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*“His fame will spread to the ends of the earth
and nations will be blessed through him.”*

(Prophecy regarding the Promised Reformer)

The Great Prophecy of the Truth of the Promised Messiah^{as}

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, (may Allah be his Helper) said:
“Hazrat Musleh-e-Mau’ud^{ra} offered guidance and advice on various subjects to the Jama’at, and generally to Muslims as well. These include numerous topics, many books, and extensive volumes. ... Despite not having studied in any school, seminary, college, or university, the knowledge of the Qur’an that Allah the Almighty bestowed upon him has no parallel. ... All of this was granted to him by Allah the Almighty. He fulfilled this prophecy. And this prophecy regarding Hazrat Musleh-e-Mau’ud^{ra} is one of the great prophecies attesting to the truth of the Promised Messiah (peace be upon him) and is a means of increasing our faith.”

[Friday Sermon delivered on February 23, 2024; translated from *Al-Fazl International*, March 15, 2024, pp. 7–8]



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COVER IMAGE: Hazrat Musleh-e-Mau'ud^{ra} (center) exiting the stage of Jalsa Salana 1939 in Qadian, at the auspicious occasion of the Silver Jubilee of his Khilafat

ABBREVIATIONS OF SALUTATIONS

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

Nay, but I do swear by this city— and thou art dwelling in this city—and *I swear* by the begetter and whom he begot, we have surely created man to *face* hardships. Does he think that no one has power over him? (90:2–6)

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ۚ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۚ
وَوَالِدٍ وَمَا وَلَدَ ۚ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۚ
أَيَحْسَبُ أَنْ لَنْ يُقَدِرَ عَلَيْهِ أَحَدٌ ۚ

HADITH

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

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 Abdullah bin Amr (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said, “Jesus, son of Mary, will descend on the earth; so he will marry and have children.”

[*Mishkat al-Masabih*, Hadith no. 5508]

عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ
اللَّهِ ﷺ يَنْزِلُ عَيْسَى ابْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ
وَيُؤَلِّدُ لَهُ.

(مشكاة المصابيح، كتاب الفتن، باب نزول عيسى عليه السلام)

WISDOM

SO SAID THE PROMISED MESSIAH (PEACE BE UPON HIM)

A HEAVENLY SIGN FAR SUPERIOR TO REVIVING THE DEAD

Explaining the grandeur of the prophecy regarding the Promised Reformer (Mulleh-e-Mau'ud), the Promised Messiah, peace be upon him, said:

“This is not merely a prophecy but a magnificent heavenly sign which the Gracious God, exalted is His glory, has manifested to demonstrate the truth and grandeur of our Noble Prophet, the Compassionate and Merciful, Muhammad Mustafa (peace and blessings of Allah be upon him and his people). Indeed, this sign is far superior, more perfect, and more excellent than reviving the dead, for the reality of bringing a dead person back to life is merely to supplicate before the Almighty, requesting the return of a departed soul. This type of reviving the dead has been attributed to Jesus and some other Prophets (peace be upon them) in the Bible, but critics have raised numerous objections against these accounts. Even after all such logical and scriptural debates, it is recorded that such a revived individual would only live for a few minutes before passing away again, leaving their loved ones in deeper mourning. This neither benefited the world nor brought true peace to the revived person or their loved ones, nor did it bring any real happiness to their loved ones. ...

“However, here, by Divine grace and favour and with the blessings of the Seal of the Prophets (peace and blessings of Allah be upon him and his people), the Gracious Lord has promised to accept the supplication of this humble servant and send a blessed soul whose inner and outer blessings would spread across the earth. Hence, although apparently, this sign may appear equivalent to reviving the dead, upon deeper reflection, it becomes evident that this sign is far superior. In the case of reviving the dead, a soul is returned through supplication, and here too, a soul has been summoned through prayer. However, there is a vast difference between those souls and this soul.”

[*Majmu'ah Ishtiharat* (2019), vol. 1, pp. 129–130]



GEMS OF GUIDANCE

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

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



“

EXPLAIN THE PROPHECY ABOUT MUSLEH-E-MAU'UD TO CHILDREN

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

“I want to address this question for children and some youth as well, as I have done several times before, who ask: If we do not celebrate birthdays, then why is Hazrat Musleh-e-Mau'ud's^{ra} birthday commemorated? Let it be clear—as I have mentioned several times—that we do not celebrate the birthday of Mirza Bashir-ud-Deen Mahmood Ahmad^{ra}. Rather, gatherings are held to mark the fulfillment of the prophecy. The birth of Hazrat Khalifatul-Masih II (may Allah be pleased with him) took place on January 12, 1889.

“Secondly, in households where this matter is not discussed, parents themselves should read and explain to their children what the prophecy of Musleh-e-Mau'ud is. This is a great prophecy that was foretold in earlier scriptures and by previous Prophets, and then, in accordance with the prophecy of the Holy Prophet (peace and blessings of Allah be upon him), Allah the Almighty instructed the Promised Messiah (peace be upon him) to announce it.”

[Friday Sermon dated February 23, 2024; translated from *Al-Fazl International*, March 15, 2024, pp. 2–3]

”



EARLY DAYS OF RABWAH: Hazrat Musleh-e-Mau'ud^{ra} (clad in white on the left hand) is seen here surrounded by members of the Jama'at



“HIS FAME WILL SPREAD TO THE ENDS OF THE EARTH”

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

“Hazrat Musleh-e-Mau'ud^{ra} said that when the fame of someone's deputy is mentioned, it implies that the fame of their master and leader will spread. Thus, when God Almighty declared in the prophecy that he [i.e., the Promised Son] would achieve fame to the ends of the earth, it meant that through him, the name of Hazrat Muhammad, the Messenger of Allah, (peace and blessings of Allah be upon him) and the Promised Messiah (peace be upon him) would also reach the ends of the earth. Now see how clear this prophecy is.

In the time of the Promised Messiah (peace be upon him), Afghanistan was the only country where his message had reached with some significance because of the two martyrs. In other countries, there were only scattered reports—either spread by opponents or because someone received a book and shared it further. There was no organized Jama'at established in any country. Khwaja Kamal-ud-Din went to England, but he used to say that mentioning the name of the Promised Messiah (peace be upon him) or the Jama'at would be tantamount to poison; therefore, he refrained from mentioning the Jama'at or the Promised Messiah (peace be upon him). Thus, if any name spread in England, it was Khwaja Sahib's name, not the Jama'at's or the Promised Messiah's (peace be upon him).

However, he stated that when Allah the Almighty appointed Hazrat Musleh-e-Mau'ud^{ra} as Khalifa, by the grace of God, Ahmadiyyat spread to Sumatra, Java, the Straits Settlements, China, Mauritius, other countries of Africa, Egypt, Palestine, Iran, other Arab countries, and several European countries. In some places, even during the time of Hazrat Musleh-e-Mau'ud^{ra}, the number of members in the Jama'at reached thousands, and in some African countries, it even reached hundreds of thousands.”

[Friday Sermon dated February 19, 2016; Translated from *Al-Fazl International*, March 11, 2016, p. 7]



Rays of Light

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



CAN WOMEN ATTEND BURIALS?

A lady from Canada enquired of Hazrat Khalifatul-Masih V (may Allah be his Helper), regarding the Islamic guidance for women concerning funeral proceedings, specifically asking whether they are permitted to participate in burial rites.

Huzoor-e-Anwar (may Allah be his Helper), in his letter dated January 21, 2023, offered the following guidance on this matter:

“In usual circumstances, it is not considered preferable for women to accompany funeral processions, but it has not been declared unlawful [*haram*]. Thus, Hazrat Umm Atiyyah^{ra} states, ‘We, women, were discouraged from accompanying funeral processions, but this was not strictly enforced upon us.’ [[Sahih al-Bukhari, Hadith no. 1278](#)]

“Therefore, in accordance with this guidance, women do not accompany funeral processions under normal circumstances. However, instances

where individuals proceed directly to the cemetery, accompanied by women who are close relatives and desire to see the deceased’s face; similarly, in Western countries, where funeral and burial arrangements often involve women coming to the mosque—just as men do—for prayers, etc., and where it is not feasible for men to drop them off at home and then proceed to the burial, there is no objection to the women also going to the cemetery in such circumstances of necessity. However, in such cases, they should remain separate during the burial itself and not participate in the actual interment. They may, however, join in the silent prayer [*du’a*] after the burial is completed.”

[[The Weekly Al Hakam, Answers to Everyday Issues – Part 76](#)]

IS SURROGACY ALLOWED IN ISLAM?

Someone sent a letter to Hazrat Khalifatul-Masih V (may Allah be his Helper), asking, “Does the Ahmadiyya Muslim Jama’at permit surrogacy, and what is the status of surrogate mothers?” In a letter dated January 16, 2023, Huzoor-e-Anwar (may Allah be his Helper) responded:

“In surrogacy, the biological material from a husband and wife is developed within the womb of a woman who bears no lawful physical connection to this matter. Consequently, this practice is categorized under acts of indecency in light of Islamic teachings and is considered both illicit and sinful.

“Hazrat Khalifatul-Masih IVth also elucidated this matter in response to a query. He said:

‘Dismiss from your heart the idea that if a woman is infertile or a husband lacks the capacity to sire a child, then our endeavours through artificial means are inherently sinful. This is not a sin; rather, it represents a method to attain the favour of Allah. And should He decree otherwise, no amount of human effort can yield a child not destined to be born.

‘Here, [in the UK,] I have observed several Ahmadi women who, with my permission, endeavoured to conceive via in vitro fertilization. Despite repeated attempts—once, twice, even up to ten times—no success was forthcoming. The innate defensive mechanisms that preclude conception continued to prevail, and no medical prognosis proved accurate. On the other hand, there was one young woman who sought my permission [for medical treatment]; I advised her to pray and see what transpires. Subsequently, she appeared with two delightful children

in her arms. Thus, such blessings can only be conferred by the will of Allah the Almighty. Nevertheless, assisting in the schemes devised by God does not amount to opposing His works nor does it constitute a sin. ...

