

AHMADIYYA Gazette

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CANADA



"Don't ever be disloyal to God Almighty!"

Mirza Masroor Ahmad

(Translated from Urdu)



In the Name of Allāh, the Gracious, the Merciful

Khilāfat Centenary Pledge

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allāh. He is one and has no partner. And, I bear witness that Muḥammad^{sa} is His servant and His Messenger.

Today, on the completion of 100 years of Khilāfat Aḥmadiyya, we take oath by invoking the name of Allāh, the Exalted, and pledge that we shall continue to strive, until the final moments of our lives, for the propagation of Islām Aḥmadiyyat and the name of the Holy Prophet Muḥammad^{sa}, to the corners of the world. For the completion of this sacred duty, our lives shall remain dedicated to Allāh and His Holy Prophet^{sa} and, by offering sacrifices in ever-increasing measure, we will keep the standard of Islām flying high in every country until the end of time.

We also affirm that we will continue to endeavour, until our last breath, to safeguard and strengthen the system of Khilāfat and shall continue to keep advising our generations to remain attached to Khilāfat and benefit from its blessings so that Khilāfat Aḥmadiyya may remain until the end of time, and the dissemination of Islām's message may continue through the Aḥmadiyya Movement in Islām, until the end of time, and the banner of the Holy Prophet^{sa} may fly higher than all other banners of the world.

O God! Please enable us to fulfill this pledge.

اللَّهُمَّ آمِينَ اللَّهُمَّ آمِينَ اللَّهُمَّ آمِينَ

Āmīn, Āmīn, Āmīn!

(May 27, 2008)



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CONTENTS

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The Ahmadiyya Gazette Canada is published by
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04
05
06
13
23
29
32
33
34
38
42

PEARLS OF WISDOM

SELECTION FROM THE HOLY QUR'ĀN AND AḤĀDĪTH
SO SAID THE PROMISED MESSIAH^{AS}

GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V^{AA}
SUMMARY OF FRIDAY SERMONS (FEBRUARY, 2018)

FEATURE SERIES

OUR GOD - PROVING THE EXISTENCE OF GOD THROUGH
RATIONAL MEANS - PART 3

ARTICLES

HAZRAT HAKĪM MAULWĪ NŪRUD-DĪN, KHALĪFATUL-MASĪḤ I^{RA}
ADDRESS BY HAZRAT KHALĪFATUL-MASĪḤ V^{AA} AT THE
HUMANITY FIRST CONFERENCE 2018
REPORT: VISIT TO FIRST NATION RESERVE
REPORT: JALSA MASĪḤ MAU'ŪD SASKATOON

PRESS RELEASES

ANNOUNCEMENTS (INCLUDING 42ND JALSA SĀLĀNA CANADA)

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ABBREVIATIONS OF SALUTATIONS

- sa** (Ṣallāllāhu 'alaihī wa Sallam - May peace and blessings of Allāh be upon him)
Usage: Salutation written after the name of the Holy Prophet Muḥammad^{sa}
- as** (Alaiḥis-Salām/ 'Alaihas-Salām - May peace be upon him/her!)
Usage: Salutation written after name of Prophets other than the Holy Prophet Muḥammad^{sa}, and pious women prior to the era of the Holy Prophet Muḥammad^{sa}
- ra** (RaḍīAllāhū 'anhu / 'anhā/ 'anhum - May Allāh 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** (Raḥimahullāh - May Allāh have mercy upon him!)
Usage: Salutation written after the names of deceased pious Muslims who are not Companions
- aa** (Ayyadahullāhu Ta'ālā binaṣriḥil-'Azīz - May Allāh be his Helper!)
Usage: Salutation written after the name of Hazrat Mirzā Masroor Ahmad, Khalīfatul-Masīḥ V^{aa}

PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Holy Qur'an

Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24: 56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ
بَعْدِ خَوْفِهِمْ أَمْنًا يُعْبُدُونََنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ
كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Ḥadīth

It was narrated that Hazrat Abū Hurairah^{ra} said:
It is incumbent upon you to listen and obey in every condition; in your hardship and ease; in your happiness and grief; when you have been disfavoured and when you have been favoured.

(Saḥīḥ Muslim, Kitābul Imārat)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : عَلَيْكَ السَّمْعُ
وَالطَّاعَةُ فِي عُسْرِكَ وَيُسْرِكَ وَمَنْشَطِكَ وَمَكْرَهِكَ
وَأَثَرَةٍ عَلَيْكَ -

(صحيح مسلم- كتاب الامارة وجوب طاعة الامراء في غير معصية وتحريمها في

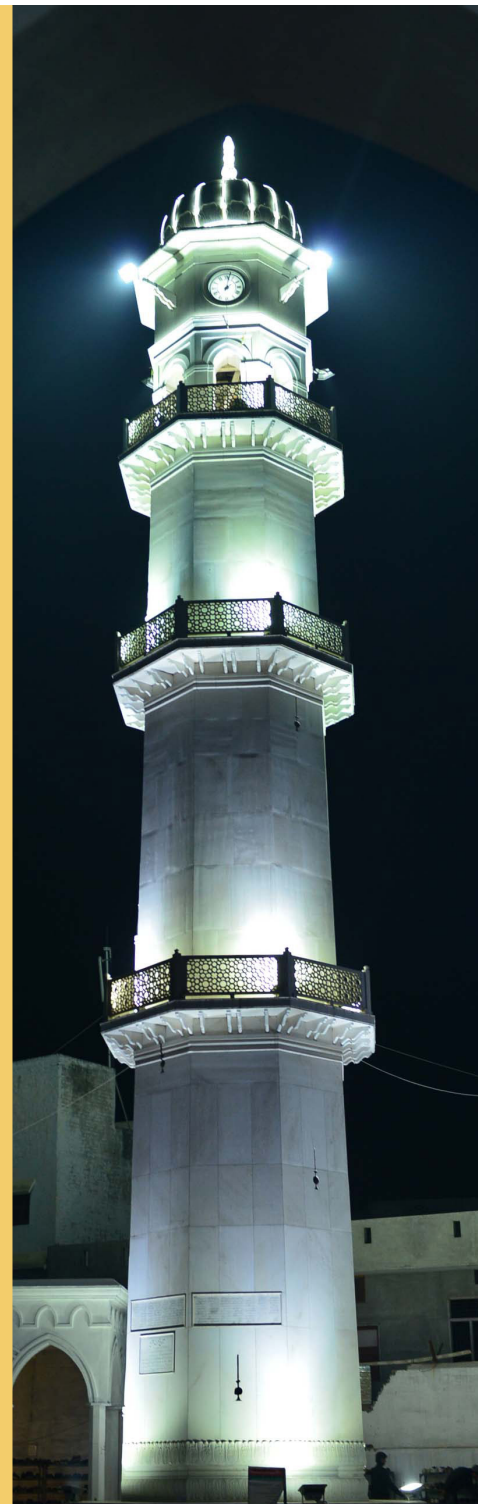
المعصية حديث ٢٤٥٣ بحواله حديثه الصالحين، صفحه ٦١٦)

True Obedience to Khilāfat


“Adopt obedience of Allāh and His Messenger^{sa} and the rulers. Obedience is such a matter that, if adopted with sincerity, it creates illumination in the heart, and delight and radiance in the soul. There is not so much a need of huge efforts, as there is of obedience; however, with the condition that it is true obedience, and this is the aspect that is difficult.

In obedience, it is necessary to slaughter personal desires. Without this, there can be no obedience, and personal desire is the one thing that can create idols in the greatest of monotheists. Indeed, what Grace was showered upon the companions^{ra} and how great a people they were, who lost themselves in obedience to the Holy Prophet^{sa}. It is a fact that a nation cannot be called a nation and infused with the spirit of nationalism and unity, until and unless it adopts the rules of obedience.

(Al-Hakam, Feb 10, 1901, qtd. in Tafsīr Hazrat Masīh Mau'ūd Vol. 2, p. 246)



Mināratul-Masīh
Qadian, India



GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V (May Allāh be his Helper!)

The following summaries of Friday Sermons have been provided by Wakālat ‘Ulyā’, Tahrik Jadid Anjuman Ahmadiyya

Ways of Seeking Allāh’s Protection

FRIDAY SERMON DELIVERED ON FEBRUARY 2, 2018

In the beginning of his Friday Sermon, Huzoor^{aa} recited the initial 4 verses of Sūrah Al-Mu’min and verse 256 of Sūrah Al-Baqarah, the translation of which are as follows:

In the name of Allāh, the Gracious, the Merciful. Ḥā [The Praiseworthy] Mīm [the Lord of Honour]. The revelation of the Book is from Allāh, the Mighty, the All-Knowing, The Forgiver of sin and the Acceptor of repentance, Severe in punishment, the Possessor of bounty. There is no God but He. Towards Him is the final return. (40:1-4)

Allāh—there is no God but He, the Living, the Self -Subsisting and All-Sustaining. Slumber seizes Him

not, nor sleep. To Him belongs whatsoever is in the Heavens and whatsoever is in the Earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the Heavens and the Earth; and the care of them burdens him not; and He is the High, the Great. (2:256)

Regarding these verses, Hazrat Khalīfatul-MasīḤ V^{aa} said that it is related in a Ḥadīth narrated by Hazrat Abu Hurairah^{ra} that the Holy Prophet^{sa} said: Whoever recites from Ḥā-Mīm of Al-Mu’min up to “*ilāihīl Masīr*”, and also recites *Āyatul Kursī* in

the morning will be protected till the evening on account of this. And whoever recites these verses in the evening will be protected till morning. Ḥā-Mīm is the second verse of Sūrah Al-Mu’min, the first is “*Bismillāhir-Raḥmānir-Raḥīm*”, and Raḥmān and Raḥīm become clear with the translation.

The meaning and explanation of Allāh’s attribute Al-Ḥamīd

Huzoor^{aa} said that Ḥā-Mīm are acronyms, also known as *Ḥurūf Muqatta’āt*. Here they stand for Ḥamīd and Majīd. Ḥamīd means the one worthy of praise and to whom true praise belongs. In other words, God alone is to be praised. Explaining the word Ḥamīd, the Promised Messiah^{as} says: Let it be clear that Ḥamd is the praise that is due to one worthy of praise

on account of his good action. It also applies to one who has made a gift out of his own will and done a favour. True praise is only applicable to one who is the source of all grace and light and favours someone with full consciousness and not just unconsciously or due to some compulsion. Only He is praiseworthy and only He truly deserves praise who shows kindness not because of some need or some ulterior motive, but continues to shower countless blessings regardless of any compulsion. These meanings of Ḥamd are only applicable to God who is All-Knowing, All-Seeing. He is the true Benefactor, and all favours, first to last, emanate from Him, and all praise belongs to Him in this world and in the hereafter.

Huzoor^{aa} said that we should strive to learn about God's blessings and His attributes and to seek ways of praising Him. Strive for this like a greedy person. And when we reach that perfect state or even get a whiff of it, it is as if we have found Him. And this is the secret that is only revealed to the seekers of guidance. This is our Lord and our Master who is Perfect in Himself and possesses all the perfect attributes and praises. He is the repository of Ḥamd and comprehends all praise and all that is praiseworthy. Therefore, we should be cognizant of God being the source of Ḥamd so that we can recognize His other attributes as well.

The meaning and explanation of Allāh's attribute, Al-Majīd

Allāh says that He is Majīd, He is the Lord of Honour and Majesty. Majīd is not used here in the ordinary human context referring to a man of great age; rather, in the context of Allāh, it means that He is worthy of worship and of high prestige Whom no one can equal. There is no limit to His grace, and He gives and gives and never tires.

The meaning of Ghāfiruz-Zanb [Forgiver of Sin]; Prayer draws forgiveness

Then, it says that He is the Forgiver of sins. Therefore, whoever bows down before him and seeks forgiveness for his sins . . . Whatever light man is granted is temporary. Whatever religious or spiritual light he is given is only for a time, and to keep it always with oneself

one needs to offer *Istighfār*. The reason why Prophets offer *Istighfār* is also because they are aware of these things and are always fearful lest the mantle of light they have been given is taken away from them. *Istighfār* means that the light that has been received from God should remain safe and increase. To achieve this,

A believer should always be in the habit of praying for others.

the five daily prayers are essential. Prayer is essential for partaking of *Istighfār* and partaking of this light, because in prayer a person repents of his sins and seeks forgiveness. It is a means of beseeching God with all one's heart every day. Those with insight know that prayer is a kind of *Mi'rāj*.

The meaning of Istighfār

Istighfār also means that no apparent sin should be committed and the potential to commit sin should not materialize; that is to say no occasion for sin is born and no power to commit it is manifested. The secret behind the Prophets offering *Istighfār* is also that while they are indeed innocent, they offer it so that even in future the potential for sin should not arise. As for common people, *Istighfār* would mean that God may save them from the evil consequences of the sins and crimes they have committed, may forgive their sins, and may save them from future sins. It is essential for man to always keep offering *Istighfār*.

Tribulations come so that people may offer in Istighfār

Famines and all kinds of calamities that descend in the world are meant so that people may offer *Istighfār*. Aḥmadīs are going through difficulties, which means that we should pay more attention to our prayers and *Istighfār*. *Istighfār* doesn't only mean to keep reciting "*Astaghfirullāh, Astaghfirullāh.*" Rather, one should truly seek forgiveness from the bottom of his heart and pray that he may not suffer the consequences of the sins he has committed, and to seek God's help that he may be able to do good deeds in future and be saved from transgression.

Allāh is Qābilut-Taubah (Acceptor of Repentance)

Allāh accepts *Taubah*. *Taubah* means to return to God seeking forgiveness for one's sins. When man comes to God with the pledge not to commit sin again and to always strive to avoid sin, then Allāh

accepts the *Taubah* of one who comes to Him with these feelings and intentions.

The day a person does Taubah is the best day of his life

The Promised Messiah^{as} has described this subject in these words: What day is more blessed than Friday and the two 'Ids? Let me tell you that it is the day of a man's *Taubah* or repentance which is the best of all and is better than any 'Id. Because this is the day when the record of a person's deeds, which draws closer and closer to hell and to Divine wrath, is cleansed and his sins are forgiven. In truth, what day or 'Id could be more blessed for a person than the day that saves him from hell and eternal Divine wrath. The one who repents was previously estranged from God and a target of His wrath, but now, by His grace, he draws closer to Him and is kept away from hell and chastisement.

Āyatul Kursī is the chief of all verses

Hazrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} said: Everything has a high point, and the high point of the Holy Qur'an is Sūrah Al-Baqarah, and in it is a verse that is the chief of all the verses of the Holy Qur'an, and it is *Āyatul Kursī*. In explanation of this, the Promised Messiah^{as} says: *Allāhu lā ilāha illā Huw Al-Ḥayyul Qayyūm*, that is to say, God is the same God, there is no God other than Him; He is the life of every living being; He is the Sustainer of every being. The literal translation of this verse is that He is the living God, and He is Self-Sustaining. Hence, when He alone is the living God and He alone is Self-Sustaining, this clearly shows that every being apart from Him that appears to be living, is only alive through His life. And

everything that subsists in Heaven or Earth does so through His Being.

Shafā'at means to pray for one's brother with one's whole heart

Whenever a person prays for another, this is also a kind of *Shafā'at* or intercession. A believer should always be in the habit of praying for others. According to the Holy Qur'ān, *Shafā'at* means that a person prays for his brother so that he attains what he

desires or some tribulation is removed from him. This means that he should pray for the fulfillment of whatever someone has requested him to pray for, and that if he is under some trial or tribulation, it should be removed from him. It is a Qur'ānic injunction that one who is more in the presence of God should pray for his weaker brother so that he too may attain that status. This is the reality of *Shafā'at*. Therefore, Huzoor^{aa} said that he truly

prays for his brothers so that Allāh may give them strength and remove their tribulations; and this kind of sympathy. The Promised Messiah^{as} says: Since all people are like one body, therefore, God repeatedly teaches us that while it is for Him to accept our *Shafā'at*, it is our duty to keep praying for our brothers. That is to say, do not hold back from praying for our brothers. For, this is a right that each has over the other.

Blessings of Āyatul Kursī and Last Three Chapters of the Holy Qur'an

FRIDAY SERMON DELIVERED ON FEBRUARY 16, 2018

Our beloved Imām, Hazrat Khalīfatul-Masīh V^{aa} began the Friday sermon by relating the Holy Prophet's^{sa} own example in this regard which is as follows: Before going to sleep, the Holy Prophet^{sa} would recite *Āyatul Kursī* and the last three chapters of the Holy Qur'ān (commonly known as the three *Quls*), Sūrah Al-Ikhlās, Sūrah Al-Falaq and Sūrah An-Nās, and blow his breath on his hands and rub his hands over his body, starting with his head and moving down as far as the hands could reach. Every Muslim should adopt the practice of the Holy Prophet's^{sa} Sunnah.

Aḥmadīs should pray to be saved from tribulations

We Aḥmadīs, whom the Promised Messiah^{as} has especially guided towards following the Holy Prophet^{sa}, should be

The benefit of reciting the three Quls at night

Hazrat Ā'īshah^{ra} relates: Each night when the Holy Prophet^{sa} would lay down on his bed, he would bring together his two palms and blow his breath on them and recite *Qul Huw-Allāhu Aḥad*, *Qul A'udhu bi Rabbil Falaq* and *Qul A'udhu bi Rabbil-Nās* and rub his hands over his body. He would start from his face and going down as far as his hands could reach and repeated this three times. He did this with such regularity that during the Holy Prophet's^{sa} last illness, Hazrat Ā'īshah^{ra} would recite these prayers and blow into the hands of the Holy Prophet^{sa} and rub his hands over his body.

The importance of Sūrah Al-Ikhlās

Hazrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} once said: Come together and I shall recite unto you one-third of

the Holy Prophet^{sa} declare it to be one-third of the Holy Qur'ān? Because the purpose of revealing the Holy Qur'ān was to prove and establish the Oneness of God, and in this chapter, Tauḥīd has been described in comprehensive and clear terms. By reflecting over it and acting accordingly, a person can truly follow Tauḥīd. And when one believes the Holy Qur'ān to be the word of the One God and tries to follow it, he truly understands Tauḥīd and becomes established upon it. Thus will a person be able to follow the teaching of the Holy Qur'ān in a comprehensive manner. One should not think that having recited Sūrah Al-Ikhlās one has in fact recited one-third of the Holy Qur'ān. Rather, what it means is that, after reciting it, you should become firmly established on Tauḥīd and act accordingly.

The blessings of reciting Sūrah Al-Ikhlās

Hazrat Abu Hurairah^{ra} relates: I was with the Holy Prophet^{sa} when he heard someone reciting *Qul Huw-Allāhu Aḥad*, hearing this, the Holy Prophet^{sa} said: "It has become incumbent." I asked, "What has become incumbent?" He said, "Paradise has become incumbent upon him who recites Sūrah Al-Ikhlās."

Hazrat Suhail bin Sa'ad^{ra} relates that a person came to the Holy Prophet^{sa} and complained about his destitution. The Holy Prophet^{sa} said to him: When you enter your house and there is someone inside, say "*Assalāmu 'Alaikum*", and if

When one believes Holy Qur'ān to be the word of the One God and tries to follow it, he truly understands Tauḥīd and becomes established upon it.

particularly doing this. Considering the circumstances we are going through, prayers, Salāt and remembrance of Allāh is necessary not only for our personal religious and worldly needs, but it should also be considered an obligation to safeguard the Jamā'at against the evil of mischief-mongers and those envious of the Jamā'at.

the Holy Qur'ān. Everyone was called to the mosque and when they were assembled the Holy Prophet^{sa} came out and recited *Qul Huw-Allāhu Aḥad* and went back inside. He then returned and said: "I told you that I would recite unto you one-third of the Holy Qur'ān. Listen carefully that Sūrah Al-Ikhlās is equal to one-third of the Holy Qur'ān." Why did



there is no one there, then say *Salām* to yourself. You will be rewarded for this. And then, recite *Qul Huw-Allāhu Aḥad* one time. The man did as he was told, and consequently, Allāh blessed him with such abundance that even his neighbours benefitted from it. That is to say, there was a time when he himself had nothing to eat, but now he had such abundance that he was able to help his neighbours as well.

The Promised Messiah^{as} explains the word As-Ṣamad

The Promised Messiah^{as} says that the word *Ṣamad* means that everything other than Him is contingent and bound to perish. That is to say, things that are born and can be born and can come to an end are bound to perish, but the person of God is *Ṣamad*. Some people think that the word *Ṣamad* denotes independence. His independence lies in the fact that He neither dies nor perishes, nor is there anything like Him. Thus, our God has always been and shall always be.

The importance and blessings of reciting the last three chapters

Hazrat Uqba bin Amir^{ra} relates: Once during a journey I was walking ahead of the Holy Prophet^{sa} holding the reigns of his ride, when I heard the Holy Prophet^{sa}

say, “O Uqba, recite!” I turned my attention to him so that I could recite what the Holy Prophet^{sa} was saying. Again, the Holy Prophet^{sa} said, “O Uqba, recite!” I again became attentive and ready to listen. Then, again the Holy Prophet^{sa} said, “O Uqba, recite!” Upon this I asked, “What should I recite?” The Holy Prophet^{sa} said: Recite *Sūrah Qul Huw-Allāhu Aḥad*. He then recited this *Sūrah Qul A’udhu bi Rabbil Falaq* to the end, and I read along with him. He then recited *Qul A’udhu bi Rabbin-Nās* to the end and I recited it with him. Then he said: No one has ever sought God’s refuge with words such as these. In other words, with such words and such prayers one comes under God’s refuge and is never ruined and is saved from all evil. There is no better way to seek God’s refuge.

Seek refuge from mischief in the dark of night

The Promised Messiah^{as} says: You, who shall be the target of the enemies of the Promised Messiah^{as}, should pray in these words: I seek refuge with Allāh from the evil of the creation and from internal and external enemies; and with the Lord of dawn, who has the power to disseminate light. This is the spiritual light that emerged with the advent of the Promised

Messiah^{as}. I also seek refuge with God from the evil of the night, which is the night of the rejection of the Promised Messiah^{as}. This includes the enemies of Islām who object to its teachings, and on the other hand there are the Muslim ‘Ulamā’ who continue to insist on their error and busy themselves inciting people against the Promised Messiah^{as}. May Allāh grant us understanding of the contents of these verses so that we can act upon them!

Huzoor^{aa} prayed that may Allāh enable every one of us to understand this subject and to follow the *Sunnah* of the Holy

Prophet^{sa}, so that we can understand true meaning of Divinity and never bow down to anyone other than Him. We should consider Him to be the source of all powers, and not just with our minds. Rather, we should prove with our actions that He alone is the source of all power and light and the Bestower of all grace. May we never wander in darkness and misguidance! May we forever remain attached to the gift of *Khilāfat* given to us! May Allāh save us from the mischief of everyone who wishes us harm, be it religious mischief or worldly mischief! May Allāh protect us against the evil of the jealous one! May we always take God Almighty to be our Lord and our Sustainer and remain under His protection! May we take God Almighty to be greater than all kings and have firm faith in His dominion! May we worship Him as is His due and strive every moment to be under His refuge! *Amin!*

May we be saved from the mischief of those who create confusion and mistrust! May we protect our hearts from all misgivings and seek Allāh’s refuge against this! May Allāh enable us to recite these verses regularly before going to sleep and blowing them on ourselves! *Amin!*

Why Do We Celebrate the 20th of February

FRIDAY SERMON DELIVERED ON FEBRUARY 23, 2018

Hazrat Khalifatul-Masih V^{aa} began his Friday sermon by saying that February 20 was the day when the Promised Messiah^{as}, having received the news from God, foretold the birth of a son and published an announcement to that effect. This announcement mentioned various attributes of the Promised Son and was published on February 20, 1886. It is in this context that we hold celebrations on February 20, or on an alternate date if this date is unfeasible. We celebrate Muşleḥ Mau'ūd Day and hold Jalsas in celebration of the fulfillment of a great prophecy, and not to celebrate the birth of Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad, Hazrat Khalifatul-Masih II^{ra}. Huzoor^{aa} thought it necessary to explain this because young people sometimes ask why, when we celebrate Muşleḥ Mau'ūd Day, do we not celebrate the birthdays of other Khulafā. So it should be clear that this day is not the birthday of Hazrat Muşleḥ Mau'ūd, who was born on January 12, 1889.

