

AL- MASROOR

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“NATIONS CANNOT BE REFORMED WITHOUT THE REFORMATION OF YOUTH.”
HAZRAT MIRZA BASHIR-UD-DIN MAHMOOD AHMAD (MAY ALLAH BE PLEASED WITH HIM)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-Masroor Magazine January 2021

Majlis Khuddamul Ahmadiyya Australia

Ten Conditions of Baiat

1. That till the last day of his life, he shall abstain from shirk (associating any partners with Allah).
2. That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.
3. That he shall offer prayers (Salat) five times daily.
4. That he shall not inflict injury on any of Allah's creatures.
5. That he would bear every hardship for the sake of Allah.
6. That he shall not follow vulgar customs and guard against evil inclinations.
7. That he shall discard pride and haughtiness, live in humility & meekness
8. That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children.
9. That he shall have sympathy for all of God's creatures, and devote his talents to their welfare.
10. That he shall establish brotherhood with me (i.e.Ahmad), obeying me in all good things, and firmly adhere to these rules until the last breath of his life.

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Words from Quran



وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ ۗ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٤٧﴾

Translation:

And worship Allah and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbor that is a kinsman and the neighbor that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud *and* the boastful. [4:37]

Sayings of Holy Prophet(PBUH)



Hazrat Abu Hurairah (ra) relates that the Holy Prophet, peace and blessings of Allah be upon him, said: “On the Day of Judgment, Allah The Almighty will say, '0 son of Adam! I was ill, why did you not enquire after Me when I was ill?' He will respond, 'How could I enquire after your health while you are the Lord of the universe?' Allah will reply, 'Were you not aware that a servant of Mine fell ill and you failed to inquire after him? Had you done so; you would have found Me by his side. 0 son of Adam! I begged you for food and you did not feed me.' He will respond, '0 my Lord, how could I have fed you, while you are the Lord of the universe?' Allah will say, 'Did you not realize that when a servant of Mine asked you for food and you refused to oblige him, if you had fed him I would have appreciated it as if you had done it to Me. 0 son of Adam! I asked thee to quench My thirst, and you refused to do so.' He will say, ' How could I quench your thirst, while You are the Lord of the universe?' Allah will say, When a servant of Mine asked you to quench his thirst and you did not respond, had you done so I would have appreciated it as if you had done it to Me.

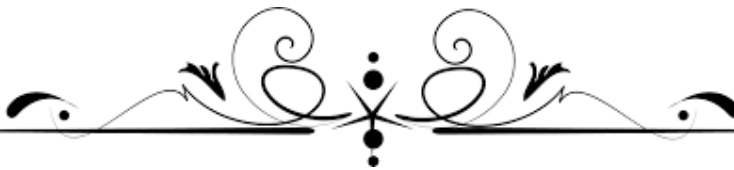
[Sahih Muslim, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship]

So Said the Promised Messiah(AS)

“The aim of my sending the handbills and the posters to America and Europe is that I should lead them to the God whom I have seen myself. I do not want to show them God in the form of stories. I should like to present myself to them as a witness of the Existence of God. It is a simple and straight forward matter. Whoever moves towards God finds that God moves towards him with a quicker speed than his own. We observe that when somebody is in the good books of a respectable person, he also is given respect by the people. Do you then think that he who has attained the nearness of God will not be anything by way of Signs that will manifest great and unlimited powers of God. You should remember that the jealousy of God does not permit that such a person (who has attained to the nearness



of God) should be abandoned, humiliated and pulverized. Never, that can never happen. Just as God is One, without partners, He likes to make His servants also chosen and distinguished and matchless. Such a person is attacked from all sides. The one who attacks, being ignorant of the strength (of the person whom he is attacking) thinks that he will finish him up. But ultimately he comes to know that the fact that this person has not been hurt, is beyond human power and its source lies elsewhere. Had he known this before he would have never attacked him. Thus the people who attain to the nearness of God and are no less than a Sign and manifestation of His, are considered to be an easy prey-the one who opposes them, plans and struggles all that he can. But they are protected against all the attacks and they come out of this duel safe and sound and with great honour and respect. This is what surprises the opponent most.” [Malfozaat Vol.1 ,p 307]

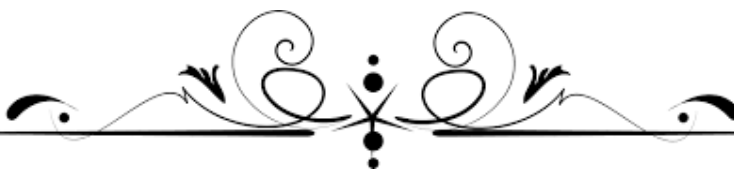
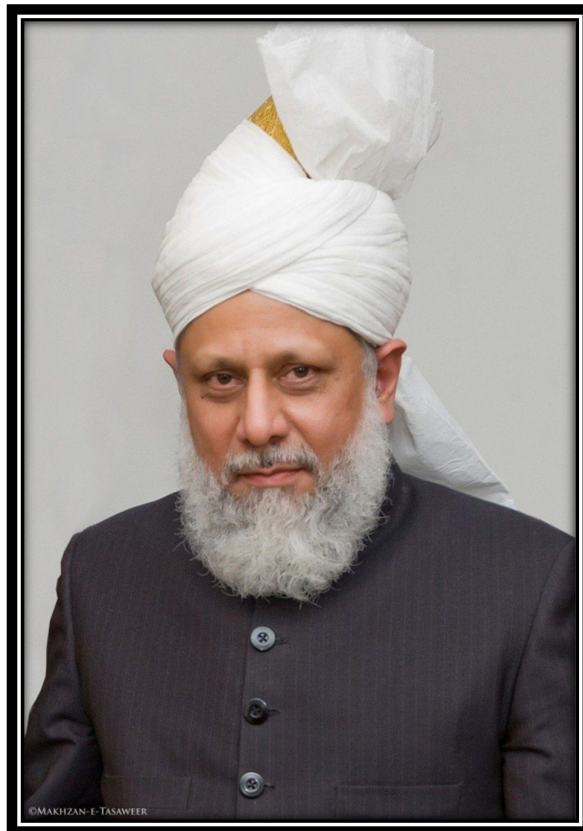


