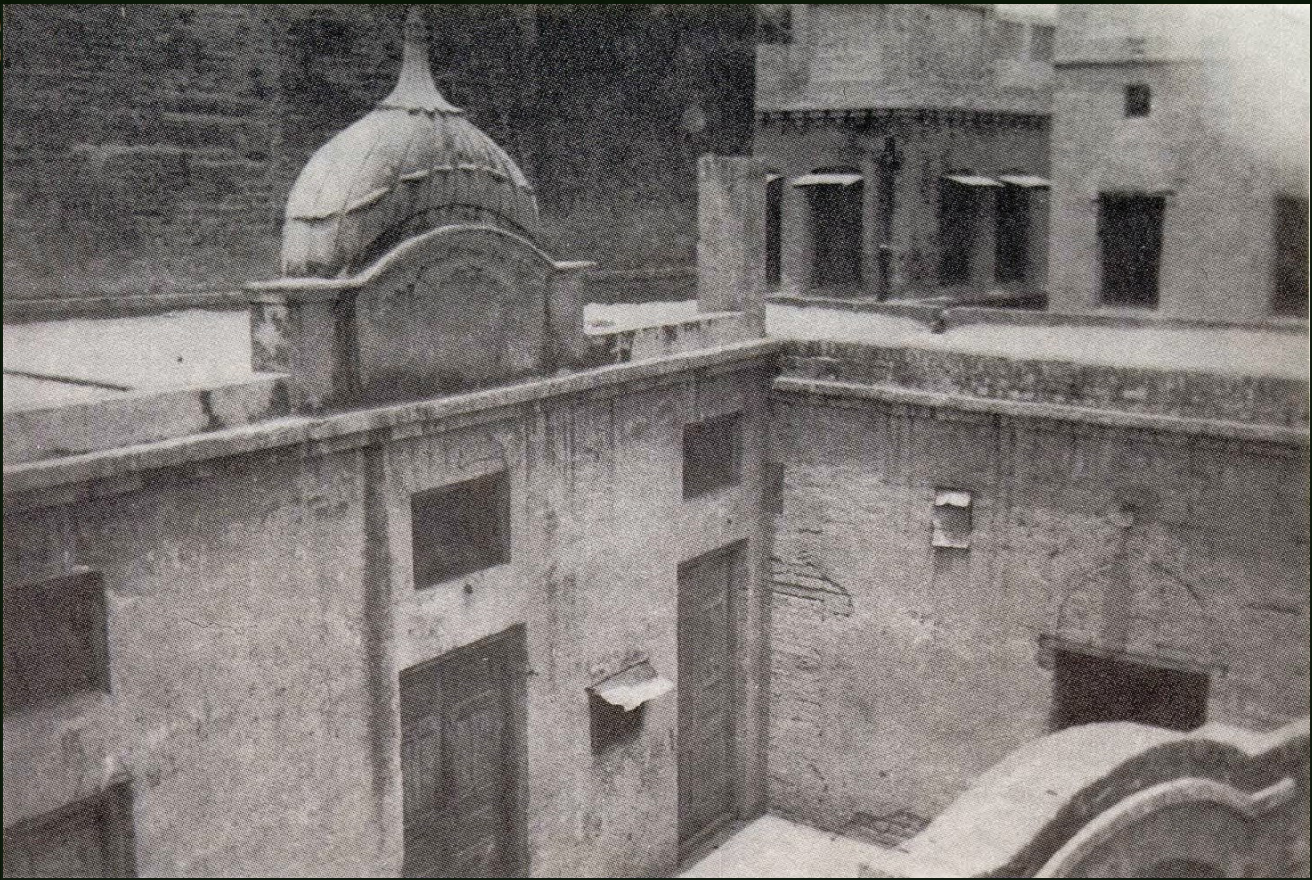




AHMADIYYA Gazette

Volume 52 - No. 03 - MARCH 2023

CANADA 



THE HOME OF HAZRAT SUFI AHMAD JAAN^{RH} IN LUDHIANA, INDIA
The Promised Messiah^{as} took the first Bai'at here on March 23, 1889

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

“Thus, every Ahmadi among us should analyze themselves that if they have accepted the Promised Messiah^{as}, are they fulfilling the due rights of their *bai'at*? Often, when I have assessed the situation, it has come to light that many people do not even offer their prayers properly. They do not pay any attention to their prayers. Some people pay no attention towards *istighfar* [i.e., seeking Allah’s forgiveness] nor towards fulfilling the rights of each other. If this is the situation, then how can we say that we are the ones who carry out righteous deeds? How can we then say that we fulfil the rights due upon us after entering the *bai'at* of the Promised Messiah^{as}? ... Thus, every one of us should analyze themselves with great concern. May God Almighty protect us that we do not commemorate Promised Messiah^{as} Day merely as a celebration, rather, may we fulfil our responsibilities of accepting the Promised Messiah^{as} and may we be protected from all forms of discord, both internal and external. May God Almighty always keep us in His protection and also safeguard us from all trials and difficulties.”

(Friday Sermon dated March 23, 2018; *Al Hakam*, April 20, 2018, p. 11)





AHMADIYYA GAZETTE CANADA
An Educational and Spiritual Publication

CONTENTS

www.ahmadiyyagazette.ca | March 2023 | Volume 52 | No. 03

PEARLS OF WISDOM

02 Selection from the Holy Qur'an and Hadith

03 So Said the Promised Messiah^{as}

GUIDANCE FROM HAZRAT KHALIFATUL-MASIH V^{AA}

04 Gems of Guidance from Friday Sermons (January 2023)

06 Rays of Light: Enlightening Answers of Hazrat Khalifatul-Masih V^{aa}

ARTICLES & REPORTS

10 Hallmarks of the Promised Messiah

12 A Curious Proposition

16 The Noble Judge: Captain Montagu William Douglas

20 A Brief History of the Construction of Minaratul Masih

24 Acceptance of Prayers in Ramadan

26 The Spiritual Benefits of Fasting

27 At What Age Should One Start Fasting?

28 Martyrdoms in Burkina Faso

31 Ijlas-e-Musian Vaughan Jamaat

32 KIDS ZONE

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
- as** *Alaihis Salam / Alaihas Salam* — Peace be upon him/her!
Usage: Salutation written after names of Prophets other than the Holy Prophet Muhammad^{as} and pious women prior to the era of the Holy Prophet Muhammad^{as}
- ra** *Radhiallahu anhu / anha / anhum* — May Allah be pleased with him/her/them!
Usage: Salutation written after names of Companions of the Holy Prophet^{as} and Companions of the Promised Messiah^{as}
- rh** *Rahimahullah / Rahimahallah* — May Allah have mercy upon him/her!
Usage: Salutation written after the names of deceased, pious Muslims who are not Companions
- aa** *Ayyadahullahu Taala bi Nasrihil Aziz* — May Allah be his Helper!
Usage: Salutation written after the name of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V^{aa}



AHMADIYYA
MUSLIM JAMAAT
Canada

AMIR JAMAAT
Lal Khan Malik

EDITOR-IN-CHIEF
Hadi Ali Chaudhary

EDITORS
Furhan A. Hamza Qureshi
S. H. Hadi

ASSISTANT EDITORS
Hafiz Mujeeb Ahmad
Shafique Ullah
Munib Ahmad
Muhammad Musa

MANAGER
Mubashir Khalid

LAYOUT, GRAPHICS & COVER
Anoosha Munawar

SPECIAL CORRESPONDENT
Muhammad Akram Yousuf

ASSISTANT
Ghulam Ahmad Abid

The editors of the Ahmadiyya Gazette Canada shall be solely responsible for all errors or omissions contained in the publication herein of the writings of the Promised Messiah^{as} or any of his Successors, as well as the Friday Sermon summaries or other addresses of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V^{aa}. Articles published in the Ahmadiyya Gazette Canada reflect the views of their respective authors and may not necessarily reflect the views, beliefs and tenets of the Ahmadiyya Muslim Jamaat Canada.

Ahmadiyya Muslim Jamaat Canada Inc.
10610 Jane Street, Maple, ON L6A 3A2, Canada
Tel: 905-303-4000 Fax: 905-832-3220
editor@ahmadiyyagazette.ca

The official publication of the
Ahmadiyya Muslim Jamaat Canada
ISSN 0229 5644
1. Ahmadiyya - Periodicals.
I. Ahmadiyya Movement in Islam Canada.
BP195.A34 1972 297.8605-20dc
CANADA POST
SECOND CLASS MAIL
Mail Registration No: 40026877

PEARLS OF

THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Indeed, Allah has conferred a great favour on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom. Before that they were surely in manifest error. (3:165)

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ○

HADITH

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

Hazrat Abu Hurairah^{ra} narrated that the Holy Prophet^{sa} said:

“There is no prophet between me and him, that is, Jesus. He will certainly descend. When you see him, recognize him: a man of medium height; reddish fair; wearing two light yellow garments; looking as if drops were falling from his head, though it will not be wet. He will fight the people for the cause of Islam. He will break the Cross, kill swine, and abolish *jizyah*. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will offer his *janaza* (funeral prayer).”

(Sunan Abi Dawood)

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ - يَعْنِي عَيْسَى - وَإِنَّهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمَصَّرَتَيْنِ كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصِبْهُ بَلَلٌ فَيَقَاتِلُ النَّاسَ عَلَى الْإِسْلَامِ فَيَدُقُّ الصَّلِيبَ وَيَقْتُلُ الْخِزْيِرَ وَيَضَعُ الْجُزْيَةَ وَيُهْلِكُ اللَّهَ فِي زَمَانِهِ الْمِلَلَ كُلَّهَا إِلَّا الْإِسْلَامَ وَيُهْلِكُ الْمَسِيحَ الدَّجَالَ فَيَمُوتُ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً ثُمَّ يُتَوَقَّى فَيُصَلَّى عَلَيْهِ الْمُسْلِمُونَ.

WISDOM

SO SAID THE PROMISED MESSIAH^{AS}

“My dear friends! My beloved ones! The flourishing branches of the tree of my existence! [You] who are entered into the *bai'at* of my movement through the mercy of God Almighty which is upon you, and are sacrificing your life, your comfort, and your wealth in this cause! Although I know that you will consider it your blessing to comply with whatever I say—not hesitating up to your fullest capacity—I cannot verbally impose any fixed obligation upon you for this service, such that your services proceed not out of the compulsion of my directive, but out of your own free will.

“Who is my friend? And who is dear to me? Verily, he who recognizes me. Who recognizes me? Only he, indeed, who holds the belief that I have been sent [by God] and accepts me in the same way as those who are sent are accepted. The world cannot accept me for I am not of this world, but those whose nature has been given a share of the other world accept me and will continue to do so. He who forsakes me, forsakes Him who has sent me, and he who forges a bond with me, forges a bond with Him from whom I have come. I hold a lamp in my hand. He who comes to me will certainly partake of that light, but he who takes flight from me out of doubt and distrust will be flung into darkness. I am the impregnable fortress of this age. He who enters me shall protect his life against thieves, robbers, and beasts, but he who desires to live far from my walls faces death from every direction. Even his corpse will not remain safe.

“Who enters within me? Only he who shuns evil and embraces good and abandons crookedness, treads upon the right path and breaks free from the servitude of Satan, and becomes an obedient servant of God Almighty.”

(The Victory of Islam, pp. 29-30, 3rd English edition, 2022)

GEMS OF GUIDANCE

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

Note: The Ahmadiyya Gazette Canada takes full responsibility for any errors or miscommunication in these brief synopses of Huzoor's^{aa} Friday Sermons.



1.

January 6, 2023

Spending in the Way of Allah: Waqf-e-Jadid 2023

In his Friday Sermon of January 6, as per tradition, Hazrat Khalifatul-Masih V (may Allah be his Helper!) mentioned the immense blessings of Waqf-e-Jadid and announced the commencement of its new year.

After reciting verse 93 from chapter 3 of the Holy Qur'an, Huzoor^{aa} quoted the Promised Messiah's^{as} commentary of this verse in which he said that true virtue which leads to salvation cannot be achieved until one spends out of that which they love, for the sake of humanity. His Holiness^{aa} said that this is the great importance which God Almighty has given to financial sacrifice, to the extent that without it, one cannot ultimately achieve salvation.

Huzoor^{aa} said that usually, the first sermon in January is dedicated to announcing the new year of Waqf-e-Jadid. This is a scheme that was initiated in 1957 by the Second Khalifa, Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra}, with the initial purpose of spreading Islam to remote areas in Pakistan. Later, in the time of the Fourth Khalifath, this was expanded to all countries.

Afterwards, Huzoor^{aa} mentioned faith-inspiring incidents from Ahmadis across the globe, who received divine assistance after their financial sacrifices. Lastly, Huzoor^{aa} stated the ranking of top countries in terms of Waqf-e-Jadid contributions in the previous fiscal year. By the grace of Allah, Canada Jamaat stood second in terms of overall Waqf-e-Jadid contributions for 2022.

2.

January 13, 2023

Men of Excellence

Hazrat Khalifatul-Masih V^{aa} mentioned faith inspiring incidents from the lives of the Companions of the Holy Prophet^{sa}, including Hazrat Abdullah bin Jahsh^{ra}, Hazrat Ammar bin Yasir^{ra}, and Hazrat Ukashah bin Mihsan^{ra}.

After mentioning a detailed expedition undertaken by Hazrat Abdullah bin Jahsh^{ra}, Huzoor^{aa} said that Hazrat Abdullah bin Jahsh's^{ra} sword broke on the day of Uhud. It was then that the Holy Prophet^{sa} granted him a branch from a date-tree called *Urjoon*, which became like his sword. From that day, he became known by the title *Urjoon*. Hazrat Abdullah bin Jahsh^{ra} was also martyred during the Battle of Uhud. He had been married to Hazrat Zainab bint Khuzaimah^{ra}. After his martyrdom, she had the honour of being married to the Holy Prophet^{sa}.

During the mention of Hazrat Ammar bin Yasir^{ra}, Huzoor^{aa} stated that once, the Holy Prophet^{sa} passed by Hazrat Ammar^{ra} and found him crying. He explained that opponents beat him terribly until he said something against the Holy Prophet^{sa}. The Holy Prophet^{sa} asked what was actually in his heart. Hazrat Ammar^{ra} responded that he had unwavering faith in his heart. The Holy Prophet^{sa} said that if this was the case, then Allah would forgive what he uttered with his mouth.

In the end, Huzoor^{aa} said that there is very sad news out of Burkina Faso, where nine Ahmadis were martyred two days ago. It was indeed a very grave incident, and he would provide further details in the next Friday Sermon.

3.

January 20, 2023

The Martyrs of Burkina Faso: Stars of Ahmadiyyat

Hazrat Khalifatul-Masih V^{aa} began the sermon by reciting verses 155-157 of the second chapter of the Holy Qur'an, in which Allah the Almighty states:

“And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not.” (2:155)

Huzoor^{aa} said that martyrdoms in the Ahmadiyya Muslim Jamaat began with Hazrat Sahibzada Abdul Lateef^{ra} *Shabeed*. Then, in Africa, there was a sincere Ahmadi in Congo who was martyred in 2005. In recent days, the love, loyalty, sincerity, firm faith and resolve shown by Ahmadi in Burkina Faso is astounding and their example stands alone.

When they were told to renounce the Promised Messiah^{as} and declare that Jesus^{as} is alive in heaven in order to save their lives, they responded that their life is to end one day or another; they would not lose their lives having abandoned their faith. Then, one after the other, they presented their lives for the sake of God. Their wives and children were made to look on, yet none wailed or exclaimed, rather, they showed the utmost patience. Thus, these are the people who have gone down in the history of not just Africa, but Ahmadiyyat around the world. Huzoor^{aa} prayed that may Allah make them the recipients of the rewards promised to those who sacrifice their lives for his sake.

He then went on to provide details of each martyr, beginning with the Imam, Alhaj Boureima Bidiga. The nine martyrs were:

1. Alhaj Boureima Bidiga
2. AG Maniel Alhassane
3. AG Maliel Ousseni
4. AG Hamidou Abdouramane
5. AG Ibbrahim Souley
6. AG Soudeye Ousmane
7. AG Maguel Agali
8. AG Idrahi Moussa
9. AG Adramane Agouma

In order to help support the families of martyrs, a fund was started at the time of Hazrat Khalifatul-Masih IVth called the Syedna Bilal Fund. Since this incident, people have been sending donations directly for these people; however, people should donate these funds to the Syedna Bilal Fund and indicate that this donation is specifically for the families of the martyrs in Burkina Faso. This is not a favour upon them, rather, it is the Jamaat's responsibility to care for them.

Huzoor^{aa} prayed that Allah may continue to elevate the station of these martyrs. May their martyrdoms bear fruits and enable the swift propagation of the Holy Prophet's^{sa} message throughout the world.

