of Islam as making it lawful to rob or kill a Hindu, a Sikh or a Christian, would anyone be prepared to accept this kind of Islam? No one will be

prepared to accept it. On this basis they claim that the Promised Messiah^{as} has abolished Jihad. The Muslim clergy have nowadays made lots of groups who say that: "Islam enjoins us to undertake Jihad, whereas they (Ahmadi) are against it. Therefore, destroy them and their Jama'at because they have deprived the Muslims from using the sword."

Why are they so hell-bent on creating trouble and destroying the Ahmadiyya Jama'at? (The answer is) because the Promised Messiah^{as} removed cruelty and dishonesty. The only reason that Sahibzada Abdul Latif^{ra} was killed by the people of Kabul was that his stance was not to kill the English...

Thus, it is our duty, not only men, but women are equally obliged to be prepared to offer sacrifices for the Jama'at. There exists not one but hundreds of examples wherein members of the Jama'at endured extreme hardships until, by the decree of Allah, death overtook them. Therefore, it is your

responsibility to stand shoulder to shoulder with the men...

Sacrifice for the sake of faith - A simple life:

Every man and woman should lead a simple life as we have no knowledge of the sacrifices expected of us (in future). Look, if we inculcate the habit of spending all that we earn, even though the Holy Qur'an clearly commands us to be neither extravagant nor niggardly with our wealth, then the result will be that when a need arises (to contribute) for the faith we will have nothing to offer. Thus, I call upon you to lead a simple life and become accustomed to hard work...

Make a pledge to yourselves that you will simplify your eating habits by only having a single dish at mealtimes... Every woman and child should take a vow to keep their clothing simple and to make fewer clothes than before... Not to follow customs and practices and spend extravagantly on decorating their homes. With their savings they can invest in

property... Once their financial position is strong, they will also have the opportunity to serve their faith... I pray to Allah that in the coming future, may He give our men, women, and children the strength to serve in the way of Islam.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p287-294)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies
at Jalsa Salana 1925**

Moral training of children:

...Unlike other religions, Islam not only explains how to eradicate sin, but also draws our attention to how we should primarily endeavour to curb sin at its source... Hence the reality is that sin originates in childhood and all vices take root within the heart before reaching maturity. In many cases these vices formulate even before birth. When a person reaches adolescence, and the scholars talk about saving him from evil; it is too late as that person is already fully under the influence of Satan. I do not mean to say that all vices are found in him but that by then he is already inclined towards falling prey to evil... Similarly, transgression stems from greed, anger, fear, love, and the excessive desire to fulfil one's wishes. Upon reflection do we not discover that these are the very

harmless minor shortcomings that a child learns in childhood, which gradually develop into the basis of all sins? ... Similarly, there is anger. In childhood, parents ignore the signs and the child grows up to be hostile towards others.

Does sin not result from lack of will power? Does this weakness come about without any reason? What reason can there be behind a person who throughout his life makes commitments but is unable to follow them through? The lack of will power does not materialise within a person overnight. It is ingrained within him only during his childhood. What reason lays behind someone wanting to abandon a bad habit but not being able to do it? ...

Now, I will inform you of the way to safeguard your children. The first inlet for immorality within a person is through the (covetous) emotions circulating within the hearts of the parents before his birth. First of all, it is of utmost importance to close this door.

Therefore, in consideration of their children people should keep their thoughts pure. However, if they are unable to always keep to this method then they should practise the remedy that Islam has provided so that to a certain extent their progeny is safeguarded. According to Islam the remedy for hereditary sins is that when men and women are intimate, they should recite the following prayer:

اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَ جَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

O Allah! Protect us from Satan and keep safe any offspring you may grant us...

Many people will be bewildered at not achieving the result that was foretold even though the prayer had been recited numerous times. The response to their uncertainty is that at the outset they do not recite the prayer in the correct manner, and only read it as a magical spell. Secondly, this prayer is not a remedy for all sins, only inherited ones. Other than the inherited sins,

a person is inclined towards further vices in his early years. The solution presented by the Holy Prophet^{sas} in accordance with Islam is that the moral training of a child should be initiated at birth. I believe that if it were possible, the Holy Prophet^{sas} would have set the time of nurturing to be whilst the child was in the womb of their mother. As this was not possible, it was declared that the time for moral training will commence at birth by reciting the Adhan (call to prayers) in the ear of the child, not as a magical spell, but to bring awareness to parents that the time for moral training has already begun. In addition to the reciting of Adhan, the Holy Prophet^{sas} has commanded that children should be taught manners from their childhood. By teaching the same to his loved ones the Holy Prophet^{sas} set an example. It is narrated in Hadith that once the Holy Prophet^{sas}, whilst dining with Imam Hassan^{ra} when he was a child, told him:

بِمِينِكَ وَ كُلِّ مِمَّا يَلِيكَ

“Eat with your right hand and from what is in front of you.”

Hazrat Imam Hassan^{ra} would have been two and a half years of age at the time. In our country, if a child not only plays with the food but also fills his mouth with it, and ruins the clothes of others sitting around him, the parents are amused and take no notice or may very lightly reprimand him as a trivial matter. This would be just to demonstrate to others and not to teach the child how to behave.

There is another incident mentioned in Hadith wherein Imam Hassan^{ra} took a date which was part of a ‘Sadaqa’ (charity) and put it in his mouth. The Holy Prophet^{sas} removed it from his mouth with his finger. This was to make him understand that he was to earn his own livelihood and not be a burden on others...

Some people are of the view that children should be given total freedom and they

themselves will turn into Ahmadis when they grow up. It is my belief that if no other voice reaches the ears of children and they hear about Ahmadiyyat when they are mature, then they will become Ahmadi. However, if other voices are already reaching his ears and the child is constantly learning from them, then the child is bound to become what he hears and learns. If the angels don't tell them (the child) their version, then Satan will befriend them. If he does not hear virtuous sayings, then the negative ones will have an impact on him and will develop into a villainous individual.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p294-298)

**Excerpts from the address delivered at a
nikah ceremony by
Hazrat Khalifatul-Masih II^{ra}, 30th June 1937**

**The moral training of a child is dependent
on the moral training of the mother:**

The Holy Prophet^{sas} said that Paradise lies under the feet of a mother. This does not mean that paradise physically lies under the feet of a mother; rather that if a mother nurtures her child righteously then Paradise can be obtained. If a mother does not raise her child properly, she is not fully attentive towards their good moral upbringing, and does not teach them about ethics and religion, this will lead the child to destruction. Paradise is definitely not to be found under the feet of such mothers.

There is no doubt that a father is a figure of authority and a guardian, but he is mostly away from his family in search of livelihood and so is unable to fully supervise the children

in the limited time he spends within the household. The age limit of a child is approximately five to six when he imitates and learns. At this stage of their life a father cannot discipline or supervise them and neither at this age can they be sent for schooling to learn etiquettes or manners. It is only the mother who can provide guidance to the child as they are constantly together.

If a mother tells a lie in the presence of the child, then the child will also learn to tell lies; if she steals then the child will also learn to steal. If the mother exhibits ignorance and carelessness towards religion, then the child will also do the same. However, if the mother is truthful the child will also adopt the habit of being honest. If when interacting with others a mother exhibits a virtuous behaviour, then the same qualities will be instilled within the child. If the mother shows compassion to the poor and needy, the child will also learn to be compassionate. If the mother is a righteous and devout person,

then the child will also come to take up these qualities. In brief, the future of a child is dependent on their mother's upbringing, and this is what was meant by the saying of the Holy Prophet^ﷺ when he said that paradise lies under the feet of mothers.

There are many mothers in this world who do not bring up their children in a befitting manner; instead, they are indulgent towards them and make them negligent regarding their religion. Paradise being under the feet of these mothers holds no meaning whatsoever. The mother will be labelled as incompetent if her children turn out not to be good, but she will be praised if the children are good... The child always observes the behaviour and affection of the mother and adopts her habits, be they good or bad, to such an extent that a transformation takes place in them which influences their future years immensely.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p312-313)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies at
Jalsa Salana on 27th December 1938**

**Understand your responsibilities regarding
the moral upbringing of children:**

...Educated women of today are under the impression that they can undertake any work that men can... My motive for this prologue is that where Allah has provided women with the faculty to reason, to feel, and to think so that they acquire knowledge, he has also created differences and similarities between men and women. Both should keep in mind their differences when choosing their lines of work. However, where they are in similar positions, they hold equal responsibility. For example, salat, fasting, pilgrimage and zakat are obligatory on men as they are on women. Thus, both may be blessed or punished for their deeds accordingly. Even this decree is according to the wisdom of Allah. As stated by the Holy Prophet^{sas}, jihad is not obligatory for women, but by the command of Allah it

has been made obligatory for men. Nevertheless, during wars women can take care of nursing the wounded.

Fundamentally, women are responsible for the education and the moral upbringing of children, which is no less than the responsibility of jihad. If the moral upbringing of the children is good, then the foundation of a nation becomes strong, and it leads to prosperity. If this is not the case, then ultimately it will lead to destruction. If the upbringing of children is not good, then it is a certainty that the nation would be eventually destroyed. Hence, the progression or destruction of a nation is dependent on its women. If mothers of this day and age were to raise their children as did the female Companions of the Holy Prophet^{ṣāḥ}, then would it not be possible that their children would become soldiers willing to lay down their lives for their nation just as the children of the female Companions of the Holy Prophet^{ṣāḥ} did? God forbid, if today any

shortcomings befall the Ahmadiyya Jama'at, then the responsibility for it will fall on the (Ahmadi) women.

Therefore, the responsibility of mothers is of such significance that even if sincere men were inclined to provide moral training for their children, they would not have the strength to do so; because the ability and strength required for the upbringing of children is inherent in women. Therefore, do not disregard the importance of this responsibility; rather you should be fully attentive in fulfilling this duty... It does not necessarily mean that mothers actively teach their children vices and immorality; but if a child acquires bad habits through the negligence and oversight of the mother, she is bears responsibility for it...

Imam Bukhari^{ra} was a much-revered person. His mother played a great part in him achieving this status. Do you believe that she in turn would not be a beneficiary to the blessings he received? The blessings

endowed on Imam Bukhari^{ra} were to a great extent shared by his mother. Similarly, you cannot consider the mother of Imam Abu Hanifa^{ra} as an ordinary woman. She definitely was not an ordinary woman... In the Holy Qur'an, Allah states that when a person will reach an elevated state (in paradise), their parents and loved ones will be elevated alongside them and will rightfully share a portion of the blessings bestowed on them. In moulding a believer, parents have a part to play.

If the child of a Hindu or Christian mother accepts Islam, do not assume that she would not have been the recipient of some blessings. Even though she may not be fully absolved of all sins, they will still be reduced. Many of you yearn to take part in jihad; but let me inform you that if you bring up your children and instil piety within them, then this is also jihad...

Bear this in mind fully that by raising your children virtuously, the contribution you

provide to Islam and the Jama'at cannot be acquired by anyone else. You should try to raise them from childhood in such a manner that they are ready to serve the Jama'at with their very lives. Teach them from childhood to practise truthfulness and not to tell a lie; because if a child is untruthful then he tarnishes not only your name but procures the displeasures of Allah. Teach them that their lives belong to the Jama'at... Therefore, you can magnanimously serve Islam by raising your sons in the likeness of Abu Bakr^{ra} or Umar^{ra}; and then you will be the recipient of the same status as them.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p316-325)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies
at Khilafat Jubilee 1939**

...We learn from the Holy Qur'an that men and women have all been created for the same purpose, which is to attain proximity to Allah. Allah wishes for all men and women to submit themselves before Him with pure hearts and pious intentions and achieve the loftiest station in nearness to Allah...

Quran declares that men have certain rights over women and women have certain rights over men. Similarly, men have some responsibilities towards women and women towards men... Women have been granted rights in shariah in light of Quranic teaching; it is not a favour; it is the duty of all believers to act upon them and persuade others to do the same... Equality does not mean that both men and women should undertake exactly the same work; it rather means that as a nation, they have been appointed equal

responsibilities. So, the enormity of the responsibility placed on women by Allah is evident that on the one hand she brings up a boy and on the other a girl. Thus, in one sense the whole of society has been placed in subservience to her. This is the reality narrated by the Holy Prophet^{sas} in the Hadith that paradise is under the feet of a woman. Similarly, matters in which men can use persuasion in their dealings with women and matters in which they cannot, has been conveyed to men. For instance, a woman is completely independent with regards to her own finances. It is astonishing for Europe to be proclaiming that it has pioneered respect and independence of women, when their rights have only become prevalent in the last twenty years; but Islam established the rights of women thirteen and a half centuries ago. Essentially the need is for women not to adopt the freedom, like in Europe, and neither to be incarcerated in ignorance... For instance, some women say that religion is the name for the Will of Allah and that once you

understand what His will is, you are still required to seek affirmation from your husband about it. The notion that a husband, brother, or father has any authority over women in matters of faith is false. Every woman has the right to practise her faith once she fully understands it, even in the face of opposition...

Once a woman came to the Holy Prophet^{sas} and said: “O Messenger of Allah! My husband forbids me to give charity. Can I give alms secretly?” He replied that she could. Therefore, pertaining to these matters women have been granted full rights to spend out of their husbands’ wealth without informing them. So, for your own progress, remember the rights Allah has granted you, and value His favours...

وَ إِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا

and when they pass by anything vain, they pass on with dignity; [25:73]

It has been declared that the true sign of a believer is that they avoid anything vain. However, it is lamentable to see that women are always drawn to pointless matters. For instance, for no reason they ask other ladies about the cost of their clothes or where they had their jewellery designed. They are not satisfied until they find out the full history... This habit is not only notable in women, but some men have it too... In women this tendency is extremely common, but Allah the Almighty states that a believer does not waste their time in petty matters. How can those who aim for lofty objectives have time for petty matters?... Why do you not devote that time for the religion of Allah the Almighty and its teachings?...

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا
وَّ عُيُونًا

And those who, when they are reminded of
the Signs of their Lord, fall not deaf and
blind thereat; [25:74]

Then there are those believing men and believing women who do not ignore the Words of Allah as if they were deaf and blind. This signifies that when the Words of Allah are recited to them, they take heed, readily act upon it and listen to the message of Allah attentively...

There is a well-known anecdote about a holy man who went to the mosque to offer prayers. The Imam had distracting thoughts about fifteen rupees while the people offering salat behind him had assumed he was silently reciting Sura Fatiha. In fact, his thoughts were about what he would buy in Delhi for fifteen rupees... By the time he reached ruku his imaginations had progressed to five thousand, that once he had that amount, he would travel to Bukhara and purchase horses. This would increase his capital to twenty thousand and on return to Delhi he would be able to turn it into forty thousand. Allah showed the imaginations of the imam to the holy man in a vision, he

ended his salat and separated from the congregational. On completion of salat the Imam said to him that he must be a kafir (infidel); if he had been a Muslim, why would he not offer salat in congregation. He (the holy man) said: "I am a frail man; I am unable to walk a lot. You went to Delhi and from there to Bukhara; you then purchased horses and returned to Delhi. I was unable to undertake this journey, thus I left you." The Imam was embarrassed and apologised.

I wish you take heed to the proclamation of Allah and I wish that Allah purifies your hearts. If your progeny serves the faith, then you will also partake of the blessings bestowed on them in this world and in the Hereafter. I pray that Allah may enable you to carry out pious deeds and fill your homes with blessings.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p327-337)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies
at Jalsa Salana 1940**

**Women are not a separate entity from
men:**

... Men and women are both of the opinion that a disparity is to be found between men and women. Consequently, women are either negligent towards or have no realisation of the significance of fulfilling the responsibilities that they are charged with. The significant nature of this matter is such that the more it is made evident the more beneficial it is for you. I have realised that this widespread presumption men have about women being a separate entity, has infiltrated the minds of women also into thinking that they are separate from men... However, it is false to consider men and women as two separate species. Women are categorised as human beings the same as men are, though their functions are different.