Words of Huzur (May Allah be His Helper)

“Who are these people towards whom one should observe an attitude of kindness and benevolence? The nearest relatives are those with whom we have blood relations. For a married person, nearest relatives include the in-laws as well. The moral teaching of being kind towards one’s relatives is identical for men and women, without any distinction. By being kind towards one’s family, the relationship between a man and wife will also flourish, as both will be considerate towards the feelings of their spouse. Such a family incurs the nearness of Allah and the household becomes an image of Paradise on earth. But this is only the picture of the basic framework. For a Momin (Believer), the standards have been set even higher. He has responsibilities towards all servants of Allah. First and foremost are the rights towards orphans. The orphans must never be subjected to a feeling of deprivation. One should try to discreetly help those who would rather endure their difficulty than to extend their hand and beg in front of others.

The rights towards neighbours hold a very important place in Islamic teachings. These golden Islamic teachings lead towards the development of a harmonious and peace-loving community. One must review his own surroundings and behave in a kind manner towards others to become a peaceful inhabitant of a harmonious community. Today, Ahmadis bear the enormous duty of re-establishing such a society in this world.”

[Friday Sermon 23rd January 2004 by Hazrat Mirza Masroor Ahmed aba]



National Amla 2020-2021

In a quest to learn more about the National Amla members, we reached out to some members and asked them a few questions relating to their department, profession and personal life. Here is what we learnt:

Nabigh Chaudhry



Muhtamim Umoo e Talaba (Student affairs)

Responsibilities of the department: Maintain a student database and manage the affairs of Khuddam students; provide assistance where required and run programs which activate and train students.

1. **Professional occupation:** Structural Engineer
2. **What do you like to do in your spare time?** I like to play and watch sports, especially cricket. I also enjoy reading and spending time with family.
3. **Any advice to young Khuddam?** Don't be afraid to ask questions. You

won't ever be satisfied with an answer unless you have done your research and have cleared all doubts in your mind.

Zuhair Ahmad Khan



Muhtamim Sanat o Tijarat (Trade and Commerce)

Responsibilities of the department: Some of my duties include (but are not limited to): Assisting Khuddam with job finding and choosing the right profession, promote new skills to Khuddam, maintain the national trade and skill directory so Khuddam from similar industries can collaborate and also advise any young Khadim who wants to enter a specific industry and ordering and preparing MKA merchandise

1. **Professional occupation:** I graduated from Macquarie University 3 years ago with a Bachelor of Business and now working as a Project Manager in the finance industry.
2. **What do you like to do in your spare time?** In my spare time, usually like to play sports (cricket and soccer mostly), photography, completing different certifications and enhance my knowledge in my field of work (never stop learning)
3. **Any advice to young Khuddam:** Belief in the concept of hard work as Allah will never let your hard work go to waste even though you may not see the rewards instantly.

Bilal Ahmad Danish



Muhtamim Waqar e Aml (Dignity of Work)

Responsibilities: the real spirit of labour is to create the sense that labouring is a matter of dignity and sitting idle is a matter of shame. Therefore, any false prestige should not interrupt your work. Do not look down upon anyone with hatred for inferior job or occupation. Inculcate the habit of doing work on your own and get used to working hard, struggling to finish it and the pain that comes with it. Labouring can be done individually or collectively.

1. **Professional occupation:** customer support at Officeworks
2. **What do you like to do in your spare time?** I like to travel and explore new places. I have been to the Burj Khalifa and viewed the world from the top – it is round.
3. **Any advice to young Khuddam:** be inspired and read about successful personalities.

Mohammad Iqbal



Muhtamim Taleem (Education)

Responsibilities of the department: knowledge is the source of all goodness and allows you to distinguish between good and evil. Knowledge in Islam is synonymous with the guiding power of light

1. **Professional occupation:** I am an IT professional having graduated with a degree in computer systems. I have done several IT certifications including Oracle DBA, IT support and MS Azure Cloud Computing
 2. **What do you like to do in your spare time?** I play cricket and love watching sports. I love spending time with friends and family, reading Ahmadiyya literature and watching stories of Ahmadi converts. I also like to spend time upgrading my IT knowledge and completing more certifications.
 3. **Any advice to young Khuddam?** I feel that serving in different departments helps a lot in polishing my professional career. Please serve the Jamaat in any capacity, make a strong bonding connection with the Ahmadiyya caliphate. It will uplift you spiritually and you will see the positive results in your life for sure.
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Nauman Ahmad Khan



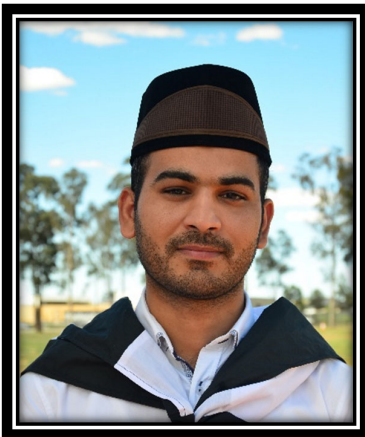
Muhtamim Khidmat e Khalq (Service to Humanity)

Responsibilities of the department: the department helps Khuddam and Atfal participate in different events for social causes throughout the year. The department supports events and charities on a national scale such as the National Clean-Up day, National Tree Plantation day, blood donations, the Red Cross Door Knock Appeal, food drive for homeless people, natural disaster aid and other relevant social causes.