4.

January 27, 2023
Men of Excellence

In this sermon, Hazrat Khalifatul-Masih V^{aa} mentioned details and incidents regarding several noble Companions of the Holy Prophet^{sa}, including Hazrat Abu Lubabah bin Abdil Mundhir^{ra}, Hazrat Khallad bin Rafi az-Zurqi^{ra}, Hazrat Abbad bin Bishr^{ra}, Hazrat Abdullah bin Abdil Asad^{ra}, Hazrat Rifa'ah bin Rafi bin Malik bin Ajalan^{ra}, and Hazrat Hatib bin Abi Balta'ah^{ra}.

Relating incidents from the life of Hazrat Abu Lubabah^{ra}, Huzoor^{aa} said that once, he was with some other Companions when they came across a man in torn clothes who told them that he heard the Holy Prophet^{sa} say, “One who does not recite the Holy Qur'an in a beautiful manner is not of us.”

Close to the end of the sermon, Huzoor^{aa} mentioned Hazrat Hatib bin Abi Balta'ah^{ra}. He passed away in 30 AH and Hazrat Uthman^{ra} led his funeral prayer. It is recorded that Hazrat Abu Bakr^{ra} sent him to Egypt with a treaty. It is also reported that on the day of his demise, he left 4,000 dinars in Madinah. Once, Hazrat Hatib's^{ra} slave complained about him to the Holy Prophet^{sa}, saying that he would surely enter Hell. The Holy Prophet^{sa} said that this could not be because he took part in the Battle of Badr and was present at the Treaty of Hudaibiyyah.

Rays of Light

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

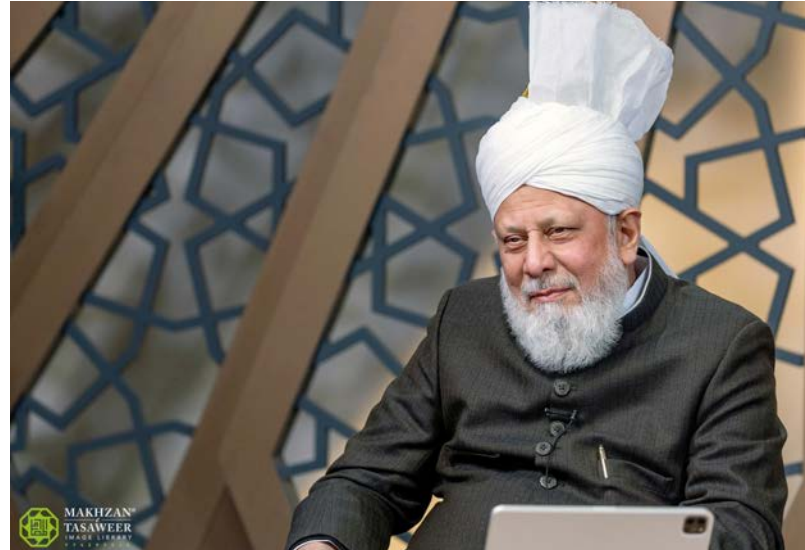
HOW TO AVOID MAKING POOR CHOICES

On January 15, 2023, Hazrat Khalifatul-Masih V^{aa} held a virtual meeting with Lajna and Nasirat members of the Waqf-e-Nau Scheme from Indonesia. During the meeting, a member asked Huzoor^{aa} how a person can avoid making mistakes or bad choices.

Huzoor^{aa} replied:

“Allah the Almighty says that whenever we are going to start anything, we should seek His help. Pray to Allah the Almighty that He makes it easy for us. Seek Allah the Almighty’s help and His guidance that if it is good for you, then Allah the Almighty may make it easy for you and make it comfortable for you and satisfy your heart. If you are praying to Allah the Almighty then He will help you, you will feel satisfaction in your heart, and it will not end up badly. So, remember that we should always pray to Allah the Almighty. We should seek His help when we start something, while we are doing it and till the end of our life. Then Allah the Almighty will help us and when He helps us, then the result is never bad.”

(Source: <https://www.pressahmadiyya.com/press-releases/2023/01/waqf-e-nau-lajna-and-nasirat-from-indonesia-have-honour-of-a-virtual-meeting-with-head-of-the-ahmadiyya-muslim-community/>)



REMAINING HAPPY WITH GOD

In the same meeting with Lajna and Nasirat members of the Waqf-e-Nau Scheme from Indonesia, an attendee asked Hazrat Khalifatul-Masih V^{aa} how to remain happy with God when some aspirations and goals are not fulfilled.

Huzoor^{aa} responded:

“If you have dreams or goals according to your potential, then you should work hard and pray to Allah the Almighty that Allah the Almighty may help you to achieve them... Allah the Almighty says to ‘Strive’. [So,] first you have to work hard then pray to Allah the Almighty that you have done whatever was possible according to your potential, according to your capabilities, and that Allah the Almighty may help you to achieve [your goal]. Then Allah the Almighty will, God-willing, help you...”

(Source: <https://www.pressahmadiyya.com/press-releases/2023/01/waqf-e-nau-lajna-and-nasirat-from-indonesia-have-honour-of-a-virtual-meeting-with-head-of-the-ahmadiyya-muslim-community/>)

EXPRESSING LOVE FOR KHILAFAT

An online educational class of girls from Nasiratul Ahmadiyya Germany, aged 10 to 12, was arranged with Hazrat Khalifatul-Masih V^{ra} on January 22, 2023. During the meeting, a girl asked Huzoor^{ra} about the best way to express love for Khilafat.

Huzoor^{ra} replied:

“You should pray that Allah the Almighty enables you to establish a true spiritual bond with Khilafat. Secondly, try to act upon the instructions of the Khalifa of the time; it should not be that you pick and choose instructions to follow that you prefer and reject those which are not to your liking. You should not make your own interpretations of what the Khalifa of the time says according to your own preference. Rather, you should try to act on the instruction to the letter. This will enable you to build a bond of love.”

(Source: <https://www.pressahmadiyya.com/press-releases/2023/01/nasirat-from-germany-have-honour-of-a-virtual-meeting-with-head-of-the-ahmadiyya-muslim-community/>)

HOW TO DEAL WITH BEGGARS

In the same meeting of German Nasirat with Huzoor^{ra}, another girl asked what a person should do when approached by a beggar on the street.

Huzoor^{ra} responded:

“The better approach is to give money to charity organizations. There are charities established by other communities or agencies that the Ahmadiyya Muslim Community supports either through *Humanity First* or directly so that they are able to help the poor and they know where the need is greatest for the poor in terms of providing food, education and making medical care available. So that is why we give money to the charities. However, if a beggar approaches you directly, then our teaching is that we should not reject them, instead we should give them something, even if it is a little. If you do not want to give them money, then at least never speak harshly to them because we do not know if they are in genuine need or not as we do not know what is in the hearts of others.”

(Source: <https://www.pressahmadiyya.com/press-releases/2023/01/nasirat-from-germany-have-honour-of-a-virtual-meeting-with-head-of-the-ahmadiyya-muslim-community/>)



I AM THE LIGHT OF GOD

Why are you surprised if I have come as the Messiah?

The very spring breeze breathes the Messianic spirit.

A beautiful flower has blossomed in the garden of this nation;

An intoxicating spring breeze is blowing from the garden.

Now—O people!—you will find peace and comfort in this garden alone;

There is still time. Hasten, O you who wander in the thorny wilderness!

The Garden of Ahmad^{sa} is now home to the spring breeze;

With whose inspirations man is able to hear the discourses of the Beloved.

Come to me with sincerity, for in this alone lies your good;

Wild beasts abound in every direction—
I am the Citadel of Security.

I am the Water from Heaven sent at its appointed time;

I am the Light of God through which the day is openly manifest.

The garden [of faith] had withered away, and all the fruits had fallen;

I brought God's grace, and the fruit reappeared.

The treasures that lay buried for thousands of years,

Today I give them away if I find anyone who seeks them.

کیوں عجب کرتے ہو گر میں آگیا ہو کر مسیح
خود مسیحائی کا دم بھرتی ہے یہ بادِ بہار

باغ میں ملت کے ہے کوئی گل رعنا کھلا
آئی ہے بادِ صبا گلزار سے مستانہ وار

اب اسی گلشن میں لوگو راحت و آرام ہے
وقت ہے جلد آؤ اے آوارگانِ دشتِ خار

گلشن احمد بنا ہے مسکن بادِ صبا
جس کی تحریکوں سے سنتا ہے بشر گفتارِ یار

صدق سے میری طرف آؤ اسی میں خیر ہے
ہیں درندے ہر طرف میں عافیت کا ہوں حصار

میں وہ پانی ہوں کہ آیا آسماں سے وقت پر
میں وہ ہوں نورِ خدا جس سے ہوا دن آشکار

باغ مرجھایا ہوا تھا گر گئے تھے سب ثمر
میں خدا کا فضل لایا پھر ہوئے پیدا ثمار

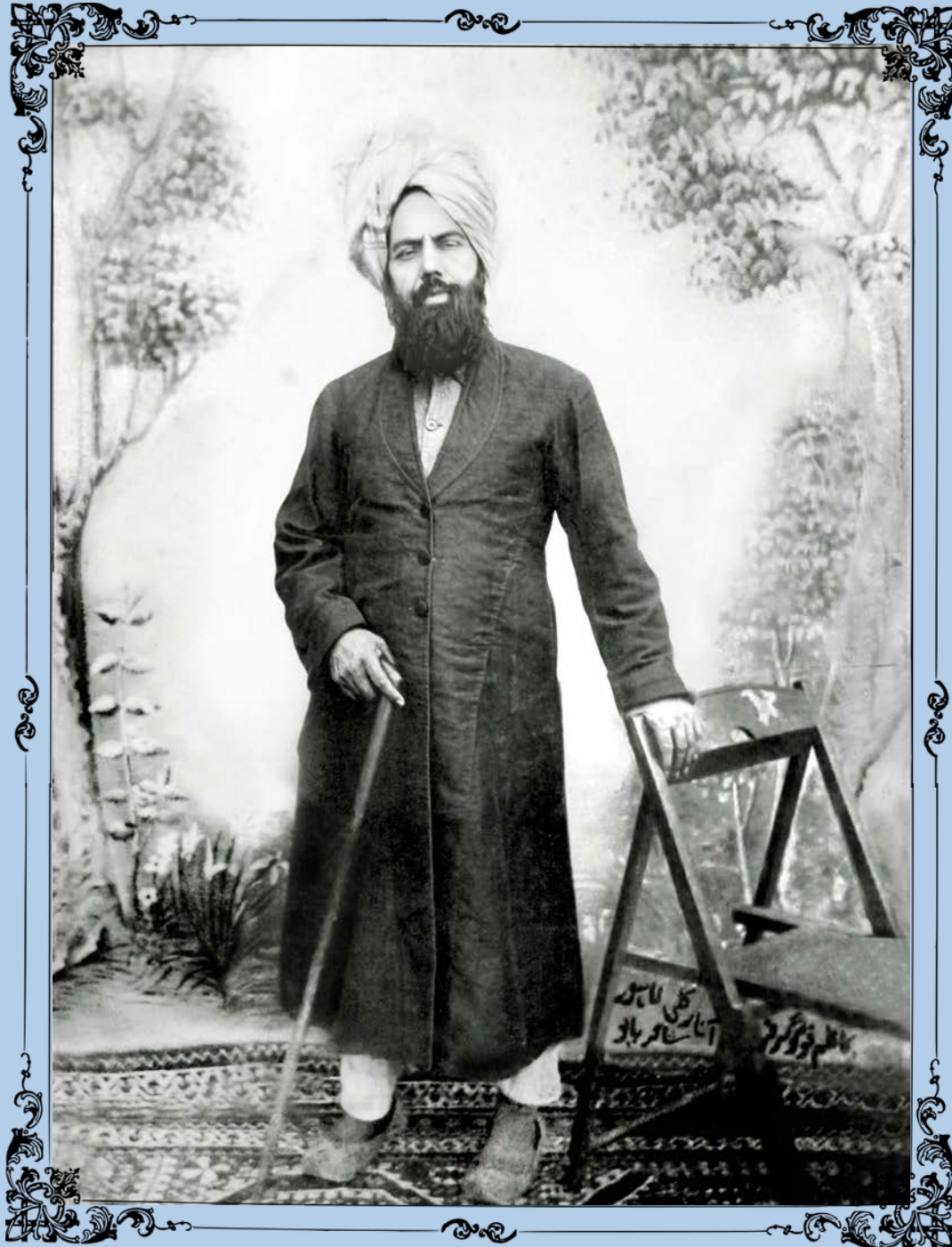
وہ خزانے جو ہزاروں سال سے مدفون تھے
اب میں دیتا ہوں اگر کوئی ملے امیدوار

“I saw in a dream that a search was being made for one who should revive the faith. A person appeared before me and pointing to me said:

‘THIS IS THE MAN WHO LOVES THE MESSENGER OF ALLAH’

His meaning was that the principal condition of this assignment was the love of the Holy Prophet^{sa} and that I fulfilled that condition.”

(*Tadhkirah*, English trans., p. 30, 1st ed.)



Hazrat Mirza Ghulam Ahmad of Qadian

The Promised Messiah & Mahdi

(PEACE BE UPON HIM)

HALLMARKS OF THE *Promised Messiah*

Given below is an extract from *Haqiqatul-Wahi: The Philosophy of Divine Revelation*, written by Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, peace be upon him. This passage explains the true purport of ten hallmarks of the Promised Messiah which are mentioned in ahadith, the traditions of the Holy Prophet^{sa}.



It should be kept in mind that, from among the hallmarks of the Promised Messiah, the following are on record:

1. He will descend with two yellow sheets.
2. He would descend resting his hands on the shoulders of two angels.
3. Disbelievers will die from his breath.
4. He will appear as if emerging after just having bathed and drops of water will appear to be trickling down from his head like pearls.
5. He will perform the circuit of the Kaaba opposite the *Dajjal* [the Antichrist].
6. He will break the Cross.
7. He will kill the swine.
8. He will take a wife and have children.
9. He will be the one who slays the *Dajjal*.
10. The Promised Messiah will not be killed but shall die [a natural death] and will be interned in the tomb of the Holy Prophet, may peace and blessings of Allah be upon him.

And these are the perfect ten.

Hence, I have explained, regarding the **two yellow sheets**, that they are the two ailments that were destined, from the very first day, to afflict the body of the Promised Messiah as a hallmark so that his [otherwise] unusually good health might also be a Sign.

And the **two angels** symbolize the two supports from the unseen, upon which depends the incontrovertibility of his claim:

1. God-given knowledge regarding incontrovertible evidence based on reason and record, that shall be vouchsafed to him without any effort and exertion on his part.
2. Secondly, the incontrovertible argument through Signs which will be sent down by God without any human intervention.

Furthermore, his descent with his hands resting on the shoulders of two angels indicates that the means of his progress will become accessible from the unseen, and will help him accomplish [his] task, and his work will advance with their support. Earlier on, I have narrated a dream in which I saw that I was given a sword in my hand whose handle was in my hand but whose point was in heaven; I was wielding it on both sides, and hundreds of people were killed by the attack in either side. During the dream itself, a righteous person interpreting the dream said that it was the sword of incontrovertible argument, that its attack on the right side stands for the incontrovertible argument which would be through means of Signs, and on the left side it symbolizes the incontrovertible argument that would be based on reason and record. And both kinds of incontrovertible argument would become manifest without human effort or artifice.

Killing the disbelievers with his breath means that the disbelievers will perish because of the Promised Messiah's breath; that is, his attention.

The **appearance of the Promised Messiah** as if he has just come out of the bath after taking a bath, with drops of bathwater, quite like pearls, dripping from his head, means that through his repeated repentance and supplication the Promised Messiah will keep refreshing his relationship with God as if he bathes all the time and the pure drops of the pure bath drip from his head like pearls—not that he has something supernatural in him, contrary to human nature...

In another hadith, too, turning to God is likened to taking a bath. For instance, referring to the beauties of Prayer, the Holy Prophet, may peace and blessings of Allah be upon him, has said, 'If there is a stream in front of the door of one's home and he bathes in that stream five times a day,

can there remain any dirt on his body?’ The Companions submitted, ‘No.’ At that he said, ‘Similar is the case of the one who offers Prayer five times a day’ (which comprehends repentance, seeking forgiveness, supplication, humility, submission, and praising and glorifying God). On such a person, too, no dirt of sinfulness can possibly remain, as if he bathes five times a day.

It is evident from this hadith that the Promised Messiah taking his bath also means the same thing; otherwise, what is particularly meritorious about a physical bath?...

The fact that both **the Promised Messiah and the Dajjal will perform circuits of the Kaaba** proves that this does not mean that they will physically perform circuits of the Kaaba, for in that case we would have to concede that the Dajjal will succeed in entering the Kaaba or that he will become a Muslim. Both of these assertions go against the clear purport of *abadith*.