‘Therefore, this method [i.e., surrogacy] is unlawful as it contravenes the sacred laws of marriage and *nikah* established by Allah the Exalted. It represents a challenge to the system He has ordained for procreation. It is akin to forming a relationship with another woman without the bonds of marriage, or *nikah*, and then lauding the resultant child as virtuous. The child will invariably remain innocent, but the one who engages in such acts incurs sin. Hence, I counsel you that venturing into this particular domain constitutes sin. However, when legitimate efforts involve the gametes of both husband and wife, and assistance in conception is sought through their mutual relationship, it is not only permissible but also fitting, and in no way sinful.’ [Urdu Mulaqat with Hazrat Khalifatul-Masih IVth, April 29, 1994]

“Thus, according to the Ahmadiyya Muslim Jama’at, surrogacy is fundamentally at odds with Islamic teachings and is an illegitimate method. Consequently, surrogate mothers do not possess any lawful status in Islam from an Islamic standpoint.”

[[The Weekly Al Hakam, Answers to Everyday Issues – Part 75](#)]

وَكَانَ أَمْرًا مَّقْضِيًّا

“And it is a matter decreed.” (19:22)

A MANIFESTATION OF THE TRUE AND THE HIGH

Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi (peace be upon him), wrote the following about the prophecy about the Promised Reformer (Musleh-e-Mau'ud):

“God Almighty has revealed to me, through a definite and certain prophecy, that a person will be born from my progeny who will bear many similarities to the Messiah. He will descend from the heavens and will set the path of the people of the earth aright. He will grant deliverance to the captives and will free those who are imprisoned in the chains of doubts. He will be a dearly beloved, noble, and esteemed son; a manifestation of the True and the High—so much so that it will seem as though God Himself has descended from the heavens.”

[*Izala-e-Aubam, Rubani Khaza'in*, vol. 3, p. 180; translation]

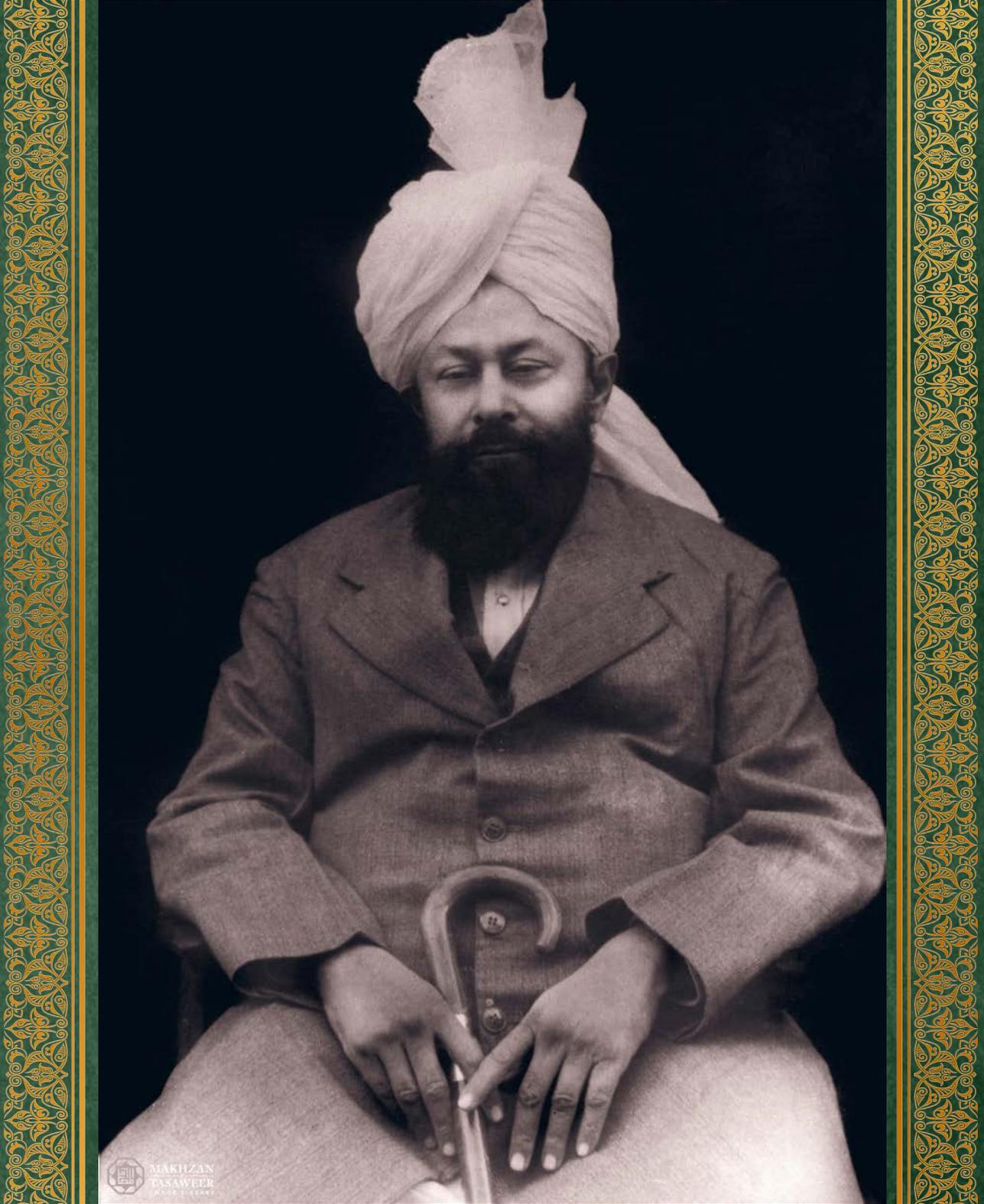
In an Arabic book, At-Tabligh, the Promised Messiah (peace be upon him) provided a description of the qualities of the Promised Reformer, stating:

“He will be perceptive, intelligent, and handsome. His heart will be filled with knowledge, his interior will be gentle and his chest will be filled with peace. He will be bestowed the Messianic spirit and will be blessed with the Faithful Spirit.”

[*A'ina-e-Kamalat-e-Islam, Rubani Khaza'in*, vol. 5, p. 578; translation]

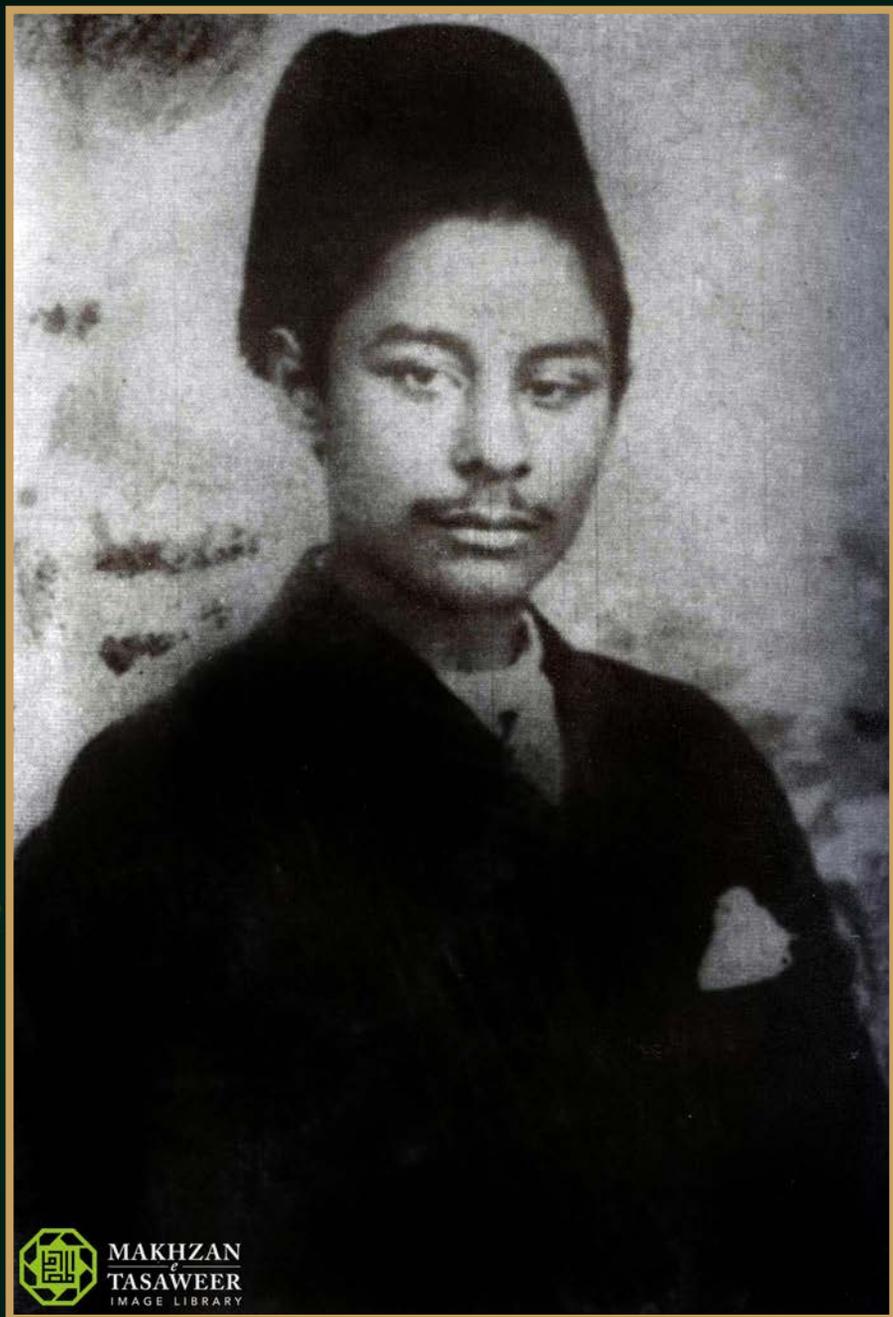
جب کبھی تم کو ملے موقع دعائے خاص کا یاد کر لینا ہمیں اہل وفائے قادیاں

Whenever you have the opportunity for a special prayer, remember us—O devoted ones of Qadian!



