

AHMADIYYA Gazette

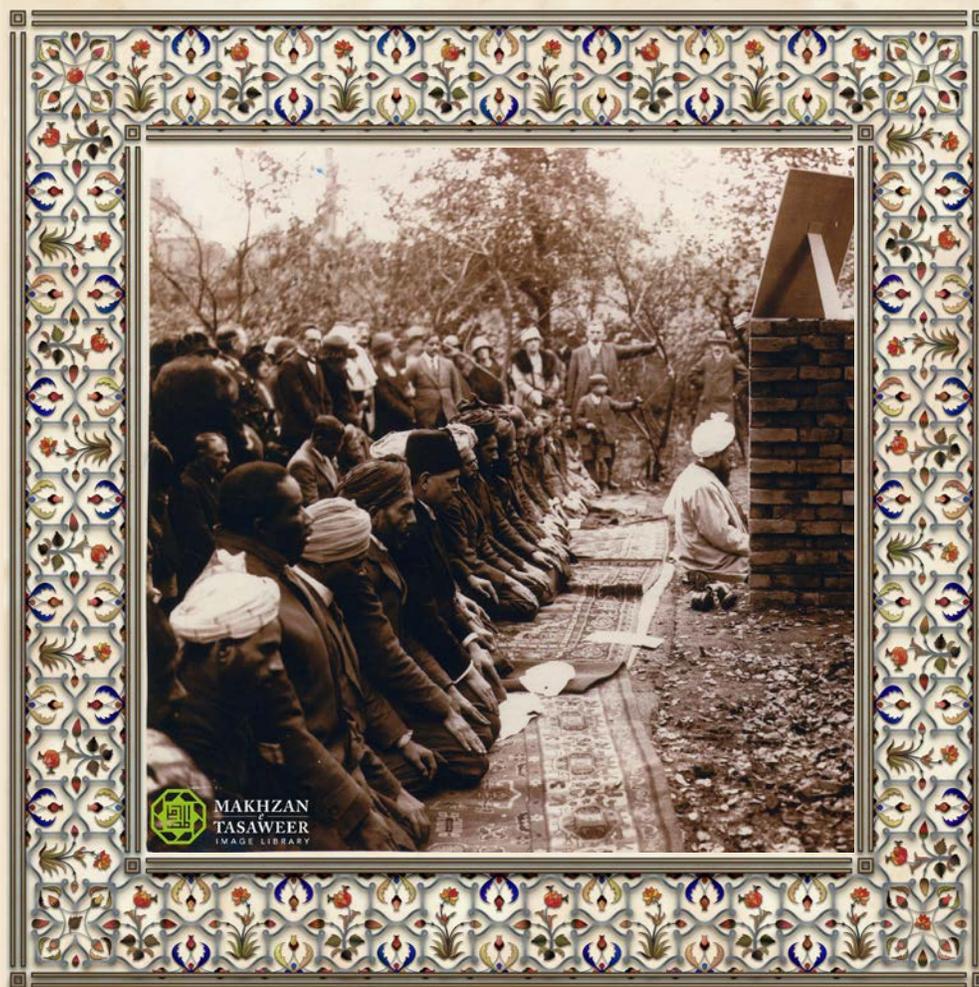
FEBRUARY 2026 | VOL. 55 | NO. 02

 CANADA



“He will be of high resolve and
will be like you in beauty and benevolence.”

[*Tadbkirah*, English translation, p. 210, 2018 ed.]



Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) leading Salat
at the Foundation Stone Ceremony of the Fazl Mosque, London (October 19, 1924)

True Understanding of Musleh-e-Mau'ud Day

Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

“Today, as we observe Musleh-e-Mau'ud Day, its true commemoration will only occur when the majority among us develops within themselves the fervent understanding that our objectives are very lofty, very elevated, and very high. To attain them, we must demonstrate high resolve. We must also bring about noble and pure changes within ourselves. We must establish a connection with God Almighty. We must instil within ourselves a deep concern for Islam. We must nurture in our hearts a pain born out of love for the Holy Prophet (peace and blessings of Allah be upon him) and express that love as well.

“The glad tidings that Allah the Exalted granted to the Promised Messiah (peace be upon him)—of a son endowed with countless qualities—carried this profound understanding within it.”

[Friday Sermon, February 17, 2012; *Khutbat-e-Masroor*, vol. 10, p. 107, translated from Urdu]



AHMADIYYA GAZETTE CANADA
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ABBREVIATIONS OF SALUTATIONS

- sa** *Sallallahu alaihi wa Sallam* — peace and blessings of Allah be upon him
USAGE: Salutation written after the name of the Holy Prophet Muhammad (peace and blessings of Allah be upon him)
as *Alaihis Salam / Alaihas Salam* — peace be upon him/her
USAGE: Salutation written after names of Prophets other than the Holy Prophet Muhammad^{sa} and pious women prior to the era of the Holy Prophet Muhammad^{sa}
ra *Radhiallahu anhu / anha / anhum* — may Allah be pleased with him/her/them
USAGE: Salutation written after names of Companions of the Holy Prophet^{sa} and Companions of the Promised Messiah^{aa}
rh *Rahimahullah / Rahimahallah* — may Allah have mercy upon him/her
USAGE: Salutation written after the names of deceased, pious Muslims who are not Companions^{sa}
aa *Ayyadahullahu Ta'ala bi Nasrihil Aziz* — may Allah be his Helper
USAGE: Salutation written after the name of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper)



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PEARLS OF

THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

Nay, but I do swear by this city — and thou art dwelling in this city — and I swear by the begetter and whom he begot, We have surely created man to face hardships. Does he think that no one has power over him?

[*The Holy Qur'an*, 90:2–6; translated by Hazrat Maulawi Sher Ali^{ra}]

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ۗ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۗ وَالْوَالِدِ
وَمَا وَلَدٍ ۗ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۗ أَيَحْسَبُ أَنْ
لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ۗ

HADITH

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ إِنَّكَ حَمِيدٌ مَجِيدٌ

○ Allah! Bless Muhammad^{sa} and the people of Muhammad^{sa},
and bestow grace and salutations, for verily You are the Praiseworthy, the Majestic.

Hazrat Abdullah bin Amr (may Allah be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) said:

“When Jesus, son of Mary, descends to the earth, he will marry and children will be born to him. [After being divinely commissioned,] he will remain for [about] forty-five years, then he will pass away and will be buried with me in my grave. Thus, I and Jesus, son of Mary, will rise from one grave situated between Abu Bakr and Umar [i.e., in terms of spirituality and the purpose of our advent, the four of us will be united in attributes and as one].”

[*Mishkat al-Masabih*, no. 5508; based on the Urdu translation of *Hadiqatus Saliheen*, no. 953, pp. 901–902, 2015 ed.]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَنْزِلُ عِيسَى بْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيُولَدُ لَهُ وَيَمُكُثُ خَمْسًا وَأَرْبَعِينَ سَنَةً ثُمَّ يَمُوتُ فَيُدْفَنُ مَعِيَ فِي قَبْرِي فَأَقُومُ أَنَا وَعِيسَى بْنُ مَرْيَمَ فِي قَبْرِ وَاحِدٍ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ .

«مشکوٰۃ المصابیح، کتاب الفتن، بیان نزول عیسیٰ علیہ السلام،

﴿5508﴾

WISDOM

SO SAID THE PROMISED MESSIAH

(PEACE BE UPON HIM)

“HE WILL BE OF HIGH RESOLVE”

“In a revelation this second son was called Bashir too. God said:

دوسرا بشیر تمہیں دیا جائے گا

‘A second Bashir will be bestowed upon you.’ This is the same Bashir whose other name is Mahmud concerning whom it was said that:

وہ اولوالعزم ہو گا اور حسن و احسان میں تیرا نظیر ہو گا۔ یَخْلُقُ اللَّهُ مَا يَشَاءُ

‘He will be of high resolve and will be like you in beauty and benevolence. He creates what He wills.’”

[*Tadbkirah, English translation, p. 209, 2018 ed.*]

“God the Glorious, had of His Grace and Benevolence promised ... that after the death of Bashir I, a second Bashir will be bestowed whose name will also be Mahmud. And addressing my humble self, Allah the Almighty said: He would be a person of high resolve and will be like you in beauty and benevolence. God is Almighty and creates whatever He wills. Accordingly, today, Saturday January 12, 1889 CE, Jamadi’ul-Awwal 9, 1306 AH, Sunday, a son has been born to this humble one who has for the moment been named Bashir and Mahmud, only by way of good omen. ...

“In a dream I had uttered this verse concerning the Promised Reformer:

اے فخرِ رُسلِ قربِ تو معلوم شد
دیر آمدہ زِ راہِ دور آمدہ

[*O Pride of Messengers, I have realised the degree of your nearness to God. Your coming has been delayed and you have come from a long distance.*]

“Thus — if according to the divine will — by delay was meant only the period which has elapsed before the birth of this son who has been named Bashir-ud-Din Mahmud by way of good omen, then it would be no wonder if he should prove to be the Promised Son.”

[*Tadbkirah, English translation, pp. 210–211, footnote, 2018 ed.*]

GEMS OF GUIDANCE

from the Friday Sermons of Hazrat Khalifatul-Masih V (may Allah be his Helper)

Given below are translations of extracts from the Friday Sermons of Hazrat Khalifatul-Masih V^{aa}. Readers are encouraged to benefit directly from the Friday Sermons of Huzoor-e-Anwar^{aa}, available on alislam.org.



MAKHZAN-E-TASAWWEER

“

A SON UNIQUE IN HIS HIGH RESOLVE

Hazrat Khalifatul-Masih V (may Allah be his Helper) stated:

“[Allah the Almighty] informed the Promised Messiah (peace be upon him): ‘Your Movement will not remain limited to you alone. The mission for which you have been raised will not be confined to your lifetime; rather, you will be granted a son who will be unique in his high resolve, who will be like you in his passion to spread Islam throughout the world, whose heart will burn with the desire to plant the flag of Muhammad, the Messenger of Allah (peace and blessings of Allah be upon him), across the earth.’ And this mission would not remain limited to that son alone; rather, Allah the Almighty also promised the Promised Messiah (peace be upon him) that the Second Manifestation would continue until the Day of Judgement, taking this mission forward to the corners of the earth. This Second Manifestation—established in the form of Khilafat—would be granted such devoted helpers, *Sultan-e-Naseer*, who would advance the mission of the true servant of the Holy Prophet (peace and blessings of Allah be upon him).

“Thus, today, the prophecy of Musleh-e-Mau’ud not only stands as a proof of the truth of the Promised Messiah (peace be upon him) but also draws our attention to the qualities of the son concerning whom Allah the Almighty had given glad tidings, and to the passion and determination with which that son opened new pathways for the progress of the Jama’at. He bestowed upon us a beautiful administrative system—one that strengthened the moral training of the Jama’at and established a firm structure to convey the beautiful message of Islam to the corners of the world. Its fruits continue to appear each day with new glory. Every Ahmadi must therefore play his or her part in further strengthening this system.”

[Friday Sermon, February 17, 2012; *Khutbat-e-Masroor*, vol. 10, pp. 107–108, translated from Urdu]

”

BECOME REFORMERS WITHIN YOUR OWN SPHERES

Hazrat Khalifatul-Masih V (may Allah be his Helper) stated:

“The fulfilment of this prophecy is not restricted merely to the birth of one person and the work he accomplished. The deeper reality of this prophecy will shine forth when people from among us will arise to carry forward the work for which the Promised Messiah (peace be upon him) was sent, and for the support and succour of which Allah the Exalted granted him the Promised Reformer—who devoted all his abilities to the propagation of Islam and [the task of] reformation throughout the world.

“Thus, today our responsibility is that we strive to become reformers within our respective circles. With our knowledge, our words, and our deeds, we must spread Islam’s beautiful message everywhere. We must give attention to the reformation of our own selves, the reformation of our children, and the reformation of society. And we must exert our full effort to establish in the world that reformation and that message for which Allah the Exalted made the Holy Prophet (peace and blessings of Allah be upon him) the ultimate source. If we live our lives with this mindset, then we will truly fulfil the right of Musleh-e-Mau’ud Day; otherwise, our words will be nothing but hollow speeches. May Allah the Exalted grant us the ability to do so.”