This hadith has to be interpreted, and the interpretation which God has made manifest to me is that a group of people will emerge in the Latter Days who will be called the *Dajjal*. This group will be a bitter enemy of Islam, and, in order to completely tear down the edifice of Islam, it will go circuiting round the Kaaba, which is the centre of Islam, like a thief. As against this, the Promised Messiah will also perform the circuit of the centre of Islam, which the Kaaba symbolizes.

The purpose of the Promised Messiah in performing the circuit of the Kaaba would be to apprehend the thief named *Dajjal*, and to safeguard the centre of Islam from his designs. We know that a thief goes around the houses at night and so does a watchman, but while the purpose of the thief is to rob and plunder a household, the purpose of the watchman is to apprehend the thief and to have him securely locked behind bars so that people are safe from his mischief.

It is to this battle that the hadith refers. It says that in the Latter Days the thief known as *Dajjal* will try his utmost to demolish the structure of Islam, while the Promised Messiah will carry his supplications to heaven in support of Islam, and all the angels will join him so that he will be victorious in the final battle. He will neither get tired, nor dejected, nor will he slacken his efforts, but will try his utmost to catch the thief. When his supplications reach their climax, God will see how his heart has melted in his love for Islam. Heaven will do what the earth cannot, and the victory that cannot be achieved by man will be won at the hands of angels...

Also, it is a grave mistake to believe that **breaking the Cross** means that the crosses made of wood or gold and silver shall be broken; such crosses have always been broken in Islamic wars. Rather, it means that the Promised Messiah will demolish the doctrine of Crucifixion, after which the doctrine of Crucifixion will not thrive in the world and will never be restored up to the Day of Judgment. It will not be broken by human hand. Instead, God, Who is Almighty, shall annihilate this mischief in the same way He permitted it to emerge...

This is what is currently happening in Europe. As is obvious, the Christian cause is being run by paid clergymen while enlightened people are fast turning away from this doctrine. In short, the wind against the doctrine of Crucifixion has begun to blow across Europe and it is gathering strength and speed by the day. These indeed are the Signs of

the Promised Messiah’s advent. Those two angels that were destined to descend with the Promised Messiah are working against the doctrine of Crucifixion. The world is moving from darkness to light and the time is close at hand when the magic cast by the *Dajjal* will be palpably broken, for its time is over.

The prophecy that he [the Promised Messiah] will **kill the swine**, means that he will overwhelm a wretched and foul-mouthed enemy and that such an enemy shall be destroyed on account of the Promised Messiah’s prayer.

Furthermore, the prophecy that the Promised Messiah **will have children** signifies that God Almighty shall raise, from among his progeny, the one who will be his successor and will support the religion of Islam as has been foretold in some of my prophecies.

The prophecy that he will **kill the Dajjal** means that with his advent the mischief of *Dajjal* will start to decline and shall continue to subside on its own and the hearts of the wise will revert towards Tauhid [Oneness of God]. Let it be clear that the word *dajjal* has been interpreted in two ways: First is that *dajjal* signifies a group which supports falsehood and works with cunning and deceit. Second is that *dajjal* is the name of Satan who is the father of all falsehood and corruption. Hence, killing it means that the satanic mischief shall be eradicated so effectively that it will never rise again up to Doomsday as if Satan will be killed in this last battle.

And to interpret the prophecy that, after his demise, the Promised Messiah **will be interred in the grave of the Holy Prophet**, may peace and blessings of Allah be upon him, to mean that—God forbid—the grave of the Holy Prophet, may peace and blessings of Allah be upon him, will be reopened, is the error of the literalists. Such concepts are replete with insolence and disrespect. Rather, it means that the Promised Messiah will be so close to the Holy Prophet, may peace and blessings of Allah be upon him, in nearness of station that, after his death, he will achieve the rank of nearness to the Holy Prophet, may peace and blessings of Allah be upon him, and his soul shall meet the soul of the Holy Prophet, may peace and blessings of Allah be upon him, as if the two were in the same grave. This alone is the true meaning [of this prophecy]; if someone wants to interpret it differently, it is up to him.

Spiritual people know that after death physical proximity has no meaning. On the contrary, it means that everyone who has spiritual nearness to the Holy Prophet, may peace and blessings of Allah be upon him, his soul is brought close to the soul of the Holy Prophet^{sa}, as Allah the Almighty says:

○ فَاَدْخُلِي فِي عِبْرِي ○ وَاَدْخُلِي جَنَّتِي ○

So enter among My chosen servants. And enter My Garden. (89:30-31)

Moreover, the prophecy that he **will not be killed**, points to the fact that the killing of *Khatamul-Kbulafaa* [the Seal of the *Khulafaa*] is tantamount to defiling Islam. For the same reason the Holy Prophet, may peace and blessings of Allah be upon him, was saved from being killed.

(Haqiqatul-Wabi: The Philosophy of Divine Revelation, pp. 387-394)

NOTE: EMPHASIS ADDED BY THE EDITORS

A Curious Proposition

Religious Challenge Goes Viral in 1899

Aizaz Khan, Missionary, Peace Village

What makes something go viral? In the age of digital media, we regularly see ideas, stories, and videos go viral online. Books have been written on the subject, marketing agents establish their careers around the concept, and unlimited resources are available that promise to teach people how their next big idea can catch on. But have you ever wondered how things went viral before the digital age, when even the concept of the internet was unfathomable? The internet itself became mainstream in the 1990s. This story of “a curious proposition” predates that by nearly a hundred years.

In 1899, under divine inspiration, the Promised Messiah^{as} published an announcement urging the British government to organize a religious conference to determine, once and for all, the one true religion. Perhaps this request would have been viewed as insignificant and trivial, were it not for the stakes wagered by the one who announced it.

The Promised Messiah^{as} proposed that a representative from each religion should: (i) expound upon the beauties of their faith, and (ii) prove that Divine signs testify to the truth of their respective religion. For the second condition to be doubtlessly visible to the masses, the representatives should make a prophecy under Divine direction that should be fulfilled within one year of its pronouncement. Then, he stated something that would shock and astound the world—if a sign was not shown by him in favor of the truthfulness of Islam, he would willingly submit himself to crucifixion and have his bones broken.¹

Such a bold submission could only have been made by one who had complete certainty in his faith and reliance on the support of God. The Promised Messiah^{as} elaborated that he was certain that God would not humiliate him, for he was not operating on his own whim; rather, it was the spirit of God that inspired him to present a proposal of this nature so as to satisfy whatever conditions were necessary for the completion of the argument (*Itmam-e-Hujjat*).

The publication of this simple yet profound proposition that sought to demonstrate the truth of Islam over all world religions would be blessed by the Divine spirit that initially inspired it. News of this religious challenge went viral and it was published in over one hundred newspapers across the UK, USA and Canada, potentially reaching millions of readers across the globe.

In his concluding address at the MTA International Conference in 2021, Hazrat Khalifatul-Masih V^{aa} stated that “Indeed, history bears witness to the fact that the message of the Promised Messiah^{as} reached the United States, Europe and the United Kingdom during his life through an array of media coverage. For example, the open challenges he made to the opponents of Islam were reported upon by famous newspapers in the West. It is not necessary to mention the details of those incidents at this time but suffice to say it is clear that the Promised Messiah^{as} frequently utilized the print media for the sake of serving Islam and in the cause of imparting its noble teachings to a vast audience.”²

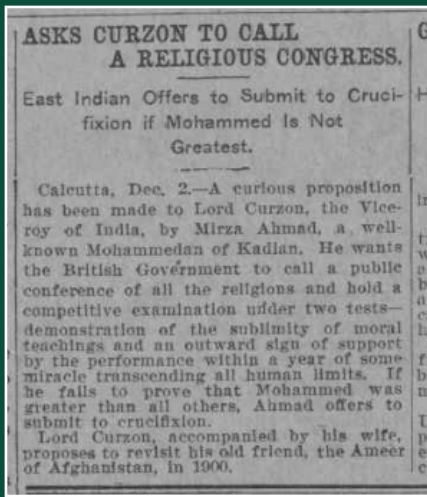
Although this incredible challenge by the Promised Messiah^{as} gained the momentum that it did, a religious conference of this nature was never organized and not a single soul would accept the challenge to defend their faith and become a contender against Islam. Maulana Dost Muhammad Shahid, historian of the Ahmadiyya Muslim Jamaat, states that the world was forever deprived of this golden opportunity to identify the true religion.³

Nevertheless, the fact that this challenge was published in more than a hundred newspapers in 1899 and was read by potentially millions of people—without a single contender—stands as a testament to the truth of the Promised Messiah^{as} and to his unwavering faith that Islam is the only true, living religion.

Facts and Figures

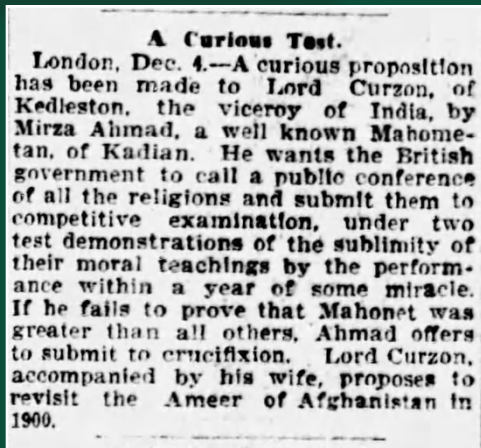
Presented below are some facts about the publication of this novel challenge and its viral nature:

1. It was printed in at least 103 newspapers across the UK, USA, and Canada.
2. According to the 103 newspapers that have been retrieved thus far, it was published from December 2, 1899 to June 1, 1900.
3. It appears to have been first published in *The Saturday Review* (London, UK) on December 2, 1899.
4. It was published in some of the most popular mainstream newspapers at the time, i.e., *The New York Times*, *New York Journal*, *Chicago Tribune*, *The Los Angeles Times*, *The Evening Star* (now known as *Toronto Star*), *The Gazette* (now known as *Montreal Gazette*) and *The Evening Citizen* (now known as *Ottawa Citizen*), to name a few.



ECHOES FROM GREAT BRITAIN.

A curious proposition has been made to Lord Curzon of Kedleston, the Viceroy of India, by Mirza Ahmid, a well-known Mahometan, of Kadian. He wants the British Government to call a public conference of all the religions and submit them to competitive examination under two test demonstrations of the sublimity of their moral teachings by the performance within a year of some miracle. If he fails to prove that Mahomet was greater than all others, Ahmad offers to submit to crucifixion.



Complete List of Newspapers

Below is a list of the 103 newspapers that have been retrieved thus far, in which this challenge was published.

No.	Newspaper Name	Publication Date	Page	Location
1	<i>Alexandria Gazette</i>	December 4, 1899	1	Alexandria, Virginia
2	<i>Argus-Leader</i>	December 4, 1899	2	Sioux Falls, South Dakota
3	<i>Arizona Republican</i>	December 26 1899	2	Phoenix, Arizona
4	<i>Arkansas City Daily Traveler</i>	February 1, 1900	2	Arkansas City, Kansas
5	<i>Austin American-Statesman</i>	December 3, 1899	4	Austin, Texas
6	<i>Chattanooga Daily Times</i>	December 3, 1899	6	Chattanooga Tennessee
7	<i>Chicago Tribune</i>	December 3, 1899	3	Chicago, Illinois
8	<i>Daily News Advertiser</i>	December 5, 1899	5	Vancouver, British Columbia (Canada)
9	<i>Detroit Free Press</i>	December 3 1899	2	Detroit, Michigan
10	<i>Fall River Daily Evening News</i>	January 15, 1900	3	Fall River, Massachusetts
11	<i>Fort Scott Daily Tribune and Fort Scott Daily Monitor</i>	March 2, 1900	4	Fort Scott, Kansas
12	<i>Free Press Home Journal</i>	December 7, 1899	3	Winnipeg, Manitoba (Canada)
13	<i>Freeport Journal-Standard</i>	January 12, 1900	3	Freeport, Illinois
14	<i>Harrisburg Daily Independent</i>	April 5, 1900	7	Harrisburg, Pennsylvania
15	<i>Harrisburg Telegraph</i>	February 5, 1900	3	Harrisburg, Pennsylvania
16	<i>Kansas City Journal</i>	December 3, 1899	2	Kansas City, Missouri
17	<i>Lawrence Daily Journal</i>	February 3, 1900	1	Lawrence, Kansas
18	<i>Lebanon Daily News</i>	March 8, 1900	3	Lebanon, Pennsylvania
19	<i>Marysville Daily Appeal</i>	January 19, 1900	4	Marysville, California
20	<i>Miners Journal</i>	December 4, 1899	3	Pottsville, Pennsylvania
21	<i>Minneapolis Messenger</i>	February 8, 1900	8	Minneapolis, Kansas
22	<i>Moberly Weekly Monitor</i>	December 14, 1899	1	Moberly, Missouri
23	<i>Mount Carmel Register</i>	May 31, 1900	6	Mount Carmel, Illinois
24	<i>People's Register</i>	January 12, 1900	7	Chambersburg, Pennsylvania
25	<i>Poughkeepsie Eagle-News</i>	December 26, 1899	7	Poughkeepsie, New York

5. Its publication in Canada currently serves as the earliest known mention of the Promised Messiah^{as} in Canadian newspapers.

Among Canadian newspapers, it was published in the following:

- *The Evening Star (Toronto Star)*, Toronto, Ontario
- *The Evening Citizen (Ottawa Citizen)*, Ottawa, Ontario
- *The Gazette (Montreal Gazette)*, Montreal, Quebec
- *Free Press Home Journal*, Winnipeg, Manitoba
- *Vancouver Daily World*, Vancouver, British Columbia
- *The Weekly News-Advertiser*, Vancouver, British Columbia
- *Daily News Advertiser*, Vancouver, British Columbia
- *The Daily British Whig*, Kingston, Ontario
- *The Weekly British Whig*, Kingston, Ontario
- *The Halifax Herald*, Halifax, Nova Scotia
- *The Evening Mail*, Halifax, Nova Scotia

