



ازالدين عند الله اسلام

لا اله الا الله محمد رسول الله

# AHMADIYYA GAZETTE

A Monthly Organ of the Ahmadiyya Movement in Islam, U.S.A.

THE AHMADIYYA GAZETTE JUNE, 1977

## HAZRAT NAWAB MUBARAKA BEGUM

Hazrat Nawab Mubaraka Begum, elder of the two daughters of Hazrat Mirza Ghulam Ahmad, the Holy Founder of the Ahmadiyya community (on whom be peace and blessings) passed away in Rabwah on May 21, 1977 after a protracted illness. *رَأَتْكُمْ دَائِمًا إِلَيْكُمْ رَاجِعُونَ*

Born on March 2, 1897, Hazrat Nawab Mubaraka Begum, who commanded a unique position of reverence and honor in the entire Jamaat has left us all to mourn her immeasurable loss.

Syeda Mubaraka Begum was virtually the most important spiritual personality in our community. Members of the Promised Messiah's household, along with others, would flock to her for guidance and prayers for the solution of their problems and find encouragement and inspiration in their hours of stress and strain.

The revered paternal aunt and mother-in-law of the Khalifatul Masih has orphaned not only her physical relatives, but members of the community the world-over, who will now feel bereft of her spiritual guidance and prayers. Gifted with remarkable literary taste, she wielded her chaste and facile pen for decades in the service and propagation of Islam and Ahmadiyyat. Inspired notes and articles written by her in the national papers and magazines are of unique literary and spiritual standard. As a poetess, she deservedly ranks the greatest in our community for her natural style and diction.

Birth of this spiritual daughter of her highly spiritual father was predicted through a revelation. Says the Promised Messiah:

"During my wife's pregnancy, God Almighty, gave me the news of the birth of a daughter and said concerning her" — "تَشَارُونَ إِلَيْهِ" — "she will be brought up 'among ornaments'; which was an indication that she would not die young, nor would she experience privation. Thereafter, a daughter was born named Mubaraka Begum." (Haqeeqat-ul-Wahi, p 217)

This Mubaraka Begum of the prophecy, was designated as Nawab Mubaraka Begum, in a later revelation, and the Promised Messiah announced, 'I received a revelation about my daughter Mubaraka: Nawab Mubaraka Begum. (Alhakam Vol. V, November 30, 1901)

This was further augmented by the Promised Messiah in his own verse:

"In a dream it has been conveyed to me that she (my daughter Mubaraka), will obtain to high rank. She will have title of honor which has been determined by her from the beginning." (Amen of Bashir Ahmad, Sharif Ahmad and Mubaraka Begum, Nov. 27, 1901).

In fulfillment of glad tidings, visions and prophecies, Mubaraka Begum was actually brought up among ornaments, and literally became Nawab (Princess) Mubaraka Begum, as a result of her marriage to a prince, Nawab Muhammad Ali Khan in 1908; she was blessed with wealth and ornaments to the end of her earthly life.

Discussing the conditions for burial in the Bahishti Maqbra, the Promised Messiah states in the Al-Waiyyat (p 16-19):

"There are three conditions which must be complied with by everyone. The first condition is that whoever desires to be buried in the graveyard should contribute towards the expenses of its maintenance according to his capacity. The second condition is that whoever desires to be buried therein should make a testamentary disposition that one tenth of his property shall, under the directions of the Movement, be devoted to the propagation of Islam and the carrying out of the teachings of the Quran. It will be open to every righteous person whose faith is perfect to provide for this purpose in his will more than one tenth, but it shall not be less. The third condition is that every such person shall lead a righteous life...he shall be true and sincere Muslim."

And he ended with the words:

"There is an exception in my case and of my wife and children. All other, men and women, must comply with these conditions; and whoever objects will be accounted as a hypocrite."

This evidently implies that the children of the Promised Messiah were ordained to be righteous and truthful and by virtue of their having lived a really heavenly life in this world would be transferred to the next by Allah's grace, as models for the faithful.

Fortunate are those who are privileged to say Hazrat Nawab Mubaraka Begum's Janaza prayers in absentia in their respective Jamaats. [Ed.]

#### MUHAMMAD & THE MOUNTAIN

The Missionary Incharge Midwest Region wrote the following letter to the Editor of the Dayton Daily News to establish the identity of Muhammad in the story of the fabulous mountain. This letter appeared in the said newspaper on May 20, 1977 under the caption 'So Says Michener'.

...The Dayton Daily News has referred to Muhammad's going to the mountain when the mountain didn't come to him. This phrase has wrongly, rather maliciously, been attributed to Muhammad, the founder of Islam.

"The story relates," says James A. Michener, in his article on "Islam, the Misunderstood Religion," published in the Reader's Digest, May, 1955, "to a clownish fakir of that name (Muhammad) who lived in Turkey centuries after the Prophet. In a horseplay he announced that, on the morrow, he would make the nearby mountain come to him. When the mountain declined, he shrugged his shoulders and said, "Well, I'll go to the mountain." [Mian Muhammad Ibrahim]

The remainder of Saturday morning was devoted to explanations and demonstrations of first aid techniques, techniques of self-defense, and the introduction of KABADY, a game popular in Pakistan.

