

AHMADIYYA Gazette

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CANADA 



*“The month of Ramadan is that in which
the Qur’an was sent down as a guidance for mankind.”*

(The Holy Qur’an 2:186)

Understand the Word of God & Act Upon It

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

“If we only understand the significance of the month of Ramadan to be that fasting has been prescribed and the Holy Qur’an was revealed, then it is not enough until we grasp the complete guidance it offers and then make it a course of action in our lives. We Ahmadis are fortunate that this realization has been bestowed upon us by the true servant of the Holy Prophet (peace and blessings of Allah be upon him): the Promised Messiah and Mahdi. Therefore, we must also read his books and commentaries so that by understanding this magnificent Word and guidance, we may act upon it.”

[Friday Sermon delivered on March 22, 2024; translated from *Al-Fazl International*, April 12, 2024, p. 3]



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KIDS ZONE

ABBREVIATIONS OF SALUTATIONS

- sa *Sallallahu alaihi wa Sallam* — peace and blessings of Allah be upon him
USAGE: Salutation written after the name of the Holy Prophet Muhammad (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^{as}
- rh *Rahimahullah / Rahimahallah* — may Allah have mercy upon him/her
USAGE: Salutation written after the names of deceased, pious Muslims who are not Companions^{ra}
- 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.

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. Therefore, whosoever of you is present *at home* in this month, let him fast therein. But whoso is sick or is on a journey, *shall fast* the same number of other days. Allah desires *to give* you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful. (2:186)

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ۚ فَمَنْ
شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَنْ كَانَ
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٦﴾

HADITH

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

*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 ibn Abbas (may Allah be pleased with them both) narrated that the Prophet (peace and blessings of Allah be upon him) was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel (peace be upon him) used to meet him on every night of Ramadan till the end of the month. The Prophet (peace and blessings of Allah be upon him) used to recite the Holy Qur'an to Gabriel (peace be upon him), and when Gabriel (peace be upon him) met him, he used to be more generous than a fast wind (which causes rain and welfare).

[*Sahih al-Bukhari*, Hadith no. 1902]

عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ، أَنَّ ابْنَ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ،
حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ عَلَيْهِ السَّلَامُ يَلْقَاهُ
كُلَّ لَيْلَةٍ فِي رَمَضَانَ حَتَّى يَنْسَلِخَ، يَعْرِضُ عَلَيْهِ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ عَلَيْهِ
السَّلَامُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

(صَحِيحُ الْبُخَارِيِّ، كِتَابُ الصَّوْمِ، بَابُ أَجْوَدَ مَا

كَانَ النَّبِيُّ ﷺ يَكُونُ فِي رَمَضَانَ)

WISDOM

SO SAID THE PROMISED MESSIAH

(PEACE BE UPON HIM)

THE GREATNESS OF THE MONTH OF RAMADAN

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

“[The month of Ramadan is that in which the Qur’an was sent down (2:186)] is also a phrase that signifies the greatness of the month of Ramadan. The Sufis have written that this month is an excellent time for the illumination of the heart. In this month, visions occur in abundance. Salat purifies the soul, and fasting brings about the manifestation of divine light in the heart.

“Purification of the soul means that one attains distance from the carnal desires of the *nafs-e-ammarah* (the self that incites to evil). And manifestation of divine light in the heart means that the door of divine visions opens upon a person, allowing them to behold God. Thus, *in which the Qur’an was sent down* alludes to this very concept. There is no doubt in the fact that fasting carries a great reward, but illnesses and worldly distractions often deprive a person of this blessing.

“I recall that in my youth, I once saw in a dream that observing the fast is a practice of the Ahl-e-Bayt (the noble family of the Holy Prophet^{sa}). Regarding me, the Prophet of God, peace and blessings of Allah be upon him, said: *سَلْمَانٌ مِنَّا أَهْلُ الْبَيْتِ* (Salman is from among us, the Ahl-e-Bayt). *Salman* means *al-Sulh* (peace), indicating that this person will establish two forms of peace—one internal and the other external—and that he will accomplish this with gentleness rather than the sword. I do not follow the disposition of Hussain, who fought battles, but rather that of Hasan, who did not.

“I understood this dream as an indication towards fasting, and accordingly, I observed fasts for six months. During this period, I saw in a vision that columns upon columns of divine light were ascending to the heavens. It remains uncertain whether these columns of light were rising from the earth to the heavens or from my own heart. However, all of this was possible in my youth, and had I desired, I could have continued fasting for four years.”

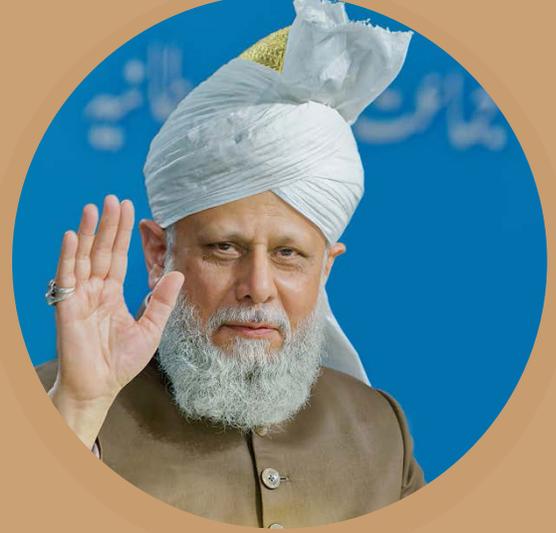
[*Malfuzat* (2022), vol. 3, pp. 424–425]



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.



MAKHZAN-E-TASAWWEER



FULFILLING THE RIGHT OF RAMADAN

“Observing fasts during Ramadan, performing obligatory prayers regularly, or offering some voluntary prayers alone does not fulfill the right of Ramadan. Rather, reading the Holy Qur’an, seeking out its commandments, and acting upon them is also extremely necessary. Searching for its commandments is crucial, and this is a very important matter. It is this very practice that will enable us to benefit not only from the manifestations of Allah’s attribute of *Rahmaniyyat* (Graciousness) but also from the manifestations of His attribute of *Rahimiyyat* (Mercy). The Promised Messiah (peace and blessings be upon him) has left behind countless sayings and writings to guide us towards attaining the understanding of the Holy Qur’an, benefiting from it, and reaping its blessings. By reading and acting upon them, we can truly benefit from the Holy Qur’an.”

[Friday Sermon dated March 22, 2024; translated from *Al-Fazl International*, April 12, 2024, p. 3]



MAKING RAMADAN A PERMANENT PART OF OUR LIVES

“Allah the Almighty has designated this month as a time to bestow His blessings. For those of us who have been negligent in worship during the past months; lax in offering voluntary prayers; careless in reciting, reading, and understanding the Holy Qur’an; and have been inattentive in acting upon the teachings of the Holy Qur’an, this month provides the perfect opportunity to make amends. It is a time when both obligatory and voluntary acts of worship are emphasized. Therefore, avail this opportunity. There are arrangements for Dars [lectures on the Holy Qur’an] in mosques as well as on MTA, and we should benefit from them and seek nearness to Allah the Almighty. Moreover, we must make the influence of this environment a permanent part of our lives so that we continue to inherit the blessings and favours of Allah the Almighty.”

[Friday Sermon dated March 15, 2024; Translated from *Al-Fazl International*, April 5, 2024, p. 3]





PEXELS



LAVISH IFTAR PARTIES

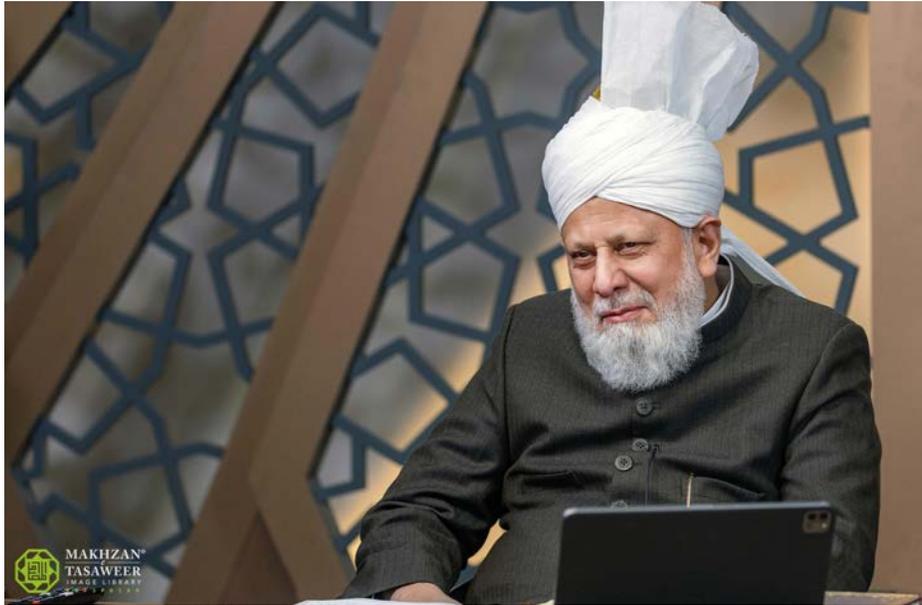
“These grand Iftar gatherings that take the form of feasts... have now turned into displays of ostentation and have become an innovation in Faith (*bid'ah*). During Ramadan, the focus should be on reading, teaching, listening to, and reciting the Holy Qur'an. There should be more attention given to the remembrance of Allah. Worship should be the primary concern. However, instead of this, what happens is that people engaged in work [the whole day] come and busy themselves in eating at Iftar gatherings, while those hosting these Iftars, instead of focusing on reading the Qur'an and Hadith, engaging in the remembrance of Allah, or paying attention to worship, are preoccupied with arranging the best possible party. Their only concern is to prepare the most elaborate Iftar so that people praise them, saying they have outdone themselves in hosting Iftar. But this is not the purpose of Ramadan. Such practices lead one away from righteousness.”

[Friday Sermon dated March 15, 2024; Translated from *Al-Fazl International*, April 5, 2024, p. 3]



Rays of Light

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



AT WHAT AGE CAN CHILDREN START FASTING?

During a Gulshan-e-Waqf-e-Nau MTA program in Australia on October 12, 2013, a young girl asked Hazrat Khalifatul-Masih V (may Allah be his Helper) at what age they should start fasting in Ramadan. Huzoor-e-Anwar (may Allah be his Helper) said:

“Fasting becomes obligatory upon you when you reach full maturity. If you are a student and have exams during Ramadan, and you are around 13, 14 or 15 years old, then you should not fast. However, if you can endure it, then fasting at the age of 15 or 16 is fine. Generally, obligatory fasting begins at 17 or 18 years of age, and after that, it must be observed.

“As for voluntary fasts, if you wish, you may observe one, two, three, or four fasts at the age of eight or 10 years, but they are not obligatory. Fasting becomes mandatory only when you are mature enough to endure it. ...

“Children should be trained. Even young children should observe two or three fasts during Ramadan

so that they become aware of it. But even if you are not fasting, you should wake up for Sehri, eat a little with your mother and father, and offer voluntary (*nafl*) prayers and be regular in Salat.

For students and young girls, the essence of Ramadan is to wake up for Sehri, make an effort for it, offer at least two or four *nafl* prayers beforehand, perform Salat regularly, and recite the Holy Qur’an consistently.”

[Translated from *Al-Fazl International*, October 27, 2020, p. 29]

FASTING WHILE TRAVELLING

A person presented certain sayings of the Promised Messiah (peace be upon him) and Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) regarding the exemption of fasting for travellers during Ramadan and sought guidance from Hazrat Khalifatul-Masih V (may Allah be his Helper) on how to reconcile them.

In response to this query, Huzoor-e-Anwar (may Allah be his Helper) provided the following answer in his letter dated June 11, 2019:

“There is no contradiction between the two types of statements mentioned in your letter. Both the Promised Messiah (peace be upon him) and Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) have given the same instruction in light of the clear command of the Holy Qur'an—that a traveller and a sick person should not observe the fast. If a person observes the fast while being ill or in a state of travel, they are disobeying a clear command of Allah the Almighty.

As for the statement of Hazrat Musleh-e-Mau'ud (may Allah be pleased with him), ‘Travelling is allowed while fasting, but there is no fasting in travel,’ if one carefully reads the entire sermon, it becomes clear that he was explaining through various examples that a journey undertaken with proper preparation, packing, and the intention of travel—no matter how short—is considered travel in which fasting is prohibited by Islamic law. However, a trip undertaken for leisure, sightseeing, or enjoyment is not classified as ‘travel’ in terms of fasting, and in such cases, one should observe the fast.

Moreover, other statements of Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) regarding fasting while travelling also support this interpretation.”

[Translated from *Al-Fazl International*, March 12, 2021, p. 11]





"I AM NEAR." (2:187)

The Holy Month of Ramadan A Special Time for Prayers

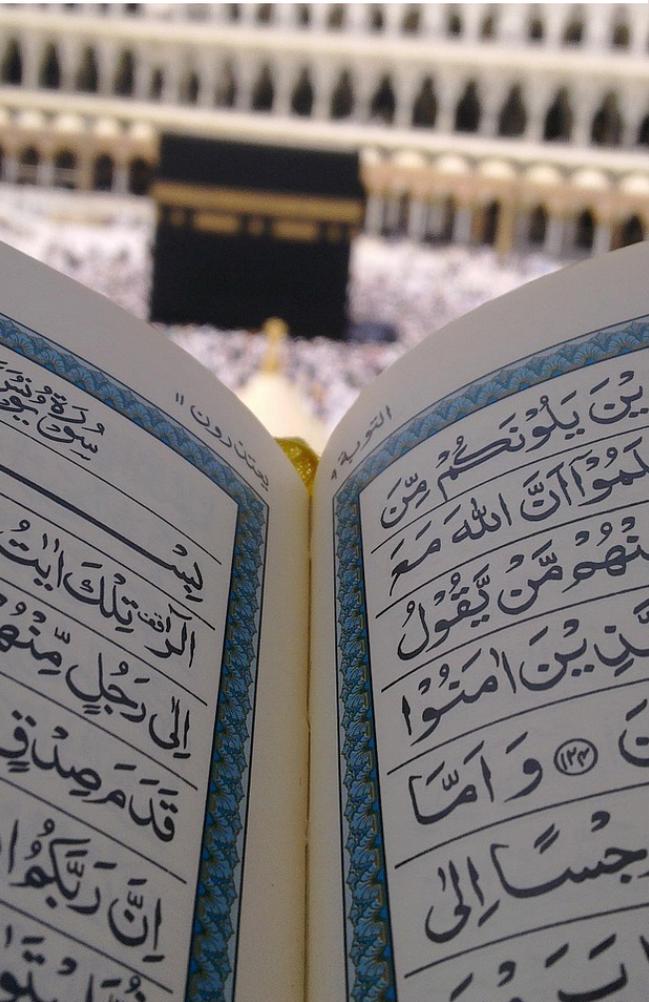
Ramadan Has a Special Connection with Prayers

In his Friday Sermon of March 29, 2024, Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

“Ramadan has a special connection with prayers. That is why, during Ramadan, there is a heightened focus on Salat, voluntary prayers (*nawafil*), *Tabajjud*, *Tarawih*, and other acts of worship. Every true Muslim realizes that during these days, God Almighty bestows His special gaze of love upon His servants.