26	<i>Ravalli Republic</i>	March 14, 1900	2	Hamilton, Montana	57	<i>The Hood River Glacier</i>	February 9, 1900	4	Hood River, Oregon
27	<i>San Francisco Chronicle</i>	December 4, 1899	5	San Francisco, California	58	<i>The Hutchinson News</i>	February 5, 1900	8	Hutchinson, Kansas
28	<i>Sioux City Journal</i>	December 3, 1899	1	Sioux City, Arizona	59	<i>The Independent Record</i>	December 3, 1899	7	Helena, Montana
29	<i>Springfield Leader and Press</i>	December 4, 1899	1	Springfield, Missouri	60	<i>The Indiana Times</i>	March 28, 1900	2	Indiana, Pennsylvania
30	<i>St. Albans Daily Messenger</i>	February 7, 1900	7	St. Albans, Vermont	61	<i>The Indianapolis Journal</i>	December 3, 1899	4	Indianapolis, Indiana
31	<i>St. Joseph Gazette-Herald</i>	December 3 1899	1	St. Joseph, Missouri	62	<i>The Inter Ocean</i>	January 7, 1900	37	Chicago, Illinois
32	<i>St. Louis Post-Dispatch</i>	December 3, 1899	8	St. Louis, Missouri	63	<i>The Kansas City Times</i>	December 3 1899	1	Kansas City, Missouri
33	<i>Star Tribune</i>	December 3 1899	4	Minneapolis, Minnesota	64	<i>The Kansas Weekly Capital</i>	December 5 1899	1	Topeka, Kansas
34	<i>The American Israelite</i>	December 21, 1899	6	Cincinnati, Ohio	65	<i>The Landmark</i>	June 1, 1900	1	White River Junction, Vermont
35	<i>The Aurora Sun</i>	February 24, 1900	2	Aurora, Nebraska	66	<i>The Larned Eagle-Optic</i>	December 8, 1899	2	Larned, Kansas
36	<i>The Biloxi Daily Herald</i>	March 2, 1900	2	Biloxi, Mississippi	67	<i>The Los Angeles Times</i>	December 3, 1899	5	Los Angeles, California
37	<i>The Brooklyn Daily Eagle</i>	December 3 1899	20	Brooklyn, New York	68	<i>The Meriden Journal</i>	February 12, 1900	5	Meriden, Connecticut
38	<i>The Buffalo Commercial</i>	December 27, 1899	8	Buffalo, New York	69	<i>The Minneapolis Times (The Minneapolis Sunday Times)</i>	December 3, 1899	5	Minneapolis, Minnesota
39	<i>The Burlington Free Press</i>	February 13, 1900	7	Burlington, Vermont	70	<i>The Montgomery Advertiser</i>	December 3, 1899	13	Montgomery, Alabama
40	<i>The Butte Miner</i>	December 3, 1899	2	Butte, Montana	71	<i>The Morning News</i>	December 28, 1899	2	Wilmington, Delaware
41	<i>The Columbus Enquirer-Sun (Ledger-Enquirer)</i>	December 3, 1899	7	Columbus, Georgia	72	<i>The Morning News</i>	December 27, 1899	4	Savannah, Georgia
42	<i>The Commercial Appeal</i>	December 3, 1899	2	Memphis, Tennessee	73	<i>The Nashville American</i>	December 3, 1899	6	Nashville, Tennessee
43	<i>The Courier-Journal</i>	December 3, 1899	9	Louisville, Kentucky	74	<i>The Nebraska State Journal</i>	December 3, 1899	2	Lincoln, Nebraska
44	<i>The Daily Advocate</i>	February 5, 1900	2	Belleville, Illinois	75	<i>The Nebraska State Journal</i>	December 30, 1899	4	Lincoln, Nebraska
45	<i>The Daily British Whig</i>	December 5, 1899	5	Kingston, Ontario (Canada)	76	<i>The New York Journal</i>	December 3, 1899	13	New York, NY
46	<i>The Daily Herald</i>	February 12, 1900	3	Delphos, Ohio	77	<i>The New York Times</i>	December 3, 1899	7	New York, NY
47	<i>The Daily Intelligencer</i>	May 12, 1900	2	Mexico, Missouri	78	<i>The Parsons Daily Sun</i>	March 29, 1900	2	Parsons, Kansas
48	<i>The Daily News</i>	March 8, 1900	3	Lebanon, Pennsylvania	79	<i>The People's Advocate (The Ewing Advocate)</i>	February 23, 1900	6	Ewing, Nebraska
49	<i>The Des Moines Register</i>	December 3, 1899	1	Des Moines, Iowa	80	<i>The Philadelphia Inquirer</i>	December 3, 1899	4	Philadelphia, Pennsylvania
50	<i>The Evening Citizen (The Ottawa Citizen)</i>	December 5, 1899	2	Ottawa, Ontario (Canada)	81	<i>The Plain Speaker</i>	December 4, 1899	2	Hazleton, Pennsylvania
51	<i>The Evening Mail</i>	December 6, 1899	4	Halifax, Nova Scotia (Canada)	82	<i>The Port Chester Journal</i>	January 18, 1900	7	Port Chester, New York
52	<i>The Evening Star Toronto (Toronto Star)</i>	December 4 1899	5	Toronto, Ontario (Canada)	83	<i>The Post-Star</i>	December 4, 1899	5	Glen Falls, New York
53	<i>The Fort-Wayne Journal-Gazette</i>	December 3, 1899	2	Fort Wayne, Indiana	84	<i>The Record-Union</i>	December 3, 1899	1	Sacramento, California
54	<i>The Galena Daily Republican</i>	February 9, 1900	2	Galena, Kansas	85	<i>The Saint Paul Globe</i>	December 3, 1899	1	St. Paul, Minnesota
55	<i>The Gazette (Montreal)</i>	December 4 1899	1	Montreal, Quebec (Canada)	86	<i>The Salt Lake Tribune</i>	December 3, 1899	2	Salt Lake City, Utah
56	<i>The Halifax Herald</i>	December 7, 1899	9	Halifax, Nova Scotia (Canada)					

87	<i>The San Francisco Call</i>	December 3, 1899	5	San Francisco, California
88	<i>The San Francisco Examiner</i>	December 3, 1899	13	San Francisco, California
89	<i>The Saturday Review London</i>	December 2, 1899	696 (archive volume)	London, England
90	<i>The Seattle Post-Intelligencer</i>	December 3, 1899	8	Seattle, Washington
91	<i>The St. Joseph Herald</i>	December 3, 1899	1	St. Joseph, Missouri
92	<i>The St. Joseph Weekly Gazette</i>	December 5, 1899	1	St. Joseph, Missouri
93	<i>The Times</i>	December 3, 1899	4	Shreveport, Louisiana
94	<i>The Weekly British Whig</i>	April 19, 1900	4	Kingston, Ontario (Canada)
95	<i>The Weekly News-Advertiser</i>	December 6, 1899	10	Vancouver, British Columbia (Canada)
96	<i>The Wilkes-Barre Record</i>	December 4, 1899	2	Wilkes-Barre, Pennsylvania
97	<i>The Wilkes-Barre Record</i>	January 30, 1900	11	Wilkes-Barre, Pennsylvania
98	<i>Vancouver Daily World</i>	December 4, 1899	3	Vancouver, British Columbia (Canada)
99	<i>Vancouver Weekly Columbian</i>	February 9, 1900	4	Vancouver, Washington
100	<i>Vicksburg Evening Post</i>	January 9, 1900	2	Vicksburg, Mississippi
101	<i>Wayne County Herald</i>	February 22, 1900	1	Honesdale, Pennsylvania
102	<i>Whittier Register</i>	February 23, 1900	4	Whittier, California
103	<i>Wilkes-Barre Semi-Weekly Record</i>	December 5, 1899	8	Wilkes-Barre, Pennsylvania

THE MIRACLE COMPETITION.
A Follower of Mahomet Makes a Curious Proposition to Lord Curzon.

LONDON, December 4.—A curious proposition has been made to Lord Curzon of Kedleston, the Viceroy of India, by Mirza Ahmad, a well-known Mahometan, of Kadian. He wants the British government to call a public conference of all the religions and submit them to competitive examination under two test demonstrations of the sublimity of their moral teachings by the performance within a year of some miracle. If he fails to prove that Mahomet was greater than all others, Ahmad offers to submit to crucifixion. Lord Curzon, accompanied by his wife, proposes to revisit the Ameer of Afghanistan in 1900.

According to the London Saturday Review, no more startling proposal has ever been made than that gravely preferred to the Indian government by Mirza Ghulam Ahmad of Kadian, a well known Mohammedan reformer. He proposes to submit the truth of all rival religions to a competitive examination under official control. Government is to call a public conference at which representatives of all religions are to give proof, each of his own creed, in two forms. (1) A demonstration of the sublimity of its moral teachings, (2) an outward and visible sign of its divine support by the performance within one year of some miracle transcending all human limits. Precautions are to be taken to prevent imposture and the British government is to pronounce the award. The mirza, who claims divine inspiration, makes the challenge in complete sincerity and with such confidence in his cause that he offers to submit to crucifixion if he fails.

READY TO BE CRUCIFIED.—A curious proposition has been made to Lord Curzon of Kedleston, the Viceroy of India, by Mirza Ahmad, a well-known Mohammedan of Kadian. He wants the British government to call a public conference of all the religions and submit them to competitive examination under two tests—demonstration of the sublimity of their moral teachings and an outward sign of divine support by the performance within a year of some miracle transcending all human limits. If he fails to prove that Mohammed was greater than all others, Ahmad offers to submit to crucifixion. Lord Curzon, accompanied by his wife, proposes to revisit his old friend, the Ameer of Arghanistan, in 1900.

Submits a Curious Proposition.

London, December 3.—A curious proposition has been made to Lord Curzon, the viceroy of India, by Mirza Ahmad, a well-known Mahometan of Kadian. He wants the British Government to call a public conference of all the religions and submit them to competitive examinations, under two test demonstrations of the sublimity of their moral teachings by the performance within a year of some miracle. If he fails to prove that Mahomet was greater than all others, Ahmad offers to submit to crucifixion. Lord Curzon, accompanied by his wife, proposes to revisit the Ameer of Afghanistan in 1900.

BACKS FAITH WITH HIS LIFE.
East Indian Wants to Prove Mohammed's Greatness.

LONDON, Dec. 2.—A curious proposition has been made to Lord Curzon of Kedleston, the Viceroy of India, by Mirza Ahmad, a well-known Mohammedan of Kadian. He wants the British Government to call a public conference of all the religions and submit them to competitive examination under two demonstrations of the sublimity of their moral teachings and an outward sign of Divine support by the performance within a year of some miracle transcending all human limits. If he fails to prove that Mohammed was greater than all others, Ahmad offers to submit to crucifixion.

Even in these days of open competition no more startling proposal has ever been made than that gravely preferred to the Indian Government by Mirza Ghulam Ahmad of Kadian—a well-known Mohammedan reformer. He proposes to submit the truth of all rival religions to a competitive examination under official control. Government is to call a public conference at which representatives of all religions are to give proof, each of his own creed, in two forms. (1) A demonstration of the sublimity of its moral teachings (2) an outward and visible sign of its divine support by the performance within one year of some miracle transcending all human limits. Precautions are to be taken to prevent imposture and the British Government is to pronounce the award. The Mirza, who claims divine inspiration, makes the challenge in complete sincerity and with such confidence in his cause that he offers to submit to crucifixion if he fails.

A curious proposition has been made to Lord Curzon of Kedleston, viceroy of India, by Mirza Ahmad, a well known Mohammedan of Kadian. He wants the British government to call a public conference of all the religions and submit them to competitive examination under two test demonstrations of the sublimity of their moral teachings, and an outward sign of divine support by the appearance within the year of some miracle transcending all human limits. If he fails to prove that Mohammed was greater than all others, Ahmad offers to submit to crucifixion.

Endnotes

1. *Tiryag-ul-Quloob*, Ruhani Khaza'in, vol. 15, pp. 487-500; *Majmu'ab Istihaaraat*, vol. 2, pp. 603-614, no. 220, 2019 ed.
2. "Concluding Address at MTA International Conference - 27 June 2021" *YouTube*, uploaded by *Alislam*, June 27, 2021, <https://www.youtube.com/watch?v=QCfNYBWYV5E>
3. *Tarikh-e-Ahmadiyyat*, vol. 2, pp. 61-62

THE NOBLE JUDGE: Captain Montagu William Douglas

Fazal Masood Malik, Charlottetown, Canada

NOTE TO THE READER: *Lieutenant Colonel Montagu William Douglas CIE, CSI had a distinguished career, one dotted with notable achievements and promotions. This article is a glimpse of his life and looks at a select few achievements. In this article, I have decided to use only one title: Captain Douglas. There are two reasons for it. Firstly, this is the title that is used repeatedly in the blessed writings of the Promised Messiah^{as} and secondly, having a consistent title permits a rhythm in the article, saving the reader from any confusion. A table of his career progression, along with the years, is given at the end of the article, for historical purposes.*



Captain Douglas (left) and Maulana Jalaluddin Shams (right) in front of Fazl Mosque, London, 1939

Captain Douglas and the Messiah^{as}

The very first time Captain Douglas caught a glimpse of Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah, was at a train station in Batala, India. At the time, Indian trains were racially segregated, so it was unlikely that a travelling English officer would meet, let alone remember, an Indian citizen. As Captain Douglas started to cross the platform, he saw a man walking with his eyes on the ground, light radiating from his being. The magnetism of this man's personality took hold of the Captain, who stood frozen, even after Hazrat Ahmad^{as} had left the platform. "I could not take my eyes off him," recalled Captain Douglas.¹ Unknown to both, they were destined to meet soon.

When logic frustrates those who are irrational, they revert to persecution. Being persecuted for the truth is the mark of prophets. Be it Prophet Abraham^{as}, Moses^{as}, Jesus^{as} or Ahmad^{as}, the frustration of those who could not see the logic in God's design has resulted in these prophets being prosecuted by the highest authorities of the land. In the case of Hazrat Ahmad^{as}, fortunately, the British had implemented the Rule of Law and the enmity of Christians, Muslims and Hindus alike met with the due process of law.

In 1897, well after this incident at the Batala railway station, Captain Douglas met the Messiah^{as} in a case known as Ahmad vs. Martyn-Clark. A charge against Hazrat Ahmad^{as}—abetment of murder—was brought forward by Dr. Henry Martyn-Clarke, a medical missionary with the Church Missionary Society. Some years earlier, Dr. Clarke had suffered a humiliating defeat at the hands of the Promised Messiah^{as} in a religious debate and he now wanted an opportunity to strike back at the Messiah^{as}. Together with Arya Samaj and the orthodox Muslim community, he formulated a plot, alleging that Hazrat Ahmad^{as} had sent one of his disciples to murder Dr. Martyn-Clark.

The District Magistrate, Captain Douglas, was not convinced by either the witnesses or the allegation. After listening to the statements, he was certain that the case held no merit and that the key witness, Abdul Hamid, had been coached. Later in life, he frequently mentioned an incident that marked the turning point of the trial. One afternoon, after the statements had been recorded, he was pacing madly at the train station. When asked by a subordinate, he responded that everywhere he turned he could see the angelic face of Hazrat Ahmad^{as} saying, 'I am innocent.' Upon receiving some advice, he decided to consult a colleague and after deliberation, Abdul Hamid was cross-examined. Breaking down in tears, Abdul Hamid confessed that he had been pressured by the Church to falsely testify. Captain Douglas, honest man that he was, immediately dismissed the case against Hazrat Ahmad^{as} and offered him the option to sue Dr. Martyn-Clark for perjury and malicious prosecution. The Promised Messiah^{as} declined, saying, "I have no need to. It is sufficient for me that Allah has honourably discharged me."² This response deeply resonated with Captain Douglas. Though the two would not meet again, this incident started a life-long affinity that was cherished by Captain Douglas, even later in life.

The outcome of this case, though monumental on many fronts, was not surprising to Hazrat Ahmad^{as}. As far as three months before the trial took place, he had a vision that someone would try to cause him harm, "but God and His angels will protect you." During the course of the proceedings, he received other revelations foretelling his acquittal from the charge. All these revelations, including the details of the case, are published in his book *Kitabul Bariyyah*.

To a reader in the 21st century, living in the Western world, the value of this case may seem odd. We are, by the grace of God, living in a time where we have a reasonable expectation of an unbiased judicial system.

However, in 19th-century British-India, the Church was supreme. It was the most powerful institution and exerted enormous pressure and influence on all aspects of life. For a British judge in the Indian Civil Service under the British government to take a stand against such a powerful institution and serve justice is truly a remarkable feat.

Becoming Colonel and Beyond

How did Captain Douglas become such a man? Montagu William Douglas was born on November 23, 1863 in Mauritius to Edward Douglas, the Assistant Colonial Secretary in Mauritius, and Anne Arbuthnot. After his father's demise in 1867, the family moved to the UK, where he joined an elite private school, Fettes College, in Edinburgh. From an early age, he exhibited a keen sense for justice and strong leadership abilities. Perhaps his first endeavour at responsibility came at Fettes College, where he became the school prefect—a position of honour accorded to a student by the school community. As a promising young man, he joined the two sports that 'run in the English blood', rugby and cricket. His dedication and sportsmanship afforded him the position of captain on the cricket team. He was described as 'a very patient bat', and one who 'follows up very hard'. These two qualities became clearly evident as he progressed through life.

Little is known of Captain Douglas between 1897—the year of the landmark case *Ahmad vs. Martyn-Clark*—and his appointment as the Chief Commissioner of the Andaman and Nicobar Islands in 1913, a post he held until retirement in 1920. In the interim period, he was appointed the Deputy Commissioner of Delhi, a crucial station in British-India.

The Mutiny of 1857—a precursor to the movement for independence from British rule—had resulted in heavy losses of both life and capital, and Delhi had borne the brunt. Where the destruction had altered the landscape of Delhi, its rebuilding had served to turn Delhi into a symbol of victory. In view of its historical significance, Delhi had been selected to host the formal celebrations in 1877, proclaiming Queen Victoria as the Empress of India. And in 1903, the same venue was used to celebrate the coronation of King Edward VII, becoming known as Coronation Park. In his role as the Deputy Commissioner of Delhi, Captain Montagu W. Douglas was appointed to the Executive Committee of Delhi Durbar, named after the practice of Mughal kings who would routinely hold open public court. In this role, he was primarily responsible for all of the preparatory work with regards to the 1903 celebrations, while also addressing the demands made by the Punjab Government.

Having been promoted to the rank of Major and having served as the Deputy Commissioner of Delhi for four years, Captain Douglas was the prime candidate for the position of the Superintendent of Hill States in Shimla, the summer capital of British-India and that of the former Bushahr state. The dawn of the 20th century was a turbulent time in her political history and the stability of Shimla was of paramount importance to the British Raj. One of the Hill States—Bhagal—had played an important role during the Mutiny of 1857. In 1905 the people of Bhagal State rose to revolt again, refusing to pay the land revenue and disobeying the state orders. The agitation led to a breakdown of the state administration. This revolt was suppressed with the help of Captain Douglas.