Whereas a woman gives birth to a child and nurtures them, a man earns a living and provides for them. It has never occurred to me that this difference in their role is something which diminishes the status of women... Both men and women are the same, the only difference is in their division of labour. If women were to grasp this concept fully, then they will protect their rights themselves... So, whenever Prophets bring any message from Allah, they address both men and women equally. Similarly, when discussing the Divine Decree, men and women are addressed equally... There are no beliefs which target just men and not women.

After this when we turn to the practical actions of faith, we find no difference there either. The act of salat is a commandment of Allah, and this command has been addressed to men as it has been addressed to women. The same numbers of raka'a (series of movements performed during salat) are prescribed for men as for women. Zakat

(obligatory alms giving) is another commandment which is an equal obligation on men and women. The commandment of fasting is no different and neither is Hajj. Almsgiving and charity are obligatory for both. Thus, beliefs and practices are identical...

If you were to cultivate absolute awareness within you, then you will realise that men and women are no different in relation to beliefs and practices. There is only one practice in which there is a difference between men and women, and that is the commandment of Jihad... Women are kept away from battlefields and the rationale behind this is to safeguard their 'purdah'... When there is a war between two countries, there is a risk of captivity. If women take up arms, they would be among those taken hostage. Thus, they have been forbidden from it to safeguard their dignity. Otherwise, there have been women in the past who fought against great generals. For instance, Chand Bibi's feats are

remarkable. The sister of Hazrat Zarrar^{ra} also participated in several wars...

Other than Jihad there is another distinction between men and women and that is, whereas a man can be a prophet, a woman cannot. However, the level of Siddique (truthful) which is next in rank to Prophethood can be achieved by a woman. You may be aware of Hazrat Abu Bakr^{ra} being called Abu Bakr Siddique^{ra}. Similarly, Maryam Siddiqah and Ayesha Siddiqah are also known. Hence the same status that men have been given has also been given to women by Allah. Similarly, a woman can attain the status of Shaheed (martyr). Any woman who dies due to pains of giving birth will be known as a martyr as she was in a battle on the furtherance of the human race. A woman can also attain the status of a Saleh (righteous person). It is only the status of prophethood that a woman cannot be endowed with. Even then a woman will be a beneficiary in the rewards showered on a Prophet in Paradise...

Therefore, rid your hearts of the misconception that you are useless... The rewards and favours bestowed on men are exactly the same for women; if Allah has shown no differentiation, then why have you...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p327-344)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies
at Jalsa Salana 1941**

وَأَدْخَلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيُّهُمْ
فِيهَا سَلَامٌ ﴿٢٤﴾

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ
طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٥﴾

And those who believe and do good works
will be admitted into gardens through
which rivers flow, wherein they will abide
by the command of their Lord. Their
greeting therein will be 'Peace'.

Dost thou not see how Allah sets forth the
similitude of a good word? *It is* like a good
tree, whose root is firm and whose
branches *reach* into heaven. [14:24-25]

...At the beginning of these verses Allah says that the believers and those of righteous actions will enter paradise. Although everyone refers to themselves as Muslims and whoever is asked, replies that by the Grace of Allah they are Muslims. Allah states that merely calling oneself a believer, does not actually make one a believer. You should bear in mind that belief in Allah and righteous actions are likened to a tree of quality. It is found in this world that fruit bearing trees need attention, and no tree of quality will bear fruit unless it is watered and supervised, except for trees growing in the wild. Trees in the wild never bear quality fruit. The best fruit only grow on trees of quality and the best fruit bearing trees are a result of the hard work of people. Thus, faith and righteous actions are likened to pure trees, meaning good quality plants, not a tree growing in the wild. A plant of purity will not bear fruit without the water of righteousness. It is just as tree withers away after being planted if it is not watered properly but

produces the finest fruit if watered regularly and has a better survival rate. In the same way, do not be satisfied with just empty faith but understand that the tree of faith requires sustenance and until sustenance is provided in the form of righteous actions, it cannot become a tree of purity. You should not be satisfied merely by reciting the Kalimah (declaration of faith-Muslim creed) because until you water the tree of **لَا إِلَهَ إِلَّا اللَّهُ** with righteous actions your tree will be fruitless and turn dry...

There are some people who are of appealing features but have unpleasant body odour and there are people who may not have unpleasant odour but have an unpleasant appearance. Then there are those who do not have any such indisposition, but they are ignorant and uncivilized. Also, there are many who are attractive, have a pleasant scent, are scholarly but are not sweet in speech. No enjoyment is gained by conversing with them. Thus, Tayyab (pure) is he who is the

bearer of all these four qualities which are namely to be attractive, be of a pleasant scent, be of good taste and sweet in speech.

So, whosoever believes in Kalimah Tayyabah should contemplate whether they possess these four qualities... You express that you are an Ahmadi, but are you recognisable as an Ahmadi in your appearance?... Similarly, until your salat, fasting, zakat and Hajj (pilgrimage) are befitting an Ahmadi how can you claim to have recited the Kalimah Tayyabah... So, Allah says that when you achieve acceptance of faith, then that faith should have the fragrance (of piety) from within you. People of your neighbourhood should be able to smell the fragrance of your good deeds (influence)...

The third meaning of Tayyabah is a pleasant taste, something which is relished. It is compulsory for a believer to also possess this quality. Imagine a woman who prays and fasts, but also is engaged from morning to

evening in backbiting; the effectiveness of her piousness will surely diminish...

The fourth meaning of Tayyabah is sweetness. Meaning your words should not only be beneficial to people but your actions should support your words and not only connect to the mind; but have such charm that they relate to the heart, and lead to acquiring the sweetness of faith...

These are the four traits which are compulsory for a believer to possess. If you personify these qualities, then paradise can be accessible to you. Believers are the trees of paradise, and their actions are its streams...

Respect is not attained only by the recitation of Kalimah; it is the Tayyabah (purity) aspect that produces respect for you. It is the combination of these in a believer which brings about the formation of a tree in paradise... I pray that may Allah enable you to become a plant of paradise, to turn your

Kalimah into words of purity and, by His Grace, become likened to a pure tree.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p345-354)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies
at Jalsa Salana 1942**

Reform your practical lives:

During my car journey here, I noticed that the roads and markets are full of men while the Jalsa Gah (venue) is almost empty. I am noticing that your situation is similar. The Jalsa in Qadian is a religious event. This is a place for you to learn religion, not a playground or a carnival where you come to enjoy food. Out of 365 days of the year you spend 362 in pursuit of your own purposes. It is only for three days that you come to Qadian and even those you waste roaming around; and you still consider yourselves as having fulfilled your duty towards Allah the Almighty. In fact I am so distressed, and I am not in the right state of mind to deliver a speech; I will have to force myself to say whatever I am going to say.

Beware that empty words are useless. No nation can advance in religious or worldly domains until they practise what they preach. The actions of the companions of the Holy Prophet^{ṣaṣ} far exceeded their talking. It is stated in the Holy Qur'an that the hypocrites would talk more about the Holy Prophet^{ṣaṣ}. When in the company of the Holy Prophet^{ṣaṣ}, they would swear in the name of Allah the Almighty, saying that they believed him to be a prophet of Allah the Almighty. The believers did not need to take the name of Allah (to prove his truthfulness). Nowhere is it mentioned that the believers took the name of Allah the Almighty in vain, but what is mentioned in the Holy Qur'an is that the hypocrites would swear in the name of Allah the Almighty that he (Muhammad^{ṣaṣ}) was the prophet of Allah even though they were liars...

What you consider to be your mark on this world, perishes and ceases to exist. Only righteous actions will remain in this world.

What you do in the name of Allah is all that will remain. Where is the progeny of Abu Huraira^{ra}; where are his properties? But even though we have never seen his progeny or properties, we respectfully mention his name by addressing him as Hazrat Abu Huraira Raḍi Allahu ‘anhu... Where are the offspring of Bilal^{ra}, his property, his legacy? All that is remembered of him is the Adhan (call for prayer) which he recited in the mosque of the Holy Prophet^{ṣas}. Thus, all things perish except the actions of a human; and here you are not paying attention to this fact. Allah the Almighty decrees that every person carries the account of his actions around his neck and that account depends on the person; whether he is righteous or evil, as the same will reflect on his account.

This is why you must try to bring reformation in your practical lives. Hundreds of you must have been coming to Jalsa Salana for the last 10 years, but have you gained any benefit by coming every year?

There are two types of actions: (1) Individual (2) Collective. Until both types of actions have been fulfilled, improvement cannot be made in your lives; neither is Allah the Almighty pleased with you. Individual actions are Salat, Fasting, Hajj, Zakat, paying Chanda, and being truthful...

Collective actions are carried out within groups of people and cannot be fulfilled unless done collectively. For example, congregational prayers which are obligatory on men, and commendable, but not obligatory on women... Allah the Almighty takes into consideration the weight of a person's goodness. Some immoral actions are such that each one by itself is enough to lead a person to Hell. For example, not believing in Allah the Almighty; setting partners with Him; not believing in His Angels, the Day of Judgment, His Prophets, and His Books. Any one of these evils leads a person to Hell. These are likened to colossal

mountains and the weight of your good deeds is minute in comparison...

Allah the Almighty states that the way in which a person treats their fellow being reflects their treatment towards Me. If they feed a servant of Mine, it is equivalent to feeding Me. If they built a house for them then Allah the Almighty will order a better house to be built for them in Paradise... Similarly, there is bravery... People bounce a brave person like a ball throwing him around, but he remains steadfast towards his goal.

Hazrat Abu Dhar Ghafari^{ra} heard that a person in Mecca had claimed to be a Prophet. He sent his brother to investigate but was dissatisfied with the answers he received. So, he travelled to Mecca himself and asked around for information, but the non-believers did not let him reach the Holy Prophet^{sas}. All he was told was that there was a person who, through his magical narration, was the cause of hostility between brothers, and between husbands and wives. Hazrat

Abu Dhar Ghafari^{ra} quietly strolled around in the streets (in search of answers). Once Hazrat Ali^{ra} noticed him on the first day, the second day and on the third day, he asked for the reason he was walking around. He said, “Perhaps you may also not be able to inform me properly. I have come here on a mission.” When Hazrat Ali^{ra} who was a follower of the Holy Prophet^{sas}, insisted that he disclose his mission, he informed him about it. Hazrat Ali^{ra} took him to the Holy Prophet^{sas}, and he accepted Islam. It was the days when the enemies of Islam openly shouted abuse at Islam in the Ka’aba (sacred cube-shaped building in the Holy Mosque in Mecca). One day when he heard them being abusive, he went there and said: “You are being abusive, so listen:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ

وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammad is His servant and messenger.

The non-believers seized him and gave him a good beating and asked again. He was a brave man and he again repeated:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammad is His servant and messenger.

Thus was his courage. Now Hazrat Abbas^{ra} arrived who was a Muslim at the time. Someone asked him whether he was older or the Holy Prophet^{sas} was. He replied that the Holy Prophet^s was higher in status even though he himself was born first. Once he arrived, he was able to get Abu Dhar^{ra} away from the enemy. So, when a courageous person develops faith, he defends and lends support in any situation...

Similarly, take the example of education. The wealthiest person cannot run a school alone, but together the poorest of the poor can construct an impressive college... Some tasks require group effort, and for this reason we have decided that wherever there are Ahmadi women they should form Lajna Ima'illah... Every woman should take an oath to spread the religion of Allah, and never retreat even though it may cost her own life. She should devote one or two days every week toward discussing religious matters rather than slandering the neighbours. Seek pious consultations among yourselves...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p354-360)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies
at Jalsa Salana 1943**

... Before I mention anything about this Surah, I would like to bring to the attention of the Jalsa organisers, that I have received a complaint that tea is served to the ladies sitting on the stage, which upsets the other ladies. In my view the ladies sitting on the stage must be mindful of the feelings of their sisters and this mistake should not be repeated. If this type of error has been committed in the past, then it should be avoided in future. The women on the stage feel hunger and thirst exactly in the same way that the ladies sitting on the lower floor do. If the women not sitting on the stage can control their hunger and thirst despite being huddled together with the (hot) sun shining on them, then I see no reason for the women sitting on the stage not to be able to control themselves. Of course there is exception for

the sick. A couple may be feeling unwell, but to think that all who are sitting here are sick would be inaccurate. There may be an occasional sick person, for example someone with a weak heart. In that case they should be shown sympathy, not have objections raised against them...

If an action taken for the sake of Allah receives criticism in return, then such criticism should be contentedly accepted with tolerance. One who carries out a duty for the sake of Allah shows contentment, not distress, upon facing criticism. So, criticism should be heard through one ear and dispensed from the other. In religion there is no satisfaction greater than being abused in the way of Allah. A true Ahmadi bears all kinds of criticism thrown towards them for the sake of God.

During the time of Hazrat Khalifa I^{ra}, a Companion (of the Promised Messiah^{as}) initiated an auspicious appeal. After some

time had elapsed, he was asked how the task was progressing. His answer was that it seemed Allah was unhappy with him because he had not received any criticism or abuse in relation to it. Any movement initiated for the sake of Allah always receives criticism. Do not feel distressed about this. After some time, he said that congratulations were due because it had turned out to be a blessed movement. He had received a letter full of abuse. So, to endure criticism for the sake of Allah is the spirit of the true progression of a nation. A spontaneous response to criticism is a sign of weakness...

Maulvi Burhanuddin^{ra} was amongst the elders of the Jama'at (Community). In 1903, the Promised Messiah^{as} went to Sialkot. He received a magnificent welcome. However, the enemies also shouted abuse at him. On his return journey, people started pelting stones at the Promised Messiah^{as}. The stones came in large quantities and the car's windows needed to be closed. Poor Maulvi

Burhanuddin^{ra} was an elderly man. The enemy managed to grab him. They pulled his beard, punched him, and pushed him. He continued to walk saying: “Glory be to Allah, I am so fortunate”. Eventually people got hold of him and forced dung in his mouth. At this he exclaimed: “Glory be to Allah, how fortunate to be able to enjoy such blessings.” Thus, when a Muslim is criticised as a result of his belief, it is a source of salvation for him. He should not become anxious...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p361-363)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra}
at Lajna Jalsa gah**

...Earnestness is the best virtue for a person to have in this world. The Holy Qur'an has given it the name of sincerity and faith. Allah the Almighty mentions in the Holy Qur'an:

فَوَيْلٌ لِّلْمُصَلِّينَ-

[107:5] So woe to those who pray, On the one hand there is a commandment to observe salat and on the other hand the word woe is mentioned for those who observe salat. The salat mentioned here is the one that is offered without sincerity. Salat is a mode of communion between man and God. Without sincerity salat cannot be considered genuine. Without sincerity keeping a fast cannot be a genuine fast. Even Hajj must be performed with sincerity. The same goes for zakat and giving of alms. If there is no sincerity, then everything is worthless...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p371)

Methods of the religious and moral training of women

The true method of moral training is to acquaint women with all that Allah has commanded. The preliminary step towards this is for women to read the Holy Qur'an. My observation is that nothing can exceed knowledge in relation to moral training... We are able to achieve various kinds of benefits through it... Hence, the first point is that knowledge in itself is a means for the moral training of a person. It leads to correct thoughts; it guides towards judging between right and wrong. Secondly, when a person can read and write, then with the Blessings of Allah, they have the opportunity to read books which include matters crucial for their moral training. Thus, in addition to reading the Holy Qur'an, books related to the sayings of the Holy Prophet^{ṣā}, and books written by the Promised Messiah^{as}, they are also able to derive benefit from books written by righteous scholars. Knowledge also enables

them to differentiate between evil actions and their dire consequences. Particularly, knowledge enables a person to recognise the causes and effects of evil. Similarly, a person becomes acquainted with the causes of good deeds and their subsequent blessings. This encourages them to avoid bad deeds and to develop in piety...

To assign responsibility:

It is a major point that women must be assigned the responsibility of working. When someone is assigned a responsibility, they develop the ability and sense of thinking carefully and reflectively. Allah has created the human nature on the basis that the more they think, the more they will discover the hidden treasures of knowledge. This is the reason that part of the Holy Qur'an is embedded in the human mind. It is proclaimed a hidden book on this basis ...