[Friday Sermon, February 18, 2011; *Khutbat-e-Masroor*, vol. 9, pp. 90–91, translated from Urdu]

Rays of Light

The Enlightening Words of Hazrat Khalifatul-Masih V (may Allah be his Helper)

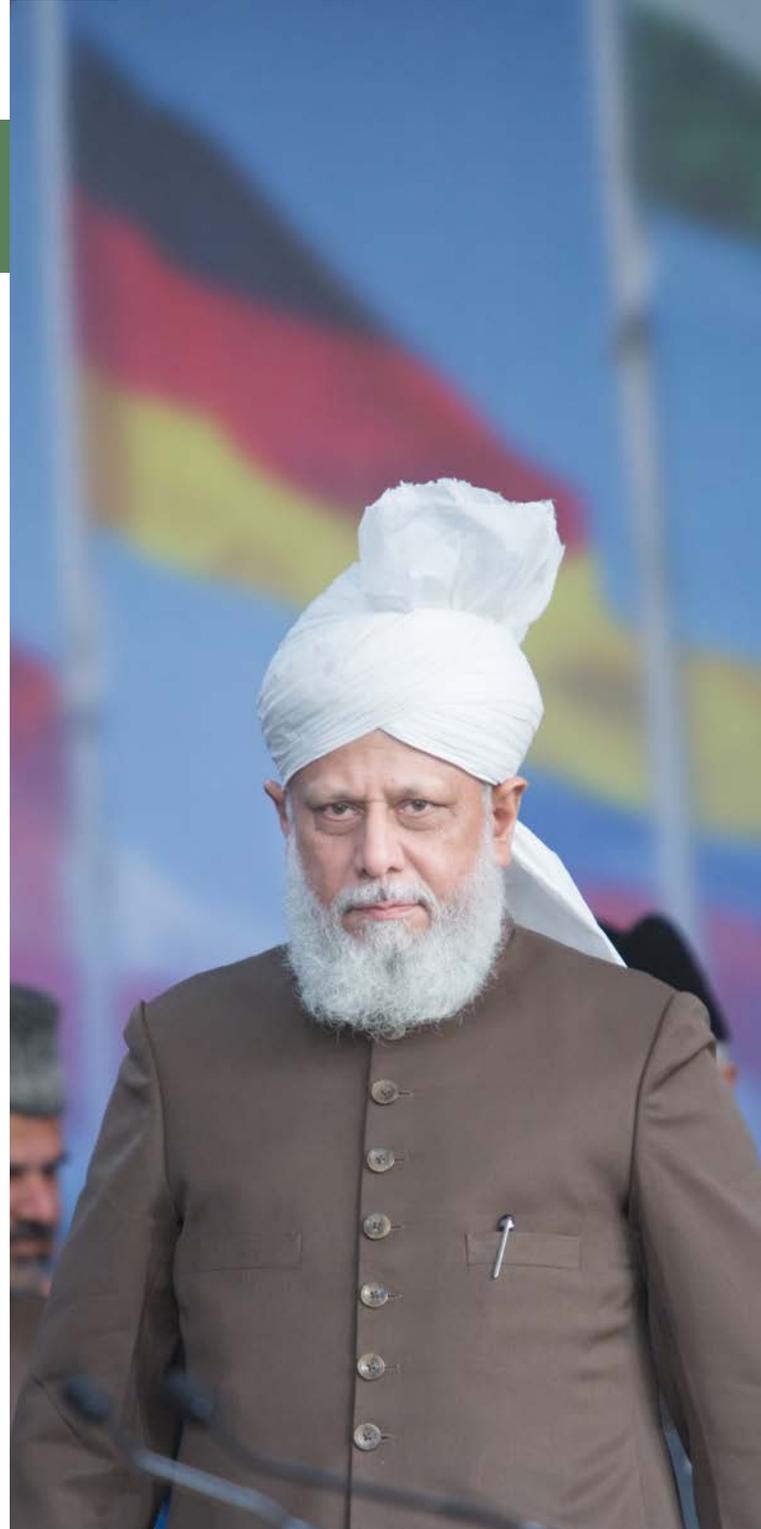
HOW TO DEVELOP TRUE DISCIPLINE

On November 1, 2025, a delegation of Majlis Khuddamul Ahmadiyya USA, from South-West Region, had the honour of meeting Hazrat Khalifatul-Masih V (may Allah be his Helper).

During the meeting, which took place in the MTA Studios in Islamabad, UK, an attendee asked Huzoor-e-Anwar (may Allah be his Helper) how to develop true discipline in daily work and overcome laziness. He replied:

“Allah the Almighty has, first and foremost, taught Muslims the principle of discipline through the commandment to offer the five daily prayers. When a person observes all five prayers – waking up early for Fajr, and then offering Zuhr, Asr, Maghrib, and Isha – the prayer timings themselves naturally instil discipline in one’s life. Therefore, one should first try to develop this habit. After offering your prayers, when you have some time, you should engage in exercise and attend to your daily tasks. Try to sleep early at night, no later than midnight, especially as the nights are longer these days, allowing for sufficient rest. Strive to regulate your life around the prayer timings and you will naturally become disciplined. Since childhood, we have heard the saying, ‘early to bed and early to rise makes a man healthy, wealthy and wise,’ and indeed, this captures the essence of discipline.”

[Press Release, November 11, 2025, Ahmadiyya Muslim Community Press & Media Office]



AHMADIYYAGALLERY.ORG

SPIRITUAL PATIENCE IN AN ERA OF INSTANT GRATIFICATION

On November 17, 2025, Hazrat Khalifatul-Masih V (may Allah be his Helper) granted an audience to a delegation of 16 members of Majlis Khuddamul Ahmadiyya USA.

During the audience, an attendee asked Huzoor-e-Anwar (may Allah be his Helper) how young people can develop true spiritual patience required to strive in the way of Allah, especially in an era dominated by instant gratification. He responded:

“When one climbs a ladder, one must take the first step; you do not jump straight onto the final step. You must climb each step one by one; otherwise, if you try to leap forward, you will fall. The same is the case with spiritual rank. When you try to ascend and say all at once, ‘I will offer two prayers and become a saint of God,’ this is not how it happens.

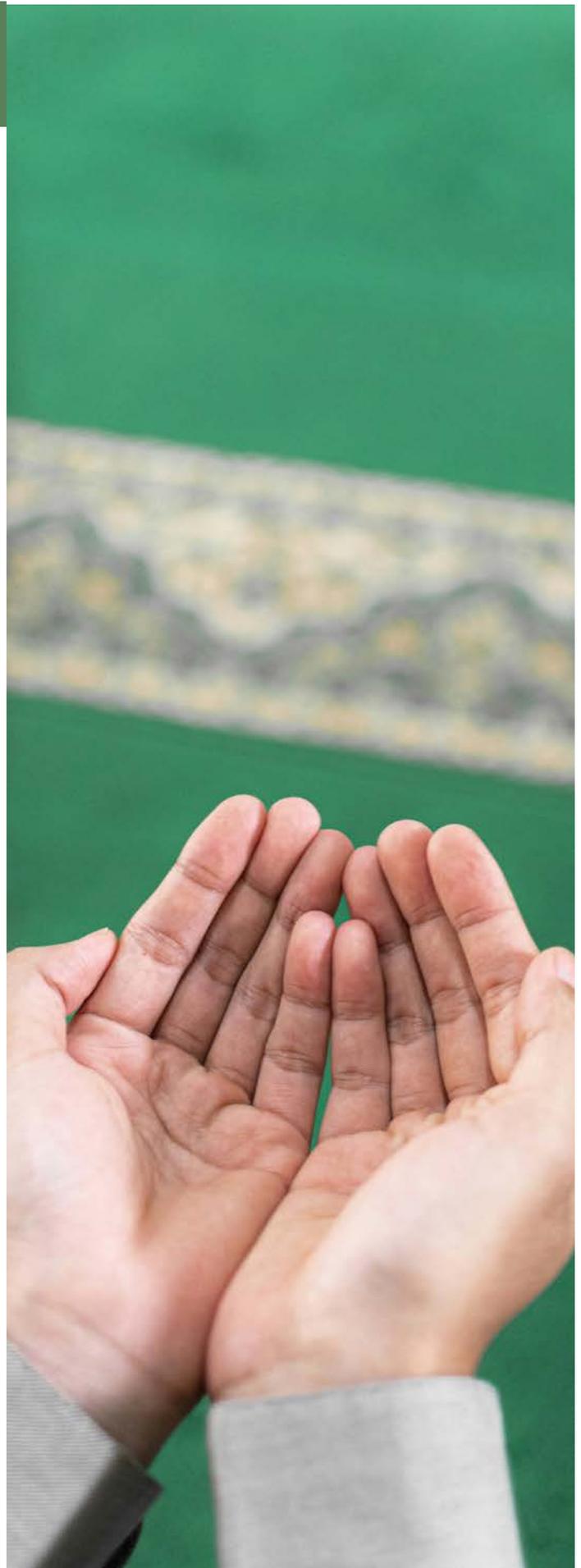
“Allah the Almighty has said in the Holy Qur’an that you must strive in His path. Strive, make an effort, strive hard, and then He will grant you success.

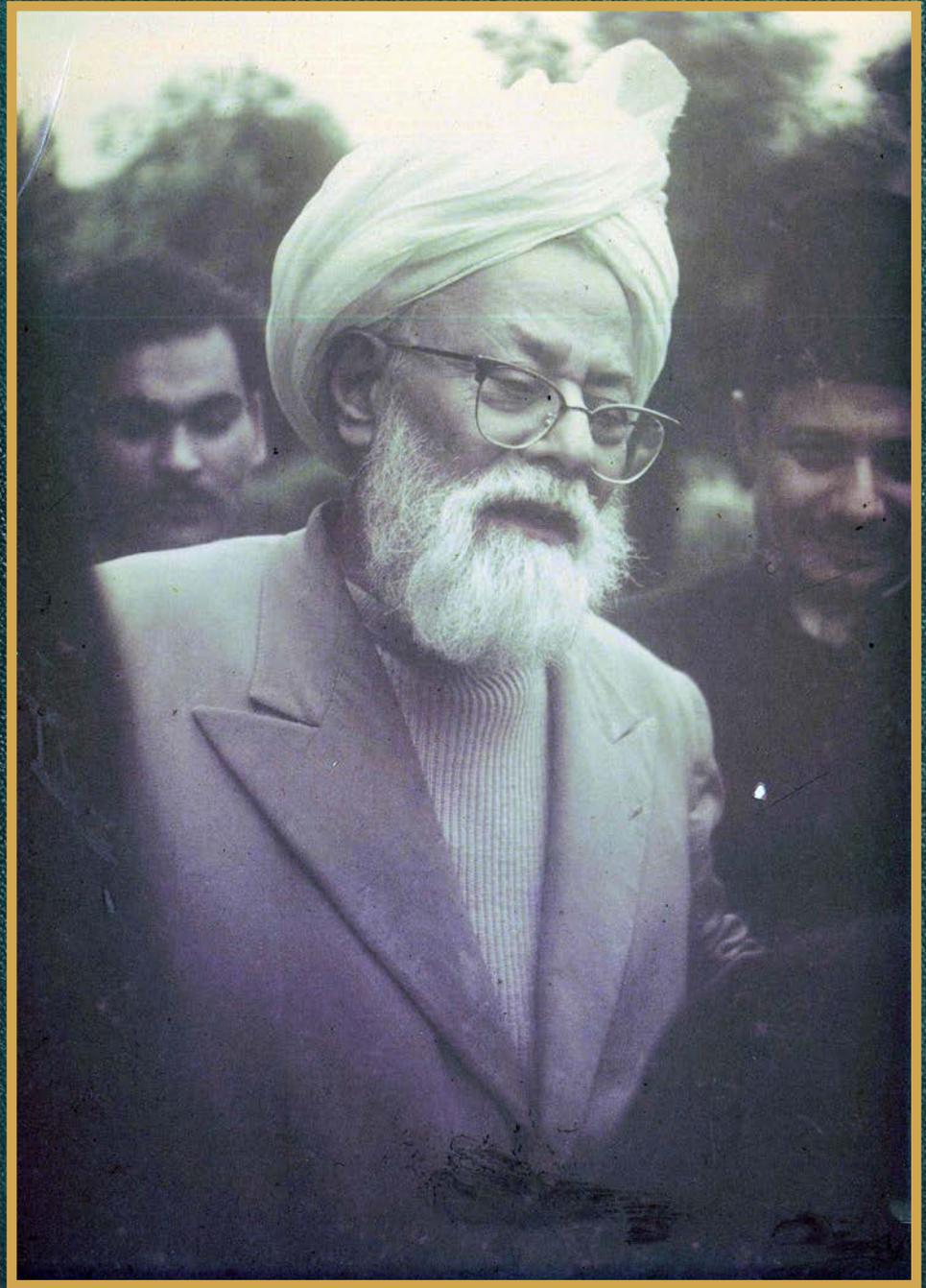
“Therefore, just as we exert ourselves in worldly matters, we must exert ourselves in religious matters. One does not find Allah in a single day. Allah says, ‘Strive in My path.’ That you worship Allah, and offer your five daily prayers properly.

“Then [ensure that you] offer voluntary prayers; engage in the remembrance of Allah; practise the commandments contained in the Holy Qur’an. Are you fulfilling the rights of people, or not? Are you fulfilling the rights of Allah, or not? When all these things are fulfilled, then if one desires spiritual progress, a connection with Allah is established.

“Just as you exercise patience from primary school all the way to a Bachelor’s degree – fourteen or fifteen years – likewise you must show patience here and learn. Offering four prayers here and there, and then praying five times a day for thirty days in Ramadan, and saying, “We have prayed a lot, but we have not seen Allah” – Allah does not become visible in one month. In those very verses of fasting and Ramadan, Allah says that you must become firm in faith and obey His commandments; then He will listen to your prayers.”

[Press Release, November 19, 2025, Ahmadiyya Muslim Community Press & Media Office]





HAZRAT MIRZA BASHIR-UD-DEEN MAHMOOD AHMAD
Khalifatul-Masih II & Musleh-e-Mau'ud
1889 – 1965

— MAY ALLAH BE PLEASED WITH HIM —

[This rare picture of Hazrat Musleh-e-Mau'ud^{ra} was taken in London in 1955 by the Late Aftab Ahmad Khan Sahib, Former Amir of the U.K. Jama'at. It has been provided courtesy of his son, Dr. Bashir Ahmad Khan Sahib, Vice Principal, Jamia Ahmadiyya Canada]

A SIGN OF MERCY

In an historic announcement dated February 20, 1886, first published in the Riaz-e-Hind Amritsar, the Promised Messiah (peace be upon him) stated that God Almighty had revealed to him the glad tidings of a remarkable son. This son—the Musleh-e-Mau'ud (Promised Reformer)—would be a sign of divine mercy, grace and beneficence. A part of that prophecy is reproduced below.

Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny.

A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashir. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allah. Blessed is he who comes from heaven.

He will be accompanied by grace which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Spirit of Holiness. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four [of this the meaning is not clear]. It is Monday a blessed Monday.

Son, delight of the heart, high ranking, noble. A manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven.

His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light comes, anointed by God with the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.

[*Tadbkirah*, English translation, pp. 176–179, 2018 ed.]