Being of exceptional moral nature and ethical upbringing, Captain Douglas was troubled by some of the customs that were prevalent in

the region, two of them being *reet* and polyandry. *Reet* was an old custom where the woman could take on a new husband at will. The new 'husband' would be required to pay the former 'husband' compensation and grant a gift to the 'bride' for the temporary marriage. In 1907, Captain Douglas worked with the heads of all 28 Hill States in the Bushahr State to initiate a campaign to end the practice of *reet*. During his tenure, he had reached an agreement and laid out the plans on how to achieve such a monumental task. Over the span of the next twenty years, through concentrated educational efforts by humanitarian and welfare organizations, the custom of *reet* came to an end. The end of *reet*, coupled with general awareness among the population, also led to the slow demise of polyandry.

In 1907, the political turmoil in the Hill States that had ensued since the turn of the century escalated. The only son of the Raja of Bushahr (capital of the Hill States), Tikka Raghunath Singh, had died prematurely in 1898. With no apparent heir to the throne, the Raja adopted Surendra Shah, a brother of the Raja of Garhwal State. Many hopeful incumbents protested and lodged complaints with the Lieutenant Governor of Punjab. The Lieutenant Governor referred the case to Captain Douglas to give a legal opinion regarding the adoption. After an extensive inquiry lasting over a year, taking into account the views of locals, relatives, and state officials, Captain Douglas recommended the adoption of Surendra Shah to be valid and rejected all other claims to the throne.

Once the political situation in Shimla and the Hill States had been stabilized, Captain Douglas was appointed the Administrator of Lyallpur (now known as Faisalabad). After the annexation of Punjab in 1849, British colonial expansion in India had reached its peak. Having established stability in the country and wanting to expand agricultural trade with Europe, a plan was drawn up to populate the area south of the river Chenab; a rail link to Lahore would serve to expand trade requirements. This colonial establishment was named Lyallpur, the first planned city in British-India.³

In 1910, Captain Douglas became the administrator of Lyallpur, the same year that the railway link was established with Lahore. During his tenure at Lyallpur, he oversaw the expansion and development plans of Lyallpur as a city. The city was being built from the ground up in an area consisting largely of farmland, and as a consequence, there was increased boredom and fatigue among the British officers and their families. Captain Douglas addressed the need to maximize the productivity of workers by conceiving a plan for a local leisure club that would tend to the social needs of the British officers and their families. With finesse, he worked with various levels of the government to secure the necessary resources and successfully built the first club in the region. Chenab Club of Lyallpur, named after the Chenab colony expansion project, was established in 1910, and Captain Douglas became its first president. This club still thrives in the renamed city of Faisalabad.

Kalapani: Hell on Earth

Having successfully initiated the plans for the new city of Lyallpur, Captain Douglas was transferred to the Andaman and Nicobar Islands as the Chief Commissioner. He also was made the Superintendent of Port Blair, a penal colony established specially to curb the rising political tide in India. Historically, this was a strategic placement for many reasons.

Located some 1,200 kilometres south of Kolkata in the Bay of Bengal, the Andaman and Nicobar Islands are over 5,000 years old, boasting unparalleled beauty, panoramic wonders and mountains towering against the sky. Their modern history, however, is rife with tragic tales and gruesome events. The British first established a small settlement here in 1789; it was abandoned hurriedly in 1796 due to an alarmingly high death rate as well as political and commercial instability. With the exception of a brief military presence during the Burmese war of 1824, these islands were left alone. However, after the significant uprising resulting from the Mutiny of 1857, it was deemed essential to isolate the political prisoners, thus guarding the masses from their ideology.

The British government saw political convicts as labourers who could be used to secure long-term colonial expansion plans.⁴ Thus began the infamous historic penal colony in the Andamans named Kalapani. Over its 87-year existence, Kalapani housed ‘habitual and specially dangerous criminals’ as well as political prisoners of the British Raj. The penal colony was breeding grounds for many social and moral ills. Same-sex contact and sexual violence became a norm, and the moral ills of prostitution and sodomy became deeply rooted in the culture. Convicts were allowed to marry, but many women refused to do so since marriage generally meant forced prostitution with the husband living off the proceeds.

The earlier superintendents had written to the British Raj urging them to take appropriate action, but it was Major Douglas who, horrified by the ills that he witnessed, was persistent in his pleas to the government. Unfortunately, the First World War had begun and any problems relating to the penal colony would have to wait. Undeterred by the lack of response by the government, Captain Douglas continued his campaign to close down the colony and continued building his case based on statements by prisoners and witnesses to various crimes. His tireless efforts, combined with the political and social outrage against Kalapani on the Indian subcontinent, resulted in the formation of the Jail Commission in 1919. His exhaustive work formed the basis of the discussions and compelled the authorities to take decisive steps. A bill for the abolition of the punishment at Port Blair (Kalapani) was introduced in the legislative assembly in September 1922. The majority of the prisoners were moved within the decade, although it would be many years before the penal colony would shut down completely, in 1939.

The colonization of the Andamans continued with the voluntary migration of various communities from British-India. This was supported by the thriving free population of shopkeepers, traders, and policemen who had resided on the Island from the pre-1921 period. After a thriving career, full of exceptional work, delicately balancing the scales of justice, Captain Douglas retired on the afternoon of May 22, 1920.⁵

Captain Douglas in Retirement

After his retirement, Montagu Douglas relocated to London, where he decorated the walls of his Coleherne Court apartment in London with watercolour paintings from his own brush; he was a well-established painter who exhibited throughout London.⁶ He also became one of the founding members of the Shakespeare Fellowship, a society dedicated to solving the problem of Shakespearean authorship. The society was headed by his friend and former colleague, Colonel Ward, who was in charge of defending London from air strikes during the First World War. The society was formed due to dissatisfaction with

the Stratfordian theory which posited that William Shakespeare wrote his own plays. During his membership at the Shakespeare Fellowship, he authored three books and, to date, despite new research into the man behind the pen name Shakespeare, his book, *The Case for the Earl of Oxford as Shakespeare*, remains the most persuasive.

Captain Douglas was also well-versed in Urdu⁷ and became a frequent visitor at the London Mosque (Fazl Mosque), starting as early as 1922. He would attend events at the mosque, deliver lectures and meet with Ahmadiyya dignitaries where possible. He was a kind person with a heart of gold, one who honoured Ahmadi visitors even during illness and treated them with kindness. During a visit by Hazrat Mirza Bashiruddin Mahmud Ahmad^{as}, the Second Worldwide Head of the Ahmadiyya Muslim Community, he remarked “you are the son of my honourable friend.”⁸ This was, of course, in reference to Hazrat Ahmad^{as}. On many occasions, he spoke at length about the events of 1897 and would fondly tell the entire episode pertaining to the case, to anyone who inquired about his esteemed career. Many Ahmadi scholars and dignitaries visited this noble judge, the Pilate of this age, including Sir Zafrulla Khan, who later became the judge of International Court of Justice.

His lifetime of achievement was honoured by three distinct awards, two of which were given by the British government and the third which was bestowed upon him by the Promised Messiah^{as}. For his extraordinary contribution towards the British-India government and loyalty to the throne, he was awarded the Companion of the Order of the Indian Empire as well as the Companion of the Order of the Star of India. But the Promised Messiah^{as} bestowed the most distinctive honour when he called Captain Douglas the “noble judge”,⁹ as he was imbued with a judiciously enlightened disposition; and “the Pilate of this age”.¹⁰ This honour remains exclusive to Captain Douglas and will never be shared with another human until the end of time. The importance of these titles—Noble Judge and the Pilate of our age—warrants a brief discussion.

Jesus^{as} of Nazareth, Messiah of Qadian, Pilate of Rome & Captain Douglas, the Noble Judge

In about 60 BCE, over half a century before the trail of Jesus Christ^{as}, the territories that once belonged to the Jewish people became part of the Roman Empire. The Romans permitted them self-rule and allowed creation of the Sanhedrin, the highest court in Judaism. The Sanhedrin could rule on religious matters, but it did not have the authority to carry out capital punishment. Only the Romans had that authority. That is why the Sanhedrin, after deciding Jesus^{as} was worthy of death, brought him to Pontius Pilate, the governor of Judea.

The Jewish authorities wanted Jesus^{as} executed for blasphemy, but such a charge held no merit in the Roman court. Therefore, the charge brought was that Jesus^{as} claimed to be king of the Jews. He remained silent during most of the trial, not answering the false charges. This amazed Pilate greatly, and he became convinced that Jesus^{as} was not guilty.

He did not immediately sentence Jesus^{as} to be crucified, but offered the gathered crowd the chance to have him released. He had hoped that since Jesus^{as} was a popular person among the Jews, the crowd would demand his release. As history bears witness, that did not happen, and in order to avert a revolt in riot-prone Judea, he eventually gave in to the pressure exerted by the Sanhedrin, and ordered the death of Jesus^{as},

becoming an infamous character in the history of the world.

Unlike Pilate, Captain Douglas saw through the flimsy case and despite the pressure to settle in favour of the Church, refused to capitulate to demands and honourably discharged the Promised Messiah^{as}. In his own words, the Promised Messiah^{as} writes: “he courageously and stringently remained committed to the rules of the court and paid no heed to any external pressure, nor was he prejudiced by religion or ethnicity...To pass fair judgment is a difficult task. Unless one breaks off all their ties, they cannot rightly fulfil the duties of this office. However, I can honestly testify that this Pilate faithfully discharged his duty—whereas the first Pilate of Rome was unable to fulfil his duty so faithfully. His cowardice led to great hardships for the Messiah.”¹¹

“The valiant never taste of death but once”

Montagu William Douglas was an extraordinary man who dedicated his life to justice. His services to society were measurable, as can be seen by the numerous titles that he was awarded during his esteemed career. Even in retirement, he did not let go of the discipline that characterized his life. The Shakespeare Fellowship remembered him as “a first-rate chairman, fair and impartial and always prepared to give a hearing to views he did not share.”¹² On February 24, 1957, the Just Pilate, the Noble Judge passed away in the small London neighbourhood of Ealing. A man of great talent, a champion of justice, was cremated and his ashes disburied to the ground at a crematorium in Golders Green, just north of London.¹³

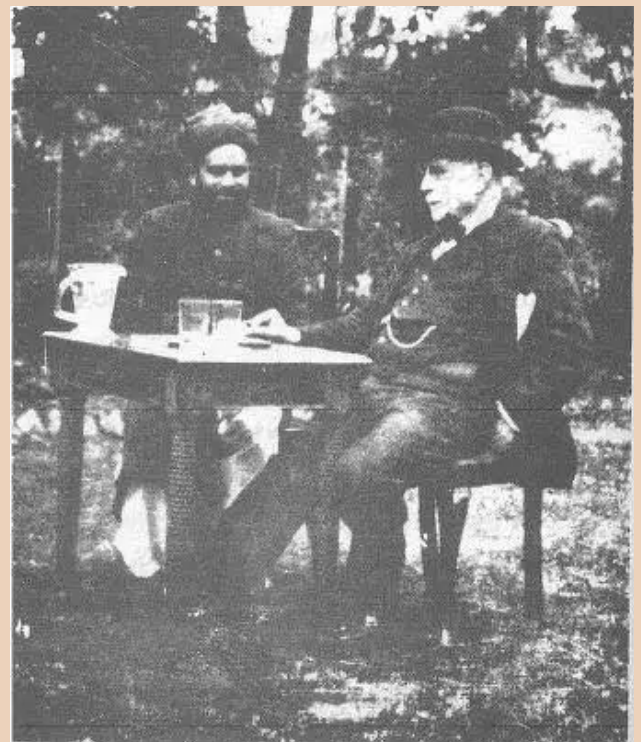
Table of Rank and Awards for Captain Douglas

Rank progression¹⁴

Rank	Year
Entered North Staffordshire Regiment	1884
Captain - Indian Affairs	1895
Assistant Commissionaire	1899
Major	1902
Lieutenant-Colonel	1910
Superintendent of Port Blair and Chief Commissionaire of Andaman and Nicobar islands	1913

Awards

Rank	Year
Companion of the Order of the Indian Empire (CIE)	1903
Companion of the Order of the Star of India (CSI)	1919



Captain Douglas (right) and Maulana Jalaluddin Shams (left), London, 1939

Endnotes

1. *Al-Fazl Rabwab*, May 18, 2009, p 3.
2. *Tebqiq-i-Haqq ka Sahib Tariq*, Anwarul Uloom, vol. 13, pp. 414-416.
3. Muhammad Abrar Ahmad, and Muhammad Iqbal Chawla. “History and Development of Lyallpur 1890-1947.” *Journal of the Research Society of Pakistan* 54, no. 1 (2017).
4. Anderson, Clare. *The Indian Uprising of 1857-8: Prisons, Prisoners and Rebellion*. London; New York; Delhi: Anthem Press, 2007. <http://www.jstor.org/stable/j.ctt1gxp9x1>.
5. *Proceedings of the Home Department, July 1920*, Proforma number 113, letter number 258, dated Shimla, May 17, 1920.
6. The Shakespeare Fellowship News-Letter. Obituary. Spring 1957. p. 11.
7. *Hayat-e-Shams*, p. 463.
8. Salahuddin Malik (M.A.), *Seerat Hazrat Bhai Abdul Rahman Sahib Qadiani*, Ashab-e-Ahmad, Vol. 9. p. 330. 1st ed.
9. Hazrat Mirza Ghulam Ahmad^{as}, *Noah's Ark* (Tilford, Surrey: Islam International Publications Ltd., 2012), 91.
10. *Ibid.* p. 93.
11. *Ibid.* 90-91.
12. *The Shakespeare Fellowship News-Letter*, Obituary, Spring 1957, p. 11.
13. Golders Green Crematorium Cremation record. Register number 137950 (Cremation date: Feb 28, 1957). Record obtained July 11, 2018.
14. *History of Services of the Officers Serving under the Government of the Punjab and under the Chief Commissioner of the North-West Frontier Province*, 35th Edition. July 1, 1915, pp. 133-134.

A Brief History of the Construction of MINARATUL MASIH

Mohammad Muffeh Ahmad, Student of Jamia Ahmadiyya Canada

The Holy Prophet^{sa} mentioned many signs in regard to the advent of the Promised Messiah^{as}. One such sign was the appearance of the Promised Messiah^{as} near a white minaret to the east of Damascus:

بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ فَيُنزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ
شَرْقِيَّ دِمَشْقَ

“Allah would send Jesus, son of Mary, and he will descend at the white minaret to the east of Damascus.”¹

This hadith is often misunderstood by non-Ahmadi Muslims. Their point of view is that the Promised Messiah would descend near a white minaret on the eastern side of Damascus, meaning that the minaret would be within the city itself. So, to fulfill this prophecy, a minaret was built in 1069 on the eastern side of the city of Damascus, in the Great Umayyad Mosque. The cost of construction was estimated to be “hundreds of thousands of dinars”.²

A few hundred years later, in April of 1340, Christians set fire to the Great Umayyad Mosque, which resulted in the minaret burning to the ground.³ A new base was set for the minaret at the same spot and was completed in 1372-73.⁴ Just 30 years later, in 1400, during the reign of Timur, the mosque caught fire again and, despite Timur’s best efforts, the mosque and its newly-built minaret burned down. Soon after, in 1402, the then governor of Syria, Sheikh Al-Khaski, started renovation of the mosque and this included the renovation of the ‘Minar-e-Isa’, i.e., Minaret of Jesus.⁵

The Reality of “...to the east of Damascus”

The construction of the Minaret of Jesus in Damascus without anyone claiming to be the Promised Messiah (within Damascus) demonstrates that the Muslims believed that the *nuzul*—descent—would be within the city of Damascus. This belief is false, and the reality is that this only means that the descent would be somewhere to the east of Damascus, meaning anywhere east of Damascus, regardless of country, culture or nation. This interpretation is not only held by Ahmadi Muslims, rather, many eminent scholars of the past, such as the Islamic tenth-century reformer Jalaluddin Al-Suyuti^{rh}, also held this belief.⁶ Regarding this, Hazrat Mirza the Promised Messiah^{as} stated:





These prophetic words were revealed to the Promised Messiah^{as} while he was writing *Barahin-e-Ahmadiyya*. They clearly point towards the idea that the Promised Messiah^{as} would have something to do with a minaret or a tower, although it was probably not clear at the time as to whether this was a physical or spiritual tower.