“Even on ordinary days, Allah the Almighty looks upon His servants with love. ... However, when it is the month of Ramadan—a month dedicated solely to drawing closer to Allah the Almighty—and the entire atmosphere encourages a person to remember Him, then how immensely merciful must Allah the Almighty be! We cannot even fathom it. But the condition is that all these acts should be done with sincerity, from the depths of the heart, and with firm faith, rather than superficially.”

[Al-Fazl International, April 19, 2024, p. 3]



Pray to Attain Nearness to Allah

Huzoor-e-Anwar (may Allah be his Helper) also said:

“Our prayers should not be solely for personal desires; rather, they should be for attaining nearness to Allah the Almighty and seeking His love. To acquire Allah’s love, if we take a span toward Him, a hand’s length, or hasten toward Him, then He will turn toward us even more and will come running to our aid. He will hear our prayers.

“However, Allah the Almighty has made it clear that mere verbal claims of love will not grant us this status. No, rather, we must accept His words, follow His commandments, fulfill the rights of Allah and the rights of His creation. Along with this, we must strengthen our faith—a faith that never wavers. Only when this is achieved can we be counted among His true servants.”

[[Al-Fazl International, April 19, 2024, p. 3](#)]

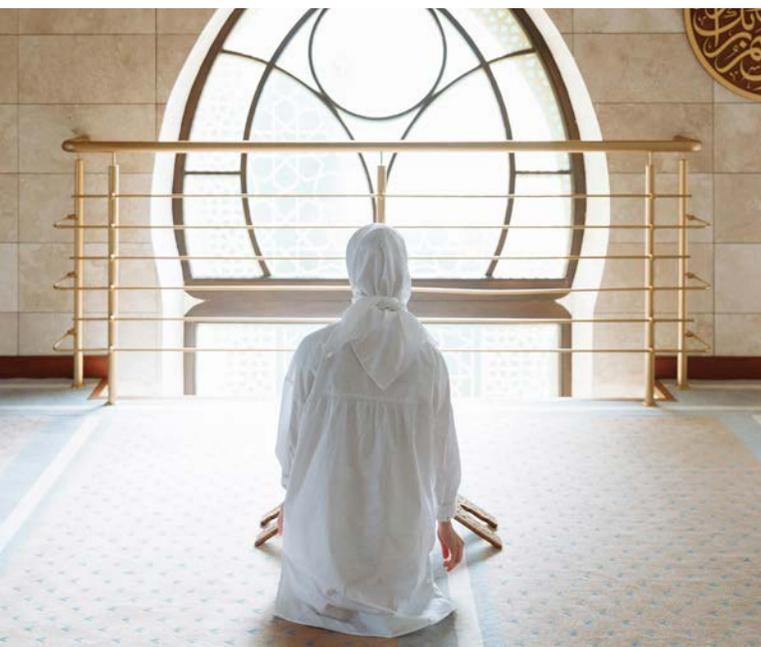


Prayers to Recite in Ramadan

On April 5, 2024, Hazrat Khalifatul-Masih V (may Allah be his Helper) instructed Ahmadiis to offer certain prayers from the Holy Qur’an, Hadith and writings of the Promised Messiah (peace be upon him), especially during the blessed month of Ramadan. Some of those prayers, from the writings of the Promised Messiah (peace be upon him) are on the following pages. Readers are encouraged to refer to the original sermon and benefit directly from the guidance of our Beloved Imam (may Allah be his Helper).

[[Al-Fazl International, April 26, 2024, pp. 2–8](#);

[Al Hakam, May 3, 2024](#)].



PEXELS

Prayer for Attaining Concentration in Salat

Someone wrote to the Promised Messiah (peace be upon him), asking him how to attain true concentration and focus in Salat. He responded:

“The method is to continually pray for yourself during Salat and not be content with a superficial and inattentive prayer. Rather, as much as possible, offer Salat with full concentration. And if focus is not attained, then during each of the five daily prayers, after every *rak'ah*, stand humbly before Allah the Almighty and supplicate as follows:

اے خدائے تعالیٰ قادر ذوالجلال! میں گنہگار ہوں اور اس قدر گناہ کے زہر نے میرے دل اور رگ و ریشہ میں اثر کیا ہے کہ مجھے رقت اور حضور نماز حاصل نہیں ہو سکتا تو اپنے فضل و کرم سے میرے گناہ بخش اور میری تقصیرات معاف کر اور میرے دل کو نرم کر دے اور میرے دل میں اپنی عظمت اور اپنا خوف اور اپنی محبت بٹھا دے تاکہ اس کے ذریعہ سے میری سخت دلی دُور ہو کر حضور نماز میں میسر آوے۔

“[TRANSLATION: ‘O Almighty God, the All-Powerful Lord of Majesty! I am a sinner, and the poison of my sins has so deeply affected my heart and my entire being that I am unable to experience humility and true concentration in Salat. Out of Your grace and mercy, forgive my sins and pardon my shortcomings. Soften my heart, instill in it Your greatness, Your fear, and Your love, so that through this, the hardness of heart may be removed and I may attain true focus in Salat.]”

[*Maktubat-e-Ahmad* (2015), vol. 5, p. 471]



Prayer Seeking God's Forgiveness

اے میرے محسن اور میرے خدا! میں ایک تیرا ناکارہ بندہ پر معصیت اور پُر غفلت ہوں تو نے مجھ سے ظلم پر ظلم دیکھا اور انعام پر انعام کیا اور گناہ پر گناہ دیکھا اور احسان پر احسان کیا۔ تو نے ہمیشہ میری پردہ پوشی کی اور اپنی بے شمار نعمتوں سے مجھے متمتع کیا۔ سو اب بھی مجھ نالائق اور پُر گناہ پر رحم کر اور میری بے باکی اور ناپاسی کو معاف فرما اور مجھ کو میرے اس غم سے نجات بخش کہ بجز تیرے اور کوئی چارہ گر نہیں۔ آمین

TRANSLATION: “O my Benefactor and my God! I am but a worthless and sinful servant of Yours, steeped in negligence. You have witnessed injustice upon injustice from me, yet You have bestowed blessing upon blessing. You have seen sin upon sin from me, yet You have granted favour upon favour. You have always concealed my faults and favoured me with Your countless bounties. So now, too, have mercy upon this unworthy and sinful one. Forgive my boldness and ingratitude, and deliver me from this sorrow, for apart from You, there is no other helper. Ameen!”

[*Maktubat-e-Ahmad* (2015), vol. 2, p. 10]

Regarding this prayer, Hazrat Khalifatul-Masih V (may Allah be his Helper) said, “In my opinion, this is a prayer that we must recite on a daily basis.”

[*Al Hakam*, May 3, 2024]





A VIEW OF DARUL MASIH, QADIAN

Prayer Seeking Divine Mercy

اے رب العالمین! تیرے احسانوں کا میں شکر نہیں کر سکتا تو نہایت ہی رحیم و کریم ہے اور تیرے بے غایت مجھ پر احسان ہیں۔ میرے گناہ بخش تا میں ہلاک نہ ہو جاؤں۔ میرے دل میں اپنی خالص محبت ڈال تا مجھے زندگی حاصل ہو اور میری پردہ پوشی فرما اور مجھ سے ایسے عمل کرا جن سے تورا ضی ہو جائے۔ میں تیری وجہ کریم کے ساتھ اس بات سے پناہ مانگتا ہوں کہ تیرا غضب مجھ پر وارد ہو۔ رحم فرما اور دنیا اور آخرت کی بلاؤں سے مجھے بچا کہ ہر ایک فضل و کرم تیرے ہی ہاتھ میں ہے۔ آمین

TRANSLATION: "O Lord of all the worlds! It is beyond me to offer You gratitude for all Your favours. You are most Merciful and Compassionate, and the bounties that You have conferred upon me are countless. Forgive me my sins, lest I am ruined. Fill my heart with sincere love for You, so that I may receive life. Cover my faults and allow me to perform such deeds which become the source of Your pleasure. I seek refuge in Your noble countenance lest your punishment befalls me. Have mercy and save me from the calamities of this world and the hereafter. For all grace and compassion is in Your hand. Ameen, and again, Ameen."

[*Malfuzat — Volume 1* (2018), p. 241]

Prayer Seeking Guidance

اے میرے قادر خدا! اے میرے پیارے رہنما! تو ہمیں وہ راہ دکھا جس سے تجھے پاتے ہیں اہل صدق و صفا اور ہمیں ان راہوں سے بچا جن کا مدعا صرف شہوات ہیں یا کینہ یا بغض یا دنیا کی حرص و ہوا۔

TRANSLATION: "O my Almighty God, my Beloved Guide! Show us the path which leads the righteous and the sincere to Thee. And save us from treading the path which leads to carnal desires, malice, spite and worldly pursuits."

[*A Message of Peace* (2007), p. 5]





THE PROMISED MESSIAH^{AS} & HIS NOBLE COMPANIONS^{RA} (June 1899)

STANDING (RIGHT TO LEFT): ¹Hazrat Munshi Karam Ali, ²Hazrat Maulawi Abdullah Arab, ³Maulana Muhammad Ali, ⁴Hazrat Miyan Miraj-ud-Deen Umar, ⁵Hazrat Hakeem Fazl-ud-Deen of Bhera, ⁶Hazrat Hakeem Muhammad Hussain Marham-e-Eesa, ⁷Hazrat Sheikh Ya'qub Ali Irfani, ⁸Hazrat Munshir Fazl-ur-Rahman, ⁹Hazrat Bhai Abdur-Raheem.

SEATED ON CHAIRS (R – L): ¹Hazrat Mufti Muhammad Sadiq, ²Hazrat Mirza Bashir Ahmad, ³Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad, ⁴The Promised Messiah (peace be upon him) with Hazrat Mirza Sharif Ahmad in his lap, ⁵Hazrat Hakeem Maulana Noor-ud-Deen, ⁶Hazrat Maulana Abdul Karim of Sialkot, ⁷Hazrat Pir Manzoor Muhammad.

SEATED ON GROUND (R – L): ¹Hazrat Pir Sirajul Haq Nomani, ²Hazrat Hakeem Qutub-ud-Deen, ³Hazrat Malik Sher Muhammad of Jammu, ⁴Hazrat Maulawi Sher Ali (the author of the article below), ⁵Hazrat Maulawi Muhammad Sadiq.

LIFE AT QADIAN IN THE DAYS OF AHMAD

Hazrat Maulawi Sher Ali (may Allah be pleased with him)

EDITOR'S NOTE

The September/October 1928 issue of *The Review of Religions* featured a faith-inspiring eyewitness account from the blessed era of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (peace be upon him). This account was penned by Hazrat Maulawi Sher Ali (may Allah be pleased with him) a devoted companion of the Promised Messiah^{as} and translator of the Holy Qur'an into English.

Ahmadiyya Gazette Canada is honoured to reproduce this historic article. To maintain its authenticity, salutations have not been included in this reproduction, and apart from minor typographical edits, no modifications have been made to the text. Readers are encouraged to say the appropriate salutations at the mention of holy personages. For the convenience of readers, a brief glossary is given at the end.

In the beginning of his career, when Ahmad sounded his trumpet-call to the nations of the earth, he was a solitary man, little known to the outside world. When, however, his first publication, the “Barahin-i-Ahmadiyya,” appeared, he began to make a name in the world and visitors from outside stations came to see the wonderful author of the wonderful book. But as Qadian was an out-of-the-way village, such visitors were only few and far between. Whenever such a visitor came to him, he found the days of his stay at Qadian to be the happiest days of his life and was loth to part with him.

When I came to Qadian in the year 1897, I found a writing on a wall of the Jami-Mosque of the village. It was by Qazi Zia-Ud-Din of Qazi Kot, Gujranwala district, father to our present Head Master, Qazi Abdullah, B.A., B.T., formerly Muslim Missionary in London. If I remember aright, it bore the date of 1885 and was to the following effect:

“If it had not been for my mother who is old and infirm at home, I should have never quitted the company of Hazrat Mirza Sahib. The words of the poet, ‘Suhbate ba’d az liqae to haram’ (‘It is unlawful to seek any other company after meeting thee’), were never more truly applicable to anybody than they are to him.”

I have quoted the above words to show how those who came in close contact with Ahmad were attracted to him by love. I may also quote here what the same gentleman said to me years after he inscribed the above writing on the wall. This gentleman became so devoted to his master that, like many others, he left his home for good and emigrated with his children to Qadian, to enjoy uninterruptedly the bliss of his master’s company and to make his children also to partake of the blessings of a life at Qadian. He told me that one day, when he was sitting with his master, he thus addressed him: “My lord, I feel contradictory desires rising in my heart. On one hand, I earnestly desire that Your Exalted Holiness’s truth and spiritual charms may soon become known to the outside world and men from all races and creeds may come and drink at the fountain which God has caused to flow here; but simultaneously with this desire, the thought pains my mind that when others will also come to know Your Exalted Holiness and will begin to come here in large numbers, I shall be debarred from the pleasure of enjoying the close company as I do now. Your Exalted Holiness will, then, be surrounded by others and I shall be deprived of the happy privilege of

sitting close to my beloved master and talking with him. Such are the contradictory desires which rise alternately in my breast.” The Qazi Sahib added, that when the Promised Messiah heard these words, he smiled.