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

— MAY ALLAH BE PLEASED WITH HIM —



THE PROPHECY ABOUT THE ZAKI GHULAM
“A pure son will be granted to you”

Maulana Hadi Ali Chaudhary
Chief Editor, Ahmadiyya Gazette Canada

The grand prophecy of the Promised Messiah (peace be upon him) regarding the Promised Reformer (Musleh-e-Mau'ud) has often been subject to certain interpretations. Some argue that the Promised Reformer mentioned in the prophecy was not meant to be from the biological progeny of the Promised Messiah (peace be upon him) but rather from his spiritual progeny.

Those who make such claims base their argument on the following words of the prophecy:

ایک زکی غلام (لڑکا) تجھے ملے گا

“A pure son [*Zaki Ghulam*] will be granted to you.”

They argue that since the Promised Messiah (peace be upon him) received this revelation up until 1907, that foretold boy was not born by 1907. Consequently, they claim that Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad (may Allah be pleased with him), who was born on January 12, 1889, could not have been the Promised Reformer, as prophecies do not continue after the birth of the foretold person. Furthermore, they contend that the terms *Ghulam* (Arabic for ‘boy’ or ‘son’) and *Beta* (Urdu for ‘son’) signify two distinct individuals. In other words, according to their interpretation, the *Ghulam* mentioned in the prophecy refers to a separate individual, while the son refers to another. Hence, they conclude that the *Ghulam* mentioned in the prophecy was not meant to be from the biological lineage of the Promised Messiah (peace be upon him).

The following three claims have been made in their narrative:

1. *The boy had not been born by 1907*: Since the revelation “A pure son will be granted to you” was revealed to the Promised Messiah (peace be upon him) until 1907, it is asserted that this proves the foretold boy had not been born up to that point.
2. *Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad (may Allah be pleased with him) does not fulfill the prophecy*: Since Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad (may Allah be pleased with him) was born before 1907, their argument concludes that he could not be the fulfillment of the prophecy, because revelations about a foretold individual do not occur after their birth.
3. *The terms Ghulam and Beta refer to two distinct in-*

dividuals: According to this argument, the prophecy mentions two separate entities — a *Beta* (son) as one and *Ghulam* (servant) as another. Consequently, they claim that the *Ghulam* in the prophecy was not to be from the biological progeny of the Promised Messiah (peace be upon him).

RESPONSE TO THE FIRST CLAIM

“Since this revelation continued until 1907, the boy had not been born up to that point.”

Such a principle does not exist anywhere. Therefore, the question arises: Where did they derive this principle from? Is there any principle in the Holy Qur’an regarding this matter? Did the Holy Prophet (peace and blessings of Allah be upon him) ever state such a principle? Did the Promised Messiah (peace be upon him) ever indicate that if a prophecy continues to be revealed, it implies that the foretold individual has not yet been born?

Such self-made principles are typical of deniers. One only needs to look at Surah Bani Isra’il (17:91–94) to see the various false principles and criteria the deniers of the Holy Prophet (peace and blessings of Allah be upon him) crafted to reject him. It is always the deniers who invent false principles for denial. This is their fate. Truth dispels falsehood; falsehood cannot extinguish truth.

The claim that this prophecy was reiterated until 1907, and therefore, the Promised Reformer had not been born, is a baseless attempt to cloud the prophecy. In fact, such revelations often serve to establish the grandeur of an important prophecy. Hence, no limits can be imposed on the descent of glad tidings. For example, the Holy Prophet (peace and blessings of Allah be upon him) gave the Ummah glad tidings regarding his son Ibrahim (may Allah be pleased with him) even after his demise, stating that he would have been a prophet if he had lived. This shows that glad tidings can be given not only after birth but even after death.

Thus, to claim that because this revelation continued until 1907, it means the foretold individual had not been born is false. Just as Allah the Almighty, before the birth of the promised son, caused a daughter and then a son to be born — who were not the fulfillments of this prophecy — thereby reinforcing the significance and grandeur of this prophecy from all angles, He continued to reiterate this prophecy as a reminder of its significance and grandeur.

RESPONSE TO THE SECOND CLAIM

“Since Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad (may Allah be pleased with him) was born before 1907, he could not be the fulfillment of the prophecy, because revelations about a foretold individual do not occur after their birth.”

The nature of these revelations also indicates that the following phrase is fundamentally a part of the prophecy:

سو تجھ بشارت ہو کہ ایک وجیہ اور پاک لڑکا تجھے دیا جائے گا۔ ایک زکی غلام
(لڑکا) تجھے ملے گا۔ وہ لڑکا تیرے ہی تخم سے تیری ہی ذریت و نسل ہو گا

“Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive a pure son [Zaki Ghulam] who will be of your seed and will be of your progeny.”

If these continuous revelations suggest that this *Zaki Ghulam* or ‘pure son’ was to be born at some point after Hazrat Musleh-e-Mau’ud (may Allah be pleased with him), then this prophecy also confines and limits that future individual to being from the lineage and progeny of the Promised Messiah (peace be upon him). It does not extend beyond his seed, lineage, or progeny.

Later, revelations were also received regarding every son or *ghulam* born from the progeny of the Promised Messiah (peace be upon him), who was destined to carry forward his mission. Thus, after the true and primary fulfillment of the prophecy — Hazrat Sahibzada Mirza Bashir-ud-Deen Mahmood Ahmad, Musleh-e-Mau’ud, Khalifatul-Masih II (may Allah be pleased with him) — three additional *Zaki Ghulams* (pure sons) have been granted to the Promised Messiah (peace be upon him):

- i. Hazrat Sahibzada Mirza Nasir Ahmad, Khalifatul-Masih III (may Allah have mercy upon him),
- ii. Hazrat Sahibzada Mirza Tahir Ahmad, Khalifatul-Masih IV (may Allah have mercy upon him), and
- iii. Hazrat Sahibzada Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper).

This prophecy, therefore, has been fulfilled in this manner with great clarity.

Whether it is a son, grandson, great-grandson, or maternal grandson, they are all considered part of the progeny and



THE PROMISED REFORMER

Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad^{ra}

are referred to as *Ghulam* (son) in Arabic or *Beta* (son) in Urdu. Thus, through these three *Ghulams* or sons, Allah the Almighty has also fulfilled the critic’s objection.

Thus, if anyone was destined to come later, they too would be the *Zaki Ghulams* from the seed, lineage, and progeny of the Promised Messiah (peace be upon him). To understand this aspect, one should also consider that from 1865 to 1906, the Promised Messiah (peace be upon him) received the following revelation multiple times as a reminder:

تَرَى دَسَلًا بَعِيدًا

“You shall see a distant progeny.”

This has two meanings: (i) you will see your distant progeny, and (ii) you will see your progeny extending far.

The purpose of this was to remind the Promised Messiah (peace be upon him) repeatedly about the pure sons who were to come from his seed, lineage, progeny, and offspring in the future. Since the glad tidings of the *Zaki Ghulam* were confined, limited, and specified within the seed, lineage, progeny, and offspring of the Promised Messiah (peace be upon him), this prophecy was destined to be fulfilled repeatedly within his progeny.

Glad tidings after the birth of one foretold

Next, it is claimed that Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad (may Allah be pleased with him) was born before 1907, and therefore, he does not fulfill the prophecy because glad tidings are not received after the birth of the foretold individual.

The Holy Qur'an completely refutes this claim. According to the Holy Qur'an, the Holy Prophet (peace and blessings of Allah be upon him) was destined to make the religion of truth prevail over all other religions. Allah the Almighty states:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى
وَدِينِ الْحَقِّ لِيُطَهِّرَهُ عَلَى الدِّينِ كُلِّهِ

He it is Who has sent His Messenger with guidance and the Religion of Truth, that He may cause it to prevail over all religions.

This verse was revealed in the Qur'an on three separate occasions: in Surah At-Taubah [9:33], Surah Al-Fath [48:29], and Surah As-Saff [61:10].

The Holy Prophet (peace and blessings of Allah be upon him) was the primary fulfillment of this prophecy. He had already been born, Allah had already bestowed prophethood upon him, and through him, Islam's dominance had already begun. Despite this, the same verse was repeatedly revealed to him.

Secondly, prophecies mentioning specific attributes of an individual are deferred until those attributes are manifested, even if the individual has already been born. The manifestation of those attributes does not necessarily occur at birth; rather, each attribute reveals itself at its appropriate time and place. Therefore, the prophecy is deemed fulfilled when the attributes in the prophecy become manifest. Until then, the repetition of the prophecy serves as a reminder and underscores its importance.

Thus, the promised child, who had already been born,

fulfilled the prophecy when his attributes and other foretold qualities became evident. Since Allah the Almighty intended to manifest these attributes gradually, as the Promised Messiah (peace be upon him) stated, they would appear as a result of "nearness to Allah and divine revelation." Consequently, when Allah revealed these qualities in Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) through divine nearness and revelation, he declared himself to be the complete fulfillment of the prophecy, stating that he alone embodied all its detailed attributes. Although several decades had passed between the prophecy and its announcement, this in no way undermined its truth.

Hence, the claim that glad tidings are not received after the birth of the foretold individual is a baseless assumption that is unrelated to divine prophecies.

The meaning of 'Zaki'

To understand this matter, it is essential to reflect on the word *Zaki*. According to dictionaries, the root of the word, *Zaka*, means lawful, pure, and blessed with a good end. However, its fundamental meaning relates to growth or increase attained through divine blessings. This growth pertains to both worldly matters and affairs connected to the spiritual or the hereafter.

