

AN NIDA

MARRIAGE: IMPORTANCE & BENEFITS

A Khadim's Quiet Struggle

Marriage is not the reward for being complete, it is a tool Allah gives us to grow

Divine Retribution

From fame to infamy, this is the result of those who opposed The Promised Messiah^{as}

Who are the Two Messiahs

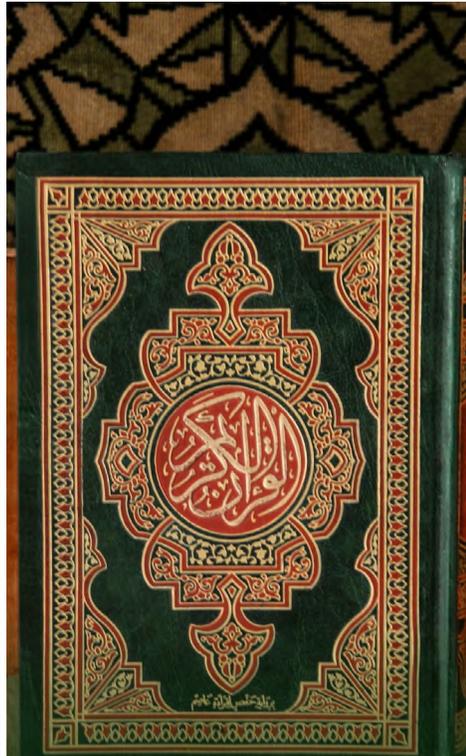
Learn more about the Two Descriptions, Two Pictures and Two Messiahs



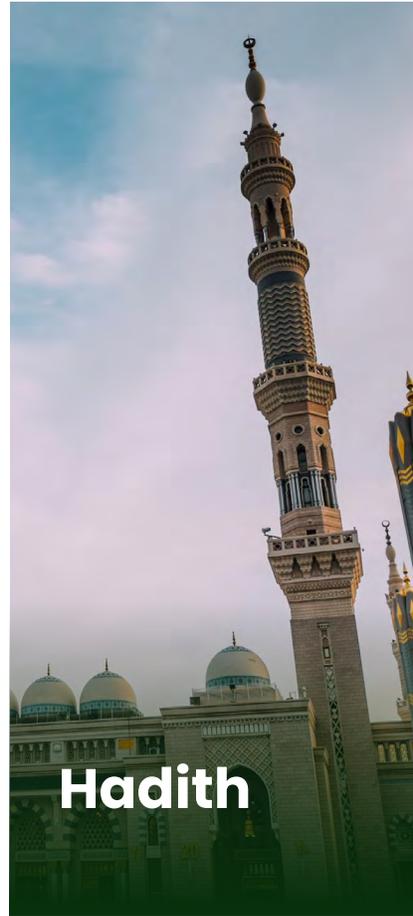
أَنْفُسِكُمْ أَزْوَاجًا



أَنْفُسِكُمْ
أَزْوَاجًا



Holy Quran



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**Promised
Messiah^{as}**



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Huzoor
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Descriptions,
Two Pictures,
Two Messiahs**

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HOLY QURAN

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

**And one of His Signs is this,
that He has created wives for
you from among yourselves
that you may find peace of
mind in them, and He has
put love and tenderness**

(Surah Ar-Rum: 22)

HADITH

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ
فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُّ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ
لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ

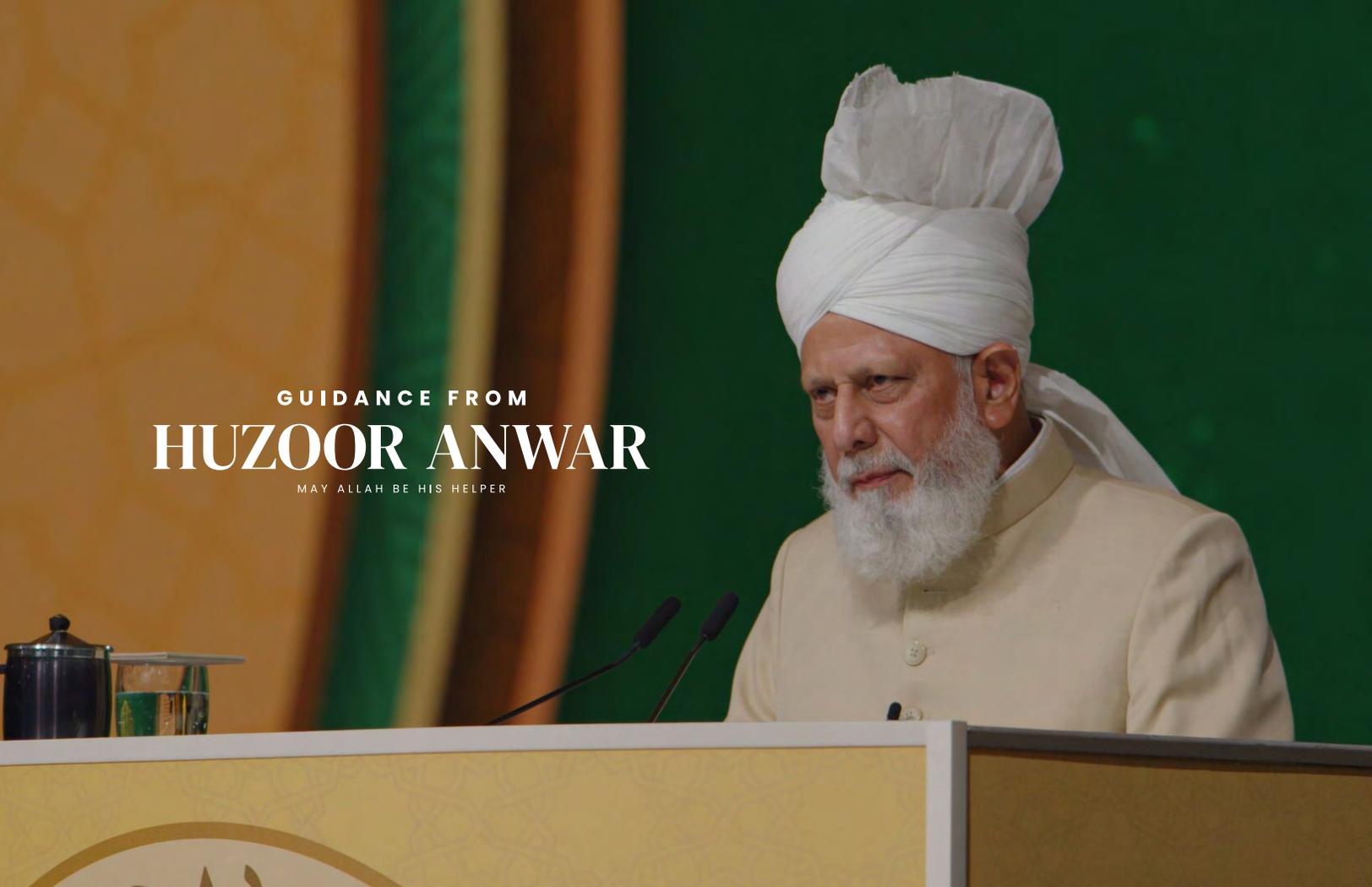
"O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. Whoever cannot afford it, let him fast, for it will diminish his desire."

(Sunan Ibn Majah 1845)

EXCERPT
PROMISED
MESSIAH عليه السلام

“Besides the prayer for a pious change in one’s self, one should pray for his children and wife, as most of the trials humans face are because of children.”

(Malfuzat [1988], Vol. 5, p. 456)



GUIDANCE FROM
HUZOOR ANWAR

MAY ALLAH BE HIS HELPER

“Men and women are the basic unit of society. Although they are different genders, they have a connection, and after joining in the relationship as husband and wife, they become a unit. This is the relationship and the bond from which the next generations ensues. If this unit and couple do not have *Taqwa*, then there is also no guarantee for the *Taqwa* of the next generation. There is also no guarantee for the high morals and *Taqwa* of society, because a society is formed by the numerical growth of humanity. Therefore, when a believer is in search of *Taqwa*, it is not just for himself; rather it is also for his offspring and for his society...”

Garments for Each Other, pg. 118

A KHADIM'S QUIET STRUGGLE

It usually starts quietly. A Nikkah announcement after Salat. A group photo on WhatsApp. A casual comment: "So... when is your turn?" For many Khuddam, the struggle with marriage doesn't arrive all at once. It builds slowly, in moments like these, the feeling that awakens is a desire placed in us by Allah Himself, yet wrapped in questions, delays, and inner conflict. This is the space many Khuddam live in today: between desire and faith.