The status of Hazrat Muşleḥ Mau'ūd^{ra} in the eyes of Hazrat Khalifatul-Masih I^{ra}

With regard to his status in the eyes of Hazrat Khalifatul-Masih I^{ra}, Huzoor^{aa} cited an account related by Pir Manzoor Muhammad Şāḥib^{ra}. About six months prior to the demise of Hazrat Khalifatul-Masih I^{ra}, Hazrat Pir Manzoor Muhammad Şāḥib^{ra}, the author of *Yassarnal-Qur'ān*, said to Hazrat Khalifatul-Masih I^{ra} that, after having read the Announcement, he had come to know that Mian Şāḥib, i.e. Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra} was the Promised Son. Hearing this, Hazrat Khalifatul-Masih I^{ra} said: I already know this. Do you not see that I meet Mian Şāḥib in a special way and hold him in high regard? Pir Şāḥib^{ra} wrote down these words and presented them to Hazrat Khalifatul-Masih I^{ra} to sign them. Hazrat Khalifatul-Masih I^{ra} wrote that he had said these words to Brother Pir Manzoor Muhammad Şāḥib^{ra} and then signed it, dated September 10, 1913. On the evening of September 11, 1913, a day after the above-mentioned

episode, Hazrat Khalifatul-Masih I^{ra} was lying down and I was massaging his feet. Without any prior conversation, Hazrat Khalifatul-Masih I^{ra} said to me: Do not publish this yet [that is to say, his testimony that Mirzā Bashīrud-Dīn is the one the prophecy refers to], until a time when there is opposition.

The dream of Ghulam Husain Şāḥib

“In accordance with the commandment of God, I swear by His name and announce openly that, according to the prophecy of the Promised Messiah, God has declared me to be that Promised Son . . .

Ghulam Husain Şāḥib, an elder from Sialkot, wrote to Hazrat Khalifatul-Masih II^{ra} after he announced that he was Muşleḥ Mau'ūd. He said: My dear leader and guide, Hazrat Khalifatul-Masih II, Muşleḥ Mau'ūd! Having read the *Al-Fazl* of January 30, I am deeply grateful to Allāh for having made true a dream of mine. Huzoor^{aa} might remember that during the lifetime of Hazrat Khalifatul-Masih I^{ra}, in the office of *Al-Fazl* and in the presence of the late Shadi Khan Şāḥib of Sialkot, I had congratulated you, for Allāh had shown me in a dream that you would be the Khalīfa after Hazrat Khalifatul-Masih I^{ra}, and you would be successful and become the recipient of Divine revelation. I had also related this dream to Hazrat Khalifatul-Masih I^{ra} and he had happily agreed to this and said: This is why some people have started opposing him. I had also related this dream to the late Syed Hamid Shah Şāḥib. God be praised that Huzoor^{aa} himself has now announced in 1944 that he is the Muşleḥ Mau'ūd, for I had known with certainty even during the lifetime of Hazrat Khalifatul-Masih I^{ra} that he was God's Khalīfa and Muşleḥ Mau'ūd.

The statement of Sheikh Nūr Isma'il of Sarsah

Hazrat Sheikh Nūr Isma'il of Sarsah

relates: I heard from the Promised Messiah^{as}, not once, but many, many times, that the son mentioned in the prophecy is Mian Maḥmūd. And we also heard him say that Mian Maḥmūd is so full of religious zeal that I specially pray for him.

Hazrat Muşleḥ Mau'ūd's^{ra} claim in the light of Divine revelation

Hazrat Muşleḥ Mau'ūd^{ra} did not claim to be Muşleḥ Mau'ūd until God told him. He only announced it after he was given clear permission to do so. He said: Indeed, because so many of the signs foretold by the Promised Messiah^{as} have been fulfilled, many in the Jamā'at said that the prophecy relates to me. But I had always held that until God clearly instructs me to make such a claim, I will not do so. Finally, the day came when God decided that I make the announcement. In a Jalsa in Hoshiarpur he said: “In accordance with the commandment of God, I swear by His name and announce openly that, according to the prophecy of the Promised Messiah, God has declared me to be that Promised Son, who was going to spread the name of the Promised Messiah to the corners of the world.” Then, during the Jalsa in Lahore, he said: “I swear by the One and Supreme God — to swear falsely in Whose name is merely the work of the accursed ones, and whoever makes a false claim in His name cannot escape His punishment — that God informed me in Lahore, at the house of the advocate, Sheikh Bashir Ahmad Şāḥib, on 13 Temple Road, that I am indeed the fulfillment of the prophecy of Muşleḥ Mau'ūd, and that I am that very Muşleḥ Mau'ūd through whom Islām would reach the corners of the Earth and

the unity of God would be established in the world.”

The statement of Arjang Singh, a Sikh journalist

A non-Muslim Sikh journalist Arjang Singh, the Editor of *Rangeen Amritsar* writes: In 1901, while Mirzā Bashīrud-Dīn Maḥmūd Aḥmad was only a child, Mirzā Ṣāḥib published a prophecy which said: “You will have a son that will one day become My beloved. Through him I will dispel darkness and draw the world towards him. This is not a prophecy but a succour for the heart. Praised be the one who disgraced my enemies.” This prophecy is indeed amazing. In 1901, Mirzā Bashīrud-Dīn Maḥmūd was not a great scholar nor did he show any political prowess. Hence to have predicted at that time that he would have a son with such abilities is a sign of spiritual power. It

might be argued that in making this prophecy Mirzā Ṣāḥib laid the foundation of a hereditary system whereby his son would be his successor. But this thought is false, because Mirzā Ṣāḥib did not lay down any condition that his Successor must be from his family. Hence, his first Successor was one who had no relation with his family at all. And it was quite possible that even after Maulwī Ḥakīm Nūrud-Dīn Ṣāḥib, the first Khalīfa, some other person could have become Khalīfa, because Maulwī Muhammad Ali Ṣāḥib, Amīr Jamā’at Lahore, was also a candidate for that position, but the majority sided with Mirzā Bashīrud-Dīn Ṣāḥib and he was elected Khalīfa. If a spiritual power was not working through Mirzā Ṣāḥib, then how would he know that he would have such a son? At the time that he made the announcement, he had three sons, and he prayed for all of them, but

the prophecy related to only one of them. We find that he indeed turned out such that he brought about a revolution in the world.

The statement of Maulwī Zafar Ali

Maulwī Zafar Ali Ṣāḥib of *Zameendar* openly admitted: Listen with open ears that, till the last day, you and your cronies will never be able to compete with Mirzā Maḥmūd. Mirzā Maḥmūd has the Qur’ān and the knowledge of the Qur’ān. What have you got, who have never read the Qur’ān even in your dreams. Mirzā Maḥmūd has a community that, at his slightest command, is willing to lay down their very lives at his feet. Mirzā Maḥmūd has scholars who are experts in various fields of knowledge and he has made his mark in all countries of the world.

The Moral Standards of the Holy Prophet^{sa}

FRIDAY SERMON DELIVERED ON MARCH 2, 2018



Our beloved Imām, Hazrat Khalīfatul-Masīḥ V^{aa} said: If we look at the practical example of the Holy Prophet^{sa}, we see astonishing (moral) standards. Looking at his domestic life, we find him admonishing his wife for mocking the short height of

another wife as this would cause emotional pain to the other; and then advising one wife not to show even the slightest displeasure at the actions of the other wives. On occasion, he would teach children high morals by telling them not to destroy other people’s fruits by throwing stones at the trees, and that if there was extreme hunger then one could pick up the fruit that has fallen on the ground. But, above all, he prayed that a situation never comes upon them when they have to pick up fruit to eat and that God Himself provides for you. In this way, he taught the children to turn to God for the fulfillment of their desires, rather than unlawfully taking what belongs to others. Though this may be permissible at times of dire need, we should adopt the higher morals; for this is virtue.

Falsehood is a sin and truthfulness is a lofty moral

Huzoor^{aa} said: Falsehood is a sin and truthfulness is a lofty moral. In order to foster love for truth from the very

childhood, the Holy Prophet^{sa} gave the following advice. A Companion narrates an incident of his childhood. Once, the Holy Prophet^{sa} came to our home. But after a little while whilst the Holy Prophet^{sa} was still present, I, due to my immaturity, wanted to go and play outside. Hence, to stop me from leaving this blessed environment, my mother said, “Come here and I will give you something.” Upon this, the Holy Prophet^{sa} asked, “Do you wish to give him something?” My mother replied, “Yes, I will give him a piece of date.” Upon this, the Holy Prophet^{sa} said, “If this was not your intention and you merely said this in order to call the child, you would have been guilty of the sin of falsehood.” In this way this child became aware of the importance of truthfulness and abhorrence for dishonesty at this young age, which he remembered and related into adulthood. Once, the Holy Prophet^{sa} said to a man that if you are unable to refrain from every vice, then just stop uttering falsehood.

The leader of a people is their servant

Your high morals will only be recognized when you consider yourself a servant and

employ all your abilities in the service of the people. But where do we see such standards? The office-bearers of our Jamā'at should be mindful of this.

The two states of morals

High morals are recognized in two states: the state of tribulation and hardship and the state of ease and abundance. The one who in times of tribulation shows patience and seeks to please Allāh, he shows high morals. And the one who, while enjoying abundance and power, remains humble and upholds justice, will be considered a highly moral person. Both these states were manifested in our Holy Prophet^{sa}. Morals can only be manifested in man in two states: that of tribulation or that of plenty. If only one aspect is manifested, then one's true morals cannot be gauged. Since Allāh intended to perfect the Holy Prophet's^{sa} morals, his life was divided into the Makkan and Medinite periods. In Makkah, he showed great perseverance in the face of the greatest hardships he suffered at the hands of the enemy. Despite their extreme persecution, he treated them with kindness and compassion and did not falter in his duty of conveying Allah's message to them. Then, when he was granted power in Madinah and the same enemies were presented before him as prisoners, he forgave most of them and did not seek vengeance despite having the power to do so.

The Holy Prophet^{sa} was the embodiment of all the perfect morals. The Holy Prophet^{sa} is the most perfect role model in that he perfectly manifested all the lofty morals. This is why Allāh said in his praise: "And thou dost surely possess high moral excellences" (68: 5).

Thus, even in times of tribulation he showed high morals and demonstrated such perseverance that the world was left wonderstruck. And when he was granted power over Arabia, then, as I have said, he forgave the persecutors. These are the high moral standards that a true Muslim should always bear in mind and practice.

Two kinds of morals

Morals are of two kinds. The first are those demonstrated by the newly educated people of today who act hypocritically

and flatteringly when meeting someone, whereas their hearts are full of malice. These are contrary to the teachings of the Holy Qur'ān. The second kind of morals are those that come from true sympathy without any hypocrisy or flattery.

One who does not care about the morals is ignorant

The Promised Messiah^{as} says that morals are the key to other virtues. Those who do not refine their morals slowly become void of virtue. My belief is that everything in the world serves a purpose, even poison and filth are of use.

“**Islām does not stop you from serving your parents. In worldly matters, which do not affect your faith, you should fully obey them and should serve them with all your heart and soul.**”

So remember that it is vitally important to correct our morals, for they are the mother of all virtues.

Be cordial to your parents even if they are nonbelievers

The question is often asked as to how to treat parents who are not Aḥmadīs and are actively opposing it. The Promised Messiah^{as} while advising a man about his parents said: Pray for them and be sympathetic to them. Show them morals a thousand times higher than before and convince them of the truth of Islām through your holy example. Since they were not Muslims, the Promised Messiah^{as} told him to show such an example that they would become convinced of the truth of Islām. The miracle of morals is such that other miracles cannot equal it. The hallmark of true Islām is that it leads man to the highest moral state and he is distinguished on account of it. Perhaps God will impress the love of Islām in their hearts through you. Islām does not stop you from serving your parents. In worldly matters, which do not affect your faith, you should fully obey them and should serve them with all your heart and soul.

The demon of pride deprives man from doing good deeds

The Promised Messiah^{as} says: Pride is another evil that deprives people from virtue and incurs Divine displeasure. The Promised Messiah^{as} says: The Sūfis say that there are demons of ill-morals in man. When one starts to get rid of them, the last one to leave is that of pride or egotism, which only leaves by the grace of God and man's fervent prayers. There are many who show humility and think that they are very humble, and yet they have a kind of egotism in them. Therefore, we should try to beware of the minute forms of egotism. For some, pride is born out of wealth and they look down upon others

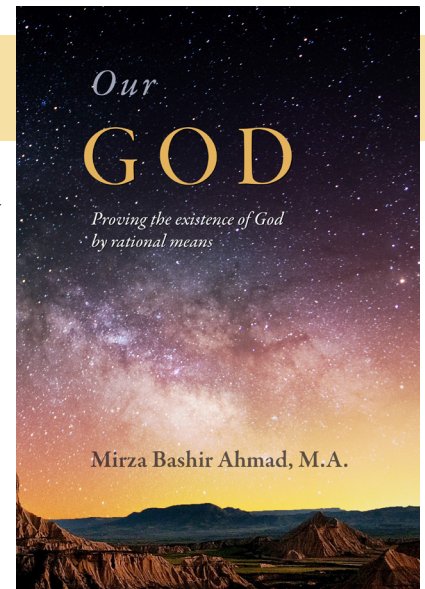
who are less fortunate. Sometimes, pride is born out of family association where a person considers himself to be of a superior race than others. Sometimes pride is born out of knowledge, whereby one is quick to point out a wrong word uttered by another and cries out that this person cannot even speak correctly. In short, there are various kinds of pride, and all of them deprive a person of virtue and from benefiting people. We should avoid every one of them.

Abandoning morals is sin and evil

Abandoning of the morals is sin and evil. If you discard the morals, this will lead to sin and misconduct, and you will be deprived of the ability to do good. For instance, when a person commits adultery, he doesn't realize how much pain he causes to the woman's husband. Now, if he could feel this pain and anguish and possessed morals, he would never do such a thing. Had he been aware of the dangerous implications of his evil action, he would at once desist. Sometimes, a thief steals and does not leave a poor man with anything to eat. Sometimes he deprives a poor man of what he has accumulated over years.

EXISTENCE OF GOD – PART 3

From March issue, the Gazette began a new Feature Series on *Our God* by Hazrat Mirzā Bashīr Aḥmad^{ra}. This book provides the reader with cogent arguments on God's Existence. The April issue covered Part 2 of the series, delving into the second chapter: "Logical Arguments for the Existence of God." The part ended with arguments presented by such Western researchers as deny the Existence of God, providing logical and methodical responses to each of the arguments. This part covers the remaining portion of the second chapter. First, it describes the reasons why modern philosophical thinking, in the first place, becomes a stumbling block for people and addresses this question thoroughly. Next, he dispels the question that, if God created this universe, then who created God? He, then, addresses the question posed by Western Atheists that, if God is Uncreated and Self-Existent, why not end the debate by saying, "the universe is self-existent and self-created?" The chapter concludes with the argument of a moral code being inscribed within human nature and how it provides irrefutable evidence for God's Existence. [Editor]



Logical Arguments for the Existence of God

WHY DO MODERN PHILOSOPHICAL CONCEPTS CAUSE PEOPLE TO STUMBLE?

Before concluding this discussion, I would like to explain briefly why, despite the fact that modern European philosophy or the hypotheses of some scientists (irrespective of being right or wrong or the extent to which they are right or wrong) cannot really be grounds for objections to the existence of God, many people in this age are stumbling due to them. Modern European theories have misled people because of two reasons. First, Western researchers posited the idea that matter has an inherent property to transform and evolve from a lower to a higher form and that everything in this world, particularly man, was the miracle of this evolution. Devoid of any spiritual insight concerning God, as they were, suspicions thus arose in their minds about the existence of a God ruling over the world, and they began to think that this world came into being by itself and was moving along and operating as a result of the inherent qualities of matter. Thus, they finally came to believe in this very notion; i.e. that the universe was operating like a machine and all the transformations and the panorama was the result of this internal mechanism, and so on.

This doubt has already been dealt with above. If observed carefully, the nature

of industrial law operating in the world itself demands that we believe in a Higher Being, who is distinct and has placed in matter such judicious and most wise laws; and then, matter itself, with all its states and properties, demands a Creator and Master as well. It has also been pointed out that, besides the mechanism, there is also a definite design and purpose (i.e. teleology) in the world. All of this points to an independent Intelligent Designer who is the Creator and Master with a decretive will. This will be elaborated upon later in this book.

Second, modern European philosophy has become a stumbling block for some people, as the theory of evolution has presented the creation of the universe and especially of man in a way that appears contradictory to the formal teachings of the known revealed religions of this age. It is but natural that when the credibility of a revealed religion is called into question by a particular argument and one is unable to defend or counter that argument, then one can develop doubts concerning the existence of God. He starts thinking that what was attributed to God turned out to be incorrect, therefore, all this religious business is false and God too is nothing but a figment of imagination. The people in this age face exactly the same situation vis-à-vis the theory of evolution. The Christians from their priests, the Muslims from their maulavis, the Hindus from their pundits, and others from their religious scholars used to hear that in

the beginning it was all smoke or water from which God created all these diverse things, and that God created the heaven, the earth, and all that is between them in six 24-hour days and then he made a body out of clay and breathed into it and thus Adam was created and out came Eve from his rib and the progeny of the two started to flourish, and the human race has existed for seven thousand years. According to some, matter, under Divine direction, assumed the form of an egg, which split into two parts, one of which developed into the earth and the other into heaven, and that man and woman emerged from God, or that God perspired and the universe was created from the drops of His sweat, and so on. With this background understanding of creation, recounted by their clergy, maulavis, or pundits, when people came to appreciate that scientific research had proven all of these stories to be inaccurate—and they also learned that the process of evolution is the basis of the development of this wonderful universe, and the existence of humans is the culmination of the process of evolution over millions of years where lower forms of life evolved into higher forms—this made people disillusioned with religion. They became overwhelmed by new scientific discoveries and renounced their faith in God.

The greatest responsibility for this outrageous insult to religion lies with the Christian priests in the West. Being first to hear about newer philosophical and scientific concepts, the clergy reacted

in such a manner that exposed the weakness of their religious concepts to all; disillusioned with the response of the clerics and incapable to counter these arguments for themselves, thousands of people turned to atheism. Aware of the defeat of the clergy against science, other religious nations also found themselves unable to present counterarguments to these concepts, paving the way for one defeat after another. Had the people reflected a little, this indeed was a very simple matter. First, many of the beliefs about the creation of the earth and humanity found prevalent among the followers of different religions today are in fact the commentaries and interpretations of later scholars, and not based on their revealed Scriptures or other authentic texts of these religions. This being the case, such interpretations being proven wrong does not in any way justify the religion to be criticized. Second, some concepts about the creation of the universe became part of religious books because of certain later alterations and mistranslations and were never mentioned in a revealed Book in the first place. Therefore, blaming the teachings of religion is clearly unjustified. Third, some of these ideas are indeed found in revealed Books but have been misunderstood by most people and this misinterpretation has provided modern researchers with the opportunity to criticize.

For instance, it is stated in the Holy Qur'an that God created the earth and the heaven in six ayyām. Some people have erred in translating it as 24-hour days, whereas the Arabic word 'yaum', although meaning 'a day', often means just a period of time or a particular era; pre-Islāmic Arab poets frequently used the word 'yaum' in this sense. However, some people, because of their naivety or lack of knowledge, translated it to 'six days' and thence some took it to mean 24-hour days, despite the fact that the context of the verse clearly suggests that the word 'day' is not used here to refer to the commonly known day of twenty-four hours. The concept of day as we know relates to the rotation of the earth and its orbit in relation to the sun, whereas the verse refers to the time

“Islām never claimed that this universe has existed for only a few thousand years and that there was nothing before; to attribute this notion to Islām is absolute ignorance and naivety.

before the creation of the sun and the earth. God says: We created the earth and the heaven, the sun, the moon, and the stars in 'six days'. Inevitably, the day herein means the day before the creation of solar days—i.e. an age, epoch, or time. Thus, not only the Arabic lexicon but also the context of the verse proves that 'yaum' here does not mean the commonly known day, but an age, epoch, or time. Accordingly, the Qur'anic verse would mean: We created the universe in six different periods, stage by stage. This is in complete concordance with the scientific point of view, as the scientists believe that this universe evolved to its present condition gradually through several stages and periods.

Likewise, for instance, one ḥadīth states that this world is seven thousand years old and that Adam was created five thousand years before the Holy Prophet^{sa}. Some people wrongly inferred that the human race started only a few thousand years ago, giving the advocates of evolution an opportunity to criticize. The fact is that Islām never claimed that this universe has existed for only a few thousand years and that there was nothing before; to attribute this notion to Islām is absolute ignorance and naivety. According to Islāmic doctrine, no Divine attribute is permanently non-functional in any age and each attribute manifests itself in one way or another during all ages. As creation is one of the Divine attributes, it would be absolutely un-Islāmic to believe that creation started only five to seven thousand years ago and there was nothing before that. It is certain from this that the above mentioned ḥadīth cannot imply that the world is only a few thousand years old, but rather, it is as the Muslim divines have written, and the reformer of this age and

Founder of the Aḥmadiyya Movement, the Promised Messiah^{as}, has elaborated.

That is to say, this ḥadīth means that the world has passed through several cycles and the present cycle of the human race commenced several thousand years ago; we are unsure how many similar cycles the earth has passed through. A famous Islāmic scholar and Sūfī, Hazrat Muhiyud-Dīn ibn-e-Arabi^{ra}, writes that once in a vision he was shown that there had been hundreds of thousands of Adams in this world and when a cycle of one Adam came to an end that of the next started. Only God knows how many cycles this world has gone through. Therefore, by correctly understanding the meaning of the ḥadīth, there remains no room for any objection. The notion that there was no creation of God on this earth a few thousand years ago and God forbid, God was sitting idle is utterly contrary to the teachings of Islām.