Imam Raghib (may Allah have mercy upon him) writes:

“إِهْبَبْ لَكَ غُلَامًا زَكِيًّا” *That I may give you a pure son.* (19:20)
This means that the boy will not become pure on his own but will be made pure by Allah. That is, he will be inherently pure. As we have previously explained, inherent purity is attained through divine selection (*ijtaba*) whereby Allah the Almighty grants His special servants knowledge and pure morals. This purity is not achieved through learning, effort, or practice but solely through divine favour, as is often the case with prophets and messengers. This verse can also mean that the boy will develop pure morals in the future. Therefore, the term زَكِيًّا [*zakiyyan*; pure/righteous] refers not to the present time but to the future.”

Imam Raghib further elaborates:

“There are two forms of purification of the self (*Tazkiyat an-Nafs*):

1. Purification through action (*Tazkiyah bil-Fi'l*) which involves reforming one's self through good deeds. This is a praiseworthy method. This what is indicated in the verses: قَدْ أَفْلَحَ مَنْ زَكَّهَا [‘He indeed prospers who puri-

fies it.’ (91:10)] and قَدْ أَفْلَحَ مَنْ تَزَكَّى [‘Verily, he, indeed, will prosper who purifies himself’ (87:15)].

2. Purification through testimony (*Tazkiyah bil-Qawl*): This occurs when a reliable person bears witness to someone’s goodness. It is deplorable for a person to claim his own goodness and engage in self-praise. Allah has forbidden this kind of self-purification, as stated in the verse: لَا تَزُكُّوا أَنْفُسَكُمْ ‘Do not claim yourselves to be pure.’ (53:33) This prohibition is corrective because self-praise is neither rationally nor religiously appropriate.” [Mufradat Imam Raghib, under the term *zaka*]

Thus, according to this explanation, the act of making someone *zaki* (pure) is solely the work of Allah. The Qur’anic truth لَا تَزُكُّوا أَنْفُسَكُمْ “Do not claim yourselves to be pure” (53:33) was fundamentally included by the Promised Messiah (peace be upon him) in the context of the fulfillment of this prophecy, indicating that Allah Himself would establish the foretold individual at this station of purity.

The Promised Messiah (peace be upon him) states:

“God has informed me: ‘I shall raise for thy Jama’at one from thy progeny and shall honour him with My revelation and nearness. Truth will flourish through him and a large number of people accept him.’ So wait for those days.” [The Will (2023), p. 8, footnote]

Thus, Allah the Almighty granted the fulfiller of this prophecy—Hazrat Musleh-e-Mau’ud (may Allah be pleased with him)—His nearness in such a manner that in 1905, at the age of 17, he was honoured with the divine revelation:

إِنَّ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ

“Surely, those who follow you will be above those who disbelieve, until the Day of Resurrection.”

Two years later, in 1907, an angel taught him the commentary of Surah Al-Fatihah. Therefore, the nearness to Allah and the honour of receiving divine revelation and inspiration bestowed upon Hazrat Musleh-e-Mau’ud (may Allah be pleased with him) testify to his being the true fulfillment of this prophecy.

An additional definitive proof is the bold and unequivocal declaration of the Promised Messiah (peace be upon him),

who proclaimed:

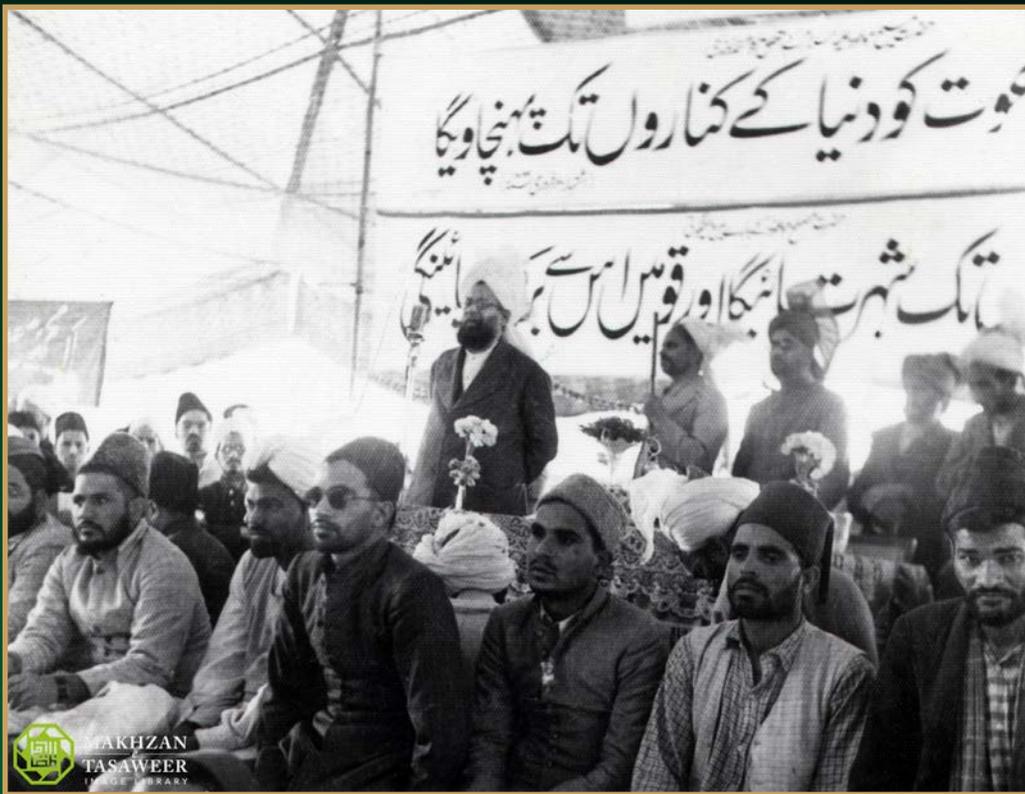
“The second child, whom the revelation refers to as Bashir the Second, and also as Mahmood, has not been born till today, 1st December 1888. But, in accordance with God’s promise, he will most certainly be born within the time stipulated in the prophecy. Heavens and earth may pass, but the word of God can never be averted.” [The Green Announcement (2008), p. 8, footnote]

This was a clear declaration of divine decree: The child who was the true and primary fulfillment of the prophecy of Musleh-e-Mau’ud was to be born within nine years. One of the attributes of this child was *Zaki Ghulam* (pure son), and that very child was indeed the *Zaki Ghulam*.

Thus, the Promised Messiah (peace be upon him) stated in *A’ina-e-Kamalat-e-Islam*:

أَنَّ اللَّهَ بَشَّرَنِي وَقَالَ: سَمِعْتُ تَضَرُّعَاتِكَ وَدَعَوَاتِكَ، وَإِنِّي مُعْطِيكَ مَا سَأَلْتَ مِنِّي وَأَنْتَ مِنَ الْمُنْعَمِينَ. وَمَا أَذْرَاكَ مَا أُعْطِيكَ؟ آيَةً رَحْمَةً وَفَضْلًا وَقُرْبَةً وَفَتْحًا وَظَفْرًا. فَسَلَامٌ عَلَيْكَ أَنْتَ مِنَ الْمُظْفَرِينَ. إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ عَنُمَايِلُ وَبَشِيرٌ. أَيْبِقُ الشَّكْلِ، دَقِيقُ الْعَقْلِ وَمِنَ الْمُقَرَّبِينَ. يَأْتِي مِنَ السَّمَاءِ، وَالْفَضْلُ يَنْزِلُ بِزُرْوَلِهِ. وَهُوَ نُورٌ وَمُبَارَكٌ وَطَيِّبٌ وَمِنَ الْمُظْهَرِينَ. ... فَسَيُعْطِي لَكَ غُلَامًا رَزِيًّا مِنْ صُلْبِكَ وَذُرِّيَّتَكَ وَتَسْلِكَ وَيَكُونُ مِنْ عِبَادِنَا الْوَجِيهِينَ

“Allah the Almighty has given me glad tidings and said: ‘I have heard your supplications and prayers, and I shall grant you what you have asked, and you will be among the favoured ones. And how would you know what I will grant you? It will be a sign of mercy, grace, nearness, triumph, and victory. So, peace be upon you; you are among the victorious. I give you the glad tidings of a son whose name will be Immanuel and Bashir. He will be handsome, highly perceptive, and among the chosen ones. He will come from the heavens, and with his advent, there will be a descent of divine grace. He is light, blessed, pure, and among the purified. ... Therefore, I shall soon grant you a pure son (*Zaki Ghulam*), who will be from your loins, your progeny, and your lineage, and he will be among our chosen servants.” [A’ina-e-Kamalat-e-Islam, *Ruhani Khaza’in*, vol. 5, p. 577]



The Promised Reformer, Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad^{ra}, Khalifatul-Masih II addressing a special Jalsa Musleh-e-Mau'ud at Delhi, India, in 1944

In the same book, the Promised Messiah (peace be upon him), provided the following explanation regarding this prophecy:

قَدْ أَخْبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْمَسِيحَ الْمَوْعُودَ
يَتَزَوَّجُ وَيُولِدُ لَهُ فِي هَذَا إِشَارَةً إِلَى أَنَّ اللَّهَ يُعْطِيهِ وَلَدًا صَالِحًا
يُشَابِهُهُ أَبَاهُ وَلَا يَأْبَاهُ وَيَكُونُ مِنْ عِبَادِ اللَّهِ الْمُكْرَمِينَ. وَالسَّرُّ
فِي ذَلِكَ أَنَّ اللَّهَ لَا يُبَشِّرُ الْأَنْبِيَاءَ وَالْأَوْلِيَاءَ بِذُرِّيَّةٍ إِلَّا إِذَا قَدَرَ
تَوْلِيدَ الصَّالِحِينَ.

