

AHMADIYYA Gazette

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CANADA 

“I am the LIGHT OF GOD through which the day is openly manifest.”

(The Promised Messiah^{as})



Masjid Aqsa, Qadian

The Messiah and Imam Mahdi Has Appeared

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

“Today, if the Muslims realize this truth, that the Messiah and Imam Mahdi whose advent was to take place has indeed appeared and that he is the true lover and servant of the Holy Prophet^{sa} and to enter his bai‘at is imperative owing to the instruction of the Holy Prophet^{sa} and if the Muslims enter his *bai‘at* with utmost loyalty, then they will be able to establish their superiority in the world. If they accept the Promised Messiah^{as} they will be able to become the recipients of Allah the Almighty’s blessings, otherwise, their condition will remain dire as it is. May Allah the Almighty grant them wisdom and understanding.”

(Friday Sermon, March 24, 2023; translated from *Al-Fazl International*, April 14, 2023, p. 7)





AHMADIYYA GAZETTE CANADA
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ABBREVIATIONS OF SALUTATIONS

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



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PEARLS OF

THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

When the sun is veiled, and the stars are dimmed, and the mountains are made to move, and ten-months pregnant she-camels are discarded as a means of transportation, and the wild ones are gathered together, and the rivers are diverted, and people are brought together. (81:2-8)

إِذَا الشَّمْسُ كُوِّرَتْ ٢ وَإِذَا النُّجُومُ
انْكَدَرَتْ ٣ وَإِذَا الْجِبَالُ سُيِّرَتْ ٤ وَإِذَا
الْعِشَارُ عُطِّلَتْ ٥ وَإِذَا الْوُحُوشُ حُشِرَتْ
٦ وَإِذَا الْبِحَارُ سُجِّرَتْ ٧ وَإِذَا النُّفُوسُ
زُوِّجَتْ ٨

HADITH

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

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

Hazrat Abu Hurairah^{ra} reported that Allah's Messenger^{sa} said:

"I swear by Allah that the son of Mary will certainly descend as a just judge and he would definitely break the cross, and kill swine and abolish *jizya* and the young she-camel would be abandoned and no one would endeavour on it. Spite, mutual hatred and jealousy against one another will certainly disappear and when he summons people to accept wealth, not even one would do so."

(Sahih Muslim, Kitabul Iman, Bab Nuzul Isa ibn Maryam)

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ وَاللَّهِ لَيَنْزِلَنَّ ابْنُ
مَرْيَمَ حَكَمًا عَادِلًا فَلْيَكْسِرَنَّ الصَّلِيبَ وَلْيَقْتُلَنَّ الْخِنْزِيرَ
وَلْيَضَعَنَّ الْجِزْيَةَ وَلْيُتْرَكَنَّ الْقِلَاصُ فَلَا يُسْعَى عَلَيْهَا
وَلَتَذْهَبَنَّ الشُّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ وَلَيَدْعُونَ إِلَى
الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ .

(صحيح مسلم، كتاب الإيمان، باب نزول عيسى ابن مريم حاكما)

بِشَرِيعَةِ نَبِيِّنَا مُحَمَّدٍ ﷺ

WISDOM

SO SAID THE PROMISED MESSIAH^{AS}

“O ye who yearn and thirst for truth, listen! These are the days that have been promised since the beginning. God will not permit much delay in these affairs. Just as you can see that the lamp placed on top of a minaret spreads its light far and wide, and just as lightening in one part of the sky also illuminates all other parts, so too will it be in these days. God has Himself provided the means for fulfilling His prophecy that the message of the Messiah will spread in the world like lightening and will encompass all four corners of the earth like the light from a tower. The railways, telegraph, steamships, excellent postal services, easy modes of travel and tourism and other such means have been established to fulfill the prophecy that the message of the Messiah will illuminate every corner like lightening...

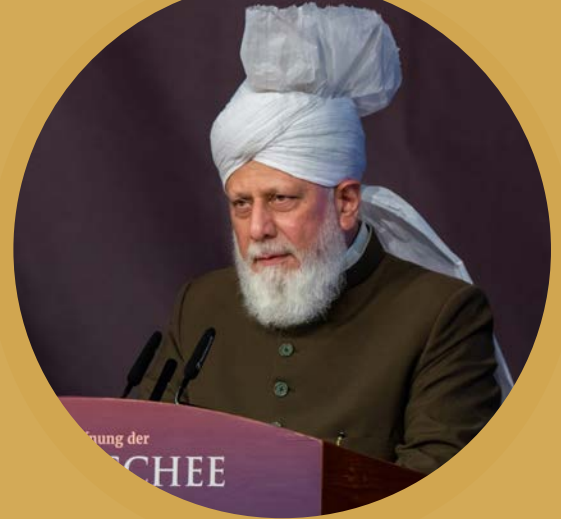
“So be grateful that preparations are being made in heaven for spreading Divine light. Blessings are also stirring up in the earth. You are witnessing an ease in travel and movement that was not known to your parents and grandparents. It is as if this is a new world. Fruits are available out of season, trips that once took six months can now be completed in days, news is instantly transmitted thousands of miles and there are devices and machines to assist with every task. If you wish, you can travel by train with the same comfort that you would have in an orchard at your home. Has the earth not undergone a revolution? Just as there is an astounding upheaval on earth, God also wills that an astounding upheaval take place in the heavens. Both of these are signs of the days of the Messiah.”

(The British Government and Jihad, pp. 18–20)

GEMS OF GUIDANCE

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

NOTE: Given below are brief, selected points from the Friday Sermons of Hazrat Khalifatul-Masih V^{aa}. Readers are encouraged to benefit directly from the complete Friday Sermons of Huzoor^{aa}, available on alislam.org.



MAKHZAN-E-TASAWWEER

1.

December 1, 2023

FACTORS LEADING TO THE BATTLE OF UHUD

Hazrat Khalifatul-Masih V^{aa} began by mentioning further details of the Battle of Badr. The captives of the battle attested that, under the guidelines of the Holy Prophet^{sa}, the Companions provided them with better food than they had for themselves. Subsequently, the Holy Prophet^{sa} released them under very lenient conditions. For some, the ransom was as simple as teaching Muslim children to read and write. This was because he did not harbour any personal animosity towards anyone. The Holy Prophet^{sa} provided them with numerous amenities, and some even embraced Islam.

His Holiness^{aa} then proceeded to mention the context of the Battle of Uhud. This battle took place in Shawwal, 3rd Hijri. The reason this battle took place was that certain chieftains of Makkah planned to seek retribution for their heavy losses at the Battle of Badr. Hence, the Quraish allocated 25,000 dinars specifically for this battle.

Around this time, the Holy Prophet^{sa} had a dream depicting the slaughter of a cow and the breaking of his sword's tip. He interpreted this as a sign of the martyrdom of someone close to him or possibly an affliction upon himself. He sought counsel whether to confront the Quraish within Madinah or venture outside. Elder Companions were of the opinion that they should engage in battle while remaining in Madinah. However, a group of young Muslims, who had not participated in the Battle of Badr and fervently desired an opportunity to serve the religion through martyrdom, insisted to fight outside Madinah, so that the enemy would not perceive them as cowardly. The Holy Prophet^{sa} accepted the youths' opinion and resolved to confront the disbelievers in the open field.

At the end of the sermon, Huzoor^{aa} once again appealed for prayers for the people of Palestine.

2.

December 8, 2023

BACKGROUND OF THE BATTLE OF UHUD & PRAYERS FOR PALESTINE

In this Friday Sermon, Huzoor-e-Anwar^{aa} stated the details of the preparation of the Battle of Uhud. He mentioned that when the Holy Prophet^{sa} prepared to depart with his Companions, he raised three flags on three spears. He entrusted the flags of various groups to certain Companions: the *Aus* tribe's flag to Hazrat Usaid bin Hudhair^{ra}, the flag of the *Khazraj* tribe to Hazrat Habab bin Mundhir^{ra}, and the flag of the *Muhajirin* to Hazrat Ali^{ra}.

Hazrat Ibn Umm-e-Maktum^{ra}, a blind Companion, was appointed as an Imam to lead the people of Madinah in prayers.

The Muslim army consisted of merely two horses and a hundred soldiers donning armour. Along the way, a group of Jews sought to join the Muslims, but the Holy Prophet^{sa} refused to accept their help against the disbelievers. Similarly, the Holy Prophet^{sa} also sent back boys under fifteen years old. When the Islamic army camped at night, the Holy Prophet^{sa} appointed fifty soldiers to guard the Islamic army during the night.

During the travel, Abdullah bin Ubai bin Salul abandoned the Muslims along with 300 other hypocrites. Some Companions, understandably, sought to regroup the Jews, but the Holy Prophet^{sa} prohibited them from doing so, essentially directing them to put their trust in Allah.

Closer to the end of the sermon, Huzoor-e-Anwar^{aa} once again appealed for prayers for the oppressed people of Palestine. He said that after the recent ceasefire, Israel has carried out extensive bombardments across all parts of Gaza, resulting in the martyrdom of many innocent women and children. He prayed that Muslims may act in a unified manner to bring a resolution to the conflict.

In the end, Huzoor-e-Anwar^{aa} said he would lead the funeral prayers of two recently deceased members, Masuda Begum Sahiba (Netherlands) and Master Abdul Majeed Sahib (Canada), and he prayed that Allah may grant them a lofty station in heaven.

COMMENCEMENT OF THE BATTLE OF UHUD & PRAYERS FOR PALESTINE

In this Friday sermon, His Holiness^{aa} continued mentioning the accounts of the Battle of Uhud. Out of the mere 700 Companions participating, the Holy Prophet^{sa} positioned 50 of them on a narrow pass, as it was a liability to the safety of the Muslim army. He said to them, “Keep the enemy cavalry at bay so that they cannot attack us from the rear. We shall no doubt remain dominant as long as you remain in position.” This military tactic was so impressive, that many historians have commented that it shows the extraordinary military leadership of the Holy Prophet^{sa} and proves that “however intelligent a commander, he could not have devised a better and more insightful battle plan.”

In comparison to the disbelievers, the Muslims lacked in all vital departments of war, from soldiers to cavalry to armour. Yet, they possessed the belief and faith that allowed them to fight so valiantly, overcoming 3,000 disbelievers efficiently.

Hazrat Musleh-e-Mau’ud^{ra} says that with the help and grace of Allah, over 3,000 experienced Meccan troops quickly retreated in the face of 650 Muslims. At that point, the Muslims stationed at the mountain pass thought that what the Holy Prophet^{sa} had stated was only for emphasis and that he would not want them to stand their ground even after the enemy had fled. Therefore, they abandoned it and entered the battlefield. Huzoor-e-Anwar^{aa} said that the consequences of their insubordination would be described later.

At the end of the sermon, Huzoor^{aa} once again appealed for prayers for the people of Palestine and said, “The cruelties are exceeding all bounds and increasing by the day. May Allah bring the oppressors to task and create ease for the oppressed Palestinians.”

December 22, 2023

A LESSON IN OBEDIENCE & PRAYERS FOR THE MIDDLE EAST

After the meagre Muslim army overcame the much larger Quraish army in battle, Huzoor-e-Anwar^{aa} explained the details of the onslaught Muslims received through the mountain pass. Previously, Huzoor^{aa} mentioned how the Holy Prophet^{sa} specifically instructed the 50 Muslim archers to remain on guard even if they witnessed “vultures feasting on the corpses of Muslims.” He forbade them from leaving the post in any circumstance, in very unambiguous terms. However, when these archers observed the victory of the Muslims, most of them began to withdraw from the post, despite the disapproval of their leader, Hazrat Abdullah bin Jubair^{ra}, who was left to stand guard on the mountain pass with less than 10 soldiers.

Huzoor-e-Anwar^{aa} said that historians and commentators have implied that the Muslims abandoned their post due to the desire of gathering spoils of war. However, it does not appear credible that the noble Companions abandoned their post just for selfish reasons. To argue that the revered Companions were driven by their desire for spoils of war ignores the fact that they were willing to sacrifice their wealth, families, and even their lives for the Holy Prophet^{sa}. A more reasonable explanation is that they left their post to partake in *jihad*. Ultimately, however, they unintentionally disobeyed the instructions of the Holy Prophet^{sa} by disobeying their commanding officer. The result of this blunder was that Khalid bin Walid, along with Ikrimah bin Abi Jahl, attacked the Muslims through this vulnerable pass, creating chaos among the jubilant Companions^{ra}, and resulting in martyrdom for many of them.