Likewise, the Holy Qur'an says: We made Adam of clay and then put life into him. Some people have inferred that God made a dummy out of clay and breathed life into it and in this way the human race commenced. But the Qur'anic verse implies only that there are earthly elements in Adam's make-up, which is why he inclines easily to material things; that is why God infused an element of spirituality into the nature of human beings, so that his earthly elements do not hinder his spiritual progress. In other words, a very subtle matter, which the Holy Qur'an characteristically stated in its material sense and thus made the target of criticism. However, even if the verse is taken in the literal sense, I maintain that this verse cannot be faulted in any way. This is because the

primary purpose of the revelation of the Holy Qur'an is to bring about spiritual and moral reformation of the world; to describe the details of the creation of the universe is not the main reason for the revelation of this Holy Book. If required to meet the purpose of its revelation, the Holy Qur'an mentions certain subjects to a point and no more. For example, it is not the aim of the Holy Qur'an to explain the details of medical science, because the Holy Qur'an is not a book of medicine. However, as the health of a person does have an impact on his morals and spirituality, Islāmic Sharī'ah touches upon some key tenets of human health that are necessary for safeguarding one's health. The information given in the Holy Qur'an about health, however, is limited to that which is needed to meet the real purpose of its revelation. If the above-mentioned Qur'ānic verse is interpreted in the light of this principle, then surely it cannot be faulted. The Holy Qur'an simply states that God created man from ringed clay wrought from mud and then ordained life into him (15:34). This means that man is a rational animal who has been created quite distinctly from other animals to make progress with his faculty of reasoning. Second, his body and soul are both created by God in a particular manner. However, the Holy Qur'an does not specify the type of clay, as all chemical salts are a part of clay. It also does not mention how God created man from clay, over how long a period, and through how many stages, and how many types of stages he was made to pass in order to reach his present state, and so on. Likewise, when God put life into man, whence and how was that done; through how many stages, and types of stages was it inserted in, and how did its development take place? The Qur'an considered these details as irrelevant to its purpose and, thus, made no mention of these. Therefore, no scientist can

find fault with the Holy Qur'an as it describes the creation of man concisely and fittingly, which does not conflict

used in the Holy Qur'an or authentic ḥadīth with reference to the creation of the universe or creation of man, these

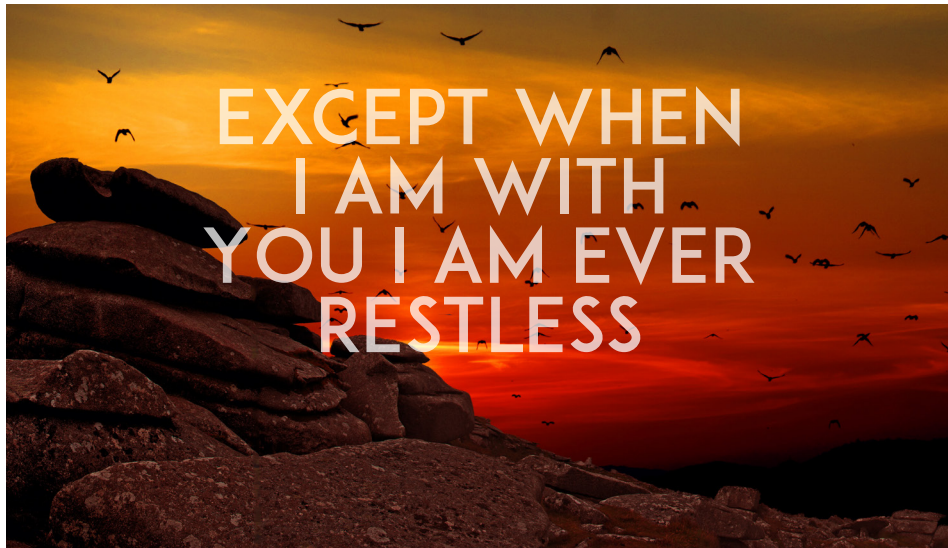
cannot be criticized at all. Those who have criticized them or considered them objectionable, do so because of their own ignorance or lack of understanding.

Likewise, I believe, those teachings of other revealed books that have been considered objectionable have been mostly misread and misunderstood. Their true meanings have not

been understood. If there is anything objectionable, it is certainly the result of subsequent amendments; unfortunately, none of the revealed Books has escaped this with the exception of the Holy Qur'an. Even the staunchest adversaries admit that the Holy Qur'an is preserved in its original revealed form; therefore, we claim that no justifiable objection can be sustained against the statements of the Holy Qur'an. No scientific fact contradicts any of the Qur'ānic teachings. This is impossible also because the Holy Qur'an is the Word of God, and nature—science being a description of nature—is the act of God. There cannot be any contradiction between the words and acts of God.

Before concluding this discussion, it is particularly necessary to add that the notorious theory of Darwin is up till today merely a theory and not an established scientific fact, and many scientists have forcefully rejected it. The obituary of a world-renowned scientist, Sir John Ambrose Fleming, which was published in newspapers, mentions that while Sir John was a very renowned scientist, he did not deny miracles and regarded Darwin's theory of evolution as a mere figment of imagination.

Therefore, raising objections about the existence of God on the basis of this theory cannot be considered reasonable.



with any established scientific facts, but serves as a beacon of light for science on fundamentals. If someone adds his own comments on this Qur'ānic statement and his comments conflict with science, then he is responsible for it—Islām cannot be criticized for that.

Likewise, a ḥadīth states that Eve was created from Adam's rib. From this some have understood that Adam's body was slit and Eve was created from his rib bone, giving an opportunity to scientists to criticize, whereas, as is characteristic of revealed Books, these words have been used metaphorically. The ḥadīth implies that the woman has been created to be in the company of man and she is an inevitable part of man's life and his life companion. However, the man must keep in mind that, just as the rib is curved, for certain beneficial reasons, the woman has been created with some inherent frailties; therefore, a man should keep these frailties in mind and treat her with courtesy and understanding. The Holy Prophet^{sa} has used precisely the same words in another ḥadīth: woman is like a curved rib and that is the beauty of the fair sex; therefore, men should be mindful of woman's inherent frailty and try not to straighten it to the extent that it breaks and loses the beauty of its gender.

In short, after a careful study of the words

GOD IS UNCREATED

Before proceeding to the next argument, it is necessary to dispel one doubt that arises in the minds of some naïve people—particularly the young—and that is, if God created this universe, then who created God? That is to say, if it is pertinent to ask who is the Creator and Master of this world, then it should also be pertinent to ask who is the Creator and Master of God? The answer is—regardless of the fact that such a question cannot arise vis-à-vis God, as it will be established later—even if we suppose that the Being who is the Creator and Master of this universe has been created by another being, it does no harm to the argument, for in that case, we will call the higher being God and consider the lower being as one of the creation, as one cause out of the chain of causes, and as one of the intermediate links in the creation. If someone asks who is the creator and master of that higher being, the answer is that if that higher being is the creation of a still higher being, then the highest being will be called God and each of the lower beings will be considered one of the creation. In short, whoever will mark the endpoint of this chain; i.e. whoever is considered as the first link of this chain, with no one higher, Him shall we call God and all else His creation.

If someone thinks that the question of who is the Creator and Master of a particular being arises on and on ad infinitum about every being, and so, no such being would be established that could be called the first being, the answer is that such an eventuality would be logically impossible. If we accept no one as the first being in this chain, inevitably we will have to deny the existence of all the lower beings, including this universe, which resulted from the first being. In other words, the universe, and everything in it, is nothing but imagination and in reality, there is no earth, no heaven, no moon, no sun, no stars, no human beings, no animals, no trees, no water, no air, and nothing else. For instance, let us call this universe 'A', and call its Creator 'B', and suppose 'C' created 'B', and 'D' created 'C', and go on suggesting that every being is created by another higher being ad infinitum.

We will never be able to establish a cause that can be called the first cause, and when the first cause cannot be established, none of the subsequent causes would be established; i.e. a failure to establish the first cause will render all subsequent causes void. Reverting to the example above, if 'D' is not established, inevitably 'C' would not be established; if there is no 'C', there would be no 'B', and if there is no 'B' then there would no 'A'. Thus denying 'D' inevitably leads to denial of 'A', whereas existence of 'A' (the letter we have assigned to this world) is unanimously accepted—no one can deny that. Therefore, the kind of reasoning that fails to establish the first cause is

faulty, because that leads you to deny the existence of the universe. Therefore, we are obliged to determine a first cause; i.e. to believe in a Being above whom there is no being and obviously that can be the only one who is uncreated, and we call Him God. To summarize, however prolonged this chain [of cause and effect] may be, we will have to determine its end point; i.e. we will have to accept some being at the origin of this chain and that first being is God, who is uncreated, and all others below Him—be they superior and more eminent than each other in their natural and inherent capabilities—are without exception part of creation and governed by the One God.

Now I would like to briefly state that the question, 'Who is the creator or master of God', is in fact wrong because such a question about God should not arise. The concepts of Divinity and being created are mutually exclusive; it is logically impossible to combine the two. The term 'God' has to be reserved for the One highest of all, and the term creation infers the existence of a Higher Being who has the capacity to create. Therefore, these two concepts cannot be combined in any way. Calling someone 'created'

implies that we believe in the existence of some higher being, who is its creator and master. Thus, if 'God' is created, inevitably there should be a being above 'God' who is the creator of 'God,' master of 'God,' sovereign over 'God,' and one who sustains 'God;' in short, one who is above and superior to 'God' in every respect. If there is truly such a being then that higher being is God, not the so-called subordinate 'God' who is created and possessed and governed. No wise man can use the word God for the subordinate being in the presence of the higher being. Think and think again: you can call a being God only as long as you regard Him as uncreated. As soon as you introduce

“The term 'God' has to be reserved for the One highest of all, and the term creation infers the existence of a Higher Being who has the capacity to create.

the concept of him being created, you are compelled to accept the existence of a superior being above him, who should be the creator and master of the former. This immediately transfers the status of God from the subordinate to the superior. In short, the being who is determined to be created cannot be God; the being who is his creator and superior will be called God. So, it is established that one being cannot be both God and the creation. It is impossible for a being to be God as well as created, and so, if we accept a being as God, then the question of His creator is totally irrational.

Third, I would like to respond to this doubt, though it is absolutely beyond question. Let us suppose for a moment that God is created and then see the outcome. Obviously, everything has some characteristics and properties which distinguish it from other things. For instance, water has properties not found in air and stone, and that is how we distinguish it from air and stone. If those properties are taken away from water then it no longer remains water. In short, everything has some characteristics and properties that characterize its existence and distinguish it from other

things. When we use the word God about one being, our reason suggests some attributes that would make Him worthy of the title and distinguish Him from other beings; i.e. these attributes are pillars of being Divine, and if stripped of them He would no longer be God.

He cannot be one and we will have to consider the possibility of many other gods besides Him, since there is no reason why the being that could create one god would not have created many gods to affirm the vastness of his attributes of creation, power, and sovereignty. If God

and is generally presented by atheists. If pondered carefully, this question is obviously based on lack of deliberation, a conjecture of the naïve, and largely baseless. This doubt is based on the notion that because God is believed to be uncreated, it is therefore also possible for anything to come into existence by itself without the agency of a creator. With this established, there is no reason for us to regard this universe as created and believe in the existence of a God over it; why not pronounce the universe as uncreated and self-existent and call it a day. The answer is: We regard the universe created not because it is a must for everything to be created, but because its properties prove it to have been created. If we had advanced the principle that without exception everything must be created, regardless of its properties, then this criticism—that either consider God to also be a created being, or abandon this principle and accept the possibility that the universe could be uncreated—could have been levelled against us. So this point, that because we are obliged to believe in God’s uncreatedness there is no harm in regarding the universe as uncreated, is invalid. Everything has its own specific properties and one can only form an opinion about them accordingly. The properties of water are different from those of fire and stone and air. It will be naïve for us to regard them under same rules and assess them in the same manner. We cannot form an opinion about God by using the criteria applicable to worldly objects; and we cannot explore the universe using criteria applicable to God. Everything will be judged individually by criteria according to its specific features.

When we apply this principle, it becomes obvious that God is not created but the universe certainly is. We have established in our discussion above that He cannot be created because if we accept Him as such; i.e. admit a creator for Him, Godhood shifts from Him to His creator instantaneously. In other words, as soon as the idea of createdness crosses our mind, God remains God no more. Second, if we believe that God is created, we have to deny all those attributes that are arguably the pillars upon which

“We regard the universe created not because it is a must for everything to be created, but because its properties prove it to have been created.”

For instance, reason counsels us that if God exists, He should be eternal and immortal; i.e. He should be everlasting. Logic suggests that if there is a God, He should be self-subsisting; i.e. He should be able to sustain Himself without any support from any other being. He should be omnipotent; i.e. His authority should be absolute and no one should be able to interfere with His works. And He should be one; i.e. He should be one and unique with no one else to claim equality with Him. Reason tells us that if there is a God, He should be permanent and independent in His attributes and the existence of His attributes should not depend on the will of any other being.

Thus, whoever we can call God must have some of the attributes I have explained above, because without these attributes, the perpetual system of the universe cannot be sustained. That is, these attributes and the like are pillars for the Divine Throne, without which it [the universe] cannot exist. If we assume that God is created, then He cannot possibly have any of these attributes. For instance, if God is created, He cannot be eternal and we will have to believe that He is recent. A created God cannot be immortal and we will have to believe that He is mortal. If God is created, He cannot be self-subsisting and He would have to be sustained by one who is His creator and master. If God is created, He cannot be omnipotent and we will have to believe that His powers are limited and that the one who is his creator and master can interfere with His works as and when he likes. If God is created,

is created, He cannot be permanent and independent in any of His attributes and we will have to believe that each of His attributes is dependent on the will and mercy of one who created Him, because each attribute of the one who is created is also created and governed by the Creator. In short, as a consequence of believing that God is created, all His attributes—arguably the pillars of Divine Throne—become invalid and God appears like ordinary created beings that seek support from their creator and master in everything and have no independent existence at all.

In short, from whichever angle you look at it, to be God and to be created are so opposed and contradictory to each other that they cannot exist together in one being in any way. Therefore, we are compelled not to deem the Being we call God to be created and not to use the name ‘God’ for the one we deem to be created.

WHY NOT CONSIDER THIS UNIVERSE ITSELF TO BE UNCREATED?

After this, I would like to dispel another doubt that arises in the minds of most, and is generally presented by European atheists: If we have to ascertain that God is uncreated and believe that He is Self-Existent and Eternal and without any creator and master, why not bring an end to all of the debates by declaring that this universe is self-existent and uncreated? This is a doubt that can and does arise in the minds of most,

the Divine Throne rests, without which God remains God no more. In short, it has been established beyond doubt that God cannot be created. The case of the universe has also been discussed above in detail, that its properties prove it to have been created. Had it been otherwise, we would readily accept its uncreatedness. Whereas God, on account of His attributes, convinces us that He was not created, the condition of the universe bears witness that it is a manifestation of the creative power of some Higher Being and is sustained by Him.

First, we do not have to refute fundamental characteristics of any part of the universe by believing it to be created. But if we believe God to be created, then we have to deny all of His fundamental attributes, *vide supra*. For instance, if we believe water, fire, and air to be created, we do not have to deny any of their natural particulars; if we believe that man is created, it does no harm to his status as man; if we believe that the earth, the moon, and the sun are created, it has no impact on their fundamental characteristics. Likewise, if we ascribe createdness to other elements, their nature remains unaltered. In short, none of the basic features of anything in this world, high or low, compound or single, is invalidated by assuming that it is created; all of them remain intact as they are. However, if we assume that God is created, all of His attributes that form the pillars of His Divinity are invalidated and He no longer remains God. So it is unwise to suppose that because we believe that God is uncreated, there would be no harm in believing that the universe is uncreated. Water, being a liquid, acquires the shape of the vessel it is poured in, but no wise man can suggest that a stone would do the same. It is all sheer ignorance that cannot engage the attention of any sensible person. God is uncreated because He could not be

otherwise; i.e. it is impossible for Him to be created because that would invalidate His Godhood (just as it is impossible for stone to assume the shape of the vessel it is put in, because in that case it would no longer remain a stone), whereas being created does not conflict with any of the basic properties of anything else in the world. The difference is clear.

So far, I have only stated that by assuming createdness of anything in this world, we are not compelled into denying any of its properties, therefore we should believe that it is created. That is the general principle which establishes the fact that this universe is created. Now, I would like to state briefly that not only is

individual characteristics, orbiting in its own sphere and operating under separate laws. This variety also establishes the need for a Creator, Master, Omnipotent, and Organising Being who can align all of these innumerable variants operating under different laws on the string of a collective law. As for God, He is One, so there is no question of variety.

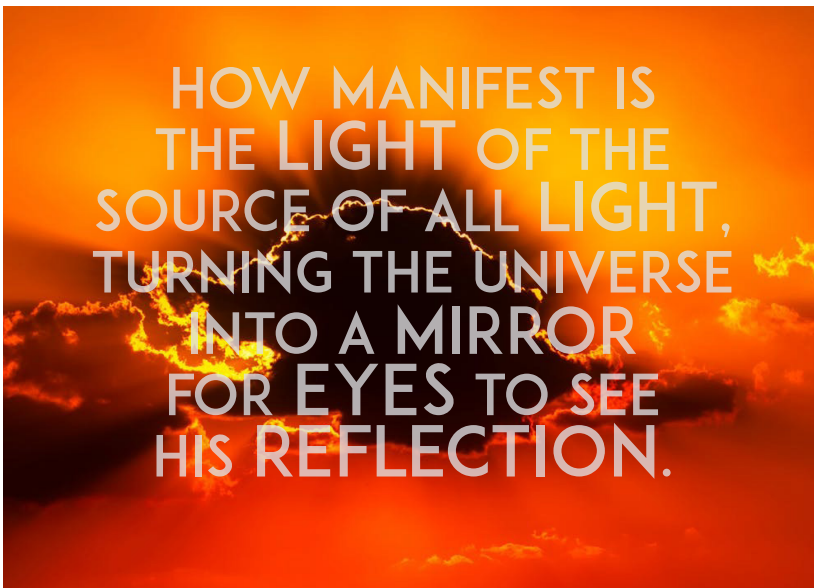
Third, everything in this universe is subject to decline and change; i.e. nothing in this universe stays in one condition, but it is changing and decreasing its limited age all the time. That also proves that this universe does not exist on its own but is under the governance of a Higher Being. However, God is unchanging and unaffected by time and that is how it should be.

Fourth, everything in the universe has a limit in terms of its capacity, natural tendencies, and sphere of action. Nothing in this world has even one attribute that is so perfect that it has no limitations or restrictions. This limitation of attributes and qualities is indicative of a Being who determines these limits; i.e. there exists a Being who has set boundaries and limitations on everything in this universe according

to a law and who Himself is independent of all limitations.

Fifth, nothing in the universe is self-sustaining, but rather, depends on others for its survival. Modern scientific research has demonstrated that everything in this universe impacts other things and is impacted by other things, which is required for its survival. In other words, nothing in this world can exist by itself. This very fact alludes to the verity that this universe cannot exist by itself and is sustained by a Higher Being who has judiciously organized and set everything in its appropriate place in this world.

Sixth, there is a design or arrangement in this universe which demands a Conscious Designer; that is not the case as far as God is concerned.



there no reason to deny the createdness of this universe, but also the state of this universe compels us to declare that it is created.

First, there is plurality in the universe. The universe is not one thing; it is a collection of innumerable things. This magnificent plurality, which is beyond man's comprehension, demands that there ought to be a Creator and Master of this universe who can hold this multitude together within a single organisation. By contrast, God is believed to be one and unique, both by religion and by reason, and therefore needs no organizer.

Second, there is variety in the universe; i.e. it is not a collection of one type of thing, but consists of innumerable things of distinct forms and types, each with its

Seventh, the universe appears to be working to a purpose and a final cause; under a definitive plan, the underlying lifespan of everything, as evidenced by a study of nature, demands another being in the background pulling the invisible strings of the universe and leading it to a specific purpose and end. By contrast, the question of final cause vis-à-vis God does not arise, for He is the One and the Only, the First and the Last (or Alpha and Omega), Self-Sustaining and Independent, and comprehending all excellences. Similarly, all other conditions and particulars of the universe prove its createdness.

In short, the state of this universe compels us to declare that it is created and owned

You can go on asking about everything as to who created it, but when you reach God, ask no more.

(by a master). By contrast, the attributes of God do not demand being created; Divinity and creations are mutually exclusive connotations and cannot coexist in one being. This question—i.e. if God can be uncreated why then cannot the universe be the same—arises out of naivety and ignorance. The fact is that everything is created except God, who has no creator. Everything is governed except God, who has no governor, and everything is owned except God, who has no master. God is the focal point at which all lines converge and there is no way beyond. Blessed is he who understands this and escapes annihilation.

The Holy Prophet^{sa} is reported to have said: You can go on asking about everything as to who created it, but when you reach God, ask no more. A naïve person may think that he closed the door to independent research for his followers and prohibited them from asking this academic question to save them from doubts. But the Holy Prophet^{sa} only meant what has been stated above; i.e. the question of being created can arise about everything except God; anyone raising that question about God proves his ignorance. The Holy Prophet^{sa} did not close the door on knowledge

but on ignorance. He did not block the way to research but forbade pursuing superstition. [Arabic] O Allāh, bless Muḥammad and prosper him; O ye who believe, you should also invoke blessings on him and salute him with the salutation of peace.

To summarize, this vast universe—with an extremely judicious organisation that appears to be operating, individually and collectively, in multitude of its distinctly shaped, ever-changing, non self-existent and limited objects—bears witness to the fact that it is not by itself but has come into existence through the agency of the creative powers of a Higher Being and is sustained and maintained by the same Higher Being, who Himself is uncreated

and is without a master. He is the last cause and to Him all else converges. I end this discussion on a very elegant poem by the Promised Messiah^{as}:

How manifest is the light of the Source of all light,

Turning the Universe into a mirror for eyes to see His reflection.

When I saw the moon yester night I was overwhelmed with longing,

For it reminded me a little of the beauty of my Beloved Lord.

His eternal beauty has set our hearts afire;

Mention not to us the beauty of the Turk or Tartar.

O Beloved! Present, strange and wonderful, is the spectacle of

Your glory all around;

Whichever way we turn is the path that leads to You.

Your own light burns bright in the resplendent fountain of the sun;

In every star can be seen the spectacle of Your glowing beauty.

With Your own hands have You sprinkled salt upon the souls,

Causing a great commotion of love among Your anguished lovers.

You have invested each particle with amazing qualities;

Who can ever decipher Your boundless mysteries?

No one can fathom the extent of Your limitless power;

Nor can anyone unravel the mysteries of this intricate knot.

It is Your beauty that lends charm to every beautiful face;

So are the hues and colours of each flower and garden but a reflection of Your loveliness.

The love-laden glances of a beautiful face ever remind us of You;

Every curly lock points its finger in Your direction.

To every believer and non-believer, Your countenance Alone

should be the focal point;

But alas! The sightless suffer from a thousand veils.

O my Beloved, Your enchanting glances are like the sharp sword

Which cuts off all bondages of loyalty and love for others.

Only to win Your love have I reduced myself to dust;

Hoping, the pangs of separation may thus be assuaged a little.