1. **Professional occupation:** Governance and Assurance Manager with the NSW Government

2. **What do you like to do in your spare time?** I play club cricket, lawn tennis and swim regularly
 3. **Any advice to young Khuddam?** The importance of serving humanity goes beyond helping others in need. While this is an important reason to volunteer, getting involved with a charity can also inspire personal growth and happiness. The work stemming from this department can teach Khuddam and Atfal about important events and social issues in our country and how we can make a difference by simply giving our time, money, blood and prayers.
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Eijaz Ahmed Tahir



Muhtamim Tarbiyyat (Moral Training)

Responsibilities of the department: organise programs to enhance the moral and spiritual wellbeing of Khuddam. The department will also discuss and guide Khuddam on contemporary, religious and personal matters

1. **Professional occupation:** I work full time in the logistics sector.
 2. **What do you like to do in your spare time?** I spend most of my time with my family and doing community work. My hobbies are reading books and keeping up with current affairs
 3. **Any advice to young Khuddam?** God has created man and the Jinn so that they may worship Him so always remember your Lord and the purpose of your life.
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Asif Ahmad Khan



Mavin Sadr MKA Software Development

Responsibilities of the department: looking after all the software development activities happening for the benefit of Khuddam.

1. **Professional occupation:** I am a technical architect and a principal consultant.
 2. **What do you like to do in your spare time?** Spending time with my family, playing cricket and hunting
 3. **Any advice to young Khuddam?** To understand and act upon the Khuddam pledge.
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Umair Gardazi



Muhtamim Waqfe Nau (Spiritually Dedicated Youth)

Responsibilities of the department: to encourage and promote the scheme of spiritual dedication amongst the Khuddam and Atfal so that they may give their time to the Ahmadiyya Mission in any capacity. Another responsibility is to establish a personal relationship with the youth who are spiritually dedicated.

1. **Professional occupation:** I am a life devotee who spends his time looking after the Masroor Printing Press and working in the Finance Office under the supervision of Respected Ameer Sahib.
 2. **What do you like to do in your spare time?** My hobbies change as time goes on. Nowadays I like gardening and spending my time at the mosque.
 3. **Any advice for young Khuddam?** To live your life fulfilling the wishes of Hadhrat Khalifatul Masih (may God strengthen his hand)
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Huzaifa Sarwar



Mavin Sadr MKA Property and Asset

Responsibilities of the department: maintain the property of MKA Australia. I also assist in the MKA Finance Office with bookkeeping and take on any other assignments from Respected Sadr Sahib.

1. **Professional occupation:** I am an accountant.
 2. **What do you like to do in your spare time?** I enjoy travelling and exploring the world around me.
 3. **Any advice to young Khuddam?** Always pray your salat on time.
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VIRTUE

What is Virtue? Comparison of philosophies between Aristotle, Kant and Ahmad (as)

By Musawar Bajwa , Muhtamim Tabligh



Background & Abstract: At one place in the book *Tadkhirah*, the Ahmad_{as} is named 'Rusul' – prophets i.e. in the Plural. In explaining this, he writes that he combines in himself, qualities of all prophets that have gone past, that not a single prophet's quality in history cannot be found in him. Rightly so, since the Holy Prophet Muhammad_{saw} possesses them in abundance, and Ahmad_{as} being a reflection of the Chief Prophet_{saw} exhibits them in modern age. Socrates was one such past prophet and a philosopher who is known as the father of Western Philosophy. If this claim in *Tadkhirah* is correct, then Promised Messiah_{as} should possess Socratic qualities as well. Being born in an unknown village in India, Promised

Messiah_{as} wrote *Philosophy of teachings of Islam* which re-ushered the era in which Philosophy and spirituality were inseparable. This work talks about the 3 states of man i.e. **Natural, Moral & Spiritual** and are in striking resemblance to **Aristotle's 3 states** as well: **Reason, Spirit and passion**. Aristotle being a well-known philosopher, was a student of Plato at Plato's academy. Both, however, claim Socrates to be their Master and Teacher and hence, separated by almost 2400 years, Socrates and Ahmad_{as} seem to have similar take on philosophy and hence teachings of one can be found in teachings of the other.

Aristotle psychological model of the soul has three parts. **Reason** is the direction of what

should be done, the **spirit** executing the direction, and **passions** that follow or should follow reason. In book 7 of *Nicomachean Ethics*, Aristotle talks about 5 internal conditions which affect the hierarchy of his psychological model mentioned above. The first is called the **Temperate** person, which Aristotle has described as the virtuous person. Such a person has desires which are in agreement with his moral understanding i.e. no internal conflict or external circumstance can cause upheaval in the execution of his morals. After that is the **continent** person who has desires opposed to his moral understanding. He has however trained his desires to be overcome by his moral understanding i.e. possesses a strong will power to suppress internal conflict. 3rd step down is the **incontinent person**, also known as the akratic person who has bad desires and succumbs to them often. He has the ability to recognise what is wrong and right but does not possess enough will power to conform his performance to his moral understanding. Most of his actions proceed from desire. Then is the **intemperate person**, also known as the vicious. This person possesses the bad desires which are inclined with his incorrect reason. His capacity of reason has so far given up control in the hands of his desires that whatever little capacity of reason he has left, he uses it to adjudge his bad performance as correct. He makes excuses often during the execution of his action, however, may suffer from regret when the ultimate events of his action produce a sorrowful result. Last comes the

bestial person who is likened to the beastly animal by Aristotle. Such a person has no capacity of reason and his desires have taken complete control over his actions.

These are the 5 types of internal conditions described by Aristotle with the temperate person as the most virtuous and morally superior to all other types.

For Aristotle, being the most virtuous i.e. the temperate is the most ideal robe a human being can wear and hence live a fulfilling life. For Kant, the temperate person i.e. the highest on Aristotle's ladder, does not exist or is very rare i.e. holy personages (prophets etc). Such a person is an ideal and Kant is determined to ascribe highest moral worth to the continent, perhaps because of its abundance in society. To have good passions and have good moral understanding with no internal conflict is against human nature, so says Kant. However, he says that even if there was a life led without the surge of internal passions raging over your moral understanding, such a life would still not be deemed virtuous i.e. Kant places no virtue in holy beings (i.e. the temperate) if they exist. Aristotle and Plato have both endorsed existence of a temperate person, although Aristotle recognizes that there may be limits to high in the scale of excellence a human can rise to.