The fears and desires of that old and venerable disciple of Ahmad, however, soon began to be realised. For when, in the year 1891, Ahmad, at the bidding of his Lord, announced his claim to Promised Messiahship, then, although there arose a storm of opposition against him from all sides, yet many thoughtful persons, considering the sanctity of his past career, the force of his arguments and the divine character of the heavenly signs which God showed at his hands, accepted him. As the evidence of his truth accumulated with the lapse of time and men saw more and more prophecies of his turning out true, they flocked round him in large numbers, and many of them, like their brethren, the disciples of Jesus, left their homes to live in his company day and night. When I first came to Qadian on the eve of the memorable “Id” which was followed by the fulfilment of that great prophecy of Ahmad relating to the woeful end of Pundit Lekh Ram, the Arya preacher, viz., on the 5th of March, 1897, I saw that many had already adopted Qadian as their home.

Of the early emigrants to Qadian, two were most noteworthy. One was Hazrat Molvi Hakim Haji Noor-ud-Din, of Bhera, who afterwards became the first successor to the Promised Messiah on the death of the latter. He was a man of great learning, and before his coming to Qadian he had already acquired in the learned circles, not only in India, but also abroad, a great reputation for his vast scholarship and able championship of Islam. The other was Molvi Abdul Karim, of Sialkot. He was also a very learned man and had devoted his life to the service of Islam. For some time he had been an adherent of the Aligarh School of thought, the school of Sir Syed Ahmad Khan, but soon he came over to Ahmad of Qadian. He, too, like his friend Hazrat Molvi Noor-ud-Din, adopted Qadian as his home. He had a very beautiful voice and recited the Holy Quran in the most charming manner. It was he who generally led the five prayers, including the Juma prayers. He was an eloquent speaker. He was a man of keen intelligence, as the reader may judge from his booklet, “A Character Sketch of Ahmad,” an English Translation of which has already been published for the benefit of Western readers, which is also prefaced with a brief account of his life.

There was a large number of other persons also, many of

them with families, who had emigrated to, and settled at, Qadian.

The Promised Messiah used to exhort his followers to come to him as often as possible, so that they might benefit by his company. Hence there was always a number of visitors at Qadian, some of them staying for months.

The Promised Messiah used to dine with his guests, both in the morning and evening, the small mosque attached to his house being used as the dining room, and he continued this practice till a few years before his death, when the condition of his health and the increased number of visitors precluded his doing so. Thereafter the guests had their meals in the “Mehmankhana,” or the guest-house.

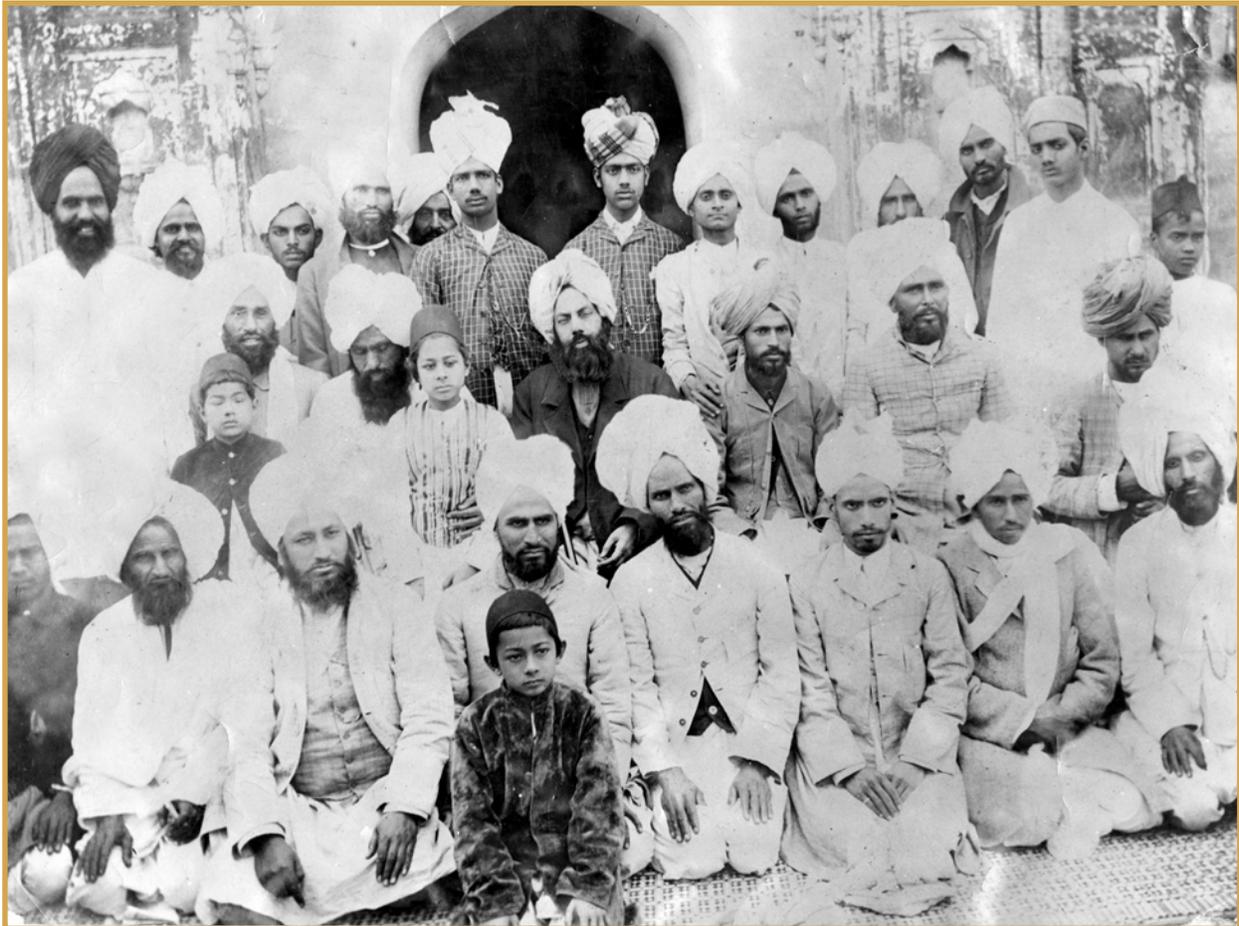
The Promised Messiah used to say his five daily prayers with the congregation in the small mosque adjacent to his house. He seldom led the prayers personally, one of his followers always acting as the Imam.

Following was generally the daily routine of life. The Promised Messiah was in the habit of having a constitutional walk daily in the morning. He was then accompanied by his followers present at Qadian. The next time when his disciples were able to enjoy his company was the time between Zuhr and Asr prayers (i.e., generally from 2 to 4 p.m.), when he stayed in the mosque after saying the Zuhr prayers. Similarly, he sat among his disciples after performing the Sunset prayers. The remaining time

the visitors spent either in the Mehmankhana, or in the company of Hazrat Molvi Noor-ud-Din in his Matabb, where he treated his patients and also gave his lectures on Islamic and other books, or with Molvi Abdul Kareem in the small mosque. The time between Asr and Maghrib (Sunset) prayers was spent by the visitors in listening to the lectures on the Holy Quran by Hazrat Molvi Noor-ud-Din in the Jami-Mosque.

When in the company of the Promised Messiah, either during the morning walks, which were usually fairly long, or in the small mosque where he sat after saying his noon or sunet prayers, the topics of conversation were of miscellaneous character. When sitting in the mosque, the Promised Messiah occupied no prominent position, so that it was often difficult for a stranger to know him from his disciples. The first thing which his disciples were fond of hearing from his sacred lips was some fresh revelation. These revelations generally contained prophecies, and their fulfilment in due time added to the faith of his disciples, hence their eagerness to listen to them. These revelations were also published in papers for the information of the public, including his disciples living away from Qadian; and if there was a prophecy of particular importance, the Promised Messiah published it by means of posters or handbills which were widely circulated throughout the country. These revelations were also embodied in the books which he happened to be writing at the time.





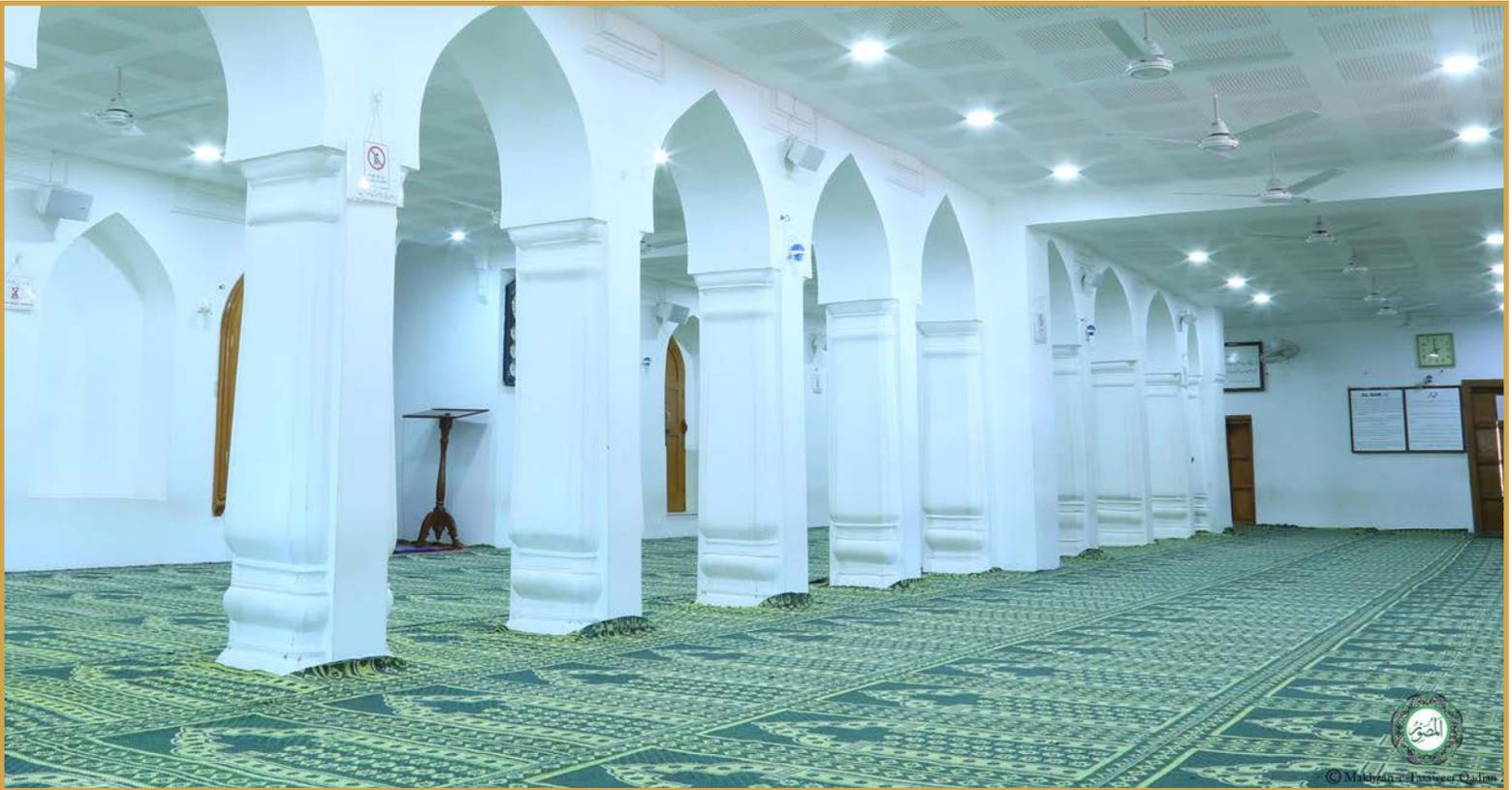
IN THE BLESSED COMPANY OF THE PROMISED MESSIAH (PEACE BE UPON HIM)

This picture was taken in Qadian at the occasion of Eid-ul-Adha on April 11, 1900. On that auspicious day, the Promised Messiah^{as} delivered a miraculous revealed sermon in Arabic, known as *Khutba Ilhamiyyah* (*The Revealed Sermon*).

The Promised Messiah (peace be upon him) is seated on a chair in the middle. Hazrat Qazi Zia-ud-Din, may Allah be pleased with him, who has been mentioned earlier in this article, is seated on the ground, second from the left.

Very often his followers put questions to him on some religious subjects, desiring to be enlightened on them, and his answers generally developed into a short speech. Occasionally, he received visits from enquirers or tourists who put him questions about his claims and the evidence in support of them, and some of them even spoke to him rudely, but he always answered them calmly and dispassionately, and even restrained his disciples from showing anger at their rude language. There once came a young Arab from North Africa, probably from Morocco. He was barefooted and very simple in his habits and dress. When the Promised Messiah went out for his morning walk that day, the new visitor met him and without any ceremony asked him very indignantly how he could be the Messiah and Mahdi, and added that it was certainly very

preposterous on his part to make such claims. The Promised Messiah explained to him the nature of his claims and cited evidence in their support, but even more than an hour's discussion left him unconvinced. He appeared to be a sincere, straightforward man, and the Promised Messiah received a revelation urging him both to pray for him and to continue his argument with him. Encouraged by this revelation, the Promised Messiah began to pray for him and continued to lecture him during his daily walks. These ended in his conversion, and the indignant Arab became a sincere believer and a devoted disciple. He wrote and had printed a poster in Arabic, setting out therein the arguments of the truth of the Promised Messiah, purchased a number of Ahmad's Arabic works, and started on his way back home, promising to preach Ahmad's mes-



INTERIOR OF MASJID MUBARAK IN QADIAN

It was in this blessed mosque that the Promised Messiah (peace be upon him) used to offer his congregational prayers. He would often remain in this mosque between Zuhr and Asr prayers, and "his disciples were able to enjoy his company." Similarly, he sat among his Companions after offering the Maghrib prayer.

sage to his countrymen. We have, however, never heard from him since then. He was offered some money for the expenses of his journey, but he declined to take even a pie. I remember having seen him walking barefooted to the Batala Railway Station, a distance of eleven miles, carrying on his shoulders the bundle of books and posters which he had taken from Qadian.

Sometimes, when in Ahmad's company, his disciples recounted to him how they were persecuted in their respective villages or towns, how the enemies of the Promised Messiah had laid them under a ban, how they were not allowed to draw water from their wells, how by all means in their power they had made their lives intolerable to them. The sons related how their fathers shut them up in their houses, bound them hand and foot and thrashed them, calling upon them to renounce their faith in the Promised Messiah, and even abuse him. Some of them related how they were implicated in false cases, and how false testimonies were borne against them in the courts of justice, to get them punished.

