

AHMADIYYA Gazette

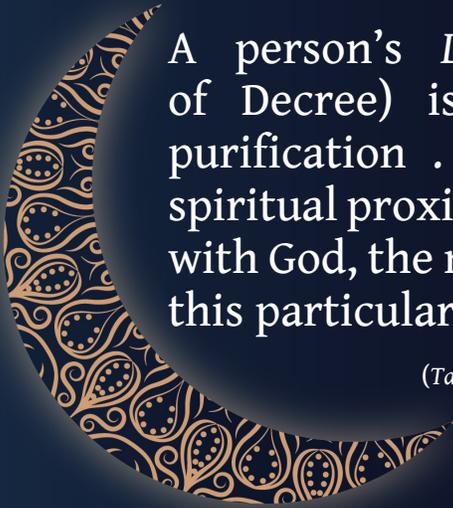
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CANADA



A person's *Lailatul Qadr* (Night of Decree) is his time of self-purification . . . the greater the spiritual proximity a person attains with God, the more access he has to this particular time.

(Tafsīr Hazrat Masīḥ Mau'ūd, Vol 4, p. 673)





The Purpose of Attending Jalsa Sālāna

Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) has said:

“The guests who come to attend Jalsa Sālāna do so with a good purpose. Indeed, they should come with this purpose in mind; and this purpose is to learn the concept of religion, acquire religious knowledge and endeavour to elevate oneself in spirituality . . .

Pay greater attention towards fulfilling the rights of humanity than before. Keep yourself constantly engaged in *Zikr Ilāhī* (Remembrance of Allāh). Give attention towards worship of God.

(*Al-Fazl International*, September 19, 2014, p. 5)

More on Jalsa Sālāna Canada 2018:

p. 27: Jalsa Sālāna Canada & Our Responsibilities

p. 28: 42nd Jalsa Sālāna Canada (Program)



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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 binaṣrihil-'Azīz - May Allāh be his Helper!) Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V ^{aa}

PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

In the name of Allāh, the Gracious, the Merciful.
Surely, We sent it down on the Night of Destiny.
And what should make thee know what the Night of
Destiny is?
The Night of Destiny is better than a thousand months.
Therein descend angels and the Spirit by the command of
their Lord — with every matter.
It is all peace till the rising of the dawn. (97:1-6)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝
وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝
لَيْلَةُ الْقَدْرِ لَأَخَيْرٌ مِنْ أَلْفِ شَهْرٍ ۝
تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۝
سَلَامٌ تَقِيهَا حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝

Narrated by Ibn Umar^{ra}: Some men amongst the companions of
the Prophet^{sa} were shown in their dreams that the night of Qadr
was in the last seven nights of Ramaḍān. The Prophet of Allāh^{sa}
said: It seems that all your dreams agree that the Night of Qadr
is in the last seven nights, and whoever wants to search for it,
should search in the last seven nights of Ramaḍān.

(Ṣaḥīḥ Bukhārī, Kitābuṣ-Ṣaum)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رِجَالًا مِنْ أَصْحَابِ النَّبِيِّ أُرُوا
لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الْأَوَاخِرِ، فَقَالَ رَسُولُ اللَّهِ
أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الْأَوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّيًا بِهَا
فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ

(صحيح بخارى، كتاب الصوم، باب التمسوا ليلة القدر في السبع الاواخر)

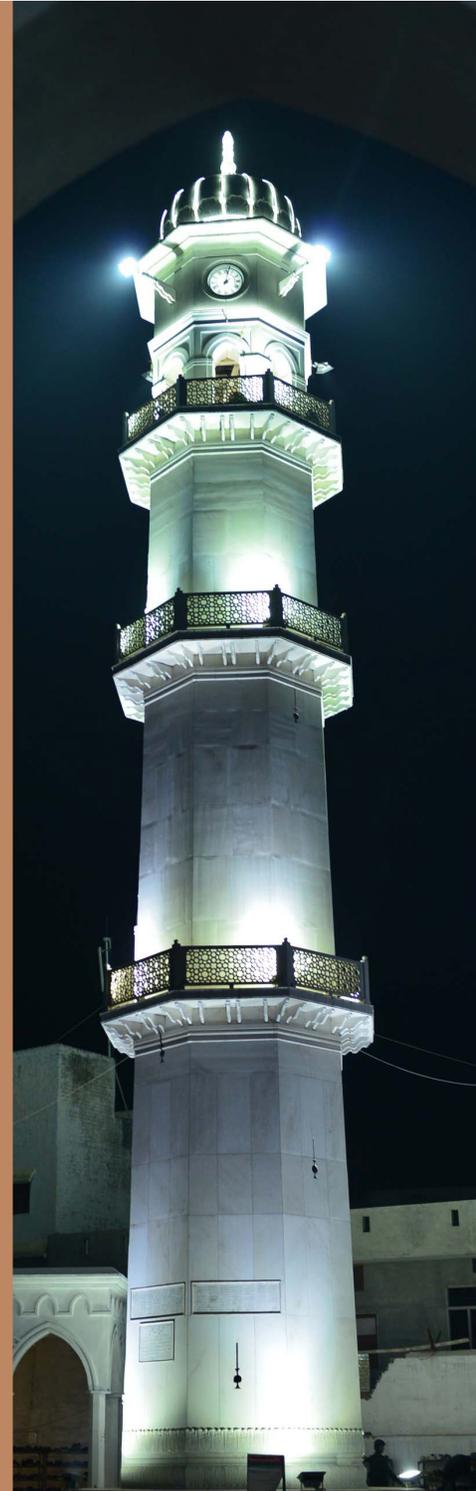
SO SAID THE PROMISED MESSIAH^{AS}

QUOTE FROM THE WRITINGS OF THE PROMISED MESSIAH^{AS}

“Do you know what the Night of Decree is? The Night of decree is a time when terrible darkness envelopes the world. That time - so dark it is - demands light; light to dispel darkness. It is a metaphorical expression. It is a dark time called a dark night. It is not a night literally. It is a time, which because of its darkness is described as a night. It begins to settle down 1,000 months after a prophet or his spiritual successor has come and gone. One thousand months is equal to an individual life span. At the end of this period, human senses also come to an end. When so much time has elapsed, Heaven sows the seed for the birth of one or more reformers to appear at the head of the new century. We have a further hint in the Word of God: ‘The Night of Decree is better than one thousands months’ (97:4).

This means that those who are able to see the heavenly light descend during the night of power are better than the 80 year olds who were not present at the time of the descent of this light. One moment of light received during this night is better than a thousand months before the night. And why? Because during this night, Angels of God and the Holy Spirit descend with the permission of the God of Majesty along with the reformer of the time. This is, in order that they may move willing hearts and show them the many paths to spiritual security. They - the Angels and the Holy Spirit - open the new paths and draw the curtains. Then the darkness of indifference and ignorance disappears. And instead appears the dawn of spiritual life and light.

(Victory of Islām, p. 20)



Mināratul-Masih
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 Jadīd Anjuman Aḥmadiyya

The Financial Sacrifices made by Hazrat Abū Bakr^{ra} and the Blessings he Received

FRIDAY SERMON DELIVERED ON MARCH 9, 2018

Our Imām, Hazrat Khalīfatul-MasīḤ V^{aa} began the sermon by stating that Hazrat Abū Bakr^{ra} gave all wealth in the way of God and wore only a blanket, and what did God give him in return? He made him the king of Arabia and gave new life to Islām through him. He conquered the apostate Arabs, and was given so much that it is beyond imagination. In short, the sincerity, devotion, steadfastness of these people is an example for every Muslim to emulate. The lives of the companions were such that their example is not to be found among the Companions of any other Prophet^{sa}. The truth is that until a person gives up his own aims and desires and submits himself to God, he receives nothing and only harms himself. But once he has divested himself of his selfish desires and turns to God empty-

handed, God rewards and helps him. But the condition is that man should be ready to die and be ready to accept death and humiliation in his path.

God spreads the acceptance of his beloved people in the world

Look, the word is a transitory abode (no one lives forever), but its true pleasure is only experienced by those who sacrifice it for his sake. This is why God spreads in the world the acceptance for those who are close to Him. This is the same acceptance for which worldly people make every effort and crave for any title or place of honour or office. In short, all worldly honour is given to those who are willing to abandon everything for the sake of God and their honour and acceptance is instilled in people’s hearts. They are not only willing to abandon everything, but actually do give up everything for His

sake. Those who give up for the sake of God are given everything.

The worship and tilāwat of Hazrat Abād bin Bashār^{ra}

Hazrat Abād bin Bashār^{ra} was a Companion from among the Ansār. He was blessed with martyrdom at the age of 35. Relating an event regarding his worship and tilāwat, Hazrat Ayesha^{ra} says: One night when the Holy Prophet^{sa} woke up for Tahajjud, he heard someone reciting the Holy Qur’ān in the mosque. The Holy Prophet^{sa} used to wake up for Tahajjud at a very early hour. He said, “This is the voice of Abād.” I also said that it seemed to be his voice. The Holy Prophet^{sa} then prayed for him: “O Allāh, have mercy on him.” How fortunate were the people who spent their nights in worship and recitation of the Holy Qur’ān and received the direct prayers of

the Holy Prophet^{sa}.

On account of a dream he had, Hazrat Abād^{ra} believed that he would attain martyrdom. Hazrat Abū Sa'īd Khudrī^{ra} relates: Hazrat Abād^{ra} once told me that he had seen a dream that the Heaven had been rent asunder and that he had entered therein, after which it came back together in its original state. He said that he believed on the basis of this dream that God will grant him martyrdom. This dream came true during the Battle of Yamāma where he fought bravely and attained martyrdom, but the group he was part of was victorious. Hazrat Abū Sa'īd^{ra} says that his face was so riddled with sword wounds that it was not recognizable and that his body was distinguished by some mark he had on his body.