“The Holy Prophet (peace and blessings of Allah be upon him) gave the news that the Promised Messiah would marry and have children. In this was an indication that Allah the Almighty would grant him a righteous son who would resemble his father and not oppose him. He would be among Allah’s honoured servants. The wisdom behind this is that Allah only gives glad tidings of progeny to prophets and saints when He has decreed the birth of the righteous.”
[*A’ina-e-Kamalat-e-Islam, Rubani Khaza’in*, vol. 5, p. 578, footnote]

In *A’ina-e-Kamalat-e-Islam*, the Promised Messiah (peace be upon him) explained in detail that the prophecy of the Holy Prophet (peace and blessings of Allah be upon

him) about the marriage of the Promised Messiah and the mention of children from that marriage refers to his own promised son.

How then can it be possible that the prophecy about the marriage is linked to the Promised Messiah (peace be upon him), but the promised offspring from that marriage, as interpreted by the Promised Messiah (peace be upon him) himself, is disregarded, and instead, offspring born a hundred or more years later to someone else is declared as the fulfillment? Such reasoning not only goes against the intent of the Promised Messiah (peace be upon him) but is also inherently illogical.

The offspring of the Promised Messiah (peace be upon him), which was to result from his foretold marriage, included the promised son who was described in the prophecy as *Zaki Ghulam* (a pure boy). Given the explanation provided by the Promised Messiah (peace be upon him) himself, it is not possible to consider anyone else as the fulfillment of this prophecy.

In short, when the Promised Messiah (peace be upon him), in accordance with the Hadith, specified, designated, and confined the fulfillment of this prophecy to a child born from his lineage, progeny, loins, and seed resulting from his marriage, no one can remove it from the framework of the interpretation provided by him.

“The terms ‘Ghulam’ and ‘Beta’ refer to two distinct individuals.”

According to this argument, the prophecy mentions two separate entities — ‘Beta’ (son) as one and ‘Ghulam’ (servant) as another. Consequently, they claim that the *Ghulam* in the prophecy was not intended to be from the biological progeny of the Promised Messiah (peace be upon him).

The critic has raised an objection but is entirely unaware of the fact that *Ghulam* is an Arabic word, and Beta is an Urdu word, and both carry the same meaning: son or child.

The following Qur’anic verses illustrate that the terms *Ghulam* and Beta have the same meaning.

Allah gave glad tidings to Hazrat Ibrahim (peace be upon him) with these words:

إِنَّا نَبَشِّرُكَ بِغُلَامٍ عَلِيمٍ

Surely, we give you glad tidings of a knowledgeable son (Ghulam). (15:54)

Similarly, Allah said to Hazrat Zakariya (peace be upon him):

إِنَّا نَبَشِّرُكَ بِغُلَامٍ

Surely, we give you glad tidings of a son (Ghulam). (19:8)

Here, the reference is clearly to a biological son.

To Hazrat Maryam (peace be upon her), the angel said:

لَا تَهَبْ لَكَ غُلَامًا زَكِيًّا

So that We may grant you a pure son (Ghulam). (19:20)

To this, Hazrat Maryam (peace be upon her) responded:

أَتَى يَكُونُ لِي غُلَامٌ

How can I have a son (Ghulam)? (19:21)

Here, too, the term *Ghulam* refers to a son or child, specifically a biological son. No other meaning is possible in these contexts.

From this Qur’anic style, a clear principle emerges: when Allah informs one of His chosen servants of a *Ghulam*, it refers to a real, biological son.

After this explanation, we ask the critic: According to the Qur’an, Hazrat Ibrahim, Hazrat Zakariya, and Hazrat Maryam (peace be upon them) were all given glad tidings of a *Ghulam*. They were granted sons. Where, then, according to your interpretation, are the “servants” (*Ghulam*), if “Ghulam” and “son” are separate entities?

ALLAH’S GLAD TIDINGS TO THE PROMISED MESSIAH^{AS}

Following the same divine principle and Qur’anic wording, Allah informed the Promised Messiah (peace be upon him):

إِنَّا نَبَشِّرُكَ بِغُلَامٍ حَلِيمٍ

“We give you good news of a gentle son (*Ghulam*).” [Tadbkirah: English translation (2009), pp. 975–975]

سَاهِبُ لَكَ غُلَامًا زَكِيًّا

“I give you glad tiding of a pure and righteous son (*Ghulam*).” [Tadbkirah: English trans. (2009), p. 981]

In these revelations, the mention of a *Ghulam* follows the Qur’anic usage, where *Ghulam* means “son.” Thus, interpreting it to mean anything other than the promised son is not possible.

This *Ghulam* is none other than the promised son mentioned in the prophecy of Musleh-e-Mau’ud. No one else can be considered the primary fulfillment of the prophecy. However, sons born in later generations from the distant progeny of the Promised Messiah (peace be upon him) can be secondary fulfillments of these revelations.

THE OBJECTION FAILS

The objection further collapses when confronted with the fact that the prophecy contains over fifty attributes or signs, all referring to a single individual. Separating one attribute or sign from the rest cannot be justified under any rational or universal principle.

In summary, the attribute and sign of *Zaki Ghulam* finds its true and original fulfillment in Hazrat Sahibzada Mirza Bashir-ud-Deen Mahmood Ahmad, Musleh-e-Mau’ud, Khalifatul-Masih II (may Allah be pleased with him). There is no other individual to whom it can primarily apply.



THE BLESSED MASTER AND HIS DEVOTED SERVANT

Hazrat Bhai Abdur Rahman Qadiani^{ra} (left), companion of the Promised Messiah^{as}, in the blessed presence of Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad^{ra}, Khalifatul-Masih II, the Promised Reformer

“YOU SHALL HAVE A SON”

Urdu couplets by the Promised Messiah (peace be upon him)
regarding the fulfillment of the prophecy about the Promised Reformer

You gave the glad tidings that “You shall have a son who, one day, shall become my beloved.

Through that moon, I shall dispell darkness and show how the world is transformed.”

What are glad tidings but a nourishment for the heart?

Thus, holy is He Who has disgraced my foes!

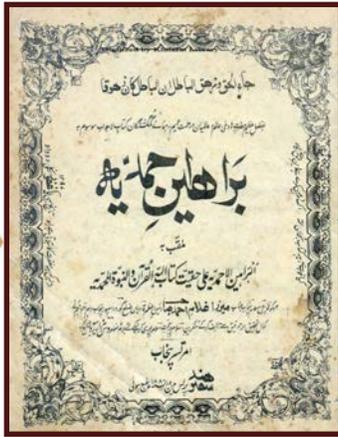
You granted radiance to my every word.
You even removed every obstable in my way.
You Yourself fulfilled my every prophecy
And showed me the fulfillment of [the revelation] “You shall see Your distant progeny.”

What You have granted me, You have granted no one else;

Thus, holy is He Who has disgraced my foes!

بشارت دی کہ اک بیٹا ہے تیرا
جو ہو گا ایک دن محبوب میرا
کروں گا دور اُس مہ سے اندھیرا
دکھاؤں گا کہ اک عالم کو پھیرا
بشارت کیا ہے اک دل کی غذا دی
فَسُبْحَانَ الَّذِي آخَزَى الْأَعْيَادِي
مری ہر بات کو تُو نے جلا دی
مری ہر روک بھی تُو نے اٹھا دی
مری ہر پیش گوئی خود بنا دی
تَرَى نَسْلًا بَعِيدًا بھی دکھا دی
جو دی ہے مجھ کو وہ کس کو عطا دی
فَسُبْحَانَ الَّذِي آخَزَى الْأَعْيَادِي

A Timeline of the Fulfillment of the Prophecy about the Promised Reformer



Title page of the first edition of *Barahin-e-Ahmadiyya* (1880)



Aerial view of Qadian, the hometown of the Promised Messiah^{as}



The Promised Messiah^{as} sojourned here in Hoshiarpur

1880 – 1884

Barahin-e-Ahmadiyya: Parts 1 – 4 are published

1885

The Promised Messiah^{as} announces that he is Divinely commissioned as the reformer of the age. He issues a global challenge to demonstrate a manifest sign in favour of the True Faith. He states that seekers after truth should stay in his company for at least one year in Qadian and witness powerful signs in support of Islam.

[*Majmu'ah Ishtiharat*, vol. 1, 2019 ed., pp. 30-31]

1885

The Hindus of Qadian write a letter to the Promised Messiah^{as}. They request him to show them a sign in support of Islam. They state:

“In the same manner in which you have sent registered letters to London and America regarding this subject—that whoever is a sincere seeker and comes to stay with us in Qadian for a year, Allah the Almighty will certainly show them such signs in support of the truth of Islam that are beyond human power—we, who are your neighbours and fellow citizens, are more deserving than those in London and America.”

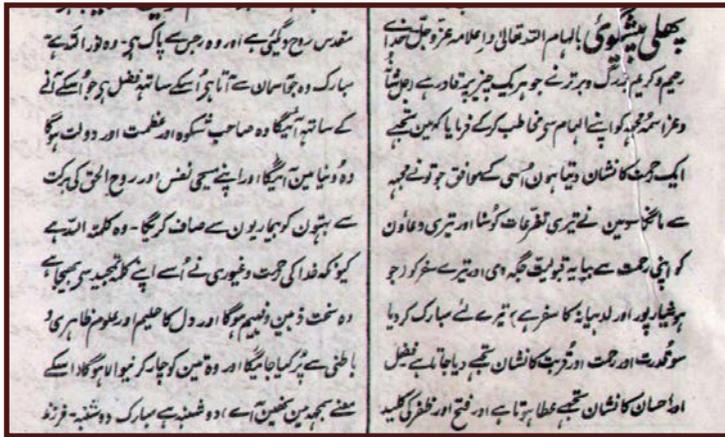
[*Majmu'ah Ishtiharat*, vol. 1, 2019 ed., p. 116]

January 1886

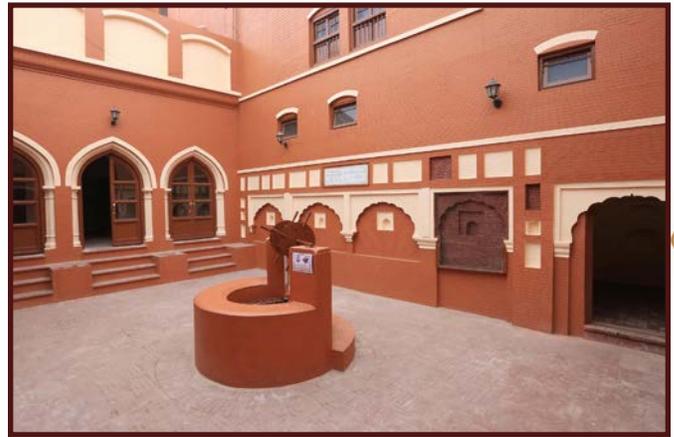
The Promised Messiah^{as} travels to Hoshiarpur to undertake a spiritual sojourn of 40 days in which he will remain in seclusion, fast and pray fervently to Allah the Almighty for a sign.