Except when I am with You I am ever restless;

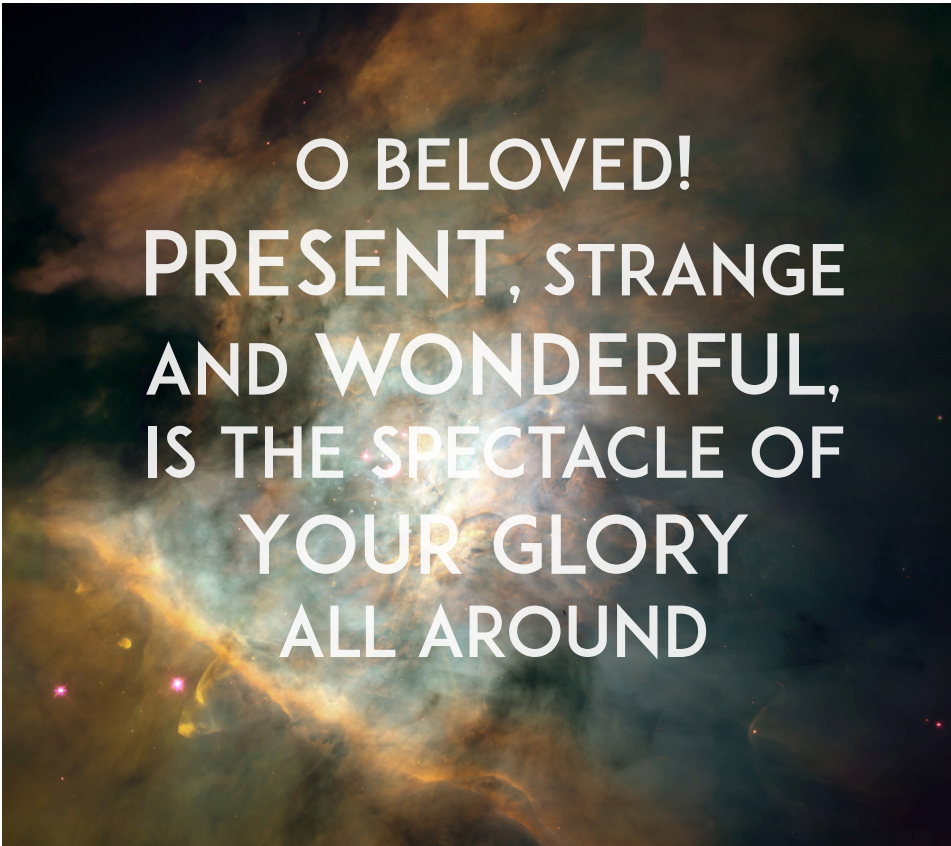
Like the sinking heart of a patient, life seems to be ebbing away.

Wherefore this noise in Your neighbourhood? Pray, tarry not!

Lest some love-lorn lover should perish unknown.

Knowledge of Good and Evil as an Argument

The next logical argument for the existence of God that I would like to present relates to the moral code inscribed in the fitrah [nature] of every man. In other words, just as the last argument related to the physical law that appears to be operating individually and



○ BELOVED!
PRESENT, STRANGE
AND WONDERFUL,
IS THE SPECTACLE OF
YOUR GLORY
ALL AROUND

collectively in human beings and other things in the universe, this argument is based on the moral code that is operating in the fitrah of all human beings and no wise person can deny this. The knowledge of good and evil is inscribed in the fitrah of man and no one is devoid of it. It is possible, indeed, that it may be weakened or suppressed almost to the point of extinction in someone as a result of external influences; even then it cannot but show up somehow, in one form or another, from time to time. Everyone, however wretched his condition may be, by nature, likes good and hates evil. An extremely callous, longstanding, and habitual thief, who has been burying his fitrah in the dark veils of sin with repeated acts of stealing and snatching other peoples' belongings illegally, jaded by chiding from people or to protect himself from the probing of his own conscience, may shamelessly justify himself saying that his act of stealing is not a bad act because, like other people who undertake various professions to earn their livelihood, he too is working hard, toiling and risking his life to sustain his family. Despite all this, he certainly passes through times when his conscience

reproaches him and tells him that his deeds are improper and malicious. That is why, many a time, when a thief grows old and realises that the end is nigh, he becomes inclined to give up thieving and starts paying attention to making amends with his conscience. Even if someone's conscience is utterly muted, so much so that he starts taking pride in his misdeeds and apparently has lost the sense of good and evil completely, it will not be hidden from careful observers that in fact such a person is not devoid of the natural virtue called the sense of good and evil. In dealing with others he appears to have no conscience but when it comes to others dealing with him his suppressed conscience wakes up and he would never agree to give up the smallest of his rights, as determined by his sense of good and evil. For instance, take a longstanding and habitual thief who has annihilated his fitrah by repeated acts of stealing and may feel or appear to feel justified in that—but when someone else lays his hands on his belongings, his half-dead fitrah comes alive to stand guard over his rights. Similarly, an adulterer, who is always on the lookout to violate the chastity of the daughters,

sisters, and wives of others, and indulges in his profane act so much that if someone attempts to stop him, he would shamelessly defend himself saying that there was nothing wrong with it, as he did so with the consent of the other party and that in any case others should mind their own business. But if someone else lays their hands on his own family, he goes mad with rage and he forgets that if he is entitled to fulfil his sensual desires, so are others. Likewise, a habitual liar may gain pleasure by deceiving others, but when someone else deceives him by lying, he becomes filled with rage and anger and seeks revenge.

In short, the knowledge of good and evil is inherent in everyone and that is a strong reason to believe that man did not come about by himself as a result of mere chance or a blind law, but an All-Knowing and Wise Being has created him with a specific purpose. The purpose is that he should nurture his natural instinct, implanted in him as a seed, to open avenues of great progress. This will develop the image of the perfect source of beauty and grace and the only fountainhead of life—i.e. God—in himself and enable him to go on achieving the heights of all kinds of beauty and grace throughout eternity. Think hard: This sense of good and evil inscribed in the fitrah of every man, and this hidden fountain of light that illuminates the heart of every human being, can never be the result of blind chance or mindless evolution. It clearly proves that the Creator of this natural instinct is a Conscious Being with a decretive will, who has created man for the purpose that he develop this natural instinct to merit higher rewards. I cannot imagine that anyone with an iota of the ability to reflect can call this inherent sense of good and evil, present in every human being, merely a result of chance or natural evolution.

Some say that this universe is like a machine and its components work automatically in their respective spheres according to their purpose, thus concluding that there is no God. They should think honestly, can this inherent sense that makes everyone inclined to do

good be the result of a blind mechanism? Is there, or can there be, a machine that can distinguish between the poor and the rich, the fortunate and the unfortunate, the young and the old, the frail and the strong and the orphan and the non-orphan? Take, for instance, a flour grinding machine: will it grind better and faster for a person who is poor or unfortunate or old or frail or orphaned than for a rich or well-off or young and robust man, or a child with living parents? If there is no such machine, and there cannot be one, then does not the inherent sense of good and evil, and man's natural liking for good and for a show of mercy, love, forgiveness, or helping the afflicted, or making a sacrifice under appropriate circumstances, prove that human life is not operating automatically like a machine, but that there is another Being who has inscribed these emotions in his fitrah with a particular purpose?

Similarly, it is part of human nature for man to view evil with abhorrence; and he feels remorse if he happens to commit evil while he is unmindful or provoked. This also proves that human life is not machine-like; rather, some Higher Being has created it with a particular purpose, and natural guards have been appointed over the citadel of his heart with a special purpose. A wealth of emotions is embedded in man's heart and the knowledge of proper and improper use of each emotion is also sown in his nature and so is the tendency to opt for the proper use and shun its improper use under all circumstances. The law or Shari'ah is always revealed to nurture these hidden seeds in human fitrah. In short, the knowledge of good and evil, which is inherent in human nature, is strong evidence that man did not come into existence by himself and his life is not machine-like; rather, in the background there is an intelligent Being with a determined will who has created him with a purpose.

If at this point someone asks the question, is it not possible that this sense, referred to as the innate sense, might be the result of surrounding circumstances, as well as family and national traditions—that is to say, this liking for good and aversion to evil may not be inherent, but that it was something humans learnt through experiencing what is good and bad and, after a long time, this became established in their minds and appears as if it is inherent—the answer to this is that although this criticism appears worthy of consideration, if we examine it carefully it becomes obvious that there are only two ways of acquiring the knowledge of good and evil: either by longterm experience and the effects of our surroundings, as the questioner thinks, or by bestowal from a Higher Being, as Islām teaches us—one cannot think of a third way. What we have to do now is see which of the two is correct and based on reality. The first thing we notice is that there is a kind of uniformity about this knowledge of good and evil, regardless of the people or the times; i.e. this understanding in its essence appears to be similar in its form and style among every people and during every age. This clearly proves that it could not be the result of experience and impact of our surroundings, but has been bestowed upon human nature by an external power which is supreme and above all. Anything that develops as a result of experience and environmental factors must vary from people to people and from time to time, especially in the earliest days when different peoples were unaware of one another and lacked social interaction, because every people's experience and conditions differ from one another. So this sense should definitely have developed differently in various peoples. We observe that national customs and ways, which are certainly shaped by environmental circumstances, differ in various peoples. Thus, if the realization of good and evil were based on

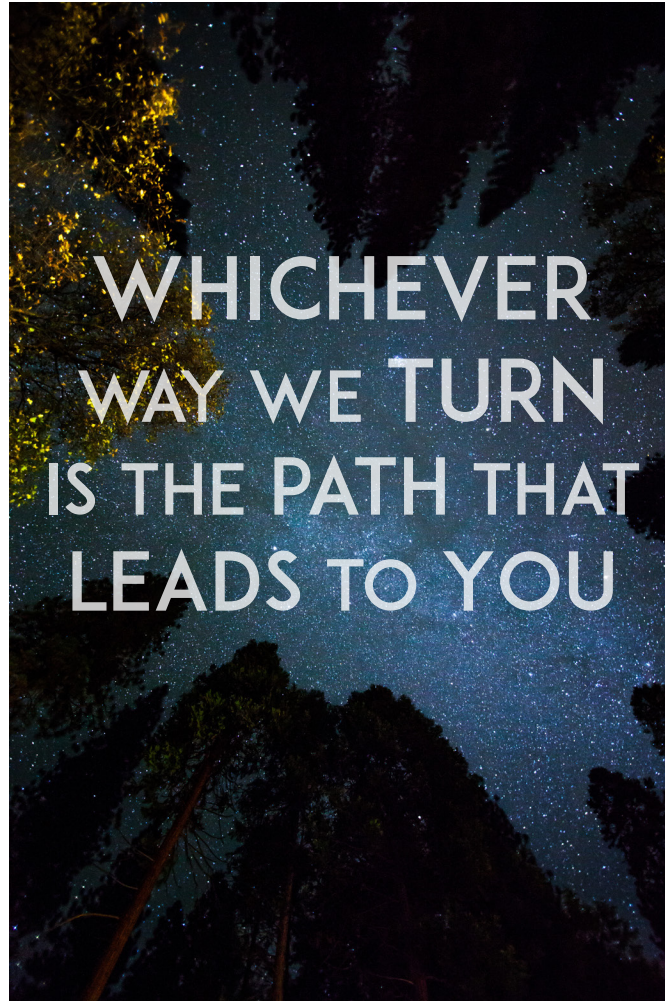
the conditions and experience of people, it would have varied from people to people and from time to time. However, this is not the case; rather, this sense has always been seen in every age and among every people to be the same, meaning in the condition of uniformity. Take, for instance, two peoples with completely different circumstances, one cultured, educated, and civilized and the other primitive, ignorant, and uncivilized. Despite this degree of difference, as far as the mere realization [of good and evil] is concerned, it will be one and the same, and the differences, if any, will be in matters relating to its subsequent development; i.e. it would appear to have developed in one particular form and direction in one people and in a different form and direction in the other. However, when they are viewed independently of later effects, in essence they would appear the same in their form and style. This proves that the realization [of good and evil] in its essence is not brought about by circumstances and experience but is inherent and no man is deprived of it.

The second proof that the realization of right and wrong is inherent rather than acquired is that it appears to be operating in certain matters wherein it cannot be attributed, by any wise person, to experience and surroundings. In other words, these matters are such that their benefit or loss cannot be ascertained by human experience in any way; any realization about them can never be attributed to experience and circumstances but will undoubtedly be taken as originating from a Higher Being, who has wisely bestowed it upon every human being. For instance, we see that some form of respect for the dead body has been prevalent throughout the ages among all people. Obviously, by its very nature, this has nothing to do with experience and environment and cannot be attributed to anything except natural instinct. In short, the comprehension of good and evil, relating to matters that have never been experienced and seem to carry no material advantage, is clear evidence that such a sense of awareness is not a learned behaviour but is an inherent trait infused into human nature

“A wealth of emotions is embedded in man's heart and the knowledge of proper and improper use of each emotion is also sown in his nature . . .

by a Higher Being.

The third proof that the sense of good and evil is inherent is that in certain instances it manifests itself in a manner that is against national traditions, thereby it cannot be attributed to the latter as the effect can never be at odds with the causative agent. There are many examples found in history where, for instance, over a long period a nation becomes hard-hearted due to certain circumstances and its members become inclined towards ruthlessness and rigidity; national traditions make every member hard-hearted, merciless, and heartless. Nevertheless, a careful study of their nature, psychology, and life history will reveal a feeling of mercy covered by the veil of this heartlessness and this will be seen manifested from time to time, one way or another. Similarly, there are instances when a nation has passed through circumstances which have nurtured the feelings of mercy, forgiveness, and tenderness to an extent that, for every member, national traditions have become synonymous with mercy. However, a careful study will reveal that everyone in that nation would feel that if reformation requires harshness and punishment while forgiveness and mercy is detrimental, then one should resort to harshness as the appropriate punishment rather than forgiveness and mercy. In short, at times this knowledge of good and evil is also found at odds with a nation's condition and indigenous traditions, and this is so because that is the part of fitrah which may be suppressed by circumstances but can never die. That is why it is observed many a time that the family and national circumstances mould someone's disposition into a kind of a new nature that can be called a 'second nature.' Even then, fundamental nature,



when stirred, erupts through the veils of the second nature like a pent up volcano.

To summarize, indeed the circumstances and traditions lead to the development of a kind of nature, but that is a second nature and not the basic nature, or fitrah. The latter has nothing to do with national circumstances, traditions, or experiences but is part of human constitution. Fitrah, which has been bestowed with the knowledge of good and evil in an extremely judicious manner, is clear evidence that there is a rational Creator of this fitrah who has inscribed this element in it with a definite purpose. The Holy Qur'ān says: "And He revealed to it what is wrong for it and what is right for it" (91:9).

God has invested the fitrah of every man with the knowledge of good and evil and

has told him through his fitrah that this is the good way and this is the evil way.

Again, it says:

"And We have pointed out to him the two highways of good and evil" (90:11).

We showed man the two paths—good and evil (through his fitrah). Now, it is up to him to follow the way he likes.

Elsewhere it states clearly:

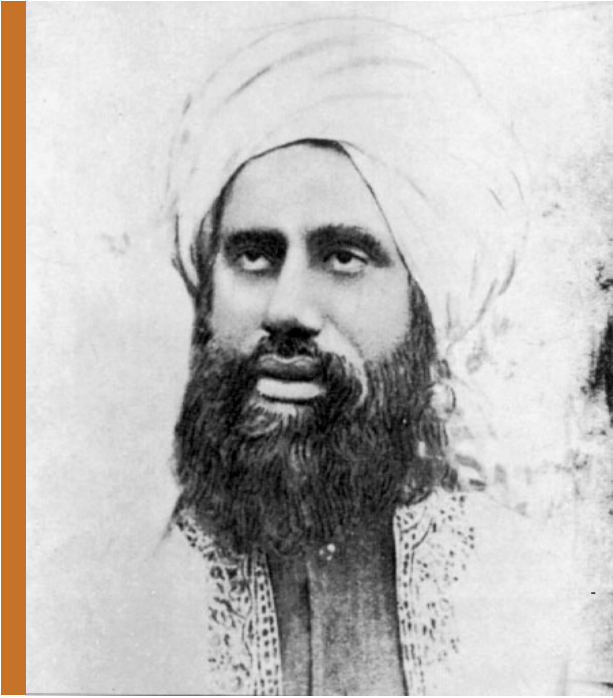
"And when thy Lord brings forth from Adam's children — out of their loins — their offspring and makes them witnesses against their own selves by saying: 'Am I not your Lord?' They say, 'Yea, we do bear witness'" (7:173).

And remember the time when your Lord brought forth from the loins of the sons of Adam their offspring and made them witnesses against their own selves by saying, 'Am I not your Lord?' They replied, 'Indeed, You are our Lord.' This He did lest you say on the Day of Resurrection, 'We were unaware of the existence of our God.'

In short, the knowledge of good and evil exists in the fitrah of every man; this inherent knowledge substantiates that man did not come into being by himself nor is he the product of a blind law. This is such a clear proof of God's existence that it cannot be denied by any reasonable person.

To be continued...

HAZRAT MAULWĪ NŪRUD-DĪN: KHALĪFATUL-MASĪḤ I^{RA} (1841-1914)



Dr. Muḥammad Shahab Aḥmad, Edmonton

he is also identified as a Farūqī and Alwī.² Though he was Farūqī and Alwī by blood, his temperament was more akin to Hazrat Abu Bakr Siddīq^{ra}. Both of them accepted the truth immediately without argument. Undoubtedly, Hazrat Maulwī Nūrud-Dīn^{ra} was Siddīq Thānī or the Second Truthful.

It is worth noting that he was a Ḥāfiẓ Qur'ān much like the ten of his immediate ancestors who had also committed the Holy Qur'ān to memory. His first teacher was his mother who also taught him the Holy Qur'ān.

In his later life, he often said that he had heard his mother reciting the Holy Qur'ān while he was still in her womb and that he had imbibed the love of the Holy Qur'ān through his mother's milk. Recent researchers in psychology have proved that learning starts right after conception, not after birth as commonly thought. The great biologist, naturalist and psychologist, Jean Piaget (1896-1980) thought that learning was just rooted in biology as any innate idea in genetic code. He often used the metaphor of digestion: babies' minds assimilated information the way babies' bodies assimilated milk. For Piaget, learning was as natural as eating.³ Three psychologists, Alison Gopnic, Andrew N. Meltzoff and Patricia N. Kuhl, conducted research for thirty years on infants, some of whom were as young as 42 minutes, and other babies. One of their conclusions is: "It looks as if they recognize their mother's voice at birth based on the muted, but still audible sounds they hear in the womb."⁴

From his very childhood, Hazrat Nūrud-Dīn^{ra} was averse to the use of foul language, and his playmates were very circumspect in this regard in his

company. He was fond of swimming and went swimming in Jhelum River in winter. He was extremely intelligent, possessed an extraordinary memory, and was hard-working. His reading speed was extremely fast to his old age. He was extremely knowledgeable in the field of *Fiqh* (Islāmic Jurisprudence), *Ḥadīth* (Recorded sayings of the Holy Prophet^{sa}) and *Tafsīr* (Exegesis). He had an excellent understanding of philosophy and natural sciences, both ancient and modern. In the field of medicine, he was a physician of the highest calibre. His library consisted of a unique collection of very rare books on every branch of study imported from Egypt, Arabia, Syria and Europe. He was not only an eminent scholar in such fields, but also exercised a broad insight and proficiency in religious debates. He was the author of some excellent books.

In 1858, at the age of 17, he started studying for the diploma of education in an ordinary school at Rawalpindi. By the end of the four-year course, he had fully mastered a wide range of subjects. He did so remarkably well in the diploma examination, that at the early age of 21, he was appointed Headmaster of a school in Pind Dadan Khan, a town few miles from Bhera, across the River Jhelum. He held this office for four years. Because of some unreasonable words uttered by an inspector of school, he resigned this post and tore the diploma in the very presence of the Inspector. But the truth is that the tearing up of the diploma became a turning point in his life and opened wide for him the gates of Divine bounty. He set out to visit different cities. He, along with Maulwī Muḥammad Mustafa and Maulwī Alauddeen, went to Rampur, Uttar Pradesh (U.P.), where he spent about three years. He carried on his studies with so much diligence that he fell seriously ill. His illness revived him to study medicine.

On enquiry, he discovered that the most distinguished physician in the country

“How wonderful it would be if everyone among my followers were to become Nūrud-Dīn^{ra}. It can happen only if every heart is filled with the light of certainty of faith.” Son of Ḥāfiẓ Rasul Sāhib and Nūr Barkat Sāhiba, Hazrat Maulwī Nūrud-Dīn^{ra} was born at Bhera, Punjab in 1841. He was the youngest child amongst seven boys and two girls. He was an eminent divine, a great lover and scholar of the Holy Qur'ān and, an outstanding and reputed physician. He was 34th in direct lineal descent of Hazrat Umar^{ra}, the Second Khalīfa of the Holy Prophet of Islām, Muḥammad^{sa}. He was thus a Qureshi, Hashmi Farūqī. A short description of each of these religious personalities can be found in *Tārikh Aḥmadiyyat*.¹

From his mother's side, his lineal descent came from Hazrat Ali^{ra}, the Fourth Successor of the Holy Prophet^{sa}. His mother's name was Nūr Bakht, who was daughter of Murad Baksh, son of Budhe Shah. They belonged to the Aawan clan. It was through this lineage, that

was Hakīm Ali Husain Ṣāhib of Lucknow. He immediately started for Lucknow. On his way to Lucknow he stopped at Moradabad, Kanpure and some other cities in U.P. When he met Hakīm Ṣāhib and informed him that he wanted to learn *Hakīmi* (Greek science of medicine) from him, Hakīm Ṣāhib was reluctant to teach because of his old age. However, impressed by the intelligent and ready-witted answers of Nūrud-Dīn^{ra}, he changed his mind and admitted him as his student. Not only did he accept him as a student, but Hakīm Ṣāhib also offered him free residence and meals. He then enquired: How much proficiency are you seeking in medicine? His reply was that he aimed at being the equal of the greatest physician who ever lived. Hakīm Ṣāhib smiled and said: You will definitely achieve greatness. If you had lower expectations, I would have been disappointed. Later events proved that Hazrat Nūrud-Dīn^{ra} accomplished what he aimed for. In short, he learned *Hakīmi* from the learned Hakīm of Lucknow. As long as he lived in the company of the learned Hakīm, he was deeply impressed by Nūrud-Dīn^{ra}. He remained attached with Hakīm Ali Husain for two years and asked leave of him after he had bestowed his formal testimonial upon him. Hakīm Ṣāhib enquired as to what was next for him. He submitted that he desired to continue his study of Arabic and Ḥadīth which he then did.

From Lucknow, Hazrat Nūrud-Dīn^{ra} went to Bhopal and lived there for some time. Some important events which took place in this town are described below:

Maulwī Jamālud-Dīn gave a lesson of the Holy Qur'ān every evening. One day, Hazrat Maulwī Nūrud-Dīn^{ra} also attended the lesson. The verse, "When they meet those who believe assert: We believe; but when they are in company of their fellows" (2:77), was under exposition. Hazrat Maulwī Nūrud-Dīn^{ra} asked permission to raise a point which was granted. He stated that in this verse and in chapter 2, verse 15, the reference is to the hypocrites of Madinah and that here they are described simply as their fellows. In 2:15, they are described as satans. There must be a reason for this discrimination. Munshi Ṣāhib confessed he could not think of one, and

asked Maulwī Nūrud-Dīn^{ra} to provide a suggestion. He then suggested that there were two categories of hypocrites in Madinah. One from among the Jews, and the other from among the Pagans. In the verse under exposition, the reference was to the Jews, and as they were people of the Book, they were described simply as fellows of their brother hypocrites. In 2:15, the reference was to the Pagans and they were castigated as satans. Munshi Ṣāhib was so struck by this exposition that he moved from his seat and invited Hazrat Maulwī Nūrud-Dīn^{ra} to occupy it and continue the lesson. He also indicated that, henceforth, the latter would give the lesson and he himself would attend it to profit from his erudition.

On one occasion, he had two waistcoats sewn from a very fine garment. Before he had the opportunity to wear either of them, one of them was stolen. He felt no distress at the loss and had firm belief that God would provide him with a better substitute. A few days later, the son of a wealthy citizen began to suffer from gonorrhoea and requested a friend to fetch a physician who should not be well known. The friend was acquainted with Hakīm Nūrud-Dīn^{ra}. He asked him to visit the young man. On hearing the particulars, the Hakīm remarked: This has to do with my lost waistcoat. He went to see the patient, examined him, prescribed some medicine and returned. At his next visit the following day, the patient told him that the very first dose had cured him. The following day, the same friend of the patient brought for Hakīm Sahib several dresses of brocade and other costly material, along a large sum of money. The physician again remarked: 'This has to do with my lost waistcoat.' The friend wanted to know what he meant by these words. Hakīm Ṣāhib^{ra} explained it and also told him he could make no use of such lavish dresses; so, he should sell them and returned it to him in form of cash money. They fetched a good price. With the money he acquired, he made up his mind to go for *Hajj*.