Hazrat 'Abdullāh bin 'Amr^{ra}

Hazrat 'Abdullāh bin 'Amr^{ra} was a Companion from among the Ansār. It is related that before embarking on the Battle of Uhad he said to his son: I will be the first to attain martyrdom. Perhaps, he had had some dream to this effect or Allāh had told him. He said, "After my death, take care of your sisters. And I have taken a loan from a certain Jew, return it to him from the harvest of my date palm orchard." This was their love for Allāh and their level of piety in fulfilling the rights of others. He was going to war, but did not care for his life, rather he was happy that he would be the first to attain martyrdom. He had no fear that he would leave behind young daughters and trusted Allāh to take care of them. He advised his son that, as the elder of the household, he had to fulfill his obligations and take care of his sisters. Then he instructed him to pay the debt he owed to some Jew, but he did not put the burden on his son, rather he said that it should be paid from the harvest that would come from his date palm orchard, and that he was only informing him of an obligation and an Islāmic injunction that obligates the paying back of one's loan. Only after paying the loan would he inherit his blessings.

Hazrat 'Amr bin Jamuh^{ra}

Similarly, regarding the passion to offer sacrifice and martyrdom of Hazrat 'Amr

bin Jamuh^{ra}, it is stated that he would walk with a limp due to a leg injury. He was in a lot of discomfort. His sons did not let him partake in the Battle of Badr due to this handicap. When the disbelievers marched to fight in the Battle of Uhud he said to his sons: "You can do whatever you like but I will not listen to you and I will most definitely take part in this battle." Therefore, he met the Holy Prophet^{sa}

“It seemed like the Holy Prophet^{sa} was the body the companions were his limbs.

and requested: "My sons keep me from partaking in the battle due to an issue in my leg. However, I would like to join you in doing this Jihād. And he stated: "By God, I wish that Allāh Almighty fulfills what my heart desires and grants me martyrdom. I will enter Heaven due to my injured leg." The Holy Prophet^{sa} said: Jihād is not obligatory for you due to this handicap. However, if this is your desire, then you may join." His desire was surely fulfilled, and he was martyred in the battlefield of Uhud.

Hazrat Abū Talha^{ra}

Hazrat Abū Talha^{ra} was a companion from amongst the Ansār and was famed for his archery. He displayed great skill of archery during the Battle of Badr. The Holy Prophet^{sa} would say that "place arrows in front of Abū Talha^{ra}" as he would use arrows quickly and would also hit the intended targets. He also had the opportunity to shield the Holy Prophet^{sa} during the Battle of Uhud. Hazrat Talha^{ra} kept his hand in front of the Holy Prophet^{sa}'s face. Thus Hazrat Abū Talha^{ra} also had the opportunity to stand bravely in front of the Holy Prophet^{sa} and prove his valour. He fought fearlessly and would seek out the most dangerous places on the battleground. His purpose was to fight the enemies who wanted to destroy Islām so that the world would be filled with peace. He did not show cowardice, rather he manifested the utmost valour. He used all his abilities to attain Allāh's pleasure.

Hazrat Uba'ī bin Ka'ab's^{ra} relationship with Allāh

Hazrat Uba'ī bin Ka'ab^{ra} enjoyed a special status in terms of his relationship with Allāh. It is related in Ṣaḥīḥ Bukhārī that the Holy Prophet^{sa} said to him: Allāh has commanded me to recite the Holy Qur'ān to you. Hazrat Uba'ī responded with wonder: "Has God, the Lord of all the worlds, named me personally that you should recite the Holy Qur'ān to me?" The Holy Prophet^{sa} said: Yes, Allāh

has mentioned your name. Thereupon Hazrat Uba'ī^{ra} wept with emotion. The Holy Prophet^{sa} then recited to him Surah Al-Bayyinah. When someone later said to Hazrat Uba'ī^{ra}, you must have been overjoyed at this event, he responded, "When Allāh commands us to be happy at witnessing His Grace and Blessings, then why would I not be happy?"

The status of the Holy Prophet's^{sa} Companions

The Promised Messiah^{as} writes, "Since all progress is gradual, the Companions^{ra} also progressed gradually. The Holy Prophet^{sa} desired that his Companions^{ra} should attain perfection, but there was a time when this was destined to happen. But finally the Companions^{ra} attained that and saw that which no one else ever did.

The Promised Messiah^{as} said that when we look at the Companions^{ra}, they were simple and straightforward people. Like a utensil that has been rubbed and polished, their hearts shone with Divine light and were free of all evil of the self. Indeed, they were the true manifestation of the verse: "He indeed truly prospers who purifies it" (91:10).

The Companions^{ra} showed such sincerity that not only did they turn away from idol worship and creature worship but the very love for the world died in their hearts and they began to behold the Divine. They acted with such devotion in the path of God that it seemed each one of them was an Abraham^{as}. It seemed like the Holy Prophet^{sa} was the body the companions were his limbs.

The High Station of the Companions of the Holy Prophet^{sa}

FRIDAY SERMON DELIVERED MARCH 16, 2018

Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} began his Friday sermon by referring to the high station of the Companions of the Holy Prophet^{sa} and quoted the Promised Messiah^{as} who said, “The Companions^{ra} are a luminous proof of the life history of the Holy Prophet^{sa}. Whoever ignores the proofs, in fact ignores the Holy Prophet’s^{sa} Prophethood. Only he can truly value the Holy Prophet^{sa} who values his Companions^{ra}. He who does not honour the Companions^{ra} does not honour the Holy Prophet^{sa}. Such a person would be false in his claim to love the Holy Prophet^{sa}, for it is impossible that one should love the Holy Prophet^{sa} and yet be antagonistic towards his Companions^{ra}. These Companions^{ra} were the people who never abandoned him and did not hesitate even to lay down their lives in his path. They were so lost in obedience to the Holy Prophet^{sa} that they were ready to bear any hardship for him. Huzoor^{aa} continued by saying that this is the station of the Companions of the Holy Prophet^{sa} that every Aḥmadī should bear in mind. We realize the true status of the Companions^{ra} when we read about their lives and their practical examples. And this should remind us of their lives, their obedience, their worship, which are all examples that we should try to follow in our own lives.

Hazrat Abū Dujāna Ansarī^{ra}

“These Companions^{ra} were the people who never abandoned him and did not hesitate even to lay down their lives in his path.

Abū Dujāna Ansarī^{ra} was a companion who incurred severe injuries while defending the Holy Prophet^{sa} in the Battle of Uhud, yet he did not retreat one step. It is related that once when the Holy Prophet^{sa} raised his sword and said, “Who will do justice to this sword today?”, Hazrat Abū Dujāna^{ra} came forward and swore that he would do

justice to the sword. Seeing his zeal and passion, the Holy Prophet^{sa} gave him the sword. Then he summoned the courage to ask, “Holy Prophet^{sa}, how can I do justice to this sword?” The Holy Prophet^{sa} said, “It will not shed the blood of any Muslim, and no enemy will be safe from it. It should be used against those disbelieving enemies who harbour enmity and wage war against Islām. When he took hold of the sword and came to the field of battle walking somewhat stiffly, the Holy Prophet^{sa} said, God Almighty does not like a show of bravado like this under normal circumstances, but today the way Abū Dujāna^{ra} strode into the field of battle, has pleased Him. He was martyred while fighting against Musailma Kazzāb in the battle of Yamāma. Musailma had barricaded himself inside a fort and to force open the gates, Hazrat Abū Dujāna^{ra} came up with a plan. He told his men to hoist him over the wall, as the fort had a high wall. However when he was hoisted over the wall, the fall broke his leg, but despite that he fought bravely and opened the castle gate and Muslims entered the fort. He displayed astounding bravery and valour, and was killed fighting like this.

The hospitality and compassion of Hazrat Abū Ayyub Ansarī^{ra}

Hazrat Abū Ayyub Ansarī^{ra} was one of the earlier companions of the Holy Prophet^{sa}. He had the honour of hosting

and his wife spent the entire night mopping up the water with a quilt. The next day they narrated the incident to the Holy Prophet^{sa} and requested that the Holy Prophet^{sa} stay on the upper floor. The Holy Prophet^{sa} acquiesced to their request. The Holy Prophet^{sa} stayed with him for six or seven months and he tried his best to discharge his duty as a host during that time. He used to eat the food leftover by the Holy Prophet^{sa}. According to traditions, where they saw the imprints of Holy Prophet’s^{sa} fingers, they would eat the leftover food from there.

The Holy Prophet^{sa} married the daughter of one of the Jewish elders who was killed in the battle of Khaīber. When the Holy Prophet^{sa} came out of his home to offer the Fajr prayers the day after the marriage, he saw Hazrat Abū Ayyub Ansarī^{ra} standing guard. He said that the relatives of Hazrat Safia^{ra} have been harmed at our hands, and some of them have been killed as well, so it occurred to me that someone may try to instigate something trying to seek revenge, therefore I came to stand guard. At this, the Holy Prophet^{sa} prayed for him thus: O Lord! Keep Hazrat Abū Ayyub^{ra} under thy protection; keep him safe, just as he stood guard over me the whole night. This prayer for safety and security that the Holy Prophet^{sa} had prayed for him resulted in his participating in a number of battles and then coming back victorious. He was blessed with a long life.

Hazrat ‘Abdullāh Bin Rawaha^{ra}

Hazrat Ibn ‘Abbās^{ra} relates that the Holy Prophet^{sa} sent his companions on an expedition and Hazrat ‘Abdullāh Bin Rawaha^{ra} was among them. It was Friday and all others had already departed, but Hazrat ‘Abdullāh Bin Rawaha^{ra} thought that he would stay back a while to say his Friday prayers with the Holy Prophet^{sa} and then go after them and catch up with them. When the Holy Prophet^{sa} saw that he was in the mosque, he inquired as to what had stopped him from departing with his companions? He replied that it



was his heart's desire to say the Friday prayers with the Holy Prophet^{sa} and hear the Friday sermon and then he would go after them and meet the company on its way.

The Holy Prophet^{sa} said that even if you spend all that is in the earth even then (It must be kept in mind that here obedience is paramount) you will not be able to get the reward of those who left for the expedition early in the morning just as they were commanded. Traditions say that after this, Hazrat 'Abdullāh Bin Rawaha^{ra} was always the first to volunteer for any battle or expedition and was the last to return to Madīnah.