Beloved Huzoor^{aa} also mentioned the funeral details of two members, and prayed for them: Sheikh Ahmad Hussain Abu Sardana Sahib of Gaza who was martyred in a recent Israeli airstrike; and Usman Ahmad Sahib of Kenya.

December 29, 2023

INCIDENTS FROM THE BATTLE OF UHUD

Huzoor-e-Anwar^{aa} continued elaborating on the events that unfolded during the Battle of Uhud. Due to the archers’ abandonment of the mountain pass, the disbelievers struck from the rear of the Muslim army, which shifted the tide of the battle. The enemy’s onslaught was particularly harsh. While the Companions were in a state of confusion, the Holy Prophet^{sa} showed unwavering determination, courage, and bravery while being surrounded by the enemy. When he saw the Companions fleeing in bewilderment as arrows were raining down from all sides, he called out to them, “Come to me! I am the Messenger of Allah!”

Hazrat Khalifatul-Masih II^{ra} stated that Muslims suffered losses in the Battle of Uhud when some of them violated the Holy Prophet^{sa}’s command. After victory had been achieved, a temporary setback occurred because some individuals disobeyed the Holy Prophet^{sa} and acted on their own interpretations. If they had followed the Holy Prophet^{sa} as closely as the pulse follows the movement of the heart, if they had realized that it would be a trivial sacrifice even if the entire world were to give its life at his command, and if they had not resorted to personal interpretations and abandoned the mountain pass, the enemy would not have been able to launch a second attack that resulted in loss and injury to the Holy Prophet^{sa} and his Companions.

At the end, Huzoor-e-Anwar^{aa} spoke about recently deceased members of the Jama’at and announced that he would lead their funeral prayer in absentia: Maulana Dr. Jalal Shams Sahib (head of the Central Turkish Desk), Mian Muhammad Ibrahim Bhambhri Sahib, Yusuf Ijareh Sahib of Ghana, and Al-Haj Usman bin Adam Sahib.

Rays of Light

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



RESPONSE TO MOCKERY

During a virtual meeting of students of Jamia Ahmadiyya Indonesia with Huzoor-e-Anwar^{aa} on October 31, 2020, a student enquired: “Nowadays, there are many people who mock the Promised Messiah^{as}. How should we respond to them?” Huzoor^{aa} answered:

Firstly, Allah the Exalted Himself said to the Promised Messiah^{as}:

إِنِّي مُهَيِّئُ مَنْ أَرَادَ إِهْنَتَكَ

‘I shall humiliate him who seeks to humiliate you.’

Thus, Allah the Exalted Himself shall deal with those who intentionally act in this manner however He desires, whether it is by humiliating them in this world, in the Hereafter, or by humiliating their progenies.

However, our response in this regard is simply that which has been explained to us by the Promised Messiah^{as}, namely that you must demonstrate patience and you must not respond to the aggressor in an aggressive manner. You must not respond with violence. Even if you have unbounded love for the Promised Messiah^{as}, you still must not respond with violence.

The most beloved person to us is the Holy Prophet^{sa}. He

is dearer to us than even the Promised Messiah^{as}. Recently, caricatures of the Holy Prophet^{sa} were made in France and some other European countries in order to ridicule him. However, what has our response been to this? We respond by invoking salutations [*darood*] upon the Holy Prophet^{sa} as much as possible. When we invoke salutations upon the Holy Prophet^{sa}, we also invoke salutations upon the progeny [*aal*] of the Holy Prophet^{sa}. They are also included in that prayer. And the greatest *aal* of the Holy Prophet^{sa} is the Promised Messiah^{as}. He is the foremost to be counted among the *aal* of the Holy Prophet^{sa}.

Therefore, whenever anyone ridicules the Holy Prophet^{sa} or his most ardent servant, the Promised Messiah^{as}, our first duty is to recite *darood*. Secondly, your conduct should be so exemplary that it silences those who ridicule and mock. They will observe that they ridicule and mock us, yet we continue to convey to them the true teachings of Islam. And we are

THE EVIL EYE AND IDOLATRY

In a letter, Huzoor-e-Anwar^{aa} was asked about being affected by the evil eye of someone or by the prayers of an oppressed person and whether such thinking is considered shirk (associating partners with God). Huzoor^{aa} gave the following response in a letter dated March 7, 2018:

Being affected by an evil eye or the supplication of the oppressed has nothing to do with shirk because, in both cases, the result is effectuated by God Almighty and not the one who casts an evil eye nor the oppressed person. The beholder of the evil eye merely expresses an unintentional desire and a sigh arises from the pain of the oppressed person which God accepts and sets it into action.

Hence, both matters have nothing to do with *shirk*, especially since both of these matters are proven by the sayings of the Holy Prophet^{sa}.

It is narrated in the Ahadith that the Holy Prophet^{sa} advised:

إِتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

‘Fear the curse of the oppressed as there is no barrier between his invocation and Allah the Exalted.’ (*Sahih al-Bukhari*, Kitab al-Mazalim wal-Ghasb)

Similarly, the Holy Prophet^{sa} once stated:

أَلْعَيْنُ حَقٌّ وَكَفَى عَنِ الْوَشْمِ

‘It is true that one could be affected by an evil eye,’ and he forbade the tattooing of the body.

[SOURCE: <https://www.alhakam.org/answers-to-everyday-issues-part-v/>]

those who spread love and affection. They will notice that despite them showing hatred towards us, we speak to them with love and affection.

The Holy Qur’an also states:

كَانَتْهُ وَلِيٍّ حَمِيمٍ

In other words, if one exhibits good morals and conduct, then those who bear enmity against you will become your warm friends. (41:35)

Therefore, our response is to simply improve our own conduct and conditions, excel in our spirituality and prostrate before Allah the Exalted. We should pray to Allah the Exalted to improve their conditions and pray that if Allah the Exalted deems that they will not change their attitude, then may He grant us respite from them and silence them so that they do not mock or ridicule our loved ones, whether it is the Promised Messiah^{as} or above him, the Holy Prophet^{sa}.

[SOURCE: <https://www.alhakam.org/answers-to-everyday-issues-part-iv/>]



THE MESSENGER OF GOD IN THE MANTLE OF THE PROPHETS

*Names and titles given to the
Promised Messiah^{as}, the Heavenly
Reformer of the end times*

Fazal Masood Malik
Sadr Jama'at Prince Edward Island

Names hold meaning. They are central to our sense of identity. They help define who we are as individuals, providing us with a sense of continuity and stability over time. Names not only elicit attention from ourselves, but they also signify emotional and symbolic significance. They hold significant power in shaping identity and perception, be it ours or someone else's. Throughout history, names have signified identification as well as status. Humanity's vicegerency on earth is also reflected in Adam^{as} being taught the names, or attributes, of Allah.

Every Muslim, no matter their level of faith, is familiar with the attributive names of God, such as *ar-Rahman* (the Gracious) and *ar-Rahim* (the Merciful), as well as the personal name of God the Almighty: Allah. Similarly, the ultimate manifestation of the attributes of the Almighty, Prophet Muhammad Mustafa^{sa}, has also been referred to by 99 names in *ahadith*. Just as God's names disclose different Divine qualities, the Prophet's^{sa} names denote his exalted spiritual station. (*Al-Fazal Qadian*, December 2, 1937, p. 4)

Just as ordinary names mark our mundane roles, sacred names often signify a spiritual calling. Scripturally, God bestows prophetic names like Ibrahim [Abraham], Ibn Maryam [Son of Mary] and Ishaq [Isaac] which prophesy the special purpose and blessing intended for that person. Muslims are thus encouraged to choose meaningful, virtuous names for their children so their identities reflect righteous qualities (*Sunan Abi Dawud*, 4948).

Beyond theological meanings, names establish identity and reputation even in secular cultures. Surnames unite lineage, while forenames indicate individuality. Ennobling titles like "professor", "captain" or "judge" command respect for one's station and authority in society. The election of political titles like "prime minister" or "president" grants power vested solely in the office.

In our everyday lives, we observe that even an ordinary person's status changes with age and time. For example, at the same time, a person may be a son, grandson, nephew, uncle, brother, husband, father, grandfather etc. In essence, a single person can have various ranks, statuses, and titles due to evolving relationships over their lifetime. These can even appear contradictory—being both a father and a son, an uncle and a nephew. Yet this indicates an expanding family, extensive kinship or a long life.

The same principle applies to the multitude of names and titles of Hazrat Mirza Ghulam Ahmad^{as} of Qadian, the Promised Messiah and Mahdi, who is the embodiment of the Qur'anic prophecy:

وَإِذَا الرُّسُلُ أُقْبِلَتْ ۝۱۲

And when the Messengers are made to appear at the appointed time. (77:12)

This article explores the divine titles and names bestowed upon the Promised Messiah^{as} which signify his spiritual station as a reflection of past prophets and also hint at the condition of the age in which he has appeared and the need for ultimate reforma-

tion of the people he is sent towards.

Due to the extensive nature of the subject, a thorough analysis of all names is not feasible within a single article. The reader is invited to explore the references given and gain a deeper understanding of the historical and contextual relevance of these names.

The Messenger of God in the Mantle of the Prophets

Hazrat Ahmad^{as} states in his writings:

“God described me in the earlier parts of *Barahin-e-Ahmadiyya* as:

جَرِيُّ اللَّهِ فِي حُلِيِّ الْأَنْبِيَاءِ

which means, ‘The Messenger of God in the mantle of all the past Prophets, may peace and blessings of Allah be upon them.’ This revelation of Allah means that my humble self has been bestowed a portion of the particular circumstances or attributes of all the Prophets ... This also signifies that just as the mortal enemies—of all past Prophets, may peace be upon them—who had transgressed every limit in their vehement opposition were destroyed with all kinds of chastisement, the same sort of fate would befall the majority of people today if they fail to repent, for they resemble these earlier opponents of the Prophets.” (*Barahin-e-Ahmadiyya Part V*, English, 2016 ed., pp. 144-145)

He encapsulated this reality beautifully in the following couplets:

میں کبھی آدم کبھی موسیٰ کبھی یعقوب ہوں
نیز ابراہیم ہوں نسلیں ہیں میری بے شمار
اک شجر ہوں جس کو داؤدی صفت کے پھل لگے
میں ہوا داؤد اور جالوت ہے میرا شکار
پر مسیحا بن کے میں بھی دیکھتا روئے صلیب
گر نہ ہوتا نام احمد جس پہ میرا سب مدار

I am at times Adam, at times Musa [Moses], at times Ya'qub [Jacob],

And at times I am Ibrahim [Abraham]; my progeny is countless.

I am the tree that bore fruits resembling Dawud [David]; I became Dawud and Jalut [Goliath] is my prey.

Being the Messiah, I too would have been put on the cross

Had I not been named Ahmad, upon whom I place all my reliance.

(*Barahin-e-Ahmadiyya Part V*, English, 2016 ed., pp. 171-172)

Muhammad

“... God Almighty says that, after the Holy Prophet^{sa}, the door of prophecies has been closed till the Day of Judgement, and that it is no longer possible for a Hindu, a Jew, a Christian or a nominal Muslim to assume the title of ‘prophet’; and that all



HAZRAT MIRZA GHULAM AHMAD OF QADIAN
The Promised Messiah & Mahdi (peace be upon him)

the doors leading to prophethood have been closed except the door of *Sirat-e-Siddiqi*, i.e., losing oneself in the Holy Prophet^{sa}. Thus, he who comes to God through this door is clad, by way of *zill* [reflection], in the same mantle of prophethood which is the mantle of the Prophethood of Muhammad^{sa}. As such, his being a prophet is not a matter for jealousy, for he does not derive this status from himself but from the fountain of the Holy Prophet^{sa}; and, that too, not for his own glory but for the glory and majesty of the Holy Prophet^{sa}. For this reason, in heaven, he is named Muhammad and Ahmad ... In short, my prophethood and messengership is only by virtue of my being Muhammad and Ahmad, and not in my own right; and I have been given this name because of my complete devotion to the Holy Prophet^{sa}.” (*A Misconception Removed*, 2007 ed., p. 5)

Ahmad

“... and my Lord has named me Ahmad ...” (*The Revealed Sermon*, 2023 ed., pp. 31-32)

“I received two titles from God Almighty: One I was named *ummata* [follower of the Holy Prophet^{sa}], as is indicated by my name Ghulam Ahmad^{as} [i.e. the Servant of Ahmad (sa)];



Minaret of the Messiah, Qadian

MAKHZAN-E-TASAWWEER QADIAN

second, I was named, by way of reflection, *Nabi* [‘Prophet’], as God Almighty named me ‘Ahmad’ in the earlier parts of *Barahin-e-Ahmadiyya* and addressed me repeatedly by this very name. This, indeed, was an allusion to the fact that I am a *Nabi* by way of reflection.