Some of his young disciples related to him how they had been dispossessed of all their belongings, even stripped of their clothes and turned out of their homes. His disciples told him how the moulvies had pronounced them to be Kafirs whose marriage with their lawfully wedded wives had become null and void, so that anybody might take and marry them. In short, various were the forms of persecution to which they were subjected and which they related to their master with tears in their eyes. Some of them said that when, on their way to Qadian, they halted at such and such a village and entered the village mosque to shelter themselves from the frosty cold of a wintry night, the mullah of the village, on learning that they were on their way to Qadian, turned them out of the mosque, hungry and shivering with cold. To such the Promised Messiah said that when questioned as to their destination, they should never conceal from the bigoted mullah or his fanatical followers that they were coming to Qadian. That would serve as an advertisement, and the mullahs would come to know how, in spite of their bitter opposition, the movement was spreading far and wide.

The disciples of Ahmad coming to or residing at Qadian were not exempt from this persecution on the part of his enemies. Once, for instance, the way to the mosque where his followers said their five daily prayers in company with their master, and to which they also came regularly to offer their Tahajjud (Midnight) prayers during the small hours of the night, was blocked by the erection of a big wall near the entrance of the mosque, and the worshippers had to take a long and roundabout way in order to reach the mosque. This wall was raised by the cousins of the Promised Messiah merely to cause annoyance to him and his followers, and it was only after the institution of legal proceedings against the culprits that the wall was demolished by order of the court.

The disciples of Ahmad residing at Qadian were harassed in other ways also. It was not only the Mussalmans, but also the Sikhs and Hindus who did their worst to put them to trouble. The villagers went so far as not to allow them even to ease nature in their fields a form of persecution which suggested itself only to the base inhabitants of Qadian. Similarly, they did not allow them to build houses for their residence, and prevented them from digging mud from the village ponds, and snatched away their spades with which they dug the earth.

When in the company of the Messiah, his disciples would sometimes relate how the vengeance of God had overtaken such of his opponents as had insulted him, and how God had verified the truth of His revelation, which said, "Inni Muhinun man arada ihanataka" ("I will disgrace him who will seek to disgrace thee"). They all testified to the fact that the promise contained in the above revelation invariably came out true, as an infallible law of God; and related various stories of how all those who had used an insulting language about the Promised Messiah or had sought to disgrace him in one way or another had without fail themselves met with disgrace.

Sometimes they would relate to him accounts of the debates and discussions with the moulvies, and these accounts were generally very interesting. In those days, the Promised Messiah had no regular missionaries. Every one of his disciples acted as a missionary and was always engaged in discussions with his neighbours, who asked him what had led him to accept the new claimant. Sometimes his disciples, when enjoying the company of their master, recited to him poems of their own composition, which were generally in Punjabi and dealt with the signs of his

truth, particularly the prophecies which they had seen fulfilled with their own eyes.

The subjects on which the Promised Messiah generally addressed his followers in the course of these sittings pertained either to the evidence of his own claims or the refutation of the objections against Islam and an exposition of its beauties, or to a critical review of other faiths. Very often he exhorted his disciples to lead holy and pure lives and told them how they could enjoy special divine protection against the manifold visitations of God which had come upon the earth, in fulfilment of his own prophecies as well as those of the Prophets of yore. He said his times were like the days of Noah and only those could escape the tribulation of those days who would embark on his Ark, which was not made of wood and iron, but of the teachings which he gave to his followers. These teachings he later embodied in a small book which he published for the guidance of his followers and which he named the Noah's Ark in allusion to the fact that those who would faithfully act upon those teachings would enjoy the special protection of God and would be held as his real followers in the sight of God. These teachings were translated into English and are now published under the title of the "Teachings of the Promised Messiah," and the reader would do well to get a copy of these teachings and see for himself what sort of life he wished his followers to lead and whether it would not be proper for them to take those teachings as a model for their every-day life. In fact, if they take the noble teachings of Ahmad as a model for them, and try to act up to them, they will lead a life of angels on this earth.

[*The Review of Religions*, September/October 1928, pp. 26–31]

GLOSSARY

Id: Eid

Jami-Mosque: lit. central mosque; in this article, it refers to Masjid Aqsa in Qadian

Kafirs: disbelievers

Matabb: medical clinic

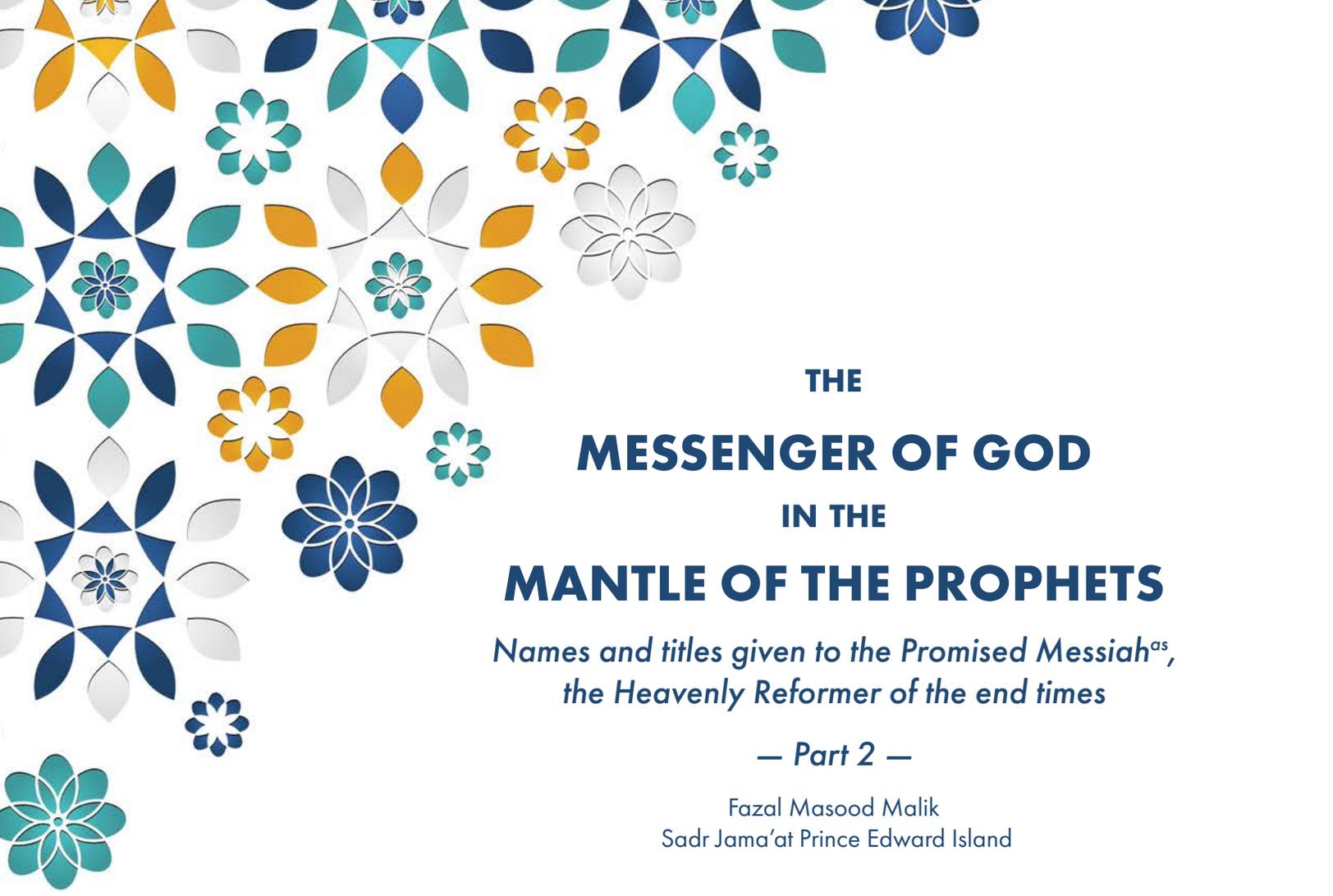
Mehmankhana: guest house

Moulvies: Muslim clerics

Mussalmans: Muslims

Pie: a penny

Sunet: Sunnah prayer



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*

— Part 2 —

Fazal Masood Malik
Sadr Jama'at Prince Edward Island

EDITOR'S NOTE

This article is the second part of a series exploring prophetic names of the Promised Messiah (peace be upon him) and their spiritual significance. The first part appeared in the *Gazette's* March 2024 issue.

In religious traditions, the names or titles divinely attributed to Prophets are more than mere identifiers. They are revelations and prophecies—messages meant to unlock deeper spiritual truths at appointed times. This practice of Allah the Exalted finds its clearest expression in the Qur'anic verse, “And when the Messengers are made to appear at the appointed time” (77:12), suggesting that each prophet's manifestation is precisely timed to address the needs of their era.

Consider the profound significance of Hazrat Musa (peace be upon him), whose Hebrew name, Moshe, means “drawn from the water.” This was not mere coincidence but a divine blueprint foretelling his entire spiritual journey—saved from the Nile as an infant and later leading his people through the miraculous parting of the sea.

This divine pattern of meaningful names continued through the ages. The Holy Prophet Muhammad (peace

and blessings of Allah be upon him) embodied this principle magnificently. Various Ahadith speak of at least 99 names bestowed upon him, each illuminating a different facet of his mission. From Ahmad (“the most praised one”) to *Rahmatu-llil Aalameen* (“mercy for all worlds”), these names chart the comprehensive nature of his prophecy, extending from seventh-century Arabia to the end of times.

In this continuing tradition of divine naming, the case of the Promised Messiah (peace be upon him) holds particular significance for our era. A remarkable revelation captures the spiritual diversity he represented: “I am at times Adam, at times Moses, at times Jacob, and at times Abraham.” This declaration isn't merely about spiritual diversity—it is about the emergence of spiritual unity prophesied for the end times, where each name and title addresses specific spiritual needs of the modern era.

Son of the Messenger of Allah

The Promised Messiah (peace be upon him) received the following revelation, which is partially in Arabic and partially in Urdu, on November 20, 1905:

إِنِّي مَعَكَ يَا ابْنَ رَسُولِ اللَّهِ سَبَّ مُسْلِمَانُونَ كُوجُورَى
زَمِينِ پَرِيں جَمْعِ كَرُوعَى دِينِ وَاحِدِ

“I am with you, O son of the Messenger of Allah; gather together all the Muslims who are on the earth on one religion.” [Tadhkirah: English translation (2018), p. 793]

In his esteemed work *Ijaz-e-Ahmadi (The Miracle of Ahmad)*, the Promised Messiah (peace be upon him) expresses the reality of his revealed name “Ibn Rasulillah” [son of the Messenger of Allah] in these poetic verses. He writes:

وَإِنِّي وَرِثْتُ الْمَالَ مَالَ مُحَمَّدٍ
فَمَا أَنَا إِلَّا آلُهُ الْمُتَخَيَّرُ

*I have been granted the inheritance of Muhammad;
I am his honourable progeny who is the recipient of the
inheritance.*

وَكَيْفَ وَرِثْتُ وَلَسْتُ مِنْ أَبْنَائِهِ
فَفَكَّرْ وَهَلْ فِي حِزْبِكُمْ مُتَفَكِّرُ

*And, why have I been granted the inheritance while I do
not descend from him physically?
You ought to reflect upon this. Is there no one among you to
reflect?*

أَتَزْعَمُ أَنَّ رَسُولَنَا سَيِّدَ الْوَرَى
عَلَى زَعْمِ شَانِيهِ نُؤَيِّئُ أَبْنَاءَهُ

*Do you believe that our Prophet, peace and blessings of
Allah be upon him,
Died issueless, as the ill-mouthed enemy believes?*

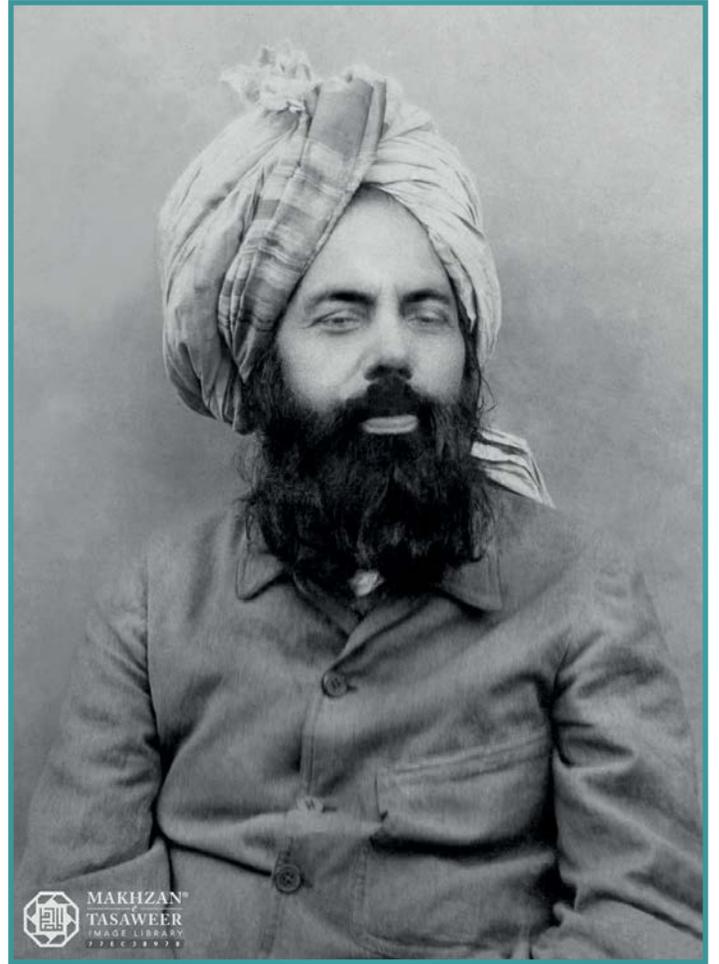
فَلَا وَالَّذِي خَلَقَ السَّمَاءَ لِأَجْلِهِ
لَهُ مِثْلُنَا وَلَدٌ إِلَى يَوْمِ يُحْشَرُ

*I hereby swear by Him who created the heavens that it is
not true; rather, our beloved Prophet,
Has a few more sons like me and will continue to have even
more until the Last Day.*

[*The Miracle of Ahmad* (2019), pp. 132–133]

House of Allah & the Black Stone

In his book *Arba'in (Forty Announcements to Convey the Message Conclusively to the Opponents)*, the Promised Messiah (peace be upon him) wrote:



“It was promised in the verse of the Holy Qur’an: لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ [He may cause it to prevail over all religions (61:10)] that the Promised Messiah would be bestowed these verities of knowledge and spiritual insights to a perfect and complete degree. Since the means for prevailing over all other religions are veritable knowledge, true spiritual insights, convincing arguments, and powerful Signs, the triumph of the Faith is indeed dependent upon these.