It was 1865-66. Hazrat Maulwī Nūrud-Dīn^{ra} was between 24- 25 years old when he was off to Arabia for the Pilgrimage. His journey began from Bombay where he took a ship for Jeddah. The overland

journey from Jeddah to Makkah was via camel. He had heard that a supplication made on first sighting of the House of Allāh was always granted. So, when he first beheld the Ka'bah from afar while approaching Makkah, he supplicated: 'Lord I am ever in need of Thy succour. I beseech Thee, therefore, that whenever I supplicate Thee, of Thy mercy grant my supplication.' His subsequent experience convinced him that his supplication made on that occasion had been granted.

From Makkah, Hazrat Maulwī Nūrud-Dīn^{ra} went to Madinah. Once, he missed the noon prayer service and was deeply distressed that he had been guilty of a major sin, which could not be forgiven. Even the Qur'ānic verse – O My servants who have committed excesses against your own selves, despair not of the mercy of Allāh, surely Allāh forgives all sins; He is Most Forgiving, Ever Merciful (39:54) – did not comfort his soul. He started saying his Prayer at a spot between the pulpit and the chamber of the Holy Prophet^{sa}. While bowing, he recalled that the Holy Prophet^{sa} had described the space between the pulpit and his chamber as part of the Garden of Paradise. He was thus in Paradise and would be bestowed whatever he would supplicate for. So, he supplicated for the forgiveness of his default.

When he was returning from Madinah to Makkah, he recalled that it was mentioned in ḥadīth that the Holy Prophet^{sa} had entered Makkah by way of Kadda but finding that he could not proceed from that way, with loaded camels and donkeys, he dismounted from his camel a little beyond Zee Tawa and entered Makkah by way of Kadda. This was the level of his sincerity to follow the footprints of his beloved Master - the Holy Prophet Muḥammad^{sa}.

In Makkah, he studied Aḥadīth with three outstanding scholars. He studied *Sunan Abū Da'ūd*, *Sunan Nasā'i* and *Sunan ibn Mājah* with Shaikh Muḥammad Khazraji, *Sahīḥ Muslim* with Syed Husain, and *Al-Ma'ūta Imām Malik* with Maulwī Rahmatullah. It must be mentioned that he never followed his teachers blindly. If there was any doubt, he always checked the original books until he was satisfied. It is also mentioned that during this

period he was not only a student; he was also a teacher. One of his student was Abul Khair of Delhi, to whom he taught Fiqah.⁵

On one occasion, the mother of one of Hazrat Maulwī Nūrud-Dīn^{ra} teachers fell ill and her illness became prolonged. Several physicians were tried, but nothing seemed to help. The teacher then asked Hazrat Maulwī Nūrud-Dīn^{ra} to go and consult some physician whom he might know. Without disclosing that he himself was a physician, he prepared a medicine which treated the illness within two or three days. The teacher never discovered the identity of the physician.

While Hazrat Maulwī Nūrud-Dīn^{ra} was in Saudi Arabia, the Sheikh of Makkah developed a kidney stone. At the time, Dr. Muḥammad Wazir Khan used an instrument imported from France and extracted the kidney. Impressed by this treatment, he studied Allopathy at the English School of Medicine. He stayed in Saudi Arabia for two years, performed two pilgrimages, increased his knowledge and at the time of his return, he brought plenty of scholarly books with him.⁶

After returning to India, Hazrat Maulwī Nūrud-Dīn^{ra}, started practice as a physician (Hakīm) in his hometown, Bhera. During his entire practice period he never charged any fee from any patient; God Himself was his Provider. He continued to serve the patients in his hometown until he was appointed as a physician to the Maharaja of Kashmir. While in Bhera he saw the Holy Prophet^{sa} in a vision who asked him: Would you like to see Kashmir? He answered: Indeed, Messenger of Allāh; and they set out for Kashmir by way of Rawalpindi. It is worth noting that Hazrat Nūrud-Dīn^{ra}'s^{ra} movement from Bhera to Kashmir was a Divine plan. Soon after, he was promoted to the position of Chief Physician of the Maharaja. In that capacity, he was also put in charge of all hospitals in the state, a position he held for 15 years. During this period, he learned the Indian science of medicine from an expert in this field. Thus, he had mastered three sciences of medicine: the Greek system (*Hakīmi*), the English system (Allopathic), and the Indian system (Ayurveda). His main practice, however, was in Greek

medicine as a Hakīm. Occasionally, he tried Allopathy or Ayurveda.

In 1881, in Kashmir, Hazrat Maulwī Nūrud-Dīn^{ra} was forced to travel in a palanquin for one month because of wounds he was suffering from. During this period, he memorized 16 parts of the Holy Qur'ān. This demonstrated the power of his memory. He memorized the remaining 14 parts sometime later. It is worth clarifying that he was not one of those Ḥāfiẓ who only memorize the Holy Qur'ān verbally. Rather, he was among those mentioned in the Holy Qur'an as, "None shall touch it, except those who are purified" (56:80).

His activities in the State were not confined to the field of medicine. He was a devoted servant of Islām and took advantage of every opportunity of clearing up misunderstandings about Islām current among the ministers and high dignitaries of the State. During his answers he was never afraid of the high position of the critics, including the Maharaja. His frank and scholarly answers always silenced them. Once the Maharaja said to him: "You say that we eat pork; therefore, we attack others without thinking the consequences. Please answer why the English people who also eat pork do not behave the same way?" Hazrat Maulwī Nūrud-Dīn^{ra} answered: Because they eat beef as well, which compensates the harmful effects of pork. This response silenced the Maharaja for two years during which he did not have courage to start any religious dialogue with him. Later on, the Maharaja asked him: "Is there any criterion to know a true religion?" In response, the Maharaja was asked to suggest any such criterion himself. To this, the Maharaja suggested that the oldest religion would be the true one and that Islām is only twelve hundred years old. In response to this, Hakīm Ṣāhib^{ra} said that Islām teaches to follow the old and the good. Then the conversation continued as follows:

Maharaja: We believe in Hazrat Ramchandrar because he is the oldest.

Hazrat Maulwī Nūrud-Dīn^{ra}: Whom did Ramchandrar worship?

Maharaja: He worshipped Vishnu.

Hazrat Maulwī Nūrud-Dīn^{ra}: Whom did Vishnu worship?

Maharaja: He worshipped Rudr.

Hazrat Maulwī Nūrud-Dīn^{ra}: Whom did Rudr worship?

Maharaja: He worshipped Brahma.

Hazrat Maulwī Nūrud-Dīn^{ra}: Whom did Brahma worship?

Maharaja: He worshipped Eeshwar.

Hazrat Maulwī Nūrud-Dīn^{ra}: We worship Eeshwar or Allāh, Who has no associate. And this is Islām.⁷

This silenced the Maharaja.

He also had the opportunity of giving lessons in the Holy Qur'ān to the special personal attendants of the Maharaja which they appreciated deeply. Raja Amar Singh, brother of the Maharaja, learnt the Holy Qur'ān from him and held him in high esteem. The Maharaja himself learnt the translation of nearly half of the Holy Qur'ān from him. The Maharaja was very appreciative of Hazrat Maulwī Nūrud-Dīn^{ra}'s^{ra} talent and high moral and spiritual qualities, and often gave expression of his high regard for him. One evening he was summoned by the Maharaja for an urgent matter. As he was about to set out, the wife of a sweeper came to him in great agitation and begged him to go and examine her husband who was in agony. He told the Maharaja's emissary to go and assure the Maharaja that he would tend upon him in a short while. The incident shows the high and matchless character of Hazrat Maulwī Nūrud-Dīn^{ra}. His decision was based on the seriousness of the case and not upon the status of the patient.

Maharaja Ranbir Singh had appointed Hazrat Maulwī Nūrud-Dīn^{ra} in 1876. His unworthy successor, Maharaja Partab Singh terminated his appointment in September 1892, with the cruel order to leave the State within 48 hours. The press and the public took serious notice of this unjust decision, but it had no effect on Hazrat Maulwī Nūrud-Dīn^{ra}. He was full of confidence that his God must have planned for him something higher than his job in Kashmir. It so happened that after leaving Kashmir he enjoyed the holy company of the Promised Messiah^{as}

and started serving Islām under his supervision.

Hazrat Maulwī Nūrud-Dīn's^{ra} salary was substantial, and from time to time he was bestowed very valuable gifts in diverse forms. His lifestyle was simple. But he used to devote all of his income towards the promotion of good causes, including the welfare of orphans, widows, students and the needy. If he had no money, he used to borrow and help the needy. The continuous borrowing accumulated to the amount of 1, 95,000 Indian rupees when he was set to leave Kashmir. A Hindu shopkeeper had always kept urging him to set aside a portion of his income against the inevitable rainy day; but he told him that it would be inconsistent with his complete trust in God and that God would always provide him for his needs. On the day he received notice of dismissal the shopkeeper came to him, and enquired: Maulwī Şāhib, do you now recall my advice to you? He told him that he scorned his advice as much as ever.

While the shopkeeper was still in conversation with him, a messenger from the State treasury brought him a letter from the Treasury enclosing the sum of four hundred and eighty rupees as his salary for the days of his salary in the month. This upset the shopkeeper as crass folly on the part of the Treasury officials. He had not yet recovered his equanimity when an emissary of a Rani (Queen) came with a large sum of money sent by her, with an apology that at the moment she could not lay her hands on a larger amount. This confounded the shopkeeper altogether. To cover his confusion, he muttered: This is all very well, but you owe nearly two hundred thousand rupees to a creditor and he is not likely to let you depart without your making such arrangements as he should consider satisfactory for the discharge of your debt. Just then an agent of the creditor arrived and with folded hands submitted most respectfully: I have received instructions from my master to make all arrangements about your departure and the despatch of all the baggage, and to advance to you in cash whatever amount you may desire. Maulwī Şāhib^{ra} asked him to convey his thanks to his master, and added: I have

received more than I need from the Treasury and from another source, and shall take all my baggage with me.

The shopkeeper stood up, shook his head and remarked: It seems there is favouritism with God also. We have to work hard from morning to evening to earn a few rupees, and here is this fool of a creditor who, instead demanding the repayment of his loan is ready to advance more. Maulwī Şāhib^{ra} remarked: Allāh is aware of the hearts of His creatures. I shall, God-willing, repay his loan in a short while. These matters are beyond your kin. The shopkeeper's thinking was purely materialistic, whereas Hazrat Maulwī Nūrud-Dīn's^{ra} thinking was far above the materialistic sources. He had full confidence that his God will provide him whenever and whatever he needs.

The loan of one hundred and ninety-five thousand Indian Rupee was repaid in the following manner: About a year after he had settled at Qādiān, a man came from Jammu and presented 195, 000 to Hazrat Maulwī Nūrud-Dīn I^{ra} in cash money. That was the exact amount that he owed to his creditor. He enquired why the money was being presented to him. The man explained that the Maharaja had laid down the previous year that the contract in respect of the forests of the State would be subject to the condition that the contractor would pay one half of his profit to Hazrat Maulwī Nūrud-Dīn^{ra}. Tenders were made on that basis and the contract was assigned to him, and he had brought one half of the net profit to be handed over to Hazrat Maulwī Nūrud-Dīn^{ra}. The latter directed him to take the money back to Jammu and pay it over to his creditor. The following year the contractor came with one half of the net profit of that year, but Hazrat Maulwī Şāhib^{ra} refused to accept it. The contractor urged that he was under obligation to pay it to him. It was a condition of his contract. But Maulwī Şāhib^{ra} would have none of it. He pleaded: "You accepted it last year." Maulwī Şāhib^{ra} replied, "That was a divine bounty bestowed to relieve me of my debts. Now I have no such need."

While in Kashmir, Hazrat Maulwī Nūrud-Dīn^{ra} had learned of Hazrat Mirzā Ghulām Aḥmad^{as} who would later claim to be

the Promised Messiah and Mahdī and would establish the Aḥmadiyya Muslim Community. Impressed and curious to learn more about him, Hazrat Maulwī Nūrud-Dīn^{ra}, set out to the village of Qādiān, Punjab in early 1885 to meet Hazrat Mirzā Ghulām Aḥmad^{as}. Being a truthful person himself, Hazrat Maulwī Nūrud-Dīn^{ra}, was immediately convinced of the truthfulness of Hazrat Mirzā Ghulām Aḥmad^{as}. Hazrat Maulwī Nūrud-Dīn expressed his desire to pledge allegiance to Hazrat Mirzā Ghulām Aḥmad^{as}. However, this request was denied since Hazrat Mirzā Ghulām Aḥmad^{as} had not received any guidance from Allāh to accept such a pledge. Later, however, when Hazrat Mirzā Ghulām Aḥmad^{as} established the Aḥmadiyya Muslim Community in the town of Ludhiana, Punjab on March 23, 1889, Hazrat Maulwī Nūrud-Dīn^{ra} was accepted as the first disciple.

After Hazrat Maulwī Nūrud-Dīn's^{ra} position in Kashmir was terminated, he returned to Bhera and again started practicing as a Hakīm there. For some errands he came to Lahore in 1893 and there he decided to visit the Promised Messiah^{as}. During his interview with him, he was asked: "Are you free now?" To which he replied in the affirmative and felt it would not be appropriate to ask for leave to depart the same day. He thought he should postpone his departure for a couple of days. The next day Hazrat Şāhib^{as} said to him: "You would need someone to look after you; so, you might send for your wife." He wrote to his wife to come over. After his wife had arrived in Qādiān, Hazrat Şāhib^{as} observed one day: Maulwī Şāhib, you are fond of books, you might have your books sent over from Bhera. He made arrangements accordingly. Some days later, he was asked not to consider Bhera as his home any more. He felt some apprehension at this. He would not visit Bhera again, but it might not be possible for him to stop thinking of it as his home. He often mentioned later that God, of His grace, so controlled his thoughts that the idea of Bhera being his home never crossed his mind.

In 1893, at the will of Hazrat Mirzā Ghulām Aḥmad^{as}, who now claimed he was the Promised Messiah and Mahdī,

Hazrat Maulwī Nūrud-Dīn^{ra} permanently settled in Qādiān, the headquarters of the Aḥmadiyya Muslim Community. In Qādiān, Hazrat Maulwī Nūrud-Dīn^{ra} gave free medical treatment to the poor and taught the Holy Qur’ān and the Ḥadīth to hundreds of students. He devoted his life to the service of Islām and the Aḥmadiyya Muslim Community and was steadfast in this duty till his last breath.

Hazrat Maulwī Nūrud-Dīn^{ra} was the most obedient servant of Hazrat Mirzā Ghulām Aḥmad^{as}. Because of his great respect for his Master, Hazrat Mirzā Ghulām Aḥmad, the Promised Messiah and Mahdī^{as}, and greatly due to his respect for the teaching of the Holy Qur’ān – O ye who believe! raise not your voice above the voice of the Prophet, and speak not loud to him, as you speak aloud to one another, lest your works become vain while you perceive not (40:3), he would rarely and always with the least possible voice speak a word in the presence of Hazrat Mirzā Ghulām Aḥmad^{as}. Because of his extremely humble nature, Hazrat Maulwī Nūrud-Dīn^{ra} would always sit near the shoes in the mosque.

A member of the Movement requested the Promised Messiah^{as} to suggest a suitable match for his daughter. On his doing so, the father had qualms in acting upon the suggestion. When Hazrat Maulwī Nūrud-Dīn^{ra} heard of this he was indignant and exclaimed: “Were Mirzā Ṣāhib to direct me to give Amatul Hayy (his daughter) in marriage to the son of Nihali (cleaning lady) I would have no hesitation in carrying out his direction.” It is worthy to note that Amatul Hayy, daughter of Nūrud-Dīn, when she grew up, was married to Ṣāhibzada Mirza Bashīrud-Dīn Aḥmad^{ra}, the Promised Son and Second Successor of the Promised Messiah^{as}.

A Hindu of Batala begged him to examine his ailing wife and advised on her. Hazrat Mirzā Ṣāhib^{as} granted him to go to Batala for the purpose and expressed the hope that he would return the same night. He went to Batala, examined the lady and prescribed the treatment to be followed. By the time he was ready to set out on his return journey it was dark, and it came on to rain very heavily. Everyone tried to dissuade him from embarking upon

the extremely hazardous enterprise of travelling by night to Qādiān; but he would not be dissuaded. His master wanted him back that night and he would not fail him. He struggled through the fierce storm, braved all the hazards and arrived back to Qādiān during the latter part of the night. Hazrat Mirzā Ṣāhib^{as} passed an anxious night and at the end of dawn prayer service enquired whether Hazrat Maulwī Nūrud-Dīn^{ra} had arrived safely. Hazrat Maulwī Nūrud-Dīn^{ra} stepped forward to assure him that he had.

During one of the Promised Messiah’s^{as} visit to Delhi, his father-in-law, Hazrat Mir Nasir Nawab^{ra}, who was of the party, fell ill, and he decided to send for Hazrat Maulwī Nūrud-Dīn^{ra} from Qādiān. He directed the despatch of a telegram simply worded it: Come immediately. When Hazrat Maulwī Nūrud-Dīn^{ra} received the telegram, he was in his clinic. He stood up immediately, sent a hurried message to his wife that he had been summoned to Delhi by Hazrat Ṣāhib^{as}, left for Batala just as he was without any money in his pocket. At Batala railway station a wealthy Hindu citizen requested him to go home with him and examine his ailing wife. He said he had to catch the next train for Amritsar, as he was on his way to Delhi, and had not the time to go into the town. The anxious husband offered to fetch his wife to the railway station which he did, and Maulwī Ṣāhib^{ra} examined her and wrote out a prescription for her. The husband was so grateful that he slipped away and bought him a ticket for the railway journey to Delhi and gave him a substantial sum of money as a fee. The next morning, he presented himself before his master in Delhi.

The spirit of Hazrat Maulwī Nūrud-Dīn’s^{ra} obedience to his Master is evident in a letter, which he wrote to him.

Maulānā, My Mentor, My Leader!

Assālamū ‘alaikum wa Rahmatullāhī wa Barakātuhū!

Sir, it is my prayer that I ever remain in the company of the Imāmuz-Zamān (the Imām of the Age) to be enlightened with all the knowledge for which he has been sent to impart. If permitted, I am

ready to resign from my post and remain at your service, day and night. Or, if you order, I may travel across the world and invite people towards the True Religion and lay down my life in this endeavour. May I be sacrificed in your way. What I possess is not mine, it is yours. Honoured Leader and Guide! I implore, very truly that if all my wealth and property were spent in the propagation of faith, I would have achieved my purpose. If the subscribers of ‘Barahīn’ are restive over the delay in its printing, please allow me to render this insignificant service of refunding their entire deposits.

My honoured Mentor and Guide! This unworthy and humble servant pleads that, it is my desire and I would consider it as my good fortune if I am permitted to shoulder the entire expenditure of the printing of ‘Barāhīn.’ Then, all the amount that is accrued in the sale of this book may be utilized for your needs. My association with you is on the ‘Farūqī’ pattern, and I am ready to sacrifice everything in this cause. Please pray that my death would be of the level of true and loyal believers.⁸

In the same book, Fateḥ Islām, the Master’s high opinion about him is:

Maulwī Ṣāhib’s selfless services, outshine sincerity, courage, sympathy and devotion, as expressed in words. Out of his sheer love and devotion he would desire to present everything, even the essentials of sustenance of his family for this cause. His soul, in an outburst of love, tends to urge him to outstrip his capability. He continues to spend each and every moment in assistance to me. It would be extremely insensitive to over-burden such a selfless devotee with a load that demands to be borne by a group of people. Although, to accomplish this service, Maulwī Ṣāhib would willingly relinquish all his belongings and proclaim the maxim of Prophet Job^{as}, ‘Alone I came and alone I depart.’ Yet, this is a joint national responsibility.⁹

The other quotation in reference to this is as follows:

. . . All praise is due to Allāh, the exalted, Who bestowed this friend upon me at a time when I was in great need of him. I pray to Allāh that He may bless his age, his health and his dignity. God is my witness that I perceive unusual grandeur in his words, and esteem him as one of the foremost in resolving the mysteries of the Holy Qur'ān, and in penetrating into its meaning and import. I conceive of him as two high mountains, one of erudition and the other of wisdom, facing each other, and I do not know which of them surpasses the other. He is one of the gardens of the sublime faith. Lord, send down on him blessings from heaven, and safeguard him against the mischief of his enemies, and be with him where so ever he might be and have mercy on him here and hereafter, O Most Merciful One, Amīn! I render humble thanks to Allāh, the exalted, that He has bestowed upon me such an excellent faithful friend who is righteous and possesses learning of the highest degree. He is far-sighted and keenly discerning. He strives in the cause of Allāh, and has outstripped his contemporaries in his devoted love to Him. He is in such complete accord with me as the pulse is in accord with the breath.¹⁰

Hazrat Maulwī Nūrud-Dīn^{ra} was undoubtedly one of the top physicians of India. He could diagnose just by listening to the voice of the patient, without even seeing the patient. Such countless examples cannot be quoted in this short article but one case which proves that he was not only a physician, but a psychologist is as follows: Some Hindu ladies in Lahore were mourning the death of a relative and to follow a certain custom, they were raising and lowering their hands. One lady could not lower her hands once they were raised. Her arms stiffened and could not be lowered. Physicians were at a loss and could not think of anything that might help restore the flexibility in the arms muscles. When he was informed of her condition, without

asking to see her or even entering the room in which she stood motionless, he suggested for the handsomest young man in the neighbourhood to be summoned. Upon his arrival, he told the young man to go into the room and walk purposefully up to the lady and make a gesture of disrobing her. He carried out his direction and the moment the afflicted woman perceived his approach, she emitted a cry of distress and her arms fell to her side. The shock had jolted her nervous system back into normal functioning.

But physical and mental treatment was not alone his forte. His keen interest was engaged by spiritual therapy. He was devoted to the study and healing of souls. For this purpose, his *materiamedica*, his *pharmacopoeia*, and his *vade mecum* was the Holy Qur'ān. He had committed it to memory and his scholarship of it was deep and profound. He did not miss any opportunity of expounding the inexhaustible treasure of the wisdom comprised in it. He continued teaching it to his last moments. He was wont to say: The Qur'ān is my sustenance and is the source my soul's refreshment. I read it a number of times a day, but my soul never has its fill. It is healing; it is mercy; it is light; it is guidance.

In Lahore during the year 1893, Hazrat Hasan Ali, a Muslim missionary, listened to his exposition of some verses of the Holy Qur'ān and then remarked: "I am unable to express in words how deeply I was affected by his discourse. When he finished I stood up and said: I am proud that my eyes had beheld so great a divine and commentator, and the Muslims should be proud that there is among them such a learned personality."

A newcomer to Qādiān in February 1903, after listening to his Dars described his first impression in the following words: "I had never heard the like of it before. My heart was deeply moved, and I enquired from the person next to me: Is he the Promised Messiah^{as}? He said: "No, he is Maulwī Nūrud-Dīn." I was lost in wonder. If this paragon was only a disciple, how exalted must be his preceptor!"