Thus, I am an *ummati* too and also—by way of reflection—a *Nabi*. This is what is alluded to by the divine revelation set out in the earlier parts of *Barahin-e-Ahmadiyya*:

كُلُّ بَرَكَهٍ مِّنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَبَارَكَ مَنْ عَلَّمَ وَتَعَلَّمَ

That is, every blessing is from the Holy Prophet, may peace and blessings of Allah be upon him. Thus, greatly blessed is the person who taught—the Holy Prophet, may peace and blessings of Allah be upon him—and, thereafter, greatly blessed is the one who was taught—this humble one. Therefore, due to perfect obedience, I was named an *ummati* and having acquired the full reflection of Prophethood, my title became *Nabi*. Thus, I acquired two titles.” (*Barahin-e-Ahmadiyya Part V*, English, 2016 ed., p. 483)

Adam

أَرَدْتُ أَنْ أَسْتَخْلِفَ فَخَلَفْتُ آدَمَ إِنِّي جَاعِلٌ فِي الْأَرْضِ

‘I decided to appoint a *khalifa* [vicegerent] from Myself, so I created Adam. I will establish in the earth.’

“The last sentence is abbreviated; it means, ‘I am going to establish him.’ The word *khalifa* in this context means a person who would be the means of conveying the message and guidance between Allah and His creatures. Here, it does not signify secular *khilafat* ... it connotes only spiritual ranks and spiritual vicegerency. Also, ‘Adam’ does not refer to Adam, the father of mankind; rather, it means a person through whom a movement of conveying the message and guidance would be established to lay the foundation of spiritual birth, as if he is in the position of a father for the seekers after truth from the point of view of spiritual life.” (*Barahin-e-Ahmadiyya Part IV*, English, 2016 ed., p. 368)

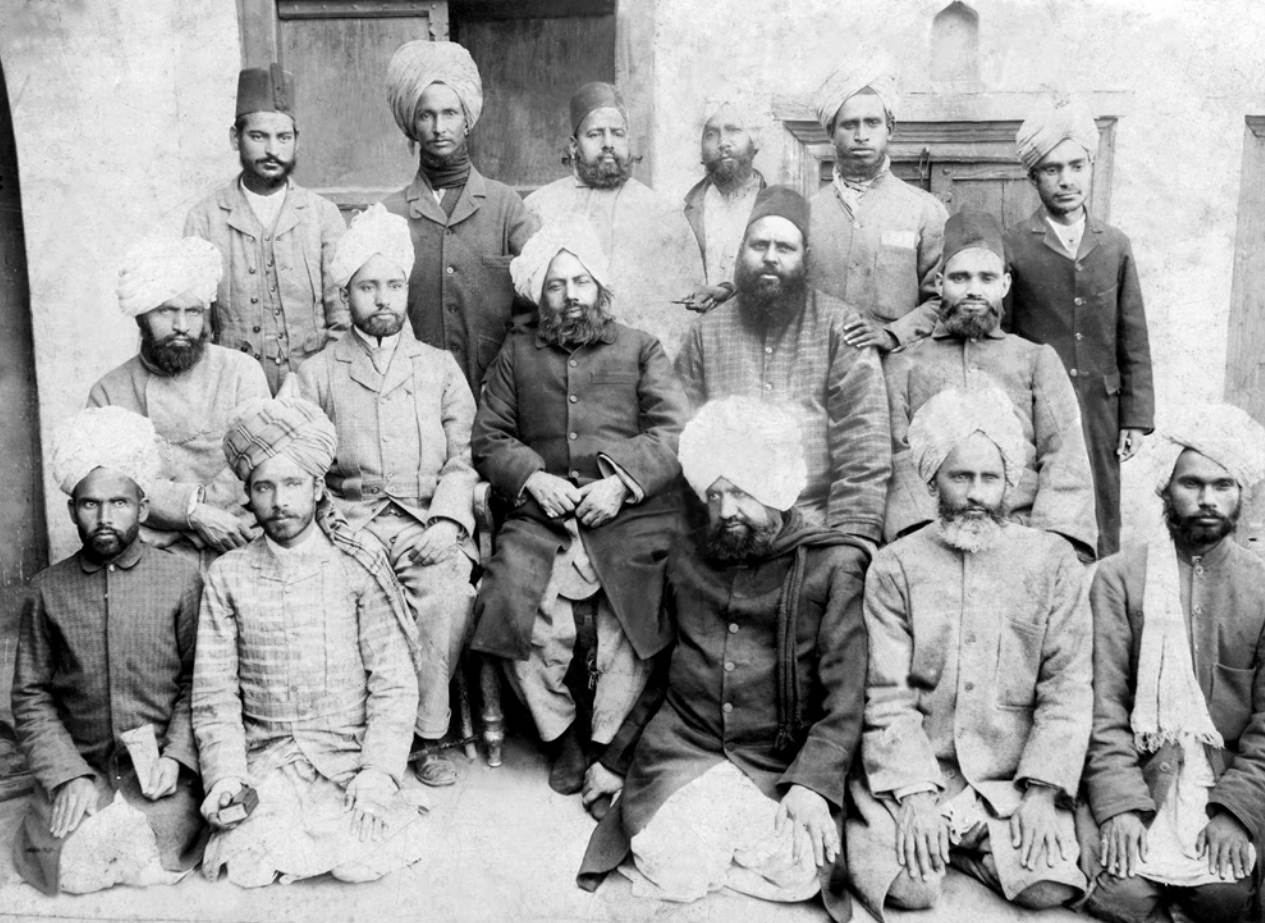
Nuh (Noah)

“God Almighty has also called me Nuh [Noah] and said with regard to me:

وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ

‘Build an ark before My eyes and do not say anything to me by way of intercession for those who have transgressed. I shall cause them to drown.’

At the time of Nuh^{as}, God gave almost a thousand years of respite to the transgressors, and now, too, a thousand years have passed if we put aside the three centuries of *Khairul-Qurun* [the Best of Centuries—of early Islam]. So, according to this



THE PROMISED MESSIAH^{AS} AMONG HIS NOBLE COMPANIONS^{RA}

STANDING (RIGHT TO LEFT):

¹Unknown, ²Hazrat Sheikh Yaqub Ali Irfani, ³Hazrat Hakeem Shams-ud-Din of Sialkot, ⁴Hazrat Chaudhary Maula Bakhsh of Chawinda, ⁵Unknown, ⁶Hazrat Dr. Faiz Ali Sabir.

SEATED ON CHAIRS (R – L):

¹Hazrat Munshi Abdul Aziz of Delhi, ²Hazrat Dr. Muhammad Ismail Goryani, ³The Promised Messiah (upon whom be peace), ⁴Hazrat Dr. Mirza Yaqub Baig, ⁵Hazrat Mirza Niaz Baig of Kalanaur.

SEATED ON GROUND (R – L):

¹Unknown, ²Hazrat Chaudhary Rustam Ali, ³Hazrat Munshi Arooray Khan, ⁴Hazrat Munshi Karam Ali (scribe), ⁵Hazrat Chaudhary Fazl Din Daftari.

MAY ALLAH THE ALMIGHTY BE PLEASED WITH THEM

reckoning, this age now approaches a time similar to the one at which Nuh's people were destroyed. God also commanded me:

إِصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيَنَا إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ
يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

'Build an ark before My eyes and according to My command. Those who enter into *bai'at* [the pledge of allegiance] with you, enter into a covenant with Allah. It is the hand of God that is upon their hands.' This *bai'at* is the 'ark' that will save the lives and the faith of the people.

However, the *bai'at* does not mean the mere verbal avowal of which the heart is oblivious and even rebellious. *Bai'at* means to sell one's self. I say most truly that one who does not sell his life, property, and honour in this path has not entered the *bai'at* in the sight of God..." (*Barahin-e-Ahmadiyya Part V*, English, 2016 ed., p. 140)

Ibrahim (Abraham)

"In earlier parts of *Barahin-e-Ahmadiyya*, I have been named Ibrahim, as it was said:

سَلَامٌ عَلَيْكَ يَا إِبْرَاهِيمُ

'May peace be upon you, O Ibrahim.'

God Almighty had greatly blessed Ibrahim, may peace be upon

him, and he was always safeguarded against the onslaughts of the enemy. By naming me Ibrahim, God Almighty indicates that this Ibrahim will be similarly blessed, and his opponents will not be able to harm him." (*Barahin-e-Ahmadiyya Part V*, English, 2016 ed., p. 141)

Yusuf (Joseph)

"Another reason why I have been called Yusuf [Joseph] was that Yusuf^{as}, upon his arrival in Egypt, had to bear all kinds of humiliation which actually formed the basis for his rise and the progress of his rank, whereas in the beginning he had been worthless and debased in the eyes of the foolish people. However, ultimately God honoured him in such a way that he became the ruler of the land and the very people who had looked down upon him as a slave became like his slaves during the famine. Thus, by calling me Yusuf, God in effect says: 'I will do the same in this instance. I will cause a drought of spiritual nourishment both inside and outside Islam, and the seekers of spiritual life will not find satisfaction other than in this dispensation. Heavenly blessings would be taken away from all other sects, and this humble one who addresses you would be gifted with every Sign.' Thus, all those who wish to avoid spiritual death would flock to this very servant of God, the Most High. Just as in the case of Yusuf^{as}, this honour was to be—and has been—bestowed upon me as recompense for the ridicule which has been heaped upon me to the extreme by the ignorant. And

though I have not come to rule over a worldly kingdom, I do have a kingdom in heaven which the world cannot see. God has informed me that, ultimately, even extremely mischievous and rebellious people will recognize me ...” (*Barahin-e-Ahmadiyya Part V*, English, 2016 ed., pp. 128-129)

Musa (Moses)

“I was named Musa, as Allah Almighty says: ‘Treat people with kindness and courtesy. You are among them like Musa, so be patient in the face of their uncouth remarks.’ That is to say, Musa^{as} was very kind and compassionate, and even though the Israelites constantly turned apostate, attacked him, and levelled absurd accusations against him, he exercised patience and interceded on their behalf. Musa^{as} took them out of an inferno and saved them from the Pharaoh, and showed them great awe-inspiring miracles. So, in naming me Musa, there is the inherent prophecy that the same will happen in my case.” (*Barahin-e-Ahmadiyya Part V*, English, 2016 ed., p. 144)

Harun (Aaron)

أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ

“‘You are to Me like Harun [Aaron],’ meaning that you help My faith as Harun used to help Musa [Moses].” (*Tadhbkirah*, English, 3rd edition, 2018, p. 1002)

Dawud (David)

يَا دَاوُدُ عَامِلٌ بِالنَّاسِ رِفْقًا وَإِحْسَانًا وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا
بِأَحْسَنَ مِنْهَا وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

“O Dawud [David], behave towards people gently and benevolently and return the greetings of peace with a better greeting. And proclaim the bounties of your Lord to the people.” (*Barahin-e-Ahmadiyya Part IV*, English, 2016 ed., p.436)

Isa (Jesus)

مردم نا اهل گویندم که چون عیسی شدی
بشنو از من این جوابِ شان که ای قوم حسود
چون شما را شد یهود اندر کتابِ پاک نام
پس خدا عیسی مرا کرد است از بهر یهود
ورنه از روی حقیقت تُخَم ایشان نیستید
نیز هم من ابنِ مریم نیستم اندر وجود
گر نه بودندی شما ما را نبودی هم اثر
از شما شد هم ظهورم پس ز غوغاها چه سود
هر چه بود از نیک و بد در دینِ اسرائیلیان
آن همه در ملتِ احمد نقویش خود نمود



A view of Darul Masih, the home of the Promised Messiah^{as}, in Qadian, India

چونکه موسی شد نبی ما که صدر دین ماست
لا جرم عیسی شدم آخر ازان ربّ ودود

Unworthy people ask me how I became Isa;
Here is my reply: O jealous people!
Since the Holy Qur'an named you 'Jews',
Hence, for these 'Jews', He named me Isa
Otherwise, you are not from the bloodline of the Jews,
Nor am I physically the same Ibn Maryam [Son of Mary]

Without you, I would not even exist; my advent is
because of you;
So, what is the point of all this clamour?
Whatever there was of good and evil among the
Israelites

Found its way into the followers of Ahmad^{as} as well.
As our Prophet^{as}—the Chief of our Faith—was 'Musa',
Necessarily, and as a consequence, I was Isa by the
command of the Loving Lord.