“The indication is precisely this when it is said that in those days [of the Promised Messiah], an enormous treasure would be discovered from under the House of Allah. ... In other words, when the enemies shall try to demolish the honour of the House of Allah through oppressive assaults, the attempted demolition of the House of Allah shall result in the disclosure of an enormous treasure underneath it. That treasure will consist of sophisticated spiritual insights. This phenomenon is not limited to the House of Allah, but each and every verse of the Holy Qur’an carries within it a treasure that the disbelievers want to demolish and falsify with their antagonist assaults. ...

“In addition to this, there is one more meaning applicable here: In His revelation, God has also called me



MINARET OF THE MESSIAH, QADIAN

MAKHZAN-E-TASAWWEER QADIAN

Baitullah [the House of Allah], which indicates that the more my opponents strive to demolish this House, the more treasures of divine knowledge and heavenly Signs will emerge from it. Accordingly, my experience is that at the time of every persecution a treasure is certainly disclosed. One of the revelations in this context is:

کیے پائے من سے بوسیدو من سے گفتم کہ حجر اسود منم

[Someone kissed my foot and I told him: ‘I am the Black Stone’.]” [*Arba’in: English translation* (2024), pp. 146–147]

Hazrat Khalifatul-Masih II (may Allah be pleased with him) has also explained this title of the Promised Messiah (peace be upon him) in *Tafsir-e-Kabir*, under the commentary of Surah al-Fil [The Holy Qur’an, 105]. He states:

“The Promised Messiah (peace be upon him) received the revelation:

شخصے پائے من بوسیدو من گفتم کہ سنگ اسود منم

‘A person kissed my feet, and I said, “Yes, yes, I am the Black Stone.”] In truth, every divinely appointed one of an era holds the status of the Black Stone for his community, for people gather around him and kiss him. Through this, faith is strengthened. Thus, in this era, the strengthening of faith is solely connected to the Promised Messiah (peace be upon him) and he alone is the spiritual Black Stone of this time—though the physical Black Stone remains in the Kaaba.

Similarly, Surah al-Fil was also revealed to him through divine revelation. Just as the primary objective of the

first attack by the People of the Elephant (*Ashab al-Fil*) was to destroy the Holy Prophet (peace and blessings of Allah be upon him) in the same manner, the attacks on Ahmadiyyat today are because Hindus, Sikhs, and Christians all recognize that if Islam is to prevail, it will do so only through Ahmadiyyat. Hence, even now, the real target is the Holy Prophet, peace and blessings of Allah be upon him, because the mission of the Promised Messiah (peace be upon him) is not to establish his own identity but to establish the identity of the Holy Prophet, peace and blessings of Allah be upon him. He himself states:

وہ ہے میں چیز کیا ہوں بس فیصلہ یہی ہے

He is all, what worth do I possess? This is the final verdict.

However, just as in the past, Abraha and his army failed in their attempt to demolish the Kaaba, we also know—and firmly believe—that even if all the powers and forces of the world unite in an effort to destroy this movement, which has been established by God to uphold the Faith of Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him, they will never succeed. We acknowledge our own weakness. We recognize that we possess no power of our own, but we also know with certainty that the heavenly hosts will descend in our support and the world will continue to witness the fulfillment of:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝

Have you not seen how your Lord dealt with the People

of the Elephant? (105:2)

Until, by the decree of God, the very same individual whom the Muslims have ignorantly rejected shall once again establish the dominance of Islam in the world.” [Tafsir-e-Kabir (2023), vol. 14, pp. 378–379; commentary of 105:2]

Isra’il

In some of his revelations, the Promised Messiah (peace be upon him) was referred to as Isra’il, a Hebrew name given to the Prophet Jacob (peace be upon him) which means “God’s prince” or “God’s warrior.” Hence, the Promised Messiah (peace be upon him) received the following revelation:

كَفَفْتُ عَنْ بَنِي إِسْرَائِيلَ. إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا
كَانُوا خَاطِئِينَ. إِنِّي مَعَ الْأَفْوَاجِ أَتِيكَ بَعْتَةً

Explaining this revelation, he wrote:

“Allah the Almighty says that He would safeguard the members of my Jama’at, who are sincere and are to me like children. In this revelation Allah the Almighty has described me as Isra’il and the sincere followers as my children, hence they are addressed as Bani Isra’il. Then He says: I shall finally demonstrate that Pharaoh, that is People of Pharaoh’s character, and Haman, that is those who are of the character of Haman, were all in the wrong.

“Then He said: I shall come to you suddenly with all My hosts, that is with the angels, to demonstrate My Signs. This means that: When most people will not believe and they will be occupied with laughter and mockery and will be entirely unaware of My purpose, I shall then demonstrate to them My Sign in such manner that the earth will tremble thereat. That day will be a day of mourning for the world. Blessed are those who fear Him and would win His pleasure through repentance before the coming of the day of His wrath, for He is Forbearing and Benevolent and Forgiving and Oft-Returning with compassion as He is Severe in retribution.” [Tadhkirah: English translation (2018), pp. 733-734]

In further explanation of this revelation, the Promised Messiah (peace be upon him) said:

“Bani Isra’il signifies a people who are tried as the Bani Isra’il were tried in the time of Pharaoh. This means that today my Jama’at is in the situation of Bani Isra’il. Those who attack them wrongfully have been compared by God Almighty with Pharaoh. This proph-

ecy means, in brief, that such wrongdoers will be held back and that such Signs will be shown that all their talk will not affect people’s hearts.” [Tadhkirah: English translation (2018), p. 728]

Seal of the Caliphs

“God has told me that though the people reject me, He would make me Khatamul-Khulafa [Seal of the Caliphs].” [Tadhkirah: English translation (2018), p. 736]

“I hold the Messiah son of Mary, in high esteem, inasmuch as I am spiritually the Khatamul-Khulafa [the Seal of the Caliphs] in Islam, just as the Messiah son of Mary was the Khatamul-Khulafa of the Israelite dispensation. The Son of Mary was the Promised Messiah of the Mosaic dispensation and I am the Promised Messiah of the dispensation of Muhammad^{sa}; so I honour greatly the one whose name I bear.” [Noah’s Ark (2018), p. 29]

Sultan of the Pen

“God Almighty has named this humble one *Sultanutul Qalam* [Sultan of Pen] and has called my pen the *Dhulfaqar* [sword] of Ali.” [Tadhkirah: English translation (2018), p. 552]

Referring to the religious onslaughts of the Christian missionaries in India, the Promised Messiah (peace be upon him) said:

“This country is *Darul-Harb* [zone of war] as against the Christian missionaries. We should therefore not sit idle. But remember that our war is of the same kind as theirs. We should go forth with the kind of weapons with which they have come forth. That weapon is the pen. That is why God the Exalted has named this humble one Sultan of the Pen and has named my pen the *Dhulfaqar* of Ali.” [Tadhkirah: English translation (2018), p. 91, footnote]

The Promised Messiah^{as} The Citadel of Security

Meekail Ahmad

Student of
Jamia Ahmadiyya
Canada

The Promised Messiah (peace be upon him) profoundly stated:

صدق سے میری طرف آؤ اسی میں خیر ہے

ہیں درندے ہر طرف میں عافیت کا ہوں حصار

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

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

[*Barabīn-e-Ahmadiyya – Part Five* (English, 2018), p. 203]

In a world often characterized by anguish, chaos, and disorder, the pursuit of inner peace becomes an invaluable endeavour. The metaphorical “beasts” that surround us represent various external factors, ranging from societal pressures to global crises that threaten our tranquillity. The concept of a “Citadel of Security” stands as an ideal, an aspiration, and a beacon of hope. The term evokes the image of a sanctuary, a place where harmony, cooperation, and understanding reign supreme. The Promised Messiah (peace be upon him) and his teachings are a citadel of sec-

urity in this day and age, needed to combat religious crises, find solutions for global crises, and encourage self-realization and identity.

Throughout human history, doctrines and ideologies have played a pivotal role in shaping societies. However, one undeniable truth is that teachings change over time. Teachings are often subject to interpretation, and communities seek to apply them to new contexts and situations. As the human mind evolves, the real essence of teachings might get lost, leading to divisions based on varying interpretations. The same can be seen in the history of Islam, as the Holy Prophet (peace and blessings of Allah be upon him) said:

“And my Ummah will split into seventy-three sects. All of them are in the Fire except one sect.” [*Jami Tirmidhi*, 2641]

Each sect interprets Islam and its teachings in its own way, often developing enmity toward others. Though more than one billion Muslims exist in the world, they call each other infidels and disagree ideologically. Mullahs and Maulvis have directed people to extremism, diverting some away from true religion and using this as a tool for personal gain. The Promised Messiah (peace be upon him) states:

“The doctrine of Jihad as understood and propagated by the Muslim divines of this age, who are called Maulvis, is utterly incorrect. It can lead to nothing except that, by their forceful preaching, they would convert common people into wild beasts and deprive them of all the good qualities of human beings, and so it has happened. Ignorant Maulavis, may God guide them, have grievously misled the common people and have told them that such action, which is sheer wrong and cruelty and is opposed to all moral values, is the key to paradise.” [*The Essence of Islam*, vol 2, p. 329]

So-called Islamic ideologies, led by clerics, have veered toward extremism, distorting the true image of Islam. In this age, God sent the Promised Messiah (peace be upon him) to protect Islam, strengthen its walls, and address the internal and external threats Muslims face. As he writes:

“Reason requires that in this time of peril when forces of opposition have erupted in the world and the internal condition of Muslims has seriously deteriorated, some reformer should appear to repel the mischief of the cross and to purify the internal condition of Muslims.” [*The Essence of Islam*, vol. 4, p. 190]

Though Islam was perfected, its teachings were forgotten, and a reformer was needed to reveal the truth. The evolu-

tion of teachings through reform is integral to human intellectual and spiritual growth. Reformers, driven by deep understanding and moral courage, provide new understandings of teachings to address contemporary needs and challenges.

Self-realization and identity are fundamental to human existence, shaping our understanding of who we are, what we value, and how we navigate the world. The journey involves discovering our authentic selves, understanding our values and beliefs, and aligning our actions with inner truths. Today, as people seek worldly pleasures, they forget their true purpose. Many question if God exists, and if so, how they can reach Him. The Promised Messiah (peace be upon him) explains how the Holy Prophet (peace and blessings of Allah be upon him) transformed society through Islam's true teachings:

“None but the Holy Prophet^{sa} could have brought about this great reformation. He taught human values to people who were savages and brutes. In other words, he transformed brutes into men, men into civilized men, and civilized men into godly men. He infused spiritual qualities into them and established their communion with the True God.” [*Lecture Sialkot* (2007), p. 6]

This transformation occurred due to prayer and the example of the Holy Prophet (peace and blessings of Allah be upon him). Islam teaches man to focus on his natural state, then strive towards a moral state, and ultimately reach the spiritual state. The Promised Messiah (peace be upon him) writes in *The Philosophy of Teachings of Islam*:

“This reproofing self is the second source of human state from which the moral state is generated. At this stage man ceases to resemble the animals... In short, this is the moral state of human self when it seeks to comprehend within itself high moral qualities and is disgusted with disobedience, but cannot achieve complete success” [*The Philosophy of Teachings of Islam* (2017), pp. 5-6]

Man, in striving for *Nafs-e-Mutmainna* (the soul at peace), finds true contentment and realizes his identity. Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) elaborates on this in the *Five-Volume Commentary*:

“At this stage, called the heavenly stage, man is freed from all weakness and frailty and is braced with a peculiar spiritual strength... So the God-intoxicated man, at this stage, casting off all trammels, becomes attracted unrestrainedly towards his Maker.” [*Five-Volume Commentary*, 89:28]

The Promised Messiah's^{as} writings fortify man from the evils of this world. With true awareness of the Creator, man finds peace in this Citadel and connects with God to understand his identity.

The world today faces interconnected global crises, often leaving individuals feeling powerless. However, history shows that individuals and communities, led by Prophets and reformers, can catalyze change. Global crises often stem from immoral values, societal actions, or mindsets. When the Holy Prophet (peace and blessings of Allah be upon him) first migrated to Medina, he created a Charter to ensure peaceful coexistence. Huzoor-e-Anwar (may Allah be his Helper) stated in his Peace Symposium on November 8, 2014:

“The Holy Prophet (peace and blessings of Allah be upon him) immediately stated that it was essential that they all lived together in peace and harmony... Each group and each tribe were given their due rights. The lives and wealth of all parties were guaranteed...”

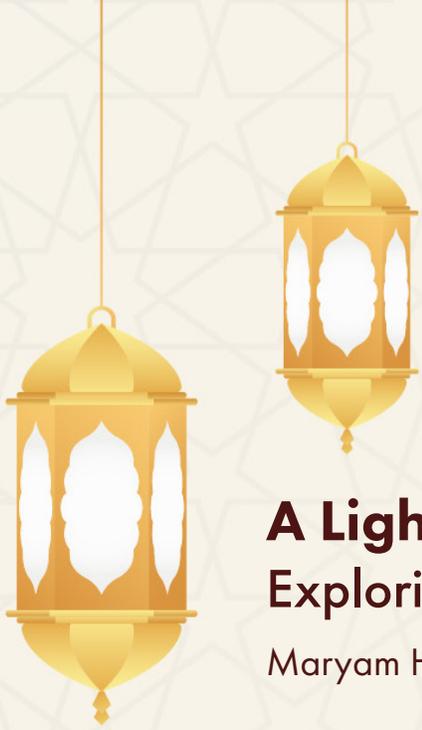
When people understand their rights toward others, societies truly prosper. Huzoor-e-Anwar (may Allah be his Helper) stated in another Peace Symposium on March 20, 2010:

“The founder of the Ahmadiyya Muslim Community has also taught us that the majority of Muslims and non-Muslims have forgotten their fundamental teachings and have gone far away from God. This growing distance from God and religion is increasing restlessness...”