As Khuddam, we are taught discipline, service, and patience. We are taught to lower our gaze, guard our hearts, and trust Allah's timing. Yet we are also human. The desire for companionship or someone to share faith, laughter, and struggle with is not weakness. It is fitrah. Allah created this desire and dignified it through marriage. Yet for many Khuddam, wanting marriage comes with guilt.

"Am I thinking about this too much?"

"Should I focus more on my career first?"

"Am I spiritually ready?"

So the desire is pushed aside, delayed, or buried until it resurfaces stronger than before.

Delay, Readiness, and the Weight of Expectation

Ahmed (a story many Khuddam will recognize) tells himself he'll start thinking about marriage after his degree. Then after a stable job. Then after paying off loans. Then after "working on himself" a little more. Years pass. He isn't lazy. He isn't careless. He's trying to be responsible. Yet somehow, readiness keeps moving further away.

The truth many Khuddam don't hear enough is this: marriage is not the reward for being complete, it is a tool Allah gives us to grow. Faith is not proven by delay alone. Sometimes it is proven by taking a step forward while trusting Allah to carry the rest.

One of the greatest fears holding Khuddam back is money. Financial stability is often treated as a prerequisite for marriage rather than a process that develops alongside it. Marriage requires effort, honesty, and reliance on Allah. The Qur'an states clearly:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٣﴾
وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ. وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ط

“And he who fears Allah – He will make for him a way out, and will provide for him from where he expects not. And he who puts his trust in Allah – He is sufficient for him” (65:3-4).

These verses do not promote irresponsibility, it promotes trust. Islam acknowledges struggle while promising support to those who strive sincerely.

The Holy Prophet (sa) encouraged marriage for those who had the ability, not abundance. Ability meant willingness to work, to provide within one's means, and to live with simplicity. Today, Khuddam are often paralyzed by the idea that they must first reach a certain income, lifestyle, or level of comfort. In doing so, marriage becomes delayed indefinitely.

What has made this worse are cultural expectations: expensive weddings, pressure to own a home, and unrealistic standards of provision from the very beginning. Yet simplicity was always the Sunnah. A simple Nikkah, modest living, and gradual growth were not signs of failure, they were signs of faith. True financial stability in Islam is not about having everything figured out; it is about starting with sincerity and growing with barakah.

The life of Hazrat Abdur Rahman bin 'Auf (ra) offers a powerful lesson. When he migrated to Madinah, he arrived with nothing. The Ansar offered to share their wealth with him, even proposing to divide their businesses. Hazrat Abdur Rahman (ra) declined politely and said only, “Show me the marketplace.”

He married during this period with very little to his name. When the Holy Prophet noticed a mark of fragrance on him and asked about it, Hazrat Abdur Rahman (ra) replied that he had married and given a small amount of gold as mahr. The Holy Prophet did not rebuke him for marrying without wealth he smiled and prayed for him. Hazrat Abdur Rahman (ra) later became one of the wealthiest Companions, but his success came after marriage, not before it. His story reminds Khuddam that Allah places growth where there is sincerity, effort, and trust (Sahih Bukhari 2048-2049)

In Canada, the financial reality weighs heavily. Rent, tuition, expectations, and cultural pressure can make marriage feel impossible. Khuddam worry not just about providing but about failing. What if I can't give enough? What if I disappoint my spouse? What if I start something I can't sustain? These fears are rarely spoken out loud, yet they quietly shape decisions. Islam places emphasis on intention and effort, not luxury. A community that remembers this can lift a tremendous burden from its Khuddam.

Perhaps the hardest struggle is waiting and actively trying, praying, and hoping, while watching others move forward. But patience in Islam is not silence or surrender. It is continued effort paired with trust. Staying connected to Allah. Staying involved in service. Guarding the heart from bitterness. Allah

**THE TRUTH MANY
KHUDDAM DON'T
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IS NOT THE
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TO GROW.**

does not ignore sincere effort.

We must continue striving—spiritually, emotionally, and financially—while trusting Allah to place blessing in their steps forward. When communities support simplicity, when families prioritize faith and character, and when we align desire with trust in Allah, marriage becomes less of a burden and more of what it was always meant to be: a source of tranquility, partnership, and nearness to Allah.