(*Barahin-e-Ahmadiyya Part V*, English, 2016 ed., pp. 400-401)

Krishna

“... and the name of every Prophet has been bestowed upon me. Thus, I have also been given the name of Krishna, who appeared as a Prophet in India and who is also called *Ruddar Gopal* (that is, the Annihilator and the Nourisher). Thus, I am indeed the Krishna whose advent the Aryas are awaiting in this age. I do



not make this claim on my own, but Allah the Exalted has repeatedly disclosed to me that: Krishna, who was destined to appear in the Latter Days, is your very self..." (*Haqiqatul-Wahi*, English, 2018 ed., p. 655)

Dhul-Qarnain

"God Almighty has also named me Dhul-Qarnain, for God's revelation regarding me, says:

جَرِيُّ اللَّهِ فِي حُلِّي الْأَنْبِيَاءِ

which means, 'The Messenger of God in the mantle of all the past Prophets' (as), requires that I should also have the characteristics of Dhul-Qarnain, since it is proven from *Surah al-Kahf* that he, too, was a recipient of revelation ... I have come as Dhul-Qarnain for this Ummah. The Holy Qur'an contains a prophecy regarding me, which is metaphorical in nature and can only be understood by the wise. It is evident that Dhul-Qarnain has to be a person who witnessed two centuries. And, it is a marvellous matter about me that when you look at all the calendars in use, you will find that I have lived in two centuries according to the calendars of all people.

"I am about 67 years old now, and just as I have lived in two centuries of the Islamic calendar, I have also lived in two centuries of the Christian calendar, as well as the Hindi calendar, whose year begins with *Bikaramajit*. I have, as far as was possible for

me, studied all the ancient calendars of the East and West, and I have not found a single nation of whose calendar I have not seen two centuries. It is recorded in some *abadith* that the Messiah to come would be known by the fact that he will be Dhul-Qarnain. So, I am Dhul-Qarnain by virtue of the Word of God." (*Barahin-e-Ahmadiyya Part V*, English, 2016 ed., pp. 146-147)



The Promised Messiah^{as} proclaimed:

"God has named me '*rasul*' [messenger], for as has been set out in *Barahin-e-Ahmadiyya*, God Almighty has made me a manifestation of all prophets, and has given me their names. I am Adam, I am Shith [Seth], I am Nuh [Noah], I am Ibrahim [Abraham], I am Ishaq [Isaac], I am Isma'il [Ishmael], I am Ya'qub [Jacob], I am Yusuf [Joseph], I am Musa [Moses], I am Dawud [David], I am Isa [Jesus] and I am the perfect manifestation of the name of the Holy Prophet, on whom be the peace and blessings of Allah, that is to say, I am Muhammad and Ahmad by way of reflection." (*Haqiqatul-Wahi*, English, 2018 ed., p. 101)

The Promised Messiah's^{as} Absolute Trust in Divine Help

Abdul Hameed Warraich, Sadr Majlis Ansarullah Canada

EDITOR'S NOTE: The following is the abridged text of a speech delivered by Abdul Hameed Warraich Sahib, National Sadr Majlis Ansarullah Canada & National Secretary Tabligh, in the concluding session of the 45th Jalsa Salana Canada, on July 16, 2023.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
الشَّهَادَةُ ﴿٥٢﴾

Most surely, We help Our Messengers and those who believe, both in the present life and on the day when the witnesses will stand forth. (40:52)

In this age, Allah the Almighty appointed Hazrat Mirza Ghulam Ahmad^{as} as the Promised Messiah by bestowing him the cloak of Prophethood. With Allah's permission, he claimed:

يَا أَيُّهَا النَّاسُ إِنِّي أَنَا الْمَسِيحُ الْمُهَدِيُّ وَإِنِّي أَنَا أَحْمَدُ الْمُهَدِيُّ

“O people, indeed, I am the Messiah of the dispensation of Muhammad, and I am Ahmad, the Mahdi [Guided One].”
(*The Revealed Sermon*, 2023 ed., p. 41)

God Almighty has shown countless signs in support of the Promised Messiah^{as}. Today, this blessed gathering is centred on the absolute trust that a loving servant had in his beloved Master, the faith that he had in the support of his Lord. My topic is: “The Promised Messiah's^{as} Absolute Trust in Divine Help.”

Respected audience! Prophets (peace be upon them) had a high degree of faith in Allah which enabled them to defiantly challenge their opponents:

وَ أَتَىٰ عَلَيْهِم نَبَأُ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يٰقَوْمِ إِن كَانَ كِبَرَ عَلَيْكُمْ
مِّمَّا يَأْتِيكُمُ الْبَيِّنَاتُ مِنَ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ
وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا
تُنْظِرُونِ ﴿٥٢﴾

And recite unto them the story of Noah, when he said to his people, ‘O my people, if my station with God and my reminding you of your duty through the Signs of Allah offend you — and in Allah do I put my trust — muster then all your designs, you and your ‘partners’; then let not your course of action be obscure to you; then carry out your designs against me and give me no respite. (10:72)

The faith and trust that the Promised Messiah^{as} had in the support of his Lord is unparalleled in this era.

“The paper has been declared supreme”

When the Conference of Great Religions of the World was held on a large scale in Lahore, the Promised Messiah^{as} was invited to present his essay, which is now known as the “The Philosophy of the Teachings of Islam.” Five or six days before the Conference, the Promised Messiah^{as} published an announcement in which he stated that this essay was written with the support of God and will prevail over all others.

This announcement was spread across the country, pasted on the walls of Lahore, and distributed widely among the people. History bears witness to the fact that his essay was the most appreciated. Thousands of people came to listen to his dissertation with great enthusiasm, including the opposition.

Upon completion of the essay, Allah the Almighty vouchsafed him the following glad tidings:

مضمون بالا رہا

“This paper has been declared supreme.” (*Haqiqatul-Wahi*, English, 2018 ed., p. 354)



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The Promised Messiah & Mahdi (peace be upon him)

The claim made by the Promised Messiah^{as} regarding the essay being a sign of God, and his decision to publish the prophecy in advance, both reflected his profound faith in the Word of Allah and His unwavering support.

The Mosque in Kapurthala

Let me present another incident. An attempt was made by non-Ahmadis to possess the mosque of the Ahmadiyya Jama'at in Kapurthala. The matter was debated in court for seven years. The judge to whom the case was assigned was strongly opposed to the Jama'at, raising concern among the Jama'at members. One of his companions, Hazrat Munshi Fiyaz Ali Sahib^{ra}, had the opportunity to meet the Promised Messiah^{as} in Ludhiana. He became emotionally distraught and mentioned his distress, saying, "Huzoor, we are going to lose our mosque."

In response, the Promised Messiah^{as} said:

”اگر میں سچا ہوں اور میرا سلسلہ سچا ہے تو مسجد تمہیں ضرور ملے گی“

“If I am truthful and my movement is true, then rest assured, the mosque will surely be yours.”

Unfortunately, the judge continued his prejudicial stance against Ahmadis, and wrote a verdict against the Ahmadis of Kapurthala. However, on the day that he was supposed to deliver the verdict, he suddenly suffered a heart attack and died before he reached court in the morning. When another judge took his place, he ruled in favour of the Jama'at.

In this way, the Promised Messiah^{as} taught his Jama'at an unforgettable lesson: No power in the world can stop Allah the Omniscient when He desires to grant us something.

We usually observe that when faced with financial difficulties, people become deeply troubled. However, just listen to the words of the Promised Messiah^{as}:

“When my pouch is empty, the sort of joy and pleasure that I experience in trusting God Almighty at such a time is beyond my ability to explain. My state at that time is extremely comforting and satisfying, in comparison to when my pouch is full.” (*Malfuzat – Volume II*, English, p. 43)

Iron bracelets in the way of Allah

Once, the police came to Qadian on the false allegation of the murder of Lekhrum by the Promised Messiah^{as}. When Hazrat Mir Nasir Nawab Sahib^{ra} found out about their visit, he went to the Promised Messiah^{as} in a state of great anxiety. Overwhelmed, he was hardly able to explain to Huzoor^{as} that they were coming with an arrest warrant and handcuffs. At that time, the Promised Messiah^{as} was writing his book *Nurul-Qur'an*. Raising his head calmly and with a smile on his face, he said:

“Mir Sahib! People wear silver and gold bracelets at times at joyful occasions; I will suppose that I have worn iron bracelets for the sake of Allah.”

Then, after a slight pause, he said:

“But that won't happen because God Almighty does not like such humiliation of His appointees.” (*Tarikh-e-Ahmadiyyat*, vol. 1, p. 599)

The faith of the Promised Messiah^{as} on God's providence was so unshakable that he was not at all disturbed by this news. The police were standing at his door with handcuffs, and with firm

conviction, he said nothing will happen to me. My God is with me and will surely save me from humiliation. And this is exactly what happened. The police could not find anything objectionable as a result of the search and went back the way they had come.

Therefore, if we also submit to God and understand the fact that not even a leaf can fall without His permission, then no one can intimidate us; nor can any power in the world overcome us.

The Case of Karam Deen

Further, a Muslim adversary of the Promised Messiah^{as} named Karam Deen presented a case against him in the court of a Hindu magistrate named Chandu Laal. Karam Deen incited anger and prejudice against the Promised Messiah^{as} to the judge, stating, "This man is the murderer of your leader Lekhram. He is prey in your hands and the eyes of the nation, now is your chance to have him convicted. If you let this prey go, you will become an enemy of your nation."

Hence, the magistrate was influenced by these remarks and expressed his intention to arrest the Promised Messiah^{as} without bail at the next hearing. The companions of the Promised Messiah^{as} became worried.

When this incident was narrated to the Promised Messiah^{as} and the word "prey" was mentioned, Huzoor^{as} was lying down. He suddenly sat up, his eyes shone and he spoke with great fervour:

"Am I his prey? I am not prey. I am a lion, and that too, am the lion of God. Can he lay his hand on God's lion? How dare he!" (*Siratul Mahdi*, narration 107)

We have seen the resounding faith this lion of God had in his Master. Now listen to the support of this Excellent Protector, and Excellent Helper. The hearing in which the magistrate intended to imprison the Promised Messiah^{as} was adjourned. In the meantime, Chandu Laal was transferred out from the city of Gurdaspur. Then, due to some unknown reason, he was also demoted. Thus, the one who declared the Messiah of the time as his prey, was himself disgraced. And this revelation of the Promised Messiah^{as}

إِنِّي مُهَيِّئُ مَنْ أَرَادَ إِهَانَتَكَ

"I will humiliate him who seeks to humiliate you" was fulfilled in a wrathful manifestation.

جو خدا کا ہے اسے لکارنا اچھا نہیں
ہاتھ شیروں پر نہ ڈال اسے رو بہ زار



ہے سر رہ پر مرے وہ خود کھڑا مولیٰ کریم
پس نہ بیٹھو میری رہ میں اسے شیران دیار

It is not good to challenge the one who belongs to God;
Do not lay hands upon the lions, O weak and emaciated fox!

The Benevolent Lord Himself stands by me on this path,
Do not therefore try to block my way, O mischievous people!

(*Barahin-e-Ahmadiyya: Part Five*, English, 2018 ed., p. 167)

There was a time when the Promised Messiah^{as} initiated the Annual Conference (Jalsa Salana) in Qadian with only 75 people. And now we are witnessing in this Jalsa Canada 2023, that more than 7,500 people are attending! This testimony shows that when a faithful servant of God trusts, believes, and remains devoted to Him despite opposition, Allah the Almighty rewards him and his followers.

خدا کے پاک لوگوں کو خدا سے نصرت آتی ہے
جب آتی ہے تو پھر عالم کو اک عالم دکھاتی ہے

"To pious men of God, help comes from God;
When it comes, it opens up a new vista upon the world."

(*Durr-e-Sameen*, English, 2008 ed., p. 23)



MAKHAN-E-TASAWEUR QADIAN

Divine help revealed through Khilafat-e-Ahmadiyya

Therefore, if we want to receive and witness God's help in our lives, we must have sincerity and purity of heart. These signs of divine help are still being revealed today with the blessings of Khilafat.

We are fortunate to have witnessed the grand fulfillment of the following prophecy of the Promised Messiah^{as} with our own eyes:

إِنِّي مَعَكَ يَا مَسْرُورُ

“O Masroor! I am with you.”

(*Al-Hakam*, vol. ix, no. 46, dated December 24, 1907, p. 4)

Again, we are fortunate people to be able to experience the blessed period of the glorious leadership of Hazrat Mirza Masroor Ahmad^{aa}. We can never forget that this is a man of God who is our Imam today, who is our shield, who is our heart and our soul, under whose leadership the caravan of Ahmadiyyat is making continuous progress. We will continue to share in the promises of divine companionship and support, promised to Hazrat Khalifatul Masih^{aa}, as long as we adhere to this Imam,

pray for his health and safety, and obey him wholeheartedly.