The sacrifice of Hazrat Mu'āz and Mu'awwiz^{ra}

Hazrat Abdur Rahman bin 'Auf^{ra} narrates when the actual battle (of Badr) started I looked to my right and left; I was surprised to see that I was flanked by two youngsters from the Ansār. I was a bit sad at seeing them, because in such kinds of battle a person relies on his flanking partners and only that person can fight efficiently whose flanks are protected. Hazrat Abdur Rahman^{ra} says that while he was thinking as to how these children would be able to cover me, one of them asked me quietly, as if he was trying to hide his conversation from the other fellow, "Uncle, where is Abū Jahl who

used to persecute the Holy Prophet^{sa} in Makkah?" The boy said that he had made an oath to Allāh that he would kill him or die trying. Hazrat Abdur Rahman^{ra} says that before he could reply the other one quietly asked the same thing from the other side. I was astonished at their boldness, for Abū Jahl was like an army

commander surrounded by seasoned warriors. Hazrat Abdur Rahman^{ra} pointed out Abū Jahl with his hand. He says that as soon as he had pointed him out, the two youngsters pounced like a hawk and tearing through the enemy lines they got to him in an instant. So swift was their attack that Abū Jahl and his company were left dumbfounded, and they felled Abū Jahl to the ground. Ikrama Bin Abū Jahl was with his father. Even though he was unable to save his father, he attacked Mu'āz from behind and cut into his right arm that barely hung on. Mu'āz then pursued Ikrama but he was able to get away. As the hanging arm was preventing him from fighting effectively

Mu'āz tore it off and then again started fighting. It was the sense of honour of their faith and their love for the Holy Prophet^{sa} that had made these boys fearless.

I want to see the example of the Companions in my Jamā'at

The Promised Messiah^{as} says, I want to see the same example of the Companions of the Holy Prophet^{sa} followed in my Jamā'at. That is, they should give preference to the Almighty God and no need of their own should be a hurdle in their way. They should attach little worth to their wealth and lives. I find better sent by some people saying they have incurred losses in trade

or business or have faced some other trials, and they at once start entertaining doubts as to whether they have made a mistake in accepting the Promised Messiah^{as}. The Promised Messiah^{as} says, in case of such doubts about religion and God Almighty, everyone can understand

“The Companions of the Holy Prophet^{sa} wanted the pleasure of the Almighty God, no matter what kind of hardships they had to bear to achieve it . . .

how far they are from their real objective and goal and what difference there is between them and the Companions of the Holy Prophet^{sa}. The Companions of the Holy Prophet^{sa} wanted the pleasure of the Almighty God, no matter what kind of hardships they had to bear to achieve it, and if someone among them did not undergo any hardships or if these hardships were delayed; such a person would wail and cry. For the Companions of the Holy Prophet^{sa} thought that facing hardships would grant them nearness to God Almighty. The Promised Messiah^{as} says, they had realized that the treasure of divine pleasure and approbation lay under these trials and tribulations.

Judge this Jamā'at upon the Criterion of Prophets

FRIDAY SERMON DELIVERED ON MARCH 23, 2018

Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} began his Friday sermon by quoting the Promised Messiah^{as} who said,

Judge this Jamā'at on the criterion of Prophets and then see whose side the truth is on. Hypothetical standards and suppositions do not mean anything, nor do I employ hypothetical standards in my support. I present my claims in the manner of the Prophets, why then should these not be judged according to the same principles?

The Promised Messiah^{as} continued:

I am sure that those who listen to my words with an open mind will benefit from them and accept them. But as far as those who harbour malice and prejudice in their hearts are concerned, my words will not benefit them. They are like the cross-eyed person who sees double of everything; no matter how you try to prove to him that what he sees is one and not two, he will not believe. It is said that a man had a cross-eyed servant. One day he asked him to bring him a mirror from the other room. He came back and said, "There are two mirrors there, which one should I bring?" The man said, "But there is only one mirror." The servant said, "Do you think I am lying?" The man said, "Okay, then, go and break one mirror and bring me the other." When the servant broke the mirror he realized his mistake.

The Promised Messiah^{as} further continued:

But how can I convince the cross-eyed people who I am faced with? The fact is that what they bring forth again and again are only the volumes of traditions which they themselves do not consider to be more than conjectural. Little do they realize that a time comes when people will ridicule them for the absurd beliefs.

The Promised Messiah^{as} also said: Every seeker after truth has the right to demand proof of my claim. (This is right, everyone has the right to demand proof), and so the proof I present is the same that was presented by the Prophets.

The Promised Messiah^{as} further said:

I have made a collection of proofs from the Holy Qur'ān and Hadīth, as well as rational arguments which prove the present age requires a reformer, and the signs that God has manifested through me, of which there are 150 signs that have been witnessed by millions. It is not the way of the righteous to make absurd objections.

He will come as Ḥakam (the Arbiter)

This is why the Holy Prophet^{sa} said that he (the Promised Messiah^{as}) will come as the Ḥakam and his decisions must be accepted. But people who have mischief in their hearts do not wish to believe, and so they come up with frivolous excuses and objections. But remember that ultimately God will, in keeping with His promise, manifest my truthfulness with powerful signs. I am convinced that had I been a liar God would have destroyed me at once. The fact is that my mission is His mission, and I have come from Him. To reject me is to reject Him. Hence, He shall Himself establish my truthfulness.

To deny me is to deny God and His Messenger

Elaborating on the fact that his denial leads to the denial of Allāh and the Holy Prophet^{sa}, the Promised Messiah^{as} writes:

To deny me is not to deny me, rather it is to deny God and His Messenger. This is because before one denies me he holds God to be false since he implies that despite all the internal and external challenges faced by Islām, God did not, in keeping with His promise, "Verily, We have sent down this Exhortation, and We shall be its Guardian" do anything to bring about its reformation. Even though such a person apparently believes that God has promised in Āyat

Istikhhlāf to continue the succession of Khulafā' in the ummah, as He did in the ummah of Moses, God did not keep his promise (God forbid) because, according to him, no such Khalifa is present in the ummah at this moment. Not only that, but such a person will also have to imply that the Holy Qur'ān is false in declaring the Holy Prophet^{sa} to be like Moses^{as}. This is because in order to establish a likeness between the ummah of Moses and this ummah, it was necessary that a Messiah should be born in this ummah at the head of the fourteenth century just as one was born in the fourteenth century after Moses^{as}. Also, he will have to deny the verse: and among others from among them who have not yet joined them, which promises the coming of a *Burūz* (reflection) of the Holy Prophet^{sa}. And he will similarly have to reject many other verses of the Holy Qur'ān. Indeed, I can say with conviction that he will have to deny the whole of the Qur'ān from Al-Ḥamd to Al-Nās. Reflect, therefore, whether is it a small matter to reject me? I do not say this on my own, rather I swear in the name of God that anyone who rejects me will also reject – if not in words then in effect – the whole of the Holy Qur'ān and he will turn his back on God.

How my denial results in the denial of the Holy Prophet^{sa}

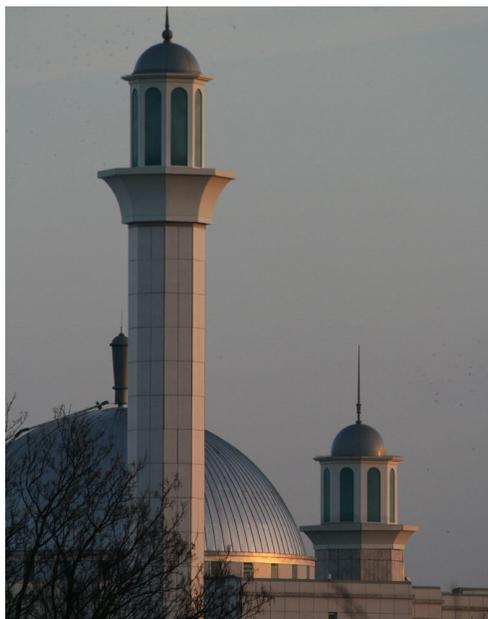
The Promised Messiah^{as} continues by saying:

You ask how rejecting of the Promised Messiah^{as} implies rejection of the Holy Prophet^{sa}. This is because the prophecy of the Holy Prophet^{sa} that a Mujaddid would appear in his ummah at the head of every century, would stand falsified and his statement, "*Imāmukum minkum*" would also be rejected. It would also negate the Holy Prophet's^{sa} prophecy about the coming of the Messiah and Mahdī at the time of the onslaught of the

religion of the cross; and so you would be implying that while the onslaught is going on, the Messiah has not come. Now, would not anyone who accepts such beliefs also reject the Holy Prophet^{sa}? I reiterate that to reject me is not a small matter. Before you call me a *kāfir*, be prepared to be a *kāfir* yourself.

An Incident relating to Brother Ibrahim of Benin

Benin is a small African country and a local Jamā'at was established there in 2012. Before accepting Aḥmadiyyat, Brother Ibrahim was already a Muslim and a man of knowledge. After accepting Aḥmadiyyat, he grew in sincerity and devotion and began to spread the message. However, his brother did not like this and started opposing him and accused him of wanting to turn people away from Islām. Brother Ibrahim, however, continued to preach and convey the message of Aḥmadiyyat, and soon three neighbouring villages embraced Aḥmadiyyat. His brother then conspired with a friend to kill him because he thought this was the only way of stopping him. Brother Ibrahim says that he had a dream wherein he saw that his brother and a friend of his were digging a hole in the ground and putting something in it. Three days after this dream, the friend suddenly got ill and died. At this the brother claimed that Aḥmadīs had worked some magic on his friend, and so he reported the matter to the chief of the region. The chief said



that if he could bring him some money he would have the matter handled. He brought the chief some money, and the chief summoned Brother Ibrahim and reprimanded him angrily, "What is this new faith you have accepted! I order you to relinquish this faith or else you will not live to see tomorrow's sun." Brother Ibrahim replied, "I have accepted this faith because I know it to be true, so I cannot turn my back to it. As for life and death, it is in the hands of God." The chief said, "I am the God of this land and do what I want. You know the verdict I am going to give, and you know that when I say a person will not see tomorrow's sun, he will be dead by tomorrow." Brother Ibrahim replied, "You may say so, but I will not abandon my faith, for it is the true Islām." The chief then ordered his men to take Brother Ibrahim away. When

they were escorting him to confinement, Brother Ibrahim said to them, "Do not get involved in this and let me go." Since such people are greedy, they took some money and let him go. The next day the chief was struck with paralysis and two days later he died. This sign had a deep impact on the people and served as proof of the truth of Aḥmadiyyat.