“He Will Be Like You in Beauty and Benevolence”

Hazrat Musleh-e-Mau'ud^{ra} as the Counterpart of the Promised Messiah^{as}

Hazrat Sir Muhammad Zafrulla Khan
(may Allah be pleased with him)

EDITOR'S NOTE:

The following article was originally published shortly after the demise of Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) in Akhbar-e-Ahmadiyya, London. It was later republished in the May–July 2009 special Musleh-e-Mau'ud edition of the Monthly Ansarullah.

Presented here is an abridged English translation of that original article. It sheds light on Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) as the like and counterpart of the Promised Messiah (peace be upon him) and highlights his compassion, his deep love for the Jama'at, and the profound longing his devotees felt for him. The article also offers a rare and touching glimpse into the personal feelings of its distinguished author at the time of the demise of Hazrat Musleh-e-Mau'ud (may Allah be pleased with him).

اے فخرِ رُسُلِ قربِ تو معلوم شد
دیر آمدہ زِ راہِ دور آمدہ

*O Pride of Messengers, I have realised
the degree of your nearness to God.*

*Your coming has been delayed and you
have come from a long distance*

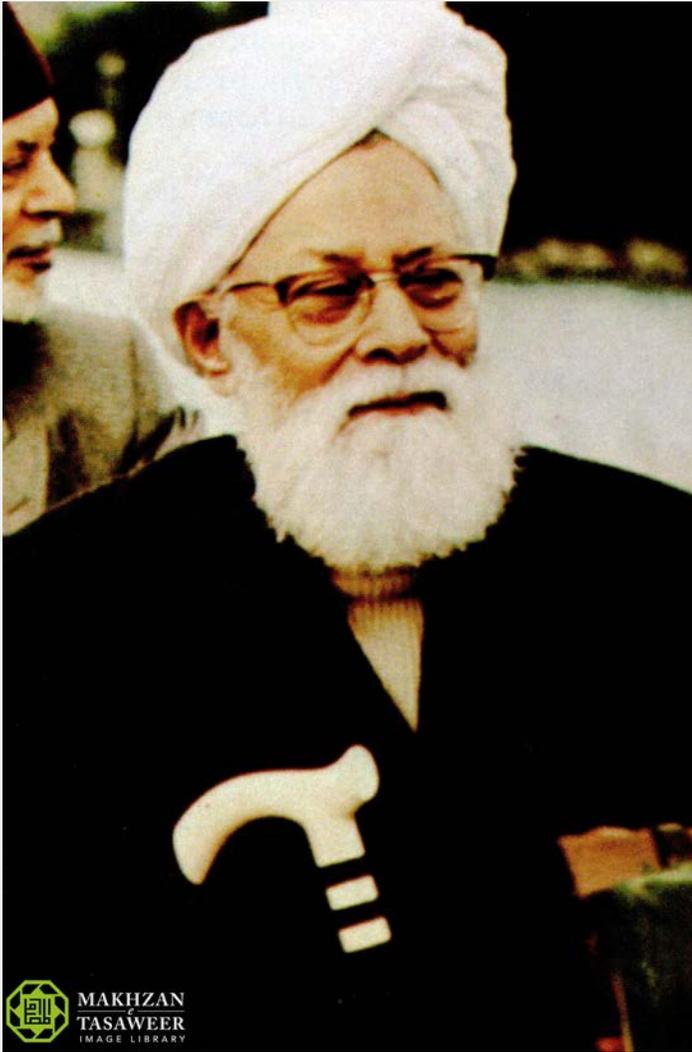
He who was “the Manifestation of the First and the Last, the Manifestation of Truth and Glory” did indeed come late, but departed so swiftly that the heart’s longings remained locked within the heart.

حیف در چشمِ زدن صحبت یارِ آخر شد
روئے گل سیر ندیدم و بہارِ آخر شد

*Alas! In the blink of an eye, the company
of the beloved came to an end;*

*I could not yet behold the full splendour
of his rose-like face, but spring came to
an end.*

What is my worth, and what power does my pen possess that I should dare attempt to enumerate the qualities of that springtime of beauty and benevolence?



Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad
(may Allah be pleased with him)

He was a radiant star of the spiritual heavens, while I am but a dark blemish upon the face of the earth. He was a luminous pillar of purity, righteousness, and holiness; I am entangled in desires, error, and sin. He was an ocean of both outward and inward knowledge; I am a captive in the darkness of ignorance and obliviousness. *What relationship can dust have with the realm of the pure?*

Yet it was only through the boundless grace of Allah the Almighty and His infinite kindness that, from my very childhood, a spark of love for that embodiment of light remained kindled in my heart.

Perhaps his insightful and perceptive gaze had sensed it; or perhaps, because of the sincerity and loyalty of my father, he extended the same favourable estimation to me; or perhaps it was through the spiritual insight of my mother that, from the vast ocean of affection and mercy that resided in his heart, even I received a single drop in my share.

As a result, such a door of divine grace was opened to me that only grew wider over time. Despite my countless sins, shortcomings, and failures, it never narrowed at any point. May Allah reward him abundantly in this world and the hereafter.

Now he is among those of whom it may be said, “He was from the heavens and returned to the heavens.” In the words “as though Allah had descended from the heavens” lay the secret that whoever comes from the heavens must indeed return to the heavens. Thus, he swiftly returned to his true origin and veiled his face from the earth.

Now it is I who remain—encircled by overwhelming regret;

I, who had once been the recipient of limitless grace.

He was the Counterpart of the Promised Messiah (peace be upon him) just as he said:

“In being the counterpart of the Promised Messiah and being his Khalifah, in one sense, I too am the Promised Messiah, because whoever becomes the counterpart of another and adopts his moral qualities fully becomes deserving, in one sense, of bearing his name.”

His era was, in reality, included within the very era of the Promised Messiah (peace be upon him) as he himself stated:

“Thus, in reality, the era of the Promised Messiah is extended until my era. So long as I exist, that period is in fact the era of the Promised Messiah.”

This is also confirmed by a vision of the Promised Messiah (peace be upon him). He saw that he was standing beside the grave of an elder, and the elder came to life and sat up in the grave. The Promised Messiah said to that elder: “I shall keep praying, and you keep saying Ameen.” When he prayed that his age be 95 years, the elder refused to say Ameen. He insisted, but the elder did not agree. He persisted with intensity, and eventually the elder said, “Ameen,” adding, “When we say Ameen, our responsibility greatly increases.”

It is a remarkable manifestation of divine wisdom that the series of divine converse and revelation with the Promised Messiah (peace be upon him) began in 1290 Hijri.

Thus, the beginning of his era may be reckoned from 1290 Hijri. The passing of the Counterpart of the



Hazrat Musleh-e-Mau'udؑ is seen here (second from right) proceeding with his entourage

Promised Messiah (may the highest Paradise be his abode) took place in 1385 Hijri. In this manner, this era spans exactly 95 years.

In being the Counterpart of the Promised Messiah (peace be upon him), he was his like in beauty and benevolence. And the Promised Messiah (peace be upon him) stated in *Khutbah Ilhamiyyah (The Revealed Sermon)*:

“He who creates a distinction between me and my master, Muhammad Mustafa (peace and blessings of Allah be upon him) has not recognized my true rank.” [*Khutbah Ilhamiyyah, Ruhani Khaza'in*, vol. 16, p. 259]

This statement accords with the saying of the Seal of the Messengers (peace and blessings of Allah be upon him):

“He will be buried with me in my grave.”

[*Mishkat al-Masabih*, 5508]

That is to say, there exists perfect unity between the Promised Messiah (peace be upon him) and the Holy Prophet (peace and blessings of Allah be upon him).

In summary, the Counterpart of the Promised Messiah was coloured in the very hue of his master, Muhammad (peace and blessings of Allah be upon him), as expressed in the following verses:

محمدؐ میرے تن میں مثل جاں ہے
یہ ہے مشہور جاں ہے تو جہاں ہے

Muhammad is within my being like the soul;

This is well known—where the soul is, there is the world.

And then:

محمدؐ پر ہماری جاں فدا ہے
کہ وہ کوئے صنم کا رہنما ہے

My life is sacrificed upon Muhammad,

For he is the guide to the path of true love.

مرا دل اس نے روشن کر دیا ہے
اندھیرے گھر کا میرے وہ دیا ہے

He illuminated my heart,

He is the lamp of my darkened home.

مرا ہر ذرہ ہو قربانِ احمدؐ
مرے دل کا یہی اک مدعا ہے

Every particle of mine be sacrificed for Ahmad;

This alone is the desire of my heart.

اسی کے عشق میں نکلے مری جاں
کہ یادِ یار میں بھی اک مزا ہے

In his love my very soul shall depart,

For even remembrance of the Beloved holds its own special joy.

مجھے اس بات پر ہے فخر محمود
مرا معشوقِ محبوبِ خدا ہے

It is my pride to proclaim this,

That my beloved is the beloved of God.

His moral character was the reflection and shadow of the moral excellence of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). This was so because the Holy Prophet (peace and blessings of Allah be upon him) was the best exemplar for all mankind, and also because, as the Counterpart of the Promised Messiah, he possessed a complete resemblance with the Holy Prophet (peace and blessings of Allah be upon him).

Certain aspects of the moral character of the Holy Prophet (peace and blessings of Allah be upon him) are described in the Holy Qur'an as follows:

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

That is, 'It is grievously heavy on this Messenger of Ours that you should fall into any trouble. He is ardently desirous of your welfare and your betterment and constantly strives for it, and his treatment of the believers is full of compassion and mercy.' (9:128)

We witnessed an abundant manifestation of this moral quality in the Counterpart of the Promised Messiah and became firsthand recipients of it.

Huzoor (may Allah be pleased with him) was more compassionate than even one's own parents. This fountain of compassion flowed constantly and for everyone. Those who saw his restlessness and anguish during the Partition of the country, and later during the disturbances of 1953, and who observed his sympathy and heartfelt concern, can gauge the depth and intensity of this fountain.

No aspect relating to the betterment of individuals, or the strengthening and progress of the Jama'at, ever escaped his attention. All these matters remained, day and night, the constant focus of his concern.

There was no shore to the ocean of his compassion and

mercy. On one hand, there was its continuous practical manifestation; and on the other, there was endless supplication and entreaty before God Almighty. If a major part of the day was spent in formulating plans and strategies for service, development, and welfare, then a large part of the night was devoted to prayer.

When Huzoor^{ra} passed away, I was across several seas, and there was no possibility of a final viewing. On the other hand, the sincere Jama'ats of that region were in utmost need of consolation and comfort. My heart was agitated, but the mind kept saying:

You were indeed a cherished disciple. When separation from your father occurred, you found comfort and reassurance in the conviction that you were not an orphan—your most compassionate father was still present.

And immediately, the manifestation of that compassion took this form: a telegram arrived from Dalhousie from Huzoor, saying: "Wait for me; I shall myself lead the funeral prayer of my Nazir-e-Ala."

It was early September. Due to monsoons, mountainous routes were becoming blocked. Travel by car in the surroundings of Qadian was difficult. Yet, passing through mud and waters in the darkness of the early morning, that embodiment of compassion arrived to offer the prayer for forgiveness for his servant.

Then, further showing his kindness, with his blessed pen, he wrote the inscription for the epitaph, recording that the memory of the deceased's sincerity and love still warms the heart.

When separation from your mother occurred, you again found comfort in the belief that your master is even more compassionate than a mother. In the condolence letter, Huzoor^{ra} wrote that a few days earlier, he had seen in a vision that Zafrulla Khan, Abdullah Khan, and Asadullah Khan were lying before him in their childhood, like children of the household, and that he felt they were his sons. He was speaking to them as parents speak to their children at home. He said that this vision signified the passing of their mother—that when Allah the Almighty removes one form of fatherhood or motherhood, He provides another in its place.

Then he also wrote—with his own blessed hand—the inscription for that sincere maidservant, stating that she experienced visions and divine revelations, and that she had performed the Bai'at of the Promised Messiah (peace be upon him) based on a vision, even before her husband. And later, during the Second Khilafat, again

on the basis of a vision, she performed Bai'at before her husband. He further wrote that she was endowed with the quality of caring for the poor and was fearless in conveying the word of truth.

Now today, you have indeed become an orphan—deprived of a father's compassion, a mother's tenderness, and the prayers of both parents. However much your heart trembles is understandable. But turn towards your Lord and make Him your comfort and your consoler. You are not the only one who has become an orphan today—an entire world has become orphaned. Suppress your own grief and console the orphans around you, for in their eyes you are an elder brother from whom they expect comfort and reassurance.

For three days, I remained in the Fiji Islands, struggling to restrain my heart. Then I spent two weeks in such countries where there was no one with whom I could share my innermost feelings. During that time, my heart and mind arrived at a mutual understanding of sorts.

Yet even then, an apprehension still clung to me that upon returning to the homeland, it would not be easy to control my emotions. In truth, it was because of this very apprehension that I did not shorten my journey abroad.

Four days were spent in Karachi. For the first two days, I deliberately avoided even inquiring into the details. I confined myself to whatever could be learned from the issues of *Al-Fazl*. I then reached Lahore and remained in the same condition there as well. Gradually, some courage began to develop, and I felt I could now present myself in Rabwah.

I arrived at the blessed tomb and offered a prayer. At this stage, I commended my heart for its restraint.

My address at the Jalsa was scheduled for the very first day—this too was a moment of trial. In addition to this, I was instructed to launch a scheme regarding a memorial for Huzoor. This stage, too, passed with considerable self-control. Now a sense of confidence developed within me that during the remaining days of the Jalsa as well, the mind would be able to control my heart.

On the final day, I was designated the president of the morning session.

After the recitation of the Holy Qur'an, a student, with complete simplicity, recited Huzoor's poem. It was a portrait of that compassion which Huzoor^{ra} had for his servants, and of that pain which Huzoor^{ra} carried in his heart for them, and which he had expressed in prayerful

words:

مل جائے تم کو دین کی دولت خدا کرے
چمکے فلک پہ تارہ قسمت خدا کرے

May you be granted the wealth of faith—may God make it so;

May the star of your fortune shine in the heavens—may God make it so. ...