When people lose sight of their true purpose, great problems arise. A reformer is needed to fortify societies. The Promised Messiah (peace be upon him), driven by conviction and resilience, inspired communities to address global issues, providing collective support, goals, and amplified impact.

God Almighty sent a Reformer as a Citadel of Security in a time of peril. Through his teachings, the Promised Messiah (peace be upon him) abolished extremism, revealed Islam's true essence, and offered solutions for global crises, guiding people toward their true purpose. Since his time, society has faced numerous challenges. People need an ideology to bring them out of the “land of beasts” and into a Citadel of Security. The answers lie in the writings of the Promised Messiah (peace be upon him), fulfilling the promise:

“I shall protect everyone who is within the four walls of your home.” [*Noah's Ark* (2018), p. 17]



A Light for Humanity Exploring the Holy Qur'an

Maryam Hussain, Brampton West Jama'at

The Holy Qur'an is a profound guide for humanity. It encompasses laws, moral codes, and a comprehensive religious philosophy, all in the eloquent Arabic language. The Promised Messiah (peace be upon him) praises its linguistic perfection in "The Light of the Holy Qur'an," stating:

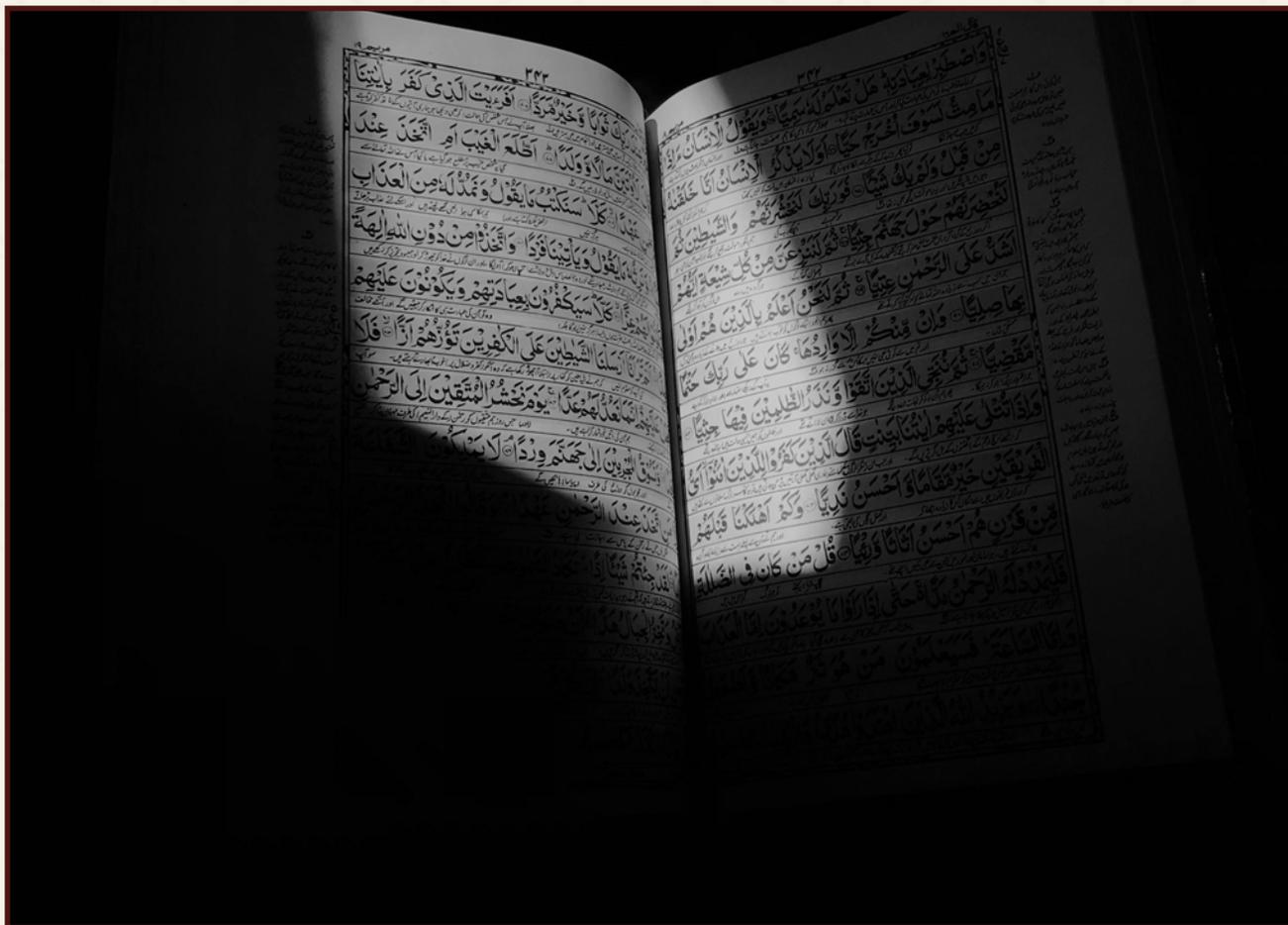
"Let it be known that it has been established in this book through linguistic investigation that the Holy Qur'an is the only book in the world that has been revealed in that language which is the mother of all tongues, is itself revealed, and is the wellspring and fountainhead of all languages. ... And when we encounter within a language such perfection whose creation is beyond human capability and man's ingenuity, and see those beauties that other languages are completely deprived and devoid of, and witness those characteristics which—apart from the eternal and true knowledge of God Almighty—the mind of no created being could be the author of, then we are forced to accept that that language is from God Almighty." [The Light of the Holy Qur'an (2022), pp. 5–6]

Revealed over 23 years to the Holy Prophet Muhammad (peace and blessings of Allah be upon him), the Qur'an spans 114 chapters, varying in length but consistent in divine wisdom. Remarkably, the text has remained unchanged for over 1,400 years, a testament to the divine promise found in the Qur'an itself:

Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian. (15:10).

The Promised Messiah (peace be upon him) wrote extensively about the beauties and excellence of the Holy Qur'an. He said:

"I call Allah to witness that the Holy Qur'an is a rare pearl. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it. It is a spiritual garden whose clustered fruits are within easy reach and through which streams flow. Every fruit of good fortune is found in it and every torch is lit from it. Its light has penetrated to my heart and I could not have acquired it by any other means. And Allah is my Witness that if there had been no Qur'an I would have found no delight in life. I find that its beauty exceeds



PEXELS

that of a hundred thousand Josephs. I incline towards it with a great inclination and drink it into my heart. It has nurtured me as an embryo is nurtured and it has a wonderful effect on my heart. My self is lost in its beauty. It has been disclosed to me in a vision that the garden of holiness is irrigated by the water of the Qur'an, which is a surging ocean of the water of life. He who drinks from it, comes to life; indeed, he brings others to life." [Essence of Islam, vol. 1, p. 356]

Regarding the matchlessness of the Holy Qur'an, the Promised Messiah (peace be upon him) said:

"The Holy Qur'an is a Book which has proclaimed its own matchlessness and has claimed its own greatness, its wisdom, its truth, the beauty of its composition and its spiritual lights. It is not true that the Muslims have themselves put forward these excellences on behalf of the Qur'an. It sets out its own merits and excellences and puts forward its matchlessness and peerlessness as a challenge to the whole of creation and calls out loudly: Is there any contestant? Its verities and fine points are not confined to two or three which would leave room for doubt on the part of an ignorant person, but are like the surging ocean and are visible in every direc-

tion like the stars of heaven. There is no truth that lies outside it. There is no wisdom that is not comprised in it. There is no light that is not obtainable through following it. These things are not without proof and are not mere words. It is an established and clearly proved verity which has been shining through 1,300 years. We have set out this verity in great detail in this book and have expounded the fine points of the Qur'an at such length as to constitute a surging ocean for the satisfaction of a seeker after truth." [Essence of Islam, vol. 1, p. 361]

Reflecting on the profound insights imparted by the Promised Messiah (peace be upon him) about the Holy Qur'an, it becomes evident that this sacred text is not merely a book, but a living guide that continues to inspire and enlighten countless souls across generations. The Qur'an's teachings, rich in wisdom and morality, offer a beacon of light in the complexities of human existence, promoting peace, understanding, and spiritual growth. Its timeless message transcends cultural and historical boundaries, calling all humanity towards a path of righteousness. In embracing its teachings, we find not only the essence of divine truth but also the keys to leading a life imbued with purpose and profound peace.



Call for Financial Sacrifices During the Blessed Days of Ramadan

Khalid Mahmood Naeem

National Secretary Mal, Ahmadiyya Muslim Jama'at Canada

Hazrat Ibn Abbas (may Allah be pleased with him) narrates that the Holy Prophet (peace and blessings of Allah be upon him) was the most generous among people. During Ramadan, his generosity would increase even more, surpassing the speed of strong winds in giving and charity. [*Sahih al-Bukhari*, Hadith No. 5]

Zakat

Zakat is one of the fundamental pillars of Islam and must be paid according to its prescribed conditions. Regarding this, the Promised Messiah (peace be upon him) states:

“So, perform your five daily prayers with such fear and devotion as if you are seeing God, and complete your fasting with sincerity for the sake of Allah. Whoever is eligible to pay Zakat must do so.” [*Kashti-e-Nub, Rubani Khaza'in*, vol. 19, p. 15]

On May 28, 2004, in his Friday Sermon, Hazrat Khalifatul-Masih V (may Allah be his Helper) emphasized the importance of Zakat, stating:

“An important financial contribution that I want to draw attention to is Zakat. Zakat has a prescribed threshold and a fixed rate. Generally, people do not pay enough attention to it.” [*Khutbat-e-Masroor*, vol. 2, p. 365]

In the Friday Sermon of March 31, 2006, Huzoor-e-Anwar (may Allah be his Helper) further stated:

“This is a fundamental commandment. Those upon whom Zakat is obligatory must pay it. ... Some people leave their money in banks for years, and even if it remains deposited for a year, Zakat must be paid on it. Similarly, women’s jewelry is also subject to Zakat... This is a fundamental commandment, and it must be given due attention.” [*Khutbat-e-Masroor*, vol. 4, p. 175]

Zakat is not a substitute for other financial contributions. It can only be distributed centrally, and no individual is allowed to allocate Zakat according to their personal preference. However, names of deserving individuals can be submitted to the Jama'at.

Zakat Threshold

- Silver: 52.5 *tolas* (612 grams)
- Gold or Gold Jewelry: 7.5 *tolas* (87.5 grams)

If a person possesses 52.5 *tolas* of silver or 7.5 *tolas* of gold for more than a year, Zakat becomes obligatory at the rate of 2.5%. [1 *tola* is about 11.7 grams.]

Similarly, if a person has \$10,000 CAD or more (equivalent to the value of 7.5 *tolas* of gold) saved for over a year, Zakat must be paid at the rate of 2.5%.

Members, especially sisters, are urged to pay their Zakat according to the prescribed threshold during Ramadan.



NEVER SHALL YOU ATTAIN TO RIGHTEOUSNESS UNLESS YOU SPEND OUT OF THAT WHICH YOU LOVE (3:93)

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Fidya (Compensation for Missed Fasts)

The general guidance is that a person should observe fasts and, if able, also give Fidya. Fasting remains obligatory, while giving Fidya is a Sunnah. It serves as a thanksgiving to Allah for granting the ability to fast, as offering Fidya while fasting earns greater rewards.

For those who, due to valid reasons, are unable to fast during Ramadan, the Holy Qur'an prescribes Fidya as a form of expiation for missing out on this righteous deed. Members of the Jama'at may increase this amount based on their financial capability.

Fidya rate in Canada: \$6 CAD per fast

Fitrana (Charity of Eid-ul-Fitr)

Fitrana, also known as Sadaqat-ul-Fitr, becomes obligatory at the beginning of Ramadan and must be paid before Eid-ul-Fitr. It is mandatory for every household member, including a newborn born even a day before Eid.

Fitrana rate in Canada: \$5 CAD per person

Eid Fund

The Eid Fund was established during the time of the Promised Messiah (peace be upon him). On joyous occasions, it is essential to remember the needs of faith. Every earning member of a household must contribute to this fund.

Eid Fund rate in Canada: minimum \$10 CAD per earning person

It should be noted that Fidya, Fitrana, and the Eid Fund must be paid before the Eid prayer so that these funds can be used to provide essential food supplies, Eid expenses, and clothing for deserving individuals. It is preferable to pay these contributions as soon as Ramadan begins to ensure that they reach those in need in a timely manner.

Financial System in the Ahmadiyya Jama'at

By the grace of Allah, an extraordinary financial system has been established within the Ahmadiyya Muslim Jama'at. Due to these financial sacrifices, Allah continues to bless the wealth and resources of the Jama'at in an extraordinary manner. Alhamdulillah!

Payment of Obligatory Contributions

Regarding obligatory contributions, Hazrat Khalifatul Masih V (may Allah be his helper) stated in his Friday Sermon on May 28, 2004:

“Remember that whatever you spend, whatever budget you submit, and whatever your income is—all of this is known to Allah. Therefore, always maintain honesty in your dealings with Him. To receive the reward of righteousness from Allah, ensure that your financial pledges are accurately assessed and that your payments are made correctly, so that your spiritual state improves and you can progress in virtue.” [*Khutbat-e-Masroor*, vol. 2, p. 357]

Obligatory contributions include Chanda Aam, Wasiyyat, and Chanda Jalsa Salana. The blessed initiative of these contributions was launched by the Promised Messiah (peace be upon him) himself.

Chanda Jalsa Salana

Some members do not pay Chanda Jalsa Salana regularly every month. It is important to remember that for those who contribute to Chanda Aam, their annual contribution towards Chanda Jalsa Salana should be 1/120 of their yearly income or 1/10th of a month's income.

May Allah enable us to engage in charity, almsgiving, and other financial sacrifices during this blessed month and bless our wealth and souls. Ameen!

FROM COAST TO COAST

Reports from Jama'ats Across Canada

December 2024

Jalsa Seeratun Nabi^{sa} in Regina

Nouman Ahmad, Secretary Tabligh, Regina

On Monday, December 2, 2024, Regina Jama'at had the honour of welcoming, Respected Maulana Hadi Ali Chaudhary Sahib, Na'ib Amir Jama'at Canada, who presided over our Jalsa Seeratun Nabi (peace and blessings of Allah be upon him) at Mahmood Mosque, Regina.