The age is virtually crying out for the Promised Messiah and Reformer

Describing the need for the Promised Messiah and Reformer, the Promised Messiah^{as} says:

Just as there is a time when the crop is ripe for harvest, so has the time come to remove all these ills the time has come to remove the mischief and sinfulness that pervades the world. These people have gone to every extreme and denying and reviling the Holy Prophet^{sa}. They are not afraid of attacking the Holy Prophet^{sa} even as much as they would be afraid of a wasp or a fly. The verse "*Kazzabu bī Āyātina*" is applicable to them. They have shouted all they could and hurled every abuse. But now the time has come for God to do away with this. At such times He always raises someone who has great zeal for His Honour and Glory. Such a person is supported by a hidden power. In fact, it is God Himself who does everything, but He raises such a person because this is His practice, and you will never find any change in it.

The Holy Prophet's^{sa} Kindness Towards his Companions, and Remembrance of Two Deceased Aḥmadīs

FRIDAY SERMON DELIVERED ON MARCH 30, 2018

Our Imām, Hazrat Khalīfatul-Masīḥ V^{sa} began the sermon by referring to Hazrat Jābir bin 'Abdullāh^{ra}, who was a Companion of the Holy Prophet^{sa}. The traditions tell us how the Holy Prophet^{sa} helped him with paying back his loan, and prayed for him, and how Allāh blessed him. According to some, Hazrat 'Abdullāh bin 'Amr^{ra}

related this to Hazrat Jābir^{ra} regard to the payment of debt. In any case, the harvest was very poor and he found it difficult to pay back his loan, and this came to the knowledge of the Holy Prophet^{sa}. But according to the ḥadīth in Bukhārī, it seems that this occurred sometime later. Either way, it reveals the Holy Prophet's^{sa} compassion for his companions and the miracle of the acceptance of his prayers.

Hazrat Jābir bin 'Abdullāh^{ra} relates:

There was a Jew in Madīnah who used to give me loan until my orchard bore fruit. My piece of land was located on the path to the well that was known as Roma. One year it so happened that the orchard bore poor fruit. But the Jew came demanding to be paid back his

loan at the time of the harvest, as he always did, even though I had not reaped any harvest that year. I asked him to give me a year's respite, but he refused, because he thought in this way he could lay claim to the whole orchard. When the Holy Prophet^{sa} heard of this, he said to the Companions, "Let us go and seek from the Jew respite on behalf of Jābir." The Holy Prophet^{sa} along with some Companions came to my orchard and talked to the Jew, but the Jew said, "O Abū Qasim, I will not give any respite." Hearing the Jew's response, the Holy Prophet^{sa} took a round of the orchard and once again asked the Jew for respite, but he still refused. While this was taking place, I gathered some dates from the orchard and presented them to the Holy Prophet^{sa} which he ate. Then he said, "Jābir, where is the shelter wherein you rest?" I pointed it out to him, and he told me to have a mat spread in it so that he might have a rest. I did as he desired. He lay down and went to sleep. When he woke up, I brought him a handful of dates. He ate some and then stood up and again talked to the Jew, but he still did not accept. The Holy Prophet^{sa} then took another round of the orchard and said to me, "Jābir, start collecting the dates and pay the Jew his debt." I started taking down the fruit, and all the while the Holy Prophet^{sa} stood among the trees. I took down the dates until I had paid back all the Jew's debt and there were some left over. When I gave this good news to the Holy Prophet^{sa} he said, "I swear that I am the Prophet of Allāh. This miracle happened because God listens to my prayers and blesses my actions.

Huzoor^{aa} said that while we see this example of the Holy Prophet's^{sa} compassion and the blessings that resulted from the acceptance of his prayer, we also see how concerned the Companions were about the repayment of their debts. This should be the hallmark of every believer. Sometimes in our society people who call themselves Aḥmadīs resort to delaying tactics when it comes to repaying their debts.

Sometimes such disputes go on for years. Let us always remember the words of the Promised Messiah^{as} that whoever embraces this Jamā'at should adopt the example of the companions of the Holy Prophet^{sa}. Only then can we bring about the peaceful society that was destined after the coming of the Promised Messiah and Mahdī^{as}.

Another Hadīth is related by Hazrat Jābir^{ra} regarding the paying of debt. He relates that a companion owed someone two dinars when he died. Thereupon the Holy Prophet^{sa} refused to lead his Janāzah prayer. But when another companion accepted the responsibility for paying the debt, the Holy Prophet^{sa} led the prayer. The next day he asked the companion who had taken the responsibility whether he had fulfilled it or not. Such is the importance of the paying back of one's debt and such is the concern one should have.

Yet in another hadīth related by Hazrat Jābir^{ra}, the Holy Prophet^{sa} said:

If a believer leaves some wealth and property, it is received by his family and relatives. Furthermore, if he leaves a debt and his property and the wealth he leaves behind are not sufficient in order to pay off the debt, or in the case that he leaves behind children without any means

“Let us always remember the words of the Promised Messiah^{as} that whoever embraces this Jamā'at should adopt the example of the companions of the Holy Prophet^{sa}.”

of support, his orphaned children and the payment of the debt should be taken care of. In other words, the government and those in authority will take the responsibility for this. The upbringing of orphans and making arrangements for their expenditures have been greatly emphasized in Islām. Hence, the Holy Prophet^{sa} said that this is the responsibility of the government.

The Holy Prophet's^{sa} kindness towards Hazrat Jābir^{ra}

It is related by a Companion that once he

came to Hazrat Jābir bin 'Abdullāh^{ra} and said: Relate to me what you heard from the Holy Prophet^{sa}. Hazrat Jābir^{ra} said:

I was once returning from a journey with the Holy Prophet^{sa}. (The narrator said that he did not know whether this journey was undertaken for some war or for umrah.) When we were close to Madīnah, the Holy Prophet^{sa} said that if someone wished to reach his home quickly he may hurry on. Hearing this, we picked up speed. I was traveling on a camel that was of earthen colour and was spotless. People were following me and I was going fast when at once the camel stopped and refused to move on, even though I tried my best to make it move. When the Holy Prophet^{sa} saw this, he told me to sit tight, and then he hit it with his whip, whereupon it at once plunged forward and started moving very fast. The Holy Prophet^{sa} asked, "Will you sell this camel?" I said I would. When we reached Makkah, the Holy Prophet^{sa} entered the mosque with several of his Companions and I entered with them, and I tied the camel in the corner of a stone floor in front of the mosque and said to the Holy Prophet^{sa} that this was his camel. The Holy Prophet^{sa} came out

and circled around the camel and said, "This is my camel." Then the Holy Prophet^{sa} sent me several gold coins and then asked me whether I had received full payment. I said I had. He then said this money and this camel both belong to you. The Holy Prophet^{sa} was gracious enough to return the camel and to pay for it as well.

In Remembrance of Brother Bilal Adalbi

Brother Bilal Adalbi of Syria was critically injured in a car accident on March 17,

EXISTENCE OF GOD – PART 4

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 May issue covered Part 3 of the series, delving further into the second chapter: "Logical Arguments for the Existence of God" and ending with the argument of a moral code inscribed within human nature as an irrefutable evidence for God's Existence. This part starts by elaborating on the argument that the worldwide acceptance enjoyed by the doctrine of belief in God throughout the ages is evidence that it is based on truth and that the opposing doctrine of atheism is incorrect and false. It then covers the argument that the inevitable victory of prophets in achieving their purpose, juxtaposed with the ever failure of their enemies is further proof of the Existence of God. [Editor]

Evidence of Universal Acceptance

The next argument that I would like to present is that of general acceptance. It is based on the principle that worldwide acceptance of a notion or a belief that has survived throughout the ages is evidence that such a notion or belief, in its essence, is based on truth. The Holy Qur'ān states:

"Now, as to the foam, it goes away as rubbish, but as to that which benefits men, it stays on the earth" (13:18).

That which is really useful and beneficial for the people constantly persists in the world, but a useless and unbeneficial thing never achieves that permanence.

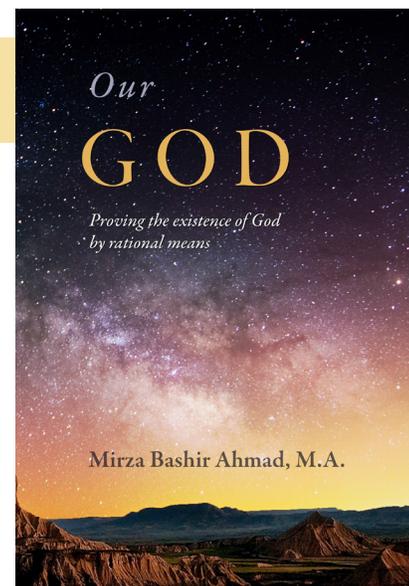
Likewise, we have the scientific principle of 'survival of the fittest'; i.e. in the struggle for survival, only what is useful and worthy of survival prospers and the rest perishes. Our observation also suggests that only beneficial things attain real longevity and a harmful, useless, or non-beneficial thing cannot flourish worldwide indefinitely. I do not mean to say that a false or non-beneficial thing cannot be established in the world; rather, my point is that the existence of such a thing cannot be permanent and worldwide and that its existence is temporary and limited.