Religious philosophy is withering away in the romp of modern society. Holy personages famously existed in ancient times, but as society has evolved, so has religion and its followers also

evolved with such holy personalities losing name and mention. Mirza Ghulam Ahmad, the founder of the Ahmadiyya Muslim Community, wrote *Philosophy of teachings of Islam* which discusses the work on vice, virtue and moral worth in detail. Ahmad, although belonged to a small village in India with no access to modern education, has produced work which is very similar to what Aristotle. Similar to Aristotles psychological model of passion, reason & spirit, Ahmad has described human action proceeding from 3 states on page #4 of his book (Ahmad 1905). The first state is the **natural state** and is the lowest state of man where he is not guided by reason and follows the bent of his desires i.e. the uncontrollable self. This is similar to Aristotles **bestial stage**. Proper regulation of his natural desires at the proper place and time, become **moral states**. The moral state is also called the reprovng self, where he begins to follow his reasoning, good morals and admonishes his bad desires or any bad action which has or may proceed from him. His reason and understanding gains the upper hand and like the engine of a car, he drives all his natural desires and pulses in proper order under the will and command of his moral understanding. However, this stage is the middle state in which he may occasionally fall and succumb to his natural desires, sometimes overpowering his reason. This state is likened to Aristotles continent person, and this is the state where Kant places highest virtue. However, Ahmad has described such a man to be like a pendulum between the spiritual and the natural i.e. in terms of Aristotles description, he

moves between the intemperate, the temperate and the continent like a pendulum. The third and the final stage is the **spiritual state**, called the soul at rest by the Quran which is in stark difference to Kant's philosophy, and quite similar to the temperate person, but still little different. At this stage, the animal in man has been destroyed completely, and all vices that spring from the Ego have been defeated. Kant describes the victory over passion as the highest moral worth, however, the real moral worth does not lie in just victory over passion and desire, but the complete victory lies in the installation of good desires in replacement of the foul and hellish ego. Such a person is similar to Aristotle temperate person, but different in a way that he does not just have good desires, in fact, he has turned his bad desires into good desires wherever applicable. And wherever replacement was not applicable, he has destroyed his desires and put them to flight, never to return. The stage is furthermore different than Aristotle's

temperate and higher in a manner, that it is called the heavenly state of man. His tremendous amounts of labour to remove desire, and practice of virtue brings him to pinnacle of moral and spiritual evolution possible for any human. At this stage he has become worthy enough in Divine estimation for the manifestation of Divine Presence. He moves about in the earth among his contemporaries in like manner but has gained insight into the higher portal of knowledge by which he installs Divine attributes within himself at the same void, left by the destruction of the

previous governance of desire. This triumph is morally superior to all other forms of human behaviour and is much closer to Aristotle's description of temperate person. I recognize and admire Kant's description of virtue, which is to overpower desire, but it is the replantation of one's desires and passions which can be correctly asserted as the highest form of virtue. A child, a eunuch or an old man deserves no moral appreciation of chastity if he does not look upon women, a young man does. Merit is dependent on restraining the exercise of a capacity on an improper occasion, deliberate destruction of that capacity, followed by proper replacement with higher morals and correct desires which trace their source to reason and rationality, or in other words, a strict moral code. Mirza Masroor Ahmad (aba), the worldwide spiritual Caliph of the Ahmadiyya Muslim Community who resides in London, is one example of a modern-day holy personality, exhibiting in practical demonstration that which has remained in just philosophical texts and holy books for a very long period 2. Kant and Aristotle both ascribe virtue to the highest excellence man can achieve. The only difference for Kant is that the continent is the highest possible human condition i.e. **the moral stage** in terms of Ahmad_{as}. The Islamic perspective counters Kant's misconception of holy ones who not only defeat their desires but replace them with good morals. It adds colour to Aristotle's description of the most

virtuous. The modern-day examples given point to the distinct character of these holy ones that they are not secluded beings, detached from society like the saints of the past, but that they are included in society, where their character is put to test in their everyday dealings and behaviour for everyone to behold. If they achieve victory over passion and achieve the heavenly state, whilst involved in society, can then be in reality called virtuous.





An Ahmadi Muslim's response to the Brereton report on war

Naosheyvaan Nasir, Majlis Blacktown



The Brereton report on misconduct by Australian special forces in Afghanistan told the public that our country's elite military unit was not full of glamour and honour, but it had secrets to hide. With the redacted version being released to the public on 19 November 2020, the long story short of the 4-year long inquiry recommended 19 soldiers be investigated for the illegal killing of 39 Afghan prisoners and civilians and the harmful treatment of 2 others.

Living in the West, we are accustomed to hearing such remarks made against terrorist groups in the

Middle East, but when the tide turns to our own military's conduct on that same soil, then that itself opens up a new dimension. How do you handle allegations of war crimes made by the very nations that claim to be the peacekeepers and peace brokers between warring factions? This is in addition to the Middle East being so rife with conflict that one could be forgiven being very confused on who is on which side.

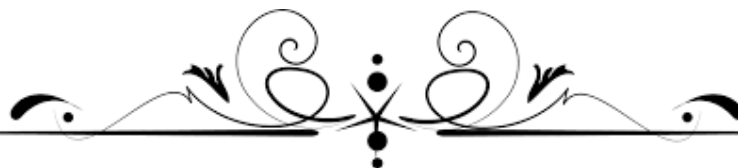
Well, from an Islamic perspective, the line on the sand is very clearly drawn. The purpose of war is to bring about peace, and nothing more. There is no room to justify the reasons for war such as natural resource exploitation, the threat of communism or

any other excuse that does not have anything to do with peace as its ultimate aim. The conditions set out in the Qur'an regarding warfare are more to do with protecting the right to freedom of religion, but they also point out conventions that are to be followed with regards to warfare. In 22:40, it is said that 'permission to fight is given to those against whom war is made' i.e. the military of the victim nation has every right to fight back the oppressor and that is it. Also, in 8:62, the Qur'an says that 'and if they incline towards peace, incline thou also towards it' reiterating that establishing peace is the ultimate objective of any armed conflict.

