

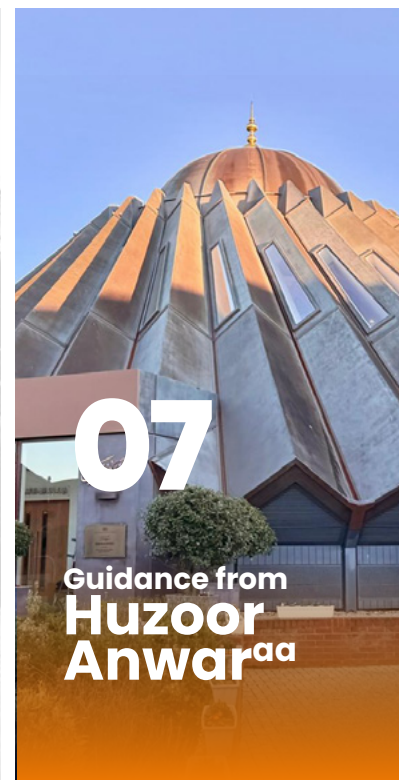
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AN NIDA

Importance of Serving Jama'at







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HOLY QURAN

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ. وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعُدْوَانِ. وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

**And help one another in righteousness
and piety; but help not one another in sin
and transgression. And fear Allah; surely,
Allah is severe in punishment.**

(The Holy Quran 5:3)

HADITH

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
”سَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ لَنْ يُدْخَلَ أَحَدَكُمْ عَمَلُهُ
الْجَنَّةَ، وَأَنَّ أَحَبَّ الْأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ، وَإِنْ قَلَّ“

**Allah's Messenger (peace be upon him) said,
"Do good deeds properly, sincerely and
moderately and know that your deeds will not
make you enter Paradise, and that the most
beloved deed to Allah is the most regular and
constant even if it were little."**

Sahih al-Bukhari 6464

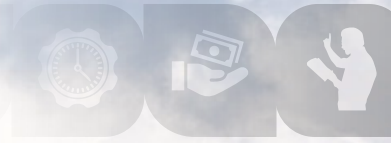


EXCERPT

PROMISED MESSIAH عليه السلام

"In summary, although many people desire to have children, this is not so that they will become servants of the Faith, but only to produce a worldly heir. Then, when a child is born, due concern is not shown to train them, nor are they corrected in their beliefs or set right in terms of their moral state. Remember, such a one cannot be sound in their faith who does not understand the responsibility they owe to their nearest relations. When someone is failing in this respect, how can it be expected that they will do other virtues? "

Malfuzat, vol. 4, p. 39



GUIDANCE FROM HUZOOR ANWAR

MAY ALLAH BE HIS HELPER

"Thus, under God's command, strive for your faith in such a way that Satan is driven away, but never do it so that you may be praised... Then [having worked], do not consider yourselves to have conferred a favour upon God; do not follow a path of favour followed by injury. Serve Islam through every possible means. Do not act as benefactors, rather render service; this alone should be your sentiment: to please God."

(Friday Sermon, Dec. 2025 ,10)

محمود کر کے چھوڑیں گے ہم حق کو آشکار
روئے زمیں کو خواہ ہلانا پڑے ہمیں

“We shall manifest the truth to the
world, even if we have to ruffle and
startle the Earth.”



Khidmat: The Defining Characteristic of a Khadim

Written by:
Adil Sami (Western Calgary)



“The most beloved people to Allah are those who are most beneficial to mankind.”— Holy Prophet Muhammad (sa) (al-Mu‘jam al-Awsat)

The word Khadim means ‘one who serves.’ Although the definition is simple, the responsibility it carries is profound. A Khadim is entrusted with dedicating his time, abilities and resources to the service of Allah, His faith, and His creation. His goal is not recognition or personal distinction but the attainment of Allah’s pleasure through sincere and selfless service. Khidmat therefore is not merely an activity undertaken on special occasions; it is a way of life that shapes a believer’s thoughts, character, and actions.