The solution for us Khuddam is not to suppress desire, nor to let it overpower faith but to align the two. To accept that wanting marriage is not unspiritual. To prepare responsibly without chasing perfection. To trust Allah while taking real steps forward.

When desire is guided by faith, marriage becomes what it was always meant to be, not a burden, not a distraction, but a source of growth and nearness to Allah. And perhaps that is the real test for Khuddam today: Not desire vs. faith, but desire through faith.

خَيْرُكُمْ خَيْرُكُمْ
لِأَهْلِيهِ وَأَنَا
خَيْرُكُمْ خَيْرُكُمْ
لِأَهْلِي

“The best of you is the best to his wives,
and I am the best of you to my wives”

(Jami' at-Tirmidhi, Hadith)

Divine Retribution

A consistent theme in the prophecies of Hazrat Masih Maud (as) is divine retribution upon those who launched personal, vicious attacks against Islam and God's beloved Prophet Muhammad (sa). One notable case was that of Pandit Lekh Ram, a Hindu Arya Samajist known for his profane language against the Prophet Muhammad (sa). Hazrat Masih Maud (as) prophesied:

"I now announce to people of all faith that if within six years from today, February 20, 1893, this man does not meet with punishment from God, which is unusual in its poignancy and tragedy and which inspires Divine awe, then let everybody think that I am not from God."

(A'ina-e-Kamatat-e-Islam, pg. 650)

He (as) specifically prophesied that Lekh Ram would die within six years, and in 1897, the prophecy was fulfilled when Lekh Ram was mysteriously assassinated in Lahore. The police initially suspected Hazrat Masih Maud (as) and even conducted a search of his living quarters. To this day, the world, let alone the authorities, have not the slightest idea about who assassinated Pandit Lekh Ram.

Pandit Lekh Ram is not an isolated case. Many have stood as enemies against The Promised Messiah (as) and perished. Another example is of Alexander Dowie.

Alexander Dowie was very famous in America. An Australian by birth, he later

moved to America and started giving religious speeches. He claimed that God had given him special healing powers and that he was the second coming of Elijah, who was to forewarn the coming of Christ. People were already anxious for the second coming of Christ as many signs of the later days had been fulfilled. Hence he garnered a large following quickly. He founded a town called Zion where he said Christ would descend.

He declared in 1902 that unless all Muslims convert to Christianity they would be destroyed. Upon hearing this, Hazrat Masih Maud (as) published an announcement of a prayer-duel with Dowie. This prayer duel received a lot of attention and countless American newspapers published this prophecy.

Instead of responding to this announcement, he began to attack Islam in a more ferocious manner. When Dowie was asked why he did not respond to The Promised Messiah (as) he said:

"There is a Muhammadan Messiah in India who has repeatedly written to me that Jesus Christ lies buried in Kashmir, and people ask me why I do not answer him. Do you imagine that I shall reply to such gnats and flies? If I were to put down my foot on them I would crush out their lives. I give them a chance to fly away and live."

(Invitation to Ahmadiyyat, pg. 291)

Little did he know that by confronting Huzoor (as) in such a manner he had entered into the prayer duel. Lo and behold look at what happened! Those feet, with which he threatened to crush Huzoor (as) with, became paralyzed. Then about two months later, he suffered another paralysis. His illness only worsened as days went by. People began to question why he couldn't just heal himself, he was after all blessed with "special healing powers".

His followers began to leave him, they discovered that he was a drunkard and unfaithful to his wife. He stole money from his followers and purchased gifts for young women across town. Eventually he lost his sanity and would appear fully dressed in bandages claiming he had been "fighting satan" all night. Eventually, Dowie died on March 8, 1907.

**From fame to infamy, this is the result of those who opposed
The Promised Messiah (as).**



Pandit Lekhram



Alexander Dowie

2 Descriptions Pictures Messiahs

The Holy Prophet (sa) prophesied that in the latter days, Jesus, son of Mary, would appear again and revive Islam to its original spiritual strength. This naturally raises a fundamental question: Will the very same Jesus, son of Mary, physically return, or will another person appear in his likeness and spirit, bearing the title of Jesus?