Depriving women of their legitimate rights:

Knowledge is the best means to reform a woman and to instil within her a sense of responsibility. Nevertheless, it saddens me to say that even today there lays a fault within some Ahmadis, whereby they deprive women of their due rights... Hence, if a woman rebels because of the unjust treatment by men, then she will be considered well within her rights to do so... The result is that gradually she unintentionally begins to have an anti-religious view; or at least she is no longer inclined towards religion. The sole responsibility for this lays on those men who create the feelings of disgust in women through their negative example. Thus, the best means of moral training for women is to teach them religious knowledge; and to provide the rights that Allah has bestowed upon them. Allah mentions in the Holy Qur'an that men have rights over women and women have rights over men. Hence, women

must be provided their legitimate rights. They should feel that men are not hesitant to provide them the rights that Islamic law grants them. If women are treated in this manner, then certainly they will achieve the best moral training. A feeling of awakening will be established in them. Awakening is not an external factor; it is an inner feeling. The feelings of awakening can only be initiated in the mind when a person's ability to think and to reflect is developed. Until a person can reflect and has the sense of responsibility, they are unable to develop. These are matters that can assist in the development and moral training of women. It is not possible to accomplish true moral training without these.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p376-380)

**Excerpts from an audience in Qadian on
26th April following the Maghreb Prayer**

Revelation bringing glad tidings:

...Tonight, I felt as if Allah addressed me and said: "If you reform fifty percent of women, then Islam will achieve progress." ... If fifty percent of women were reformed, then instead of preventing their men from serving their religion, they would instigate and stimulate them to go and serve Islam. The result will be that the reformation of fifty percent women will also lead to the reformation of fifty percent men. If the passion for sacrifice within the Jama'at is to a degree that even half are willing to make every kind of sacrifice in the service of Islam, then according to this revelation, this in itself will be sufficient for the progress of Islam. By the Grace of Allah, the pious results of this will begin to become evident.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p381)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies
at Jalsa Salana 1944**

...The word for mother in Arabic 'Umm' is used as a root. A mother is the origin of her children... Also, the children depend on her for their needs. Hence, this is the root and the central system for the moral upbringing of the children. The children turn to her to fulfill their needs... The common name given by the Qur'an for both man and woman is 'insaan' (*a human*) ... It represents the being that encompasses two elements of love. One element is the love of Allah and the second is the love for other humans. Hence, it is through this name that Islam defines the purpose of religion...

Religion is sent to the world for an individual to develop a relationship with Allah, as well as teach him to have sympathy and love towards his fellow human beings... Then, there are two parts of a human; one is called

Adam, and the other has been named Eve. When the (*Urdu*) word 'aadmi' is used, then it means 'progeny of Adam', whether it is a man or a woman... The meaning of Adam is the one who lives on the surface of the earth, who works in fields, carries out trade and travels... The meaning of Eve is the one who gathers her children around her and reigns over them. She is referred to as the mistress of the house... Thus, both these names are meaningful... Every woman who even today contains these qualities within her; she looks after the home and takes care of her children's moral upbringing, is Eve... A man who is decent, hard-working, and who makes the world worthy of living, is Adam in the true sense of the word.

Those who due to slackness, stay at home idle and do not work hard; or those who are wealthy and stay at home enjoying a luxurious life off the wealth of their forefathers, and do not undertake any work themselves, although they are 'aadmi', it is

only in name. They are not 'aadmi' in practice, because the meaning of 'adam' is the one who goes out to work... Likewise, those women who do not take care of their homes, or their children's moral training; they do not organise their household and do not perform the moral training of their children in a manner that results in them being pious, God-fearing, brave, courageous, and do not prepare them to be ready for any sacrifice for the sake of their faith and do not strive for them to seek religious knowledge - their case is different. They are Eve's daughters in name only, not in practice...

There is a story that once there was a delinquent child. His mother loved him, though it was love in the wrong sense. She never stopped him from anything. When he started stealing small objects, she did not stop him. If anyone came to the mother with a complaint, she refused to listen and said that her son would never do that. Gradually he got involved with bigger thefts, and then

robberies and murders. Eventually he was arrested in connection with a murder and sentenced to death. When he was about to be hanged, the gaolers asked if he had a last wish or if he wanted to meet anyone, so they could arrange it. He asked to meet his mother. When she came, he asked her to get closer to him as he wanted to whisper something in her ear. When she approached him, he bit her ear so hard that she screamed in pain. The gaolers who were nearby watching cursed him for his action (and asked) how he could be so cruel and bite his mother's ear when he was about to be hanged. He replied: "My mother is the reason for my hanging today. If she had cared about my correct upbringing, I would have been a good person today. When I made mistakes as a child, she covered my mistakes. If I brought anything stolen to the house and someone came after me searching for it, she would just deny that her child had brought the item to the house. This resulted in my deteriorating morality. Eventually, I ended up a thief and a

robber. Today I am about to be hanged as a result of these sins.”

Hence a woman can only be called the daughter of Eve when she brings up the children instilling the correct moral qualities in them. She is the guardian of their character. If she is not watching over the character of the children, then she does not deserve to be called the daughter of Eve and the mistress of the house. So, it is important for the daughters of Eve that they conduct the correct moral training of their children.

Paradise comes to a nation through mothers:

The Holy Prophet^{sas} says that paradise lies under the feet of a mother. What a splendid phrase and (observe) how much importance the Holy Prophet^{sas} has given to a mother. Generally, this is interpreted to mean that paradise is attained through listening and obeying the mother. Whilst this is true, its real meaning is that paradise comes to a

nation only when mothers are good, and they accomplish the correct moral training of the children. If mothers are not good, and they do not accomplish the moral training of their children, then the children will never be good. Paradise will never come to a nation when its children are not good. Therefore, the fact is that paradise can only come to a nation through the mothers. The positive and negative achievements of a nation are dependent on the mothers' moral upbringing of their children...

This is the reason that Islam has placed so much emphasis on the education of women. Once the Holy Prophet^{sas} mentioned in a sermon that anyone who has three daughters, and gives them a good education and moral training, he will enter Paradise. A Companion (of the Holy Prophet^{sas}) enquired: "O Prophet of Allah! What if someone does not have three daughters and only has two?" The Holy Prophet^{sas} replied: "If someone has two daughters, and he gives them a good

education and moral training, he will enter paradise.” The Holy Prophet^{sas} then said that if a person has only one daughter, and he educates her well and gives her good training, he will also enter paradise.

Now, look how much importance the Holy Prophet^{sas} has given to the education of women. It is a fact that without the education and moral training of women, work cannot be achieved. Allah has revealed to me that if fifty percent of women are reformed, then Islam will progress. Thus, Allah has associated the progress of Islam with your reformation. Until you reform yourselves, no matter how hard our missionaries work, no results can be achieved. It is a fact that we will never succeed in bringing outsiders into (the fold of) Islam unless it is revealed to the world that Islam has bestowed a high status on women; it has put women in such a high position, that no other nation in this world can compete with Islam in this matter. Until then, we will not be successful in bringing

outsiders into (the fold of) Islam. The reason for this is that a person from another religion will only study the Holy Qur'an and ponder over it once he has accepted Islam. Prior to this, only our example and our actions will attract them towards Islam. Therefore, the reformation of women is crucial...

A woman is a precious diamond; yet without moral training her value is less than raw glass. At least glass may prove to be of some use, but a woman who lacks good education and moral training has no value at all; she can be of no use to (her) faith. Hence, a nation can never improve unless its people improve themselves. Nation is a collective of individuals. Consequently, the Central Lajna Ima'illah (Markazia) has a huge task to accomplish. They must enable all the women of our Jama'at to be able to read matters related to religion, to ponder over them and to understand them. Once they have developed the intellect to understand the details of religious matters, only then can

there be hope that they will understand their responsibility and be able to undertake some constructive work for their religion...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p388-396)

**Excerpts From a speech delivered by Hazrat
Khalifatul-Masih II^{ra} on 25th January 1946**

**Ahmadi women and the moral upbringing of
children:**

I believe that the responsibility to develop the habit of hard work among the youth lies upon teachers and parents... We need people who once instructed to hold a spot will never move a single step away from that spot. Their dead body may fall back, but while alive, they will only march forward... These are the people who prove to be the foundation of a nation. Allah states regarding the companions of the Holy Prophet^{sas} that each one from among them is ready to die (for the sake of Allah).

فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَ مِنْهُمْ مَّنْ يَنْتَظِرُ ۗ

There are *some* of them who have fulfilled their vow, and *some* who *still* wait, [33:24]

This is the dedication that brings about a revolution in the world. Hence, it is the

responsibility of teachers and parents to closely monitor children and develop the habit of hard work in them. They must inculcate in them the desire to be regular in offering salat, to fast, and to observe other Islamic injunctions. They must cultivate an interest in them towards religious commandments. Teachers should motivate parents to take care of their children's education. The fact is that mothers are responsible for their good or bad future, because a child learns about most morals and ethics at a young age. If mothers strictly watch them, and do not let them develop any bad habits, then as an adult they remain safe from bad behaviour to a large extent. However, if a child is not told to refrain from theft, telling lies or any other bad practices in his childhood, then he is unable to abandon these practices as an adult...

If Lajna Ima'illah can imbue in the soul of women; the crucial needs of religion and the significance of waqf (*dedicating one's life for*

the cause of faith), then as the saying goes, “the earth has put its heart out” within a year women would put their hearts out; the hearts of women are their children. If mothers encourage their sons to offer themselves for waqf (dedication of life), and to participate in other initiatives of the Community, then I think many young men will start offering themselves for waqf...

An incident related in Islamic History is of the time the Muslim army suffered a defeat. Hazrat Umar^{ra} sent all the available men to support this army. Nonetheless the numbers were not sufficient. The Iranian army consisted of 30,000 warriors. There was no blockade between the place where this battle was taking place and the city of Medina. At that stage the Muslim General delivered a speech in which he said: “Today you are responsible for either bringing Islam to an end or its survival. If you lose today, there is no other army between this place and Medina to stop the enemy. If the enemy is

able to proceed from here, they will go straight to Medina and attack it.” A lady called Khansa who was also a renowned poet, called upon her three sons and told them: “Your father was a wicked person. I used to take out loans from my brother to provide for him. He then passed away when you were very young. I worked hard doing menial jobs to raise you. You are witness to the fact that I have lived a virtuous and pious life.” They agreed, Khansa then continued: “You know I have worked hard to raise you and have never asked you for any reward.” They replied that this was true. The mother then said: “You are my three sons. I do not have anyone else in this world apart from you. My love for you is evident from the way I have served you. Today a time has come that men need to fight for Islam, therefore, you must participate in this battle. Only return alive having achieved victory in Syria. Otherwise, your dead bodies should be seen in the battlefield. If you don’t do so, I will not exonerate you on the Day of Judgement.”

The sons responded: “Mother, we agree.” Then they left.

The major issue for the Muslims in this battle was that the Iranians were accompanied with elephants that had been trained to fight in battle. Whenever a camel or a horse of the Muslim army faced the elephants, it would flee. A Muslim General asked two of these brothers to accompany him and said: “Let us attack the elephants from the front. It will be a certain death for us, but let’s hope that the rest of the Muslims are saved.” The brothers accepted this offer. It is very difficult to attack an elephant from the front. The trained elephants wrap their trunks around their attackers and throw them to the ground. As soon as these men reached the battlefield, they attacked the army leader’s elephant. The two brothers stood on each side of the elephant, and the General himself stood in front of the elephant. When the General attacked the elephant from the front, the elephant moved his head towards his left and

his right. Whenever he moved his head towards the left the brother standing on the left tried to attack his trunk with his sword. The elephant wrapped him in his trunk and threw him to the ground. When he moved towards the right the other brother tried to attack his trunk from the right. The elephant wrapped him in his trunk and threw him to the ground as well. The brothers did not move from their positions on either side of the elephant until they had inflicted serious injuries on it. Ultimately, the elephant retreated in despair. As soon as this elephant retreated the other elephants followed him. This also caused chaos in the Iranian army, the whole Iranian army retreated, and the Muslim army were victorious in the battle.

Thus, these were women who preferred to see their children martyred on the battlefield than to see them survive in defeat. Today, there are women who are resistant to their children dedicating their lives (for Jama'at),

let alone being ones who urge them to sacrifice their lives.

It is a fact that women are very emotional; If an appeal is made to their emotions, they can reach great heights of righteousness. Once when Hazrat Sa'ad^{ra} was the Commander in a battle, he received a complaint that a newly converted soldier had consumed alcohol. Hazrat Sa'ad^{ra} imprisoned him. Hazrat Sa'ad^{ra} had a growth on the lower back preventing him from riding a camel. In the end a special deck was constructed for him. He was then able to place himself on it in a reclining position and issue orders to the army. The soldier had been imprisoned close to the tent of Hazrat Sa'ad^{ra} and whenever any battle cries were heard from the battlefield, or the sound of any tragedy reached the newly converted Muslim, he would desperately pull at his shackles and call out: "I wish I was fighting in the battle! Is there any Muslim who can set me free? Although, I have committed a sin, my love for Islam is not less

than any other Muslim.” Despite this, none of the army would dare to set him free for fear of infuriating Hazrat Sa’ad^{ra}. Ultimately the wife of Hazrat Sa’ad^{ra} who could no longer bear his suffering, decided that irrespective of the consequences, she would set him free. She removed his shackles and set him free. He put a mask on and joined the Muslim army. When he joined the Muslims, wherever he launched an attack on the enemy, the morale of the army lifted. When the battle stopped in the evening, he ran back to the site of his imprisonment and the wife of Hazrat Sa’ad^{ra} put his shackles back on him. Hazrat Sa’ad^{ra} was suspicious from his attack tactics that he appeared to be the same man, but then thought it must be someone else because the man was currently imprisoned. The following day when the battle commenced, the wife of Hazrat Sa’ad^{ra} removed his shackles, and he again joined the Muslim army and attacked the enemy with great courage and gallantry. Finally, in the evening when the Muslims were victorious,

Hazrat Sa'ad^{ra} was convinced that this soldier was the man whom he had imprisoned. He approached his wife and told her that she seemed responsible for this action and that he would punish her for breaking the law. His wife replied: "You may punish me in any way you wish, but my conscience did not permit me to watch my husband just observing the battle and a person with such profound love for Islam who was trying to break the shackles upon hearing the noises of the battlefield, be kept imprisoned." When Hazrat Sa'ad^{ra} heard the daring argument from his wife, his anger was dispelled. He forgave the new convert.