In preparation for the event, a Tabligh committee meeting was held on Friday, November 15, 2024, where plans for the Jalsa and other upcoming events were discussed. Flyers were created by November 1, and distributed at the Islamic Heritage Exhibition, which was organized from November 4–7 at Luther College. Over 200 students visited the exhibition. The duty chart was developed to ensure smooth coordination, including assigning responsibilities for visiting various worship places, such as churches, temples, Gurdwaras, and mosques. Around 400 Tabligh contacts were invited via email and physical invitations.

Event Highlights

The Jalsa featured insightful speeches from three distinguished guests:

1. Brenda Anderson – Associate Professor at Luther College, University of Regina, specializing in Islamic



Jama'at volunteers distributing invitations to the event in Regina

and Christian studies

2. Nafisa Chalchal – Member of the Islamic Association of Saskatchewan, Regina Chapter, and former Vice-Chair and Chair of the Regina Multi-Faith Forum
3. Danny DeLong – Pastor at the Regina Apostolic Church

Maulana Hadi Ali Chaudhary Sahib delivered a speech on the exemplary life of the Holy Prophet (peace and blessings of Allah be upon him). Afterwards, a group of Atfal presented Qaseedah with English translation. After a question and answer session, Respected Dr. Habib ur Rehman Sahib, Regional Amir Prairie Region, gave the closing remarks and Maulana Khalil Tanvir Sahib, Missionary Regina, led the silent prayer to conclude the program.

Guest Attendance

The event was attended by a mix of faith leaders, including:

- The President of the Sikh and Hindu communities
- Representatives from the Jesus Christ Latter-day Saints
- Members of the Regina Apostolic Church
- Personal contacts of Jama'at members.

Around 20 guests and 60 Jama'at members participated in the Jalsa, Alhamdulillah!



A view of the head table and podium at the event

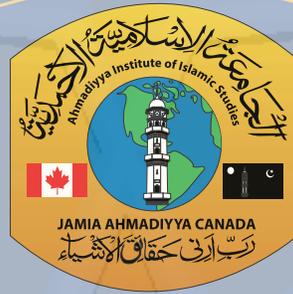
Special Dinner

A special dinner was served at the end of the event, offering an opportunity for fellowship, Tabligh, and further discussion among attendees.

We extend our sincere gratitude to all the volunteers who worked diligently to ensure the success of this event. Their efforts in coordinating duties, preparing for the event, and ensuring everything ran smoothly are deeply appreciated. May Allah reward their efforts abundantly, Ameen!



Attendees of the Jalsa Seeratun Nabi at Mahmood Mosque, Regina



JAMIA AHMADIYYA CANADA Extracurricular Activity Report

SEMESTER 1 REPORT ACADEMIC YEAR 2024-2025

Samar Khawaja (Thaniyah), Hamza Munim (Thaniyah), Munassar Eyman Alam (Thalithah) Masroor Ahmad (Thaniyah), Kashif Mahmood (Ula), Safeer Ahmad Mirza (Mumahidah), Basil Buttar (Thaniyah), Wajeehullah Khan (Thalithah)

START OF THE ACADEMIC YEAR 2024-2025

By the grace of Allah and with the guidance and prayers of Hazrat Khalifatul-Masih V (may Allah be his Helper), Jamia Ahmadiyya Canada continues to excel and prosper. Currently, there are 116 students studying in Jamia Ahmadiyya Canada from various countries across the globe, including Canada, USA, Australia, New Zealand, Japan, Indonesia, Palestine, Bosnia, Guyana, Mauritius, and Trinidad & Tobago.

Jamia Ahmadiyya Canada's academic year of 2024-2025 commenced on September 9, 2024.

Tutorial Groups

There are four tutorial groups in Jamia Ahmadiyya Canada. Students are assigned to a tutorial group in the first year of Jamia. They then compete on behalf of their tutorial groups in educational and sports competitions to earn points towards the Educational Competitions Cup and the Sports Cup, awarded annually.

The names of the tutorial groups, along with their head teachers, are as follows:

AMANAT: Prof. Tariq Ahmed Muhsin Sahib

SHUJA'AT: Prof. Hafiz Hibba tur Rehman Sahib

DIYANAT: Prof. Abdul Noor Abid Sahib

RAFAQAT: Prof. Furhan Hamza Qureshi Sahib

Majlis-e-Ilmi for 2024-2025

In Jamia Ahmadiyya Canada, extracurricular activities are conducted under the administrative body of the *Majlis-e-Ilmi* (educational committee). Each department of the *Majlis-e-Ilmi* is headed by a teacher and a student secretary. Every academic year, a new secretary is elected by the student body for each respective department.

A brief breakdown of Majlis-e-Ilmi for the academic year 2024-2025 is as follows:

IN-CHARGE OF MAJLIS-E-ILMI: Prof. Sohail Ahmed Saqib Sahib

Assistant In-Charge of Majlis-e-Ilmi: Sarmed Ahmed (Khamisah)

IN-CHARGE OF EDUCATIONAL COMPETITIONS: Prof. Muhammad Musa Sahib

Secretary, Educational Competitions: Faaran Muhammad Alladin (Thalithah)

IN-CHARGE OF MAJLIS-E-IRSHAD: Prof. Abdul Noor Abid Sahib

Secretary, Majlis-e-Irshad: Amir Mahmood (Khamisah)

IN-CHARGE OF SEMINARS: Prof. Tariq Ahmed Muhsin Sahib

Secretary, Seminars: Takreem Kahloon (Khamisah)

IN-CHARGE OF ISHA'AT: Prof. Furhan Ahmad Hamza Qureshi Sahib

Secretary, Isha'at: Munassar Alam (Thalithah)

A report of the extracurricular activities that took place in the first semester of the academic year, from September

to December 2024 is given below.

EDUCATIONAL COMPETITIONS

Tilawat Competition

On September 27, 2024, Jamia Ahmadiyya Canada held its annual Tilawat Competition marking the start of this year's academic competitions. The judges appointed this year were Hafiz Rahat Cheema Sahib, Murabbi Aizaz Khan Sahib, and Mutaz al-Kazak Sahib.

The program began with the recitation of the Holy Qur'an by Ijaz Ahmad (Ula), followed by opening remarks by Faaran Muhammad (Thalithah).

Each group was allowed to send forward three members to compete, making a total of twelve participants. After the competition had concluded the judges determined the positions as follows:

- 1ST PLACE: Anas Mahmood (Khamisah) from Rifaqat
- 2ND PLACE: Amar Cerimovic (Khamisah) from Shuja'at
- 3RD PLACE: Talha Bajwa (Khamisah) from Amanat

The session concluded with silent prayers led by Murrabi Aizaz Khan sahib.

Impromptu English Speech Competition

On October 4, 2024, Jamia Ahmadiyya Canada held its second competition of the academic year, the English Impromptu Speech Competition. This year the competition was judged by Murrabi Furhan Qureshi Sahib, Murrabi Sadiq Ahmad Sahib, and Murrabi Mansoor Azeem Sahib.

As per routine, the competition commenced with the recitation of the Holy Qur'an by Arsalan Ahmad (Khamisah). Then, each of the twelve participants (three per group) were informed of the order of speeches, and the criteria for marking was outlined. Each student had three minutes to prepare a topic, and, similarly, three minutes to do the speech.

The results of the competition are as follows:

- 1ST PLACE: Faaran Muhammad (Thalithah) from Shuja'at
- 2ND PLACE: Hisham Malik (Rabi'ah) from Amanat
- 3RD PLACE: Munassar Alam (Thalithah) from Amanat

In the end, the competition was concluded by silent prayers led by Murrabi Sadiq Ahmad sahib.

Impromptu Urdu Speech Competition

By the grace of Allah, on October 18, 2024, Jamia Ahmadiyya Canada held its annual Impromptu Urdu

Speech Competition. The competition was moderated by Asad Ali Malik (Thaniyah). The competition started with the recitation of the Holy Qur'an by Hamza Ubaidullah Sahib. Afterwards, the judges for the competition were introduced: Respected Tahir Ahmad Sahib, Sadr Majlis Khuddamul Ahmadiyya Canada, Murabbi Aneeq Ahmad



A view of the Tilawat Competition



Anas Mahmood
1ST PLACE
Tilawat



Amar Cerimovic
2ND PLACE
Tilawat



Talha Bajwa
3RD PLACE
Tilawat



Faaran Muhammad
1ST PLACE
Impromptu English



Hisham Malik
2ND PLACE
Impromptu English



Munassar Alam
3RD PLACE
Impromptu English



Silent prayer at the end of the English Impromptu Competition



Mudassar Irfan

1ST PLACE

Impromptu Urdu

Faaran Muhammad

2ND PLACE

Impromptu Urdu

Hisham Malik

3RD PLACE

Impromptu Urdu



Judges Table, Impromptu Urdu Speech Competition



Judges Table, Impromptu Arabic Speech Competition



Hasan Abdeen

1ST PLACE

Impromptu Arabic



Munassar Alam

2ND PLACE

Impromptu Arabic



Reda Ashaq

3RD PLACE

Impromptu Arabic



Anas Mahmood

1ST PLACE

Nazm



Muddabir Rafi Ullah

2ND PLACE

Nazm



Fezaan Haq

3RD PLACE

Nazm

Sahib, and Murabbi Abdul Haye Sahib.

The students were given 3 minutes to prepare their speeches, after which they were required to speak for a maximum of 3 minutes on the allocated topic. The winners of the competition were as follows:

1ST PLACE: Mudassar Irfan (Khamisah) from Shujaat

2ND PLACE: Faaran Muhammad (Thalithah) from Shujaat

3RD PLACE: Hisham Malik (Rabi'ah) from Amanat

The session concluded with silent prayer led by Respected Sadr Sahib Majlis Khuddamul Ahmadiyya Canada.

Impromptu Arabic Speech Competition

By the grace of Allah, Jamia Ahmadiyya Canada held its annual Arabic Impromptu Speech Competition on the evening of October 25, 2024. The competition started with recitation of the Holy Qur'an from Surah At-Tin, presented by Talha Ahmad Malik (Khamisah). Respected Abdul Razzaq Fraz Sahib, professor Jamia Ahmadiyya, Dr. Ali Alburaki Sahib, and Muhammad Abdullah Alhaj Sahib judged this competition. All 12 contestants were given 3 minutes to write their speech, and then three minutes to present. In the end, the positions were as follows:

1ST PLACE: Hasan Abdeen (Rabi'ah) from Rafaqat

2ND PLACE: Munassar Alam (Thalithah) from Amanat

3RD PLACE: Reda Ashaq (Ula) from Amanat

In conclusion, Dr. Ali Alburaki Sahib gave some final remarks and led the attendees in silent prayer.

Nazm Competition

By the grace of Allah the Almighty, Jamia Ahmadiyya Canada held its Urdu Nazm Competition on November 8, 2024. This year, the judges were Murrabi Khalid Minhas Sahib, Murrabi Sarmad Naveed Sahib, and Murabbi Farrukh Tahir Sahib. The program began with recitation from the Holy Qur'an by Hassan Abdeen (Rabi'ah). Each group was allowed three representatives for a total of twelve participants overall. The winners of the competition were as follows:

1ST PLACE: Anas Mahmood (Khamisah) from Rafaqat

2ND PLACE: Muddabir Rafi Ullah (Ula) from Rafaqat

3RD PLACE: Fezaan Masroor Haq (Thaniyah) from Diyanat

The program concluded with silent prayers.

Khutbat-e-Imam Quiz

By the grace of Allah, Jamia Ahmadiyya Canada held its Khutbat-e-Imam Quiz on November 15, 2024. The competition started with recitation of the Holy Qur'an by

Abdal Mangat (Thalitha). The competition was judged by Respected Maulana Asif Khan Sahib, Professor Jamia Ahmadiyya.

Competitors were provided selected sermons of Hazrat Khalifatul-Masih V (may Allah be his Helper) to study prior to the competition. During the competition, each team was quizzed through a random draw of questions priorly prepared. There were four representatives per group, for a total of sixteen participants. As each round progressed the teams were eliminated one by one. The results are listed below:

1ST PLACE: Amanat Group — Farasat Ahmad (Thaniyah), Hisham Malik (Rabi'ah), Adnan Ahmad (Thaniyah), Samar Khawaja (Thaniyah)

2ND PLACE: Rafaqat Group — Wali Muhammed (Thaniyah), Baasil Buttar (Thaniyah), Hassaan Choudhary (Rabi'ah), Meekail Ahmad (Thaniyah)

3RD PLACE: Shuja'at Group — Masroor Ahmad (Thaniyah), Ata-ul-Karim Gohar (Thalithah), Wajih-ur-Rahman (Thalithah), Ahmad Ali Hassan (Thaniyah)

The program concluded with silent prayers.

Qaseedah Quiz

On November 22, 2024, Jamia Ahmadiyya Canada held its annual Qaseedah Quiz competition. The program started with Tilawat by Basil Buttar (Thaniyah) and introductory remarks by Asad Ali Malik (Thaniyah). The judge for this competition was respected Musleh Shanboor Sahib, Professor Jamia Ahmadiyya Canada & National Secretary Ta'limul Qur'an.

Each group was allowed four representatives for a total of 16 participants. There were seven rounds in which a questions were asked in numerous manners. For example, students were given a small portion, or a number, or a single word of a couplet, and were then required to recite the entire couplet. After all seven rounds, not a single group had an incorrect answer, due to which an extra round was organized. A single contestant from the group was chosen at random to answer the question without any help from his teammates.

In the end, the positions were as follows:

1ST PLACE: Amanat Group — Samar Khwaja (Thaniyah), Munassar Alam (Thalithah), Sarmad Ahmad (Khamisah), Talha Bajwa (Khamisah)

2ND PLACE: Shuja'at Group — Mudassar Irfan (Khamisah), Ibrahim Malik (Thaniyah), Ata-ul-Karim Goher (Thalithah), Faaran Aladdin (Thalithah)

3RD PLACE: Diyanat Group — Ehtasham Ahmad (Khamisah),



Maulana Asif Khan Sahib conducting the Khutbat-e-Imam Quiz



Shuja'at group answering a question during the Khutbat-e-Imam Quiz

Abdal Mangat (Thalithah), Sarmad Qureshi (Thaniyah), Wajeehullah Khan (Thalithah)

The program concluded with silent prayers.