Our Beloved Prophet (sa) himself provides detailed descriptions of two Messiahs (as) in different contexts. 'Coincidentally', there are also only two pictures of prophets to ever exist: one of the Messiah Jesus Christ (as), and the other of the Messiah of the Latter Days, Hazrat Mirza Ghulam Ahmad (as).

During the spiritual ascension (Mi'raj), the Holy Prophet (sa) saw Jesus, son of Mary, in the second heaven. Whilst describing his appearance, the Holy Prophet (sa) said:

"I saw Moses, Jesus, and Abraham (on the night of my Ascension to the heavens). Jesus was of red complexion, curly hair, and a broad chest."

(Bukhari, 3438)

This description presents Jesus, son of Mary, as having a red complexion, curly hair, and a broad chest—features commonly associated with the Semitic or Jewish people. Interestingly, this depiction bears a striking resemblance to the images of Jesus derived from the Shroud of Turin.

Now, let us examine another authentic narration that specifically speaks about the latter days, during the time of the appearance of the Dajjal, when the Messiah is said to come. In this hadith, the Holy Prophet (sa) relates his vision regarding the latter days:

Narrated by Salim from his father: No, by Allah, the Prophet (sa) did not tell that Jesus was of red complexion, but said:

“While I was asleep circumambulating the Ka’ba (in my dream), suddenly I saw a man of brown complexion and lank hair, walking between two men, and water was dropping from his head. I asked, ‘Who is this?’ The people said, ‘He is the son of Mary.’ Then I looked behind, and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging grape. I asked, ‘Who is this?’ They replied, ‘He is Ad-Dajjal.’ The one who resembled him among the people was Ibn Qatar.”

(Bukhari, 3441)

The appearance of Jesus of the latter days (meaning the Messiah) is said to have a brown complexion and lank hair. This description is different from the one mentioned before. These two narrations clearly show the difference in skin tone and the different hair colours and styles of the two Jesuses. This proves that the Messiah of Moses (as) and the Messiah of Muhammad (sa) are two different entities and beings. One is of red complexion, resembling Jewish people, and the other seems to be of Persian-Indian descent, with black hair and brown skin.



The Promised Messiah, Mirza Ghulam Ahmad Qadiani (as), stated:

“In addition to all this, the Holy Prophet (sa) also disclosed that there would be a marked difference between the physical features of the two Messiahs. The Holy Prophet (sa) saw the first Messiah on the night of the Mi’raj. The Holy Prophet (sa) described him as of medium height, reddish complexion, curly hair, and a broad chest. But, in the same book, the Holy Prophet (sa) is reported to have described the second Messiah as being of light brown complexion, the colour of wheat, and having, not curly, but straight hair reaching down to his ears. Let us pause for a moment and consider. Surely the distinguishing marks of the two Messiahs, as stated by the Holy Prophet (sa), adequately assure us that the first and second Messiahs are two entirely different persons. As for addressing each of them as ‘the son of Mary’, this is a metaphor which is as subtle as it is fine: it has been employed on account of the temperamental and spiritual affinity between the two Messiahs.”

(Elucidation of Objectives, pp. 14-15)

When the Holy Prophet (sa) himself differentiates between two Messiahs by providing clear and distinct physical descriptions, how can we say that both narrations refer to the same individual returning physically. Furthermore the two pictures of The Messiahs, especially the shroud of Turin, provide visual testification to the descriptions narrated by Our Beloved Prophet (sa). The wisdom of these narrations lies in their precision: one Messiah belongs to the Mosaic dispensation, while the other is raised within the Ummah of The Holy Prophet (sa), sharing resemblance in spiritual mission and character rather than in physical identity.

The background of the page is a close-up photograph of a large, vibrant green fern leaf. The leaf's intricate vein structure is clearly visible, creating a textured, organic pattern. In the lower-left quadrant, two gold wedding bands are positioned. One ring is partially overlapping the other, and they both reflect the ambient light, highlighting their polished surfaces. The overall mood is serene and natural, contrasting with the text's focus on marital challenges.

Both husband and wife should always strive to abide by righteousness, and pray for the relationship to grow stronger and have regard for the respective relatives. If they hear something, no matter if it is from someone very close to them, both husband and wife should clear it all up by talking to each other lovingly and affectionately so that the person telling lies is exposed. If such matters are allowed to fester nothing will be gained apart from hatred, and distances will ensue and break-ups will take place.'

(Domestic Issues and Their Solutions, pg 15-16)