So, women become overwhelmed by emotions. It is the duty of Lajna Ima'illah to tell women that Islam needs their sons and husbands as well as their wealth, and it is their duty to sacrifice everything without hesitation for the cause of Islam. I am certain that if this stand had been taken, those who were weak in faith would also have presented examples of great devotion. A man told me

that his wife turned him into a strong Ahmadi. When he returned home with his pay, she enquired if he had paid his Chanda from it. He would reply that he will pay it the following day. The wife would refuse to cook food from that pay. There were occasions when he had to go at midnight and pay his chanda. She would only use the money for food when he would show her the receipt of payment of chanda; and would say that she will not cook food bought by unlawful money...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1p-404-409)

**Excerpts from a speech delivered by Hazrat
Khalifatul-Masih II^{ra} on 15th February 1946**

**Praise and appreciation for the Ahmadi
women of Qadian:**

I believe that if the spirit demonstrated by our women is stirred in our men, then we can be victorious 100 years sooner... The sacrifice that our women made (during the elections) also had a profound effect on observers, representatives of the opposition party, polling station officers as well as the female Government officials who were assisting the polling officers. They were so impressed that in their words, they were unable to understand what kind of Community this is and how they had developed this spirit of sacrifice in its members. Some women came to vote when they were close to giving birth; they were in labour. Others came in such painful conditions that they passed out just after casting their vote; while some were

carried on stretchers, as they were only twelve hours post-partum. A single incident can be ignored, but there was more than a dozen such cases... With such examples of sacrifice at the time of the elections, women have proved that the memory of their actions should be kept alive for ever...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p410-411)

I would like to ask you if you have ever felt an aching passion in your heart for preaching. Have you ever tried to understand what responsibilities lay on you because of entering the fold of Ahmadiyyat? Ahmadiyyat is not just about contributing a few Rupees as financial sacrifice; nor is it the action of hastily performing ablution and offering a few prostrations and ruku (in salat). In fact, Ahmadiyyat is a bond with Allah that results in communion between Allah and His servant. It brings the servant into the fold of Allah's beloved and dearest ones. Allah does

not differentiate between His servants. His door is open for everyone alike. However, it requires a person to develop such a yearning that he cannot survive without Allah's communion; the sole purpose of his life is gaining proximity to Allah.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1p425)

If you desire to inherit the favours that were bestowed upon the Companions of the Holy Prophet^{sas}, then you must endeavour to follow in their footsteps. There is no longer the time to merely talk about it. Each day that dawns upon Muslims, brings more and more calamities and difficulties for them. In future you will be part of the suffering that men will be afflicted with. The wives and children of most Ahmadis martyred in Kabul, faced extreme sufferings. The women were widowed, and the children orphaned. They had to bear the misery of imprisonment for a long period of time. Similarly, if problems are

created for Ahmadiyyat in future, then you will equally experience the same suffering as men. Hence, be alert and refrain from idleness. The propagation of Islam cannot thrive unless women work shoulder to shoulder with men in every field. Until such time, Islam cannot prevail in this world... So don't be sluggish and careless. Transform yourself into a beneficial element of Ahmadiyyat. You should have the determination that we will either establish Ahmadiyyat or die... Until you have this determination, you cannot develop yourself into a beneficial individual for Ahmadiyyat. Try to fulfil the responsibilities bestowed on you in order to stand in front of Allah as His successful servant. It is essential that you bring about such a great transformation in yourself that not only you, but also your neighbours and the rest of the world can witness that a new spirit has been blown into you. Learn religion yourself and teach it to your children too. If you don't learn religion yourself, then how will you be able to preach

it to other women? You should be so passionate about preaching, that if you have lived in a house for a couple of years, and your preaching has not been effective, then you should ask your brother or husband to move to another neighbourhood to spread Ahmadiyyat there...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p430-433)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to the Ladies at
Jalsa Salana 1946**

**Stimulate true emotions and pay attention
to religion:**

...The relationship between man and woman is dependent on love and not the law. A mother does not learn the love she possesses for her child; there is no law to teach her this. She treats her child according to the element that nature has placed in her. These relationships are not dependant on rules and regulations. If the relationship between man and woman is based on love, then there are never any issues raised. When people arrange their children's marriages, they ask for certain terms and conditions to be recorded. I have often observed that these people are prevalent in taking disputes to courts. Such conditions always create quarrels and dispute. If the relationship between man and woman is based on noble intentions, the journey of their lives will

progress smoothly. Once there is no courtesy between them, bickering and quarrels will continuously increase. Terms and conditions alter with the changing circumstances. Nevertheless, if it (the relationship) is based on love, then no such conditions remain relevant. If terms and conditions apply, then love ceases to exist. One of the two must perish. When Allah has created the importance of man for woman and woman for man, then they both feel that they cannot exist without each other. These emotions reveal that people setting up conditions are fools. It is foolish to set up regulations to deal with emotions. The actual law for this was already inscribed in the blueprint of Adam. Our task is only to stimulate the acceptable and moral emotions...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 1-p433-434)

**Excerpts from the address delivered by
Hazrat Khalifatul-Masih II^{ra} to Lajna
Ima'illah Karachi on 18th March 1948**

Strong link between belief and action:

The way Allah the Almighty has created the human nature is that a person generally pays more attention towards matters that carry certainty. So, (in matters of faith) as one's belief gains certainty, actions also grow; and as the certainty of belief declines, actions also weaken. Belief has a strong link with deeds. The exception may be those who are lazy and treat matters carelessly. No human will consume poison intentionally or place his hand in the pit of a snake. No human deliberately enters a lion's den or throws himself from the top of a tower. The case of someone who commits suicide is exceptional since he desires death for himself. So, except those who are suicidal, no human will act in a way that will cause their death, unless by

mistake. For instance, some people sleep on a rooftop that has no ledge. As a result, they sometimes fall off the roof during the night and eventually die. Muslims in villages usually do this; despite the Holy Prophet^ﷺ having clearly stated that one should not sleep on a rooftop that does not have a ledge...

Anyhow, when someone knows for certain that a matter will cause them harm; they will not make the error of doing it. We observe this so frequently in human life that it can be presented as a genuine rule of law. When we consider various matters and deeds in human life, we observe that almost every action is associated with belief.

Human beings and death:

There is one matter which above all is an absolute certainty, but man's response to it is very irrational. Not only are people least concerned by this inevitable, but they also give precedence to uncertain matters over this inevitability. This absolute certainty is

death. No one in this world has ever been spared death. The greatest being amongst humans was the Holy Prophet^{sas}; but even he faced death after working in this world for a fixed period. A general concept that prevails amongst the Muslims is that Hazrat Isa^{as} is alive in heaven. The Ahmadiyya Jama'at however has the belief that even Hazrat Isa^{as} passed away...

Hence there is not a single example to be considered that may lead to the thought that any human being can be spared death. However, I notice that people generally tend to be negligent and careless about this matter. Death is an absolute certainty, but there is no preparation for it...Even though everyone knows that they are going to die one day and there is absolutely no doubt about it, most people in this world do not make any preparations towards their death.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p1-2)

The model of the Holy Prophet^{ṣāḥ}:

No one can be more beloved to Allah than the Holy Prophet^{ṣāḥ}. Is there anyone other than the Holy Prophet^{ṣāḥ} who has proved through his deeds that they are ready to sacrifice everything in devotion to Allah? Hazrat Ayesha^{ra} relates: “The Holy Prophet^{ṣāḥ} was old and over sixty years of age when he would get up during the night and stand in front of Allah for such extensive periods that his feet would become swollen.” Hazrat Ayesha^{ra} states that seeing this she had feelings of great sympathy (for the Prophet^{ṣāḥ}). So, one day she couldn’t bear it any longer and said: “O Prophet of Allah! Why do you put yourself through so much agony? You stand up for prayers for such long periods that your feet swell up and you are exhausted. Has Allah not forgiven all your past and present sins; and has Allah not revealed to you that He is pleased with you?” Hazrat Ayesha^{ra} narrates that the Holy Prophet^{ṣāḥ} answered: “Ayesha, nevertheless, is it not my duty to be a grateful servant,

when Allah has bestowed such great blessings upon me?" ...

I ask you ladies, are you living your lives according to the life of the Holy Prophet^ﷺ? Can you say that most of your life is spent in making improvements for the hereafter which is in fact the actual life; or is it the case that it is mostly spent on worldly tasks? ...

Islam is among the religions that allow you to indulge in worldly tasks. Islam does not prevent one from seeking employment, partaking in business, or undertaking industrial and commercial work if required. Neither is there any command that women should not carry out any housework. However, it instructs the proper assignment of importance to each matter. Just as a woman does not relinquish her other responsibilities while rearing her child. For instance, if she is poor, she will not be relieved of her duty to cook food. If she is wealthy, she will still not be relinquished from her responsibility of having the food

prepared and managing the household. Due to parenting a child, she will not neglect the needs that are imposed on her regarding her relationship with her relatives and her friends.

Islam does not command that you should spend your life just offering prayers. Islam does not say that you should forget all your worldly responsibilities. Islam not only permits such work, but also emphasises its importance to the extent that once Hazrat Ayesha^{ra} told the Holy Prophet^{sas}: “O Messenger of Allah! Today a poor Bedouin woman visited me accompanied by her two daughters. She came and sat close to me, and she made one of her daughters sit on her right and the other on her left. She asked me if there was any food she could have. O Messenger of Allah! At the time there was nothing in the house. So, I got up to look around and found a single date. I picked up the date and gave it to her. The woman put that date in her mouth, and I thought she was

going to eat it herself. However, she didn't eat that date herself; instead, she broke it into two pieces with her teeth and gave one piece to the girl sitting on her right and the second piece to the girl sitting on her left. After listening to this the Holy Prophet^ﷺ said: "Ayesha! Allah has told me that a person who has two daughters and gives them a good upbringing, then because of the person's love for them, and because of their good upbringing, Allah will make paradise predestined for this person."

So, look, the upbringing of children which is an emotional matter for a woman has also become a matter of great reward. No woman nurtures children because of some religious instruction. An atheist also nurtures her children; whether a woman is a sinner or an adulterer, she still nurtures her children. Despite this instinct, the Holy Prophet^ﷺ has said that if a woman rears her daughters and turns them into decent citizens only to attain

Allah's approval and His pleasure, then paradise becomes inevitable for her...

I say to the Ahmadi women: "You have renewed the pledge to revive Islam. If this pledge is taken faithfully, not hypocritically, then you must adapt your entire life according to this pledge. Islam is already objectionable in the eyes of the opponents. Their arrows are already targeting Islam. Islam is already the target of an enormous number of accusations and objections. If you show weakness, then you will make Islam even more dishonourable. If you cannot really practise the teachings of Islam, then it is better for you to abandon it rather than to defame it.

However, if you have really developed the conviction that this is a true institution and you truly believe that you have seen and understood the truth sent by Allah, and that acting on it is essential for your salvation, then it is your duty not to become a source of disgrace for this institution. With your

conviction, your practice, your sacrifices, and with the proof of your association with Allah, you should present a practical example of the Islamic way of living. This will compel all to acknowledge the fact that in today's world, full of commercial enterprise, religion is still being given precedence over worldly matters. Islam is a practical religion and there is not a single command which can be counted as burdensome for an individual."

I am amazed at some Ahmadis here, who have been a part of this institution for years, but they lack in action upon religious instructions, and their spirituality has become stagnant. In comparison, there are some European Ahmadis who have entered this institution a short while ago, yet it is a great pleasure to see them practise Islamic instructions with great passion and sincerity...

In the last war, Mr. Bashir Orchard, an Englishman, accepted Ahmadiyyat. In the early period, when he came to meet me in

Qadian, his thinking was along the lines that he will establish a new religion. He told me that he had studied Islam and observed many good points in it. He looked at the Hindu religion and saw many good things there as well. He somehow wanted to find a way of collecting all the good points. I continued explaining matters to him, but he continued to say that he was not content. Shortly after his departure, I received a letter from him, in which he wrote that he had accepted Islam. I was astonished at how this could happen. He had not been comfortable with any religion. Later, when he came to meet me, he told me all the incidents. While he was staying here (Qadian) he did not realise he was spending his days in such a (blessed) environment. However, when he left and reached Amritsar, he (realised) he had not consumed alcohol for about a week while he was staying in Qadian. Therefore, he wanted to drink alcohol. He went to the dining area with some English friends. They ordered alcohol and so did he. Then a thought came to him that he had not

consumed alcohol for about a week, and nothing had happened. There is no harm if he tries to abstain from alcohol for few more days. Therefore, he cancelled his order. This was the first change that happened in him. After that he continued to try to avoid alcohol. When he returned to the army, his English friends ridiculed him and said they will watch to see how long he can keep away from alcohol. This made him even more determined and gradually he did not feel the need to drink alcohol anymore. As a result, he felt that due to the blessings of visiting Qadian he had been able to give up the habit of drinking. Then he studied Islam and Ahmadiyyat more seriously and discovered the truth and he accepted Islam. From there he was transferred to Rawalpindi where his English friends still continuously teased him and tried various tactics to sway him towards themselves. Nevertheless, with the Grace of Allah he firmly adhered to Islam. He started offering regular salat and grew a beard. Upon this, his English friends ridiculed him further.

Sometimes they would ridicule him regarding his salat and other times objected to his beard. Sometimes, they would start arguing with him over his food choices. Eventually, he left the military and dedicated his life to serve Islam. Now he is preaching Islam in England. He only gets paid for basics. He is regular in tahajjud, offers Salat in congregation, makes lengthy supplications and keeps a beard. By looking at him, apart from his face and the colour of his skin, no one can say that he is an Englishman. On the contrary, everyone thinks that he is a very old Muslim. If a European person can change himself to that extent, that he becomes regular in Salat, he performs tahajjud and performs all the Islamic articles of faith, then why can't an Indian or someone of a different origin follow these teachings?...

A true human is one who is true to his words. When a man and a woman say that they are Muslim, then it becomes imperative that they affirm they will believe in whatever the Holy Qur'an commands. They will keep away from

whatever is prohibited by the Holy Qur'an. Every Muslim makes this pledge, but how many of those practise it as well. Muslims then hope that they can continue to disobey the commandments of Allah and simultaneously escape His Wrath...

A famous historical incident springs to mind. There was a disciple of Hazrat Junaid Baghdadi^{ra} who now has a great reputation in the Islamic world. He was a member of a wealthy family and had been appointed as the governor by the government of the time. However, he was a very cruel and an extremely brutal person... Once he was present in the company of the king, when a general appeared before the king. A battle had taken place in which the Baghdadi army had been victorious. The king called for the general to present him with a robe and to reward him for conquering the city that had been a problem for the government for many, many years. Unfortunately, the general forgot to carry a handkerchief. He

was suffering from a cold. When the king presented him with the robe, he put it on and proceeded to pay homage to the king. Suddenly he sneezed and mucus started to flow out of his nose. He searched his pocket, but discovering he had no handkerchief he guardedly used the front of his robe to wipe his nose. Unfortunately, the king caught him doing so. He was outraged to witness that the general wiped his nose with the robe granted to him by the king. In fury he exclaimed that this general had disgraced the robe, and it should be taken away from him. He was to be thrown out of the king's court. Shibli (the cruel governor, who later became the disciple of Hazrat Junaid Baghdadi^{ra}) was also sitting there at that time. As soon as he heard this, he started to weep uncontrollably. The king asked: "Whatever has made you cry?" Shibli stood up and replied: "Your Majesty! Please accept my resignation. I am not ready to continue with my services." The king tried hard to persuade him (not to leave), but Shibli insisted that he no longer wished to remain

there. The king wished to know the reason.” Shibli replied: “Your Majesty! The general, who appeared before you today, had made extensive efforts for the stability of your monarchy. All year round, this person continued with the battles. Each morning his wife got up thinking that it was the day when she would be widowed and every evening, she went to bed fearing she would wake up in the morning with the news of her having become a widow. Each morning his children would think that they may be orphaned; they would go to sleep thinking that with the break of dawn they may hear the news that they had become orphans. After these great sacrifices, when this person came back, you gave him some clothes to honour him; but due to an illness beyond his control, he sneezed and because he had forgotten to bring a handkerchief, he used the robe to clean his nose. Upon this you became furious, and you disliked his action so much that you had his robe removed; only because he misused the robe. After completing his

speech, Shibli again started to weep. While crying he said: “O King, Allah has given me a robe as well. He has given me humanity; he has given me wisdom. I have been given eyes, a mouth, a tongue, and other body parts. The general had received the robe after making a huge sacrifice, but Allah gave me this robe without any service or sacrifice. Moreover, he only cleaned his nose with the robe, and I have ruined this robe to the extent that it is unrecognisable now. I am wondering how I may be treated when I am presented in front of Allah? The truth has now dawned upon me. I am not prepared to continue serving you so please accept my resignation.” After this Shibli went to several holy men and told them that he wished to repent (from his past sins), but as he was so notorious for his atrocities, each person he visited told him that repentance from a person like him would not be accepted. Eventually, he visited Hazrat Junaid Baghdadi^{rtā}, who was considered the father of the Sufis. Shibli said to him: “I have come to you because I want to repent.” He

replied that the door of repentance was open to all; but Shibli will have to accept one condition to prove he is truly repentant or if (his act is) only for outward appearance. Shibli said: "Please tell me the condition; I will accept it without any protest." He was told the condition was that he returns to the place where he had been the governor, knocks on each door and addresses the people saying: "I seek your forgiveness for the atrocities I have committed against you." This will enable people to learn that now he wished to live a life of repentance. Shibli accepted this. He returned to the place where he lived as a governor. He asked for forgiveness from the low to the high, from all the slaves, the menial workers, and the lowest people. He would knock on each door and say with great humility: "I seek your forgiveness. I have committed great atrocities and there is no way that I can compensate for those atrocities. I seek your forgiveness with great humility, and I am greatly ashamed and sorry for all my wrongdoings." When he returned

after seeking forgiveness from each and every person, only then did Hazrat Junaid Baghdadi^{rta} accept that he was truly repentant. Shibli advanced a great deal (in spirituality) himself and became a saint of high status. Therefore, we must always keep in mind the robe that has been bestowed upon us. We will be accountable for it when we are presented before Allah...