A Christian missionary, who had marked a number of verses in the copy of the Holy Qur'ān he had, and had endeavoured

to trace each of them to one or other revealed books: the Torah, the Gospel, the Vedas, the Avesta, etc. On this basis, he was trying to prove that the Qur'ān could not be the Word of God. He gave this copy of the Qur'ān to Hazrat Maulwī Nūrud-Dīn^{ra}, who did not take long to answer:

Its perusal has further strengthened my faith and re-enforced my conviction that the Holy Qur'ān is truly the Word of God. The collection and study of various Scriptures in diverse languages like Sanskrit, Pehlevi, Hebrew, Aramaic, Pali, etc. and the collation of verities comprised in them was surely beyond the capacity and resources of an unlettered Arab of the early seventh century of the Christian era. Besides, it is the Holy Qur'ān alone that sets forth the philosophy of the grand verities and establishes accord between reason and the law of nature. Before the Holy Qur'ān kings and rulers imposed their religious views and doctrines upon their peoples by compulsion; religious leaders did not permit any questioning of their exposition of religious problems; teachers of religion did not tolerate any freedom on the part of their pupils. The Holy Qur'ān ushered in an era of intellectual freedom with exhortations like: Why do you not exercise your reason; why do you not reflect; why do they not deliberate upon the Qur'ān.

An old philosopher who was fond of defining everything was in the habit of asking everyone to define something or the other. He would then analyse whatever he was told to expose its imperfection, and thus impress people with vastness of his erudition. On one occasion he asked Hazrat Maulwī Nūrud-Dīn^{ra}: What is wisdom? He replied: Wisdom is to eschew every type of vice, from associating partners with Allāh down to the least unmannerliness. The philosopher was struck by the reply and enquired: What is your authority for it? Maulwī Ṣāhib^{ra} turned to a Ḥāfiẓ and asked him to kindly recite sections 4 and 5 of chapter seventeen of the Holy Qur'ān, with its translation. This was the answer of the philosopher; therefore, he was silenced.

Continued on Page 33

ADDRESS BY HAZRAT KHALĪFATUL-MASĪḤ V^{AA} AT THE HUMANITY FIRST CONFERENCE 2018



The Worldwide Head of the Aḥmadiyya Muslim Community, Hazrat Khalīfatul-Masīḥ V, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}, delivered the keynote address at the International Conference of Humanity First on Saturday, March 3, 2018. Humanity First works around the globe on humanitarian projects, building hospitals, drilling wells and holding free health clinics for the poor and underserved.

The 3-day conference, held at the Baitul Futūḥ Mosque in London, was attended by more than 220 delegates from 27 countries around the world. The full transcript of the address delivered by His Holiness^{aa} on this occasion is presented below.

His Holiness^{aa} addresses the international Humanity First conference. Humanity First is a non-profit charity which provides resources and services in countries across the world. Humanity First has built wells in the Tharparkar desert in Pakistan and is currently near completion of a hospital in Guatemala.

After reciting *Tashahud*, *Ta'awwuz* and *Bismillāh*, Hazrat Khalīfatul-Masīḥ V^{aa} said:

During these days, all of you, who are representatives of Humanity First from different countries, have gathered here to attend your International Conference, which is being held after an interval of three years. I hope and expect that during the course of the event you will have honestly reflected upon whatever efforts have been made by Humanity First to benefit and serve humanity.

Hopefully, you will have analyzed the quality and standard of your work in previous years and assessed the effectiveness of the various humanitarian projects and schemes that have been established under the banner of Humanity First. I also

expect that you will have discussed your future plans and analyzed how, moving forward, you can best utilise the resources of Humanity First and considered what steps and new methods can be adopted to further benefit humanity and to increase the scope of Humanity First's services to mankind.

Certainly, in today's world, there is a great deal of uncertainty and inequality. Increasing numbers of people are desperately suffering and facing grave hardships. In almost every part of the world, restlessness, anxiety and conflict are on the rise. Much of the disorder and suffering is entirely man-made and a direct result of the wrongful conduct and injustices perpetrated by humans. Wars are being fought, conflicts are erupting and horrific cruelties are being committed. We are seeing civil wars taking place and we are also seeing wars between nations. Both domestically and at an international level, society is becoming increasingly divided and fragmented. On an almost daily basis, we see terrorist and extremist groups conducting heinous attacks and perpetrating unspeakable cruelties targeting innocent people.

Further, catastrophic natural disasters are continuing to occur across the globe, wreaking havoc and causing indescribable devastation and grief. Thus, unquestionably, the world we are living in is extremely volatile and turbulent. As I said, the suffering caused by today's wars and conflicts is entirely man-made. At the same time, according to our beliefs, even the natural disasters are not random events, but are a result of the negligence and failures of mankind. We firmly believe that Allāh the Almighty is the Most Merciful and loves His creation, but at the same time, mankind is rapidly moving away from God Almighty and failing to fulfill His rights and consequently depriving itself of His Mercy. Nevertheless, irrespective of the cause of the suffering, if we claim to be true Muslims it is our obligation and paramount duty to assist all people who are facing difficulties and to strive to alleviate their pain and distress.

Our religion of Islām has taught us two overarching means of serving mankind. The first way is to bring people towards their Creator and to inspire them towards fulfilling His rights. Accordingly, it is the duty

of every true Muslim to try to bridge the rift and void that is growing between humanity and God Almighty. The second primary means of serving mankind is to help people in their time of need and to utilise whatever resources are available, in order to bring ease and comfort to those who are deprived or facing trials and tribulations. Indeed, it was to fulfill these two principal objectives that Allāh the Almighty sent the Promised Messiah^{as}, in servitude to the Holy Prophet of Islām^{sa} and established the Aḥmadiyya Muslim Community. With the Grace and Mercy of Allāh, since its inception, our Jamā'at [community] has continued to strive towards fulfilling these two fundamental goals and, under the guidance of Khilāfat Aḥmadiyya (Caliphate—Successorship to the Promised Messiah^{as}, Hazrat Mirzā Ghulām Aḥmad^{as}, Founder of the Aḥmadiyya Muslim Community) will continue to do so, *Inshā'Allāh!*

Of course, Humanity First was established in order to fulfill the second objective of the Promised Messiah's^{as} advent. Hence, the sole ambition and aspiration of Humanity First should always be to alleviate the physical and mental suffering of mankind. As an organization, the core duty of Humanity First is to fully utilise its resources, and the capabilities and skills of those who serve it, to help the deprived and the destitute.

Wherever people are facing material suffering and deprivation of any kind, Humanity First should seek to be at the forefront of providing aid and assistance. No matter where in the world, or which communities they hail from, Humanity First should seek to provide relief to those mired in poverty or hardship.

This is your mission. This is your duty. This is your faith.

Always remember that the Founder of the Aḥmadiyya Muslim Community, the Promised Messiah^{as}, directed the members of the Jamā'at on countless



His Holiness^{aa} sits with various directors and country representatives of Humanity First. © Makhzan-e- Tasaweer

occasions towards serving others and towards fulfilling the needs and rights of mankind.

On one occasion, the Promised Messiah^{as} said:

Allāh the Almighty repeatedly commands that, irrespective of religion or ethnicity, you should show love and compassion to all people. Allāh commands us to feed the hungry, free those shackled in bondage, pay off the arrears of those mired in debt, shoulder the burdens of others and fulfill the rights of sincere love owed to mankind.

On another occasion, the Promised Messiah^{as} said: Each day, every person should analyze himself and see to what extent he is concerned for others and to what extent he shows love and compassion to his brothers. Compassion for others is a huge demand and responsibility that weighs heavy on mankind.

The Promised Messiah^{as} went on to narrate a ḥadīth highlighting the importance of serving others. The Promised Messiah^{as} said:

In one ḥadīth, it is narrated that on the Day of Judgement, Allāh will say, I was hungry and you did not feed Me, I was thirsty and you did not give me water, I was sick and you did not meet or comfort me. Upon this, those being addressed will ask that, O our Lord, when was it that You were hungry and we did

not feed You? When was it that You were thirsty and we did not quench Your thirst? And when was it that You were sick and we did not comfort you? In reply, God Almighty will say that, a person dear to Me was suffering in this way and you did not show any compassion or kindness to him. To show love to him would actually have been to show love to Me. Similarly, to another community, Allāh the Almighty will say, well done, you showed love

and compassion to Me. When I was hungry you fed Me and when I was thirsty you quenched My thirst. The members of that community will then ask, O our Lord, when did we serve You in this way? We do not know ourselves. In response, Allāh will say, when you showed love and compassion to a person dear to Me, you were actually manifesting your love for Me. Thus, to love Allāh's Creation is something truly great and deeply appreciated by Allāh the Almighty.

Hence, as a Jamā'at, we have always strived to fulfill our duty of serving others for the sake of Allāh the Almighty and we are doing this in different ways and through various means. According to our abilities, we seek to feed those who are hungry, we seek to give water to those who are thirsty and we seek to care for those who are sick or suffering in any way and to provide them with suitable treatment, as you have already seen in some of the short footage.

Thus, all of you who are serving in Humanity First must remember that this is your purpose and so, with great devotion, you should expend your energies for the sake of this blessed cause. Certainly, it was to fulfill this objective of serving others selflessly for which Humanity First was established. This is what sets you apart from other organizations, because you are not serving in Humanity First only due to your good nature or as a worldly duty; rather,

your service is actually a demand and calling of your faith. As I have explained, serving humanity is a fundamental tenet of Islām. Islām requires us to bandage the wounds of those in pain, to remove the anxieties of those who are distressed and to show love and compassion without any desire for recognition or worldly reward. Thus, wherever any person is suffering or facing cruelty, it is your duty to be there to help and support them. Always try to increase your output and never become lazy or satisfied with your past achievements. Instead, your target should always be to elevate the standard of care provided by Humanity First through increased service and by helping as many people as possible.

As I said before, the conduct of mankind has played a direct role in causing the wars and conflicts of today and it has also led to the natural disasters that have taken place. Yet at the same time, it is certainly not the case that every human who suffers in these disasters is at fault; rather, it is part of nature that when catastrophes or tragedies occur, even the innocent and blameless are affected. Hence, at all times, we should utilise our capabilities and skills to the very maximum in order to remove the hardships of such innocent people and to comfort those stricken by grief. We should be there to wipe away the tears of those who have been left bereft, heartbroken and vulnerable. We should be there to give hope to those who were previously hopeless.

Anyway, in terms of disaster relief, with the grace of Allāh, in response to many natural disasters in recent years, Humanity First has sent their teams to provide food, water, shelter and other forms of aid, as we have already seen in some of the videos shown here. Similarly, you have now started to reach and serve in certain war-torn areas.

Furthermore, you are providing education to children by building schools or furnishing existing ones

with necessary equipment. You are also providing healthcare through the establishment of hospitals or medical camps. Particularly in Africa, you have done some excellent work in order to serve humanity. May Allāh the Almighty bless the efforts of all those who have



His Holiness^{aa} leads a silent prayer at the end of the keynote session of the conference. © Makhzan-e- Tasaweer

contributed to this effort.

Similarly, in Pakistan, in Tharparkar, you have endeavoured to provide the local village people with clean drinking water. May Allāh reward you for this. Here, I would like to say something that in the film shown with regards to the digging of wells and providing food in the Tharparkur area, too much music was involved. When we prepare such type of documentaries it should be without any music. So, why I am saying this is so that other organizations, or Humanity First in other countries, should not take advantage of this. It is not permissible. It would have been better if they had included some poems or humming of the poems.

Anyway, now I go further. In Guatemala, Humanity First USA has built the Nasir Hospital which is now close to completion. However, do not think that the construction is the end; rather, it is only the end of the beginning. Now, you will need to acquire doctors, nurses and other staff to ensure that the hospital does not become a white elephant but comes to fulfill its mandate and mission to serve the local people

by providing high quality healthcare to them. Therefore, Humanity First must make a proper plan to ensure that the hospital proves sustainable and a means of serving humanity in the best possible way. May Allāh the Almighty bless all of your current and future projects and enable you to execute the good plans that you have made.

I pray that all of you take your responsibilities seriously and inculcate a true spirit of sincerity, humility and dedication within yourselves. Most importantly, you should always keep in mind that whatever opportunities you have to serve are due to the blessings and favours of Allāh the Almighty and because you are following the true teachings of Islām, as taught to us by the Promised Messiah^{as}. Any opportunities you have

been afforded are due to your being a part of his Jamā'at.

Furthermore, any success of Humanity First is not due to the personal qualities of any of its chairmen or directors. Nor is it due to the capabilities of any individual; rather, it is due entirely to the Grace of God the Almighty and the favours which He has bestowed on the followers of the Promised Messiah^{as}. Thus, in light of this, every Aḥmadī who serves in Humanity First should remain forever grateful to Allāh the Almighty for the opportunity to serve and to gain His blessings and rewards. Furthermore, in order for your work and services to be blessed, it is of crucial importance that you remain faithful and loyal members of the Jamā'at at all times. Otherwise, your efforts will prove fruitless and you will be like any other worldly organization.

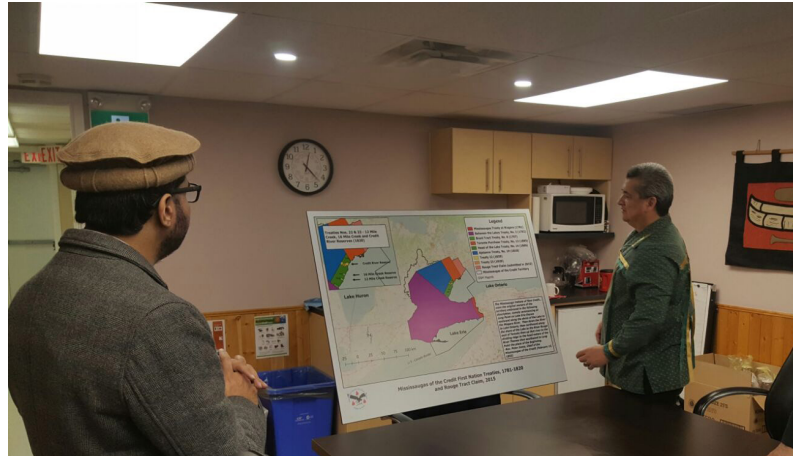
With these words, I pray that Humanity First continues to go from strength to strength and fulfills its objectives of serving humanity, irrespective of caste, creed or colour, throughout the world. May Allāh reward all of you for your sincere efforts and enable you to increase your service to humanity – *Amīn!*

REPORT: VISIT TO MISSISSAUGAS OF THE NEW CREDIT FIRST NATION

Luqman Chatta

On February 15, 2018, a delegation of the Jamā'at visited Mississaugas of the New Credit First Nation, a First Nations Reserve. The delegation included Amīr Jamā'at Canada, along with 12 other members that included Sadr Majlis Khuddāmul Aḥmadiyya Canada, Missionary Hamilton, and Local Halqa Presidents among others. During the visit the delegation had a meeting with Chief Stacy.

During the meeting, Respected Amīr Sāhib gave an introduction of the Aḥmadiyya Muslim Jamā'at, and invited the Chief to attend the Jalsa Sālāna Canada as well to visit Bait-ul-Islam Mission House, which he gladly accepted. In addition, special gifts were presented to the Chief by respected Amīr Sāhib. Over 17,000 lbs of food, which had been collected by Hamilton North and South Majālis of Khuddām, were donated to the Hagersville Food Bank located on the reserve. The gifts also included 2 books: Life of Muhammad and World Crisis: Pathway to Peace. The visit lasted for about 2 hours. *Al-Ḥamdu lillāh*, it was a successful visit.



REPORT: JALSA MASĪH MAU'ŪD SASKATOON

Shafiq Qureshi, Secretary Ishā'at Saskatoon North



By the Grace of Allāh, Saskatoon Jamā'at North and South held a Jalsa Masīh Mau'ūd on March 23, 2018 at Baitur Rehmat Mosque. The total attendance was 504.

The Jalsa began at 7 pm. The event was presided by Respected Malik Kaleem Ahmad Sāhib, National Secretary Wasāya. The Jalsa began with recitation

of Holy Qur'ān, followed by an English and Urdu translation. After this a poem of the Promised Messiah^{as} was recited. Following this, Mahid Nasir Sāhib gave a brief introduction of Hazrat Masīh Mau'ūd^{as}. This was followed by two speeches. The first speech was delivered by Shakoor Ahmad Sāhib, Murabbi Silsila on the topic of "Masīh Mau'ūd Day and Our Responsibilities." The second speech

was delivered by Malik Kaleem Ahmad Sāhib, National Secretary Wasāya on "Life Sketch of Promised Messiah^{as}." At the end, Tanveer Ahmad Shah Sāhib, Regional Amīr drew attention of the Jamā'at towards the National Mosque Fund and thanked the National Secretary Sāhib for his visit. The program ended with silent prayers, after which dinner was served.

Continued from Page 28

Hazrat Mirzā Ghulām Aḥmad^{as}, who began the renaissance of Islam according to Divine prophecies, passed away on May 26, 1908. At that fateful hour in the history of the Movement, of Islām, of religion and of mankind, before his sacred remains were reverently committed to the earth at Qādiān, on May 27 his foremost and most devoted disciple, Hazrat Maulwī Nūrud-Dīn^{ra}, an eminent divine, a great lover of the Qur'ān and an outstanding and reputed physician, was acclaimed as his spiritual Successor. The members of the Movement swore allegiance to him in his capacity of Khalīfatul-Masīh. Divine grace enabled Hazrat Maulwī Nūrud-Dīn^{ra} to perform in this role till his demise on March 13, 1914, when the Movement had completed its first quarter of a century. Since then till today, the Movement has marched forward in leaps and bounds under the blessed system of Khilafat! We, the Aḥmadī Muslims, must be grateful to God for this divine blessing, and at the same time, try to be true believers in

the sight of God so that this blessing may continue forever, as is Divinely promised.

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AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadiyya Muslim Jamā'at Press Releases

HEAD OF AḤMADIYYA MUSLIM COMMUNITY SAYS TIME HAS COME TO STOP BLAMING ONLY MUSLIMS FOR THE WORLD'S PROBLEMS

Hazrat Mirzā Masroor Aḥmad^{aa} says inequality, extreme poverty, international arms trade and unjust foreign policies are the driving forces in radicalisation during 15th Annual Peace Symposium. The Caliph says rise of far-right “evokes memories of dark days of the past”. His Holiness^{aa} proves that Islām rejects all forms of extremism & conflicts of today are ‘geo-political’ and not linked to religion. Muslim leader says world powers being blinded by short-sightedness and tunnel-vision.

On March 19, 2018, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} delivered the keynote address at the 15th National Peace Symposium hosted by the Aḥmadiyya Muslim Community UK.

The event was held at the Baitul Futūḥ Mosque in London with an audience

of more than 900, from 31 countries, including 570 non-Aḥmadi guests comprising of Ministers, Ambassadors of State, Members of Parliament and various other dignitaries and guests. During the event, His Holiness^{aa} presented Angelina Alekseeva, the representative of Dr. Leonid Roshal, a noted paediatrician from Moscow, Russia and Chairman of international charity Fund to Help Children in Disasters and Wars, with the Aḥmadiyya Muslim Prize for the Advancement of Peace in recognition of his outstanding medical and humanitarian services.

During his address, Hazrat Mirzā Masroor Aḥmad^{aa} said that the Aḥmadiyya Muslim Community would never cease its efforts to spread peace in the world. He urged world leaders and governments to “change their priorities” and to help ease the suffering of people in developing nations.

His Holiness^{aa} vehemently condemned the international arms trade and said



that those nations who were producing weapons being used in war-torn countries had “blood on their hands”. He also said that children born into extreme poverty or in areas of conflict were easy and vulnerable targets for terrorist recruiters.

His Holiness^{aa} spoke of the dangers of extremism amongst Muslims and the increasing threat of far-right nationalists. His Holiness^{aa} also refuted claims that Islāmic teachings promoted any form of terrorism or extremism.

Speaking about the continued efforts of the Aḥmadiyya Muslim Community to spread peace and to promote mutual respect and tolerance, Hazrat Mirzā Masroor Aḥmad^{aa} said: “Our faith demands us to try and urge people, in all parts of

PRESS RELEASES



the world, whether rich or poor, whether powerful or oppressed, whether religious or irreligious, towards peace and justice.”

Speaking about global priorities, Hazrat Mirzā Masroor Aḥmad^{aa} said:

In recent times, one of the issues that many politicians and intellectuals have debated and campaigned about, is climate change and specifically a reduction in carbon emissions. Certainly, striving to protect the environment and to look after our planet is an extremely precious and noble cause. Yet, at the same time, the developed world, and especially the world’s leaders, should also realise that there are other issues that must be tackled with the same urgency.

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “People living in the world’s poorest nations do not concern themselves with the environment, or the latest figures on carbon emissions; rather, they wake up each day wondering if they will be able to feed their children.”

Highlighting the long-term consequences of poverty, Hazrat Mirzā Masroor Aḥmad^{aa} said:

We must not consider such

hardship as other people’s problems. Instead, we must realise that the result of such poverty has severe implications for the wider-world and directly affects global peace and security. The fact that children have no option, but to spend their days collecting water for their families, means that they are unable to go to school, or to attain any form of education. They are stuck in a vicious cycle of illiteracy and poverty that is seemingly endless and hugely damaging to society.

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “Frustrations are being preyed upon by extremists, who entice the impoverished with a financial reward and by promising a better life for their families. Similarly, the targeting of illiterate youth means that the extremists have free rein to radicalise and brainwash them.”

Hazrat Mirzā Masroor Aḥmad^{aa} further said: “Poor nations must not be looked down upon, rather we should consider them as part of our family – our brothers and sisters. By helping the developing nations stand on their own feet, and by giving their people opportunities and hope, we will actually be helping ourselves and safeguarding the future of the world.”

Referring to the rise of nationalism

and the threat of the far-right in the Western world, Hazrat Mirzā Masroor Aḥmad^{aa} said:

As a result of recent terrorist attacks and widespread immigration to the West, there has also been a dangerous rise in nationalism in many Western countries, evoking fears of the dark days of the past. It is particularly disturbing that far-right groups have become increasingly vocal and have seen their membership rise and have even made political gains. They too are extremists, who seek to poison Western society, by inciting the masses against those who have a different colour of skin or who hold different beliefs.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

In addition, the rhetoric of certain powerful world leaders has become increasingly nationalistic and belligerent, as they have pledged to put the rights of their own citizens above all others. I do not dispute the fact that it is the responsibility of governments and leaders to look after their own people and to protect their interests. Certainly, as long as the leaders act with justice, and do not infringe upon the rights of others,

attempts to better the lives of their citizens is a great virtue. However, policies that are based upon selfishness, greed and a readiness to forfeit the rights of others are wrong and a means of sowing discord and division in the world.

His Holiness^{aa} spoke of the hypocrisy rooted in the international arms trade and the danger it posed to the world. To boost their national economies, world powers were selling “inhumane” weapons that were destroying towns and cities and unjustly robbing millions of people of their futures. He said that in countries like Syria, government soldiers, rebels and terrorists were fighting one another but despite their divergent interests, they all had one thing in common – that the vast majority of their weapons have been produced externally in the developed world.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Quite openly and proudly, the major powers are trading arms that are being used to kill, maim and brutalise innocent people. Regrettably, such nations are focused only on attempts to boost their economy and to maximise their nation’s capital, without pausing for thought at the consequences. They desperately seek to attain the largest possible contracts to sell destructive weapons that, once fired, do not distinguish between the innocent and the guilty. They proudly sell weapons that make no exception for children, women or the infirm. They shamelessly sell weapons that engulf and obliterate towns and cities indiscriminately.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

Countless children are seeing their parents being killed in the most inhumane fashion and all they can do is wonder why their parents have been taken away from them. Thousands of women are left widowed, hopeless and



vulnerable. What good can come of such devastation? All I see is a generation of children being pushed into the arms of those who seek to destroy the peace of the world.