These two verses show that Islam's perspective of warfare is only for the sake of creating peace in the troubled land. This commitment to peace goes back to the governments that initiate their troops to invade and attack a foreign land. This point of mine is made by elite soldier-turned-federal-politician Andrew Hastie writing in *The Australian* criticising the way Australia's longest war has been represented saying 'we ignored the true nature of war and sanitised it' and how MPs are simply given 'a pat on the head' from defence briefs and how soldiers on multiple deployments 'lose their way and become hard of heart'.

These allegations of war crimes may reflect a need to create cultural change within the military, but they point to a broader problem of going to war for the sake of war. The governments that initiate these

endless wars for their political gain over time without any commitment to peace become just as complicit as the soldiers that commit these war crimes due to the lack of progress made on creating long-lasting peace. Hence Islam has made it very clear from the beginning that war is a means of achieving peace and nothing more. And if the opposition will trade fighting for dialogue, then it should be pursued without delay.





Sin vs Guilt

By Salman Mansoor, Muhtamim Tarbiyyat Nau Mubaaen



Sin is any offence, or a crime obtained by an individual against the law by any religion and commandments of God. Guilt is the feeling after committing a sin and a burden over mind, heart and soul. If remained unaddressed, it can cause spiritual death.

There are various forms of sins which an individual can commit likewise intentionally and unintentionally, knowingly and unknowingly. There are several definitions and terminology mentioned in various religions and if a person who

truthfully follows their own religious beliefs will never sin knowingly and intentionally.

In Islam, we all must seek forgiveness for all our past sins. True remorse would require one to keep asking Allah for His forgiveness and mercy. A sinner always lives in fear of Allah and if he doesn't fear Him then he will never pray and never seek refuge from Allah and repent for his sins and Allah has promised the punishment for sins here and hereafter.

It is important to differentiate between being fearful of the consequences of sin, which is healthy,

versus despair, which is believing that a person cannot be forgiven.

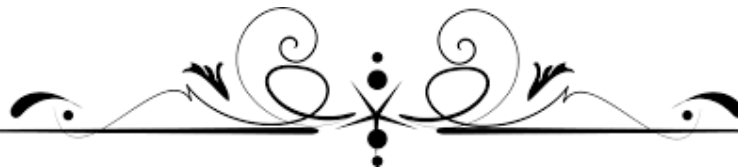
Knowing that Allah is al-Ghafir, the Forgiver, al-Ghaffar, the Frequent Forgiver, al-Ghafur, the Extensive Forgiver, the believer would continue to seek His forgiveness. Holy Prophet Muhammad (PBUH) himself would seek Allah's forgiveness every day.

Satan often traps a person with two emotions: ego and despair. A righteous person can exhibit a big ego by his good deeds, lacking humility and gratitude to Allah. This selfish attitude causes his actions to be rejected because they lack sincerity. The other trap for the sinner is despair. Satan makes the sinner think that the sin is so great that they will never be forgiven. No matter what the sin, the doors of forgiveness are open. Allah invites sinners to wipe away their sins and turn a new leaf.

When a Muslim feels guilty because Allah the Merciful wants him to change, then that is the perfect sign that Allah is still reaching out to you, imploring you to take His Hands, to hold on to his Mighty Robe, to change. Some hearts have been hardened, and don't feel guilt at all, so guilt is a blessing from Allah.

“Say O my servants who have transgressed against themselves (by sinning), do not despair in the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.” (Quran 39:53). But when guilt comes from not reaching the standard, we've created for ourselves

as Muslims or by the outside world, then that guilt isn't exactly a blessing, but a curse. If you feel guilty because you feel remorse for disobeying Allah, it's a blessing. But when the guilt is because you fear the judgement of people, you feel people will call you out for bringing shame to Islam and Muslims when the reason of your guilt is about people, then that is the curse.





Taleem Exam I

By Mohammad Iqbal, Muhtamim Taleem



Question 1: Fill in the blank: “The Promised Messiah^{as} goes into exhaustive detail to define the true nature of his status as a Prophet and Messenger of God, and explains at length how his Prophethood does not in any way contravene the concept of _____”

Answer: Khatm-e-Nubuwwat (the Finality of the Prophethood of Muhammad^{sa}) – Page v

Question 2: In the title of his book “A Misconception Removed”, what is the “Misconception” to which Hadrat Mirza Ghulam Ahmad (as) is alluding to?

Answer: The “Misconception” in the title is the incorrectly held belief of some Ahmadis and many non-Ahmadis that Hadrat Mirza Ghulam Ahmad (as) is not a Prophet of Allah (swt). – Page 1

Question 3: Towards the start of his book, the Promised Messiah^{as} outlines some revelations he has received from Allah (swt) regarding his prophethood, he lists these revelations from another one of his books. What book is this?

Answer: Brahin-e-Ahmadiyya – Page 2

Question 4: When discussing the topic of Khatm-e-Nubuwwat (the Finality of the Prophethood of Muhammad^{sa}) a verse from the Quran is quoted extremely often. Please recite this verse.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

Answer: وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ^ط - Page 5

Question 5: When discussing the topic of Khatm-e-Nubuwwat (the Finality of the Prophethood of Muhammad^{sa}) a verse from the Quran is quoted extremely often. What number verse is this, and from what chapter?

Answer: Surah Al-Ahzab, 33:41 (*Participants may say the name of the chapter, however the number is also acceptable*) – Page 3

Question 6: When discussing the topic of Khatm-e-Nubuwwat (the Finality of the Prophethood of Muhammad^{sa}) a hadith from Bukhari is quoted extremely often. What is the Arabic of this Hadith?

Answer: لَا نَبِيَّ بَعْدِي - Page 3

Question 7: What is Sirat-e-Siddiqi?

Answer: Complete devotion to the Holy Prophet (sa), such as was shown by Hadrat Abu Bakr Siddiqra.

(Also an acceptable answer: “Losing oneself in the Holy Prophet^{sa}”) - Page 4

Question 8: What is the other name of Hadrat Muhammad^{sa}?