When viewed according to this principle, belief in God turns out to be a doctrine that cannot be denied by any sensible person. All the nations in the world, great or small, civilized or uncivilized, educated or uneducated,

all of them wherever they are, despite their innumerable differences, agree that this universe did not just happen; rather, it has a Creator and a Master. The notion that this universe is created and owned by a Higher Being is not limited to present-day nations only, but has been seen among all nations without exception throughout recorded history. Granted, there is a great deal of disagreement over the attributes of that Higher Being, and different nations present God in different forms and shapes; some believe in one God with no other deity above or below Him, while others have many deities and insist on devotion to all of them. In short, there is a great deal of disagreement about the Being of God and His attributes among different nations. But despite this disagreement, the focal point of religions of all nations appears to be this: the universe did not come into being by itself; rather, it is the miracle of Omnipotence of a Higher Being. The Jews and the Christians, the Hindus and the Muslims, the Sikhs and the Parsis, the Jains and the Buddhists, the Native Americans of North America, the Hottentots and the Zulus of South Africa, indigenous people of West Africa and Aborigines of Australia, the Eskimos of the Arctic, the Maoris of New Zealand, the Gonds and the Santhals of India, and the Taoists of China—when we look upon epochs, we see the people of the present age or the middle ages or the pre-historic ages or the primitive tribes—in short, take whatever nation and whichever period of time and the belief that this universe is

governed by some Higher Being comes to light in one form or another. Therefore, this consensus on the existence of God among all nations throughout the ages, the great and numerous disagreements notwithstanding and no matter what His attributes are and whether He is one or more than one, constitutes evidence of the existence of God which no intelligent person can deny. I am not saying that these nations claim to have seen or recognized God and perceived His attributes as eyewitnesses. All I say is that all nations of the world, despite innumerable religious differences, have proclaimed belief in God, in one form or another, throughout the ages, and this claim alone, because of its universal acceptance, constitutes an argument supporting the existence of God.

Consider carefully that such universal acceptance of a belief— that all nations proclaim it as a focal point of their faiths, and the failure to find a single instance in recorded history of a nation as a whole rejecting this belief—indeed constitutes an undeniable argument for the truth of said belief. Wrong beliefs do take root in the world; sometimes they disseminate widely over a certain period but never has it been observed that such a wrong belief has spread all over the world so as to engulf all nations without exception, and never beyond a limited period in such a way as to have acquired universal acceptance since the beginning of days. If that happened, peace would vanish from this world and it would



become difficult to distinguish truth from falsehood. Hence, the widespread and overwhelming acceptance of this belief—i.e. that there is a Higher Being ruling over this universe who is beyond the limitations of time and space—and the wonderful longevity of this belief, unparalleled in the history of the world, attests that the belief in a Higher Being cannot be false.

Indeed, during all of the ages there have been, there are people who did not believe in any God at all. However, they never attained the status of a nation for any length of time and atheism has never been proclaimed as state religion anywhere; neither has an atheistic movement ever been launched as an independent and well-grounded movement. It has never attained any significance beyond temporarily taking over the hearts and minds of a few men. In the history of nations, the doctrine of atheism can be compared to a small group of insurgents who revolt from time to time against an organized and established government, but cannot hold out for long; nor do they manage to achieve any lasting and strong sovereignty over any significant territory. Can the authority of any established government be challenged on account of such rebels? No, never!

IS BELIEF IN GOD BASED ON SUPERSTITION?

If at this point someone harbours a doubt that some Western historians claim to have identified some ancient nations who were altogether unaware of the belief in God, then the answer to this is as follows: Granted, some historians have noted this, and, in particular, they have asserted that peoples living in the earliest age were unaware of the belief in God altogether; however, a careful study reveals that such authors have been mistaken and have not fully done their research. Specifically, they have erred in attributing the idolatrous beliefs of certain ancient nations merely to fear, ignorance, and superstition, and concluded from this erroneously that they never believed in one God. That is absolutely incorrect; the fact is that idolatry, though resulting from ignorance, is an offshoot of the belief in

“It is natural for one to be awestruck when confronted with something that is more powerful, formidable, magnificent, or beneficial than him.

God, not its root. That is to say, idolatrous beliefs always result from the corrupted forms of belief in God and never develop in the complete absence of belief in God. There are instances in world history that a nation appears to believe in God initially and, later, idolatrous notions creep in slowly and sometimes take over completely, relegating and annihilating belief in God. In the presence of such examples, justice demands that we assume concerning the primitive nations who appear to be steeped in idolatrous beliefs—while we do not have their historical records—that they subscribed to belief in God initially, which later degenerated into idolatrous beliefs. In fact, the examples presented by some to negate our view relate to the nations whose earliest historical records have not been preserved. In this situation, it would be unfair to ignore other clear-cut instances and conclude that those nations held idolatrous views from the very beginning and that their idolatrous beliefs were based merely on ignorance, fear, and superstition, and that belief in one God never took root among them; such a conclusion would be unacceptable to any unbiased, reasonable person.

Moreover, if we ponder, we see that idolatrous beliefs can never arise out of ignorance, fear, and superstition alone; a belief in God must pre-exist. It is natural for one to be awestruck when confronted with something that is more powerful, formidable, magnificent, or beneficial than him; he begins to consider it as an immense thing and is subdued by it and fears it. However, if he is unacquainted with the concept of worship, it is absolutely impossible for him to take something as a deity out of awe or fear only, and regard it as his creator and master; for the thought of worship to occur, the concept of worship must pre-exist in his mind. Human imagination can never create a concept; it can

certainly imitate. That is, if someone has seen or heard or experienced something, his perception can create its image in his mind, which he can develop and expand further. However, if he has never seen or heard it, nor witnessed the like of it, his perception cannot create its image in his mind. Therefore, as the concept of the worshipper and the worshipped exists in the belief structure of every nation, inevitably we have to accept that every nation in essence subscribes to belief in God.

Someone may say that at the start of this treatise it was stated emphatically that these days most of the people do not believe in God and every nation is falling prey to atheism, whereas now we are being told that all nations of the world believe in God and that atheism never enjoyed this general acceptance, and that this is an obvious contradiction. But this is not the case. When it was said that all nations are falling prey to atheism, it was with a view to actual belief, and here we are discussing the doctrine, not actual belief. Thus, the two statements are not contradictory, as both are correct in their respective contexts. It is true that most of the people these days do not believe in God inasmuch as their belief is not a living reality and it does not affect their lives. It is also true that all nations in the world have been subscribing to belief in God in one way or the other as part of their belief systems. For, however weak and lifeless, rather idolatrous, their belief might have been, they have always maintained that there is a God over this universe who governs our lives. Obviously we are talking about the doctrine not profound insight. So both statements are correct in their appropriate contexts and there is no contradiction. To summarize, the magnificent and worldwide acceptance enjoyed by the doctrine of belief in God throughout the ages is evidence that it is based on truth and that the opposing

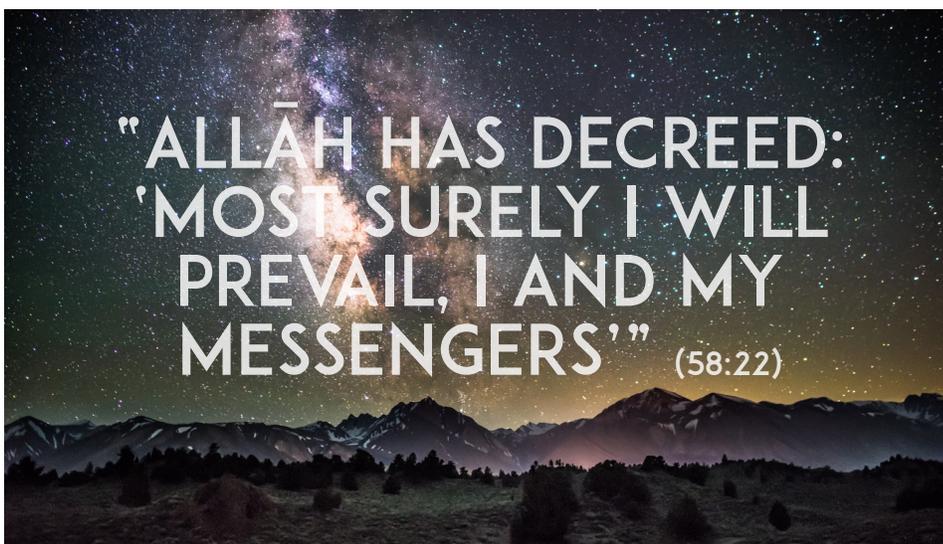
doctrine of atheism is incorrect and false.

THREE GRADES OF CERTAINTY

The next argument I would like to present in favour of God, albeit logical and relating to the 'ought-to-be' stage of certainty concerning God, provides a sure and definite sign to God for the discerning. One must not assume that logical arguments are just hypothetical and cannot lead to any degree of certainty concerning God. Anyone who has this idea has completely misunderstood. The 'ought-to-be' stage concerning God is a stage of certainty, just as the 'is' stage is a stage of certainty. The difference is that the 'ought-to-be' stage does not provide the utmost certainty provided by the 'is' stage, and it is not as assuring and as comforting; nevertheless, no wise person should doubt that it is a stage of certainty.

There are various stages of certainty. One stage of certainty is that which is achieved by reasoning, when we infer the existence of something by observing some of its effects. For instance, when we observe smoke far off in a forest, we infer that there is a fire giving off smoke, as there cannot be smoke without fire, and that gives us the certainty of reason. In Qur'ānic terminology this is called *'ilmul-yaqīn*; i.e. the certainty through inference in the absence of any direct observation. Clearly, the 'ought to be' stage belongs to this category, as we infer the existence of God from signs, not from direct observation. When we see fire with our eyes, or experience its heat, the 'ought to be' stage of certainty changes to 'is' stage of definitive certainty. In other words, in the 'ought to be' stage we believe in God on the basis of reasoning and in the 'is' stage we no longer depend on reasoning; rather, we graduate to a kind of physical observation.