In light of the writings of the Promised Messiah^{as}



Clipping of the prophecy's original announcement in Riaz-e-Hind, Amritsar



Courtyard of the home of the Promised Messiah^{as}, Qadian

February 20, 1886

The prophecy regarding the Promised Reformer (Musleh-e-Mau'ud) is published in the *Riaz-e-Hind* newspaper, Amritsar

March 22, 1886

He publishes an announcement in which he specifies aspects of the prophecy, based upon divine revelation. He writes:

"This is not merely a prophecy but a grand heavenly sign, which the Gracious God, exalted is His glory, has manifested to demonstrate the truth and greatness of our noble, compassionate, and merciful Prophet, Muhammad, the Chosen One, peace and blessings of Allah be upon him. ... Such a boy will certainly be born within a period of 9 years according to the promise of Allah, whether sooner or later; in any case, he will be born within this period."

[*Majmu'ah Ishtiharat*, vol. 1, 2019 ed., p. 128]

April 15, 1886

A daughter, Ismat Bibi, is born to the Promised Messiah^{as} and his wife Hazrat Amma Jaan Syeda Nusrat Jahan Begum^{ra}.

Opponents stir up a storm of mockery.

August 7, 1887

A son, Bashir I is born.

A few months before his birth, the Promised Messiah^{as} states: "It has not been made clear whether the boy who will be born now is the same promised boy or whether he will be born at some other time within the nine-year period."

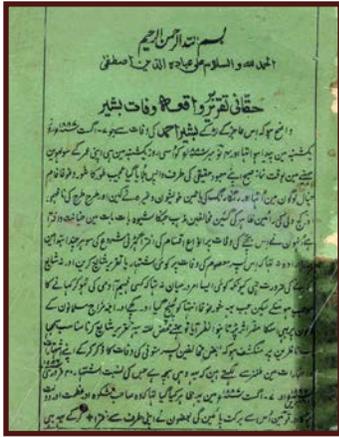
[*Majmu'ah Ishtiharat*, vol. 1, 2019 ed., p. 133]

Shortly after his birth, he writes: "Regarding the newborn child, I have not published in any newspaper the claim that this is the same boy whose qualities were described in the February 20, 1886 announcement."

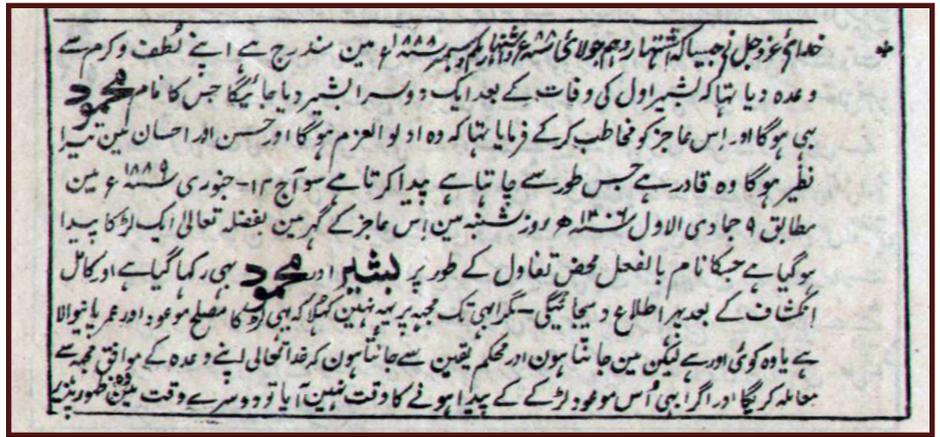
[*Maktubat-e-Ahmad*, vol. 1, 2008 ed., p. 306]



A Timeline of the Fulfillment of the Prophecy about the Promised Reformer



A page of the first edition of Sabz Ishtihar (1888)



Clipping from the announcement published on January 12, 1889, the day Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad^{ra}, the Promised Reformer, was born

November 4, 1888

Bashir I dies in infancy. Once again, opponents raise a clamour and decry the prophecy as false.

December 1, 1888

The Promised Messiah^{as} publishes a tract commonly known as Sabz Ishtihar (*The Green Announcement*).

“The fact is that no one can cite a single word from any of my announcements ... in which I claimed that this particular boy, who is now deceased, would be the Promised Reformer and blessed with a long life.”

[*The Green Announcement*, 2008 ed., p. 3]

“The Promised Reformer has been named Fazl, and Mahmood, and Bashir II, and also Fazl-e-Umar. The coming of the Promised Reformer had to be deferred until this Bashir was born and was taken back from us, because all future events had been placed under his feet. Bashir I, who has passed away, was in fact a forerunner for Bashir II, and this is why they were both mentioned together in the same prophecy.”

[*The Green Announcement*, 2008 ed., p. 24, footnote]

January 12, 1889

Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad^{ra}, the Promised Reformer, is born.

In an announcement published on the same day, the Promised Messiah^{as} states: “Today, Saturday, January 12, 1889, corresponding to 19 Jumada al-Awwal 1306 AH, by the grace of Allah, a boy was born in my home. For now, merely as a gesture of good omen, he has been named Bashir and Mahmood. Further information will be provided after complete clarification.”

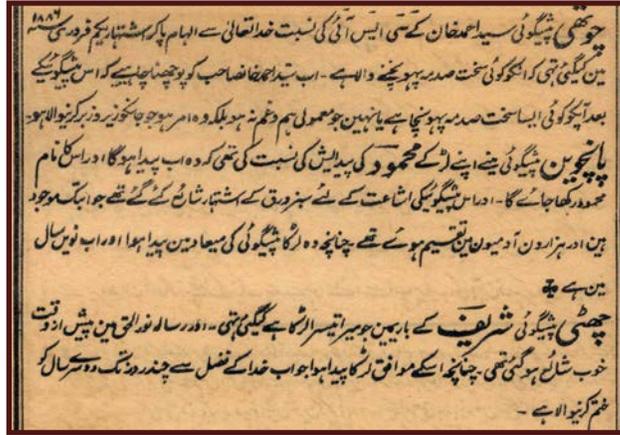
This consequential announcement also lays out the 10 conditions of Bai‘at, in effect, symbolizing the founding of the Ahmadiyya Muslim Jama‘at.

[*Majmu‘ah Ishtiharat*, vol. 1, 2019 ed., p. 208, footnote]

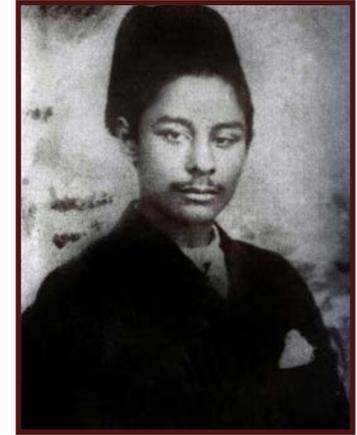
In light of the writings of the Promised Messiah^{as}



Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad^{as} as a child



Clipping from the first edition of Siraj-e-Munir (1897)



Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad^{as} in youth

May 1897

1907

In his book *Siraj-e-Munir (The Shining Lamp)*, the Promised Messiah^{as} categorically states that the prophecy was fulfilled with the birth of his son Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad^{as}:

“The fifth prophecy concerned the birth of my son Mahmood and that he would now be born and be named Mahmood. And for the announcement of this prophecy, green paper was used, and this [*Sabz Ishtihar—The Green Announcement*] was distributed in the thousands and is still available. Accordingly, that son was born within the term of the prophecy and is now in his ninth year.”

[*The Shining Lamp*, 2024 ed., p. 64]

In his book *Haqiqatul-Wahi (The Philosophy of Divine Revelation)*, the Promised Messiah^{as} writes:

“Similarly, when my first son passed away, ignorant *maulawis* and their associates, as well as Christians and Hindus, expressed much jubilation. They were repeatedly reminded that the announcement of 20 February 1886 contained this prophecy that some sons [of mine] would also die. It was, therefore, necessary that some son should have died young. Even then, those people did not desist from raising objections. Thereupon, God Almighty gave me the tidings of another son. Thus, page seven of my *Sabz Ishtihar [Green Announcement]* has

this revelation about the birth of that other son: ‘The second Bashir shall be granted who is also named Mahmood. He has not been born until now which is the first of September 1888, but he shall, most certainly, be born within its stipulated time period in keeping with the promise of God Almighty. Heaven and earth can move, but it is not possible for His promises to be held off.’ This is the wording on page seven of the *Sabz Ishtihar*, in accordance with which a son was born in January 1889, who was named Mahmood and who, by the grace of the Exalted, is still alive and is in his seventeenth year.”

[*Haqiqatul-Wahi — The Philosophy of Divine Revelation*, 2023 ed., pp. 454–455]



Utilizing the Internet to Positively Impact the World

Wali Muhammed Baber, student of Jamia Ahmadiyya Canada

In the past few decades, it would have been just a dream to imagine a world where one can communicate with people living across the world while seeing their faces. Now, it is possible to communicate with anyone in the comfort of one's own home. Certainly, the internet has emerged as an impressive force that has changed the world.