To be able to have sight of Allah is immensely important. If Allah tells a believer that He will grant him paradise, but they will not be able to see Allah or have the sight of Allah, the person will never accept this paradise. In fact, if someone is granted 10,000 paradises, but not granted the sight of Allah, they will not be prepared to remain in such a place for a single moment. Of course, the true desire in every person's heart is to gain the sight of their beloved. If anyone is unable to meet their beloved, then grand palaces and comfortable beds have no meanings for them. If a woman is told that her child will be killed, but she will

be given a splendid palace to reside in, would she agree to that? No woman will be prepared to have her son killed and live in the most splendid palace on earth in return. So how can anyone be a believer and say they are prepared to enter paradise if they can't see their Allah there?...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p4-15)

Types of purdah:

...It does not mean that there is only one type of purdah for all conditions and situations. The jurists have debated the topic that if a pregnant woman is delivering a baby and she needs to be seen by a doctor, is it allowed for a male doctor to deliver the child? One group is of the view that she cannot do this. They comment that if she dies because a male doctor is not allowed to deliver the baby due to purdah, then she will not be committing a sin.

The second opinion is that if she dies because a male doctor was not allowed to deliver the baby, she will be committing suicide.

Similarly, the Holy Prophet^{sas} said that if a man is riding and he sees a pedestrian woman, he should get her to sit beside him on the (animal's) back. Now, if I am riding in Peshawar and a woman is on foot, following this instruction of the Holy Prophet^{sas}, I seat her beside me, there will be a furore in the newspapers how audacious the Imam of the Mirzais (Derogatory term for Ahmadi) is! It is also narrated in the Ahadith that once at the time of Hajj, due to the huge crowd, the Holy Prophet^{sas} fell off his horse. One of the Ansar jumped off his horse, came to him and said: "O Prophet of Allah, I would rather die than any harm come to you!" The Holy Prophet^{sas} instructed him to leave him and go to the women to help them up. Now, if men should not touch a woman even when required, then why would the Holy Prophet^{sas} instruct him to

leave him and go towards the women and help them up...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p33-34)

**Excerpts from Friday Sermon delivered by
Hazrat Khalifatul-Masih II^{ra} on 14th October
1949 in Rabwah**

**Effective method to remove
misconceptions about Ahmadiyyat:**

The only solution for this is to train women as missionaries. If they preach to women, then this hurdle will be removed from our way. If a male preaches to a woman, they will have the opportunity to say that, because the men have the pen in their control, they can write whatever they wish. Whereas preaching from women will rest on (presenting) arguments. We believe that Islam always prevails in presenting arguments. If a man preaches then emotional matters will become a hindrance in preaching. The women will think that being a man, he is forcing his ideas upon me. In the competition between a man and a woman, the woman does not ponder over the argument (itself). Consequently, all our

arguments will go to waste. Whereas, if these subjects come from a woman's mouth, then it will not be limited to mere emotions; rather it will turn into a matter of pure intelligence. In the matter of intelligence our view will certainly prevail. Secondly, women can preach to other women and will guide them to Islam. The consequences will certainly be that men will hear women talking positively about Ahmadiyyat in their homes, instead of against it. In this way they will then get closer to Ahmadiyyat.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p40-41)

Women should devote their lives:

After considering all these matters, I have decided that I should introduce the scheme of 'Waqf' (life dedication) for women. There is no doubt that there will be challenges, but we can consider solutions for these issues. If women devote their lives, we will need to establish a separate system for them, which

will be handed over to the women only. Otherwise, there will be more difficulties and there will be objections from our opponents. Lajna Ima'illah will work for women in the same way that Tehrik-e-Jadid is working for men. The budget will come from them (Lajna) and we will approve it. However, the women's committee will bear all the expenses.

How will this work and how will women life devotees lead their lives? This is also a delicate issue. If the female life devotees are not married to male life devotees, then lots of problems will arise. The man will be working in one place and the woman will be fulfilling her preaching responsibilities elsewhere. The solution is that the life devotee men should marry women who are also life devotees. If they marry male life devotees, then we will give preference to the woman's work and deploy her husband in the area where her services are more important. We have also thought and are content about

what shape their tabligh (preaching) will take. This can be organised to a large extent. The main issue is regarding marriage. The solution is that they marry male life devotees.

Another solution is that initially widows or older women with grown up children who no longer have the main responsibilities at home, can work for the propagation of Islam with the approval of their men. We will task such women to serve Islam. The Sharia (Islamic law) has given you freedom from all those things that young women are bound by. Such women should initially be given moral training, and the work should start immediately. Later, the girls whose parents give permission can be provided with handicraft and industry training which are important in the field of preaching, as well as religious knowledge and then sent outside (of Qadian).

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p41-43)

**Extract from an address delivered by
Hazrat Khalifatul-Masih II^{ra}
on 8th August 1949 in Quetta**

Punctuality is a condition for an individual to achieve a higher status. The Holy Prophet^{sas} was always punctual... If we do not observe punctuality, the result is that those who serve the Jama'at and who are more beneficial for the Jama'at arrive in good time and waste an hour or so waiting for the others. They then spend an hour completing the task and then some time is also spent winding up the task; thus, more of their time is wasted in comparison to the others. When the famous Italian leader Mussolini who was killed in the last war (*World War II*) took control of Italy, Italy was considered a developing country... It was far behind other European countries... Mussolini was the son of an ordinary blacksmith and initially he worked as one too. Later he entered politics, formed a (political) party that led to him becoming a ruler... He realised that people lacked punctuality. He

ordered that people must be punctual. A worker who arrives at the office even a single minute late would be penalised, demoted, or even dismissed. This may seem to be an insignificant point, but I have observed that he transformed his country as the whole administration of the country was reformed through this minor point of punctuality.

(Orhni Waaliyon Ke Liye Phool Vol1-Part 2-p43-44)

God's love cannot be in physical terms:

God is spiritual not physical. You can pick up your brother and your child in your arms and care for them and love them, but you are unable to do the same with God. He is above and beyond (anything physical). You can neither see Him with your physical eyes, nor hear Him with your physical ears nor touch Him with your physical hands. You can certainly love God, but from your heart and soul. How can anyone love God when their inner soul is dead? You may slaughter a child in front of a dead mother; she will not be able

to do anything. A goat, a hen will try to protect their little ones. However, a dead mother will not be able to do anything, nor can she feel her child's pain.

Similarly, if a person's soul is dead, it will be utterly foolish to believe that they can fall in love. A person can only love God when their soul is alive; and the soul can only remain alive when it is fed. The soul's food is not bread or water, but salat, zakat, fasting, Hajj, and the remembrance of God. These things are crucial to keep humanity alive.

When I talk about being regular in salat that does not mean that you offer one of the five daily salat or from the weekly thirty-five salat, you offer thirty-four or when it comes to yearly salat, you offer 1799 out of 1800. This is not called being regular. When I talk about being regular in your salat, I mean the offering of all 1800 salat.

The body is able to survive without food, but the soul cannot bear the starvation. You may

still have some strength in your body after starving for three days; some people remain alive without food for ten to twelve days. However, the soul is very delicate and cannot afford a single day's gap. If you skip one salat in a year, the soul will die. Hence the scholars' edict is that if a single salat is deliberately missed, it cannot be offered later. For example, if it is time for salat Zuhr (noon prayers) and you are awake around that time and deliberately don't offer the salat, you can never offer that salat again. If you are asleep or sick, then it is a different matter. Thus, even one salat that is missed affects the soul. Some people say that by the Grace of God they offer all the salat, but on a rare occasion they miss it; then that is still not being regular in salat.

(Orhni Waaliyon Ke liye Phool Vol1-Part 2-p49-50)

Firstly, Lajna Ima'illah should bear in mind that they must be regular in salat. Secondly, in relation to religious practices, they should

remember that as there is food for the body, similarly there is food for the soul too. Just as the body dies if it is not provided with food, likewise the soul also dies without food. Although neither the physical food is the aim of the body nor is the spiritual food the aim of the soul. We use physical food to produce blood and energy in order to use this energy to undertake other tasks. Similarly, spiritual food is also designed to give us spiritual energy to accomplish other tasks. If food was the only objective, then God would not have said:

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٥﴾ الَّذِينَ هُمْ عَن صَلَاتِهِمْ
سَاهُونَ ﴿٦﴾

“So woe to those who pray, But are
unmindful of their Prayer.” 107:5-6

Salat offered by some worshippers can cause condemnation. One should not be content with (only offering) salat, fasting, zakat, Hajj, or other forms of worship. One must continue to examine the energy generated by

worship. As I said, only then will the spiritual energy create a passion within a person which will in turn result in him attempting to create the same excellent moral deeds in others. You should create the capacity for preaching within yourself. If you don't do this, you are destined for death. When cholera comes, initially it attacks your neighbour, and if you are not careful then you would not escape it. The same applies to the plague. Similarly, if you are not attentive towards preaching religion and you do not try to rectify this (negative habit of not preaching), then you too will catch your neighbour's spiritual illness. Therefore, perform Salat and continue to ponder over the effect it produces; then try to create the same in others. If you do not abide by this, then one day you will eventually fall prey to those suffering from this spiritual illness. You should develop a habit of enjoining good to make them fall prey to you.

(Orhni Waaliyon Ke Liye Phool Vol1-Part 2-p57)

Sacrifices of the early Companions:

When Prophets come to the world, those who accept the faith during their early days are considered the most excellent. Every Muslim knows that after the Holy Prophet^{sas}, Hazrat Abu Bakr^{ra}, Hazrat Umar^{ra}, Hazrat Usman^{ra} Hazrat Ali^{ra}, Hazrat Talha^{ra}, Hazrat Zubair^{ra} Hazrat Abdul Rahman Bin Auf^{ra}, Hazrat Sa'ad^{ra} and Hazrat Saeed^{ra} were considered eminent people. However, the reason for their eminence was not that they were more comfortable in life; rather it was the magnitude of the hardship they endured for the sake of religion in comparison with others.

(Orhni Waaliyon Ke Liye Phool Vol1-Part 2-p60)

The exemplary sacrifice of Hazrat Talha^{ra}:

...Hazrat Talha^{ra} says: "...In the battle of Uhud when the Muslims suffered a retreat, only twelve people remained standing with the Holy Prophet^{sas}. We were surrounded by the

army of 3000 Kuffar (disbelievers). They started shooting arrows towards the Holy Prophet^{ṣaṣ} from all directions, with the thought that if the Holy Prophet^{ṣaṣ} was killed, then all matters would come to an end. At that time every soldier in the army of Kuffar was aiming his arrows at the Holy Prophet^{ṣaṣ}. Upon that I positioned my hand in front of the face of the Holy Prophet^{ṣaṣ} and all the arrows from the Kuffar's army struck my hand, until it became completely useless and became like a stump. Yet I never moved my hand away from the face of the Holy Prophet^{ṣaṣ}.”

On another occasion when Hazrat Talha^{ra} was narrating this incident, a person asked: “Talha^{ra} was it not painful when the arrows were landing on your hand from all directions?” Hazrat Talha^{ra} replied: “Of course it was painful, but I endured it.” He was then asked: “No cry escaped your mouth?” Hazrat Talha^{ra} said: “It wanted to, but I would not let it happen in case my hand moved, and an arrow struck the Holy

Prophet^{ṣaṣ}. So how did Hazrat Talha^{ra} become the Talha he was? The answer is because of the hardships he endured for the sake of the Holy Prophet^{ṣaṣ}. How was Hazrat Zubair^{ra} transformed into the Zubair^{ra} that he was? As a result of the hardships that he endured for the sake of the Holy Prophet^{ṣaṣ}.

(Orhni Waaliyon Ke Liye Phool Vol1-Part 2-p61-62)

The sacrifices of Hazrat Usman Bin Ma'zoon^{ra}:

Hazrat Usman Bin Ma'zoon^{ra} was a companion of the Holy Prophet^{ṣaṣ}. He accepted the Holy Prophet^{ṣaṣ} in the early days. His father was one of the great chiefs of Mecca. Hazrat Usman Bin Ma'zoon^{ra} was only thirteen or fourteen years old when he accepted the Holy Prophet^{ṣaṣ}. He was subjected to great atrocities by the disbelievers. He suffered many hardships, yet this thirteen- or fourteen-year-old child continued to endure these hardships with

great courage and determination and did not deter from Islam...

Once an angry and zealous person stepped forward and hit Hazrat Usman^{ra} in the face with such force that his finger pierced Hazrat Usman's eye and his eye was gouged... Hazrat Usman^{ra} did not cry at this suffering. He did not shout or scream. He did not express sorrow. He did not thank the person who expressed sympathy for him. On the contrary Hazrat Usman^{ra} told the sympathiser: "Uncle you are distressed that one of my eyes was gouged, but Allah is my witness that my other eye is also prepared to be sacrificed for the sake of Allah."

(Orhni Waaliyon Ke Liye Phool Vol1-Part 2-p62-64)

The magnificent rewards for their sacrifices:

These were the adversities they endured. However, do you know what reward Hazrat Usman^{ra} was blessed with? His reward in the next world for bearing these atrocities is a different subject, but the reward he received

in this world is so significant that the greatest Muslim king would be prepared to say that he wished he and his entire family were able to receive such a reward!

The reward was that a son was born to the Holy Prophet^{ṣaṣ} during the last two or three years of his life whom the Prophet^{ṣaṣ} named Ibrahim. That was the fruit given to the Holy Prophet^{ṣaṣ} during the last period of his life. However, he passed away at the age of two. The Holy Prophet^{ṣaṣ} took his body for burial. The Holy Prophet^{ṣaṣ} reached the grave, performed the funeral prayers, then the Holy Prophet^{ṣaṣ} took the body of the child in his arms and got into the grave to lower his son's body. As the Holy Prophet^{ṣaṣ} was placing the body in the grave, he uttered a sentence which was six years after the death of Hazrat Usman bin Ma'zoon^{ra}. Usman bin Ma'zoon^{ra} had been martyred in the Battle of Badr which had taken place six years after the migration (to Medina). This incident took place eight years after the migration of the

Holy Prophet^{ṣaṣ}. Thus, it had been approximately six years since the death of Hazrat Usman^{ra}. The phrase that the Holy Prophet^{ṣaṣ} said at the time is the greatest reward that an individual can earn. The Holy Prophet^{ṣaṣ} took the body of Ibrahim in his hands, got on his knees and as he was laying the body down, he said: “Go join your brother Usman bin Ma’zoon^{ra}.” This was after six years had passed; the Holy Prophet^{ṣaṣ} uttered these words after the demise of his son when it seemed impossible for him to have more children. The only sorrow the Holy Prophet^{ṣaṣ} expressed was that earlier his son Usman had been martyred and now after six years Ibrahim had reminded him of Usman again.

(Orhni Waaliyon Ke liye Phool Vol1-Part 2-p64-65)

A faith inspiring example by Hazrat Ayesha^{ra}:

During the Khilafat of Hazrat Umar^{ra} when Iran was conquered, some flour grinding stones were brought that could grind fine

flour. When the first grinding stone was installed in Medina, Hazrat Umar^{ra} instructed that the first finely ground set of flour be presented to Hazrat Ayesha^{ra} as a gift. Therefore, according to the instructions of Hazrat Umar^{ra} the fine soft white flour was sent to Hazrat Ayesha^{ra}... Her maid made very thin, soft chapattis with it. As soon as Hazrat Ayesha^{ra} placed the first morsel in her mouth, she felt her throat was blocked; the morsel stayed in her mouth while tears ran down her face. The ladies asked whether there was any fault in the flour. Hazrat Ayesha^{ra} replied: "There is nothing wrong with it and I agree that this chapatti is very soft and we have not had anything like this before. Tears came to my eyes because I remembered the last days of the Holy Prophet^{sas}. He had become very weak and was unable to eat tough food. Even in those days, we used to grind the wheat with stones and make chapattis for him." Hazrat Ayesha^{ra} continued: "The one due to whom we have received all these blessings left us while bereft of them, but we, who have

attained this privilege because of him, are benefiting from these bounties.”... She then spat out the morsel and said to please remove the chapattis from her sight. She remarked: “The memory of the days of the Holy Prophet^{sas} chokes me; I cannot swallow this chapatti.”