ہر گام پر فرشتوں کا لشکر ہو ساتھ ساتھ
ہر ملک میں تمہاری حفاظت خدا کرے

At every step, may an army of angels be with you;

In every land, may God be your Protector. ...

قائم ہو پھر سے حکم محمدؐ جہان پر
ضائع نہ ہو تمہاری یہ محنت خدا کرے

May the command of Muhammad be established in the world once again;

May your labours not be wasted—may God make it so.

...

Up to this point, seated on the presidential chair, with tearful eyes and a subdued voice, I kept repeating 'Ameen'. But when he recited this couplet:

تم ہو خدا کے ساتھ خدا ہو تمہارے ساتھ
ہوں تم سے ایسے وقت میں رخصت خدا کرے

May you be with God, and God be with you —

May I depart from you at such a time.

Then my heart surged, and finding my mind momentarily off guard, it began to race wildly. And upon hearing the final couplet:

اک وقت آئے گا کہ کہیں گے تمام لوگ
ملت کے اس فدائی پہ رحمت خدا کرے

A time will come when all people shall say:

May God's mercy descend upon this devoted servant of the community.

I lost all control. In agitation, I placed my head upon the table and bade farewell to restraint. After all, it is but a heart, not a stone or a brick! ...

The establishment of the Third Khilafat is also a luminous Sign of Allah the Almighty. Many temperaments were deeply anxious as to what would occur. Allah the

Almighty, by His perfect grace and mercy, and by His special power, inclined all hearts in one direction and filled every heart with peace and tranquillity. He washed away all doubts and misgivings from the hearts, and waves of sincerity and love began to flow in every direction.

Once again, the Supreme Judge displayed a manifest splendour of His power—that I am present and I am Powerful; I do whatever I will. All necks bowed in obedience, and the Jama'at grasped the rope of Allah the Almighty firmly and strengthened ever more its attachment to His garment.

So all praise belongs to Allah, Lord of all the worlds—He is the Best Protector and the Best Helper!



THE GRACIOUS MASTER AND HIS FAITHFUL SERVANT

Hazrat Musleh-e-Mau'ud^{ra} (left) grants his loyal subject Hazrat Sir Muhammad Zafrulla Khan^{ra} (right) the honour of his company during tea time at a cafe in Europe, 1955.

Hazrat Musleh-e-Mau'ud^{ra} as

“WILLIAM THE CONQUEROR”

&

“MU'EEEN-UD-DEEN”

Two Titles, One Mission

Fazal Masood Malik, Sadr, Prince Edward Island Jama'at

The Vision

In 1924, a few months before any proposal emerged for him to travel to England, Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad (may Allah be pleased with him) saw himself in a profound vision standing on the shores of England.

He was dressed in military attire, as a general who had just achieved victory. A thick wooden beam lay on the ground. One foot rested upon it, the other on the earth, as a commander might stand when surveying conquered territory from an elevated position.

His body felt unusually light and agile, the way one feels after extraordinary success. He looked in every direction with the keen eye of a seasoned strategist, pondering how to derive the greatest benefit from this conquest, considering whether any front still required attention.

Then came a voice. He perceived it as his own, as if he and the speaker were one being. It proclaimed three words:

“WILLIAM THE CONQUEROR.”

He immediately related this vision to his companions, including Hazrat Mufti Muhammad Sadiq, who consulted an English dictionary and discovered that “William” derives from Germanic roots meaning “one of firm resolve” or “steadfast in determination.”

In Arabic, this translates to *Ulul-Azm* – a man of high resolve. The phrase “William the Conqueror” could thus be understood as “A Conqueror of Firm Resolve,” a title befitting one destined to plant the flag of Islam in lands far from its birthplace. [*Khutbat-e-Mahmood*, vol. 8, pp. 537-538]

This connection to *Ulul-Azm* was no coincidence. In the original prophecy of February 20, 1886, and in subsequent revelations, Allah had told the Promised Messiah (peace be upon him) that this son would be “*Ulul-Azm* [a man of high resolve]” and his “likeness in virtue and benevolence.” [*Tadhkirah*, English translation, p. 210, 2018 ed.]

The vision of being called *William the Conqueror* thus confirmed in English what had been prophesied in Arabic and Urdu nearly



Hazrat Musleh-e-Mau'ud^{ra} (middle) with his entourage at the occasion of the Khilafat Silver Jubilee, December 1939

four decades earlier: The Promised Son would indeed be one of firm resolve.

The Historical Parallel

The historical William the Conqueror, who was Duke of Normandy, crossed the English Channel in 1066 and defeated the Anglo-Saxon forces of Harold Godwinson at the Battle of Hastings.

His victory brought about the most significant transformation in English society ever witnessed. He replaced the old Saxon aristocracy with Norman nobles, introduced centralised governance where feudal chaos had reigned, commissioned the *Domesday Book* as a comprehensive census of the realm, and built architectural monuments—including the Tower of London—that stand to this day.

Every subsequent English monarch has descended from him. He did not merely conquer territory. He reshaped a civilization.

The parallels to Hazrat Musleh-e-Mau'ud's (may Allah be pleased with him) spiritual mission are striking.

Just as William crossed the English Channel to bring profound and lasting change to a land previously unfamiliar with Norman civilization, Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) journeyed to England to introduce the true, pristine teachings of Islam to a Western world largely unac-

quainted with its message of peace and spiritual renewal.

William was an accomplished diplomat, gifted military commander, and determined ruler.

These qualities find their spiritual reflection in Hazrat Musleh-e-Mau'ud's (may Allah be pleased with him) intellectual brilliance, organisational genius, and resolute commitment to the cause of Islam.

Moreover, just as every subsequent monarch in England has been of Norman descent, the seeds planted during the 1924 journey would bear fruit for generations, culminating in the establishment of thriving Ahmadiyya communities across the Western world and, eventually, the permanent residence of Khilafat in London from 1984 onwards.

The Khalifa of Firm Resolve in England

He travelled to England to attend the *Conference on Some Living Religions Within the Empire* at Wembley, becoming the first Khalifa of the Promised Messiah (peace be upon him) to leave the Indian subcontinent.

On October 19, 1924, he laid the foundation stone of the Fazl Mosque in London, the first purpose-built mosque in the British capital. British dignitaries and diplomatic representatives attended the ceremony.

What William had achieved through military force,



HUZOOR^{RA} ON HORSEBACK
IN PALAMPUR, INDIA

the Promised Son would achieve through spiritual conquest.

Yet the vision contained a caution. As Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) himself noted, the results of this spiritual conquest might not appear immediately. "It is possible that the seed is sown during the journey and the result emerges later."

History confirmed this interpretation. The work began in 1924 and established the foundations for the global expansion of the Ahmadiyya Muslim Community that continues today across more than 210 countries.

The title *William the Conqueror* spoke to his outward mission. Another spiritual title, revealed years earlier, spoke to his relationship with his esteemed father and the internal structure of their complementary roles.

A Parcel Addressed to Two Names

During the lifetime of the Promised Messiah (peace be upon him), the young Mahmood Ahmad experienced a vision in which someone handed him a parcel, saying it contained something for him and something for the Promised Messiah (peace be upon him).

When he examined the address, he found two names

written:

"MUHYUD-DEEN" and "MU'EEN-UD-DEEN."

Initially, he thought *Muhyud-Deen* was referring to himself since he only associated this title with the Mughal emperor Aurangzeb. Furthermore, he assumed that *Mu'een-ud-Deen* referred to the Promised Messiah (peace be upon him) because Mu'een-ud-Deen Chishti was a highly renowned and respected saint in India.

Later, as he advanced in knowledge, the true meaning became clear.

Muhyud-Deen means "Reviver of the Faith" and refers to the Promised Messiah (peace be upon him), who had breathed new life into Islam.

Mu'een-ud-Deen means "Helper of the Faith" and referred to himself, destined to support and nurture what had been revived.

He explained this through a striking metaphor: "Just as a mother gives birth to a child and the wet-nurse nurtures it with milk, so too did the Promised Messiah (peace be upon him) give birth to the revival, and I am the one who helped and supported the faith." [*Khutbat-e-Mahmood*, vol. 25, pp. 89-90]

To understand this relationship fully, one must grasp what the Promised Messiah (peace be upon him) claimed to have revived.

Reviver of the Faith

Hazrat Mirza Ghulam Ahmad of Qadian (peace be upon him) declared, under divine guidance, that he was the Promised Messiah and Mahdi, sent to revive the mission of the Holy Prophet Muhammad Mustafa (peace and blessings of Allah be upon him).

Everything he did was an act of love and service toward his Master. His goal was not to establish a new religion but to restore Islam to its original teachings and unite humanity under the flag of the Holy Prophet (peace and blessings of Allah be upon him).

The Promised Messiah (peace be upon him) was *Muhyud-Deen* precisely because he revived what the Holy Prophet (peace and blessings of Allah be upon him) established fourteen centuries earlier.

Helper of the Faith

The role of *Mu'een-ud-Deen* was therefore to help this revival reach its full potential. A reviver plants the seed. A helper waters it, tends it, and ensures it grows into a mighty tree whose branches extend across the earth.

The metaphor of the wet-nurse, however, deserves careful reflection. A mother's role, though foundational, centers on bringing forth life. The wet-nurse's role is ongoing, daily, and sustaining. It is the patient work of nourishment that transforms a helpless infant into a thriving adult.

The Promised Messiah (peace be upon him) revived the true teachings of Islam and established the Ahmadiyya Muslim Community in 1889. But it was Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) who built the Nazarat system that gave this Community administrative coherence.

It was he who established Tahrir-e-Jadid in 1934 and Waqf-e-Jadid in 1957, financial mechanisms that transformed scattered donations into sustained global missionary efforts. In 1934, the initial call for 27,500 rupees under Tahrir-e-Jadid yielded 103,000 rupees from a community facing persecution and poverty. By 1953, Tahrir-e-Jadid had become the financial engine for establishing missions in 46 countries.

It was he who founded the auxiliary organizations. Lajna Ima'illah for women in 1922. Khuddamul Ahmadiyya for young men. Ansarullah for mid-

“

“William the Conqueror” describes his relationship to what lay ahead, the spiritual general who would plant the flag of Islam in lands far from its birthplace.

”

dle-aged to elderly men. Atfalul Ahmadiyya for children and Nasiratul Ahmadiyya for young girls. Each organization was designed to train every segment of the Community in service to the faith.

When Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) arrived in Rabwah in 1948, leading refugees to an arid wasteland after the partition of India, he was not establishing a new religion. He was ensuring the survival and growth of what his father had established.

When he dispatched missionaries to Africa, Europe, and the Americas, he was not proclaiming a new message. He was carrying his father's message to lands that had never heard it. When he penned the 5,907 pages of Tafsir-e-Kabir, he was not revealing new scripture. He was illuminating the depths of the Holy Qur'an so that new generations could drink from its wisdom.

This is the work of *Mu'een-ud-Deen*. Not to originate but to amplify. Not to found but to fortify. Not to create the message but to carry it to the corners of the earth.

Filled With Knowledge

His intellectual output defied the limitations of his formal education. Chronic eye problems had ended

his schooling at the primary level. Yet his Qur'anic commentary drew from major Arabic lexicons and engaged with modern science, orientalist criticism, and contemporary social issues. Recent discoveries by the Fazl-e-Umar Foundation have uncovered additional unpublished material that is said to be more than twice the size of the published commentary. The boy who could hardly read without pain produced enough theological writing to fill a library.

Inhabiting the Inhabitable

The partition brought catastrophe. Qadian, the birthplace of Ahmadiyyat, fell on the Indian side of the border, while most Ahmadi Muslims found themselves in Pakistan.

At 58, Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) had to rebuild from nothing. He personally surveyed potential sites for a new headquarters, analyzing water sources, transportation links, and agricultural potential.

On September 20, 1948, he led the first convoy to what observers described as arid and mountainous land. Within a decade, Rabwah had a school, a college, a hospital, and the administrative infrastructure of a global religious movement.

"I am astonished," he reflected in 1961, "as to what was the force that brought and inhabited you in a place which even the Government had failed to inhabit." He compared it to Prophet Abraham rebuilding Makkah in the desert with his son Ishmael (peace be upon them).

The prophecy announcing the Promised Son spoke of one "filled with secular and spiritual knowledge" whose "fame will spread to the corners of the earth."

The first prediction seemed impossible for a child who could not pass elementary school. The second seemed improbable for a leader of a persecuted minority sect in colonial India's periphery.

Spreading of His Fame

But the title *Mu'een-ud-Deen* specified how that fame would spread. Not through dramatic acts of revival, for that was his father's role, but through the steady, systematic work of helping, supporting, nurturing, and building. Every institution he created, every organization he founded, every book he

authored, every missionary he trained was an act of assistance to the faith.

Both predictions proved true, revealing a pattern woven throughout his entire story. Physical limitations fostered spiritual growth. Educational constraints spurred intellectual breakthroughs. Persecution ignited global expansion.

The boy who could not see the blackboard authored thousands of pages of Qur'anic commentary. The leader of a small community in rural Punjab founded missions across six continents. The refugee who was driven out of Qadian built Rabwah from desert soil.

The two titles work together. *Mu'een-ud-Deen* describes his relationship to what came before, the helper who nurtured his father's revival of the Holy Prophet's mission.

William the Conqueror describes his relationship to what lay ahead, the spiritual general who would plant the flag of Islam in lands far from its birthplace.

One title looks backwards to the chain of prophecy connecting him to the Promised Messiah (peace be upon him) and through him to the Holy Prophet Muhammad (peace and blessings of Allah be upon him). The other looks forward to the global community that would emerge from his labours.

From Qadian to the Corners of the Earth

Today, the Ahmadiyya Muslim Community is established in over 210 countries. The institutions he built continue to train new generations. The financial schemes he launched continue funding missions. The administrative structures he created continue to coordinate work across continents.