Answer: Hadrat Ahmad^{sa} – Page 11

Question 9: The Promised Messiah^{as} states that he has been given the name Ahmad^{sa} because of his complete devotion to the Holy Prophet^{sa} and that this does not in any way change the true connotation of Khatamun Nabiyyin, however, a false belief of non-ahmadis does in fact contradict the true meaning of Khatamun Nabiyyin; what is this false belief?

Answer: That Jesus^{as} will descend from heaven. – Page 19

Question 10: Explain what the meaning of Nabi is, in terms of the subject of “the unseen”.

Answer: A Nabi is a person who discloses the unseen after having been informed by God.

(“Prophet” is not a satisfactory answer”) – Page 5

Question 11: Fill in the blank: "...anyone who is sent by God will be called Rasul. The only difference is that, after our Holy Prophet^{sa} till the end of days, there cannot be any Nabi who is granted a _____.

Answer: New Shariah – Page 6

(Other variations or derivations of this, such as "New Law" is also acceptable)

Question 12: What is the approximate number of prophecies, which the Hadrat Mirza Ghulam Ahmad (as) has himself seen being fulfilled regarding his prophethood?

Answer: 150 – Page 9

Question 13: What is the difference between the prophethood of Hadrat Muhammad^{sa} and the Promised Messiah^{as}?

Answer: Hadrat Muhammad^{sa} is a law-bearing prophet, whereas the Promised Messiah^{as} is not. – Page 10

Question 14: How many years before publishing 'A Misconception Removed' was 'Brahin-e-Ahmadiyya' published?

Answer: 22 years (20 years is also acceptable) – Page 2

Question 15: According to the authentic book of Ahadith, in what three ways would the Promised Messiah and Mahdi resemble the Holy Prophet^{sa}?

Answer: In character, name and appearance. – Page 13

("same household" is also an acceptable answer)

Question 16: What year was 'A Misconception Removed' written?

Answer: 5th Nov, 1901 – Page 21

(Just the year I.e., 1901, is acceptable)

Question 17: What is Buruz?

Answer: Spiritual manifestation; or the person who is the spiritual manifestation of a Prophet^{as} or Saint
Page 5

Question 18: What is Zill?

Answer: Zill or Zilliyyat signifies such complete devotion to the Holy Prophet^{sa}, and such self-effacement that a person begins to reflect the image of his Master^{sa} – Page 4

Question 19: Within his writings, in certain contexts, the Promised Messiah^{as} has denied being a Prophet or Messenger, what are these certain contexts?

Answer: The Promised Messiah^{as} has only denied being a Prophet and Messenger in the sense that he has not brought an **independent law** nor is he an **independent** Prophet. – Page 10

(It is up to the host of the quiz to decide how many marks to award (if any) whilst comparing the participants answer to this)

Question 20: وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ط , What chapter of the Quran is the above verse from?

Answer: Surah Al-Jumu'ah (Chapter 62) – Page 12

Question 21: What testimony did the earth and the heavens give regarding the truthfulness of the Promised Messiah

Answer: That he is the Vicegerent of God. – Page 9

Question 22: وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ط , What is the translation of the above verse?

Answer: And among others from among them who have not yet joined them. – Page 22

Question 23: Why did the Promised Messiah write 'A Misconception Removed'?

Answer: To settle the issue of Khatm-e-Nubuwwat & also to settle the dispute between those who believe the Promised Messiah^{as} to be a Prophet of God and those who do not. – Page 14

Question 24: Besides English, Urdu and Arabic, what is the fourth language which the Promised Messiah quotes in?

Answer: Persian – Page v

Question 25: إِنَّا آعْطَيْنَاكَ الْكَوْثَرَ ط , In the above verse, what does the word 'Kauthar' mean in relation to the time of the Promised Messiah?

Answer: It means that in his time *Kauthar* would be manifested, that is, springs of spiritual blessings will flow freely and a great number of people will become true adherents of Islam. – Page 10 & 16

Question 26: What does (sa) connote in Arabic, what is its translation and who is it used for? SallAllah (swt)u ‘Alaihi Wasallam (may peace and blessings of Allah (swt) be upon him)

Answer: Used for Prophet Muhammad (sa) only. – Page 20

Question 27: What does (as) connote in Arabic, what is its translation and who is it used for? Alaihissalam (on whom be peace).

Answer: Used for Prophets besides Prophet Muhmmad (sa). – Page vi

Question 28: What does (ra) connote in Arabic, what is its translation and who is it used for? Radi Allah (swt)u ‘anhu/‘anha/‘anhum (may Allah (swt) be pleased with him/with her/with them).

Answer: Used with the name of the companions of the Holy Prophetsa and those of the Promised Messia Has. – Page vi

Question 29: What does (rh) connote in Arabic and what is its translation?

Answer: Rahimahullahu Ta‘ala (may Allah (swt) have mercy on him). – Page vi

Question 30: What does (at) connote in Arabic and what is its translation?

Answer Ayyadahullahu Ta‘ala (may Allah (swt), the Mighty help him). – Page vi

Question 31: Fill in the blank: “The fact is that in the Divine revelations of which I am the recipient, words such as 'Messenger', 'Apostle' and '_____', appear not once, but hundreds of times.”

Answer: Prophet. – Page vi

Question 32: Does a Prophet have to be a law-bearer, please explain your answer.

Answer: A Prophet is not necessarily a law-bearer, but Prophethood is a Divine gift through which matters of the unseen are revealed. – Page 1

Question 33: What are the two types of ‘Prophets’ covered by Hadrat Mirza Ghulam Ahmad (as) in ‘A Misconception Removed’?

Answer: Law-bearing Prophet, Non-law bearing Prophet (Umati; by way of Zill and Buruz) – Page 9

Question 34: What type of Prophet is Hadrat Mirza Ghulam Ahmad (as)?

Answer: Hadrat Mirza Ghulam Ahmad (as) is not a law bearing Prophet. He is an Umati Prophet, by way of Zill and Buruz. – Page 10,4,5

Question 35: Can there be another law-bearing Prophet after Prophet Muhammad (sa), please explain your answer?

Answer: No, since he brought the final law (The Holy Quran) which is the perfect law meant to unite all of mankind. – Page 10,4,5

Question 36: What type of Prophet is Hadrat Moses (as)?