The life of the Holy Prophet Muhammad (sa) is the finest example of Khidmat. Despite being the Leader of mankind, he personally took part in the construction of Masjid Nabawi, served his family, visited the sick, comforted the distressed and shared every hardship with his Companions. Through his blessed example, he taught that the greatest among people are those who humble themselves in the service of others.

The Holy Qur’an repeatedly links faith with righteous deeds and compassion towards humanity. Every act of service performed solely for the pleasure of Allah becomes an act of worship. Whether assisting one’s parents, helping a neighbour, volunteering for the Jama’at, or supporting those in need, every sincere effort contributes towards building a compassionate society founded upon Islamic values.

When Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (ra) established Majlis Khuddam-ul-Ahmadiyya in 1938, he outlined the very purpose of the organization while addressing members in his Friday Sermon of 1 April 1938 following its establishment. Huzoor (ra) explained, ‘Khuddam-ul-Ahmadiyya means a serving group of Ahmadis. You are the servants of the whole of mankind but from among the Ahmadis.’ This timeless guidance reminds every Khadim that his service is never restricted by race, nationality, or social status. Rather, it encompasses all of humanity.

In his guidance to the first generation of Khuddam, Hazrat Musleh-e-Maud (ra) further emphasized that a true believer does

not choose only those responsibilities that are convenient or prestigious. Every duty entrusted by the Jama'at deserves equal sincerity and excellence. Whether one is delivering a speech, arranging chairs, directing traffic, cleaning the mosque, or quietly helping a brother in need, each responsibility carries honour when it is performed solely for the sake of Allah.

Hazrat Khalifatul Masih V (aba), in his addresses to Majlis Khuddam-ul-Ahmadiyya over the years, has consistently reminded Khuddam that they are ambassadors of Islam wherever they go. Huzoor (aba) has emphasized that people should recognize the beauty of Islam through the conduct of Ahmadis. Honesty, humility, discipline, respect for parents, obedience to Khilafat, excellence in one's profession, and service to humanity are qualities that should distinguish every Khadim.

Khidmat begins with personal reformation. A person cannot effectively serve others without first strengthening his own relationship with Allah. Regular Salat, recitation of the Holy Qur'an, sincere prayer, financial sacrifice, and constant self-assessment develop the

spiritual foundation required for meaningful service. As one's relationship with Allah grows stronger, so does one's compassion for His creation.

Every generation benefits from the sacrifices of those who came before. The mosques we worship in, the educational institutions we benefit from, the humanitarian projects undertaken by the Jama'at, and the worldwide progress of Ahmadiyyat are all the result of countless individuals who served quietly and sincerely without expecting praise. Their legacy places a trust upon today's Khuddam to continue serving with the same humility and dedication.

Ultimately, the measure of a Khadim is not the office he holds but the sincerity of his intentions, the purity of his character, and the consistency of his service. When Khidmat becomes a lifelong commitment rather than an occasional duty, a Khadim fulfils the noble objective for which Majlis Khuddam-ul-Ahmadiyya was established. May Allah enable every Khadim to embody this spirit of service, remain devoted to Khilafat, and become a source of benefit for faith, humanity, and society. Ameen

“I truthfully say that valuable and worthy in the sight of God is the one who is a servant of the faith and beneficial to mankind. Otherwise, God does not care if such people die like dogs and sheep.”

Malfuzat, Vol. 2, p. 42

Continuous Revelation and Divine Support — A Clear Pro of of the Truthfulness of the Promised Messiah (as)

By Naseer Mansoor (Prairie)

ظہورِ مہدی آخر الزمان ہے
سنجھل جاؤ کہ وقتِ امتحان ہے
اگر پوچھے کوئی عیسیٰ کہاں ہے
تو کہہ دو اُس کا مسکن قادیان ہے

(The appearance of the Promised Mahdi of the latter days has occurred; be mindful, for this is a time of trial. If someone asks where the Messiah is, say that his abode is Qadian.)

The distinction between truth and falsehood has always been a fundamental question in human history. In every age, people have made claims, yet only those have proven truthful who were supported by God, who were spoken to by Him, and in whose favor heavenly signs were manifested.

Islam teaches us a profound principle: God is Living. He listens to His servants, speaks to them, and guides His chosen ones. It is through this criterion that we evaluate the truthfulness of any claimant appointed by God.