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 the months of September and October:

September 10: Mubarak Siddiqui Sahib

September 10: Maulana Syed Shamshad Ahmad Nasir Sahib, Missionary serving in North Virginia, USA

September 14: Maulana Tahir Nadeem Sahib, serving in the Central Arabic Desk, UK

September 24: Maulana Zaheer Ahmad Khan Sahib, Professor Jamia Ahmadiyya UK

October 24: Professor General (Retired) Dr. Muhammad Masudul Hasan Nuri, Administrator and Chief Cardiologist of Tahir Heart Institute Rabwah

November 5: Maulana Shahrukh Rizwan Abid Sahib, serving as Sadr Majlis Khuddamul Ahmadiyya Canada



Mubarak Siddiqui Sahib addressing Jamia students



Maulana Syed Shamshad Nasir Sahib (left) & Principal Sahib (right)



Maulana Tahir Nadeem Sahib presiding over a lecture session in Jamia



Dr. Masudul Hasan Nuri Sahib answering questions of students



Dr. Masudul Hasan Nuri Sahib delivering an eloquent lecture



Sadr Sahib Majlis Khuddamul Ahmadiyya Canada



Students of Jamia enjoying a light moment during one of the lectures

JALSA SEERATUN NABI^{SA}

By the grace of Allah, Jamia Ahmadiyya Canada held a Jalsa Seeratun Nabi^{sa} on September 21, 2024. The session was chaired by Respected Furhan Hamza Qureshi Sahib, Professor, Jamia Ahmadiyya Canada. The program commenced with recitation from the Holy Qur'an (30:28-30) by Hisham Malik Sahib (Rabi'ah). Afterwards, a Hadith was read by Arsalan Ahmad Sahib (Khamisah), followed by a poem by Anas Mahmood Sahib (Khamisah).

The first speech was delivered in Urdu by Syed Sadaqat Ahmad (Khamisah) on "The Holy Prophet (peace and blessings be upon him) as the greatest missionary." Some beautiful qualities of the Holy Prophet (peace and blessings be upon him) were mentioned, such as his mercy and soft spoken nature. Shortly after, an Arabic Qaseedah was recited by Muran Khattab Sahib (Thaniyah).

The second speech was delivered in English by Tyab Yacoob Sahib (Khamisah) on the topic of Holy Prophet^{sa} "The Ultimate Perseverant". He elaborated on the persistence and resilience of the Holy Prophet (peace and blessings be upon him) both in Makkah and Madinah.

The concluding speech was given by Respected Furhan Qureshi Sahib, who drew our attention towards the importance and benefits of reciting Durood Sharif. Lastly, he led the silent prayer, thereby concluding the session.



Syed Sadaqat Ahmad
Delivering an Urdu speech at the Jalsa Seeratun Nabi^{sa}



Tyab Ahamad Yacoob
Delivering an English speech at the Jalsa Seeratun Nabi^{sa}



Silent prayer at the conclusion of Jalsa Seeratun Nabi^{sa}

ANNUAL ENDURANCE RUN

By the grace of Allah, Jamia Ahmadiyya Canada held its Annual Endurance Run on Thursday, October 3, 2024. Our beloved Imam, Hazrat Khalifatul-Masih V (may Allah be his Helper) has advised students of Jamia Ahmadiyya to be strong spiritually, and physically fit as well. Following this very guidance of Huzoor-e-Anwar (may Allah be his Helper), Jamia Ahmadiyya Canada organizes an annual endurance walk to rigorously test the physical and mental threshold of its students.

This year, students were set to run 15 laps around the Peace Village/Baitul Islam property in Vaughan, which totalled 22.5 kilometres. The day started off with students waking up early in the morning for the Fajr prayer. Following that, students made their way to the Mess Hall, to indulge in a nutritious breakfast consisting of eggs, fruits, yogurt, etc. to fuel themselves for the long run. The run began at approximately 7:00 AM after silent prayers were offered outside the Main Hostel.

The students were tested to their physical limits throughout the 15-lap trek. Withstanding fatigue and cramps, by the Grace of Allah the Almighty, many students successfully completed the Endurance Run. On average, the feat was completed between 2 to 3 hours. The positions of the race were as follows:

1ST PLACE: Usman Ali (Ula) from Diyanat

2ND PLACE: Intsar Raja (Thaniya) from Amanat

3RD PLACE: Syed Ghulam Ahmed (Thalitha) from Rafaqat

The students and staff of Jamia Ahmadiyya enjoyed a barbecue lunch at 1:00 PM to conclude the arduous and will-testing run.



Usman Ali
1ST PLACE
Endurance Run



Intsar Raja
2ND PLACE
Endurance Run



Ghulam Ahmad
3RD PLACE
Endurance Run

FIRST SEMESTER EXAMS

The first semester exams for the academic year 2024-2025 were held from December 9-19, 2024. This marked the conclusion of the first semester.

KIDS ZONE

SIMPLE DIET IN RAMADAN

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, may Allah be his Helper, once remarked:

“Whatever I usually have for breakfast, I have the same during the evening meal in Ramadan. As it was the practice of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, I eat a date before the evening meal. Other than that, I do not eat lavish things people generally have, like samosas, pakoras and chaats or other unnecessary dishes. I do not like to eat so much that I would be uncomfortable after the evening meal and even struggle to wake up in the morning for the fast. So a simple routine should be kept.”

[[Ahmadiyya Muslim Community Press & Media Office, press release dated March 23, 2021](#)]

TRIVIA

1. Which month of the Islamic lunar calendar is Ramadan?
2. What is the Arabic word for fasting?
3. What does Lailatul Qadr mean?
4. Are the fasts of Ramadan obligatory or optional?
5. What happens if you miss a fast during Ramadan?

ANSWERS

1. Ramadan is the 9th month of the Islamic lunar calendar

2. Saum (صوم)

3. The Night of Destiny

4. Obligatory for healthy adults who are not travelling

5. One should make up the fast later on during the year or, if one is unable to fast

entirely, they may offer *fidya* charity in lieu of a missed fast

MEMORIZE THIS PRAYER

اللَّهُمَّ لَكَ صُمْتُ

وَعَلَى رِزْقِكَ أَفْطَرْتُ

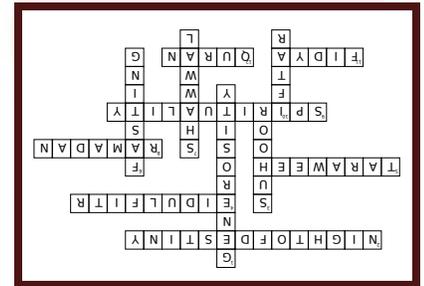
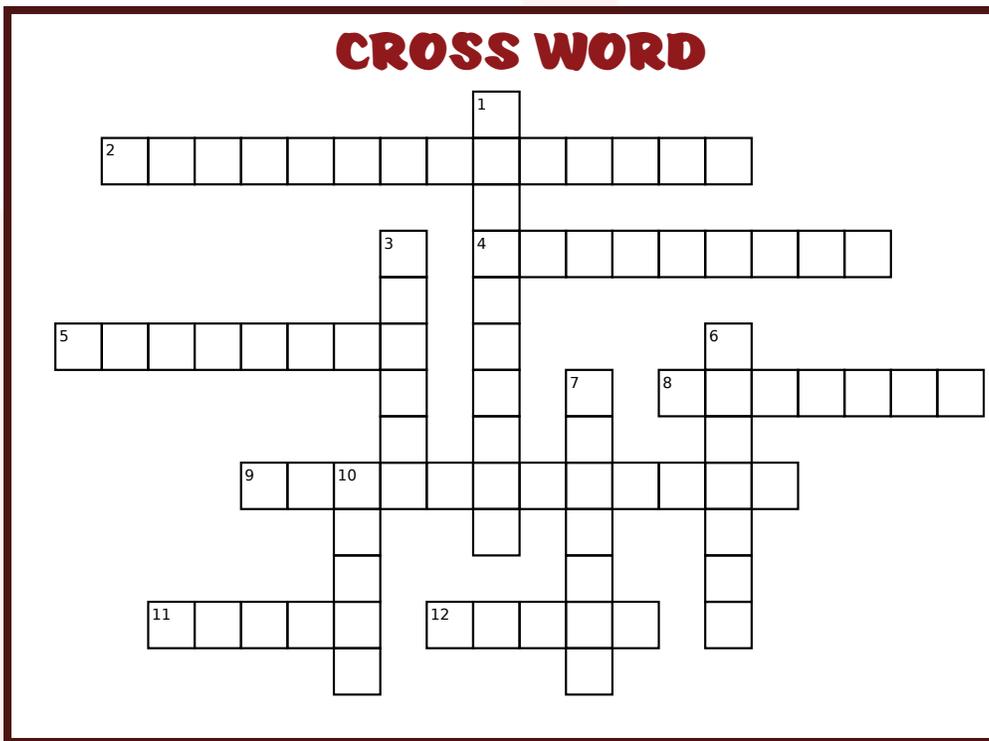
“O Allah, I fasted for You and I
open my fast with Your provision.”

(Prayer of the Holy Prophet^{sa}, Sunan Abi Dawud, Hadith no. 2358)

SEND US YOUR WORK!

Submit your answers, feedback, writings and artwork to the
Ahmadiyya Gazette:
editor@ahmadiyyagazette.ca

CROSS WORD



DOWN

1. The Holy Prophet^{sa} was known for this quality, especially in Ramadan
3. Morning meal during Ramadan
6. “_____ is prescribed for you” (2:184)
7. The month that follows Ramadan
10. Breaking the fast

ACROSS

2. Special night during Ramadan
4. Eid at the end of Ramadan
5. Congregational night prayer in Ramadan
8. Ninth month of the Islamic lunar calendar
9. Increases during Ramadan
11. Charity to be offered when you miss a fast
12. Holy book revealed in Ramadan

بچوں کا صفحہ

رمضان میں سادہ روٹین (routine) ہونی چاہئے

ایک ناصرہ نے حضرت امیر المؤمنین خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز سے پوچھا کہ حضور کو رمضان

میں سحر و افطار میں کیا کھانا پسند ہے۔ اس پر حضور انور نے فرمایا:

”میں بالعموم جو ناشتہ کرتا ہوں وہی سحری میں لیتا ہوں اور جو میں کھانا کھاتا ہوں وہی افطاری میں کھالیتا ہوں۔ جیسا کہ یہ آنحضرت ﷺ کی سنت ہے، میں افطاری کھجور سے کرتا ہوں۔ پھر میں جیسا کہ بالعموم لوگ فضول چیزیں کھاتے ہیں جیسے سمو سے، پکوڑے اور چاٹ وغیرہ اور دیگر غیر ضروری کھانے، بالکل نہیں کھاتا۔ میں اتنا زیادہ بھی نہیں کھاتا کہ افطاری کے بعد پریشانی محسوس ہو اور صبح کے وقت روزہ رکھنے کے لیے اٹھنے میں بھی دقت محسوس ہو۔ اس لیے ایک سادہ روٹین ہونی چاہیے۔ حضور انور نے مزید فرمایا کہ ایک معاشرے کے طور پر ہم نے یہ روایت بنالی ہے کہ رمضان کے سحر و افطار میں ضرور ہم نے کوئی خاص چیز کھانی ہے۔ یوں ایک طرف تو ہم غیر ضروری خرچ بڑھا لیتے ہیں اور پیٹ الگ خراب ہو جاتا ہے اور روزہ رکھ کر پورا دن آپ کو سستی رہتی ہے۔ روزہ کا مزہ تو تب ہے کہ جو آپ اپنی معمول کی خوراک کھاتے ہیں اسی سے روزہ رکھو اور اسی سے روزہ کھولو اور وہ پیسے جو آپ شاہانہ چیزوں کے کھانے میں خرچ کرتے ہیں وہ صدقہ و خیرات میں دے دو۔“

(آن لائن ملاقات ناصرات الاحمدیہ آسٹریلیا۔ منعقدہ مورخہ 21 مارچ 2021ء۔ سہ روزہ الفضل انٹرنیشنل لندن، 24/ اگست 2021ء، صفحہ 2)

پیارے بچو! آپ اپنے جوابات، اپنی تحریرات اور اپنی آرٹ ہمیں

editor@ahmadiyyagazette.ca

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

Canadian Ahmadis Awarded the King Charles III Coronation Medal

Arif Faheem Khan Sahib



We are pleased to announce that Arif Faheem Khan Sahib, Chairman of Run for Newmarket, has been awarded the King Charles III Coronation Medal. This distinguished honour recognizes individuals who have made significant contributions to Canada and their local communities.

The medal was presented during a special coronation medal ceremony, which was held on December 13, 2024, at Old Town Hall in Newmarket. The event brought together community leaders from Newmarket and Aurora to celebrate local contributions of various individuals. During the ceremony, Newmarket-Aurora MP, Tony van Bynen, awarded the medal to 20 individuals who have made impactful contributions to their communities at the local, provincial, and national levels.

The recognition also highlights the success of the Annual Run for Newmarket, which, over the past three years, has raised substantial funds for local charities. This accomplishment is a testament to the dedication of volunteers whose efforts have been integral to the event's success.

In addition to his role with Run for Newmarket, Arif Faheem Khan's leadership as the Qa'id of the Ahmadiyya Muslim Youth Association (Newmarket Chapter, 2020–2023) has significantly contributed to fostering inclusive and supportive communities. His initiatives have included organizing blood and food drives, community cleanups, Meals on Wheels and snow removal assistance for the elderly. This achievement was also recognized in the local publication *Newmarket Today*.

Nabeel Ahmad Rana Sahib



The Ahmadiyya Gazette Canada is also pleased to announce that Nabeel Ahmad Rana Sahib, who served the Gazette for a number of years with great passion and devotion has been honoured with the King Charles III Coronation Medal.

Nabeel Rana Sahib writes:

“With gratitude and humility, I am honoured to share that on January 22, 2025, I was awarded the prestigious His Majesty King Charles III Coronation Medal. The ceremony in Cambridge, Canada, was led by MP Valarie Bradford along with several other MPs, representing the Governor General of Canada.

“This medal honours Canadians who have made exceptional contributions to their communities. I am humbled to be recognized for my efforts in promoting interfaith dialogue, multicultural harmony, and inclusion through initiatives like the World Religions Conference and the establishment of Humanity House in Cambridge—a space dedicated to fostering diversity, respect, and service to humanity.

“I am deeply thankful for this recognition and remain committed to advancing these important causes. It is surely the absolute sheer grace of Allah the Almighty for this humble one to receive this honour.”

The Gazette's editorial team extends its warmest congratulations to both distinguished servants of the Jama'at.