اللَّهُمَّ أَيِّدْ إِمَامَنَا بِرُوحِ الْقُدُسِ! اللَّهُمَّ بَارِكْ لَنَا فِي عُمُرِهِ وَأَمْرِهِ

“O Allah, assist our Imam with the Holy Spirit. O Allah, bless us by prolonging his life and blessing his activities.”

I end this speech with the following words of the Promised Messiah^{as}:

“O ye foolish and blind ones! Was there ever a righteous one before me who was ruined so that I should be ruined? Was there ever a truly faithful one who was destroyed by God in humiliation, so that He should destroy me? Listen carefully and remember that my soul is not liable to destruction and that my nature is not prone to failure. I have been bestowed such courage and veracity against which mountains are as nothing. I am not afraid of anyone. I was alone and was not unhappy at being alone. Will God then desert me? Never. Will He destroy me? Never. My enemies will be humiliated and those envious of me will be put to shame, and God will bestow victory upon His servant in every field. I am with Him and He is with me. Nothing can break our relationship. I swear by His honour and glory that I hold nothing dearer in this world and in the hereafter, than that the greatness of His religion may be manifested, His glory may shine forth and His Word may be exalted. By His grace, I am not afraid of any trial, even if I am confronted not with one but with ten million trials. I have been bestowed strength in the field of trials and in the jungle of agonizing persecutions.

من نه آنستم که رُوزِ جنگِ بینی پشتِ مَن
آن منم کاندرمیانِ خاک و خونِ بینی سرے

I am not one whose back you will see on the day of the battle;

I am the one whose head you will see in the midst of dust and blood.”

(*The Essence of Islam*, vol. 4, pp. 300-301)



RAMADAN and the HOLY QUR'AN

Extracts from the writings of the Promised Messiah^{as}
& sayings of Hazrat Khalifatul-Masih V^{aa}



In his Friday Sermon delivered on March 31, 2023, Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

“Nowadays, we are passing through the month of Ramadan. This is a month in which a spiritual atmosphere is fostered and this is the atmosphere that should be created amongst the community of believers. Alongside fasting during this month, greater attention is also given to worship, as it ought to be. Greater attention is given to reciting and listening to the Holy Qur'an, and if one desires to attain the true blessings of fasting, then alongside worship, greater care should be given towards reading and listening to the Holy Qur'an. Ramadan has a special connection with the Holy Qur'an, or rather, the Holy Qur'an has a special connection with Ramadan. Allah Almighty states in the Holy Qur'an:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. (2:186)

... Thus, we must also give special attention to reading and listening to the Holy Qur'an during this month along with reading its commentary. Programs pertaining to Ramadan are being aired on MTA, as well as lectures, which everyone should watch. Only when we recite the Holy Qur'an along with its translation, then read and listen to its commentary can we truly understand the commandments mentioned therein, incorporate them in our lives, shape our lives in accordance with the Qur'anic teachings, and become the recipients of Allah's grace. Hence, if we wish to attain the true blessings of Ramadan, we must pay special attention towards the recitation of the Holy Qur'an.

... In this era, the Promised Messiah^{as} has clearly expounded upon the importance of the Holy Qur'an, its excellences and its clear proofs. For some time, I have been delivering sermons in this regard based on the writings of the Promised Messiah^{as}. Therefore, one must listen to them regularly, read them and ponder over them, in order to develop a true understanding

thereof.” (*Al Hakam*, April 28, 2023, p. 20)

In another sermon, delivered on July 11, 2014, Hazrat Khalifatul-Masih V^{aa} stated:

“It is a favour of Allah the Exalted that He has given us birth in this age and has also enabled us to accept the Promised Messiah^{as}. By thus enabling us, He also facilitated us to understand the significance and knowledge of the Holy Qur'an through him. The Promised Messiah^{as} presented the treasures of the knowledge and discernment of the Holy Qur'an to us. True insight in this is gained by reading his books, indeed, it can be gained by reading them. Anyhow, right now I will present a few extracts of the Promised Messiah^{as} about the Holy Qur'an which elucidate the significance and status of the Holy Qur'an. They also draw our attention to our responsibilities in this regard so that we may keep these matters in view to read the Holy Qur'an, to teach it to others and to put it in practice.” (*Al Islam*, Friday Sermon dated July 11, 2014)

Given below are a few extracts from the writings of the Promised Messiah^{as}, as selected and presented by Hazrat Khalifatul-Masih V (may Allah be his Helper) in his Friday Sermon of July 11, 2014.

THE ONLY BOOK WORTH READING

Explaining the significance of the Holy Qur'an and drawing our attention to it the Promised Messiah^{as} says:

“I have reflected over the word Qur'an and it was disclosed to me that this blessed word contains a great prophecy which is that this alone is the Qur'an, that is, a book worthy of reading. A time will come when more than ever it alone will be the Book worthy of reading when other books will also be read along with it. At that time this alone will be the Book worthy of reading in order to protect the honour of Islam and to eradicate falseness and other books would certainly be worthy of being discarded. This is what 'Furqan' means: that is, this book alone will distinguish between truth and falseness and no book of Hadith or any other book will be of the status. Therefore, leave all the



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books and only read Book of Allah night and day. Extremely faithless is the person who does not show regard to the Holy Qur'an and is inclined to other books all the time. Our Jama'at should try and be occupied with the Holy Qur'an and ponder over it wholeheartedly and give up being inclined to Ahadith. It is of great regret that the Holy Qur'an is not deliberated over as Ahadith are! Take the weapon of the Holy Qur'an in hand to triumph at this hour. No darkness will be able to withstand this light!' (*Malfuzat*, vol. 1, 2003 ed., p. 386)

MIRACLE OF THE HOLY QUR'AN

The Promised Messiah (on whom be peace) wrote about the revolutionary change brought about by practicing Qur'anic teaching and its miracles:

'The second miracle of the Holy Qur'an, which we can perceive and witness in our own time, is the marvellous transformation of the Companions of the Holy Prophetsa, through their submission to the Holy Qur'an and under the influence of the Holy Prophet'ssa companionship. When we look at the kind of people they were and how they behaved before they accepted Islam, and how they were transformed by the company of the Holy Prophetsa and by submission to the Holy Qur'an, and how, in respect of their morals, their beliefs, their behaviour, their demeanour, their conduct, and all their practices, they rid themselves of their evil condition and entered into a pure and immaculate state; and when we look at the wonderful influence which brought a strange light and radiance to their rusty beings, we have to concede that this change was indeed miraculous and it was brought about specially by the Hand of God...' (*Three Questions by a Christian and their Answers*, 2007 ed., p. 33)

THE QUR'AN SHOULD BE READ WITH DUE CARE

Someone asked a question about how the Holy Qur'an should

be recited and the Promised Messiah^{as} answered:

"The Holy Qur'an should be read carefully and should be reflected on. Hadith relates that there are many reciters of the Holy Qur'an who are cursed by the Holy Qur'an. A person who reads the Qur'an but does not practice it is cursed by the Holy Qur'an. When reciting the Holy Qur'an one comes to a verse about blessing, blessing should sought from God Almighty and when chastisement of a people is mentioned, refuge should be sought from God Almighty from God Almighty's chastisement. The Qur'an should be read with due care and attention and it should be practiced on." (*Malfuzat*, vol. 5, 2003 ed., p. 157)

OBJECTIVE OF THE RECITATION OF THE HOLY QUR'AN

The Promised Messiah^{as} explains how to fulfil the object of recitation of the Holy Qur'an:

"People read the Holy Qur'an in a parrot-like fashion without understanding it, just like the rapid chanting of a pundit who neither understands what he is saying nor do the listeners. Similarly the recitation of the Holy Qur'an has been reduced to simply reading a couple of parts without understanding what has been read. At the very most it is read melodiously and letters of *qaf* and *ain* are pronounced properly. It is good to read the Holy Qur'an in a fine and melodious manner, however, the true objective of recitation of the Holy Qur'an is to be informed of its truths and knowledge so that man can bring about a change in him! Remember that the Holy Qur'an has an amazing philosophy in it. There is a system to it which is not valued. Unless the system of the Holy Qur'an and its sequence is not kept in view and it is not fully reflected over, the objectives of its recitation are not fulfilled." (*Malfuzat*, vol. 1, 1984 ed., pp. 428-429)

THE HOLY QUR'AN FOSTERS DIVINE LOVE

The Promised Messiah^{as} said that recitation of the Word of God creates Divine love:

“The root of worship is in recitation of the Holy Qur'an because if the words of the Beloved are read or listened to, they certainly stir love in a true lover and exhilarate ardour.” (*Surma-e-Chashm-e-Arya, Ruhani Khazain*, vol. 2, p. 283)

ANTIDOTE TO HARSHNESS OF THE HEART

The Promised Messiah^{as} said that the Holy Qur'an has the antidote to harshness of hearts:

“Man should read the Holy Qur'an abundantly and when reading it he comes across a prayer, he should also pray and seek the same from God which is sought in the prayer. If he comes across citation of chastisement, he should seek refuge from it and should avoid those bad practices owing to which the people [in the citation] were ruined ... If there is harshness in heart, the way to soften is to repeatedly read the Holy Qur'an. Wherever prayer is cited, a believer also wants to experience the same blessing. The Holy Qur'an can be likened to a garden. Man picks a certain kind of flower from one place and further ahead picks another kind of flower. He should garner benefit according to the situation.” (*Malfuzat*, vol. 3, 2003 ed., p. 519)

FOUNTAINHEAD OF TRUE BLESSINGS

The Promised Messiah^{as} said:

“Remember, the Holy Qur'an is the fountainhead of true blessings and is a true source of salvation. Those who do not practice the Holy Qur'an are themselves to be blamed. Among those who not practice it, one group is of those who not believe in it and they do not consider it to be Word of God Almighty. These people are very distant and remote. However, how astonishing and regrettable it is when those who believe that it is the Word of God and is a healing formula for salvation also do not practice it. Many among these have not even read it in their entire lives. The example of such people who are so negligent and careless about the Word of God is like a person who knows of a clear, sweet and cool water spring with water that is elixir and healing for many illnesses and he has this knowledge for certain, yet, in spite of knowing this—and in spite of being thirsty and suffering from many ailments—he does not go to it. How unfortunate and ignorant of him! He should have put his mouth on the spring and satiated himself and derived pleasure from its delicious and healing water. However, in spite of having knowledge, he is as distant from it as someone who has no knowledge of it and he remains distant from it until death overtakes him. The condition of this person is most cautionary. The state of Muslims is also similar these days.” (*Malfuzat*, vol. 4, 2003 ed., pp. 140-141)

“Remember, the Holy Qur'an is the fountainhead of true blessings and is a true source of salvation.”

— The Promised Messiah^{as}

DO NOT ABANDON THE HOLY QUR'AN

The Promised Messiah (on whom be peace) advises with great compassion:

“An essential teaching for you is that you should not abandon the Holy Qur'an like a thing forsaken, for therein lies your life. Those who honour the Qur'an will be honoured in heaven. Those who give precedence to the Qur'an over every Hadith and every other saying will be given precedence in heaven. Today, there is no book on the face of the earth for mankind except for the Qur'an. The sons of Adam have no Messenger and Intercessor but Muhammad, the Chosen One, peace and blessings of Allah be upon him.” (*Noah's Ark*, 2018 ed., p. 22)

DERIVE BLESSINGS FROM THE QUR'AN IN RAMADAN

At the end of his sermon of July 11, 2014, Hazrat Khali-fatul-Masih V^{aa} said:

“These few extracts have been read to draw attention to the significance of the Holy Qur'an and to its recitation so that each one of us is drawn to it and we derive beneficence from this significant treasure in the month of Ramadan. As it was said in the beginning, read it and ponder over it and the parts that you have forgotten, some people forget verses they had memorized, repeat them and memorize them once again. Try and practice the commandments which have not been in your view. May Allah the Exalted enable all of us to do so!” ([Al Islam, Friday Sermon dated July 11, 2014](#))

MY LOVE SHALL NEVER PERISH



Blessed tomb of the Promised Messiah^{as} (left) and memorial of Hazrat Amma Jaan^{ra} (right) at Bahisthi Maqbarah, Qadian

The Promised Messiah^{as} expressed his deep love for Allah the Almighty in the following Arabic couplets from his book *Minanur-Rahman* ('Favours of the Gracious God').