Aside from connecting people around the world, the internet plays a fundamental role in how the world operates. Among Ahmadi Muslims, the internet is being used to spread the message of Islam to the masses. This task has become easier than ever.

In this era, any innovation should be used to deliver basic human rights and essential services to people who are vulnerable and those living in remote regions. This is how the internet has changed the world for good.

Hence, while the misuse of the internet can have negative impacts, the internet has positively impacted the world by connecting society, facilitating the spread of the message of Islam, and being used as a means to provide essential services to the vulnerable.

Gone are the days when people would write letters to loved ones living in other countries, just for them to reach the recipients up to two months later.

In recent times, it has become effortless to speak to someone living across the world, which has gained traction in the recent COVID-19 pandemic. By the end of March 2020, the total number of users on the Zoom video conferencing platform jumped by 190 million users in just three months who relied on the platform to connect with their loved ones. The work of businesses did not halt despite the restriction against in-person gatherings. This permitted education to continue for young children and adults while keeping them safe. A whopping eighty-one percent of Americans said that due to the presence of the internet, they were able to keep up with communicating even when the lockdown was in place. A staggering forty percent of Americans discovered new ways to use the internet to their benefit. Such advanced internet use allowed for this connection to take place. Looking back at the history of pandemics in the world, there have never been as many resources to ensure people have access to health services, such as virtual healthcare—telehealth—and essential

items of need.

Likewise, Ahmadi Muslims around the world did not remain deprived of taking advantage of the internet.

Thousands of Ahmadi Muslims were able to speak to their spiritual leader, Hazrat Khalifatul-Masih (may Allah be his Helper), through virtual meetings. Alongside permitting the meetings of Hazrat Khalifatul-Masih (may Allah be his Helper) to continue as usual, it also marked a milestone moment as members of the community abiding in remote or distant regions could also meet their leader.

In the perilous circumstances of the early days of COVID-19, these meetings served as a source of comfort for the members of the Ahmadiyya Muslim Community who could seek guidance from their Khalifa. As such, the first of such meetings were held with the male children members from Canada. Moving away from the COVID-19 era, millions of Ahmadi Muslims are connected through MTA International, which is viewed by many online. Whether it be the weekly Friday Sermon, keynote addresses delivered at momentous occasions, or virtual meetings with the members of the community around the world, MTA International has connected millions of members and spiritually uplifted them by keeping them close to the activities of Hazrat Khalifatul-Masih (may Allah be his Helper), therefore fulfilling the prophecy vouchsafed to the Promised Messiah (peace be upon him), “I will cause thy message to reach the corners of the earth.”

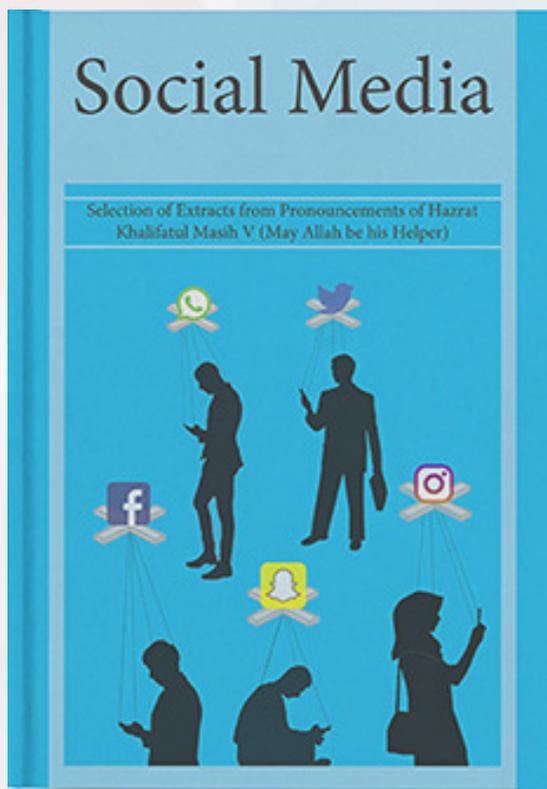
This demonstrates that the internet plays a crucial role in connecting people all around the world and continues to shape how the world interacts. Being used as a force for good, the internet has proven to be such an integrated part of society.

For Ahmadi Muslims, propagating the teachings of Islam to the public can seem like a daunting task. However, the internet has made this much easier. From the comfort of one’s own home, the preaching of the true teachings of Islam can take place on various platforms, as has been the case in recent years. The internet is being used for various purposes, however, the use of the internet as such—to spread the teachings of Islam—is one of its true purposes. This is justified by the Holy Qur’an, which states:

وَالَّتِي نُشِرَا

And by those who spread a thorough spreading. (77:4)

Commenting on this verse, Hazrat Khalifatul-Masih V (may Allah be his Helper) states in his book *Social Media*:



“[Allah] presented those who spread the message in a good manner as a witness. This is the message for which the Holy Prophet (peace and blessings of Allah be upon him) was appointed. It is the perfect religion that will last until the Day of Judgement, and in the current age, the advent of the Promised Messiah (peace be upon him) occurred for its revival. In this age, God has provided modern means of propagating this message. The Companions of the Holy Prophet (peace and blessings of Allah be upon him) did not have modern means and resources yet they honoured the dues of *tabligh* [preaching]. Today, the means and resources are available.” [Social Media (2019), p. 90]

This demonstrates that the foremost duty of an Ahmadi Muslim is to use any efficient means available to carry out their duty of spreading the message of Islam to the world. The internet is a modern and efficient way for this purpose, and if used as such it can be said that the internet has had a positive impact on society.

Various social platforms are available which see thousands, if not millions of new posts every day. If a few hundred of these posts are about the true and peaceful teachings of Islam, it would mean that a few of these users on various platforms would see these posts. Statistics show that over 4 billion people were users of some sort of social media in 2022—nearly half the population on Earth. If one pon-



Hazrat Khalifatul-Masih V^{ra} launching MTA Africa on August 1, 2016 at MTA International Studios, London

ders upon this, they would conclude that the internet was specifically made for this purpose i.e. to be a modern means of preaching the religion of Islam and to shut down any false accusations. Through these platforms, so many people are gathered in one place with no effort.

At the same time, misconduct through these apps can lead to false notions about the Ahmadis and what they preach. Regarding this, Hazrat Khalifatul-Masih V (may Allah be his Helper) states:

“In this era Allah the Almighty has also enabled our Jama’at to benefit from modern forms of communication and the media. ... this also increases our responsibilities because those who are hearing our message will also look in our direction to see if we are practicing what we preach. If they observe that the message we are conveying is true, but the standards of the Ahmadis themselves are weak, then instead of having a positive impact it may have the opposite [effect].” [*Social Media* (2019), p. 90]

Thus, it is imperative that to have a positive impact on the viewers, self-conduct must be in top shape, or else the use of the internet for preaching the true and peaceful teachings of Islam can backfire and lead to distress. Certainly, the internet facilitated this task and if taken full advantage of, can positively impact the world and the overall take on Islam’s teachings.

In this decade, residents of first-world countries such as Canada and the United States have every basic necessity

available to them, from clean drinking water to proper healthcare access. Amnesty International has classified universal health care to be a fundamental human right. However, the population of third-world countries have to suffer due to a lack of infrastructure. Certain regions are so remote that basic commodities can only reach them via planes. In this era of internet advancements, it has become possible to provide basic essential services to people without having them leave their homes.

For instance, telehealth services can connect patients to a healthcare professional via the internet. That means that basic doctor check-ups can take place through mobile phones and computers. This also includes speaking to specialists who may be located in distant cities, which is extremely beneficial to those living in remote towns. In many parts of Africa, a company is using drones and the mobile application WhatsApp to get prescription drugs delivered to remote residential areas in just ten to fifteen minutes. The same medicines that used to take hours, if not days to arrive, now reach the patients swiftly. Not only are they delivering life-saving drugs, but they have also performed blood plasma deliveries. Now, over 300 health centers are dependent on these drones for the delivery of essential drugs. According to technology expert Kofi Kafui, the drone delivery system “has made it easier to reach remote communities where access to healthcare was a challenge” by having an advantage over risky roads and areas afflicted with extreme flooding.

The same type of service has been launched in Uruguay.

This is only possible with the integration of the internet with modern inventions, such as drones, which can be programmed to fly to various remote areas.

Another basic human right is the right to education for all. In terms of education, aside from the COVID-19 era, where virtual classes and instruction continued through the internet, educational resources and materials are readily available on the internet. There are also millions of videos and resources on platforms such as YouTube, which is free to use anywhere. In recent times, the internet has made knowledge available to anyone, regardless of their location, ethnic and/or racial background, or financial situation, instead of just the privileged. According to a study conducted by the Pew Research Center, a median of sixty-four percent of developing nations said that the internet has had a positive impact on education.

In his [concluding address to Jalsa Salana Germany 2023](#), Hazrat Khalifatul-Masih V (may Allah be his Helper) spoke about the establishment of universal human rights in Islam and referred to the following verse:

وَأَذِخْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٤﴾

And remember the time when We took a covenant from the children of Israel: ‘You shall worship nothing but Allah and show kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakat’; then you turned away in aversion, except a few of you. (2:84)

He stated that being a Muslim, it is the fundamental duty that one carries out the service of mankind, including people of all walks of life. Huzoor (may Allah be his Helper) said, “The injunction is a command to take care of the whole of humanity, not just those close to us. The Muslims are told to establish these rights and to never forsake them.” [[Concluding Address to Jalsa Salana Germany, dated September 3, 2023](#)]

Whether that be by increasing internet access via satellites or promoting education in rural areas. In brief, the internet is taking huge strides to reconcile education with the unprivileged, and ensuring universal healthcare availability in rural regions or areas with low income, so that the vulnerable populations no longer remain deprived of basic human rights.