The impossible has become inevitable. The boy with failing eyes built a vision that spans the globe. And at the foundation of this global structure lies the work of *Mu'een-ud-Deen*, the Helper of the Faith, who took what was born in Qadian and carried it, exactly as prophesied, "to the corners of the earth."

ANSWERS TO YOUR Questions

EDITOR'S NOTE:

Under the guidance of Hazrat Khalifatul-Masih V (may Allah be his Helper), question-and-answer sessions are being held across Canada with Respected Amir Sahib. As not all questions can be addressed during these gatherings, selected questions and their answers, prepared by the National Tarbiyat Department, are presented here for the benefit of readers.

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BLACK MAGIC

QUESTION: “What is the Islamic ruling on black magic? What do we make of the hadith that directly mentions it?”

ANSWER:

Black magic does not possess real or independent power. Islam does not deny that people claim to practice magic; however, it categorically rejects the belief that magic can overpower divine will, harm prophets, or control reality. Any attribution of independent power to such practices contradicts the fundamental Islamic principle of *tawhid* (Oneness of God).

In regard to magic and its perceived effect, the Holy Qur'an decisively states:

لَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى

A magician shall not thrive, come where he may. (20:70)

The Promised Messiah, Hazrat Mirza Ghulam Ahmad (peace be upon him), stated:

“Sorcery also is from Satan. It does not behove the Messengers and Prophets for sorcery to af-

fect them, rather it fades when encountering them.” [*Malfuzat: English Translation of Urdu Volume 9*, pp. 506–507, 2024 ed.]

Thus, while Islam strictly forbids engaging in magic, it also decisively denies its alleged supernatural efficacy, particularly against the chosen servants of Allah.

Hazrat Khalifatul-Masih V (may Allah be his Helper) explained this narration and resolved this matter in his Friday Sermon of March 08, 2019.

The narrations that mention magic in relation to the Holy Prophet Muhammad (peace and blessings of Allah be upon him) have been widely misunderstood. According to the explanation of Hazrat Musleh-e-Mau'ud (may Allah be pleased with him), there was no magic involved whatsoever. The illness referred to in these narrations was a temporary physical weakness

and anxiety-related lapse of memory, caused by the Holy Prophet's intense concern for the weaker companions who, after the Treaty of Hudaibiyyah, had been unable to perform Umrah. During this period of physical strain and mental worry, when the Holy Prophet (peace and blessings of Allah be upon him) appeared unwell, the Jews and hypocrites took advantage of the situation and falsely announced that they had cast a spell upon him, attributing his temporary forgetfulness to sorcery.

As was their longstanding custom, they further staged a physical demonstration by tying hair around a comb and placing it in a well. When the Holy Prophet (peace and blessings of Allah be upon him) became aware of this mischief, he turned to Allah in prayer so that this false propaganda might be brought to an end. Allah Almighty then revealed the plot to him in a vision, not because any magic had taken effect, but in order to expose the deception and silence the agitators. The "two men" mentioned in the relevant traditions (*abadith*) were angels who appeared in a vision and conveyed what people were claiming; they were not declaring that the Holy Prophet (peace and blessings of Allah be upon him) had been affected by magic.

Hazrat Aisha (may Allah be pleased with her) related that she asked the Holy Prophet (peace and blessings of Allah be upon him) why he did not retrieve and destroy the comb and its related objects, the Holy Prophet (peace and blessings of Allah be upon him) replied that Allah had already protected him and cured him, and that bringing the matter into public view would only risk spreading unnecessary confusion and cause weak-minded people to believe that sorcery had real power. Consequently, the well was sealed.

The temporary lapse of memory mentioned in these narrations was therefore the result of illness, physical weakness, and mental strain, not magic. The Holy Prophet (peace and blessings of Allah be upon him) himself said:

"I am human like you; I forget as you forget. If I forget, remind me." [*Abu Dawud*, 1020]

The Promised Messiah (peace be upon him) concluded decisively:

"The matter that the Holy Prophet, may peace and blessings of Allah be upon him, was affected by sorcery, God forbid, is such that faith becomes questionable." [*Malfuzat – English Translation of Urdu Volume 9*, pp. 507–508, 2024 ed.

Islam thus forbids magic, rejects its supposed power, and exposes it as deception. The Holy Prophet (peace and blessings of Allah be upon him) was never under sorcery, and Allah Himself exposed and nullified the false propaganda of his enemies. No magic can harm a prophet, no magic can override Allah's decree, and no magic possesses intrinsic power. Any perceived effects occur only through superstition, fear, psychological suggestion, or coincidence.

Thus, any supposed "effect" of magic is illusory rather than real metaphysical control. True protection lies not in charms, rituals, or counter-magic, but in firm faith, prayer, righteous conduct, and complete trust in Allah.





CRYPTOCURRENCY

QUESTION: “Is online trading like crypto and Bitcoin allowed in Islam?”

ANSWER:

Islam permits trade and investment based on real economic activity, involving genuine goods and services, that contribute positively to businesses and employment. Buying shares of established companies is generally allowed, provided that the company’s core business does not involve prohibited (*haram*) activities such as alcohol, gambling, or other un-Islamic practices. However, Islam does not judge permissibility solely by outward form; instead, it considers the substance, intent, and consequences of an activity.

The Holy Qur’an clearly prohibits gambling and the unjust consumption of wealth, stating:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾

O ye who believe, liquor, gambling, idols and divining arrows are but abominations and Satanic devices. So turn wholly away from each one of them that you may prosper. (5:91)

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ

Do not devour each other’s wealth among yourselves through deceit and falsehood. (2:189)

While cryptocurrencies and Bitcoin are often presented as “investments,” in practice, much of the trading in these instruments is driven by speculation, extreme price volatility, lack of intrinsic value, and excessive uncertainty. Constant buying and selling based purely on market fluctuations, with the hope of quick profit, closely resembles gambling rather than legitimate trade. In such cases, gains and losses depend largely on chance, hype, or manipulation rather than productive economic effort. Indulgence in such practices frequently results in severe financial losses, similar to the outcomes commonly associated with gambling.

Hazrat Khalifatul-Masih V (may Allah be his Helper) has explicitly addressed this issue, stating:



PEXELS / WORLDSPECTRUM

“There are some businesses in the world that profit a person for a certain time, but then the owners seize all of the wealth, leaving those poor people who invested in it to lose all their money... as is prevalent nowadays, where billions of dollars of those who invested in Bitcoin or cryptocurrency have been lost... In my opinion, businesses such as Bitcoin, etc., are all forms of gambling.” [Friday Sermon, January 6, 2023; *Al Hakam*, February 3, 2023, p. 17]

Therefore, whereas crypto trading is dominated by speculation, unreality, uncertainty, and widespread harm to people, it contradicts Islamic principles of justice, fairness, and the protection of wealth. Even if such activity is legally termed “trading,” its practical reality aligns more closely with gambling, which Islam unequivocally forbids. Muslims are therefore advised to avoid such activities and instead seek lawful means of earning that are stable, transparent, and beneficial to society.



RIGHTEOUSNESS & LONGEVITY

QUESTION: “Why do some righteous people die early, while some wrongdoers live long?”

ANSWER:

It is sometimes, though not always, observed that people of good character and righteous conduct pass away at a young age, while others who commit wrongdoing live long lives.

Islam teaches that such observations should not be judged by outward appearances alone, because this world is a temporary place of trial, not the final abode of reward and punishment. Longevity or early death is therefore not a definitive measure of a person’s moral worth in the sight of Allah.

The Holy Qur’an explains that what truly matters is not the length of one’s worldly life, but the lasting benefit one leaves behind. Allah states:

وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَبْقَىٰ فِي الْأَرْضِ ۗ

But that which benefits mankind remains on the earth.

(13:17)

This verse clarifies that true success in life lies in beneficial impact, not in its duration. A person may live briefly, yet leave behind lasting goodness through faith, service to humanity, righteous children, or beneficial knowledge, while another may live long yet leave nothing of value.

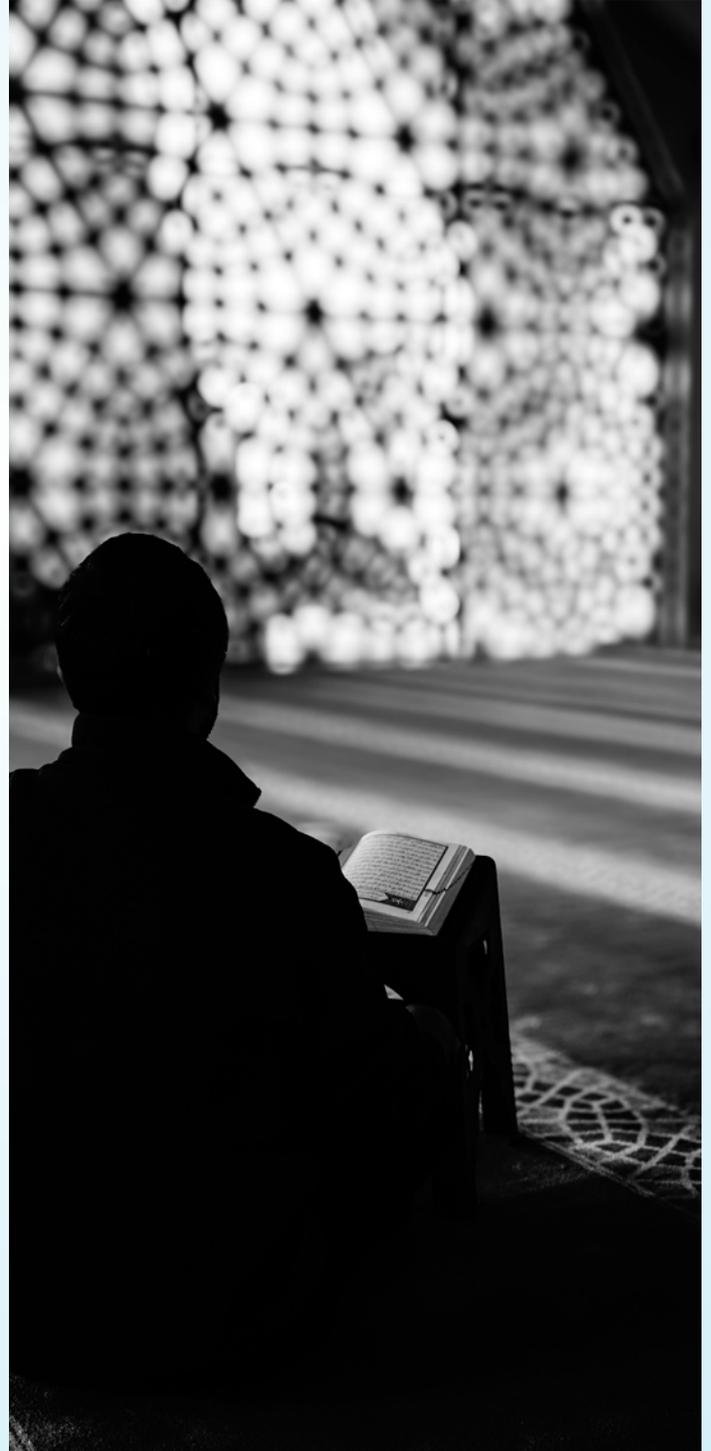
Islam also teaches that Allah has established certain moral and spiritual causes through which blessings are granted in this life. Among these is kindness to relatives and good conduct toward others. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) said:

مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحْمَهُ

“Whoever wishes that his provision be expanded and that his life be prolonged, then he should keep good relations with his relatives.” [Sahih al-Bukhari, 5985]

Similarly, it is narrated from Hazrat Anas ibn Malik (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) said:

مَنْ أَحَبَّ أَنْ يُمَدَّ لَهُ فِي عُمُرِهِ وَأَنْ يَزَادَ لَهُ فِي رِزْقِهِ
فَلْيَبِرَّ وَالِدَيْهِ وَلْيَصِلْ رَحْمَهُ



“Whoever wishes for his life to be prolonged or for his provision to be expanded, then he should be kind to his parents and keep good relations with his relatives.”

[*Musnad Ahmad*, 13401]

These *abadith* show that Allah has linked righteous behavior—especially kindness to parents and relatives—with abundance in provision and a long life. However, this does not mean that every righteous person must live long, nor that every sinner must die early. Rather, Allah remains absolutely Sovereign in His decree, while also allowing moral causes to operate within His divine wisdom.

The Qur’an explicitly addresses the misconception that long life and worldly ease necessarily indicate divine approval. Allah says:

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ نِعْمَتَنَا لِيَوْمِ لَهُمْ خَيْرٌ وَلَا نَفْسِهِمْ إِنَّمَا نُنزِلُ لَهُمْ
لِيُزَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُهِينٌ ﴿٣١٧٩﴾

And let not those who disbelieve think that Our granting them respite is good for them. We grant them respite only so that they may increase in sin, and for them is a humiliating punishment. (3:179)

This verse makes it clear that long life given to wrongdoers is not necessarily an honour; rather, it can be a form of divine respite, allowing them time either to repent or to increase in wrongdoing, thereby making their ultimate accountability more severe. Thus, worldly longevity may itself be a test or even a form of gradual drawing toward punishment.

In conclusion, Islam teaches that this worldly life is a test and not the final stage of judgment, and therefore neither long life nor early death should be taken as a definitive sign of a person’s righteousness or divine displeasure. What truly endures in the sight of Allah is not the length of one’s life, but faith, righteousness, and the benefit one brings to humanity. Allah may grant a person long life as a blessing, a trial, or a period of respite, depending on His wisdom and the individual’s spiritual condition. Ultimately, complete and perfect justice will be manifested in the Hereafter, where every deed—whether small or great—will be fully and fairly recompensed.

Therefore, we cannot measure one’s success by his life-span or worldly comfort, but by his obedience to Allah, service to humanity, and the moral legacy he leaves behind.