Answer: Law-bearing Prophet (He brought the Torah). – Page 9

Question 37: What type of Prophet is Hadrat Jesus (as)?

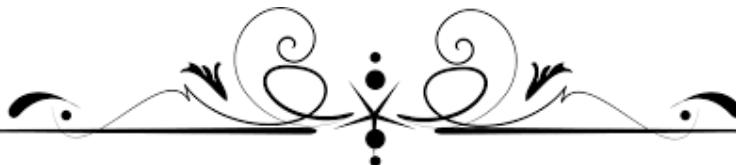
Answer: Law-bearing Prophet (He brought the Gospel). – Page 9

Question 38: Hadrat Joshua (as) was the Buruz of which Law-bearing Prophet?

Answer: Hadrat Moses (as) – Page 14

Question 39: What is the difference between a ‘nabi’ and a ‘rasul’?

A ‘nabi’ is prophet i.e., one who discloses the unseen after having been informed by God. Whereas, a ‘rasul’ is a messenger i.e., anyone who is sent by God. – Page 6





Report 5th Qaideen Refresher Course 2020

By Adeel Gill, Mutamad MKA Australia



Alhamdulillah, Majlis Khuddamul Ahmadiyya and Majlis Atfalul Ahmadiyya Australia successfully held its 5th Qaideen Refresher Course on 22nd of November 2020 at 10 am at Masjid Bait ul Huda. Respected Sadr sahib Majlis Khuddamul Ahmadiyya Australia presided the refresher course. Due to COVID-19, the arrangements were made in a way that only Sydney members (National Khuddam & Atfal Amla, Sydney Qaideen Region with their amla and Sydney Qaideen Majalis only) joined the meeting in person whereas interstate

members joined online via Zoom video conferencing link. Alhamdulillah, 110 members (59 from Sydney and 51 from Interstate) attended the Refresher Course.

First Session:

The opening session started with the recitation of The Holy Quran with its translation followed by the Pledge. After the Pledge Mutamad sahib Majlis Khuddamul Ahmadiyya Australia presented his department's presentation followed by the respective Muhtamimeen:

1. Tarbiyyat
2. Tabligh
3. Khidmat e Khalq

Alhamdulillah from this year Majlis Khuddamul Ahmadiyya Australia has adopted the fully operational Regional Structure. Therefore, during the presentation of all Muhtamimeen, they present their annual plan, their new strategies and how they aim to achieve their department's goals through the regional structure. Also, from this year Majlis Khuddamul Ahmadiyya Australia is going to start an online Chanda Portal system for Khuddam and Atfal Chanda payments, therefore, Respected Asif Khan sahib Mavin Sadr MKA Software Development presented the Chanda payment process to all members.

After the Zuhr and Asr prayers, a special interactive presentation was given by Respected Faisal Ahmedi Sahib (Naib Muhtamim Umoomi Year 2019-20) on the topic of *How to Lead a Team?* MashAllah all members actively participated in this interactive session. After his presentation Respected Sadr Sahib Majlis Khuddamul Ahmadiyya Australia gave a farewell to Respected Faisal Ahmedi Sahib acknowledging his services to Majlis Khuddamul Ahmadiyya Australia as he now becomes a part of Majlis Ansarullah.

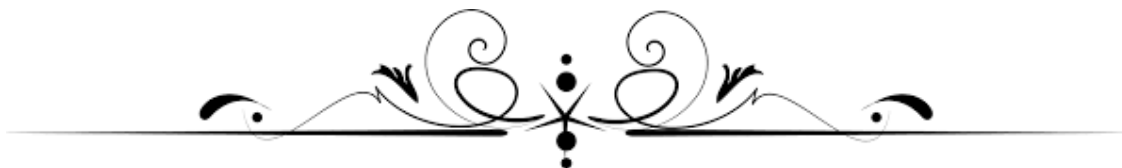
Second Session:

After the lunch break the second session continued with the presentations of following Muhtamimeen who presented their department's plan:

1. Khidmat e Khalq
2. Taleem

3. Maal & Muhasib
4. Tajneed
5. Ishaat
6. Sanat o Tijarat
7. Umoo e Tulba
8. Additional Muhtamim Tarbiyyat (Rishta Nata)
9. Wassaya

After the second session Respected Sadr Sahib Majlis Khuddamul Ahmadiyya Australia addressed the members by advising them to have a strong connection with Khilafat by writing letters, watching live the Friday sermons of Huzoor-e-Anwar (may Allah be his Helper), offer 5 daily prayers, praying for yourself and your department. He also advised Regional Amla members to start working closely with National Muhtamimeen and Majalis Nazmeen. Alhamdulillah, the refresher course was concluded with the silent prayer led by Respected Sadr Sahib Majlis Khuddamul Ahmadiyya Australia.