In May 1900, the Promised Messiah^{as} expressed his intention to construct a minaret called *Minaratul Masih* (lit. Minaret of the Messiah) in the courtyard of the Aqsa Mosque in Qadian, to fulfill the grand prophecy of the white minaret in a literal sense. On May 28, 1900, the Promised Messiah^{as} published an announcement detailing the importance of fulfilling this prophecy and calling the attention of Ahmadis towards funding the construction this minaret. At that time, the Jamaat's financial situation was not very strong. There were matters that required funding, such as *tabligh*, and the Jamaat was not very large at that time. The estimated cost of constructing the minaret was over 10,000 rupees.¹⁰

In the aforementioned announcement, the Promised Messiah^{as} also detailed objectives for the minaret. Firstly, that the *muezzin* would call *adhan* for all five daily prayers. This would proclaim to the world that there is only one God, He alone is worthy of worship, He is alive, and He still shows signs. Secondly, bright lamps would be placed on the top of the minaret which would signify the dispelling of darkness and the enlightening of the world. The lights would also be symbolic of the age of heavenly light and spiritual advancement. Lastly, a clock would be placed at the top. It would strike at the top of every hour for the benefit of the people and indicate that the doors of heaven are still open. It would also indicate that there is no need for any holy war with the sword.¹¹

Opposition to Construction

The pure intentions of the Promised Messiah^{as} to construct Minaratul Masih were met with opposition. Opponents seized this opportunity to attack the Promised Messiah^{as}. They alleged that he was wasting money on a minaret. In response to these allegations, the Promised Messiah^{as} published an announcement on July 1, 1900. He stated that constructing the minaret would not be a waste of money because it would fulfill a prophecy of the Holy Prophet^{sa}. He also said that the clock on the minaret would tell the time for the people, which would help them to be punctual for Salat, which was not a bad thing at all.

Sacrifices made by Ahmadis for Minaratul Masih

The Promised Messiah^{as} decided to divide the estimated cost of 10,000 rupees into 100 rupees per person¹² and the people who donated 100 rupees would have their names engraved on the minaret. Immediately after this announcement was made, four Companions, namely Hazrat Munshi Abdul-Aziz Aujalwi^{ra}, Hazrat Mian Shadi Khan^{ra} of Sialkot, Maulvi Muhammad Ali M.A., and Sheikh Niyaz Ahmad of Wazirabad immediately paid the prescribed amount.¹³ *Ummul Mu'mineen* Hazrat Syeda Nusrat Jahan Begum^{ra} pledged 1,000 rupees, which she fulfilled by selling one of her properties in Delhi.¹⁴

Initial Arrangements for Construction

By the end of 1901, the blueprints for the construction of Minaratul Masih had been completed by Hazrat Syed Abdur Rashid^{ra}, and the bricks had also been prepared. The land for preparation of the bricks

“In some of the ahadith, it is mentioned that the Messiah would descend near a minaret which is located to the east of Damascus. Hence, this hadith is not contradictory to our interpretation, since we have stated many times that this town of ours, which is named Qadian, and this mosque of ours, near which a minaret will be erected, is situated to the east of Damascus. The hadith does not mention the details as to whether that minaret would be adjacent to or a part of Damascus; rather, it would be located east of it.”²⁷

In a Farsi couplet, the Promised Messiah^{as} said:

از کله مناره شرقی عجب مدار
چوں خود ز مشرق است تجلی تیرم

“Be not bewildered at the hadith regarding ‘the eastern minaret’, for the rising of my sun is indeed from the East.”²⁸

Intention to Construct Minaratul Masih

بجز آنکه وقت تو نزدیک رسیده پائے محمدیایں بر منار بلندتر محکم افتاد

“Now come forward and go forth, as your time is near. The time is now coming that the people of Muhammad^{sa} will be lifted from the pit and their steps will be planted firmly on a strong tower.”²⁹



...this town of ours, which is named Qadian, and this mosque of ours, near which a minaret will be erected, is situated to the east of Damascus.

- The Promised Messiah^{as}

Maulana Nuruddin^{ra} requested that his own house serve as the location for the Minaratul Masih, but the Promised Messiah^{as} decided that it be constructed in the Aqsa Mosque.¹⁶ The construction workers were from Sialkot and, as a result of the plague, they were unable to travel to Qadian, causing a delay in the construction.

Complaint about the Construction of Minaratul Masih

Hindus, Sikhs and Muslims, including government officials, took counsel and made it a common cause to oppose the Promised Messiah^{as}'s plan to construct the minaret. A. R. Dard^{ra} writes, "When the work of excavating the foundations was nearing completion, a police official came to Qadian from Batala on his round and sent a secret report, dated 6-3-1903, against the construction of the proposed Minaret."¹⁷

Foundation of Minaratul Masih

On March 13, 1903, after Friday prayers, Hazrat Hakim Fazl Ilahi^{ra} and some other companions suggested that the Promised Messiah^{as} lay the foundation of the minaret himself. The Promised Messiah^{as} said, "Bring a brick and I will pray upon it; then place it wherever I tell you to." So, when Hazrat Hakim Fazl Ilahi^{ra} brought back a brick, the Promised Messiah^{as} placed it on his thigh and prayed for a long while. Then he blew on the brick and gave it back to Hazrat Hakim Fazl Ilahi^{ra} and instructed that the brick be placed in the west side of the foundation of the minaret. Hazrat Mir Nasir Nawab^{ra} was given charge of the minaret's construction.¹⁸

More Complaints

On April 17, 1903, Buddha Mal, Ghanayya Lal, Bur Singh Narain, and Dasawar Singh complained to authorities that the minaret would be used to look into the houses of neighbors to spy on them, breaching their privacy. Ten days later, Buddha Mal, Hukam Chand, Labhu Ram, Salig Ram, Mirza Ali Sher Baig and Mirza Imam Din complained to the authorities against the construction of the minaret. Imam Din presented the idea that since the mosque is a public place, and the minaret is a private structure, its construction was impeding their rights. On that day, the *tehsildar* (tax officer) of Batala asked the Promised Messiah^{as} about

the minaret. Thus, the Promised Messiah^{as} wrote to him in reply of the allegations saying that everyone in Qadian knew that the minaret was to be built in the mosque and that this complaint was only made due to personal enmity. He also said that the building would not breach anyone's purdah, as the poor people of the village did not even observe purdah in that sense. Moreover, there would not be enough space at the top of the minaret for anyone to remain there and spy. And in this area, there were already buildings of the height of minarets and people were living in them; hence, there should be no reason for complaint, otherwise, the same complaint could be made about them.¹⁹

Hazrat Mirza Bashir Ahmad^{ra} narrated that during a meeting with the magistrate, the Promised Messiah^{as} pointed to Buddha Mal—a Hindu Arya Samajist who in lived in Qadian and opposed the construction of Minaratul Masih—and said, "Here is Lala Buddha Mal, please ask him if there has been any occasion where I could be of any service to him but failed to oblige him; and whether there ever has been any occasion when he had it in his power to harm me in some way but he refrained from doing so." At this, Buddha Mal hung down his head out of embarrassment and shame, and did not have any courage to respond.²⁰

Opposition Persists

On May 1, 1903, Mirza Nizam Din wrote to the authorities saying that the Promised Messiah^{as} was laying the foundation for a new religion. Nizam Din claimed that the minaret was being erected simply to take possession of the mosque and he added that if the building would collapse, people would be hurt and hence there would be a danger of a breach of the peace.

Then, just a week later, on May 8, the *tehsildar* of Batala, Moti Ram, came to Qadian for inquiries. He was acting suspiciously, so the next day, a memorial with the signatures of 30 Ahmadis was sent to him.

On May 10, the Promised Messiah^{as} again addressed the *tehsildar* and presented around fifteen points that refuted the allegations being made by the opponents.²¹

The Verdict



Despite all these proofs, on May 12, 1903, *tehsildar* Moti Ram made a negative report to the deputy commissioner. However, by the grace of God, the Deputy Commissioner was an intelligent man. He understood the situation and on May 13, decided that the construction of the minaret was not a threat to the peace in Qadian. He stated that “if anyone is grieved or offended by the construction, then they should resort to civil proceedings.”²²

Pause in Construction

There was no longer anything stopping the construction of Minaratul Masih, however, due to the weak financial situation of the Jamaat at the time, the construction was stopped. Then, a few years later, in April 1905, the Promised Messiah^{as} requested 5,000 rupees from his followers for the minaret. It was suggested that if 5,000 people could each give one rupee, then this target would be fulfilled; but due to financial difficulties, this was not possible.²³

Prophecy of the Completion of Minaratul Masih

Around this time, a man came to the Promised Messiah^{as} asking when the minaret would be completed. The Promised Messiah^{as} responded that if he completed all the work in his lifetime, then what work would be left for those who came after him?²⁴

Completion of Minaratul Masih

During the Promised Messiah^{as}’s life, the Minaret stood six feet high.²⁵ The construction of Minaratul Masih restarted on November 27, 1914, after a ceremonial brick was placed by Hazrat Khalifatul-Masih II^{ra}. Hazrat Qazi Abdur-Rahim Bhatti^{ra} oversaw the construction. Near the end of December 1915, and towards the beginning of January 1916, the Minaratul Masih was finally completed.

Today, Minaratul Masih stands 32 meters tall and, according to the Promised Messiah^{as}’s desire, the names of those 211 people who donated 100 rupees for this great building were engraved on the minaret. The minaret has clocks and lights on it as well, which make it visible for miles. The final cost of construction—excluding the cost of the initial

foundation, clocks, lights, and name plates—was 5,963 rupees.

This glorious white minaret stands as a symbol of the fulfilment of the Holy Prophet’s^{sa} grand prophecy regarding the advent of the Promised Messiah^{as}.

Endnotes

- 1 *Sabih Muslim*, Kitab al-Fitan wa Ashrat as-Sa’ah.
- 2 *Tarikh-e-Abmadiyyat*, vol. 2, p. 114.
- 3 Ibid.
- 4 Ibid.
- 5 Ibid.
- 6 Ibid., p. 115.
- 7 *Majmu’ah Ishtiharat*, vol. 3, p. 286, 1986 ed., dated May 28, 1900.
- 8 *Durr-e-Sameen Farsi*, vol. 1, p. 243, 2018 ed.
- 9 *Barabin-e-Abmadiyya—Part IV*, English translation, p. 401.
- 10 *Tarikh-e-Abmadiyyat*, vol. 2, p. 115.
- 11 *Majmu’ah Ishtiharat*, vol. 3, pp. 283-284, 1986 ed., dated May 28, 1900.
- 12 *Al-Fazl*, January 26, 1920.
- 13 *Tarikh-e-Abmadiyyat*, vol. 2, p. 117.
- 14 Ibid.
- 15 Ibid.
- 16 Ibid.
- 17 *Life of Ahmad*, p. 774.
- 18 *Tarikh-e-Abmadiyyat*, vol. 2, p. 118.
- 19 *Life of Ahmad*, pp. 775-776.
- 20 *Seerat-e-Tayyaba*, pp. 58-59.
- 21 *Life of Ahmad*, pp. 777-781.
- 22 Ibid., pp. 781-782.
- 23 *Tarikh-e-Abmadiyyat*, vol. 2, p. 119.
- 24 Ibid.
- 25 Ibid.

Acceptance of Prayers in Ramadan

The following is an extract from the Friday sermon of Hazrat Khalifatul-Masih V^{ra} which he delivered on April 8, 2022, during the blessed month of Ramadan. In this faith-inspiring sermon, Huzoor^{ra} drew our attention towards the importance of becoming devoted servants of Allah the Almighty, which leads to the acceptance of prayer. The full sermon and its transcript are available on *Al Islam*.

وَأَذًا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ. أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

○ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“And when My servants ask thee about Me, say, ‘I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.’” (2:187)

As the Promised Messiah^{sa} has said that they [i.e., the believers] reduce their physical nourishment and increase their spiritual nourishment, or try to do so, and this is the very spirit of Ramadan and fasting.² Allah the Almighty completely shackles the Satan of such people.

By the grace of Allah the Almighty, we are passing through the month of Ramadan. This is a month in which prayers are accepted. Owing to His special mercy, Allah the Almighty has declared that prayers will be accepted in this month. Allah has enabled the fountain of His special grace to flow forth, because in this month, every action of an individual is carried out for the sake of attaining Allah’s pleasure, to the extent that one only eats and drinks at certain times as commanded by Allah the Almighty. For this reason, the Holy Prophet^{sa} has explained that Allah the Almighty has said that in this month, the doors of Paradise are opened and the doors to hell are closed. In this month, Satan is shackled in chains.¹

Thus, it is our good fortune that Allah the Almighty has provided us with such means, which we can use to attain His nearness. Despite being provided with such means from Allah the Almighty, it would be a great misfortune on our part if we failed to derive the blessings from it.

Whose Satan is Shackled in Ramadan?

During the month of Ramadan, are there no fornicators, robbers, thieves and immoral people in the world, who commit their ill deeds? They most certainly do! If everyone’s Satan is shackled, then how is it possible that they commit these evil deeds? This, in fact, is an admonishment for the believers, for those who wish to gain the nearness of Allah the Almighty. Allah the Almighty says that “in the month of Ramadan since you keep yourself away from those things that are generally permissible for you, I therefore give you the glad-tidings that Satan, who is generally allowed to roam around freely and who sought respite from Allah the Almighty in order to attack and mislead people from every direction, has been shackled today for such people during the month of Ramadan and I have taken those who observe the fast solely for My sake under My complete protection. They are reducing their [physical] nourishment and trying to increase in spirituality.”

Allah is the Reward for One Who Fasts

Furthermore, Allah the Almighty also states that “I personally become the reward for the person observing the fast.”³ What a magnificent glad tidings this is! Hence, we should try to derive benefit from this, and we should try to enter from each of the doors to Heaven, which Allah the Almighty has opened for us.

It should not be the case that we become among those in relation to whom Allah the Almighty has said that He has no concern for those who remain hungry or thirsty. If one eats *sehri* [pre-dawn meal] in the morning and breaks their fast in the evening, but they do not perform the virtuous deeds that are expected of them during the day, then remaining hungry and thirsty is of no benefit to them, nor is Allah the Almighty concerned with them remaining hungry and thirsty in this manner. We have received this message through the Holy Prophet^{sa}.⁴ Hence, we must understand this spirit and try to lead our lives in accordance with this, which is the objective of Ramadan.

The verse that I just recited appears in the middle of the verses which deal with the subject matter of the obligation of Ramadan, its various commandments and which highlight the importance of fasting. In this verse, Allah the Almighty mentions the manner in which prayers are accepted, or those people whose prayers find acceptance. He mentions the servants of the Gracious God and those who want to become the servants of the Gracious God, who want to escape from Satan’s influence and who want to see their prayers being accepted.

Allah Accepts the Prayers of His True Servants

Allah the Almighty has outlined in the very beginning that “O Prophet! When My servants ask you, ‘Where is our God?’ when they ask you in a restless manner like one who is deeply in love [with their Creator] and when they fervently make every effort in order to reach Allah the



Fortunate indeed are those among us who make this Ramadan a permanent means for the acceptance of prayers

Almighty, then Allah the Almighty says that you should tell them not to worry. I am near!” Hence, the first condition that Allah the Almighty has outlined in order to attain Him is to become a servant of Allah the Almighty. If a person fulfils the due rights of being a servant of God Almighty, then Allah the Almighty says that He listens to their supplications and He also shackles their Satan. He comes to help whenever Satan attacks, not just for one month of the year, which is the month of Ramadan; rather, Allah the Almighty states He shall always protect such people from the onslaughts of Satan, provided they do justice to their worship and continue to adhere to Allah the Almighty’s commandments.

One should not only carry out good deeds in the month of Ramadan alone; rather, they should continuously fulfil the rights owed to Allah and the rights owed to His creation, act upon the teachings of the Holy Qur’an and strengthen their faith. Allah the Almighty says that one should have perfect faith and conviction in all of His attributes, and then they will witness just how their prayers are accepted, and those who shape their lives in this way are the ones who will attain true guidance. Therefore, fortunate indeed are those among us who make this Ramadan a permanent means for the acceptance of prayers, who are the true servants of Allah the Almighty, who act upon the commandments of Allah the Almighty and who perfect their faith...

Sincerity and Loyalty Are Required

Allah the Almighty is immensely benevolent to us; however, the fact remains that sincerity and loyalty are required from us. It should not be that during Ramadan, we claim that we will offer our prayers, that we will act upon the commandments of Allah the Almighty, that we will fulfil the rights of Allah and His creation, and also act upon our claims, but as soon as Ramadan has passed, we forget about God Almighty and His commandments.

If we become engrossed in worldly pursuits, then we cannot have any grievances about God Almighty and say that “God Almighty states that He will listen to the one who calls for Him, and I have called for Allah the Almighty profusely during Ramadan, however, my prayers were not accepted.” We should always remember that nothing is hidden from Allah the Almighty. He also has knowledge of the previous promises an individual had made to remain loyal but were made and broken, and at present, how such an individual is focused on virtuous acts only during Ramadan. Allah the Almighty treats such people in whatever manner He pleases. However, it is also true that Allah the Almighty accepts some of the prayers of such people so they realise that He does in fact answer prayers and that they should always be inclined towards Him.