It would not be out of place to mention the other two stages of certainty described by the Holy Qur'ān. The first, as mentioned above, is that of *'ilmul-yaqīn*, in which certainty about something is acquired by logical inference from its signs. The second stage is that of *'aynul-yaqīn* (the certainty of sight), which marks the beginning of observation and no longer requires reasoning. For instance, when



we walk in the direction of the smoke and begin to see the fire with our eyes, then we do not have *'ilmul-yaqīn* only, but acquire *'aynul-yaqīn*; i.e. we believe on the authority of direct observation and inference plays no part in it.

There is another stage above this, called *haqqul-yaqīn* (the certainty of experience) in Qur'ānic terminology. This stage is reached when man gets so close to the fire that he experiences its heat and not only sees the fire but also benefits from its heat and can distinguish the right path from the wrong one in its light. This is the ultimate stage of certainty beyond which there is no other stage. Although there are several sub-stages within this ultimate stage and everyone attains their place according to their capacity and effort. We need not go into the details here. In short, there are several stages of certainty, and the stage of 'ought to be', called *'ilmul-yaqīn*, the one we are discussing here, is an elementary stage.

THE INEVITABLE VICTORY OF PROPHETS

Throughout the recorded history of the world, we observe that whenever those who believe in God have been defied by those who deny God (in doctrine or practically), the former have always triumphed. This demonstrates that some hidden power helps the believers. I do not mean to say that a believer triumphs against a disbeliever in every contest under all circumstances, as ordinarily, victory or defeat follows the laws of nature, and there is no reason

why a disbeliever who follows the path of success should not triumph against a believer who does not. Ordinarily, success belongs to one who treads along the path of success. I do not have in mind ordinary worldly differences and contests, but I mean that whenever someone proclaims that he has been commissioned by God to establish faith in the world, he certainly succeeds in his mission and no worldly power can block his path to success. The Holy Qur'ān says:

“Allāh has decreed: ‘Most surely I will prevail, I and My Messengers’” (58:22).

That is, Allāh has decreed that He and His Messengers will always prevail.

Accordingly, we observe that a Messenger takes the field all alone. In material terms, he is absolutely helpless, whereas his adversaries, on account of their numbers and provisions, appear as if they will crush him in no time. But gradually his powerful message is accepted by the people and ultimately he triumphs and his opponents are thoroughly humiliated. The world has witnessed this scenario not once, not twice, not tens of times, not hundreds of times, but thousands of times. There is not a single example recorded in the history of the world where an atheist triumphed in such a dispute (by atheist I mean one who either denies God or believes in Him ritually but not in reality).

My dear ones! A battle [of ideas] takes place in different parts of the world, in different nations, at different times, under different circumstances, not tens

of times, not hundreds of times, but thousands of times. On each occasion, a helpless and ill-equipped man of God takes a stand in the name of God against a large, well-equipped army of disbelievers. The battle starts and the man of God emerges triumphant and the army of atheism is taken prisoner and has to join his disciples. Is this all by chance? Give just one example wherein the host of disbelievers emerged victorious and the man of God was humiliated in such a battle. Does this scenario not provide convincing evidence that those who stand in the name of God are supported by the hand of an Omnipotent Being against whom material means amount to nothing at all?

See the exploits of Krishan [Krishna] and Ram Chandra Ji in India. What did these great men stand for and how did the ungrateful people of India treat them? What was the result? Do the Aryas not bow down to these holy personages in submission today?

Look at the life history of the Patriarch Prophet Ibrahīm^{as} [Abraham], the Friend of Allāh. This man of God stood up all alone proclaiming God in the dark valleys of Syria. The stalwarts of atheism responded by casting him into a burning fire. However, that apparently helpless man felt no fear and continued to sing the praises of God as if he were lying on a bed of roses. Why? Because Ibrahīm^{as} could hear the Divine voice reverberating in his ears: ‘O Ibrahīm! Look at the sky; can you count those stars?’ Ibrahīm^{as} replied: ‘My Lord, who can count your hosts?’ God said: ‘O Ibrahīm! You have made a covenant of love and loyalty with Us; We do now swear in Our own Name that your progeny will become, and shine as, stars of the sky of [divine] guidance and no one will be able to count them’. Look around! Today, the followers of Ibrahīm^{as} outnumber those of any other Prophet, but where are those who threw him in the fire?

Take Musa^{as} [Moses] next. A child was born to a poor family. His household, for fear of Pharaoh, placed him in a basket and cast him into the river. He was picked up by Pharaoh’s people and, out of mercy or some other reason, he was brought up in

Pharaoh’s house by his command. When he grew up, he had to flee the country, fearing punishment for violating the law of the land on one occasion. Wandering around in the wilderness, he ended up serving a pious man for ten years, after which he married. Then, after being Divinely enlightened, he returned to Pharaoh’s court and told him face-to-face, ‘I am a Messenger of the God who created you and me and all others; send the Israelites with me or your end will not be good’. Pharaoh, who was intoxicated

“The battle starts and the man of God emerges triumphant and the army of atheism is taken prisoner and has to join his disciples.

with power, frowned and said, ‘O Musa! You dare speak to me in this manner, having grown up on the leftovers of my household; come to your senses and then speak!’ Musa^{as} realized that the intoxicated goliath would not come to his senses. He planned to escape tactfully with the Israelites under the cover of secrecy, whatever the consequences. Pharaoh learnt about this and was outraged. He pursued the escapees in the wilderness, accompanied by his large armies, and quickly caught up with them. The Israelites, rendered cowardly after years of enslavement, got frightened seeing Pharaoh’s armies behind them and the dreadful sea in front. ‘What will happen next?’, they asked. Musa^{as} was unmoved like a rock; he looked at those frightened faces and said:

“‘Nay, speak not thus!’ said he, ‘My Lord is with me. He will direct me aright’” (26:63).

That is: Nay, there is nothing to worry about, my Lord is with me. He will find some way out for us.

Glory be to Allāh! It is the same Musa^{as}, who had fled from Egypt for fear of the authorities a few years earlier, now facing the Pharaoh’s army and remains absolutely unruffled. What happened next? The sea parted to make way for Musa^{as} while Pharaoh and his army, with all its armament, were engulfed by the

dreadful sea waves. And it did not end there; like Ibrahīm^{as}, the followers of Musa^{as} are beyond count, while no one cares for Pharaoh, though his mummified remains serve as a constant warning to the people.

Let us now look at Masīḥ^{as} [the Messiah] of Nazareth. He was born to a poor unmarried Israelite woman; this led to much gossip among the evil-minded Jews—she was unmarried, whence did the boy come? They forgot that the birth

was in fulfillment of an old prophecy.¹ They also forgot that this boy at least had a mother, whereas according to them, Adam had neither a mother nor a father. However, this fatherless boy grew up and with the support of the Holy Spirit proclaimed what Krishna^{as} had asserted in India, Ibrahīm^{as} in Syria, and Musa^{as} in Egypt. The Jews who were already weary about him became furious and ultimately he was put on the cross as a result of their intrigues. The Jews were happy to have carried the day. But Masīḥ^{as} had the backing of One who came to his assistance, saved him from a humiliating death, and comforted him, saying: ‘It was expedient to give temporary dominance to the Jews but I am your faithful Lord and your disciples will hold sway over the Jews till the end of the days; the world will witness that it is you who really prevailed and not the Jews’. What does the world see today? Have not the disciples of Masīḥ^{as} overwhelmed the whole world? In what state are the Jews? Those same Jews who once crowned Masīḥ^{as} [the Messiah] with thorns and ridiculed him, saying, look at him, he is our ‘king’; today, the servants of Masīḥ^{as}, out of mercy, want to crown the Jews with the kingdom of the Holy Land, but no one is allowing it; the whole nation of Israelites has been on the cross, as it were, for nineteen centuries, for having put Masīḥ^{as} on the cross for a few hours. Glory be to Allāh! What an exemplary

retribution!

Then, look at the Chief of them all: Muḥammad Mustafa^{sa} [the Chosen One], (and may my life be sacrificed for him). A youth from a respectable but poor Quraīsh family is married to a virtuous woman. Husband and wife live

of that Unknown Being, for whom he had been searching, reaches out to his pure heart and the expansive scenario of the spiritual world starts unfolding before him.

Not long afterwards, he emerges from this veil of secrecy and declares his God-given

body was wounded and bled profusely. Umayyah would ask him again: what do you say now? Bilal^{ra} would utter the same words again: *Ahad! Ahad!* That is: God is One; God is One. The street boys, with a nod from Umayyah, would drag him over the scorching stones again.

The master and leader of the Muslims^{sa} was himself stoned by the wicked people of Ta'īf and extensively wounded from head to toe.

together for only a short period when she loses her husband. She is pregnant and distressed at her dreadful loss. The child is born, prompting mixed emotions of intense pain of missing her husband and the feeling of joy of holding a baby who will keep her husband's name alive. In keeping with Quraīsh traditions she wants to hand him over to a Bedouin wet nurse, but who will accept an orphan? After a prolonged search, at last, they find a wet nurse willing to take the child with her, and thus does the Chief of all the Prophets spend the early days of his life in a desert hut. When he grows a bit older, he returns to his mother. But not long afterwards, she reunites in the Hereafter with her deceased husband, and this boy is left without a mother or a father. He is brought up by some of his relatives till he becomes a young man, and, like rest of the Quraīsh, he takes up trading as his career, and thus the years pass by. He is illiterate and unlettered, but respected for his high morals—and people address him with the title of *Amīn* [the Trustworthy]. As he approaches forty, he becomes inclined to solitude and his virtuous nature despises the customs and beliefs of the Quraīsh. He searches for a high moral code and truly satisfying faith. He chooses a desolate cave in a desolate mountain near Makkah for his solitude. He spends his days and nights there, in remembrance of an unknown being who would provide bliss to his anxious heart. He has no one to confide in except his aging wife, who lives in Makkah, and becomes concerned about the state of her worried husband. Thus it proceeds till one day, the brilliant rays

station to the Quraīsh and calls them to God, who is the Creator and Master of this universe, besides whom there is no God. They laugh at this and do not take him seriously. However, he perseveres and some sensible, faithful people gather around him, believe in him, and help him in his cause. The people soon realize that they cannot just laugh this call off, and, if not controlled, it will divide their nation and cause dissension. This starts a magnificent war, unparalleled in world history, that rocks and ravages the Arab world for twenty years, and kindles a fire from one end of the country to the other that is not extinguished until the whole country gathers under the banner of the One God. At first, the Quraīsh of Makkah tried to coerce the handful of Muslims back to their old faith, and subjected them to tyrannies, the accounts of which make one's hair stand on end. Bilal^{ra} was an Abyssinian slave, of righteous nature, who accepted Islām immediately. His master, Umayyah bin Khalf, tortured him most brutally. This evil one laid him stripped naked on the sand under the hot midday sun, when the earth was scorching hot, placed large stones on his chest, mounted them, and said: part with Muḥammad^{sa}, stop worshipping [one] God and prostrate to the idols, or else I will torture you like this until death. Bilal^{ra} was not well-versed in Arabic; he would look to the Heavens and say: *Ahad! Ahad!* This meant: God is One; God is One; I cannot leave Him. Then the tyrant would tie him up with a rope and hand him over to street hooligans, who would drag him along the stony streets of Makkah, whereby his unclothed