Surely I shall die but my love shall never perish;
Even in the dust of my grave, my voice will be recognized
owing to Your remembrance.

My eyes have not seen a Benefactor like You;
O You Who keep on expanding Your favours, O You Who
possess all blessings.

You have indeed been the objective of my soul,
In every droplet of ink and in the entire script I have
dictated.

I observe that love has illuminated the innermost domain
of my innermost realm;
And I observe that passionate love is writ large on my
face.

No imprint has survived on my heart except that of Him;
The favours of Allah have covered the face of my desires.

The winds of my love for Him scattered the dust of my
being;
My heart became enamoured by the intensity of those
winds.

(*Favours of the Gracious God*, pp. 44-45, 49)

إِنِّي أَمُوتُ وَلَا يَمُوتُ حُبِّي
يُذَرِّي بِذِكْرِكَ فِي التُّرَابِ نِدَائِي

مَا شَاهَدْتُ عَيْنِي كَمِثْلِكَ مُحْسِنًا
يَا وَاسِعَ الْمَعْرُوفِ ذَا التَّعَمَّاءِ

أَنْتَ الَّذِي قَدْ كَانَ مَقْصِدَ مُهْجَتِي
فِي كُلِّ رَشْحِ الْقَلَمِ وَالْإِمْلَاءِ

وَأَرَى الْوَدَادَ أَنَارَ بَاطِنِ بَاطِنِي
وَأَرَى التَّعَشُّقَ لَاحَ فِي سَيَّمَائِي

مَا بَقِيَ فِي قَلْبِي سِوَاهُ تَصَوُّرِ
عَمَرْتُ أَيْدِي اللَّهِ وَجْهَ رَجَائِي

هُوَ جَاءَ أُلْفَتِهِ أَثَارَتْ حُرَّتِي
فَقَدْ جَنَانِي صَوْلَةَ الْهُوَ جَاءِ



“And Consult them in Matters” The Holy Prophet’s^{sa} Noble Practice of Consultation

EDITOR’S NOTE: The following is an extract from the English translation of the Friday Sermon of Hazrat Khalifatul-Masih V^{aa}, delivered on May 12, 2023. In this sermon, Huzoor-e-Anwar^{aa} elucidated the importance of the institution of Shura and the responsibilities of Shura members, in light of the teachings of the Holy Qur’an and traditions of the Holy Prophet^{sa}. Readers are directed to watch or read the full text of the sermon at alislam.org.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا
غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٦٠﴾

The translation of the verse is:

“And it is by the [great] mercy of Allah that thou art kind towards them, and if thou hadst been rough [and] hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters [of administration]; and when thou art resolved, then put thy trust in Allah. Surely, Allah loves those who put their trust [in Him].” (3:160)

... This verse testifies to the fact that the Holy Prophet^{sa} was extremely soft-hearted towards the members of his Ummah [followers] as a result of the special mercy of Allah the Almighty. At the same time God Almighty has also guided us and drawn our attention towards the fact that those who will be entrusted with advancing the mission of the Holy Prophet^{sa} and those who are to complete the mission of the Promised Messiah and Mahdi^{as} who, in accordance with the prophecies of the Holy Prophet^{sa}, was to come in servitude to him, must act with love, affection and kindness. Allah the Almighty says that if you are not kind, but hard-hearted and easily angered, then these people will disperse from you. Hence, Allah the Almighty commands us to pardon and seek forgiveness, and along with this, He has also commanded us to seek counsel.

Thus, the *majalis-e-shura* are held in accordance with this teaching. However, as is evident from the name, the *majlis* [body] only puts forth its suggestions and does not make any decisions. Thus, Allah the Almighty has stated that whatever decision you make after these suggestions, do so by placing your complete trust in Allah the Almighty. Furthermore, once you place your trust in Allah the Almighty, He will bring forth the results, filled with immense blessings.

We see the greatest example of placing one’s trust in Allah the Almighty through the example of the Holy Prophet^{sa}. In many matters, the Holy Prophet^{sa} received guidance directly from Allah the Almighty. However, in relation to matters where clear commandments of Allah the Almighty were not present, he would make sure to seek counsel. This practice of his and this commandment of Allah the Almighty teach us about what the attitude of the Jama’at’s office bearers should be towards the members of the Jama’at and that we should perform our duties through mutual consultation.

It is a great blessing of Allah the Almighty that He has blessed the Ahmadiyya Jama’at with the institution of Khilafat. As such, and in accordance with the commandments of Allah the Almighty and the traditions of the Holy Prophet^{sa}, the Khalifa of the time also consults the Jama’ats across the world based on their local circumstances. There is no doubt that if Allah the Almighty desired to directly guide the Holy Prophet^{sa} in every matter, He would have done so. However, commanding him to seek counsel

in certain matters and for the Holy Prophet^{sa} to actually seek counsel in various matters, in fact, serves as a guide for us to tread on the right path, to perform our duties through mutual consultation and to establish unity within the Ummah. A hadith elucidates this.

Hazrat Ibn Abbas^{ra} narrates that when the verse *شَاوِرْهُمْ فِي الْأَمْرِ* [consult them in matters of administration] was revealed, the Holy Prophet^{sa} said, “Although Allah and His Messenger are exempt from this, however, Allah the Almighty has decreed it as a means of mercy for my nation. Therefore, those who consult will not be bereft of guidance, however, those who do not consult will not be able to avoid humiliation.” (*Al-Jami’ li Sha’b al-Iman*, vol. 10, p. 41, Hadith 7136, Maktabah al-Rushd Nashiroon, Riyadh, 2003)

Thus, even though the Holy Prophet^{sa} was not bound to consultation, he still sought consultation in order to establish an example for his followers that would enable them to always partake of Allah the Almighty’s mercy and continuously tread the paths of guidance while avoiding humiliation. It is a special favour of Allah the Almighty upon us that we have an established system of *Shura* [i.e., the system of consultation]. All Ahmadis, especially the members of *Shura*, must honour this and be grateful to Allah the Almighty for establishing the means for our guidance. I will mention some of the occasions in history when the Holy Prophet^{sa} sought consultation and how he went about doing so. This was also the same practice adopted by the Rightly Guided Caliphs. And in this era, the Promised Messiah^{as} also implemented this practice.

Generally, we find three methods by which consultation was sought:

1. One way was that when a matter requiring consultation arose, a person would announce for people to gather and hence people would come together. Then, based on the suggestions and opinions, the Holy Prophet^{sa} and [later in the era of] the Rightly Guided Caliphs would make a decision; that in light of the consultation, such and such was their decision which was to be implemented. Because there were chieftains at that time, despite the fact that the tribespeople had gathered in large numbers, the opinions would be expressed by the chieftains or the leaders as representatives. The people used to be perfectly happy for their chief or leader to represent them and present their opinions. In fact, if out of passion someone contradicted the established tradition and tried to express their opinion, the Holy Prophet^{sa} would instruct them to convey it to their chief or leader so that they may present it, otherwise, their opinion would be given no merit. This was one of the methods [of consultation].
2. The second method was that the Holy Prophet^{sa} would summon those people who he considered appropriate for consultation rather than generally inviting every-

one. He would then consult with that specific group of people.

3. The third method was that when the Holy Prophet^{sa} deemed it was best for even two people to not gather, he would call people individually and consult with them. He would first consult with one person and then would call another. (*Khitabat-e-Shura*, Majlis-e-Mushawarat 1922, vol. 1, pp. 6-7)

These were the three methods by which the Holy Prophet^{sa} would seek consultation, and these were the same methods adopted by the Rightly Guided Caliphs. As it has already been mentioned, the Holy Prophet^{sa} said that Allah and His Messenger^{sa} were exempt from consultation, but despite this, history tells us that the Holy Prophet^{sa} sought consultation on various occasions. In fact, he used to consult his Companions a great deal. Hazrat Abu Hurairah^{ra} relates, “I never found anyone to seek consultation from his companions as much as the Holy Prophet^{sa}.” (*Sunan at-Tirmidhi*, Abwab al-Jihad Bab Ma Ja’a fi al-Mashwarati, Hadith 1714)

As I mentioned before, if the Messenger^{sa} of Allah, who received direct guidance from Allah the Almighty, could seek consultation, then this shows the degree to which one must strive to understand the importance of consultation. I will mention an instance in which the Holy Prophet^{sa} sought consultation. It is mentioned in a narration:

Hazrat Ma’az^{ra} bin Jabal says, “When the Holy Prophet^{sa} was deciding about sending me to Yemen, he consulted many Companions. They included Hazrat Abu Bakr^{ra}, Hazrat Umar^{ra}, Hazrat Uthman^{ra}, Hazrat Talha^{ra}, Hazrat Zubair^{ra} and many others. Hazrat Abu Bakr^{ra} said, ‘Had the Holy Prophet^{sa} not consulted us, we would not have said anything.’ Upon this, the Holy Prophet^{sa} said, ‘I am just like you in matters regarding which I have not received any revelation.’” Ma’az^{ra} states, “Upon this statement of the Holy Prophet^{sa} that people should give their opinions when the Holy Prophet^{sa} was asking, everyone expressed their opinions after which the Holy Prophet^{sa} said, ‘Ma’az, you tell me, what is your opinion?’ I said, ‘I concur with the opinion of Hazrat Abu Bakr^{ra}.’” (*Al-Mu’jam al-Kabir li al-Tibrani*, vol. 20, Hadith 124, Dar Ihya’ al-Turaf al-Arabiyy, Beirut, p. 67)

The Holy Prophet^{sa} even asked him [Hazrat Ma’az^{ra}]. Not only does this expression of the Holy Prophet^{sa} show his simplicity, humility, and the importance of consultation, but it is also an excellent example for us as to the importance we should give to consultation. The examples of the Companions show us that when they gave their opinions upon the command of the Holy Prophet^{sa}, then whilst treading the path of righteousness, they would give their opinions according to their capabilities and experience.

Then, even after migrating to Medina, when the disbelievers

of Mecca tried to destroy the peace and security of the Muslims, the Holy Prophet^{sa} consulted with the Companions about preventing this from happening. He included the chieftains of both the Ansar and the Muhajireen. Then, after consulting with the chieftains of the Muhajireen and the Ansar and with their agreement, the Holy Prophet^{sa} set out for Badr. At the time of this consultation, the chieftains of the Ansar displayed an example of great sincerity and made a pledge, upon which the Holy Prophet^{sa} was extremely pleased and expressed his contentment. (*The Life & Character of the Seal of Prophets*, vol II, pp. 139-140)

This was because consultation is not merely to the extent of giving opinions; rather, the ones giving consultation also make a pledge regarding their actions and conduct, and to be the first to implement their suggestions. If they do not pledge their actions and then do not truly act upon them either, then their consultation is rendered useless. We see how, on the battlefield of Badr, those same Companions also practically exhibited sincerity and loyalty. Not only did they make the suggestions, but they also risked their lives.

Therefore, wherever our *Shura* delegates may be from, they should always remember that not only should they give consultation, but they should prepare themselves to be the first to implement whatever decision is made in light of their proposal, or whatever the Khalifa of the time decides, and they will be prepared to offer any sacrifice in order to implement it. When they establish their own practical examples, then the rest of the members of the Community will also be ready to happily offer themselves for whatever sacrifices may be required. The members of the *Shura* should always bear in mind that every Ahmadi has pledged loyalty and obedience to Khilafat, the highest example of which must be shown by the office holders and members of the *Shura*, because they have been made members of an institution that serves to help the institution of Khilafat and the system of the Jama'at.

Always remember that while the Khalifa of the time is commanded to act according to the practice of the Holy Prophet^{sa} and to consult with his people about important matters in faith, and he is commanded to be tender-hearted and to pray, at the same time, those who are consulted are also commanded to give suggestions with pure intentions and while treading the path of righteousness. Those giving suggestions should always remember that their suggestions should conform to the highest standards of pure intentions and righteousness. Hence, those presenting suggestions bear a great responsibility to assess themselves and the standard of their righteousness.

(*Al Hakam*, June 9, 2023, pp. 18-19)

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چیرمین تاریخ تدوین کمیٹی کینیڈا

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Syedna Hazrat Khalifatul-Masih V^{aa} has approved the following committee for the collection and compilation of the history of the Ahmadiyya Muslim Jama'at Canada:

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وَسَّعَ مَكَانَكَ

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Revelation to the Promised Messiah^{as}



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FROM COAST TO COAST

Reports from Jama'ats Across Canada

September 2023

Run for Winnipeg

Ikram Ullah, Zaeem Majlis Ansarullah Winnipeg

Majlis Ansarullah Winnipeg organized the Run for Winnipeg on September 30, 2023 in Winnipeg, Manitoba. This event was graced by the presence of National Sadr Sahib Majlis Ansarullah Canada, Respected Abdul Hameed Warraich Sahib. Additionally, Nazim-e-Ala Sahib and Ilaqa Nazim Sahib from the Prairie Region were also in attendance.