(Orhni Waaliyon Ke Liye Phool Vol1-part 2- p65-66)

Excellent achievements of some Ahmadi women:

...I can tell you that there are some women amongst you who have shown examples of a very high standard. If those uneducated, illiterate, and deprived women can show such excellent models, then why can't affluent and educated women show similar examples? On one occasion, our people went to recruit new soldiers. They organised a public gathering and appealed to people to offer their names to join the Pakistani army. People from nations who are not accustomed to fighting are usually reluctant to offer their names.

Thus, the same happened there. People were asked to offer names but there was complete silence. Nobody got up to offer their name. Then an uneducated widow who had only one son observed that the Ahmadi missionary had appealed several times for names, but there was reluctance to come forward from the men. She stood up on the women's side and called out to her son: "O you such and such why don't you speak up? Did you not hear that the Khalifa of the time is calling you to fight?" Upon this he immediately got up to offer his name to go and fight. Then others were also motivated, and they started to put forward their names. The woman did not belong to the community of landowners. In fact, she belonged to the non-farming class, of whom the landowners disapprovingly comment that they are not even familiar with the ways of fighting. Yet, despite not belonging to the fighter class, being a widow who had only one son and had no hope of having another son, she faced up to her responsibility under the circumstances. She

said that when the call is raised in the name of God and Islam, then she must answer that call, regardless of whether her son lives or dies. Intense emotions create similar emotions. Thus, when she uttered those words, many other of weak heart that were earlier saving themselves, now started to offer their names.

When I was informed of this incident through a letter that arrived, before I closed that letter, I beseeched Allah the Almighty in these words: "O my Lord! This widow is offering her only son to serve your religion or for the protection of a country of Muslims. O my Lord! It is my duty to sacrifice more than this widow. I also pray to you through your Glory, that if there is any need for a human sacrifice then may my son be killed and not her son."

Similarly, our people went to another place where a woman, who belonged to the community of menial workers rather than landowners, also demonstrated an

outstanding example of sacrifice. She had two sons and two grandsons. Our men went and appealed to people to offer names of their children to be recruited in the army to protect Pakistan. At the time the lady was standing at a distance engaged in some tasks. While still standing there, she called all four of them and said to our missionary: "Here are my two sons and two grandsons, take all four with you." Then she addressed her children and said: "Look, I won't enter my house until I see you leave. "Our men told her that at the time there was no need for all four of them to go; only one young person should suffice. She said that she was prepared to send all four. Eventually she settled at two. Instead of one she offered two and the young men (also) willingly went along. This is the true spirit that drives nations to progress.

(Orhni Waaliyon Ke Liye Phool Vol1-Part 2-p69-71)

Outstanding sacrifices offered by the companions^{ra} and their reward

...The chiefs of Mecca acrimoniously opposed the Holy Prophet^{sas}, yet the slaves accepted his claim with earnest devotion and offered great sacrifices. Bilal^{ra} was a slave when he accepted Islam; his master used to tie him with a rope, hand him over to the boys who would drag him all day long in the sun over the pebbled streets of Mecca. They would beat and attack him and tell him to deny that there is only one God. He would reply from the ground:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

(I bear witness that there is none worthy of worship but Allah) As he was of African origin, he couldn't pronounce the sound 'sh'; thus people would laugh when they heard him say,

أَسْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

but the Holy Prophet^{sas} would say: "You hear Bilal saying أَشْهَدُ instead of أَسْهَدُ and you laugh

at him, but God sitting in Heaven likes this **أَسْهَدُ** so much that your 1000 pronouncements of **أَشْنُ** has no value in comparison to this.

These were the sufferings that were inflicted on Bilal^{ra}. However, are you aware of what honour the Holy Prophet^{sas} bestowed upon Hazrat Bilal^{ra} when Mecca was conquered, and how he avenged himself on the kuffar? When Mecca was conquered, the Holy Prophet^{sas} honoured the same Bilal^{ra} on whose chest the great chiefs of Mecca used to jump, by handing over a flag to him and symbolically announcing to the chieftains of Mecca that if they wanted their lives to be spared, they needed to come under the flag of Bilal^{ra}.” ...

An amazing incident from the period of Hazrat Umar^{ra}:

After the demise of the Holy Prophet^{sas}, Hazrat Umar^{ra} who was ruling half the world went to Mecca for Hajj. After the prayers, the

affluent people who used to rule Mecca came to congratulate him. These were men that even Hazrat Umar's^{ra} father showed great respect to while sitting in their courts. When they came to Hazrat Umar^{ra}, he seated them with great honour and respect and started to converse with them with love and affection. They were seven or eight in number. While seated, a slave, who was the companion of the Holy Prophet^{sas} arrived. He had accepted the Holy Prophet^{sas} in his early days. Hazrat Umar^{ra} asked the wealthy people to move back to accommodate him. They moved back and the slave was given a place at the front. As he sat down, another slave came in. It seemed Allah wanted to test these people. Hazrat Umar^{ra} once again asked the men to move back slightly and make room for him. Similarly, one after another the slaves continued to come and on the arrival of each slave Hazrat Umar^{ra} would ask the wealthy young men to move back slightly and make room for them. Eventually the wealthy people were pushed back into the space

where people take off their shoes, and all the slaves were seated at the place of honour. Upon observing this, the rich young men stood up and departed from the meeting. They discussed among themselves how unacceptable their treatment had been on the day. “We have been disgraced beyond our wildest dreams. Our own slaves, who used to clean our shoes and provide water for our houses, were offered seats at the front and we were made to sit right at the back where shoes are left.” A more sensible man among them commented: “Do you realise why you had received this treatment? It is the result of our own actions. When the Messenger of Allah made his claim in Mecca, these slaves who said **أَمَّنَّا وَصَدَّقْنَا** (we believe and we testify), stood up and supported the Holy Prophet^ﷺ but our ancestors opposed the Prophet^ﷺ. Therefore, whatever happened today is the result of the actions of our forefathers.” The men accepted this and said that there must be a way to redress this. He suggested they go and ask Hazrat Umar^{ra}

... Upon their asking this question, Hazrat Umar^{ra} was reminded of the glory of their forefathers. He was choked with emotion and was unable to articulate a response. He simply pointed in the direction of Syria and was silent. Implying that there was a war taking place with the Christians in Syria, and if they went and sacrificed their lives by joining the war, it would help remove the stigma attached to them. When they heard his answer, they immediately stood up, saddled their horses, and went to Syria to join the war. History tells us that they were all killed in the war. Not even one returned alive. Thus, bear in mind that in the days to come, mere words will not suffice. Financial donations will be required as well as the offering of life; and only those nations will be worthy of respect who will partake in these sacrifices.

I have warned you in time, whether you appreciate it or not presently. When a man possesses wealth, he becomes arrogant, and

he rejects what the other person is saying, with contempt. The Meccans were also full of arrogance; and consequently, they suffered a loss. You will also say that your supremacy is everlasting, but I can see with my eyes that those among you, who will not be reformed, will suffer a disgrace and will be ruined. Therefore, go and reform your men and your children. Go and develop a spirit of sacrifice in them. If you refuse to do this, you will face the dire consequences. Offspring are to provide comfort, but such offspring will not provide you comfort. They will cause disgrace. Instead of becoming the source of progression for the family they will be the cause of regression for the family.

(Orhni Waaliyon Ke Liye Phool Vol1-Part 2-p73-76)

Excerpts from an address delivered by
Hazrat Khalifatul-Masih II^{ra} in 1950 in
Quetta

...Muslims are going through an incredibly challenging time... however, the current misfortune need not be prolonged. We should endeavour to eradicate a calamity as soon as we are able to. The major reason that the Muslims are afflicted with calamities is that they no longer pay heed to the teachings of the Holy Qur'an and are absorbed in worldly matters... Hence it is vital that you know the Holy Qur'an. If we don't know the meaning of the Holy Qur'an, or know the meaning but don't read it, then how can we benefit from it?... The Holy Qur'an is akin to a letter addressed to us from Allah. The excuse of being illiterate and unable to read is no justification. We should ask someone to read it out to us repeatedly; assuming that the reader may have missed something...

If you observe a defect in any of your sisters, then you must encourage them to reform

themselves showing affection and empathy. You must treat them as an ailing individual whom you need to take care of. For instance, if you come across someone who does not observe purdah, then do not just comment that they have been influenced by the West; try to explain the facts to her. Equally, if the women who do not observe purdah come across women who observe purdah, they must not pass remarks that these women are uncivilised. They should try to converse with them. This is the only way to guide a person towards success...

When a mother hears her child cry, she abandons her work. So, what is the rationale behind women not abandoning their work when they hear the voice of Allah? We become emotional when we see a loved one in a difficult situation. It is amazing that we see Allah's religion in difficulty, and this does not elicit the same passion within us. Allah and His Prophet are calling us for assistance at this time; it is the duty of every man and

woman to come forward and offer themselves for the cause of faith...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p78-80)

Make Allah your protector:

...There is no doubt that we call Allah's name, but the way we use His name is not correct. The correct way is to prostrate to Allah rather than asking people to have mercy on us for the sake of Allah. A person should ask Allah directly, quoting His noble Attributes; The Merciful, The Gracious, and beg Him to have mercy on us and rid us of our difficulties. Thus, it is not correct to use Allah's name and beseech people. At times we may be imploring a person who happens to be agnostic or has no religion or is simply a cruel person. He has no care for Allah. Thus, the best way is to address Allah directly and present our difficulties to Him...

A golden rule of the Holy Qur'an:

...Allah addresses both men and women and states that they must bear in mind that, on occasion, they take the role of watching each other. The fact is that Allah is the One who watches them. He tests them to see how they use the faculties Allah has bestowed upon them. The reason Allah has bestowed these faculties is for them to cooperate with each other and live a harmonious life. If they continue to quarrel with each other, they must remember that it is not only the two of them quarrelling. The fact is, there is a third presence, and Allah is watching them. The Holy Prophet^ﷺ has also said that whenever two people are together, there is also a third entity present; and that is Allah. So never imagine that you are by yourself as He is also there. If you don't abide by His rules, then He is there to judge you.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p91-93)

The most significant task for women:

The most important work assigned to women is the responsibility of the moral upbringing (Tarbiyyat). This means the development of their children into true Muslims. Many women think that this is hardly a task. However, if we consider all the destruction in the world, it is the result of a failure to provide a moral upbringing to future generations. Whenever a nation has progressed, it is owing to the decency of the coming generation. The next step towards destruction has only taken place when the state of their next generation deteriorated. If we look at the time of the Holy Prophet^ﷺ, for thirty years Islam progressed to great heights; but as the Holy Prophet^ﷺ had himself said: "I saw dogs and pigs dancing on my pulpit." Thirty to forty years later, youth were born whose mothers did not give them proper moral upbringing. They may have become kings, prime ministers, governors, and rulers of a state, but they were so distant from Islam

that God compared them to dogs and pigs. They occupied the pulpit of the Holy Prophet^{sa5}, but their actions were those of dogs and pigs. Even their own children hated and detested them for their dreadful and appalling behaviour. Following Yazid's death, when his son was crowned king, he said in a speech: "O people! At present, there are young men who are far better than me; and there are those whose fathers were far better than my father. Thus, in the presence of the young men who are better than me and in the presence of young men whose fathers are better than mine, it is improper for me to sit on this throne. Therefore, I abdicate this throne. It is the right of the Muslims to give the throne to whomever they please. I am not prepared to take the throne. In my opinion, my forefathers were cruel, and I am not willing to be part of their cruelty."

When his mother heard this speech, she beat her chest hard and uttered: "O imbecile! you have shamed your forefathers." He replied:

“Mother, I did not bring any shame on them; rather I have raised their status.” He then retreated to his room and shut the doors. He passed away after a few days...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p94-95)

Women can provide eternal faith to the world:

Therefore, if women wish they can introduce faith to the world permanently. This will be a greater achievement than the victories attained by Napoleon, Queen Elizabeth, Tamerlane, or other kings. The Qur’an commands us to establish this faith for eternity. This cannot be achieved unless women make great endeavours to achieve this task. If a woman becomes determined for her next generation to be better than the previous ones, then how can Satan misguide them? Men have battled against Satan but proved unsuccessful. At most, they have

been successful in the reformation of one generation. It is only the woman who can achieve success against Satan forever. If women decide that they will turn their next generation into helpers of religion, then Satan cannot mislead them. Satan will have no influence on the next generation; rather they will be influenced by their mothers. However, if the mother mistakenly abandons them, they fall prey to Satan.

So, please understand your responsibilities. To say that 'if our men have gone to propagate Islam in America, then we should also follow them', is a low form of desire. The greatest aspiration is to ensure that your relatives and dear ones' progress in religion and exceed their predecessors. They are willing to make more sacrifices and are more devoted than their predecessors. If women act upon this and save the next generation, and then a woman from the following generation follows them, then the Kingdom

of God and the Holy Prophet^{ṣās} will prevail until the Day of Judgement.

In this sense, the task that Imam Abu Hanifa^{ṙṭā}, Imam Shafi^{ṙṭā}, Syed Abdul Qadir Jilani^{ṙṭā}, Hazrat Moinuddin Chishti^{ṙṭā}, and Shahabuddin Seherwardi^{ṙṭā} could not achieve in the last 1300 years, can be achieved by a woman because she is the one who takes care of children. The child learns to speak in the lap of the mother, becomes acquainted with emotions through their mother, and learns the ability to think through their mother. Therefore, only the mother can teach a child everything. If women are determined to reform the next generation, then the work that could not be achieved by the holy men can be accomplished, and God's Kingdom can prevail in the world in the same way as it prevails in the Heavens.

Hazrat Isa^{ās} had said with great pain: "O Lord! Establish Your Kingdom on Earth as it is in the heavens." There should be the same passion and feeling in every believer. God's Kingdom

has been established by the angels in Heaven. Nevertheless, it can be established on earth only when women are determined to establish it. Men can only reform their own generation, but women can train the next generation to establish religion. May Allah grant you the ability to appreciate your responsibilities so that you establish God's Kingdom forever in this world.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p98-99)

Guests should also participate in taking care of other guests:

I am pleased that the (Jalsa) guests have also participated in the work (duties). The guests who come from outside should definitely participate in the work. Faith demands that if the opportunity to gain blessings arises, it should not be wasted. The Companions were always eager to take opportunities to obtain blessings. In future, you should also try to vie with one another to participate in work. I

have received reports that everyone has been acting as a host. There are no guests. The guests are acting as the hosts and not expecting the actual hosts to serve them; instead, they are equally serving others with the hosts.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-99)

Important incidents from islamic history:

...It is said that there are 600 million Muslims today. Nonetheless, the heart of these 600 million is not as strong as the heart of the 700 (earlier Muslims). You can only discover the disparity in the hearts if you study history. A single Muslim would go out and world powers would bow down to him. He did not imitate others; he considered himself a complete person in his own right. He believed that the world would follow him; and it was not his job to follow it.

At the time of Hazrat Umar^{ra}, the Muslim army was at war with Tehran. It occurred to the emperor (of Iran) that Arabs were deprived and pitiable people originating from a poor country. If they were given some money as a reward, there is a possibility that they would abandon the plan of fighting and return (to their country). So, the emperor sent a message to the Muslim commander in chief to send some of his men to him as he wished to talk to them. When they came to meet the emperor, he had also travelled a short distance away from his capital. He had all kinds of luxurious items with him. The most expensive carpets, couches and chairs were laid out. The emperor was seated on his throne as the Muslim soldiers arrived. They were wearing rough dusty leather sandals and holding spears in their hands. As they arrived at the door, the guard at the door instructed them that as they were about to go in the presence of the emperor, they better take care of their appearance. Then he addressed the Muslim commander: "You

have no idea how expensive these carpets are, and you are holding spears; if you are to walk on the carpet with these spears you will damage the carpets.” The Muslim officer replied: “We are not here on our own accord; your king has asked us to come. He wishes to see us; it is not us who wished to see him. If he is concerned about his carpets, then please ask him to have his carpets removed. We are not prepared to remove our shoes or to put down our spears.” The guard protested as much as he possibly could for them to remove their shoes and put down their spears, as the flooring inside was very expensive; but they insisted that they had not come of their own accord. Thus, they entered in the state they were in. Even their (Iranian’s) most eminent generals and ministers bowed and prostrated in the presence of the emperor. Yet, the Muslims entered fearlessly, with their heads held high. They gave salutation to the emperor and asked him why he had invited them.