Another Muslim, Khubab^{ra} by name, not a slave, worked as a blacksmith in Makkah. The outraged wicked youth of Quraīsh would lay him on the burning coals of his furnace; one person would mount on his chest to prevent him turning to his side till the coals burned out under his back. However, this faithful servant did not give up God. Samīyah^{ra} was a poor Muslim woman. Abu Jahl intimidated her, [saying] give up Islām or else I will torture you to death, but she declined and held fast to Islām. Ultimately, the vicious man thrust a spear into her private parts and martyred her in the scorching fields of Makkah. These are but a few early narratives of the religious war waged by the Quraīsh of Makkah against the poor and helpless Muslims.

The master and leader of the Muslims^{sa} (may my life be sacrificed for him) was himself stoned by the wicked people of Ta'īf and extensively wounded from head to toe, till his shoes were filled with his own blood. He was socially boycotted in Makkah in an effort to kill him. When these atrocities reached their climax and the Quraīsh decided to assassinate Muḥammad^{sa} at all costs, to bring an end to it all, the Holy Prophet^{sa}, accompanied by some of his followers, migrated from Makkah to Madīnah to cool off the Quraīsh, so that they may let the Muslims live in peace and they may continue their peaceful preaching unhindered. But this infuriated the Quraīsh even more, and their leaders went around the country stirring up the Arab tribes against the Muslims, leaving them, as it were, trapped in a bushfire without an escape route. The following historical narrative depicts the condition of the Muslims at the time:

When Muḥammad^{sa} and his followers arrived and were given asylum in Madīnah, the whole of Arabia rose up united against them. Those days the Muslims slept with their weapons at the

ready and carried their weapons during daytime for fear of an enemy attack at any time. Greatly distressed, they used to say: When shall we see the days wherein we shall live in peace and tranquillity and fear no one other than God (*Lubabun-naqul fi asbabun-nuzul*).

At that time, the Muslims were no more than a handful—mostly poor, weak, and ill-equipped. They were confronted by the well-equipped, united forces of the whole country, surging against them like a great deluge to wipe them off the face of the earth.

The sacrifices that the Holy Prophet^{sa}, and his Companions^{sa} had to make and the hardships they had to endure during this unique struggle are recorded in every authentic history book and need not be repeated here. There is one incident, however, that I cannot leave out. The Holy Prophet^{sa}, was passing through a valley in Hejaz, accompanied by a large party, when an enemy tribe suddenly unleashed a volley of arrows. The Muslim allies retreated in the face of this unexpected attack, creating panic in the Muslim army; the camels, horses, mules, and donkeys along with their riders turned back and fled helter-skelter. The enemy noticed this, roared forward and started raining arrows on the fleeing Muslims. The Holy Prophet^{sa}, looked around and found the battlefield deserted—not the new converts of Makkah, nor the faithful *Ansār* [Helpers] of Madīnah, nor the old *Muhājirin* [Emigrants] were to be seen. There was only the enemy surging forward like a great deluge and arrows rained incessantly; but he stood his ground like a mountain and very calmly told his frightened companion who was standing nearby to hold the rein of his horse lest it turn back in the face of arrows and spurred his horse forward towards the enemy shouting:

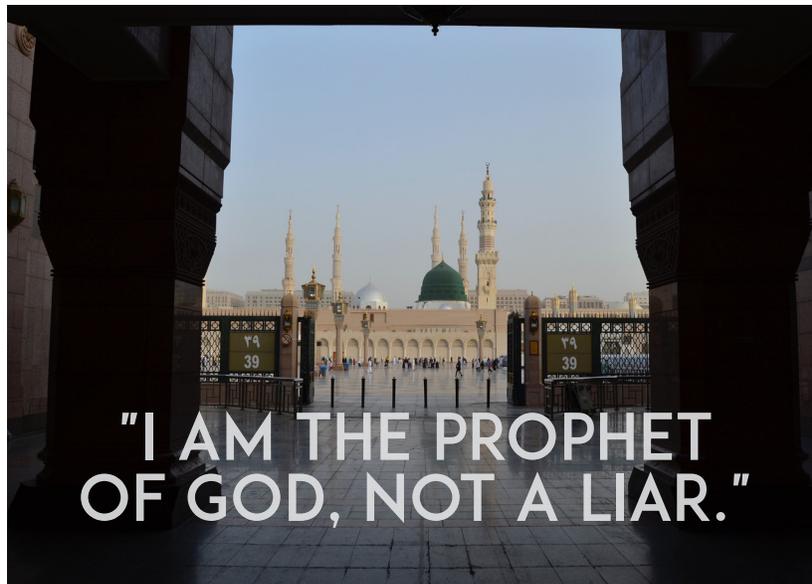
انا النبي لا كذب انا ابن عبد المطلب

Meaning, I am the Prophet of God, not a

liar.

As if by magic, all the Muslims who heard this voice scrambled and fought their way back and gathered around their master and shattered the advancing columns of the enemy. In short, this war surely took place; nine years had not gone by since the recluse of the Cave of Hira took refuge in Madīnah that the vast land of Arabia—nine hundred thousand square miles of it—was reverberating with the slogans of *Takbīr* [i.e. God's greatness] from one end to the other.

One might say this was all due to the sword; I say, show me how you would achieve such a result with the sword!



"I AM THE PROPHET OF GOD, NOT A LIAR."

One man— all alone, poor, and powerless, weak and impoverished, stands up and, within a few years, transforms the whole country—a country laced with arms from head to toe against him. Is that the work of a sword or the miracle of a protective God?

O naive ones! Who raised the sword? Is there any among you who can prove that Muslims were the first to use the sword? Again, is there any among you who can prove that, when Muslims did use the sword to defend themselves and establish peace, they converted a single person to Islām with the sword? O unfortunate sons of darkness! How can I convince you that it was the Arabs who unsheathed the sword against the Muslims and that they did not sheathe it until they realized that Muḥammad^{sa} had the backing of

a powerful Being, against whom these material means do not matter as much as the wing of a gnat. Indeed, they accepted Islām out of fear—not that of the sword, but of God. Indeed, they broke their idols with their own hands, not because they were afraid of Muslim power but because they observed the idols humiliated and helpless. History tells us that, after the fall of Makkah, when the idols were broken, some of the chiefs of Makkah looked at the idols contemptuously and said: If these idols had any power, the stiff-necked Arabs would not bow down to Muḥammad^{sa} today. This is what was said by those in the thick of it and you—more than thirteen centuries later, living thousands of miles away from Arabia, and absolutely ignorant of Islāmic history—claim that the Arabs accepted Islām for fear of the sword of Muḥammad^{sa}! Woe be to prejudice! Is there no limit to unfairness?

In short, this phenomenal success of the Holy Prophet^{sa} is clear proof of the fact that there was a powerful Being working in support of him, and He is the very Being whom we call God. Now, thirteen-and-a-half centuries after his death, four hundred

million people take pride in his servitude and the number is ever increasing. That day is not far off when, by the grace of God, this incomparable king of the spiritual realm will rule the hearts of the whole world with his God-given splendour, and the heads of the Arabs and the non-Arabs will bow down in servitude of love before this man, who was a veritable *zill-ullāh* [reflection of Allāh].

اللهم صلِّ عليه وآله وسلِّم ويا أيُّها الذين آمنوا صلُّوا عليه وسلِّموا تسليماً

[O Allāh, bless Muḥammad^{sa} and his people and bestow peace on him. O ye who believe! Invoke blessings on him and salute him with the salutation of peace].

After the Holy Prophet^{sa}, (may my life be sacrificed for him), his servant, perfect *zill* [shadow], and beautiful *Burūz*

[reflection], the person of Hazrat Mirzā Ghulām Aḥmad of Qādiān^{as}, with sublime qualities, is also a holy link in this chain [of Prophets]. A child is born in a backward village in India which had poor facilities of communication—train or postal services. He grew under the loving care of his parents but, being inclined to solitude, distanced himself even from the limited social circle of the village. The father, out of his paternal kindness, tries to arrange a good job for him and sends a message to him: a certain high official is a good friend of mine and he is in charge these days; I could speak to him and arrange a reasonable job for you. He gets the reply: Do not worry about me; I have found employment at the place I am meant to be. That is to say: I am in

died. He further claimed that he was the Promised Reformer of the Latter Days, as mentioned in the prophecies of different religions. His task was to confront and overcome falsehood and bring about the supremacy of truth. He claimed to be the Promised One foretold by all religions, through whom the final and worldwide victory of Islām is decreed.