As with anything, the misuse of the internet remains a threat and can lead to a plethora of problems for its users. Among these drawbacks, some include the dissemination of misinformation, cybersecurity threats, and addiction. Regarding misinformation, part of the responsibility is upon the news industry to shut down any misinformation and the spread of fake news by ensuring the quality of journalism and reporting is on par with reliability and fairness. The other part of this responsibility is on the social media networks which must ensure that they are cracking down on any false headlines. According to the Pew Research Center, 36 percent of people named a news organization website or app from where they get their news, whereas 35 percent said social media. This depicts that these two sources are at the frontlines of ensuring the public sees the right news.

Cybersecurity threats remain a hot topic, however, those wanting to abuse the system can find ways to do so. For instance, banks and institutions with expensive goods that are heavily guarded are yet vulnerable to attacks. The same goes for the cyber network infrastructure. Large companies and organizations such as the North Atlantic Treaty Organization (NATO) have acknowledged that such threats are destructive and can result in mass destruction, thus they have fortified their ability to detect and defend against cyber attacks.

There are also concerns regarding addiction to the internet, which in most cases comes from parents for their children. In any case, moderation is the way to balance every-





IMAGE GENERATED USING AI BY CHATGPT (OPENAI)

thing—not too much of something that one gets addicted to.

Firstly, it is important to define what an internet addiction refers to. An addiction, as defined by the users of the internet themselves, has been described as spending “more time online than they feel they probably should.” However, the real addiction occurs when people “spend so much time on screens that they skip on eating, sleeping ... or spending time with friends and families.”

The Holy Qur’an mentions moderation in all aspects of life, as is stated:

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

Eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. (7:32)

This sheds light on the adoption of the middle course as a source of earning God’s pleasure. The Child Mind Institute backs this as they mention that “using tech to talk to friends” and other leisure activities should not be a problem as long as it is “in moderation.”

Since the use of the internet is interwoven in the day-to-day work lives of billions, it is important to limit the use of the internet during leisure time. The International Psychology Clinic recommends reducing time spent on the internet gradually, to ease the process of getting rid of addiction.

It has also been observed that the use of the internet may be masking other mental health problems, such as anxiety or ADHD, which may be leading “kids to take refuge in online activities.” That means that excessive use of the in-

ternet may reveal other underlying mental health conditions, thus leading to correct diagnosis. Therefore, if proper and moderate use of the internet is enforced and steps to strengthen the systems that billions of people rely on are thoroughly taken, the internet can continue to positively impact the world at large as it is currently doing so. As with many other resources in the world, the internet is not a hundred percent perfect, which leaves room for improvement and development as the world is continually advancing.

In conclusion, where it would have been just a dream to imagine connecting with others without leaving home a few decades ago, now this has become a reality. The internet has emerged as a transformative force that has changed the world and has caused a revolution in many factors of society. From the increased reliance on the internet to keep the world moving during the COVID-19 era, to the spiritual connection of millions of Ahmadi Muslims worldwide with their leader. The ease of propagating the message of Islam while shutting down false accusations leveled by the world has been attributed to the internet and its true purpose. The fundamental human rights and basic essential services that are saving lives are being fulfilled and constantly improving lifestyles through the help of the internet, which reconciles remote regions with urban resources and removes barriers to the access of human necessities in these areas. All of this is being done through the internet, which being used as a force for good, has positively impacted society and the world at large. This is something that the world should take pride in because this era has seen such technological advancements as have never been seen before. Surely, the internet is positively impacting the world.

Annual Sports Day 2024 at Hifzul Qur'an School Canada

Hafiz Rahat Cheema, Coordinator at Hifzul Qur'an School Canada

By the grace and blessings of Allah, the Annual Sports Day was held at Hifzul Qur'an School Canada on Wednesday, October 2, 2024.

At 8:30 AM, after the recitation of the Holy Qur'an in the assembly, students were given instructions regarding the sports events.

Individual competitions, such as a 100-meter race, table tennis, and badminton, were conducted, with students divided into junior and senior groups.

For team competitions like basketball, soccer, tug-of-war, and relay races, students were divided into three groups: Amanat (Trust), Diyaanat (Integrity), and Shuja'at (Courage). Different-coloured shirts were arranged for each group. All the students participated in the games with great enthusiasm and excitement.

The closing ceremony, presided over by the Principal of Jamia Ahmadiyya Canada, Respected Daud Ahmed Hanif Sahib, was held at 12:30 PM. The vice principal, Respected Mukhtar Ahmad Cheema Sahib, and a few teachers from Jamia Ahmadiyya also participated.

Respected Principal Sahib advised the students to continue striving to improve their physical abilities alongside their academic progress so that they could serve the community in the best way possible and contribute to the growth of the institution.

Respected Principal Sahib also awarded prizes to the students who achieved prominent positions in the sports competitions. After the closing ceremony, lunch was provided for the participants and guests.



Completing of Memorization of the Holy Qur'an

Alhamdulillah, Sarmad Ahmad, son of Respected Dr. Naeem Ahmad Sahib (Virginia, USA), student of Hifzul Qur'an School Canada, has been blessed with the honour of completing the memorization of the Holy Qur'an in a period of 3 years and 3 months.

With this, the number of graduates from Hifzul Qur'an School Canada has reached 69, while 25 students are currently enrolled in the school. Among them, six students from various Jama'ats in the USA and Canada are attending daily classes online.

Members of the Jama'at are requested to pray that may Allah the Almighty continue to bless this institution with further progress. Amen!

— Hafiz Rahat Cheema
Coordinator, Hifzul Qur'an School Canada

KIDS ZONE

GABRIEL STILL DESCENDS

Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad (may Allah be pleased with him), the Promised Reformer (Musleh-e-Mau'ud), once said:

"When I was about nine or ten years old, I was playing at home with another student. There was a bookshelf nearby, and on it lay a book wrapped in a blue cover, dating back to the time of our grandfather. We had just begun studying new sciences, so we opened the book and read that Gabriel no longer descends.

I immediately said, 'This is wrong! Gabriel descends upon my father.'

The other boy responded, 'No, Gabriel does not come anymore; it is written in the book.'

A debate ensued between us. Finally, we both went to the Promised Messiah (peace be upon him) and presented our arguments.

He said, 'The book is incorrect. Gabriel still descends.'"

(Swaneh Fazl-e-Umar [1975], vol. 1, pp. 149-150)

TRIVIA

1. What is the meaning of "Musleh-e-Mau'ud"?
2. In which year did Hazrat Khalifatul-Masih II^{ra} claim to be the Musleh-e-Mau'ud?
3. Name 3 Jama'at auxiliary organizations created by Hazrat Khalifatul-Masih II^{ra}.
4. Name two sons of Hazrat Khalifatul-Masih II^{ra}.
5. How many qualities are mentioned in the Prophecy about Musleh-e-Mau'ud?

ANSWERS
1. Promised Reformer
2. 1944
3. Majlis Khuddamul Ahmadiyya, Majlis Atfalul Ahmadiyya, Lajnah Ima'illah
4. Hazrat Mirza Nasir Ahmad^{ra} & Hazrat Mirza Tahir Ahmad^{ra}
5. 52

MEMORIZE THIS PRAYER

رَبِّ اشْرَحْ لِي صَدْرِي ۝

وَيَسِّرْ لِي أَمْرِي ۝

“My Lord, open out for me my heart, and ease for me my task”

(Prayer of the Holy Qur'an, 20:26–27)

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WORD SEARCH

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

WORD BANK

Conference
 February
 Kashmir
 Musleh
 Atfal
 Promised
 Reformer
 Khilafat
 Khuddam
 Wembley
 London
 Qadian
 Lajna
 Ansar
 Rabwah

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

بچوں کا صفحہ

جبرائیل اب بھی آتا ہے

حضرت مرزا بشیر الدین محمود احمد، خلیفۃ المسیح الثانی، مصلح موعود رضی اللہ عنہ نے فرمایا:

”میری عمر جب نو یا دس برس کی تھی۔ میں اور ایک اور طالب علم گھر میں کھیل رہے تھے۔ وہیں الماری میں ایک کتاب پڑی ہوئی تھی جس پر نیلا جُردان تھا اور وہ ہمارے دادا صاحب کے وقت کی تھی۔ نئے نئے علوم ہم پڑھنے لگے تھے۔ اس کتاب کو جو کھولا تو اس میں لکھا تھا کہ اب جبرائیل نازل نہیں ہوتا۔ میں نے کہا یہ غلط ہے۔ میرے ابا پر تو نازل ہوتا ہے۔ اس لڑکے نے کہا۔ جبرائیل نہیں آتا کتاب میں لکھا ہے۔ ہم میں بحث ہو گئی۔ آخر ہم دونوں حضرت صاحب [حضرت مسیح موعود علیہ السلام] کے پاس گئے۔ اور دونوں نے اپنا اپنا بیان پیش کیا۔ آپ نے فرمایا۔ کتاب میں غلط لکھا ہے۔ جبرائیل اب بھی آتا ہے۔“

(سوانح فضل عمر، جلد اول، صفحہ ۱۴۹ تا ۱۵۰۔ مطبوعہ ۱۹۷۵ء)

سوالات کے جواب دیں

- ۱۔ ”مصلح موعود“ کا کیا مطلب ہے؟
- ۲۔ حضرت مرزا بشیر الدین محمود احمد صاحب، خلیفۃ المسیح الثانی، نے مصلح موعود ہونے کا دعویٰ کب کیا؟
- ۳۔ جماعت کی کوئی بھی تین ذیلی تنظیموں کے نام بتائیں۔
- ۴۔ حضرت خلیفۃ المسیح الثانی کے بیٹوں میں سے دو (۲) کے نام بتائیں۔
- ۵۔ پیش گوئی مصلح موعود میں کتنی صفات بیان کی گئی ہیں؟



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