The emperor said: "Your country is ignorant, backward, and destitute. The Arabs even eat lizards. They are unfamiliar with good quality food and fine clothes. Hunger and poverty have made them miserable. It appears that as a result of poverty and famine, you decided to go to other countries and rob them. Considering the distressed position you are in; I make a suggestion. I will give one gold coin to each soldier and two gold coins to each officer in your entire army. Take this money and return to your country." The Muslim Commander replied: "O King! You say that our people are so desperate that they eat lizards, and we were leading a life of poverty and deprivation. This is absolutely true; we were in that position. However, now things have changed. God sent us a Messenger who conveyed the message of God to us, and we accepted him. You think that we have left (our homes) for money; but we did not leave for money. Your country started a war against us and now our swords will only return into their sheaths when either

you accept Islam, or you become taxpayers to the Muslims and pay Jizya (*Protection Tax*).”

The emperor of Iran, who considered himself the king of half the world, could not control his rage when he heard this response. He ordered the guard to fetch a sack filled with soil, place it on the Muslim commander’s head and tell him that all they were going to get was dust.

At this point the Muslim commander, who had earlier refused to bow to the king, immediately bowed his head, and put the sack on his back. He then addressed his men and said: “Come on let’s go! The king himself has handed us the soil of Iran.” An idolater is always superstitious. On hearing this, the emperor became terribly nervous. He ordered his men to quickly go and capture the Muslims. However, by then they were already long gone. The emperor’s men told him that they were not the sort to be easily captured. Subsequently the same emperor, who had told the Muslims that he gives

nothing to them but dirt, fled from the battlefield as well as the country and took shelter in the northern mountains. All his forts, palaces and treasures came under the control of the Muslims.

Abu Huraira^{ra}, the impoverished Abu Huraira^{ra} who did not have means of earning a livelihood because he did not wish to leave the company of the Holy Prophet^{sas} and sometimes starved for days. Once he was sitting in a gathering and suffered a coughing bout. He took a handkerchief out of his pocket and spat in it. He then said: “Wow! Abu Huraira, there was a time when you used to lose consciousness due to starvation and today you are spitting in the handkerchief that belonged to King Khosrow (the emperor of Iran).”

The emperor used to hold this handkerchief in his hand, especially to show his glory while seated on the throne. People asked Abu Huraira^{ra} what he meant. He replied: “I accepted Islam in the later period; I was

concerned that people have already heard a great deal from the Holy Prophet^ṣ and there is not much time left for me. I pledged to myself that I will not move away from the door of the Holy Prophet^ṣ and would spend my day in the mosque. So, whenever the Holy Prophet^ṣ comes out I will be able to listen to him. Initially, for a few days my brother brought food for me, but eventually he stopped, and I started to starve. Sometimes the starvation would last for seven days. As a result of extreme starvation, I used to fall unconscious. People thought I had an epileptic seizure. It is common practice among the Arabs to hit an epileptic person on the head with a slipper when he suffers a seizure. They imagined this to be a cure for epilepsy. They used to hit me on the head with slippers whenever I became unconscious, although for me it was due to starvation. Consider my state at that time and now the treasures of Iran have fallen into the hands of Muslims. When the items were distributed, the handkerchief that the

emperor of Iran used to hold in his hand while seated on the throne came to me. The emperor used to hold this handkerchief in his hand for decorative reasons, but for me it has no value; I am using it to spit in.”

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p110-113)

...There was a time when Muslim women would visit every part of the world by themselves, and no one dared look at them with ill intentions. If anyone committed this mistake, they and their future generations faced the consequences. Muslims had spread throughout the world in their early period. Only eighty to ninety years after the demise of the Holy Prophet^ﷺ, they spread to China, Malaya (Malaysia), Ceylon (Sri Lanka), and in different regions of India. They also went up to the western shores of Africa. Their waves reached the mountains of Europe. In that early period, a group of Muslims were given some gifts for the Khalifa of the time by the

Buddhist king of Ceylon. They left Ceylon with the gifts but were robbed in Sindh. At the time Sindh was ruled by Raja Dahir. When the news of the robbery became known, the governor of Iraq sent an order to the ruler of Makran (coastal princely state between modern day Iran and Sindh) saying: "We have received news that the group of Muslims who left Ceylon, have been robbed in Sindh, and the Muslim men and women have been captured. Please make enquiries about this incident and inform us." When the ruler of Makran enquired about this incident from Raja Dahir, he denied the incident having taken place. As the Muslims were righteous themselves, they believed that others spoke the truth too and so they believed that Raja Dahir was telling the truth. After some time, another group was robbed in the same manner. This time women were among the captured. One of the women managed to ask a Muslim man to relay her message to the Muslim nation that they (Muslim women) had been captured; and it was the

responsibility of the Muslim government to liberate them. This man was either not captured or had escaped from captivity.

At the time, the Umayyad Khalifa was planning to conquer Africa. A plan to conquer Spain had been devised. All the regions had orders to send all available soldiers to Africa. The messenger arrived at this point in time, and he relayed the message to the Governor of Iraq called Hajjaj. Hajjaj had a very bad reputation; however, he was one of the rare fearless, brave people willing to make sacrifices for Islam. We seldom see another man of his calibre in his era. The person who came and told Hajjaj that he had arrived from Sindh also informed him of the two caravans that had been robbed there one after another, several Muslims were in captivity and Raja Dahir had lied to the governor of Makran claiming that such an incident had not taken place. Hajjaj replied: "How can I believe you are telling the truth? There must be some evidence of this. I cannot accept

what you are saying without any proof.” The man said: “Whether you believe it or not, the truth is that those people are telling lies.” Hajjaj replied: “Firstly there is no reason to believe in what you are saying. We had written to the governor of Makran and his reply goes against what you have stated. Secondly, we must remember that the order of the Khalifa of the time is to send all available armies to Africa. Thus, we cannot deploy our army to any other place”. He tried his best to convince Hajjaj, but Hajjaj was not swayed. He said: “I am not in a position to pay attention to this.” After providing all the arguments he possibly could, the man said: “I have a message for you and for the khalifa of the time.” Hajjaj asked what that was. He replied: “When I left, a Muslim woman was in danger of being captured; she is probably captured by now. She asked me to deliver a message to the Muslim khalifa and the governor of Iraq that: “Muslim women have been captured by cruel Hindus. Our dignity and honour are not safe. We demand that the

Muslim nation fulfil their responsibility and try to liberate us from here.”

This is not about a country or a nation; it only relates to two or three women and twenty to twenty-five men. At times even a Deputy Commissioner of a district would say that he does not have soldiers available, that this is a minor matter. The impact of this upon Hajjaj who had just said that he did not have an army available and that they were preparing to attack Europe, was that the same Hajjaj who anxiously stood up upon hearing this message. When the man who had come to him asked what Hajjaj’s response was, Hajjaj replied: “Now there is no time to talk! There is no question that I could decide otherwise. Now a response will be mounted against the Indian army.” So, he wrote to the king (khalifa) who agreed with his decision. There was no time to reflect on anything else. In accordance with this decision, the Muslim army was sent to Sindh. The distance between the two places was approximately

one thousand miles or perhaps more. Even today it would be a challenge to cover that distance by car. However, the king gave orders that it was a matter of the dignity and honour of Muslims. It was crucial that the Muslims reach their destination as soon as possible and without any delay. Thus, the Muslims did not stop anywhere en-route. They travelled by camel and horse throughout the day and night and on the 12th day they arrived at the border of India. The Muslims covered the distance which even rails and cars cannot cover in such a short time through their tireless effort and endeavour.

Now, your own existence is evidence of the result of this mission. The result was that the 8000 soldiers who had left from Basra conquered Sindh, Multan, and its surrounding areas within two months. The prisoners were rescued and so were the women. The whole area of Sindh which had been under the rule of Raja Dahir was

conquered. Then the Muslim army advanced towards Multan. Unfortunately, the king's brother who succeeded him after his death was already in disagreement with the king and his officers regarding these wars. Following the death of his brother and succeeding the throne he ordered the dismissal of Muhammad bin Qasim and ordered his return. Muhammad bin Qasim was a victorious general whose intentions were to fight and conquer as far as Bengal, but he was killed upon his return. If it were not for this, the map of India would have been totally different today.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p113-116)

The Muslims transformed the time:

...The Muslims were the nation who did not change with the times; in fact, they changed the time with them. Wherever the Muslims went, People felt compelled to replicate the

high morals the Muslims possessed. They imitated their way of dressing and their culture. They were recognised as the leaders and teachers of the world... The Muslim woman of today states that we should follow the time; whereas the Muslim woman of old used to say that the time should follow me. The former is admitting to being a slave whereas the latter was proud of her supremacy. She felt no need to follow anyone else; rather felt others should follow her...

If you think that worldly knowledge has no value in comparison with Quranic knowledge, then certainly you will endeavour to find out where that knowledge is in the Holy Qur'an. First the faith is born and then practice follows. If you believe that the Holy Qur'an is full of knowledge that cannot be found anywhere else in the world, then you will certainly try to discover it. The Holy Qur'an itself says that it is a hidden treasure. Its words are open for everyone; its Suras (*chapters*) are open for everyone. Yet these

are open to only those who first possess faith.
It states:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

Which none shall touch except those who
are purified. [56:80]

That only those who are fragrant with the fragrance of blessings and mercy can understand what is described in the Holy Qur'an. Arabic books are understood through having the knowledge of Arabic, but the Holy Qur'an can be understood by having faith. If you have perfect faith and with that you ponder over it (the Qur'an), then undoubtedly in any gathering in the world, you will not be inferior to any woman who holds a university degree. She will look at you as students look at teachers and tutors because you will possess what they will not. However, the dilemma is that an Ahmadi youth believes that Allah has sent His appointee; they believe that Ahmadiyyat is true, but they have yet to come to the firm

belief that everything is contained in the Holy Qur'an. Had this been achieved, our Jama'at would have accomplished a lot. If you have money in your pocket, do you open the suitcase looking for it or do you put your hand in your pocket and take the coin out? As a matter of fact, if an Ahmadi man and an Ahmadi woman believed that everything is contained in the Holy Qur'an, then why would they go elsewhere? They would ponder over the Holy Qur'an and would gain what cannot be gained from other books. Their life will be of a higher calibre than others, and they will hold a prominent position among them. Of course, due to some constraints, they will also have to study at universities, but the One who will award them a degree will not be a chancellor, nor a governor nor a minister. It will be God who will award them the last qualification. It is understood that a qualification awarded by a human being has no value compared to a qualification given by Allah...

Islam means the love of God and service for humanity. Serving humanity is a worldly affair. When Islam is associated with both, then the girl who seeks knowledge to follow a career and the girl who seeks knowledge to serve religion, both call themselves Muslims. This indicates that the girl who seeks knowledge to follow a career is aware that the love of God is part of faith, whilst the girl who seeks knowledge to serve religion knows that serving humanity is part of religion. Thus, they both have a shared objective. Those who are going towards serving religion should bear in mind that serving humanity is part of religion as well. The meaning of religion is not merely to recite *سبحان الله*; (Glory to Allah) it is to serve humanity and to participate in eliminating their pain and suffering. The girls, who want to pursue a worldly career, must bear in mind that Islam has also put emphasis on the love of God. Therefore, they should never disregard the love of God alongside the worldly affairs. As a

matter of fact, they should always continue to increase the love of God in their hearts.

(Orhni Waaliyon Ke Liye Phool- Vol1-Part 2-p117-118)

**Excerpts from Friday Sermon delivered by
Hazrat Khalifatul-Masih II^{ra} on 2nd
November 1951 in Rabwah**

**A nation cannot progress without training
their women and children:**

...Unless the wisdom in the Qur'an and the sayings of the Holy Prophet^{sas} are not stated; unless the principles behind something are explained, they (the educated women) are not satisfied, and neither are the women who are influenced by these women. Also, there has been a huge change in people's lives; the environment has changed. When Ahmadiyyat was founded, there were no cinemas, no theatres, and no gramophones. There were some theatres, with the exception of large cities and even those were rare. In those days, women were not seen in the theatres. At that time, it was easy to ask for the sacrifice of one's time; but now times have changed. Time is divided and it is no longer the case that 100% of time is dedicated to Allah. Now only 40% of time is dedicated to

Allah. At the present time, when attention is drawn towards the pillars of Islam and responsibilities are mentioned, the issue is raised that 'we don't have the time. We need to fulfil other tasks as well'. The fashion of today was not prevalent in earlier times. At that time, women dressed in simple clothes, one duputta (scarf) was worn repeatedly with every dress. Women in villages and cities were able to sew. Now a different dress is worn in the morning and a different one in the evening. This then requires time and money. Additionally, skills vary and not everyone is familiar with them. Women visit the tailors and money is also spent on this.

Therefore, if you ask for sacrifice of wealth and time, the woman of today does not say سبحان الله (*Glory to Allah*) I am ready for sacrifice. إلهما شاء الله (Unless Allah Wills). There are some women who are always ready to sacrifice their wealth and time; but they are few and far between. If today's woman is asked to sacrifice her time and money, she

says that she doesn't need to do that. She may not say it verbally, but her actions convey that. Her actions express that she needs a branded (item). Although she apparently says that all she needs is to clothe herself; but her intention is to participate in the latest fashion. Thus, earlier 100% of the time was for Allah, but now it must be divided. The distribution is not even done fairly. Satan takes 60% to 70% and only 30% to 40% is left for Allah...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p128-129)

**Excerpts from an address delivered by
Hazrat Khalifatul-Masih II^{ra} on 27th
December 1951**

Construction of Lajna Office:

...In my view the ladies have again achieved victory over us (in this regard). The men have yet to complete the foundation stage of their offices... Yet by the Grace of Allah, the construction of the Lajna Office has been completed...

A woman makes full use of her faculty of vision and sight. Allah has bestowed her with certain natural tendencies by which she is more affected by visual presentation of attractive things. Gold and jewellery are greatly cherished by her. She cannot just wear the necklace around her neck, her delight comes from people noticing that she is wearing the necklace. Thus, I said to Lajna that I do not need to start a fundraising appeal. When the ladies see their office constructed, they will immediately say:

“Glory to Allah, please accept funds from us immediately and complete the premises.”