The event was highly successful, and more than \$20,000 were raised for this noble cause. We are pleased to share that we have donated \$10,000 to the Children's Hospital Foundation of Manitoba and \$5,000 to the Women's Shelter of Manitoba.

The event garnered the presence of the local MLA, a councilor, and a representative from the Mayor's office.

May Almighty Allah continue to bless us all in serving Islam Ahmadiyyat to the best of our abilities. Amen!

November 2023

Canadian Waqf-e-Arzi Team's Impactful Journey in Australia

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

I am delighted to share the inspiring journey of the Waqf-e-Arzi team from Majlis Ansarullah Muqami, Canada, who embarked on a mission to Australia from November 12 to November 25, 2023.

The team, comprising Riaz Ahmed Bajwa, Arshad Butt Sahib, Fazal Ahmed Shahid Sahib, and Mubasher Ahmed Malik Sahib, commenced their travel from Toronto, undertaking a 19-hour flight over the Pacific Ocean. Upon



Some organizers and participants of the Run for Winnipeg

arrival in Australia on November 15, they were warmly welcomed by the Australian Jama'at, with Na'ib Sadr Sahib of Penrith Jama'at leading the reception.

During their stay, the team actively engaged in various activities, contributing significantly to the local community. The first day involved exploring Penrith, where the team distributed informative flyers, receiving positive responses from the friendly locals. The team also received literature from the local Jama'at, enhancing their outreach efforts.

Under the guidance of Sadr Sahib Jama'at Penrith, Riaz Ahmed Bajwa led daily prayers at the Prayer Centre, emphasizing the importance and benefits of congregational prayers. This effort aimed to strengthen the spiritual connection within the community.



Members of the Waqf-e-Arzi group with Amir Sahib Australia (middle) and other members of Australia Jama'at

On the evening of November 18, the Waqf-e-Arzi team had the honor of meeting Respected Amir Sahib Australia, Maulana Inamul Haq Kauser Sahib, who warmly welcomed them. The team introduced themselves and Amir Sahib encouraged them to explain the purpose of Waqf-e-Arzi in Australia.

The team was actively involved in the 40th anniversary celebration of Baitul Huda Mosque, Sydney, contributing to the preparations and assisting in various tasks. Special efforts were made to invite non-Muslims and Christians to the event, resulting in a significant turnout and fostering interfaith dialogue.

Throughout their stay, the team maintained a routine of daily prayers, engaging in Dars-e-Hadith and responding to inquiries from the local Jama'at members. They also had the privilege of participating in a *Subbat-e-Saliheen* session with Respected Amir Sahib Australia, sharing valuable experiences and blessings.

The dedication of the Waqf-e-Arzi team extended beyond their primary tasks, as they actively contributed to the community by assisting in the preparation and set-up of events, such as the celebration conference.

The Waqf-e-Arzi group extends its gratitude to Respected Amir Sahib of Australia, Respected Sadr Sahib Penrith Jama'at, and the entire Australian Jama'at for their warm hospitality and support during the team's stay. May Allah the Almighty reward them abundantly.



Waqf-e-Arzi group with members of Australia Jama'at

December 2023

Jalsa Seeratun Nabi^{sa} Held in Scarborough

Hazqeel Qureshi, General Secretary, Scarborough South Halqa

By the grace of Allah, Scarborough South and North Jama'ats organized their Jalsa Seeratun Nabi^{sa} on Sunday, December 17, 2023, at 6:00 PM at Baitul Afiyat. The program was presided over by Respected Maulana Sohail Sharma Sahib, Na'ib Amir Jama'at Canada.

The event saw participation from Ansar, Khuddam, Lajna, Atfal, and Nasirat. The program commenced with the recitation of the Holy Qur'an by Zia ul Haq Sahib, followed by its English and Urdu translations by Hazqeel Qureshi and Zafar Qazi Sahib, respectively. A *nazm* (poem) was recited by Lal Deen Sahib, along with its English translation by Wasi-ud-din Waseem Sahib.

Fazalullah Muneeb Sahib, Missionary Scarborough South, delivered a speech on the rights and responsibilities of women in Islam. Following that, a Qaseedah, along with its English translation, was presented by Abdallah and Rafat Yousef. The Urdu translation was read by Ata-ul-Hai Nasir Sahib.

January 2024

Appreciation Dinner for Finance Team of Vaughan Jama'at

Mohammad Zubair Mangla, Local Amir, Vaughan Jama'at

By the Grace of Allah, Vaughan Jama'at stood first in obligatory donations (*lazmi chanda*), Tahrik-e-Jadid *chanda* and also in Waqf-e-Jadid *chanda* for the year 2022-2023. It also achieved first position in Waqf-e-Jadid Atfalul Ahmadiyya. Huzoor-e-Anwar^{aa} announced our accomplishments during his Friday Sermons in which he announced the commencement of the new years for Tahrik-e-Jadid and Waqf-e-Jadid. By the grace of Allah, we exceeded in collection of Waqf-e-Jadid compared to Tahrik-e-Jadid collection this year. Vaughan is the only Jama'at in Canada which achieved this milestone as per the wish of our beloved Imam^{aa}.

To appreciate the efforts of the local presidents, secretaries, Jama'at Amila towards this noble cause, an appreciation dinner for the finance team of Vaughan Jama'at was held on Tuesday, January 16, 2024 at 7:00 PM in Vellore Village Community Centre. Respected Amir Sahib, along with some members of National Majlis-e-Amila and few missionaries, attended this event. In total, 80 members were present.



Members of the finance team & National Majlis-e-Amila with Respected Amir Sahib Canada (seated, middle)

The formal program started after Isha Salat with the recitation of Holy Qur'an by Omar Shayyan Sahib and its translation in English and Urdu was presented by Murabbi Mustajab Qasim Sahib. Afterwards, Respected National Secretary Mal, National Secretary Tahrik-e-Jadid and National Secretary Waqf-e-Jadid each presented their brief comments. At the end, Respected National Amir Sahib presented his remarks and led everyone in a silent prayer. Dinner was served after the formal program to members present for this event. The Ziafat team did an excellent job serving food.



Attendees of Jalsa Seeratun Nabi^{sa}, Baitul Afiyat Mosque, Scarborough

A Kahoot quiz was then conducted with over 30 participants. The winners included two Lajna members and one Khadim, who received prizes such as a duffle bag for 1st place, a water bottle for 2nd place, and a keychain for 3rd place.

The keynote speech was presented by Respected Maulana Sohail Sharma Sahib. A Q & A session lasting 20 minutes provided an interactive platform for the attendees.

Respected Local Amir, Ishaq Sajid Sahib, delivered closing remarks, and the program concluded with silent prayer and Isha Salat.

This gathering was a spiritually enriching and educational experience for all attendees, fostering unity and knowledge within the Scarborough South and North Jama'ats.



Scenes of Jalsa Seeratun Nabi^{sa}, Baitul Afiyat Mosque, Scarborough

Run for Newmarket Team Donates to Local Community

Arif F. Khan, Secretary Isha'at, Newmarket Jama'at

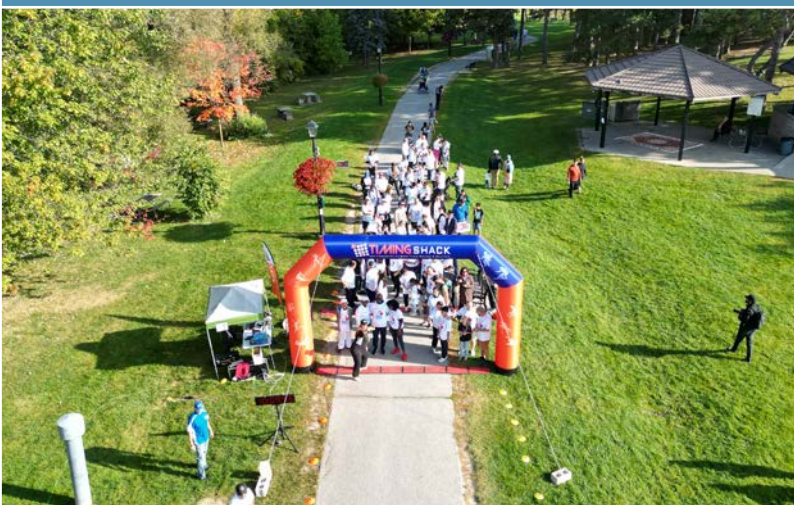


Run for Newmarket team presenting a cheque to CHATS

The Second Annual Run for Newmarket, held on October 1, 2023, at Fairy Lake Park, Newmarket, organized by Majlis Khuddamul Ahmadiyya Newmarket, saw a remarkable turnout of over 300 participants, including more than 100 dedicated runners from diverse backgrounds.

We are thrilled to share the joyous news that the Run for Newmarket team proudly presented \$11,000 in cheques on Friday, January 19, 2024. The funds were equally distributed, with \$5,500 going to CHATS (Community and Home Assistance to Seniors) and \$5,500 to the York Region Food Network.

We extend our heartfelt gratitude to the entire team for their months of dedication and hard work, culminating in the successful execution of the Run. May Allah reward them abundantly for their efforts.



Aerial view of the Run for Newmarket



Run for Newmarket team presenting a cheque to York Region Food Network

Ahmadiyya Muslim School Holds Peace Walk

Kaleem Ahmad, Calgary

Ahmadiyya Muslim School (AMS) Calgary students, following approval from the Respected National Amir Sahib, successfully conducted a peace walk on January 25, 2024, at 11:00 AM. The event, attended by approximately 165 students from AMS, aimed to promote understanding and tolerance in response to the ongoing conflict in Middle East.

The local Jama'at, on special instructions of Respected Local Amir Sahib, ensured the safety and well-being of AMS students and staff during the peace walk.

The peace walk was a meaningful and successful initiative, showcasing the AMS students' commitment to peace and harmony. The positive media coverage further enhanced the impact of the event, spreading the message of understanding and unity.

The event garnered positive media coverage, with all mainstream channels including CTV News Calgary and Global News, both of which featured the peace walk in news reports. The coverage highlighted the students' commitment to discussing the conflict as part of their education, and advocating for peace. This amplification of the message was crucial in reaching a broader audience.



JAMIA AHMADIYYA CANADA

Extracurricular Activity Report

NOVEMBER - DECEMBER 2023

Mirza Ghulam Haseeb (Thalithah), Sarmad Ahmad (Rabi'ah), Asad Malik (Ula) & Raiyan Ahmad Pal (Thaniyah)

EDUCATIONAL COMPETITIONS

Qaseedah Competition

On November 9, 2023, Jamia Ahmadiyya Canada held its annual Qaseedah competition, the first group competition of the year. The judge appointed for the competition was Respected Musleh Shanboor Sahib, professor at Jamia Ahmadiyya Canada.

After recitation of the Holy Qur'an by Hazqeel Ahmed Khan (Mumahhidah) and opening remarks by Mohammad Mufleh (Khamisah), the Qaseedah competition began.

Four participants from each group partook in the competition, and a total of seven rounds occurred, each getting progressively more difficult. Some of these rounds included completing the couplet from one word as well as completing the couplet from the Urdu or English translation.

The results of the competition were as follows:

1ST PLACE: Amanat Group

2ND PLACE: Diyanat Group

3RD PLACE: Rafaqat Group

Khutbat-e-Imam Quiz Competition

By the grace of Allah, Jamia Ahmadiyya Canada was able to hold its annual Khutbat-e-Imam competition on November 17, 2023. This competition was presided by Hafiz Mujeeb Ahmad Sahib, a professor at the Hifz-ul-Qur'an School Canada.

After recitation of the Holy Qur'an by Asad Malik (Ula), the competition began with a series of questions asked to each group with a total of three rounds. The first and second rounds allowed for team discussion, while the third round did not, thereby making it more difficult.

The results of the competition are:

1ST PLACE: Shuja'at Group

2ND PLACE: Rafaqat Group

3RD PLACE: Diyanat Group

Impromptu English Speech Competition

The annual Impromptu English Speech Competition took place on November 24, 2023. The event started after *tilawat* by Musawar Ahmad (Mumahhidah). The three judges were Sheikh Abdul Wadood Sahib (National Secretary Isha'at), Sadiq Ahmed Sahib (Missionary, Vaughan), and Dr. Bashir Khan Sahib (Vice Principal, Jamia Ahmadiyya Canada). Each participant was given three minutes to prepare and three minutes to deliver the speech.