His Holiness^{aa} said that scores of young children and teenagers in conflict-ridden nations were being orphaned through airstrikes. Such youths were bound to react and were being drawn into extremism.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “Instead of being in school, getting an education, so that they grow into decent, law-abiding citizens, the only education an entire generation of children is getting, is how to master grenades or rocket launchers, how to do suicide attacks and how to wreak havoc in the world.”

Hazrat Mirzā Masroor Aḥmad^{aa} further said:

At the beginning, I mentioned that a major focus of the international community is climate change and a desire to keep the air that we breathe clean. Is there anyone who thinks that heavy bombardment has no effect on the atmosphere? Furthermore, if peace ever does prevail in the war-torn countries, their towns and cities will have to be rebuilt from scratch, and this in itself will be a huge industry that will cause an increase in harmful emissions and pollution. Thus, on the one hand, we are trying to save the planet, yet with our other hand, we are senselessly

destroying it. In light of all of this, I firmly believe that world powers are being blinded by short-sightedness and tunnel-vision.

His Holiness^{aa} also spoke of the repeated foreign policy errors made by certain Western countries. He said that the Iraq War had soon been exposed as based upon false pretences, whilst the intervention in Libya in 2011 had proven to be a complete failure resulting in the country becoming a “hotbed of extremism”.

His Holiness^{aa} also warned about the risk of escalating tensions between the United States and North Korea. Even though the President of the United States had recently indicated a willingness to meet North Korea’s leader, His Holiness^{aa} warned that there was no guarantee of a deal because hatred was “entrenched” on both sides. His Holiness^{aa} said that even if a deal emerged between the United States and North Korea there was no guarantee it would hold, and, in this regard, he cited the Iran nuclear deal of a few years ago, which he said was now “hanging by a thread”. Thus, he urged the leaders of all nations and their representatives to tread with caution and to pursue diplomacy and strive to de-escalate tensions.

Urging mankind to shy away from ever-increasing materialism and to promote equity and justice for all, Hazrat Mirzā Masroor Aḥmad^{aa} said:

If we are to leave behind a legacy of hope for our children, and bequeath a peaceful world to our

future generations, we, irrespective of our religion or beliefs, need to urgently change our priorities. Instead of being consumed by materialism and a desire for power, every nation, whether rich or poor, must prioritise the peace and security of the entire world above all else. Instead of embarking on an arms race, leading to death and destruction, we must join the race to save and protect humanity.

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “Instead of shutting down borders and ports in warring countries, causing for innocent children to be left starving and the sick being deprived of medical treatment, we must open our hearts to one another, knock-down the walls that divide us, feed the hungry and help those who are suffering.”

Condemning all forms of extremism carried out in the name of Islām, Hazrat Mirzā Masroor Aḥmad^{aa} said:

Even though so-called Muslim terrorists claim to act in Islām’s name, I do not believe that we are witnessing a religious war; rather, the wars being fought, and atrocities committed, are only for geopolitical gains. The so-called Jihadi terrorists and extremist clerics serve only to tarnish the name of Islām and undermine the efforts of the vast majority of Muslims who are peaceful and law-abiding citizens.

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “Whilst I accept that the evil acts of some Muslims have greatly damaged society, I do not accept that it is only Muslims who are to blame for the volatility of today’s world... Suffice to say, that now is the time that humanity distanced itself from the notion, that only Muslims are to blame for the problems in the world.”

His Holiness^{aa} concluded by presenting the example of the Founder of Islām, the Holy Prophet Muḥammad^{sa}. His Holiness^{aa} described the brutal persecution faced by the Holy Prophet^{sa} and his followers in Makkah during the early period of Islām. For example, Muslims were martyred, were made to lie on burning coals and Muslim women had their bodies strewn to camels that were made to run in

opposing directions.

Referring to the example of the Prophet of Islām^{sa}, upon returning victoriously to Makkah, Hazrat Mirzā Masroor Aḥmad^{aa} said:

When the Holy Prophet Muḥammad^{sa} returned victoriously to Makkah, he did not take a single drop of blood in revenge; rather, according to the command of Allāh the Almighty, he proclaimed that all of his tormentors and all those who had violently opposed Islām, were to be instantly forgiven. He declared that under Islāmic rule, all people would be free to practise their own religions and beliefs, without any interference or cause for fear. His only condition was that each member of society remained committed to peace. He instructed that all people, no matter their caste, creed or colour, were to have their rights protected and be treated with respect at all times.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

This was the timeless and magnificent example of the Prophet of Islām^{sa} and it is this spirit of compassion, grace and mercy that Muslims and non-Muslims need to adopt in the world today. It is this spirit of forgiveness and benevolence that all nations, whether large or small, rich or poor, need to develop. Only then will long-term peace be attainable.

Prior to the keynote address, various dignitaries spoke about the importance of striving for peace and religious freedom in the world.

Rafiq Hayat, the National President of the Aḥmadiyya Muslim Community UK said: “The notion of ‘us versus them’ sows the seeds of division rather than unity. Our message to all who spread hate is clear, extremism and terrorism will not succeed and that through means of cohesion and unity we will defeat it.”

Dr Aaron Rhodes, renowned Human Rights activist, co-founder of Freedom Rights Project and President of the Forum for Religious Freedom Europe spoke about the persecution faced by

the Aḥmadiyya Muslim Community in Pakistan. Dr Aaron Rhodes said:

I am gravely worried about the situation of Aḥmadi Muslims in Pakistan and other countries. You are a community being punished for your moral and social achievements. You insist on political freedom for all, but are denied the right to vote and other citizens rights unless you forsake your most cherished, sacred vows. You stand for the rule of law, but endure murder, torture and discrimination, as perpetrators enjoy impunity and are encouraged and protected by state authorities. You believe in religious freedom but are denied the right to profess your faith and risk prosecution if you defend yourselves. You are demonized, ostracized and marginalized.

Dr Luigi de Salvia, Vice President of the World Conference of Religions Europe for Peace said:

This symposium that you organise annually, since 15 years, is one of the most important meetings in our continent. It is dedicated to reflection of risks and commitment related to the common good... I want to express all our fraternal solidarity to the members of the Aḥmadiyya Muslim Community, victims of persecution, perpetrated by religious extremists. We will always be on your side in defending religious freedom of expression.

Mrs. Angelina Alekseeva, the representative of Dr Leonid Roshal, recipient of the Aḥmadiyya Muslim Prize for the Advancement of Peace, said: “It is very important for everybody to make every possible effort to strengthen worldwide peace in his own way... Dr Roshal has come to the decision to hand his award to a charitable fund which helps children with severe consequences of brain traumas and spinal traumas.”

The event concluded with a silent prayer led by His Holiness^{aa}. Both before and after the proceedings, His Holiness^{aa} met personally with various dignitaries and guests and held a press conference with members of media.

ANNOUNCEMENTS

Obituary

We are very sad to announce the demise of Saeeda Begum Sāhiba, wife of Late Muhammad Yousuf Khan Sāhib of Islamabad, on March 19, 2018 at the age of 90 years. *Innā lilāhī wa Innā ilaihi Rāji'ūn!* She was the mother of Muhammad Akram Yousuf Sāhib of Toronto Central (dedicated volunteer of the Aḥmadiyya Gazette), She resided in the UK with her daughter. Her funeral prayer was led in the Fazl Mosque in London by Huzoor Anwar^{aa}. She has left behind two daughters, three sons and thirteen grandchildren.



Saeeda Begum Sāhiba was a righteous and pious woman with a deep attachment to Islām Aḥmadiyyat. She would constantly advise her children to tread on the same path. She had deep love of the Holy Qur'ān and also the honour of teaching the Holy Qur'ān to both Aḥmadi and non-Aḥmadi children. She had a very pleasant and endearing personality. She had the honour of serving as Secretary Ḍiyāfat for many years in Lajna Imā'illāh Islamabad. She also had the honour of contributing towards building of mosques in Europe after the Taḥrik of Hazrat Musleḥ Mau'ūd^{ra}. Later on, she had the opportunity of offering Nawwāfil in various mosques in Europe. May Allah grant her forgiveness, a high station in Paradise, and enable her progeny to keep treading the path of righteousness! Amīn!

A Deep Connection Between Ramaḍan and Taḥrik Jadīd

Rizwan Masood Mjan
National Secretary Taḥrik Jadīd

In his Friday Sermon on November 4, 1930, Hazrat Musleḥ Mau'ūd^{ra} stated:

“Ramaḍan is deeply connected with Taḥrik Jadīd . . . The second great lesson we find in fasting is consistency, which also has a deep connection to Taḥrik Jadīd. In Taḥrik Jadīd, I have drawn attention of the Jamā'at towards the fact that our sacrifices are not temporary, but rather permanent. Indeed, the forms of sacrifices undergo change; however, it can never be said that now there is no need for sacrifices. For, without constant sacrifices, no person can attain the nearness and pleasure of God Almighty . . . Taḥrik Jadīd also teaches the lesson of consistency, just as Ramaḍan creates an element of consistency among people. Thus, learning from Ramaḍan, you need to adopt such good deeds as are consistent; and don't condition yourself in such a way that sometimes you do it, and other times

you do not. At the least, render some good deeds in which you are consistent, and never abandon at any cost. Indeed, the means of doing good varies with the need of the time and a person must always strive to do good; yet, there must be at least some good deeds, regarding which he can say that since he has started them, he has never stopped doing them” (qtd. in *Taḥrik Jadīd Aik Ilāhi Taḥrik*, Vol 1, pp. 575-577, translated from Urdu).

As the members of the Jamā'at know that in the last ten days of Ramaḍan, the names of those members who fulfill their pledges are forwarded to Huzoor Anwar^{aa} for special prayers. Therefore, members of the Jamā'at are requested to kindly pay their pledges as early as possible so that their names can be included in the list to be sent to Huzoor Anwar^{aa}.



42nd Jalsa Sālāna Canada



By the Grace of God, Jamā'at Aḥmadiyya Canada is holding its 42nd Jalsa Sālāna on July 6 to 8, 2018. Inshā'Allāh! It will be held at the International Centre, Mississauga near Pearson International Airport.

This year, Huzoor Anwar^{aa} has graciously approved Maulānā Mobashar Ahmad Ṣāhib Kahloon, Mufti Silsila 'Aliya, Rabwah, Pakistan as the Markaz Representative for Jalsa Sālāna Canada. In addition, Huzoor Anwar^{aa} has graciously approved Syed Tahir Ahmad Ṣāhib, Additional Nāzir Ishā'at (MTA Pakistan) as a speaker for the Jalsa.

Why is this Jalsa important? This Jalsa is very important for the spiritual, educational and training needs of the Jamā'at and for propagating the message of Islām. In fact, this Jalsa Sālāna is a branch of the Jalsa Sālāna launched by the Promised Messiah^{as} himself in 1891. The Promised Messiah^{as} published an announcement on December 7, 1892 in which he expounded the importance of the Jalsa Sālāna in the following words:

“You must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon based purely on Divine

Help, for the propagation of Islām. The foundation stone of this community is laid by God Almighty, Himself. Nations are prepared for this. Soon they will join it, because this is an action of that Powerful Being for whom nothing is impossible” (*Majmū'ah Ishtihārāt*, Vol. 1, p. 341).

The three invaluable days of Jalsa Sālāna are, thus, an excellent opportunity for preaching, as well as our own spiritual, moral and educational training.

To take advantage of these blessed days, members of the Jamā'at are requested to ensure they participate fully in Jalsa Sālāna along with family members, and also invite as many non-Aḥmadi friends as possible, since it is an excellent opportunity for propagating the message of Islām.

May we all become heirs to the prayers offered by the Promised Messiah^{as}, for the attendees of this blessed Jalsa! Amīn!

Note: Please plan to arrive at the Jalsa Gāh at 12:00 pm on Friday, July 6, 2018 (Day 1) for watching the Friday Sermon (repeat) of Huzoor Anwar^{aa} prior to the Jumu'ah.

The following two pages display the full program of the 42nd Jalsa Sālāna Canada.





In the name of Allāh, the Gracious, the Merciful



42ND JALSA SĀLĀNA CANADA

Friday, July 6 to Sunday, July 8, 2018
At the International Centre, Mississauga

DAY 1 – Friday, July 6, 2018

AT ALL MOSQUES & NAMĀZ CENTRES IN GTA

- 4:00 AM Tahajjud Prayer
- 4:45 AM Fajr Prayer & Dars – “May God enable you to develop the habit of righteous conduct; may God enable you to never commit mischief!”
”پڑ جائے ایسی نیکی کی عادت خدا کرے سرزد نہ ہو کوئی بھی شرارت خدا کرے“

AT INTERNATIONAL CENTRE

- 11:55 AM First Adhān
- 12:00 PM Friday Sermon of Syednā Hazrat Khalīfatul-Masīḥ V^{aa} (Repeat)
- 1:00 PM Second Adhān
Jumu‘ah & ‘Asr Prayers
Friday Sermon – “Jihād Against Innovations and Bad Customs”
”بدعات اور بد رسوم کے خلاف جہاد“ (Urdu)
Maulānā Mobashir Ahmad Ṣāḥib Kahloon, Markaz Representative, Mufti Silsila ‘Aliya, Rabwah, Pakistan
- 2:00 PM Lunch
- 3:30 PM Press Conference

FIRST SESSION – Friday, July 6, 2018

- 4:45 PM Hoisting of Liwā-e-Aḥmadiyyat
- 4:50 PM Recitation from the Holy Qur’ān and Translation
Poem and Translation
- 5:25 PM Opening Address (English & Urdu)
“Blessings of Nizām-e-Jamā‘at in the Context of Sacrificing Life, Wealth & Honour”
”برکات نظام جماعت : جان و مال اور عزت کی قربانی کے تناظر میں“
Lal Khan Malik Ṣāḥib, National Amīr Jamā‘at Canada
- 6:15 PM Faith-Inspiring Experiences
- 6:25 PM “Khilāfat – Source of Unification of Mankind” (English)
”خلافت : اتحادِ انسانیت کا ایک ذریعہ“
Maulānā Mubarak Ahmad Nazir Ṣāḥib, Missionary
- 6:55 PM Announcements and Dinner

AT ALL MOSQUES & NAMĀZ CENTRES IN GTA

- 9:10 PM Maghrib and ‘Ishā’ Prayers

DAY 2 – Saturday, July 7, 2018

AT ALL MOSQUES & NAMĀZ CENTRES IN GTA

- 4:00 AM Tahajjud Prayer
- 4:45 AM Fajr Prayer and Dars – “لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ”
“Never shall you attain to righteousness unless you spend out of that which you love” (3:93)

AT INTERNATIONAL CENTRE

SECOND SESSION – Saturday, July 7, 2018

- 11:00 AM Recitation from the Holy Qur’ān and Translation
Poem and Translation
- 11:35 AM “Blessings of Salāt and Supplications” (English)
”نماز اور دعا کی برکات“
Maulānā Tariq Azeem Ṣāḥib, Missionary Vancouver
- 12:00 PM “Love of Companions for the Holy Prophet (peace and blessings of Allāh be upon him!)” (English)
”صحابہ کا عشق رسول ﷺ“
Kaleem Ahmad Malik Ṣāḥib, National Secretary Wasāya
- 12:25 PM Poem and Translation / Documentary Presentation
- 12:35 PM ”آ رہا ہے اس طرف احرار یورپ کا مزاج
نبض پھر چلنے لگی مردوں کی ناگہ زندہ دار“ (Urdu)
”The free people of Europe are leaning this way; the pulse of the dead has suddenly revived like the living”
Maulānā Hadi Ali Chaudhry Ṣāḥib, Nā‘ib Amīr Jamā‘at Canada
- 1:05 PM ”کیا ہمارے اموال اور ہماری اولاد ہمارے لئے محض ایک آزمائش نہیں ہیں؟“ (in Urdu)
”Are Our Possessions and Our Children not, but a Trial for Us?”
Maulānā Khalil Ahmad Mobashir Ṣāḥib, Missionary Incharge Jamā‘at Canada
- 1:35 PM Announcements and Lunch

AT INTERNATIONAL CENTRE

THIRD SESSION – Saturday, July 7, 2018

- 3:15 PM Zuhr and 'Asr Prayers
- 3:30 PM Recitation from the Holy Qur'ān and Translation
Poem and Translation
- 4:05 PM "Emerging Societal Challenges and their Solutions"
(English)
"دور حاضر کے بڑھتے ہوئے معاشرتی مسائل اور ان کا حل"
Maulānā Farhan Iqbal Ṣāhib, Missionary Ottawa
- 4:30 PM Awards of 'Alam-e-In'āmī to the Best Majlis
Khuddāmul Aḥmadiyya and Atfālul Aḥmadiyya
Canada
Award of 'Alam-e-In'āmī to the Best Majlis
Ansārullāh Canada
Presentation of the 7th Annual "Sir Zafrulla Khan
Award" for Distinguished Public Service
- 5:00 PM Short Speeches by Distinguished Guests
- 5:20 PM "Hazrat Muhammad^{sa} – Beacon of Absolute Justice"
(English)
"محمد رسول اللہ ﷺ: عدلی کامل کا اعلیٰ معیار"
Muhammad Asif Afzal Khan Ṣāhib, National Secretary Umūr-e-
Khārjiyya
- 5:45 PM Short Speeches by Distinguished Guests
- 6:10 PM "The Great Comet of 1882 – A Celestial Sign for the
Promised Messiah^{as}" (English & Urdu)
"صبح موعود کی صداقت کا ایک عظیم الشان آسمانی نشان: ۱۸۸۲ کا ذوالسنین ستارہ"
Syed Tahir Ahmad Ṣāhib, Additional Nāzir Ishā'at (MTA Pakistan)
- 7:05 PM Announcements and Dinner

AT ALL MOSQUES & NAMĀZ CENTRES IN GTA

- 9:10 PM Maghrib and 'Ishā' Prayers
- 9:30 PM Special Q/A Session in Baitul Islām Mosque
Maulānā Mobashir Ahmad Ṣāhib Kahloon, Markaz
Representative, Mufti Silsila 'Aliya, Rabwah, Pakistan
Syed Tahir Ahmad Ṣāhib, Additional Nāzir Ishā'at (MTA Pakistan)
Lal Khan Malik Ṣāhib, Amir Jamā'at Canada

DAY 3 – Sunday, July 8, 2018

AT ALL MOSQUES & NAMĀZ CENTRES in GTA

- 4:00 AM Tahajjud Prayer
- 4:45 AM Fajr Prayer and Dars – "It is incumbent on every
Aḥmadī to become a Dā'i ilallāh!"
"ہر احمدی بلا استثناء داعی الی اللہ ہے!"

AT INTERNATIONAL CENTRE

FOURTH SESSION – Sunday July 8, 2018

- 11:00 AM Recitation from the Holy Qur'ān and Translation
Poem and Translation
- 11:30 AM "Trust in Allāh" (English)
"توکل علی اللہ"
Maulānā Hanan Ahmad Sobhi Ṣāhib, Missionary Toronto
- 11:55 PM Academic Awards Ceremony
Awards for Graduated Huffāz from Hifzul Qur'ān
School
- 12:20 PM "Timely Marriage – A Citadel against Contemporary
Challenges" (English)
"بروقت شادی: دور حاضر کے مسائل کے مقابل ایک حصار"
Maulānā Muhammad Afzal Mirza Ṣāhib, Missionary Peace Village
- 12:50 PM Faith-Inspiring Experiences
- 1:00 PM Concluding Address (Urdu)
"اسمعوا صوت السماء جاء المسيح جاء المسيح"
"Hark the Heaven's Voice: The Messiah has come . . .
The Messiah has come"
Maulānā Mobashir Ahmad Ṣāhib Kahloon, Markaz
Representative, Mufti Silsila 'Aliya, Rabwah, Pakistan
- 1:50 PM Silent Prayers, Zuhr & 'Asr Prayers
Lunch

LADIES SESSION

DAY 2 – Saturday, July 7, 2018 (THIRD SESSION)

- 3:15 PM Zuhr and 'Asr Prayers
- 3:30 PM Recitation from the Holy Qur'ān and Translation
Poem and Translation
- 4:00 PM "Khilāfat – A Guiding Light for Aḥmadī Women"
(English)
- 4:25 PM Academic Awards Ceremony
Awards for Graduated Hāfizat of Hifzul Qur'ān
School
- 4:35 PM "تعلق باللہ" (Urdu)
"Relationship with God" (Ta'lluq Billāh)
- 5:10 PM Qasīdah and Translation
- 5:20 PM "An Aḥmadī Woman's Jihād in the 21st Century"
(English)
- 5:45 PM "صحابيات" کے ایمان افروز واقعات (Urdu)
"Faith-Inspiring Incidents of Ṣahābiyāt"^{ra}
- 6:10 PM Continued from Men's Jalsa Gāh



LES PERLES DE LA SAGESSE



Le Saint Coran

« Et ne convoitez pas ces choses par lesquelles Allāh a fait que certains d'entre vous surpassent les autres. Les hommes recevront une part de ce qu'ils auront gagné, et les femmes recevront une part de ce qu'elles auront gagné. Et demandez à Allāh de Sa munificence. Assurément, Allāh a une parfaite connaissance de toutes choses. » (4 :33)

Commentaire du verset par le Deuxième Calife^{ra}

La première partie du verset signifie que :

1. On ne devrait pas prier qu'Allāh nous octroie la même chose que possède une autre personne.
2. On peut, cependant, prier que Dieu fasse que nous soyons récipiendaire [de Ses faveurs] « à l'instar » d'une autre personne.
3. Durant nos prières, on ne doit pas avoir en tête l'exemple d'une personne en particulier, dans l'espoir qu'Allāh fasse que nous devenions comme cette personne, car il se peut que la volonté du Tout-Puissant soit de déverser Ses faveurs sur nous en plus grande abondance.

On doit seulement prier que Dieu nous fasse bénéficier de Sa bienfaisance et de Sa grâce, et ce, de manière générale, car la générosité et la bienfaisance d'Allāh ne connaît assurément aucune limite.

Les mots : « Les hommes recevront une part de ce qu'ils auront gagné, et les femmes recevront une part de ce qu'elles auront gagné » contient le secret par lequel une nation peut progresser et faire des avancées. L'individu – qu'il soit homme ou femme – doit obtenir ce qu'il mérite. Ainsi, au lieu de souhaiter du mal aux autres, on devrait se mettre au travail et se tourner vers la prière. C'est de cette manière que l'on atteindra le succès, et le plaisir de Dieu. Ce verset fait également référence à l'égalité entre les hommes et les femmes, en ce qui concerne le travail et sa récompense.