Allah the Almighty can never wrong people; rather, He always desires to bestow His love upon them. He is such that He is more pleased and delighted by an individual who comes back to Him and hearkens to His commandments solely for Him than a mother is delighted to find her lost child. Or He is more delighted than a traveller who, after losing his camel in the desert, which is carrying all his belongings, eventually finds it. Thus, these examples have been given to us by the Holy Prophet^{sa} to teach us to what extent Allah the Almighty expresses His pleasure.⁵

Make This Ramadan a Means to Attain God

Therefore, we are to blame for being negligent in fulfilling the rights of God Almighty, and on top of that, we complain that Allah the Almighty

did not answer our prayers. Hence, we should all evaluate ourselves in this regard. We should pledge that we will make this Ramadan a means to seek and attain God Almighty; we will strive to act upon His commandments; we will continue this jihad to seek the love and nearness of Allah the Almighty no matter what circumstances overtake us and no matter how long we must endeavour; we will continue to strive to strengthen our faith. If we are able to bring this condition upon ourselves, then we will also witness the miracles of the acceptance of prayer...

May Allah the Almighty grant us the ability to adhere to this guidance and enable us to establish a strong bond with Allah the Almighty in this month of Ramadan. May He enable us to follow His guidance and develop perfect faith in Him. May He enable us to witness the signs of the acceptance of our prayers and may this condition remain permanently in us; in the month of Ramadan and extend beyond it as well. May we truly become the servants of Allah the Almighty. May Allah the Almighty reveal upon us such paths of His from which we never go astray and may He always look upon us with His loving gaze. May we do true justice to our *bai’at* with the Imam of the age. After acquiring this bounty of Allah the Almighty, that is to have accepted the Imam of the age, may we never become deprived of it. May Allah the Almighty protect us from the evil ploys of our opponents. May He accept our prayers and cause the evil plans of our opponents to turn against them. May He continue to provide the means for the success of the Jamaat.

Also, make this Ramadan a means to have your prayers accepted. May Allah the Almighty grant us the ability to do this.

(Source: <https://www.alislam.org/friday-sermon/2022-04-08.html>)

NOTE: SUBHEADINGS ADDED BY THE EDITORS

Endnotes

1. *Sabih Muslim*, Kitabus Siyam, Hadith 2493
2. *Malfuzat*, vol. 9, p. 123, 1984 ed.
3. *Sabih Bukhari*, Kitabut Tawhid, Hadith 7492
4. *Sabih Bukhari*, Kitabus Saum, Hadith 1903
5. *Sabih Bukhari*, Kitabal Adab, Hadith 5999; Kitabd Da’waat, Hadith 6309

The Spiritual Benefits of Fasting

In the words of the Promised Messiah^{as}

THE PURPOSE OF FASTING IS PURIFICATION

I have already spoken of the Salat. Next in order is worship in the shape of the fast. It is a pity that some who call themselves Muslims at this time desire to modify these forms of worship. They are blind and are not aware of the perfect wisdom of God Almighty. These forms of worship are essential for the purification of the spirit. These people seek to intervene absurdly in a sphere of which they have no knowledge and devise false schemes for the improvement of a territory that they have not visited. Their lives are devoted to worldly affairs; of spiritual matters they have no notion. To be moderate in eating and drinking and to bear hunger and thirst are necessary for the purification of the spirit and promote the capacity for visions. Man does not live by bread alone. To discard all thought of eternal life is to invite Divine wrath.

It should be remembered that the fast does not mean merely that a person should abstain from food and drink over a certain period. During the fast one should be occupied greatly with the remembrance of God. The Holy Prophet (peace and blessings of Allah be on him) occupied himself greatly with worship during the month of Ramadan. During that month one should discard one's preoccupation with eating and drinking; and cutting asunder from these needs should address oneself wholly towards God. Unfortunate is the person who is bestowed material bread and pays no attention to spiritual bread. Material bread strengthens the body, and spiritual bread sustains the soul and sharpens the spiritual faculties. Seek the grace of God, as all doors are opened by His grace.

(The Essence of Islam, vol. 2, p. 316)

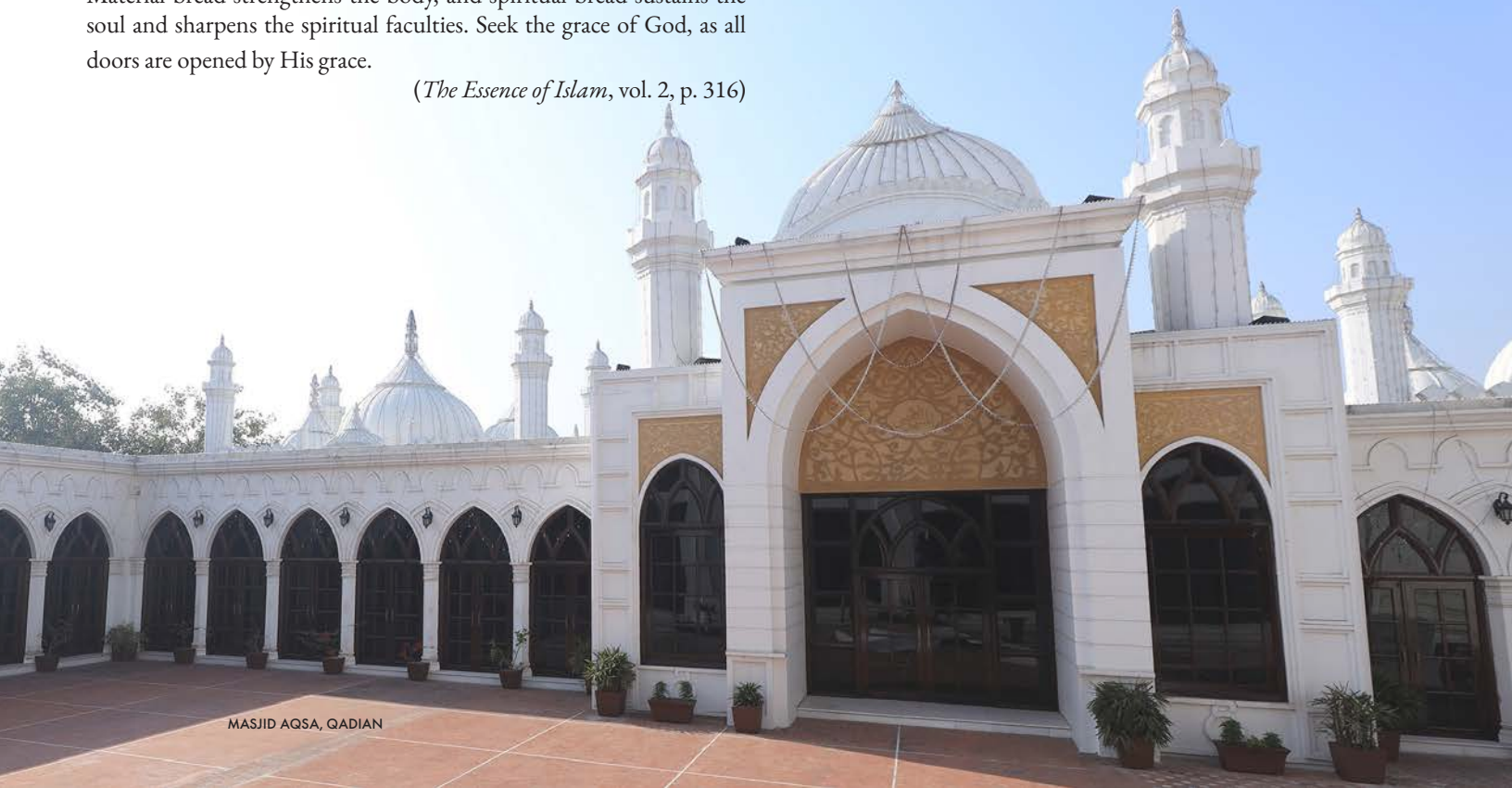
THE ESSENCE OF FASTING

The third pillar of Islam is fasting, the essence of which is still unknown to people. The reality is that a person is unable to describe the condition of an area or state that he has never experienced.

Fasting does not mean that man should merely refrain from eating and drinking. It holds a far greater purpose and its effect can only be realized through experience. It is the innate nature of man that the less one consumes, the more purified the soul becomes and spiritual strengths accelerate. God desires through this that we decrease one form of diet and increase in another. A person who fasts should always bear in mind that the purpose is not to starve themselves, but to occupy themselves in the remembrance of God in order to develop in asceticism and self-discipline.

Thus, the essence of fasting is for man to limit himself from one form of nourishment (which nourishes the body alone) and attain other forms of nourishment, which satisfy the soul. Those who fast solely for the pleasure of God, and not just as a mere ritual, should occupy themselves in the praise, remembrance and adoration of God, which will ultimately provide them the other forms of nourishment.

(Malfuzat, vol. 5, p. 102, 2003 ed.)



At What Age Should One Start Fasting?

In light of the Promised Messiah's^{as} guidance

Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih II, may Allah be pleased with him, states:

“In my opinion, it is a crime to make a child, under the age of twelve, fast. It is also wrong to make a child between the ages of twelve and fifteen fast. One should try to observe as many fasts as possible around the age of fifteen and, by the age of eighteen fasting should be considered obligatory.

“I remember when we were young, we also wanted to fast, but the Promised Messiah^{as} would not permit us. Instead of urging us to fast, he would describe to us the grandeur and sanctity of fasting.”

(Al-Fazl Qadian, April 11, 1925, p. 11)

In *Tafsir-e-Kabir*, Hazrat Khalifatul-Masih II^{ra} writes:

“It should be remembered that the Shariah prohibits young children from observing fasts, but as they approach the age of puberty, they should start experiencing some fasts. From what I remember, the Promised Messiah^{as} permitted me to fast for the first time at the age of twelve or thirteen. However, some foolish people force their children to fast at the age of six or seven, thinking that they will be rewarded for it. This is act is not worthy of reward. It is cruelty because this is the age of growth and development. Yes, approaching puberty is an age when fasting almost becomes obligatory. At that age, it is important that children are made to experience the fast.

“If we look at the permission and practice of the Promised Messiah^{as}, we realize that one should begin to practice fasting at the age of twelve or thirteen, experiencing some every year. This should be practiced until they reach the age of eighteen, which, in my opinion, is the age when one should begin fasting. The first year when I experienced fasting, the Promised Messiah^{as} permitted me to fast only for one day. In that age, children want to fast and thus, they yearn to experience even more fasts, but it is the duty of parents to stop them.

“Then, there comes an age when the parents should develop bravery in their children by encouraging them to observe some fasts while, at the same time, seeing that they do not offer too many. Those who are around them should not object as to why they do not observe all the fasts, because if children observe all the fasts at that age, they will not be able to fast later.

“In the same way, there are some children who are naturally weaker. I have observed when some people bring their children to meet me that they will say they are fifteen years old, but they only look seven or eight. In my view, those children may be fit to regularly fast at the age of twenty-one.

“In contrast, a strong child at the age of fifteen may be the same as an eighteen-year-old physically, but if he takes my words that the age to regularly fast is eighteen then he will neither wrong me nor God Almighty—he will be doing an injustice to his own self. In the same way, if a young child does not fast and people verbally object, then they are being unjust upon themselves.”

(Tafsir-e-Kabir, vol. 2, p. 285)

Hazrat Nawab Mubarak Begum^{ra}, daughter of the Promised Messiah^{as} writes:

“The Promised Messiah^{as} disliked that a child should fast at a young age, before attaining maturity. He would say that observing one or two fasts was enough. When Hazrat Amma Jaan^{ra} [the noble wife of the Promised Messiah^{as}] made me observe my first fast, she hosted a generous *iftar* in which she invited all the women of the Jamaat to dinner.

“After that, two or three years later, in Ramadan, I kept a fast and told the Promised Messiah^{as} that I had kept a fast. He was sitting in a room at the time and on a nearby stool were two pieces of *paan* [a South Asian sweet snack comprising betel leaf with fennel, lime and rose petals], probably made by Hazrat Amma Jaan^{ra}. He picked up a piece of *paan*, handed it to me and said, ‘Eat this. You are weak and should not fast yet, so break your fast.’ Accordingly, I ate the *paan*, but I also added that Saleha (who was our aunt and the wife of our youngest uncle) was also fasting and that she should also be made to break her fast. The Promised Messiah^{as} replied, ‘Call her as well.’ So, I called her. She came, and he handed her the second piece of *paan* saying, ‘Here, eat this. You do not have a fast.’ I was approximately ten years old then.”

(Tabrirat-e-Mubarak, pp. 227-228)

Martyrdoms in Burkina Faso

On Wednesday, January 11, 2023, terrorists forcefully entered a mosque of the Ahmadiyya Muslim Jamaat in Burkina Faso, killing nine worshippers in an unprovoked and cold-blooded attack. Surely, to Allah we belong and to Him shall we return!

Local Ahmadi Muslims were peacefully gathered for the evening prayers at their mosque in Mehdi Abad, an Ahmadi-Muslim majority village which is home to around 650 members of the Community, near the town of Dori. During the call to prayers, eight armed terrorists arrived on motorbikes, invaded the mosque, and began threatening the worshippers. The terrorists separated nine of the older men, including the Imam of the mosque, from the other worshippers and marched them into the courtyard. They then demanded that Imam Alhaj Boureima Bidiga, 67, renounce his faith, to which he responded, “If you wish to take my head off then you can, but it is not possible for me to denounce Islam Ahmadiyyat.” The Imam was then shot and killed.

They then proceeded to ask the same question of the other eight men, in turn. One by one, the men refused to disavow their faith and one by one they were shot and killed. As the killings took place, the martyrs exclaimed ‘Allahu Akbar’ (God is Great) as their final words. This took place in front of the other worshippers, including children.¹

On January 13, 2023, Hazrat Khalifatul-Masih V^{aa} informed Ahmadis around the world of this horrific attack in his Friday Sermon, saying, “Their faith was tested, however they remained steadfast. It was not that they were the victims of open firing; rather, they were each called individually and martyred, one by one.”²

Then, in his Friday Sermon of January 20, 2023, Huzoor^{aa} recounted the complete details of the martyrdoms and mentioned the faith-inspiring, noble qualities of the martyrs. He said that these martyrs are “the shining stars of Ahmadiyyat” who have left behind an extraordinary example of steadfastness.³

Media Coverage of Solidarity Events in Canada

After Huzoor’s^{aa} Friday Sermon of January 13, 2023, the PR and Media Relations team of Canada Jamaat formed a committee to develop a national media plan to ensure this important event was memorialized and that the maximum number of Canadians were made aware of the heroic martyrdom of Ahmadis in Burkina Faso.



With the approval of Markaz, a national plan to obtain media coverage of the Burkina Faso terrorist attack was set in motion following the Friday Sermon of Hazrat Khalifatul-Masih V^{aa} on January 20, 2023. Due to the time zone differences between the UK and Canada, the PR team was able to benefit from the blessed words of our Beloved Imam, and witness the miraculous media coverage and tremendous engagement from dozens of influential Canadians.

Huzoor^{aa}’s Friday Sermon of January 20, which was delivered seven days after the martyrdoms, sparked a sudden interest from Canadian media and led to a number of media queries regarding the attack and the events leading to the martyrdoms. This was especially remarkable, since the media usually loses interest once the story is more than a few days old.

Furthermore, through the Burkina Faso martyrdom solidarity programs organized throughout Canada, the Jamaat received tremendous media coverage from national, regional, local, and community media outlets. The media coverage, and its impact, was far beyond expectations. By the grace of Allah the Almighty, through media coverage over 2.5 million Canadians are expected to have been reached.

Some figures are given below:

- *CBC News* – Canada’s national news broadcaster; over 50,000 read the online story⁴
- *CP24* – Canada’s most watched 24-hour news channel with over 2 million average viewers⁵
- *MSN* – international online news publisher with over 50,000 average viewers in Canada⁶
- *Yahoo News* – international online news publisher with over 80,000 average viewers in Canada⁷
- *Arab News 24* – major Arab news publisher with over 10,000 average viewers in Canada⁸
- *Prime Time News* – local Lloydminster TV News with over 2500 average viewers⁹

Major Newspapers

- *Edmonton Journal* – over 150,000 average daily readers¹⁰
- *Canada Today* – over 15,000 average daily readers¹¹
- *Edmonton Sun* – over 100,000 average daily readers¹²
- *Saskatoon StarPhoenix* – over 55,000 average daily readers
- *South Asian Daily* – Over 25,000 average daily viewers and readers¹³

Radio

Various radio stations in multiple languages reaching over 80,000 average listeners.

Social Media

Several prominent dignitaries including politicians, community leaders, faith leaders and influential activists posted their sentiments, support and solidarity across multiple social media platforms which included *Twitter*, *Facebook*, *You Tube*, *Instagram*, and others.

In aggregate, over 50 social media posts from prominent individuals were published on social media reaching over 100,000 Canadians.