MKA Australia Calendar 2020-2021

Month		Event	Scope
Jan-21			
31/12/20	Thursday	New Year Eve Sports Night Atfal & Khuddam	Local
1/1/21	Friday	New Year Tahajjud Prayer	Local
1/1/21	Friday	New Year Clean up	Local
1/1/21	Friday	Update National Student Database	National
16-17/01/21	Sat-Sun	6th National Tarbiyyati Camp	National
17/01/21	Sunday	National Trades and Careers Day	National/Regional
18-27/1/21	Mon-Wed	2nd Ashra Maal (10 day focus) -Atfal & Khuddam	Local
23-24/1/21	Sat-Sun	Atfal Regional Tarbiyyati Camp	Regional
24/1/21	Sunday	National Amla Meeting (Amla Taleem exam 2)	National
26/1/21	Tuesday	Australia Day Celebrations	Jamaat
Feb-21			
6-7/2/21	Sat-Sun	Atfal Sports Rally	Regional
5-14/2/21	Fri-Sun	2nd Ashra Tarbiyyat (10 days Focus) - Atfal & Khuddam	Local
13/2/21	Saturday	Atfal National Taleem Assessment	National
14/2/21	Sun	National Taleem Exam 2	National
13-14/2/21	Sat-Sun	National Tabligh Campaign - 2nd Quarter	National
21/2/21	Sunday	Mayar e Kabeer Meeting	Regional
21/2/21	Sunday	National Amla Meeting	Regional
28/2/21	Sunday	Musleh Maud (ra) Day	Jamaat
Mar-21			
7/3/21	Sunday	Clean up Australia Day (TBC)	National
13-14/3/21	Sat-Sun	National Blood Donation Drive - 2nd Quarter	National
14/3/21	1 day	Red Cross Door knock Appeal (TBC)	National
21/3/21	Sunday	Promised Messiah (as) Day	Jamaat
22-31/3/21	Mon-Wed	3rd Ashra Maal (10 day focus)- Atfal & Khuddam	Local
28/3/21	Sunday	National Amla Meeting (Amla Taleem exam 3)	National
Apr-21			
2-5/4/21	Easter w/e	37th National Ijtema MKA & MAA Australia (TBC)	National
10/4/21	Sunday	National Taleem Exam 3	National
TBC	Monday	Ramzan Starts (TBC)	Jamaat
17-18/4/21	sat-Sun	Ramzan charity challenge	Local
May-21			
9/5/21	Sunday	National Amla Meeting	NHQ
TBC	Saturday	Eid ul Fitr (TBC)	Jamaat
22-23/5/21	Sat-Sun	National Tabligh Campaign - 3rd Quarter	National
23/5/21	Sunday	Mayar e Kabeer Meeting	Regional
30/5/21	Sun	Khilafat Day	Jamaat
Jun-21			
5-6/6/21	Sat-Sun	National Blood Donation Drive - 3rd Quarter	National
12-13/6/21	Sat-Sun	Winter charity challenge	National
13/6/21	Sunday	Atfal National Taleem Assessment	National
13/6/21	Sunday	National Amla Meeting (Amla Taleem exam 4)	National
19/6/21	Saturday	Atfal Sports Rally	Regional
20/6/21	Sunday	National Taleem Exam 4	National

Jul-21			
4/7/21	Sun	TBC - Shura elections, Shura Proposals, 2021-22 Budget Submission	
9-11/7/21	Fri-Sun	National Khuddam Sports Rally (TBC)	National
10-19/07/21	10 Days	3rd Ashra Tarbiyat (10 days Focus)	Local
7/17-18/2021	Sat-Sun	Atfal Regional Tarbiyyati Camp	Regional
18/7/21	Sunday	National Amla Meeting	NHQ
25/7/21	Sunday	National Tree Plantation Day (TBC)	National
22-31/7/21	thur-sat	4th Ashra Maal (10 day focus)	Local
TBC	Friday	Eid ul Azha (TBC)	Jamaat
Aug-21			
Last month - Khuddam & Atfal 20-21 100% Income Collection Target			
1/8/21	Sun	Walk for Peace (TBC)	Regional
TBC	TBC	Jalsa Salana UK (TBC)	Jamaat
28/8/21	Sunday	National Tabligh Campaign - 4th Quarter	National
29/8/21	Sunday	Mayar e Kabeer Meeting	Regional
29/8/21	Sun	National Amla Meeting	NHQ
Sep-21			
9/4/21	Saturday	National Trades and Careers Day	National/Regional
11-20/9/21	10 Days	5th Ashra Maal (10 day focus) - Atfal & Khuddam	Local
11-12/9/21	Sat-Sun	National Blood Donation Drive - 4th Quarter	National
19/9/21	Sun	National Amla Meeting	NHQ
Oct-21			
1-3/10/21	Fri-Sun	35th Jalsa Salana Australia - (TBC)	Jamaat
4/10/21	Monday	36th Majlis e Shura MKA Australia (TBC)	National
16-17/10/21	Sat-Sun	Last Date - Qaid Majalis Elections (TBC)	Local
17/10/21	Sunday	Welcome & Farewell of new and departing members	Local
24/10/21	Sunday	National Amla Meeting	NHQ
23-24/10/21	Sat-Sun	Submit Majlis & Regional Amla for 2022	Local & Regional
Nov-21			
1/11/21	Monday	New Khuddam Year Tahajjud	Local
1/11/21	Monday	Update Tajneed	National
7/11/21	Sunday	Jalsa Seerat un Nabi (PBUH)	Jamaat
6-15/11/21	10 Days	1st Ashra Tarbiyat (10 days Focus)- Atfal/Khuddam	Local
13-14/11/21	Sat-Sun	Local/Regional Amla Refresher Courses	Local/Regional
20-29/11/21	Sat-Sun	1st Ashra Maal (10 day focus)- Atfal/Khuddam	Local
27-28/11/21	Sat-Sun	Blood Donation Drive	Local
Dec-21			
4-5/12/21	Sat-Sun	National Tabligh Campaign - Quarter 1	National
11-12/12/21	Sat-Sun	Food Drive (Khuddam) & Gifts (Atfal) + Blood donation drive	Local
12/12/21	Sunday	National Amla meeting (Amla Taleem exam 1)	NHQ
19/12/21	Sunday	National Taleem Exam 1	National
18-19/12/2021	Sat-Sun	Atfal Regional Tarbiyyati Camp	Regional
25-27/12/21	Fri-Sun	8th National Masroor T20 Cricket Tournament (TBC)	National
25-26/12/21	Fri-Sat	7th National Masroor Soccer Tournament (TBC)	National
31/12/21	Thursday	Khuddam Sports on New Year Eve & Tahajjud New Years Day	Local/Regional



Send us your feedback and let us know what else you would like to read in the Al Masroor Magazine. Likewise, if you have ideas or would like to become part of the magazine team, please reach out on ishaat@khuddam.org.au





AL- MASROOR

MAGAZINE

JANUARY 2021

NATIONS CANNOT BE REFORMED WITHOUT THE REFORMATION OF YOUTH.

HAZRAT MIRZA BASHIR-UD-DIN MAHMOOD AHMAD (MAY ALLAH BE PLEASED WITH HIM)

mka

AHMADIYYA MUSLIM YOUTH