The results were as follows:

1ST PLACE: Sarmad Ahmed (Rabi'ah) of Amanat Group

2ND PLACE: Hamza Chughtai (Thalithah) of Diyanat Group

3RD PLACE: Ataul-Karim Gohar (Thaniyah) of Shuja'at Group

Arabic Speech Competition

On the evening of Friday, December 1, 2023, Jamia's Arabic Speech Competition was held. The program began with recitation of the Holy Qur'an by Humza Abaidullah (Khamisah), after which the judges for the competition were introduced: Muslehuddin Shanboor Sahib (Professor, Jamia Ahmadiyya Canada), Mutaz al Kazak Sahib (Professor, Jamia Ahmadiyya Canada), and Al-Haj Muhammad Abdullah Sahib.

The allocated time for the speeches ranged from three to five minutes, and the criteria included content as well as presentation. After all 12 participants delivered their speeches, Mutaz al Kazak Sahib made a few remarks and gave feedback to the speakers, and then the results were announced:

1ST PLACE: Hasan Abdeen Agha (Thalithah) of Rafaqat Group

2ND PLACE: Raiyan Pal (Thaniyah) of Diyanat Group

3RD PLACE: Anas Mahmood (Rabi'ah) of Rafaqat Group

STUDENT SEMINARS

To foster the spirit and passion to research, students of the Khamisah class are required to present seminars on various topics. The following seminar was held in November 2023:

DATE	STUDENT	TOPIC
November 11, 2023	Tahir Wadood	Hazrat Khalifatul-Masiv V's ^{sa} tour of Canada in 2016

GUEST LECTURES

The Department of Majlis-e-Irshad regularly arranges guest lectures to introduce students to a variety of subjects and to learn from the experiences of missionaries and devotees who have been fortunate to serve in different capacities for the cause of Islam Ahmadiyyat. The following guest lectures were arranged by Majlis-e-Irshad in November and December:

DATE	NAME OF GUEST	TOPIC
November 14, 2023	Maulana Saeedur Rahman Sahib (Former Amir & Missionary In-Charge Sierra Leone)	Faith-inspiring incidents from service in Africa
November 21, 2023	Maulana Feroz Alam Sahib (In-Charge Bangla Desk, UK)	How to foster spirituality and the importance of developing a strong relationship with Khilafat

December 9, 2023	Maulana Safdar Nazir Goleki Sahib	Faith-inspiring incidents of Khulafa
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Musleh Shanboor Sahib conducting the Qaseedah Competition



Students competing in the Khutbat-e-Imam Quiz



Sarmed Ahmed
1ST PLACE
English Impromptu



Hamza Chughtai
2ND PLACE
English Impromptu



Ataul-Karim
3RD PLACE
English Impromptu



Hasan Abdeen
1ST PLACE
Arabic Speech



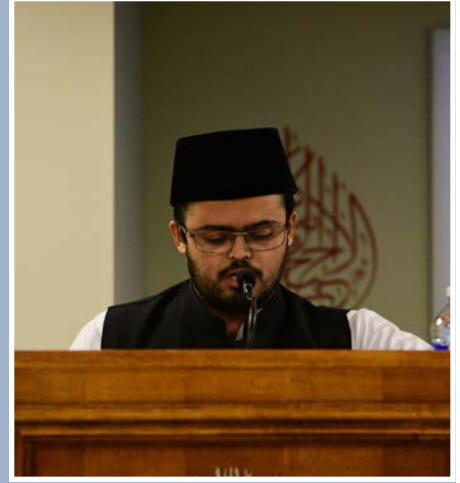
Raiyan Pal
2ND PLACE
Arabic Speech



Anas Mahmood
3RD PLACE
Arabic Speech



Jamia students in the auditorium listening to a lecture



Tahir Wadood (Khamisah)
presenting a seminar



Maulana Saeed-ur-Rahman Sahib addressing students



Maulana Feroz Alam Sahib addressing students



Group photo of Jamia faculty, staff and students with Maulana Feroz Alam Sahib

Zakat Payments in Ramadan

Zakat is one of the pillars of Islam. Regarding it, the Promised Messiah^{as} has said:

“Sincerely observe your fasts for the sake of God. Let everyone who is liable to pay the Zakat do so...” (*Noah's Ark*, p. 25)

Please note that Jama'at donations (*chandas*) are not a replacement of Zakat.

The basis for Zakat (*nisab*) is silver 52.5 *tolas* or 612 grams and gold 7.5 *tolas* or 87.5 grams. This means anyone, having 612 grams of silver or 87.5 grams of gold, should pay 2.5% on the total value as Zakat.

In case of savings, the *nisab* of gold will be considered as standard. This means, that anyone, having savings equal to or more than the value of 87.5 grams of gold, should pay 2.5% of the total value as Zakat. Now a day the value of 87.5 grams of gold, in Canada is almost \$7,600.

All members of the Jama'at are requested to pay their Zakat in Ramadan if it is obligatory on them.

Please note that no member may distribute the Zakat at his/her own discretion. Full amount of the Zakat due must be paid to the Jama'at. Members may like to recommend such members who, in their opinion, are eligible to be helped with zakat funds.

May Allah able all of us to fulfill our obligations in the best manner! Ameen!

Wassalam!

Khalid M. Naeem

National Secretary Mal



UNSPLASH

FITRANA, EID FUND & FIDYA RATES

Please note the Fitrana, Eid Fund and Fidyah Rates for 2024:

FITRANA: \$4

Payable by each and every member of the family. It is obligatory even upon a day-old infant.

EID FUND: \$10

Payable by each earning member of the family.

FIDYA: \$5

The minimum recommended amount for a missed fast. It is payable if one cannot fast due to a valid reason. Affluent families should adjust it according to their cost of living.

KIDS ZONE

FILL IN THE BLANKS

1. The holiest month in Islam is _____.
2. Eid-ul-Fitr means _____.
3. The term for fasting in Arabic is _____.
4. The Promised Messiah^{as} secluded himself for a period of _____ days after which he was granted the Prophecy of Musleh-e-Mau'ud.
5. _____ is the title of the collection of the Promised Messiah's^{as} books.

ANSWERS
1. Ramadan
2. Festival of breaking the fast
3. As-Siyam
4. 40 days
5. Ruhani Khoza'in

TRIVIA

1. In which Khalifa's time was the practice of taravih prayers established?
2. What is the purpose of fasting, as described in the Holy Qur'an?
3. According to the research of the Promised Messiah^{as}, which region did Prophet Jesus^{as} migrate to?
4. Fasting is prescribed upon whom?
5. When should a person search for Lailatul Qadr [the Night of Decree], as mentioned in ahadith?

ANSWERS
1. Hazrat Umar^r
2. To increase in righteousness
3. Kashmir, India
4. All healthy, able Muslim men and women
5. The odd nights in the last ten days of Ramadan (e.g., 25th, 27th, 29th, etc.)

MEMORIZE THIS!

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تَحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"O Allah! You are the Pardoner! You love to
pardon, so pardon me!"

(Prayer of the Holy Prophet^{sa},
to be recited on the Night of Decree [Lailatul Qadr])

WORD SEARCH

Y E I D U L F I T R L U F F L
V K Y I R C Q N G A Q U W R Z
P R O M I S E D M E S S I A H
H A H B N A W A F I L M L M D
S D H J P O Y E Q Q O N Z A V
S K N M R N M X W R H B M D N
O U B T A H A J J U D N W A H
U P H Q Y D Y Q U A F X A N G
L G D U E D I C Q I F T A R A
T R C R R K C Y L E R L S U Z
D B E A T Z L G Y Y X B A I E
T O H N I S X J X A X M Z D T
K N I G H T O F D E C R E E T
F A S T I N G B U E Z U E X E
T A R A V I H I U A S N C C Q

Word Bank

Promised Messiah
Night of Decree
Eidul Fitr
Iftar
Ahmadiyya
Tahajjud
Fasting
Gazette
Nawafil
Suhur
Taraviah
Ramadan
Prayer
Quran

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TARAVIAH I U A S N C C Q
F A S T I N G B U E Z U E X E
K N I G H T O F D E C R E E T
T O H N I S X J X A X M Z D T
D B E A T Z L G Y Y X B A I E
T R C R R K C Y L E R L S U Z
U P H Q Y D Y Q U A F X A N G
L G D U E D I C Q I F T A R A
O U B T A H A J J U D N W A H
S K N M R N M X W R H B M D N
S D H J P O Y E Q Q O N Z A V
H A H B N A W A F I L M L M D
P R O M I S E D M E S S I A H
Y E I D U L F I T R L U F F L

پیارے مہدی علیہ الصلوٰۃ والسلام کا پیارا کلام

حضرت اقدس مسیح موعود علیہ الصلوٰۃ والسلام اپنے
پاکیزہ منظوم کلام میں فرماتے ہیں:

قرآن کو یاد رکھنا پاک اعتقاد رکھنا
فکرِ معاد رکھنا پاس اپنے زاد رکھنا
اکسیر ہے پیارے صدق و سداد رکھنا
یہ روز کر مبارک سُبْحَانَ مَنْ یَّزِیْنِی

(دُرِّ ثَمِین، صفحہ 66)

(مشکل الفاظ کے معنی اعتقاد: یقین۔ معاد: آخرت۔
اکسیر: وہ دوا جو ہر مرض میں مفید ہو۔ صدق و سداد:
سچائی، راستی، حق)

جواب دیجئے

1. کس خلیفہ راشد کے دور میں نماز تراویح
باقاعدگی سے ادا کی جانے لگی؟
2. روزے کیوں فرض کئے گئے ہیں؟
3. روزے کس پر فرض ہیں؟
4. لَیْلَةُ الْقَدَر کے کیا معنی ہیں؟
5. لَیْلَةُ الْقَدَر کب تلاش کرنی چاہئے؟

الفاظ تلاش کریں:

رمضان، عید الفطر، چاند، سحری، افطاری، کھجور

خ	ی	ر	ی	ھ	گ	ف	ک
ظ	ث	ض	چ	ا	ن	د	ھ
ا	س	ث	ذ	ھ	ج	د	و
ف	ے	ح	ٹ	ک	ل	س	ر
ط	ئ	ی	ر	ہ	پ	ا	ر
ا	گ	ک	ث	ی	ح	ط	م
ر	ج	ض	ق	ع	ف	ب	ض
ی	ض	ر	ت	ل	و	ط	ا
آ	ن	ب	ا	ز	ش	چ	ن
م	ج	د	گ	ط	چ	ل	ا
ب	ی	ٹ	ک	ھ	ج	و	ر
ع	ط	ا	و	ع	ر	ت	ے
ر	م	ے	چ	ا	ض	خ	د

اپنے جوابات ہمیں

editor@ahmadiyyagazette.ca

پر بھجوائیں۔ ای میل بھجوانے کے لیے اپنے والدین کی
مدد لے لیں۔

بچوں کا صفحہ

اللہ میاں کا خط

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ
هُدًى لِّلنَّاسِ

﴿سُورَةُ الْبَقَرَةِ، آیت 186﴾

رمضان کا مہینہ جس میں قرآن انسانوں کے لئے ایک عظیم ہدایت
کے طور پر اتارا گیا

پیارے نبی ﷺ کی پیاری باتیں

اجْتَنِبُوا الْغَضَبَ

سخت غصے سے بچو۔

کہ وہ عموماً گالی گلوچ، فساد یا قتل تک کا باعث ہوتا ہے۔

﴿اربعین اطفال، مرتبہ حضرت میر محمد اسماعیل رضی اللہ عنہ، صفحہ 3﴾

(مشکل الفاظ کے معنی باعث: وجہ)

BOUNTIES OF THE GRACIOUS GOD is the English translation of *Mawahibur-Rahman* authored by Hazrat Mirza Ghulam Ahmad^{as} of Qadian, the Promised Messiah and Mahdi.

In this book, the Promised Messiah^{as} pens a detailed rebuttal to the editor of the newspaper *Al-Liwa* regarding the inoculation against the plague and the meaning of relying on Allah.

This book covers the beliefs of the Promised Messiah^{as}, the teachings for his Community and signs that God Almighty had vouchsafed to him within the previous three years of its original Arabic publication in 1903.

FOR MORE INFORMATION, VISIT
alislam.org & booksonislam.org

Bounties of the Gracious God

(*Mawahibur-Rahmān*)

مواهب الرحمن

Hazrat Mirza Ghulam Ahmad^{as}
The Promised Messiah & Imam Mahdi

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