In light of this principle, we examine the life of the Promised Messiah, Mirza Ghulam Ahmad (as), and observe how continuous revelation and divine support stand as clear and undeniable proof of his truthfulness.

Early Revelations and Divine Promises

From an early age, God Almighty began to speak to him and granted him glad tidings. Around 1865, he received the revelation:

ثَمَانِينَ حَوْلًا أَوْ قَرِيبًا مِّنْ ذَٰلِكَ- أَوْ تَزِيدُ عَلَيْهِ سِنِينَ- وَتَرَى نَشْلًا بَعِيدًا

(Your age will reach eighty years or close to it, or slightly more; and you will live long enough to see a distant generation.)

(Arba'een No. 3, Ruhani Khazain, Vol. 17; Appendix Tohfa Golarviya)

He was also given the glad tidings:

“People of authority and kings will enter your fold... even kings will seek blessings from your garments.”

(Barakat-ud-Du'a, Ruhani Khazain, Vol. 6, p. 35; Tajalliyat-e-Ilahiyyah, Ruhani Khazain, Vol. 20, p. 409)

Divine Comfort and Support in Trials

During severe illness, he received:

وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ

(That which benefits mankind remains on the earth.)

(Al-Hakam)

At the time of his father's demise, he was reassured with:

“أَكَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ”

(Is Allah not sufficient for His servant?)

(Kitab-ul-Bariyyah, Ruhani Khazain)

He was also promised:

میں تیری ساری دعائیں قبول کروں گا

(I will accept all your prayers.)

(Haqiqat-ul-Wahi)

Miraculous Healing and Signs

In a life-threatening illness, he was taught the prayer:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ - اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

(Holy is Allah and worthy of all praise; Holy is Allah, the Great.
O Allah, send blessings upon Muhammad and the family of Muhammad.)

After acting upon this, he was cured and received:

”وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِشِفَاءٍ مِّثْلِهِ“

(If you are in doubt about this sign of healing, then produce a similar cure.)

(Tiryaaq-ul-Quloob)

Spiritual Rank and Qur'anic Knowledge

He received the revelation:

اَلرَّحْمٰنُ عَلَّمَ الْقُرْآنَ... وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ

(The Gracious God has taught the Qur'an... and I am the foremost of the believers.)

(Kitab-ul-Bariyyah; Zaroorat-ul-Imam)

Revelations in Multiple Languages

Among the remarkable signs were revelations in English:

“I love you”

“I am with you”

“I shall help you”

“We can do what we will”

(Barahin-e-Ahmadiyya, Part IV)

He also received:

“Though all men should be angry, God is with you, He shall help you, words of God cannot change.”

(Barahin-e-Ahmadiyya, Part IV)

The Miracle of Khutbah Ilhamiyyah

On 11 April 1900, he received:

كَلَامٌ أَفْصَحَتْ مِنْ لَدُنِّ رَبِّ كَرِيمٍ

(A discourse made eloquent from the presence of a Noble Lord.)

He then delivered a powerful Arabic sermon spontaneously, known as Khutbah Ilhamiyyah, which was beyond human ability.

(Haqiqat-ul-Wahi, Ruhani Khazain, Vol. 22, pp. 376–375)

When we reflect upon these revelations and signs, it becomes clear that the life of the Promised Messiah (as) was filled with continuous communication with God.

From early visions to later great signs, every step demonstrates divine guidance and support.

Whether it was:

“أَكَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ” (Is Allah not sufficient for His servant?)

or the prophecy of long life,

or the assurance “إِنِّي رَافِعُكَ إِلَيَّ” (I will raise you towards Myself),

or the repeated promise of divine help—all these stands as undeniable proof that this was not a human claim, but the voice of a Living God.

Therefore:

Continuous revelation, fulfilled prophecies, acceptance of prayers, and divine support at every step — all together form clear and undeniable proof of the truthfulness of the Promised Messiah (as).

May Allah enable us to recognize and accept the truth.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(And our final prayer is: All praise belongs to Allah, Lord of all the worlds.)