Embers in Ashes

I wondered about here and there,
Never found a haven oh so fair.
Thy ally’s and gardens, those shrines divine,
Still fuel the core of my itinerant mind.

Though my new homelands beauty reigns supreme
With peace and justice made of dreams.
A wonderland of snowy strands,
A heavenly place where my future stands.

Those storms rose in thy sacred lands,
Where love was once bequeathed with open hands.
That doctrinal hatred, so cold and grim,
Dimmed all hope once bright within.

So, with silent tears and desolate eyes,
We set sail beneath the squalling skies.
Our cadavers may have divorced thy chest,
Yet in thy sacred soil our maimed souls rest.

I spurn all urge to raise a hue and cry;
In embers fading, my love still flies.
O my heart’s kingdom, I yearn for thee,
thy aching longing makes thy adorer sigh!

— *Amatus Salam Riffat Hameed*



AHMADIYYA MUSLIM JAMA'AT GERMANY

Worship in Ramadan

Strive to Seek Nearness to the True Beloved

In his Friday Sermon of March 7, 2025, Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

“When Allah the Almighty says, ‘When My servants ask you...’ (2:187), the servants referred to here are the lovers of Allah. Now, when someone is truly in love, they do not say that for eleven months they will not express their love and will do so only for one month. Rather, it is the way of a lover of Allah—and indeed the way of Allah’s servants—to strive constantly to act upon those commands which Allah the Almighty has given. And if there were shortcomings during eleven months, then during these days one should make special effort and careful arrangements so that such weaknesses and deficiencies are not repeated.

“True lovers obey every word of their beloved. People engage in worldly love, and worldly beloveds possess many flaws; they can cause harm, or at the very least, one does not always benefit from them.

But in the love of Allah the Almighty, there is nothing but benefit. Indeed, there are only benefits. He is the source of all goodness, the One who protects from every evil, and the One who delivers from every hardship. He says, ‘Ask Me; pray to Me, and I will respond to you.’ And a true lover seeks nearness to Allah. Therefore, we should strive to seek closeness to Allah the Almighty.

“In our acts of worship—especially the worship of Ramadan—we should not pray only for worldly gains. Rather, we should pray to attain the nearness of our Beloved. We should supplicate: ‘O Allah, grant us Your nearness; grant us the ability to offer prayers that are accepted; grant us Your meeting; accept our fasts. When this happens, then after Ramadan one will do no evil; instead, one will continue to be granted the ability to perform righteous deeds.’

[Friday Sermon, March 7, 2025; *Al-Fazl International*, March 28, 2025, pp. 3–4, translated from Urdu]

Make Ramadan a Permanent Part of Your Lives

In his Friday Sermon of March 7, 2025, Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

“Allah the Almighty says that during the days of Ramadan, He closes the gates of Hell, shackles Satan, and opens the gates of Paradise. [*Sahih al-Bukhari*, 3277]

“From this, some people form the notion that worship is needed only during Ramadan, and that the prayers and acts of worship performed in Ramadan alone are sufficient to ensure their forgiveness. This hadith is repeatedly mentioned on non-Ahmadi channels and on the channels of Muslim countries as well; yet this is an incorrect understanding.

“Allah the Almighty has drawn attention to worship during Ramadan so that it may then become a permanent part of one’s life. If this does not happen, then worship limited only to Ramadan will be of no real benefit. Rather, Allah the Almighty will say: ‘You worshipped for one month—what did you do during the other eleven months?’ Therefore, a person must rid themselves of this misconception that it is enough merely to offer prayers in Ramadan and fill the mosques.

“The Holy Prophet (peace and blessings of Allah be upon him) has indeed said that whoever stands in prayer during the nights of Ramadan, faithfully and seeking its reward, will have his past sins forgiven. [*Sahih al-Bukhari*, 1901]

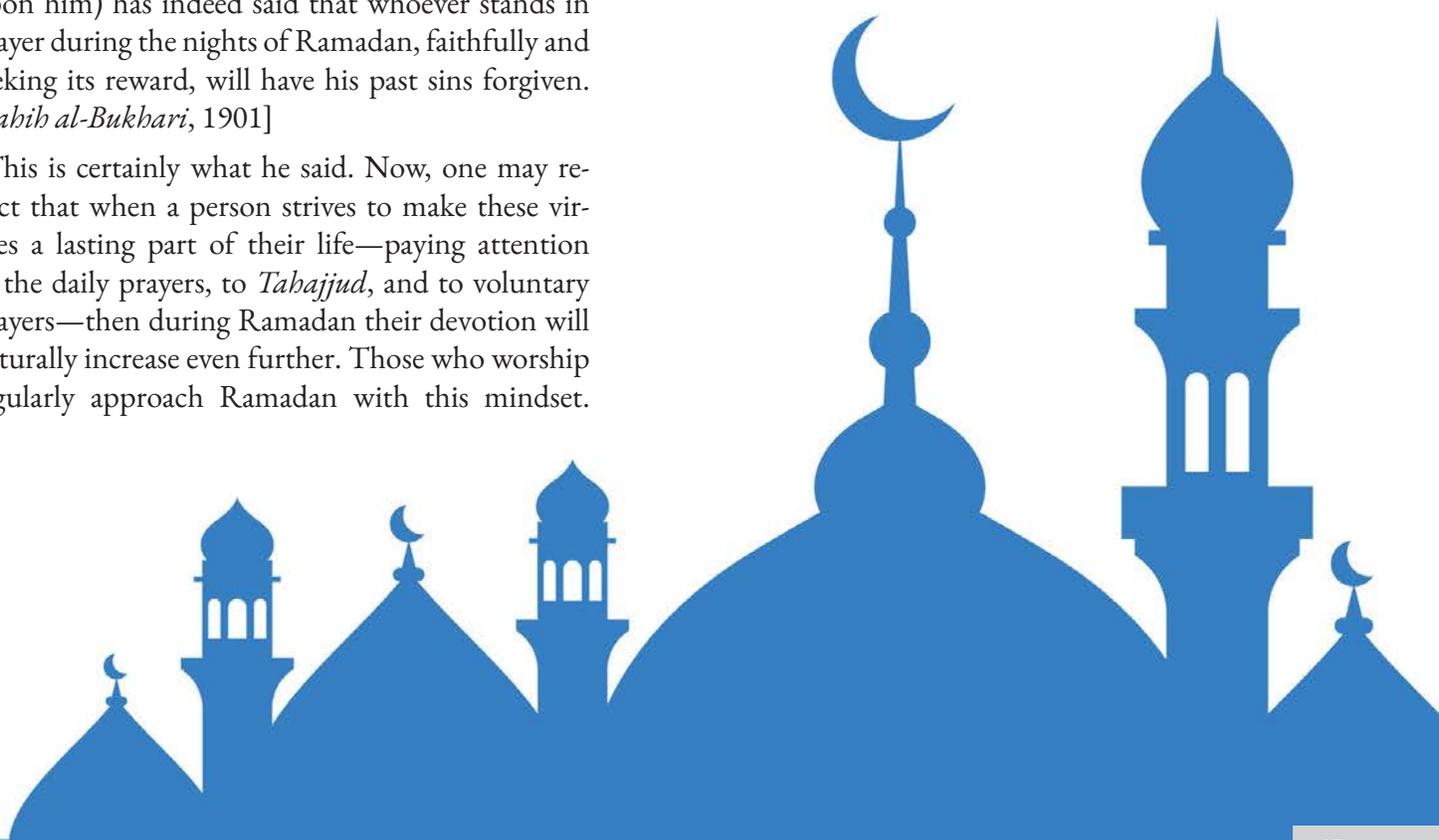
“This is certainly what he said. Now, one may reflect that when a person strives to make these virtues a lasting part of their life—paying attention to the daily prayers, to *Tahajjud*, and to voluntary prayers—then during Ramadan their devotion will naturally increase even further. Those who worship regularly approach Ramadan with this mindset.

However, some people believe that merely rising at night during Ramadan alone is sufficient.

“Man is prone to error; mistakes do occur. But Allah the Almighty is Most Gracious and Most Merciful; He is also Most Forgiving. That is why He has granted us this opportunity: if mistakes have occurred during the year, then make a new resolution and strive to remain steadfast upon it—that henceforth you will fulfil the due rights of Allah’s worship and carry out all those righteous deeds which Allah the Almighty has commanded.

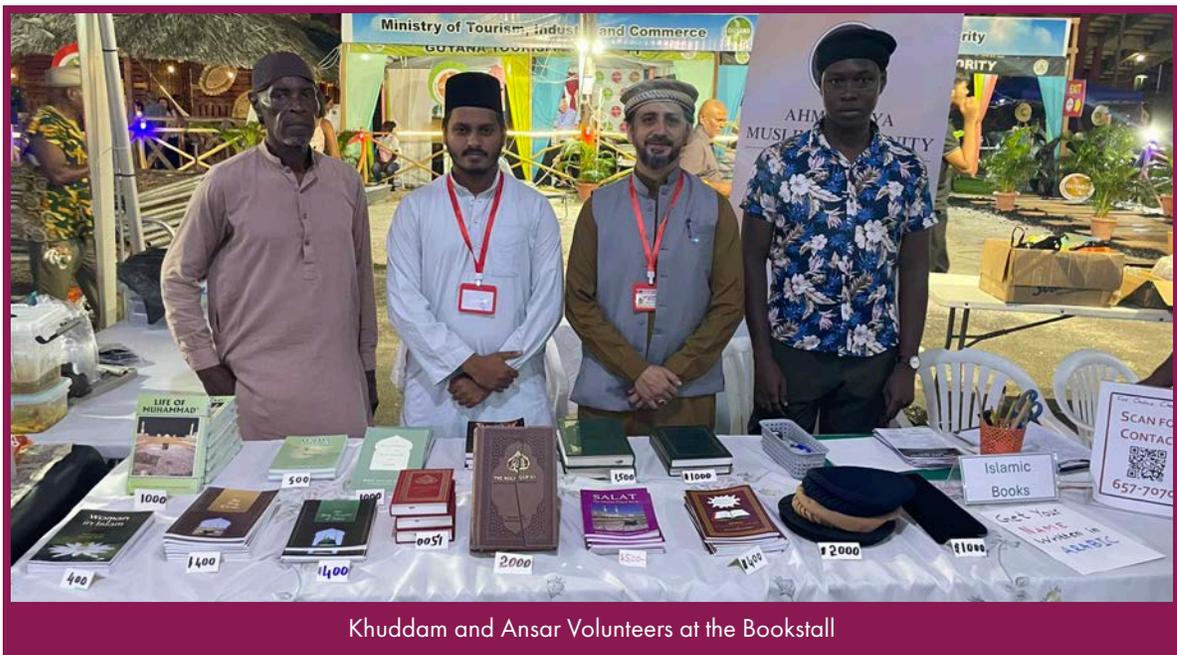
“Thus, a Muslim should especially remember that the worship commanded by Allah the Almighty in Ramadan is meant to instil righteousness and guidance within you. And righteousness is not developed for one month alone; rather, it is something to be cultivated permanently. Allah the Almighty brings Ramadan again and again as a reminder and as a manifestation of His mercy, so that a person who has strayed or forgotten may once again be reminded of their duties.”

[Friday Sermon, March 7, 2025; *Al-Fazl International*, March 28, 2025, p. 3, translated from Urdu]



Ahmadiyya Bookstall at the International Building Expo, Guyana, 2025

Maqsood Ahmad Mansoor, President & Missionary In Charge, Guyana



Khuddam and Ansar Volunteers at the Bookstall

The Promised Messiah (peace be upon him) rendered extraordinary services to Islam and emphasized the importance of striving in the cause of faith through the pen. By the grace of Allah, his followers continue this mission with dedication.

From August 14–17, 2025, Ahmadiyya Muslim Jama'at Guyana set up a four-day bookstall at the International Building Expo, one of the country's major national exhibitions.

Despite the presence of many non-Ahmadi Muslim groups in Guyana, this small and seemingly modest Jama'at was fortunate to lead such efforts in Tabligh. This is purely through the grace of Allah. *Alhamdulillah!*

The exhibition space was secured at a very reasonable rate. The bookstall showcased a variety of Jama'at

publications for sale, and to boost public engagement, visitors who purchased books could have their names written in Arabic calligraphy at no extra charge. This initiative drew considerable interest and helped drive strong book sales.

Through the bookstall, 3,301 flyers were distributed to 1,590 people. Additionally, 85 small books were given as gifts to guests. A total of 119 books were sold, including 36 copies of the Holy Qur'an. A short introductory video was also created for the event and shared on Facebook and TikTok, where it garnered 14,493 views.

Photographs of the Promised Messiah (peace be upon him) and Hazrat Khalifatul-Masih V (may Allah be his Helper) were displayed prominently. Many visitors viewed the photos with interest and inquired about

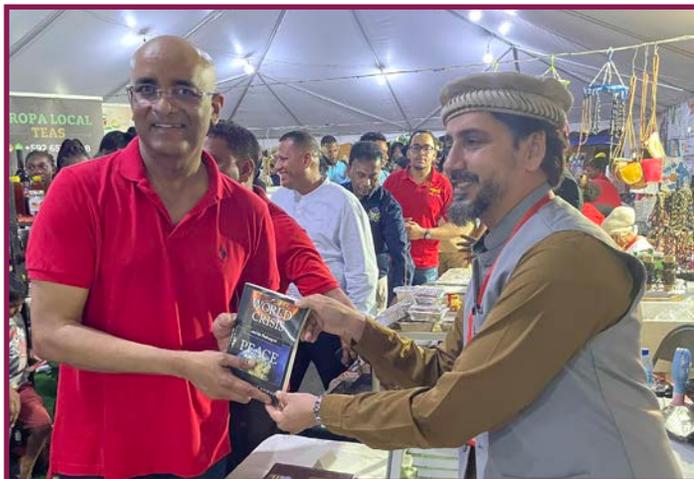
the individuals depicted. They were provided with detailed information about the Ahmadiyya Muslim Jama'at and the claim and mission of the Promised Messiah (peace be upon him).