I have on many occasions heard the Promised Messiah^{as} mention a joke about a woman who had a similar habit, but she was poor. She acquired an appealing ring with great enthusiasm with the view that women would admire it and ask her where she acquired it from and what it cost. They would admire the design and wish to have the same for themselves. Unfortunately, no one noticed her ring or enquired about it. Eventually, she started conversing and simultaneously displayed her ring by extending her hand, still no one enquired about the ring. Then out of frustration she set fire to her house. All the people from the neighbourhood gathered. Ladies gathered around her expressing their sympathy, asking her about what had happened; and ‘was there anything left undamaged?’ She replied that everything had been destroyed except for the ring! At that a woman asked: “When did you have the ring

made?” She started to cry and said: “If you had asked me this question earlier, my house would not have burnt down.” The Promised Messiah^{as} shared this joke many times and said that Allah has bestowed an inclination towards outward appearances in women’s nature.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p135-136)

**Excerpts from an address delivered by
Hazrat Khalifatul-Masih II^{ra}
on 7th November 1953**

Benefit of religion:

Among other benefits of religion, one benefit is that a person associated with religion follows the traditions of religion rather than traditions of their forefathers. The reason is that the basis of their forefather's traditions lacks the standard to create high morals. This reminds me of an amusing incident. When Hazrat Khalifatul-Masih I^{ra} fell off a horse, he was badly injured... When people heard of this, they started arriving to visit him... The doctors gave instructions that no one should be permitted to enter his room. I closed his bedroom doors and appointed a young man by the name of Naik Muhammad to guard the door. He belonged to a respectable family from Afghanistan. His father was a governor of a province. Naik Muhammad had recently converted to Ahmadiyyat and migrated to

Qadian at the age of seventeen or eighteen due to persecution... I instructed him not to permit anyone to enter the room. I explained that at times we make mistakes; If someone important arrives, we think that instructions do not apply to him... There was no doubt that Naik Muhammad Khan belonged to a noble Pathan family. However, there is another group of Pathans in our country whose forefathers came here almost four to five hundred years ago...Akbar Shah Khan Najibabadi was such a member of our Community... His forefathers migrated to India several hundred years ago, but he was very proud to be a Pathan... When he heard about the fall of Hazrat Khalifatul-Masih I^{ra}, he rushed to Huzoor's house and wanted to enter Huzoor's room. Naik Muhammad was at the door, and he stopped him from entering the room... Akbar Shah Khan Najibabadi tried to force his way in. Naik Muhammad pushed him back. At this he became angry and said: "Do you realise who I am? I am a Pathan." ... Naik Muhammad was

a new convert and had suffered a lot of persecution after joining Ahmadiyyat. Thus, he was very passionate about his faith. When Akbar Shah Khan Najibabadi proudly declared that he was a Pathan, Naik Muhammad immediately responded: “And do you know who I am? I am an Ahmadi!”

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p144-145)

**Excerpts from an address delivered by
Hazrat Khalifatul-Masih II^{ra} on 27th
December 1953**

Try to create additional income:

...I would like to launch an appeal for men as well as women to make attempts to undertake some form of practical work in addition to their regular work and generate supplementary income. If they are poor, then they should donate a part of it as Chanda and if they are affluent, then they should donate the total income as Chanda to the Jama'at... While this additional income will be beneficial to the Jama'at and to Islam, it will also narrow the gap between the rich and the poor... There are instances from the lives of some prominent Muslims that they used to earn money through working with their hands. They undertook those tasks with the same wisdom in mind...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p153)

**Excerpts from Friday Sermon delivered by
Hazrat Khalifatul-Masih II^{ra} on 22nd January
1954**

**Respect for the Khateeb (*Person delivering
the sermon*):**

A complaint by a female new convert is that in my absence last week, the person delivering the sermon had disfluent speech (stammer). This made the women laugh. This is extremely sad; to laugh at someone's physical disability is an extremely mean and deplorable act. Lajna Ima'illah should focus on teaching women to refrain from such behaviour.

Firstly, the status of a Khateeb deserves respect and reverence, so one should listen to him with respect. The Holy Prophet^{sas} was very careful with such behaviour. Hazrat Bilal^{ra} was an Abyssinian; he was unable to pronounce some sounds like "sh" and some other letters. He was appointed to call Adhan.

As he had difficulty pronouncing these letters, it appeared that he was calling the Adhan incorrectly. The Companions would laugh at this. When the Holy Prophet^ﷺ saw this, he admonished them and said: “I see that when Bilal cannot say “sh” and says “s” you start laughing. You look down at him while Allah is praising him in the Heaven.”

You laugh at the stammer of the Khateeb in a similar way; you consider his stammer to reflect a weakness. The Holy Prophet^ﷺ has not taken these things as laughable matters, and he has warned against this kind of behaviour. The organisers of Lajna Ima’illah should guide their members in relation to these matters. A Khateeb is one of our own - if we were to start laughing at some of their physical disabilities, there would be a clamour from others about it. When a nation does not respect its own leaders, then others can treat them as they wish.

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p156)

**Excerpts from an address delivered by
Hazrat Khalifatul-Masih II^{ra} on 21st October
1956**

We look at recent times; the sacrifices made by women for the sake of religion are no less than the olden time... When the Hindus and the Sikhs in Qadian attacked the Muslims, all the women were in an area towards the outskirts of Qadian. A lady who originated from Bhera (Pakistan) was appointed in charge of them. Her courage was exemplary compared to men. I received news regarding these women that when the Hindus and Sikhs attempted an attack, these women would climb to the top of the walls that had been erected for safety. They would make the Hindu and the Sikh attacker, armed with guns and swords flee from the scene. Their leader was the lady from Bhera...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p176)

A few days ago, a young man came to see me. He was from Jalandhar. His grandfather was a 'pir' (a spiritual guide) who was a bitter opponent of Ahmadiyyat. He came to me and said: "I am the grandson of so and so". I told him that I knew his grandfather and I do remember his mother coming to visit me. The young man said: "That is true. She has now passed away and is buried in Bahishti Maqbara Qadian."

I asked him what had brought him to me. He replied: "From my early childhood, my mother always told me that she was going to dedicate me for the service of Islam. When the American delegate came to Pakistan, I acquired training for the treatment of tuberculosis from them. Now, I have been assigned a decent government job. Nevertheless, I always thought of my mother's wish that she wanted me to dedicate my life for the service of Islam. I spoke to my father about these feelings, and he replied that he did not wish to be a

hindrance to me in fulfilling my mother's wish. He advised me to dedicate my life for the sake of religion without any hesitation. I have now come here to you Huzoor, to request that please accept my dedication and assign me to some religious service."

Look, that lady was buried in Bahishti Maqbara Qadian, so she must have passed away in 1946 or earlier. Now, eleven or twelve years have elapsed, but what she taught her son when he was a child was never erased from the son's mind. He was very young when his mother started to tell him that it was her wish for him to dedicate his life for the cause of religion. Later he grew into a young man, graduated, learnt the treatment for tuberculosis, and was employed as a high-level government officer; yet he never forgot that his mother's wish was that he dedicates his life for Islam. In brief, a woman can only make sacrifices herself, but she can also prepare men to make sacrifices in the service of religion...

Encourage men to make sacrifices:

...Women have the ability to persuade men to take action. They can inspire them to make sacrifices. We have many examples of women who have encouraged the men in their lives, and they have made sacrifices. You can see many of our missionaries had been working in foreign lands for periods of ten to fifteen years. They left their newly married wives behind. Now, their hair has turned grey, but they have never reproached their husbands for leaving them behind for lengthy periods just after marrying them. One of our missionaries is Maulvi Jalaluddin Shams. He left to work in Europe as a missionary soon after his marriage. His stories make us emotional. One day, his son returned home and asked: "Mother, who is a dad? All the children in school talk about their dad; we don't know where our dad is."

His children were just three or four years old when he left and when he returned, they were seventeen or eighteen years old. You

can see that it was the strength of his wife that enabled him to stay for such a long period and carry out his missionary duties. If she had continued writing to him about her heart-breaking stories, either he would have returned by himself or pressurised the Jama'at to call him back...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p176-177)

Once, the Holy Prophet^ﷺ went away to a battle. A companion of the Holy Prophet^ﷺ was absent as the Holy Prophet^ﷺ had sent him on an errand. On his return to Madina, he discovered that the Holy Prophet^ﷺ had left with his companions for a battle. He had been away for a long period of time; he loved his beautiful young wife very much. He wanted to go home and express that love to her. When he arrived home, his wife was engaged in some chores. He moved towards her to show his affection. She pushed him back and said: "You should be ashamed of yourself!

The Messenger of Allah is risking his life fighting the Roman army and here you are trying to show love to your wife.” This companion was profoundly affected by what his wife had said. He immediately mounted his horse, travelled in the direction of the Islamic army, and managed to join the Holy Prophet^ṣ. If the wives of the hypocrites had shown similar sincerity, their men would not have the courage to show hypocrisy...

Thus, we can ponder on Islam from all angles. The women are not left behind the men. Please discard the notion that some ignorant men have inculcated in you that a woman is oppressed. You are not oppressed. In fact, God has bestowed upon you the power that no government can stand up to you... You have been given the opportunities by Allah. You are capable of the same services provided by the female companions of the Holy Prophet^ṣ, the same as Hazrat Hajira^ṣ, the maidens of Hazrat Krishan^ṣ, the mother of Hazrat Isa^ṣ ... When he was put on the

cross, besides his mother Hazrat Maryam^{as}, there were three or four other women with him... (Mark, Chapter 15 verse 40). Looking at the illustrations of this incident in the Christians' books, Hazrat Maryam^{as} is shown to have demonstrated immense restraint herself and had no tears in her eyes, meanwhile tears can be seen flowing from the eyes of the other women. The Bible says that when, after three days, Hazrat Isa^{as} was brought out of the tomb, women came to him first, not men. (Mark, Chapter 16). Later, when he escaped after the crucifixion, he was hiding away in different locations. History tells us that wherever he went, women would come to learn religious teachings from him. Men were too frightened to approach him. (John, Chapter 20, Verse 19). The Bible also shows that in early Christianity the sacrifices of women were greater than the men...

I remember once during 1917, Maulvi Sanaullah Amritsari (an opponent of the Ahmadiyya Muslim Community) came to

Qadian. A huge public gathering was held with five or six thousand non-Ahmadi attendees. At the time there were very few Ahmadis in Qadian, and even the population of the town was small. In 1947, when we left Qadian, by the Grace of Allah there were around 17,000 to 18,000 Ahmadis there; but at that time (in 1917) there were only 1000 to 1200 Ahmadis in Qadian. In comparison, 6000 to 7000 non- Ahmadis had gathered. They blocked the paths, and it became difficult to walk around. Maulvi Sanaullah Sahib thought that no one could challenge them.

In his speech he hurled lots of abuse at the Promised Messiah^{as}. There is a village called Bhenee near Qadian. An Ahmadi woman from that village was standing close to where the public meeting was held. When Maulvi Sanaullah Sahib abused the Promised Messiah^{as} and all the Ahmadi men just remained seated there, she swore at Maulvi Sanaullah Sahib in Punjabi, saying how dare he swear at the Promised Messiah^{as}. At this

the non-Ahmadis were enraged, and they got up to attack the woman. Some Ahmadis tried to protect her, but others said: “Don’t do this; Hazrat sahib has forbidden us to create disorder.” When I became aware of this, I was upset with them and I told them that at that point, it became a question of a woman’s honour. Were they not ashamed of themselves that abuse was hurled at the Promised Messiah^{as} and none of the men felt disgraced? This woman felt the disgrace. She did not care about the presence of a large number of non-Ahmadis or that they would beat her up. She used strong language for Maulvi Sanaullah Sahib due to his throwing insults at the Promised Messiah^{as}. The men should have sacrificed their lives to save this woman. If they had done so, I would have been very pleased...

(Orhni Waaliyon Ke Liye Phool-Vol1-Part 2-p179-184)

**Extracts from a speech delivered by Hazrat
Khalifatul-Masih II^{ra} at Jalsa Salana on 27th
December 1957**

Chak Mangla and Chund Bharwana, by the grace of Allah, this area is prospering. During my inauguration speech yesterday, I gave the example of a woman who is one of these brave people. She was here to take Bai'at. Her daughter also arrived in the evening. She said to her mother: "Mother, what kind of family have you married me into? These people don't take any notice of what I tell them. I read out to them the books you gave me, but they simply don't listen. When I present Ahmadiyyat to them, they laugh at me and ridicule me. They consider me crazy." The woman replied: "Please come here and make chapattis for the family. I will go to your in-laws, and we shall see if they don't listen to me. I won't rest until I convert them all to Ahmadiyyat."

Perhaps it was the same woman who attended Jalsa Salana a few years ago. She was holding a child. She told me that the child was her brother's son. The brother would not visit Rabwah so she had brought his child with her, in the hope that he would visit Rabwah to see the child. Someone had mentioned that her brother was close to accepting Ahmadiyyat, Chaudhry Fateh Muhammad Sahib who oversees that area informs me now that he has already accepted Ahmadiyyat and is attending Jalsa Salana at present.

So, look! What a great blessing of Allah. There was a time when the brother would not visit Rabwah and his sister brought his child here, hoping he will visit for the sake of the child; and now he is an Ahmadi Muslim and is attending Jalsa Salana."

(Orhni Wallion ke liye Phool-Vol1-Part 2-p190)

Glossary of Terms

Allah	The personal name of God in Islam
Ahrar/ Majlis-e-Ahrar-e-Islam	A religious political party formed in India in 1929 who were bitter opponents of Ahmadiyyat
Azaan	The formal call for Islamic daily Prayers
Bai'at	Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his Khalifa
Bahishti Maqbara	Heavenly Graveyard

Baitul Maal	Treasury
Bari	Dresses and jewelry given to the bride by the groom's family
Chanda	Monetary contributions or donations
Dar-e-Masih	House of the Promised Messiah ^{as}
Dars	Lecture on commentary of the Holy Quran
Darul-Ziafat	Jamaat Guest House
Dua	Supplication to Allah
Fiqah	Islamic Jurisprudence
Hadith	A saying of the Holy Prophet Muhammad ^{sas} . The plural is Ahadith

Halqa	Locality/area formed in the Jamat for administrative purpose
Hazrat	A term of respect used for a person of established righteousness and piety
Huzoor	Your Holiness/ His Holiness
Ijtema	Large public gatherings to hold academic competitions
Istighfar	Repentance
Jalsa Salana	Annual convention
Jalsa Gahb	Place/site where Jalsa is being held
Jamaat	Ahmadiyya Community

Janaza	Funeral
Jehez	Dowry given to the bride on the wedding by her parents
Kalimah	The Muslim Creed
Khalifa	Arabic word, which herein means the successor. Ahmadi Muslims refer to each successor of the Promised Messiah ^{as} as Khalifatul-Masih
Khilafat	The institution of successorship after a prophet
Khidmet-e-Khalq	Social work for the service for mankind
Khuddam	Auxiliary organisation for

	Ahmadi men between the ages of fifteen and forty
Khula	Divorce instigated by the woman
Kufr	Denial of truth
Lajna Ima'illah	Auxiliary organisation of Ahmadi women above the age of fifteen years
Langar Khana	Community kitchen
Madrassa	A Muslim school
Madrassatul-Khawateen	School for females
Majlis-e-Amila	Executive Committee
Mehr	Dower given to the bride (in any form) by the bridegroom at the time of an Islamic marriage

Meena Bazaar

Women's food and handicraft fete for fundraising

Minaratul-Masih

White minaret erected in Qadian, India, as a sign of the second coming of the Messiah of the age. It was commissioned by the Promised Messiah^{as} through Divine Guidance, as a fulfilment of a prophecy

Mirzae

Derogatory term used for an Ahmadi

Mujadid

A person who appears at the turn of every century of Islamic calendar to revive Islam

Musleh Mauood	The Promised Reformer
Nafil/Nawafil	Voluntary prayers
Nazarat -Dawat-o-Tabligh	Preaching Department
Nikah	The announcement of marriage in Islam
Nizam -e-Jamaat	Order/System of the Jamaat
Qadha	Judiciary
Sadaqa	Charity
Sadaqa Jariya	Perpetual charity
Sadr Anjuman	Executive body of the Jamaat
Sahabi/Sahabiah	Male/Female companion of the Promised Messiah ^{as}

Sahib	A term of respect for a man, similar to the English terms of Mr or Sir
Sajda	Prostration
Salat	The second pillar of Islam. Five obligatory daily Prayers for Muslims in the prescribed form
Shirkat-ul-Islamia	Islamic Publications
Shuddi	A Socio-political Movement in the early 1900 to reconvert Muslims and Christians to Hinduism
Shura	Consultative Council
Talaq	Divorce instigated by the man

Taleem	Education
Tarbiyyat	Moral training
The Holy Prophet^{sas}	A term used exclusively for Hazrat Muhammad ^{sas} , the Prophet of Islam
Ummul Momineen	Mother of the Faithful; a term used for a Prophet's wife. Reference to the Promised Messiah's wife here
Umoor-e-Ama	Department of General Affairs
Wassiyat	Will (as per conditions set by the Promised Messiah ^{as})
Waqf	Life dedication for the service of Jamaat/Islam

Zakat

The fourth pillar in
Islam known as
obligatory
almsgiving