The early afternoon was devoted to speeches which were inspiring, enlightening and well prepared. Following the Khuddam speeches, the ijtema participants were treated to a very inspiring speech from Br. Rashid Ahmad, National President, wherein he exhorted Khuddam to be courageous in matters concerning the practice of Ahmadiyyat.

Sports activities took up the remainder of the afternoon under the direction of the Regional Qaid, Nasirullah Ahmad, and Atfal sports activity was directed by Qaid Abdul K. Haqq.

Saturday evening was devoted to the Majlis-i-Shura session, wherein matters of national, regional and local Khuddam business were taken up. National Officers of Khuddam gave their reports and recommendations, and answered questions from the other ijtema participants. Numerous suggestions were offered for improving and expediting Khuddam activity in America, and several measures were subsequently adopted as National Khuddam policy.

Imam Muhammad S. Shahid conducted the election of the National Qaid for the ensuing 2 year period. Br. Yahya Sharif Abdullah was re-elected, by an overwhelming majority.

Sunday pre-morning, May 22nd, began with Tahajjud prayers, followed by Salatul Fajr, Dars al-Quran, reading of Hadiths and readings of teachings of the Promised Messiah (a.s.)

The remainder of the morning was devoted to Islamic knowledge competitions. These competitions - separate for Khuddam and Atfal included Quranic recitation, impromptu speeches, and recitation of Hadiths.

During formal closing ceremonies, during which awards were made, based on the competitions and based on service and accomplishment within Khuddam. Branch 4B Dayton, Ohio was recognized as the best branch for the year.

Imam Shahid, stated that this historic, inaugural ijtema, in the manner in which it was conducted, had exceeded all hopes and expectations.

Special thanks and acknowledgement is due to Br. Majid Ali, who provided the beautiful campsite on which the ijtema was held. (Br. Yusuf Amin, National Secretary)

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#### AHMADIYYA MISSIONARIES IN WEST AFRICA

Below is a significant quotation from a recent book by Noel Q. King:

"The Ahmadiyya also came from British India but were in every other way different from the Ismailis. They came in the 1920's to Sierra Leone, Gold Coast/Ghana, and Nigeria, and to British East Africa. They have been the only Muslims who deliberately tried to give the Christians tit for tat. They honestly called themselves missionaries, and still do when some Christians have turned to jolly epithets like "fraternal worker." Robustly they matched the barrage of insults which some old-fashioned Christians still put up, such as reflections on the Prophet's private life or the sexual pleasure of Paradise with remarks on the Virgin Birth and the mathematical nonsense of saying three are one. They make every use of modern Western education and organizational method.

The Ahmadiyya are immensely good for Christianity in the way they purify her by showing her how she presents herself in some of her more gorgonlike postures. On the other hand, they have seriously alienated African Sunni Muslims in various parts of Africa by

"sheepstealing" and ruthlessly breaking up Muslim unity. In Pakistan, which is their home base, the Sunni Muslims have been so infuriated as to beat up and kill some of them. African Muslims have been severely tempted to do the same. In long informal conversations in old-fashioned British Indian Hindustani with their missionaries at Saltpond in Ghana, Lagos in Nigeria, and Tabora in Tanzania it was possible to go behind the brash propagandist, Westernized front to meet the reality of these men. They are men of God who have made incredible personal sacrifices to fulfill their mission, as they see it, of bringing Islam to Africa. They believe that an African has a right to his Islam, directly, and they try to meet his demands in English if he can if he can read English. They are also the chief translators of the Quran into African languages. The orthodox insist on Arabic, the Quran cannot be translated, they say. It is pathetic to an Ahmadi to see a West African Muslim reading his Quran in an English paperback, edited by a Christian, or to see Swahili Muslims (till the Ahmadiyya version came out) using a rendering by a Christian missionary. The Ahmadiyya say that under pressure from their example the Sunni Muslims at last bestirred themselves to produce a Swahili Quran — at a time when Swahili Christians were rejoicing in a Jerusalem Bible at about a dollar a copy. They feel that one of their chief functions may be to stir the general body of Muslims into activity."

(Christian and Muslim in Africa, pp 83-84 by Noel Q. King. Published in 1970 in New York and Toronto).

PRINTED AND PUBLISHED ON BEHALF OF THE AHMADIYYAT MOVEMENT IN ISLAM: by Mian Muhammad Ibrahim, Missionary Midwest Region, 637 Randolph Street, Dayton, Ohio 45408 513/268-5512

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THE AHMADIYYA MOVEMENT IN ISLAM, INC.  
THE DAYTON MOSQUE  
637 RANDOLPH STREET  
DAYTON, OHIO 45408

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