Several dignitaries visited the exhibition, including the President of Guyana, Dr. Mohamed Irfaan Ali, and the Vice President (and former President), Bharrat Jagdeo. A copy of "World Crisis and the Pathway to Peace" by Hazrat Khalifatul-Masih V (may Allah be his Helper) was presented to Mr. Jagdeo as a gift. The same book was gifted to Mr. Nazim Hussain, host at NCN National Television.

The success of this event was made possible through the dedicated efforts of Khuddam, Ansar, and Lajna volunteers, who worked together to convey the message of Islam Ahmadiyyat to thousands of visitors. We pray that Allah enables sincere souls to accept the truth of Islam Ahmadiyyat. Ameen!



President of Guyana, Dr. Mohamed Irfaan Ali, at the Jama'at Bookstall



Vice President of Guyana, Bharrat Jagdeo, at the Jama'at Bookstall

Special Appeal for Prayers

In his Friday Sermon of August 23, 2024, Hazrat Khalifatul-Masih V (may Allah be his Helper!) instructed us to recite the following prayers to remain within the fortress of Divine protection, safe from Satanic onslaughts:

PRAYER 1

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

TRANSLATION: Holy is Allah with His praise, Holy is Allah the Great; O Allah, bless Muhammad^{sa} and the people of Muhammad^{sa}.

200 TIMES DAILY (age 25+)

100 TIMES DAILY (ages 15–25)

33 TIMES DAILY (children)

3 – 4 TIMES DAILY (small children)

PRAYER 2

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

TRANSLATION: I seek forgiveness from Allah, my Lord, for all my sins, and turn to Him.

100 TIMES DAILY

PRAYER 3

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي
وَانصُرْنِي وَارْحَمْنِي

TRANSLATION: O my Lord, everything is Your servant. O my Lord, so protect me, help me and have mercy upon me!

100 TIMES DAILY

FROM COAST TO TO COAST

Activity Reports from Jama'ats, Halqas & Majalis Across Canada

North Tabligh Tour 2025: Calgary Jama'at Organizes Peace Symposia across Northern Canada

Kalim Ahmed, Calgary

Jama'at Ahmadiyya Calgary has been organizing annual outreach initiatives across northern communities in Alberta, British Columbia, and the Northwest Territories, bringing the peaceful teachings of Islam to remote regions of the country. These journeys aim to share the message of peace, promote interfaith understanding, and foster lasting relationships with community leaders, educators, and Indigenous communities.

A key initiative in this effort is the North Tabligh Tour, launched in 2008. Each year, a committed team of volunteers travels thousands of kilometres to host Voices for Peace conferences—interfaith gatherings where individuals of diverse beliefs come together with a spirit of respect, dialogue, and mutual learning.



The team in front of Baitul Hadi Mosque, Edmonton, before setting off for Grande Prairie and Peace River

A team of seventeen members, led by Respected Sumiullah Zafar Sahib (Sadr, Calgary West), departed on the evening of September 19. Before departure, following the Asr prayer, Respected Majeed Ahmad Sahib, Local Amir Calgary, reminded the team of the spiritual purpose of the journey and led a silent prayer. The team’s first stop was in Edmonton, where they were warmly welcomed and hosted at Baitul Hadi Mosque.

This year’s tour took place from September 19 - 22, 2025. Despite challenges caused by ongoing wildfire evacuations in various northern communities, three successful interfaith programs were held in Grande Prairie (Alberta), Peace River (Alberta), and Yellowknife (Northwest Territories).



Audience at the 16th Annual Voices for Peace Conference, Yellowknife

Interfaith Symposium Organized by Innisfil Jama’at

Hassaan Shabid, Secretary Isha’at, Innisfil

By the grace of Allah, the Ahmadiyya Muslim Jama’at Innisfil had the opportunity to hold its 3rd Annual Interfaith Symposium on October 26, 2025 at Stroud Banquet Hall, from 5:00 to 7:00 pm. The objective of the event was to bring together people from various faiths to create interfaith harmony. Attendees heard addresses from religious leaders on the topic “Compassion Across Faiths – Common Ground in a Divided World.”

Various speakers represented Christianity, Hinduism, Judaism and Islam. Each speaker presented their faith’s viewpoint on the given topic.

The event was moderated by Salman Mangla Sahib, Local Secretary Tabligh, Innisfil. The speaker for Islam was Murrabi Khalid Ahmad Minhas Sahib.

The event was attended by more than 110 people, including 40 external guests. Respected Amir Jama’at Ahmadiyya Canada, Lal Khan Malik Sahib, Respected Missionary In-Charge, Abdul Rashid Anwar Sahib, and National Secretary Tabligh, Murrabi Farhan Iqbal Sahib, attended the event. The Mayor of Innisfil, Lynn Dollin, Deputy Mayor, Kenneth Fowler, and several Town Councillors also attended.



Audience at the 3rd Annual Interfaith Symposium, Innisfil



Speakers and organizers of the Innisfil Interfaith Symposium with Respected Amir Sahib Canada

After the addresses by religious leaders, a Question & Answer session was held, and members of the panel took turns to answer a variety of questions.

A detailed news article was published before the event in two local newspapers – InnisfilToday and BarrieToday - promoting this year's Interfaith Symposium.

A book stall was also on display with literature about Islam Ahmadiyyat.

The event was very well-received by members of the public. The proceedings of the program sparked conversation amongst the attendees, with several guests staying well after the event. The Jewish speaker, the Christian speaker and another Christian friend stayed to observe the Maghrib/Isha prayers and showed keen interest in the Congregational Salat.



Head table at the 3rd Annual Interfaith Symposium, Innisfil

Army Delegation Visit to Baitul Islam Mosque

Riaz Ahmad Bajwa, Zaim-e-Ala, Peace Village

A delegation of 23 representatives from the Navy, Army, and Air Force visited Baitul Islam Mosque on November 4, 2025, to learn about Islamic teachings and observe Muslim worship.

The group arrived at Zuhr prayer and was seated in the mosque mezzanine, where they observed the congregational prayer and later engaged in an extended Question & Answer session. A Muslim officer in the delegation joined the prayer in congregation.

The session was conducted by Murabbi Umair Khan Sahib, Imam of the mosque, who provided an introduction to Ahmadiyyat and addressed a wide range of questions, including inquiries about prayer practices and distinctions between Ahmadi and non-Ahmadi Muslims. The discussion continued for approximately one hour.

Following the session, guests were served refreshments and taken on a tour of Aiwan-e-Tahir, where they met National Amir Sahib Canada. Jama'at literature and souvenirs were presented to them, and the delegation offered a certificate of appreciation in return.

The visit concluded at 4:00 pm. Prayers are requested for the continued success of these outreach efforts.



Members of the delegation in front of Baitul Islam Mosque, Vaughan



Members of the delgation inside the mosque, speaking to Murabbi Umair Khan Sahib

Soft Opening of Baitul Badi – A Milestone for Innisfil Jama'at

Hassaan Shahid, Secretary Isha'at, Innisfil

On the evening of November 6, 2025, the Ahmadiyya Muslim Jama'at Innisfil celebrated the blessed occasion of the soft opening of its newly-acquired mosque named "Baitul Badi", situated at 1000 Innisfil Beach Road, Innisfil, Ontario. By the grace of Allah Almighty, Innisfil Jama'at realized its dream of owning a mosque—a sanctuary where hearts converge in devotion and souls find serenity.

The ceremony was attended by members of the National Majlis Amila, some of whom included: Respected Lal Khan Malik Sahib, Amir Jama'at Ahmadiyya Canada, Respected Sohail Mubarak Sharma Sahib, Na'ib Amir, Respected Khalid Mahmood Naeem Sahib, National Secretary Mal, Respected Kashif Danish Chaudhry Sahib, National Secretary Jaidad. Respected Maulana Daud Ahmed Hanif Sahib, Principal Jamia Ahmadiyya Canada, also attended.

More than 250 attendees — men, women, and children — filled the mosque. The program commenced with a recitation of the Holy Qur'an, followed by English and Urdu translations.

Respected National Amir Sahib then gave inspirational remarks about the immense blessings of Allah Almighty bestowed on Innisfil Jama'at. He emphasized the profound responsibility now entrusted to Innisfil Jama'at: to cherish the mosque and ensure members come to offer their daily prayers.

The proceedings culminated in a silent prayer, after which members offered Maghrib and Isha Salat in congregation. Refreshment boxes were served containing traditional sweets. Each refreshment box was decorated with memorable Baitul Badi branding.

May Baitul Badi become a beacon of peace, community and compassion for generations to come. Ameen!



Members of the Innisfil Jama'at with Respected Amir Sahib, at the Baitul Badi Soft Opening event



Respected Amir Sahib addressing the gathering at the Baitul Badi Soft Opening



Some attendees of the Baitul Badi Soft Opening

Interfaith Symposium Organized by Majlis Ansarullah Peace Village (Muqami)

Riaz Ahmed Bajwa, Nazim Tabligh, Peace Village (Muqami)

An interfaith symposium was organized by Majlis Ansarullah Peace Village on November 14, 2025, at Tahir Hall Community Centre in Maple, Ontario. The theme of the event was “Interfaith Harmony – Peaceful Co-Existence.”

The interfaith theme was highlighted by five distinguished faith leaders representing the following religious communities: Surinder Rathee (Hinduism); Iqbal Brar (Sikhism); Rabbi Tina Grimberg (Judaism); Pastor Richard Gardner (Christianity); Murabbi Farhan Iqbal Sahib (Islam).

The event started at approximately 2:30 p.m. with a welcome introduction by Riaz Bajwa Sahib, currently serving as the Secretary Tabligh for Majlis Ansarullah, Peace Village.

Murabbi Umair Khan Sahib moderated the event. Hafiz Rahat Cheema Sahib recited from the Holy Quran (4:37), marking the formal start of the interfaith symposium.

This was followed by an introduction of the Ahmadiyah Muslim Jama'at by Maulana Ghulam Misbah Baloch Sahib, Na'ib Sadr Majlis Ansarullah Canada.

For the remainder of the event, Umair Khan Sahib invited speakers to the podium, who were allotted 15 minutes to present. Each speaker spoke about interfaith harmony from the teachings and scriptures of their faith.

After the presentations, a question-and-answer session was held, during which the audience had the opportunity to ask the speakers questions about interfaith harmony and their respective faiths.

The event concluded with silent prayers led by Maulana Ghulam Misbah Baloch Sahib, followed by dinner. The organizers and guests ate together, socialized, and participated in interfaith dialogue.

Another highlight of the event was a Qur'an Exhibition set up by Majlis Ansarullah Muqami. Guests had the opportunity to observe the Holy Qur'an in various languages. Organizers gave a tour of the exhibition and explained the teachings of Islam in the Holy Qur'an. The exhibition was an excellent opportunity to spread the message of Islam to non-Muslim guests.

The event received significant positive feedback from attendees, and many expressed interest in attending similar events in the near future. Alhamdulillah!



Presenters at the Interfaith Symposium organized by Majlis Ansarullah Peace Village, held at Aiwan-e-Tahir



Attendees of the Interfaith Symposium, Aiwan-e-Tahir



Volunteers at the exhibition, Interfaith Symposium, Aiwan-e-Tahir

Interfaith Program Held in Regina: “Imam – A Beacon of Light in a Troubled World”

Nauman Ahmad, Secretary Tabligh Regina Jama'at

The Ahmadiyya Muslim Jama'at Regina hosted an interfaith program titled “Imam – A Beacon of Light in a Troubled World.” The keynote address, delivered by Respected Rakhan Al-Masri Sahib, In-Charge Turkish Desk, Canada, focused on the concept of Imam in Islam, its relevance today, and the importance of spiritual leadership in addressing global challenges.

The program opened with Tilawat of the Holy Qur'an, a land acknowledgement, and introductory remarks by the moderator, Madeeh-ur-Rehman Sahib. Then, a Qaseedah was presented by three children, along with its English translation.

Respected Rakhan Sahib delivered a 20-minute keynote address outlining the blessings of true Imam, the value of unity and moral leadership, and the ongoing guidance of Khilafat-e-Ahmadiyya in modern times.

An interactive question & answer session followed, jointly presided over by Respected Rakhan Al-Masri Sahib, Amir Prairie Region Dr. Habib-ur-Rehman Sahib, and Respected Murabbi Khalil Tanvir Sahib. Participants raised questions relating to leadership in diverse societies, peace between nations, cooperation between political and religious leaders, and combating bigotry, particularly in the context of immigrant and refugee experiences.

The program drew a diverse group of guests, including representatives from the Holy Rosary Cathedral, the Church of Jesus Christ of Latter-day Saints, Sikh and Baha'i communities, Daughters of Africa, the Multicultural Council of Saskatchewan, and the Regina School Board. Trustee Ted Jalita was in attendance, along with Members of the Legislative Assembly Bhajan Brar (Regina Pasqua) and Jacklyn Roy (Regina Northeast). Ms. Roy also conveyed remarks on behalf of NDP Opposition Leader Carla Beck.

Guests offered warm feedback. Alycia DeLong noted the welcoming atmosphere and expressed appreciation for the meaningful discussion. Representatives of the Arabic Christian Alliance thanked the organizers for the invitation and hospitality.

Following the formal program, guests participated in in-



A view of the interfaith program at Mahmood Mosque, Regina



A view of the interfaith program at Mahmood Mosque, Regina

formal discussions with Jama'at members and Respected Rakhan Sahib. Female attendees met with members of Lajna Ima'illah in the Lajna Hall for further conversation. Many guests showed interest in Jama'at literature, taking copies of “Jesus in India” and requesting additional reading material.