Ḥadīth

« Ne convoite pas celui qui possède plus que toi, mais regarde celui qui possède moins que toi, car il te rappellera mieux quelles faveurs Dieu t'a accordées »

(Jāmi'āt-Tirmidhi, vol.4, livre 11, Ḥadīth 2513)

Extrait du Messie Promis^{as}

« Sachez que Dieu appartient à celui qui se voue à Lui corps et âme. Personne ne peut Le tromper. Imbécile est celui qui croit duper Dieu par ses œuvres ostentatoires et ses ruses : il se trompe. L'attrait et l'amour de ce monde sont la racine des péchés. L'homme se consacre aveuglément à ce monde, il y perd tout de son humanité, ignorant les actions qu'il a accomplies et ce qu'il doit faire. On ne peut tromper une personne perspicace ; comment alors croire que l'on peut tromper Allāh ? La racine de ces mauvaises actions est l'amour de ce monde : c'est le plus grand péché qui détruit aujourd'hui les musulmans. Dans leur sommeil et à l'état d'éveil, à tout instant cette vie terrestre est leur unique souci. Ils ne s'inquiètent guère du moment où ils seront placés dans la tombe. S'ils craignaient Dieu et s'ils se souciaient le moins de leur foi, ils auraient tiré de grands avantages. »

(Quelle est la différence entre un Ahmadi et un non-Ahmadi ?
Rūḥānī Khazā'in, vol. 20, p. 483)

LES DIRECTIVES DU CALIFE^{AA}

Avidité et convoitise : les causes du déclin des musulmans

Sermon du vendredi 08 décembre 2017, prononcé par Sa Sainteté le Calife, Hazrat Mirza Masroor Ahmad (qu'Allāh soit son aide), à la mosquée Baitul-Futuh à Londres. Après le Ta'awudh, le Tashahoud et la Sourate Al-Fatiha, Sa Sainteté le Calife^{aa} a cité le verset 15 du chapitre 3 du Coran avant d'entamer son sermon.

La traduction de ce verset est comme suit : « L'amour des choses désirées est embelli pour les gens — femmes, enfants, trésors amassés d'or et d'argent, chevaux marqués, bestiaux et récoltes. Telle est la provision de la vie d'ici-bas ; mais c'est auprès d'Allāh qu'il y a un excellent endroit de retour. » (3 :15)

Allāh évoque ici la condition de ceux qui l'oublent et dont l'unique objectif est l'acquisition des biens de ce bas monde. L'homme tombe dans les filets de Satan lorsqu'il oublie Allāh. Certainement, c'est Allāh qui a créé tous ces biens qui font partie de Ses faveurs : il faudra aussi en profiter. D'ailleurs le Messie Promis^{as} nous explique que se couper entièrement de ce monde est un acte condamnable. Il faut aussi se marier, car c'est là une Sunnah (tradition) du Saint Prophète^{sa}. Il en est de même des autres œuvres [de ce monde] que les compagnons accomplissaient. Certains possédaient d'ailleurs d'immenses richesses ; néanmoins, ils ne s'étaient pas voués corps et âme à ce bas monde.

Le Messie Promis^{as} déclare : « Sachez que Dieu ne désire pas que vous délaissiez entièrement le monde. Il souhaite que vous vous purifiez l'âme tout comme il

l'affirme : Qadd aflaha mann zakkaha. C'est-à-dire, celui qui réforme son âme aura du succès.

Faites du commerce, cultivez la terre, trouvez un emploi ou un métier, mais prémunissez votre âme contre toute désobéissance à Dieu. [...] Accomplissez cette purification qui empêchera vos occupations terrestres de vous rendre négligents envers Dieu. »

Le Messie Promis^{as} ajoute : « Accorder à l'âme ce qui lui revient de droit est permis. Les excès de l'âme sont, quant à eux, interdits. »

Le [verbe] *shahwa* signifie ressentir un désir immodéré pour un objet, en être avide et s'en soucier de manière constante. Il signifie aussi éprouver de la concupiscence, de vils penchants ou des désirs sexuels immodérés. Allāh stipule qu'il n'est pas celui qui plante pareille envie dans les cœurs des hommes. Ce n'est pas cela [que l'on appelle] profiter des faveurs divines : pareille avidité vient en fait de la part de Satan. Ce n'est pas un souhait, un attrait ou une attirance ordinaire. C'est une convoitise si forte que l'on vit dans une fièvre et fébrilité constante. On éprouve ici une passion immodérée pour les choses terrestres. Une fois ce seuil atteint, ces objets ne sont plus des faveurs divines : on est pris par un désir satanique. L'on est prêt à user de tout moyen illicite afin d'acquérir ces objets-là. Nous voyons cela chez les gens de ce bas monde. Ils outrepassent toutes les limites pour acquérir richesses et statut ou pour satisfaire leurs appétences

sexuelles illégitimes avec des femmes. Certains se marient à des femmes riches afin d'amasser des fortunes. Le monde est leur seul objectif dans tout ce qu'ils accomplissent. Allāh a accordé aux musulmans des préceptes beaux et purs et Il les a avertis à ce propos, c'est-à-dire qu'il ne faut pas faire de ces biens terrestres l'unique objectif de sa vie, car ils sont éphémères. Il faut, au contraire, se soucier de son âme, car c'est vers Allāh que sera le retour. C'est à Lui que l'on devra rendre compte.

Voilà pourquoi il y a du désordre actuel au sein des pays islamiques. L'état des gens éloignés de la religion et des matérialistes, tel que Dieu l'a décrit, est celui dans lequel se trouvent les musulmans. Quand ils sont leaders, afin d'accumuler des richesses, ils lancent des slogans proclamant qu'ils sont au service du peuple et accèdent ainsi au pouvoir ; et ensuite ils se mettent à piller les biens avidement, de façons inimaginables. Les oulémas, quant à eux, s'inquiètent peu de l'amélioration de la condition religieuse du peuple. Leur effort principal est de faire en sorte que le peuple les suive, et de saisir le pouvoir d'une façon ou d'une autre, ou de profiter des pouvoirs en place, et ainsi d'accumuler des richesses pour se créer une fortune. Ils prennent certes le Nom d'Allāh, mais leurs actions ne révèlent aucun signe de la crainte d'Allāh ; notamment au Pakistan, où nous voyons bien cette situation.

Pourquoi les pays islamiques, dont plusieurs sont riches et dotés de ressources naturelles, sont-ils en si mauvais état, les



croisa sur sa route un mendiant portant à peine de quoi se vêtir. « Comment vas-tu, l'ami? », lui demanda-t-il. L'indigent de répondre : « Que dire de celui dont tous les souhaits ont été exaucés ? » Le cavalier, tout étonné, l'interrogea :

pauvres s'y appauvrissant de plus en plus, n'arrivant qu'à grand-peine à s'offrir un repas par jour ? On dit de l'Arabie Saoudite qu'elle est un pays très riche. Mais là-bas aussi, la pauvreté ne cesse de croître. Les pauvres y étaient démunis dans le passé, et à présent ils continuent de s'appauvrir. En dépit de leur fortune pétrolière, l'indigence y a atteint son comble. Ce ne sont que les princes, les nantis et les dirigeants qui y jouissent d'une condition financière excellente ; ils dépensent des millions par jour. Ces gens gagnent leur argent par des moyens illicites, en s'appropriant ce qui revient de droit aux pauvres, et le dépensent de façons délictueuses.

Qu'Allah le Très-Haut octroie à ces gens, à ces leaders, à ces monarques, à ces égoïstes, l'intelligence de comprendre qu'au lieu d'accumuler ces fortunes, ils devraient les utiliser et les dépenser correctement. Ils arriveront alors à s'attirer le plaisir d'Allah, mais de plus, du point de vue séculier, ils deviendront une puissance unifiée.

Dans l'acquisition des biens éphémères de ce monde, ils se sont éloignés des commandements de Dieu. Le résultat qui devait découler de la désobéissance aux commandements de Dieu s'est donc produit ; et les non-musulmans ont continué de s'imposer à eux.

Le Messie Promis^{as} compare ceux qui sont avides des biens terrestres et qui se soucient uniquement de l'assouvissement de leurs désirs matériels à celui souffrant de démangeaison et prenant plaisir à se gratter. Croyant qu'il s'accorde du

soulagement il se mutile en réalité. Il se soulage temporairement en se grattant, tandis qu'il est en train de s'enlever la peau et de se saigner à blanc. Ces objectifs matériels suscitant l'avidité engendrent en fin de compte de l'angoisse. Ces gens-là se croient de plus en plus puissants ou de plus en plus nombreux. Or, ils se saignent en réalité : ils ne récolteront rien de plus que la colère divine. Allāh le Très Haut en fait mention dans le Coran en ces termes :

« Sachez donc que la vie de ce monde n'est qu'un jeu et un amusement, et un ornement, et une source de vantardise entre vous-mêmes, et de rivalité à multiplier richesses et enfants. Cette vie est pareille à de la pluie qui produit de la végétation qui fait réjouir les cultivateurs. Ensuite elle se dessèche, et tu la vois jaunir ; puis elle devient des particules de paille brisée. Et dans l'au-delà il y a un châtiment rigoureux, et aussi le pardon de la part d'Allah, et Son plaisir. Et la vie de ce monde n'est qu'une jouissance temporaire trompeuse. » (57 :20)

Lors d'une rencontre, le Messie Promis^{as} a décrit cette vie et ces biens terrestres en ces termes : « Autant l'on évitera cette lutte pour l'assouvissement des désirs matériels, autant l'on atteindra ses objectifs dans la vie. Il est un feu qui consume le cœur de celui qui s'adonne à cette quête effrénée : il vit dans une tourmente permanente. C'est en se libérant de ces désirs que l'on pourra mener ici-bas une vie sereine. Évitez de vous vouer corps et âme à l'acquisition des biens d'ici-bas. Un cavalier en voyage

« Comment cela ? Tous tes désirs ont-ils été assouvis ? » Le mendiant expliqua : « L'on obtient tout, une fois que l'on s'est délesté de tous ses désirs ! »

Le Messie Promis^{as} ajoute : « En bref, l'on souffre quand on désire toute chose. Or, tout abandonner pour se contenter de ce que l'on a est une manière de tout posséder. L'allégresse, et non la souffrance, offrira salut et délivrance. Une vie de souffrance n'est pas souhaitable pour la vie d'ici-bas ou celle de l'au-delà. Cette vie terrestre prendra fin tôt ou tard : elle ressemble à un morceau de glace qui fondra coûte que coûte, même si on l'emballage ou on l'enveloppe sous des toiles avec maintes précautions. La vie, à l'instar de la glace, fond. L'on peut user de tous les moyens pour la préserver : elle connaîtra la fin. Elle change, jour après jour. Les médecins abondent en ce monde : or, personne n'a trouvé la formule garantissant la vie éternelle ou un âge spécifique. D'aucuns pour égayer un vieillard lui disent : « Tu es encore jeune ! Soixante ou soixante-dix ans ? Ce n'est rien ! » Pareilles plaisanteries sont passagères. En souhaitant vivre éternellement l'homme trompe son âme. Après soixante-ans on commence à perdre irrémédiablement sa vigueur [d'antan]. Forts chanceux sont ceux qui arrivent à préserver, un tant soit peu, leur vigueur jusqu'à 80 ou 82 ans. L'on sombre dans une légère démence et personne ne vient vous demander conseil : d'ailleurs les facultés mentales ne sont plus ce qu'elles étaient. Certaines femmes maltraitent parfois les hommes de cet âge, oubliant parfois de leur donner à manger. Certains

Le Messie Promis^{as} explique : « Intelligent est celui qui se tourne vers Dieu, Le considérant Unique et sans partenaire. J'en ai fait l'expérience : aucune déesse ou autre dieu n'est d'utilité. »

membres de leur famille ne les traitent pas bien non plus, parfois. L'on vit dans l'allégresse quand on est jeune et l'on ne pense pas à la mort à cet âge. Le puissant croit lui aussi qu'il le sera pour toujours. Il entreprend de grandes œuvres mais en fin de compte il constate qu'il n'a rien accompli. Considérez la jeunesse comme une faveur. »

En conseillant un hindou du nom de Sharampat se trouvant dans l'assistance le Messie Promis^{as} déclara : « Vous avez atteint certains des objectifs que vous vous êtes fixés au cours de votre vie. Or, ils ressemblaient à des bulles qui ont disparu sur-le-champ : en fin de compte il ne vous reste rien entre les mains. Le plaisir passé ne vous a servi à rien : l'on souffre en y pensant. Plus on y réfléchit, plus l'on souffre. Le perspicace en tire cette leçon : l'homme est assujéti au temps : il doit lui obéir. Il ne lui reste que le temps qu'il est en train de vivre. Le passé est le passé : le ruminer est un vain exercice ! L'enfant, dans le giron de sa mère, est au comble de la joie ; tout le monde le prend et le cajole. Ce temps-là ressemble au paradis. Où est-il à présent ? Il n'est plus ; ce monde est éphémère. » Le confort est aussi temporaire : ainsi celui qui vit dans le confort et qui possède pouvoir et autorité doit réfléchir sur ces conseils.

Le Messie Promis^{as} ajoute : « Comment revivre ces moments ? On raconte qu'un roi commença à pleurer en voyant quelques garçons : il souffrait quand il se séparait d'eux. Il pleurait car ils jouaient, aux combes de l'insouciance. Il se rappelait lui aussi de son enfance, comparant son passé à son présent. »

Le Messie Promis^{as} déclare : « La conscience doit primer. L'extrême vieillesse est une période très noire : arrivé à cette phase, même ses proches

souhaitent que l'on meure. Or, avant de rendre l'âme on perd toutes ses dispositions. Certains sont si méchants qu'ils considèrent comme un fardeau leur proche malade ou sénile. L'on perd ses dents et sa vision, l'on devient un morceau de pierre, l'on est défiguré, certains sont frappés de maladies qui les poussent au suicide. »

Le Messie Promis^{as} ajoute : « Parfois, il se trouve soudainement entouré des malheurs qu'il tentait d'éviter. Si ses enfants souffrent, il souffre davantage et prend conscience de ses fautes et de tant d'années perdues. Il comprend qu'il aurait mieux fait d'obéir aux commandements divins, d'y conformer sa vie au lieu de s'empêtrer en ce monde et d'oublier Allāh l'Exalté. »

Le Messie Promis^{as} explique : « Intelligent est celui qui se tourne vers Dieu, Le considérant Unique et sans partenaire. J'en ai fait l'expérience : aucune déesse ou autre dieu n'est d'utilité. Tant que l'on ne se prosterne pas devant Dieu et uniquement devant Lui, l'on ne méritera aucune grâce. Si vous êtes frappé de malheurs [en pareille situation] personne ne se souciera de vous. Maints tourments affligent l'homme : sachez que Dieu est le Seul Pourvoyeur qui implante dans le cœur de la mère l'amour [pour son enfant]. S'il ne l'avait pas doté d'un cœur pareil, elle n'aurait pas pris soin de lui. Il faut, en ce cas, ne pas lui associer un partenaire quelconque. » C'était là des conseils que le Messie Promis^{as} prodiguait à un hindou.

Le Messie Promis^{as} explique : « Sachez que Dieu appartient à celui qui se voue à Lui corps et âme. Personne ne peut Le tromper. Imbécile est celui qui croit duper Dieu par ses œuvres ostentatoires et ses ruses : il se trompe. L'attrait et l'amour de ce monde sont la racine

des péchés. L'homme se consacre aveuglément à ce monde, il y perd tout de son humanité, ignorant les actions qu'il a accomplies et ce qu'il doit faire. On ne peut tromper une personne perspicace ; comment alors croire que l'on peut tromper Allāh ? La racine de ces mauvaises actions est l'amour de ce monde : c'est le plus grand péché qui détruit aujourd'hui les musulmans. Dans leur sommeil et à l'état d'éveil, à tout instant cette vie terrestre est leur unique souci. Ils ne s'inquiètent guère du moment où ils seront placés dans la tombe. S'ils craignaient Dieu et s'ils se souciaient le moins du monde de leur foi, ils auraient tiré de grands avantages. »

Un des signes distinctifs du croyant est qu'il éprouve pour Dieu le plus grand amour, tout comme l'affirme le Coran : Walla zeena amanoo ashadda hubbalillahee. C'est-à-dire : « Mais les croyants portent l'amour le plus fort pour Allāh. »

Le Messie Promis^{as} affirme à ce propos : « Le sens de l'honneur de Dieu eu égard à l'amour personnel qu'on doit Lui vouer interdit au croyant de Lui associer quiconque. Notre foi, ce trésor que nous chérissons le plus, sera à l'abri tant que nous ne Lui associerons personne dans cet amour. Un des signes du croyant, selon Allāh l'Exalté, est qu'il éprouve pour Lui l'amour le plus fort. C'est-là un droit spécifique d'Allāh : celui qui l'accorde à quelqu'un d'autre connaîtra la destruction. Croyez-vous que toutes les bénédictions divines dont profitent les hommes de Dieu et l'exaucement de leurs supplications sont tributaires d'incantations, de *salats* et de jeûnes ordinaires ? Certainement pas ! Ils les obtiennent en raison de leur amour pour le *Tawhid* (l'unicité d'Allāh). » Ils les obtiennent car ils s'annihilent dans

l'amour d'Allāh l'Exalté.

« Ils se donnent à Lui, et n'appartiennent qu'à Lui. Ils sacrifient les autres de leurs mains dans Son chemin. » Il ajoute : « Je comprends très bien la réalité de cette douleur ressentie par celui qui est séparé soudainement de l'être qui lui est le plus cher. Mais ma fierté consiste dans le fait qu'à part Notre Bien Aimé, nul autre ne mérite cela. Depuis toujours mon cœur a émis cette *fatwa* : vouer un amour éternel à autrui en excluant l'amour pour Dieu, même si c'est envers son fils, son ami ou tout autre, est de la mécréance et un grand péché. Sans les bénédictions et les grâces divines, pareil comportement peut mettre en péril la foi. »

Allāh l'Exalté de par Sa grâce, de par Sa bénédiction vient à notre aide, sinon notre foi serait en danger. Un véritable croyant ne peut jamais imaginer être tenté un jour par l'amour des biens de ce monde. C'est pour cette raison qu'il est extrêmement important pour un croyant de progresser en *Taqwa* et de faire preuve de contentement. C'est pour cela que le Saint Prophète Muḥammad^{sa} a dit : « Ayez la *Taqwa*, car dès lors vous deviendrez le plus grand adorateur. »

Le devoir d'un véritable adorateur est de se contenter de ce qu'il possède. Le Saint Prophète Muḥammad^{sa} a déclaré : « Si vous vous contentez de ce que vous avez, vous serez alors également reconnaissant ; et un croyant doit être le plus reconnaissant envers Dieu. Cela doit être ainsi. » D'aucuns déclarent verbalement qu'ils sont reconnaissants envers Allāh, mais continuent à courir derrière les biens et les prestiges de ce monde : en réalité ils sont épris des plaisirs de la chair : ceux-là ne peuvent pas être véritablement reconnaissants. Faisant référence aux gens de cette catégorie le Saint Prophète Muḥammad^{sa}

a dit : « Même si le fils d'Adam possède déjà une vallée remplie d'or, il souhaitera en avoir encore une. Rien hormis la poussière ne peut remplir sa bouche. » Sa convoitise ne prendra fin que lorsqu'il sera enterré.

Il a ensuite déclaré : « Allāh accepte le repentir de ceux qui se repentent. » Ainsi, nous devons nous repentir pour nos erreurs tant que nous en avons le temps. Mentionnant le degré de contentement dont doit faire preuve un croyant, le Saint Prophète Muḥammad^{sa} déclare : « La personne qui se lève le matin avec sérénité intérieure et en bonne santé physique, et qui possède de quoi s'alimenter pendant la journée, a gagné le monde entier, et elle a obtenu tous les bienfaits de ce monde. » Voilà donc le degré de contentement que doit avoir un croyant.

Qu'Allāh nous permette de nous contenter de ce que nous avons, et d'avoir la *Taqwa* ; qu'Il fasse qu'au lieu d'aimer les choses de ce monde, nous ayons l'objectif d'aimer Dieu le Très-Haut, et que nous puissions bénéficier du pardon et de la satisfaction d'Allāh.

Ensuite je souhaite également attirer l'attention vers une prière. Comme je l'ai déjà brièvement mentionné, les dirigeants des pays musulmans courent derrière les bienfaits mondains, et ont, pour la majorité, substitué les grandes puissances à Dieu. Ils considèrent qu'être leurs amis est une marque de salut, une garantie du progrès. Mais si nous prenons le cas des États-Unis, un journal allemand a publié un article il y a quelques jours dans lequel un analyste a écrit, entre autres, que le monde considérait Washington comme son modèle, et se tournait vers lui. Il considérait que c'est un modèle que nous devons suivre. Mais Washington n'a dorénavant plus ce statut ; à sa

place, c'est Beijing, la capitale de la Chine, qui est en train de devenir le modèle à suivre. Les États-Unis ont perdu leur domination, ainsi que leur statut. Les supériorités mondaines sont éphémères : aujourd'hui un État peut être dominant, mais demain il peut ne plus l'être. Les musulmans doivent à présent en tirer des leçons. Récemment, la décision de transférer l'ambassade à Jérusalem a été prise par les États-Unis dans le but d'améliorer, peut-être, sa relation avec Israël, pour que ces relations deviennent meilleures et plus solides, dans le but de retrouver leur suprématie. Mais dès lors qu'Allāh l'Exalté enclenche le déclin d'un pays, les amitiés mondaines et les pactes ne sont plus d'aucune utilité. Il semblerait que ce déclin ait déjà commencé à affecter les grandes puissances, plus particulièrement les États-Unis, et Allāh sait le mieux comment et quand tout cela va finir. Les tentatives de pousser les musulmans à s'entre-tuer vont maintenant s'intensifier ; c'est pour cette raison que nous devons prier pour le monde musulman. Qu'Allāh leur accorde l'intelligence, qu'Il leur permette de s'unir, et que ce risque potentiel de guerres entre ces pays se dissipe. Prions que les conflits entre ces pays s'arrêtent : ils ont causé la mort de milliers de personnes, voire selon certains recensements des centaines de milliers de personnes. Qu'Allāh leur accorde cette intelligence et qu'Il leur permette de devenir un peuple unifié, et de mettre fin à leurs conflits, afin que les ennemis de l'islam ne puissent plus en tirer aucun profit. Il faut surtout que l'on prie que les musulmans acceptent le Messie Promis et Mahdi^{as} qui a été envoyé par Allāh. En s'attachant à lui, ils pourront établir la paix entre eux et établir la paix dans le monde.

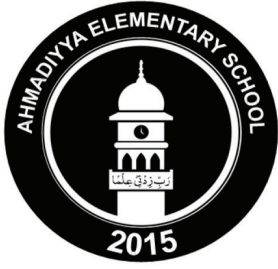
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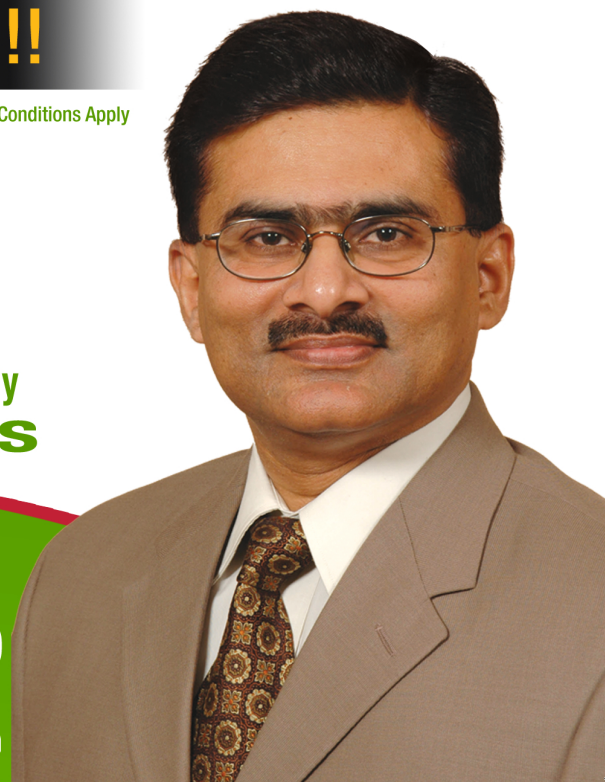
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