Endnotes

1. <https://www.pressahmadiyya.com/press-releases/2023/01/terrorists-attack-mosque-and-execute-nine-ahmadi-muslims-in-burkina-faso/>
2. <https://www.alislam.org/friday-sermon/2023-01-13.html>
3. <https://www.alislam.org/friday-sermon/2023-01-20.html>
4. <https://www.cbc.ca/news/canada/windsor/windsor-solidarity-event-burkina-faso-9-killed-1.6721529>
5. <https://twitter.com/ahmadiyyacanada/status/1616826595183845379?s=20&t=513ITH6qB0PdkDtdInjWJw>
6. <https://www.msn.com/en-ca/news/canada/ahmadiyya-muslims-in-edmonton-mourn-ahmadis-killed-in-burkina-faso/ar-AA16A0ql>
7. <https://ca.news.yahoo.com/windsor-ahmadi-muslims-hold-prayers-090038819.html>
8. https://www.arabnews24.ca/ar/Canada_USA_Forums/482250.html
9. <https://www.youtube.com/watch?v=xQNuuT5KUx4>
10. <https://edmontonjournal.com/news/local-news/prayer-vigil-in-solidarity-with-victims-of-burkina-faso-mosque-shooting>
11. <https://canadatoday.news/ab/ahmadiyya-muslims-in-edmonton-mourn-ahmadis-killed-in-burkina-faso-73939/>
12. <https://edmontonsun.com/news/local-news/prayer-vigil-in-solidarity-with-victims-of-burkina-faso-mosque-shooting/wcm/d29c1fd4-babd-4380-bbf8-8ea10f9236c8>
13. <https://southasiandaily.com/solidarity-event-held-for-9-ahmadi-muslims-murdered-in-burkina-faso-terrorist-attack-in/>

MARTYRS OF BURKINA FASO

Nusrat Jahan Bhatti, Toronto West

Salaam to you O martyrs brave,
I envy thee thy mountainous faith!
Ah! my heart breaks and my tears flow!
O shining stars! forever shimmer and glow!
How dare thee say “forsake thy faith!
Do thee think I fear thy hate”!
Will thou take our lives, will thou
spill our blood,
just because we say “God is one,
He still speaks today?”
Oh! woe to thee, blind of heart and soul!
Would He forsake man now, when He never did
before?
So take my head if you may,
You shall not find me of those who say nay!
Ah! Salaam O martyrs of Africa!
O Hasan and Husain of Africa!
Together in life, together in heaven!
Salaam O brothers of Abdul Lateef,
a beloved of Allah a beloved Shaheed!
Ah! your blood pure shall nurture the soil,
disperse the gloom!
new plants shall grow and flowers bloom!
And if you open our hearts and tear them wide,
‘Tis love you shall find, a raging tide!
Love of God, of the Holy Prophet!
Chanting, chanting his name divine!
Muhammad, Muhammad, Muhammad!

ALL BOUNTIES EARNED THROUGH THE HOLY PROPHET^{SA} AND THE HOLY QUR'AN

The Promised Messiah^{AS} said:

“Through the blessing of obedience and love for the Holy Prophet^{SA}, and by virtue of following God’s Holy Word, the Gracious One has bestowed the singular favour of His converse upon this humble one. He has graced me with spiritual knowledge, and has revealed many hidden secrets to me. He has filled the bosom of this humble one with countless verities and points of wisdom. He has informed me repeatedly that all these gifts and favours, and all this grace and beneficence, and all this kindness and attention, and all these bounties and support, and all this converse and discourse are entirely due to my obedience and love for the Seal of Prophets^{SA}.

*The beauty of my companion has made its imprint upon me;
Otherwise, I am the same dust that I have always been.”*

(The Essence of Islam, vol. 4, p. 20)



IMAGE FROM UNSPLASH

MARRIAGE ANNOUNCEMENT

By the grace of Allah, Huzoor-e-Anwar (may Allah be his Helper!) announced the Nikah of Ramlah Mahmood, daughter of Dr. Khalid Mahmood and Lubna Naim of Newfoundland, with Zaafar Mehmood, son of Chaudhry Rashad Mahmood of Calgary, on December 3, 2022 in Mubarak Mosque, Islamabad, UK.

Dr. Khalid Mahmood and Mrs. Lubna Naim arranged the wedding ceremony in Chateau Le Jardin Hall in Vaughan, Ontario on December 22, 2022. After recitation of the Holy Qur’an and an Urdu poem, Maulana Hadi Ali Chaudhry, Na’ib Amir Ahmadiyya Muslim Jamaat Canada, introduced both families and their services and love of Jamaat Ahmadiyya. He then led attendees in silent prayer.

On December 27, Chaudhry Rashad Mahmood and Mrs Amtul Mateen arranged the Walima dinner at Empire Banquet Hall in Calgary. Respected Mir Majeed Ahmad Tariq, Local Amir Ahmadiyya Jamaat Calgary, led in silent prayer.

Ramlah Mahmood is a granddaughter of Dr. Mahmood Ahmad Tahir of Germany and Chaudhry Naeem Ahmad of Toronto.

Prayers are requested for the success of this marriage and for the blessings of Allah on this newlywed couple.

Ijlas-e-Musian Vaughan Jamaat

Safdar Anees, Secretary Wasaya, Vaughan Jamaat

Vaughan Jamaat held its Ijlas-e-Musian at Vellore Village Community Centre, Woodbridge, in December of 2022 highlighting the purpose of the system of Wasiyyat. The event was attended by more than 300 members of the Community.

Participants offered Maghrib and Isha prayers in congregation at the centre. The meeting commenced at 5:15 PM with the recitation from the Holy Qur'an by Uzair Ahmed, followed by an Urdu poem of the Promised Messiah^{as} recited by Nazeef Chaudhry.

Next, Safdar Anees, Secretary Wasaya Vaughan, made a presentation on the topic: "Responsibilities of a Musi and how Secretary Wasaya can facilitate a Musi to fulfill these responsibilities."

The presentation began with a video clip of Hazrat Khalifatul-Masih V (may Allah be his Helper!) regarding the institution of Wasiyyat. Huzoor^{aa} said that members of the scheme should recognize that financial sacrifice alone is not enough; rather, according to the teachings of the Promised Messiah^{as}, members of the scheme should seek to manifest the highest moral and religious standards in every aspect of their lives. They ought to be true reflections of the teachings of Islam, seeking to convey its message far and wide, and upholding the rights of their loved ones, fellow Ahmadi Muslims, as well as all members of society in general.

There are 961 Musian in Vaughan Jamaat (50% Lajna, 31% Ansar, and 19% Khuddam).

The presentation also covered various stages of the Wasiyyat process, and how an office bearer can facilitate a Musi. The main purpose of this presentation was to educate members regarding the expectations of our beloved Imam, Hazrat Khalifatul-Masih V (may Allah be his Helper!), for Musian to excel in righteousness

The keynote address was delivered by Respected Kaleem Ahmad Malik, National Secretary Wasaya. In his address, he reiterated the importance of becoming better Ahmadi Muslims, bringing about an extraordinary spiritual change within oneself, as well as striving to form a personal relationship with Allah the Almighty. He also conveyed the following message of Hazrat Khalifatul-Masih V (May Allah be his Helper!) for a Musi.

During his Friday Sermon of January 8, 2010, Huzoor^{aa} said:

"Every Musi should keep scrutinizing himself lest he is guilty of dishonesty with regard to the pledge he has made to God by failing to declare any source of income, whether great or small. So, Musi men and women are such a group of Chanda payers of the Jamaat who are thought to be at the highest level of *Taqwa* [righteousness]. They are those who happily offer a portion of their income and property to win Allah's pleasure; who keep an eye on their deeds and strive in

that regard; who strive to raise the quality of their worship; who try to mould their morals in the best complexion, and forge ahead in their efforts to become true believers. May every Musi make Wasiyyat with this resolve and persevere in it."

At the end of his speech, he requested Musis to become role models and excel in righteousness.

Afterwards, a question-and-answer session was organized. Participants asked various questions regarding the system of Wasiyyat, including the property assessment process, and time limit to pay Hissa Ja'idad, to name a few.

Respected Local Amir Vaughan Jamaat thanked all the participants and volunteers who helped organize this blessed event in person, after a long interval due to COVID-19 restrictions.

The Ijlas concluded at 6:45 PM, with a silent prayer, led by Respected Adam Abid Alexander, local missionary, Vaughan Jamaat.



KIDS ZONE

FILL IN THE BLANKS

1. The Holy Prophet^{sa} said that Allah will send the Promised Messiah^{as} near a _____ to the east of Damascus.
2. "Jesus, son of Mary" is a metaphorical title given to the _____.
3. The Promised Messiah^{as} first took *Bai'at* in the city of _____.
4. The "noble judge" who cleared the Promised Messiah^{as} in a famous court case was _____.
5. Nine Ahmadi Muslims were martyred in _____.

ANSWERS
1. white minaret
2. Promised Messiah^{as}
3. Ludhiana
4. Captain Douglas
5. Burkina Faso

TRIVIA

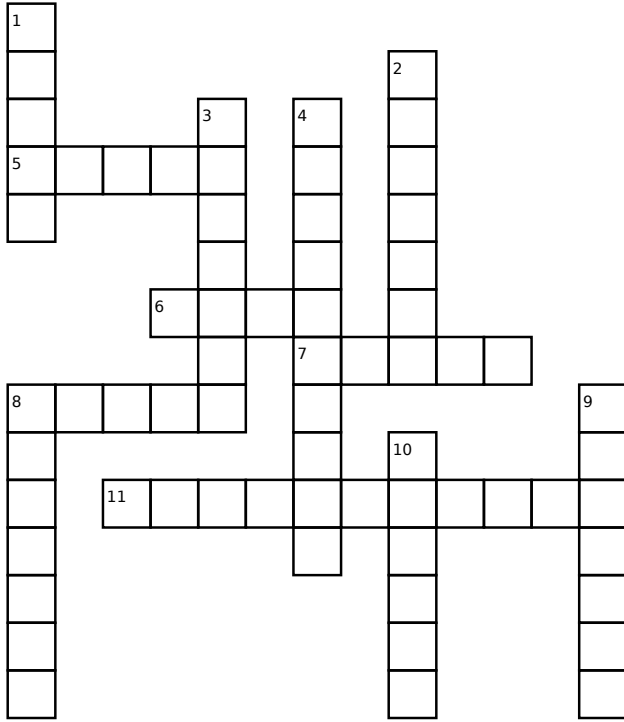
1. Where was the Promised Messiah^{as} born?
2. What 3 prominent titles were given to the Promised Messiah^{as}?
3. In which year was the foundation stone for the Minaratul Masih laid?
4. How many people pledged allegiance to the Promised Messiah^{as} on March 23, 1889?
5. As a young man, in which city was the Promised Messiah^{as} employed?

ANSWERS
1. Qadian
2. Messiah, Mahdi, and Prophet
3. 1903
4. 40
5. Sialkot

DID YOU KNOW?

The Promised Messiah^{as} received the following revelation in English: "I love you. I shall give you a large party of Islam"

CROSSWORD

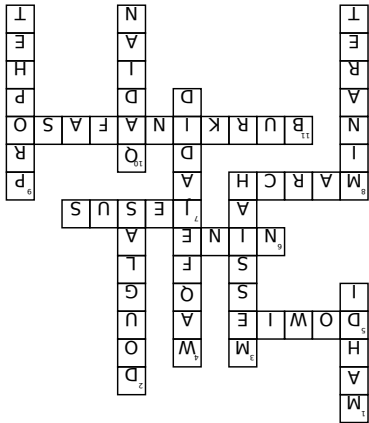


DOWN

1. Means 'the guided one' in Arabic
2. Judge who cleared the Promised Messiah^{as} of all charges
3. Title of Hazrat Mirza Ghulam Ahmad^{as}
4. Financial scheme announced by Huzoor^{aa} in January
8. Building associated with the Promised Messiah^{as}
9. Another name for 'messenger'
10. The Promised Messiah's^{as} hometown

ACROSS

5. American opponent of the Promised Messiah^{as}
6. Number of recent Ahmadi martyrs
7. The Promised Messiah^{as} is likened to this prophet
8. Bai'at was first taken in this month
11. Ahmadis were recently martyred in this country



MEMORIZE THIS!

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

“And (He will raise him in) others from among them who have not yet joined them.”

(Prophecy of the Holy Qur'an about the Promised Messiah^{as}, 62:4)



Hifzul Qur'an School

(Innisfil Jamia Campus)
2023 Admissions



داخلہ برائے
حفظ القرآن سکول

Admission Guidelines

- Applicant must have completed one reading of the Holy Qur'an
- Age: 9-11 years
- Application form is available at www.HifzulQuran.ca



- نوٹ
- درخواست دہندہ نے قرآن کریم ناظرہ کا کم از کم ایک دور مکمل کیا ہو۔
 - عمر 9 سے 11 سال تک ہو۔
 - درخواست فارم حفظ القرآن سکول کی ویب سائٹ www.hifzulquran.ca پر آن لائن پر کریں۔
 - حفظ قرآن کے ساتھ ساتھ ہفتہ میں ایک دن طلباء کو ریگولر سکول کا نصاب بھی پڑھایا جاتا ہے۔ جس سے فارغ التحصیل طلباء کی پڑھائی کا کوئی حرج نہیں ہوتا۔





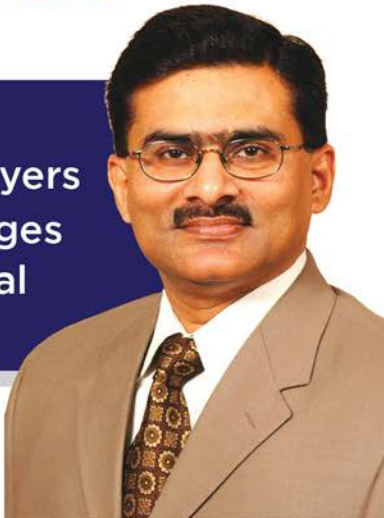
ARE YOU THINKING OF:
SELLING BUYING INVESTING



MANSOOR MIRZA

BROKER M.Sc., SRS, ABR, RENE

- > VIP Access to Most Builders!
- > Special package for first time buyers
- > Call for listing and buying packages
- > Call or text for in person or virtual consultation



TEAM MIRZA

416-571-1163 🏠 1-800-696-5870
www.mansoormirza.com ✉ mansoormirza21@gmail.com

21 People's Choice Realty Inc.
Brokerage Independently Owned & Operated



Combine 🏠 + 🚗 and SAVE*

Allstate offers great features & benefits including:

- Claim-Free Discount**
- Claim Forgiveness***
- Disappearing Deductible†
- Discounts to help you save (combined home and auto, new homes, homes with monitored security systems)
- Expertise and personal service
- myAllstate (convenient access to your policies anytime, anywhere)

Contact me today for a FREE no-obligation quote. It's fast, simple and it could save you money.



Rehan Nisar
Stoney Creek Agency
2176 Rymal Road, East
Unit 103
(289) 203-3067
RNisar@allstate.ca



*Terms and conditions apply. Your savings may vary. Coverage, perils, discounts and availability may vary by region. Rates and discounts subject to change. **Claim-free discount applies to policies that are free of claims in the past 12 months. ***Rates will not be surcharged if insured submits no more than one claim every six years. †Claim Forgiveness does not protect your Disappearing Deductible. Trademark owned by Allstate Insurance Company used under licence by Allstate Insurance Company of Canada. ©2022 Allstate Insurance Company of Canada. 223028 | 2-22



R526188



Tariq Adnan
Regulated Canadian
Immigration Consultant

Call :647-803-4630

email : info@rightsourceimmigration.com



RIGHT SOURCE IMMIGRATION

- Express Entry Program
- Refugee Sponsorship (Group of 5)
- Spousal/ Family Sponsorship
- Provincial Nominee Program(PNP)
- Atlantic Immigration Program (AIP)
- Business Immigration
- Visit/ Super Visa
- Temporary Resident Visa(TRV)
- Study Permit
- Work Permit / LMIA
- Permanent Residence applications
- Citizenship applications
- Refugee & Asylum
- Immigration appeals
- Procedural fairness letters and other immigration matters.

3176 Ridgeway Drive, Unit 63,
Mississauga ON L5L 5S6 CANADA
www.rightsourceimmigration.com

FOR ALL YOUR REAL ESTATE NEEDS

THINKING OF BUYING,SELLING, PRE-CON,INVESTMENT IN LONDON, ONT
ONE OF THE FASTEST GROWING ECONOMY IN THE COUNTRY

- Great Incentive For First Time Home Buyer
- Invest With Positive Cash Flow Every Month
- You Can Still Purchase A Home Under \$400k
- Highest Rent Increase in Canada 31.5% (2022 alone).



SAGHEER CHATTHA
REAL ESTATE BROKER

DIR: 519.694.1850
sagheer.chattha@gmail.com
www.sagheerchattha.com