The event strengthened interfaith harmony, promoted understanding of Islamic teachings, and reinforced relationships with community organizations, faith groups, and civic leaders. It underscored the ongoing relevance of spiritual leadership and reflected the Jama'at's commitment to fostering peace and mutual respect.

KIDS' ZONE

THE BRAVE JOURNEY AND THE SPECIAL PRAYER

Once, When Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad (may Allah be pleased with him) was a young man of just 25 years, he was entrusted with a great responsibility. He was going to become the leader (Khalifa) of the Ahmadiyya Muslim Jama'at, but he knew it would be a very difficult task with many problems to solve. One night, he had a vivid dream that showed him exactly how to be brave.

In the dream, he saw that he had to go on a long journey from one high mountain to another. Suddenly, an angel appeared to him. The angel said, "Do you know that the path you have to walk is very dangerous? There are scary things and big problems on this road."

The angel then said, "I will teach you a way to stay safe."

The young Mirza Mahmud Ahmad asked, "Yes, please tell me!"



The angel told him: "You will see very scary sights, but you must not look left or right. You must keep walking straight and say these words out loud: 'Khuda ke fazl aur rehm ke saath' (By the grace and mercy of God)."

So, he started his journey. The path went through a dark, thick forest that was totally silent and spooky.

Suddenly, as he reached a scary spot, strange people appeared and tried to stop him and bother him. He remembered the angel's advice and said loudly, "By the grace and mercy of God!" As soon as he said it, the people went away.

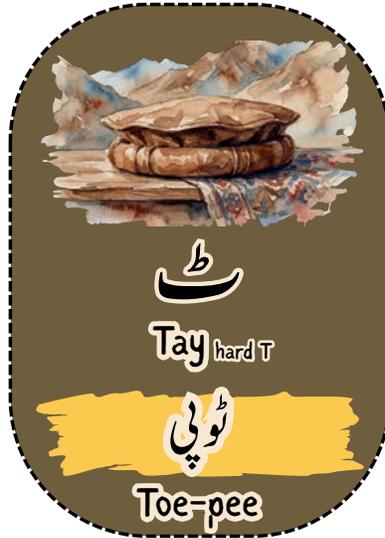
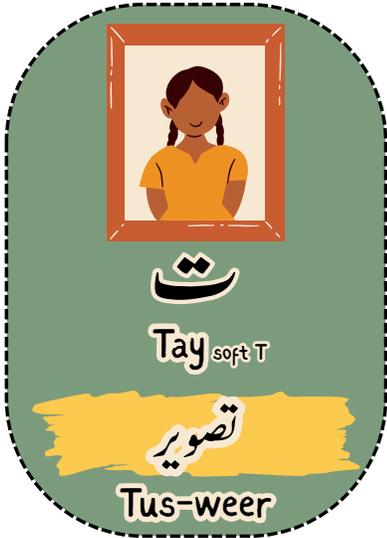
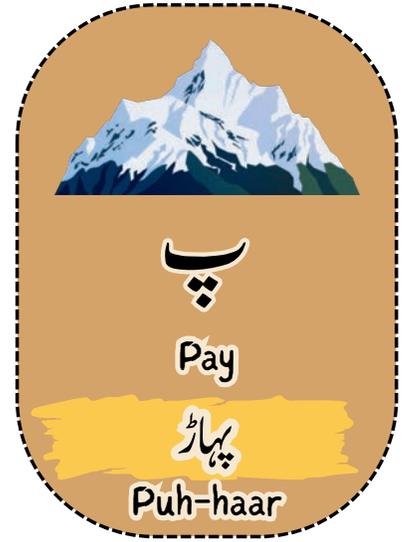
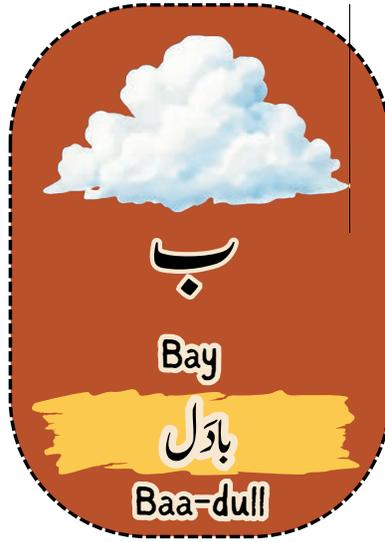
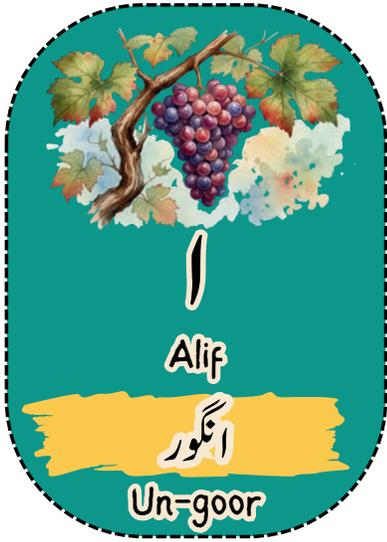
But the path got even scarier. Strange, floating heads without bodies appeared in the air. They made scary faces at him and tried to tease him to make him angry or afraid.

He started to feel angry at them, but then he remembered the angel again. He shouted even louder: "With the grace and mercy of God!"

Suddenly, the scary faces disappeared, the bad things went away, and he reached his destination safely and happily.

(Adapted from *Sawaneh Fazl Umar*, vol. 2, pg. 4)



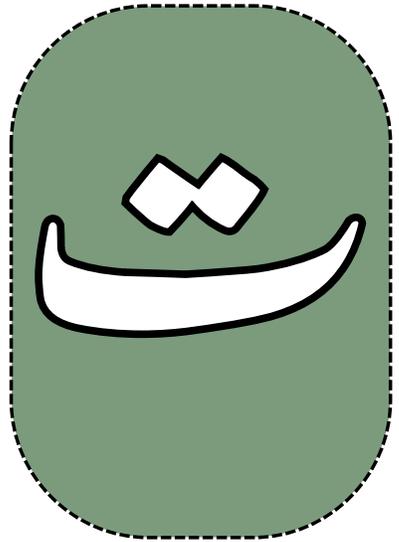
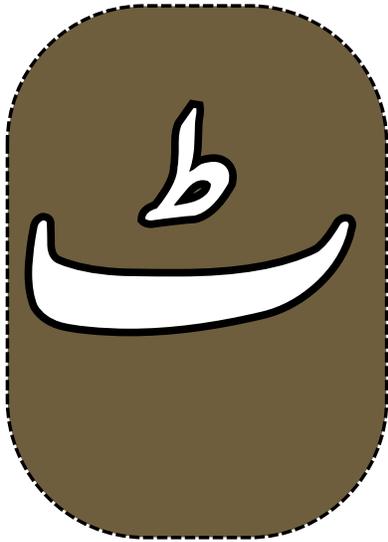
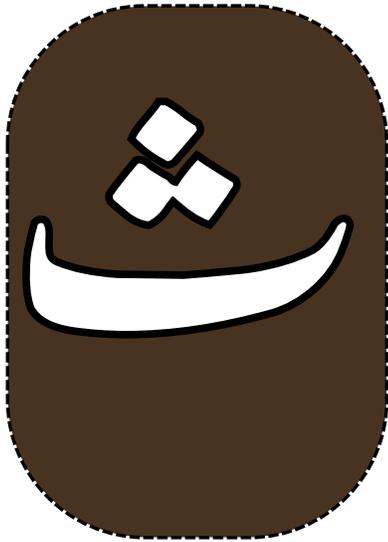
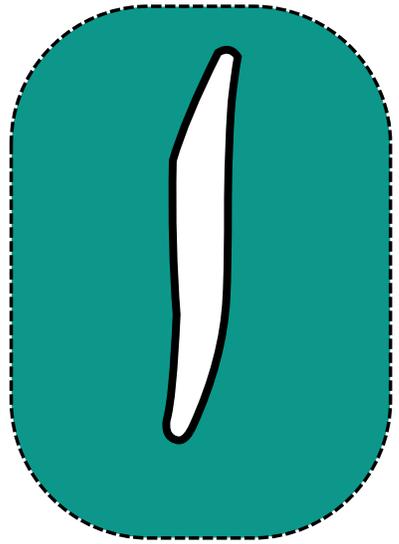
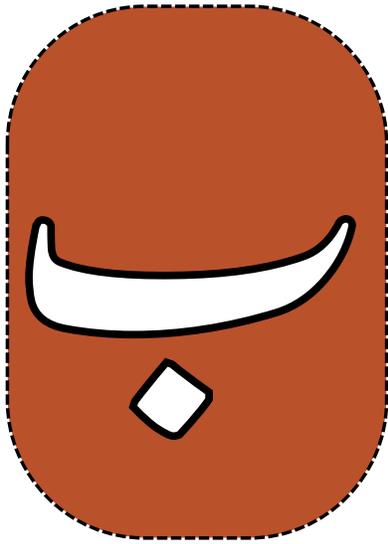
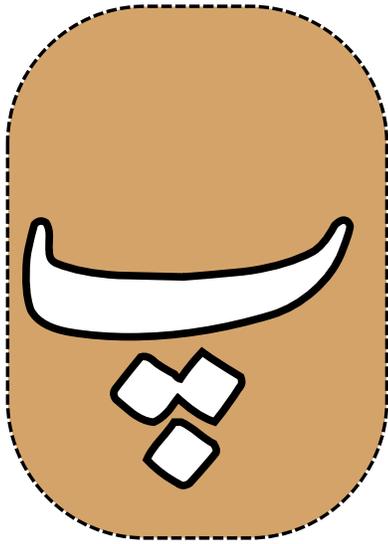


**LET'S LEARN THE URDU ALPHABET!
CUT OUT THESE FLASH CARDS WITH YOUR PARENTS' HELP
AND KEEP THEM FOR YOUR PRACTICE.**

خدا کے فضل اور رحم کے ساتھ

'Khuda ke fazl aur rehm ke saath'

(By the grace and mercy of God)



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PRAYER FOR KNOWLEDGE

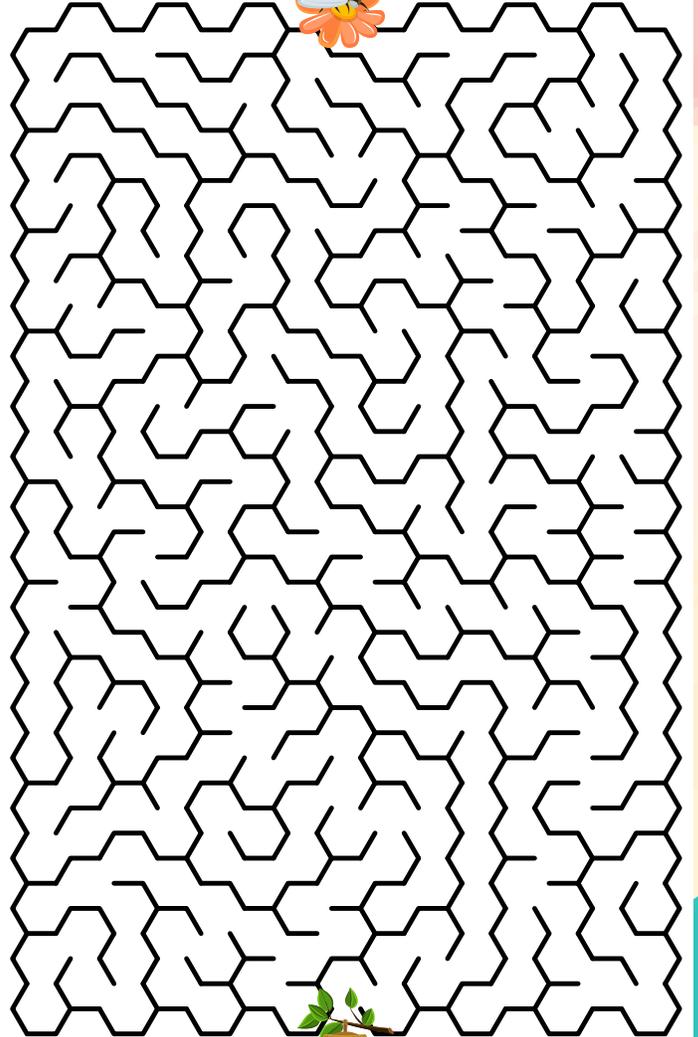
رَبِّ زِدْنِي عِلْمًا
rabbi zidni ilma

'O my Lord, increase me in knowledge.'

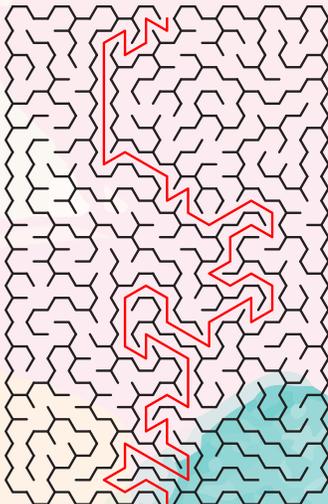
اے میرے رب! مجھے علم میں بڑھا دے۔

(Surah TaHa, 20:115)

HELP THE BEE FIND THE HIVE!



SOLUTION



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THE PURPOSE OF FASTING

The Promised Messiah (peace be upon him) stated:

“Fasting is not so trivial as man staying hungry and thirsty; rather, it has an essence and effect that can be understood only through experience. It is in the nature of man that the less he eats the more purified his soul becomes and his powers of experiencing visions increase. The intent of God Almighty through this is to decrease one form of nourishment, and increase another. One who is fasting should always keep in view that the purpose is not to just remain hungry, but that he should remain engaged in the remembrance of God Almighty, so that he may attain a state of detachment and separation [from the world]. Thus, fasting means that man give up one bread that nourishes the body alone, and gain another that is the source of satisfaction and satiation of the soul.”

[Malfuzat – English Translation of Urdu Volume 9, p. 43, 2024 ed.]

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