This claim caused a great commotion and all faiths became united in an unprecedented manner in opposition to him. The other Muslims, the Christians, the Hindus, the Aryas, the Jains, the Sikhs, the Brahmus, the Dev Samajists, etc. took to the field with all their might against an ill-equipped person, all on his own. Most of the Muslim ulama declared him to be an infidel, heretic, himself misled

the world, laced with all possible means, surging upon him from all sides like a deluge, yet the man was neither scared nor alarmed but stood his ground like a firm rock. He had no sword to wield, no apparent money to distribute, no worldly knowledge to impress the people with, and no power to intimidate them with—all he had was a spiritual flag with the following words, inscribed with an ink not of this earth:

A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults. (*Barāhīn Aḥmadiyya*, Part IV, Urdu ed. *Rūḥānī Khazā'in*, p. 655)

As the enemy offensive intensified to dangerous levels, he raised this heavenly flag higher and higher in his hands. There seemed to be some magic in these words: on seeing them, the soldiers of the opposing army began deserting their ranks and instead began to gather around this flag. The opponents harassed these people in every way—punished them socially, snatched their wealth and belongings, split up their families, assaulted them, and even killed some of them. They prevented them from burying their dead in their [Muslim] cemeteries. But such was the effect upon these people that they were readily drawn towards this flag. They were eager to relinquish their apparent freedom in exchange for servitude to this helpless, unknown villager.

Glory be to God! What a spectacle! The opponents said that this was a gnat bothering them with its buzz. If it did not stop buzzing, they would crush it between their fingers. But today the followers of that 'buzzing' are attacking every citadel in the world, and even the enemies admit that if there is any force worth mentioning in the religious world today, this alone is it. Can this be the work of a human being? No, never. Man's work is dependent upon resources and circumstances. In this case, all of the resources were with the enemy, and the Promised Messiah^{as} had nothing with him. But despite the enemy's utmost efforts, the Promised Messiah's^{as} strong message attracts the hearts of the people. At the time of his passing in 1908, he had

“His task was to confront and overcome falsehood and bring about the supremacy of truth.”

service to God; I do not need any worldly employment. With this begins the tale of the sacred mission that has created upheaval in the religious world today.

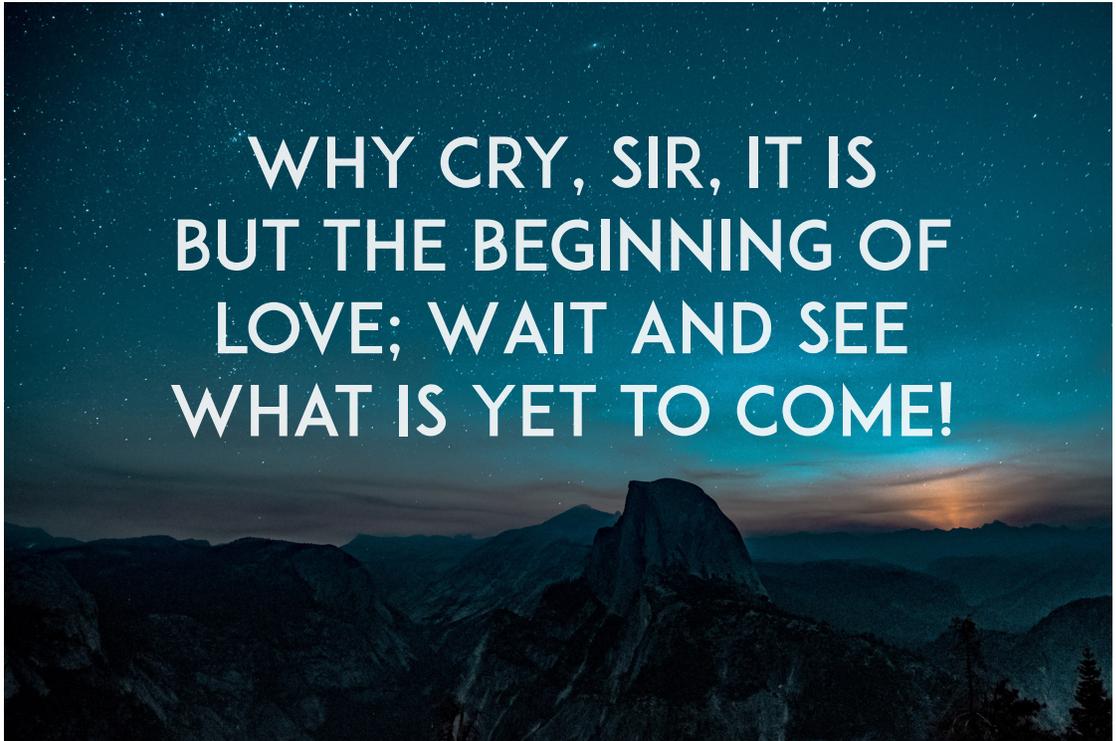
Hazrat Mirzā Ghulām Aḥmad^{as} claimed to be a *Mujaddid* [Reformer] in 1884. There was nothing in the claim that would startle the Muslims as there had been many *Mujaddids* in the Islāmic world. Therefore, the claim was met with silent acceptance, or at least was not rejected. He continued to serve Islām in accordance with His God-given mandate and the sensible among the Muslims looked upon his services with gratitude. They realized that he was the only one among the Muslims who had the ability to stand up to the enemies successfully and respectably. However, it stirred up a dangerous fervour of animosity and opposition among anti-Islāmic factions—i.e. the Hindus and the Christians—and they resolved to hurt him and bring him down by every possible means. Not long afterwards, Hazrat Mirzā Ghulām Aḥmad^{as}, on Divine command, proclaimed that he was the fulfillment of prophecies concerning the Latter-Day Messiah and Imam Mahdī, and that Masīḥ^{as} [the Messiah] of Nazareth, whose second advent was being awaited, had

and misguiding others; and, in fact, they called him *Dajjāl* [the antichrist]. An edict was issued and circulated throughout the Islāmic world to the effect that this man was an infidel and outside the pale of Islām—in fact, the worst enemy of Islām. Anyone dealing with him in anyway would also become labelled as being out of the pale of Islām. And it was widely publicized that hurting him in any way was not only justified but in fact a good deed worthy of great merit; some even went as far as declaring that the Islāmic Sharī'a prescribed the penalty of death for him and the one who brings about his death would merit Divine reward. In addition to this vocal opposition, which was not merely vocal as it kindled a veritable and dangerous firestorm of opposition in the country, practically all legal and illegal means were used in an effort to suppress and humiliate him. All of the Muslims, Christians, Hindus, and others attacked him with full force.

The early history of Aḥmadiyyat is a tragic story that makes your hair stand on end. On one side was a single person, all alone, apparently without any backing, lacking means, without funds, and without any claim to fame; and on the other hand, it seemed as if there were entire armies of

400,000 faithful devotees under his banner. Now, seventeen years after his passing, his followers have spread to all countries of the world to preach Islām, and are baffling the world with their unprecedented sacrifices in the cause of God. This is not fiction, but fact. Even the enemy cannot hide under the veil of enmity and prejudice. An unknown villager, without resources, stood up and declared that he had been ordained by God to establish His Majesty. The world rejected him and people of all faiths and nations opposed him with all their might and, intoxicated with their power, believed that in no time they would wipe him off the face of the earth. There were enemies all around—bloodthirsty enemies who had put their differences aside to unite, each one eager to be the first to strike. On the other hand, the one whom they regarded a ‘buzzing gnat’ or a water bubble was like a drawn sword in the hands of a protective God, killing whomsoever it fell upon and whosoever fell upon it was annihilated. Many strong men challenged the champion of God, but, like kernels of corn crackling in the oven, they were destroyed in no time.

Why, after all, did this happen? Look at the early condition of the Aḥmadiyya Community, look at the opposition it faced, study its present condition, and then be fair: was this extraordinary success possible without the support of some Unseen Power? A lone, helpless, and totally ill-equipped figure stands up in the Name of God and, despite intense opposition from the whole world, establishes his authority all over the world within a short period of thirty to forty years, as if he alone rules the religious world. There are Aḥmadiyya missions in India, Ceylon [now Sri Lanka], Syria, Palestine, Lebanon, Iran, England, Germany, Holland, Switzerland, Italy, Spain, Trinidad, North America,



WHY CRY, SIR, IT IS BUT THE BEGINNING OF LOVE; WAIT AND SEE WHAT IS YET TO COME!

South America, East Africa, West Africa, Mauritius, Malaya [Malay Peninsula], Java, Sumatra, and Borneo. These are not missions that are breaking down and tamed by the attacks of the enemies, but each is a force to be reckoned with, the mettle of which has been recognized by the world at large. O ye, looking crookedly at the Aḥmadiyya Community and shedding tears of blood with outrage at this astonishing success and bemoaning the progress of Islām, listen:

Why cry, sir, it is but the beginning of love; Wait and see what is yet to come!

In short, the success that the Promised Messiah^{as}, and his community is having in the face of adverse circumstances, and the rapidity and astonishing manner in which it is taking place, is manifest evidence of the fact that an Unseen Force that dominates and rules all worldly powers is working in his support, and it is He Whom we call God.

To summarize, throughout the recorded history of the world, whenever a righteous person ordained by God stood up in His Name, regardless of what kind of circumstances he encountered, he ultimately prevailed and achieved his purpose; and his enemies, despite their enormous power and materials, were

always humiliated. This phenomenon, as I said before, has been observed not once or twice, not tens of times, but thousands of times, and never the other way round, not even once. Therefore, this predominance is definite and positive proof that those who stand in the Name of God benefit from the support of a great Unseen Force against which all worldly powers and means pale into insignificance; that force we call God. The whole of humanity needs to submit to Him. May the people understand! How beautifully the Promised Messiah^{as} has put it:

God provides evidence of His existence with His omnipotence;

For the invisible One that, indeed, is the only way of showing His countenance.

When He says that He will certainly do something,

That becomes inevitable; that indeed is Godhood.

To be continued...

THE SIGNIFICANCE OF FASTING

Aizaz Aḥmad Khan, Missionary (MTA International)

INTRODUCTION

Every year as the blessed month of Ramaḍān draws near, Muslims around the world await in joyous anticipation for the opportunity to observe fasting—the fourth of the five foundational pillars of the Islāmic faith. The opportune arrival of Ramaḍān each year sparks an interest and awareness that gives rise to several questions—what exactly is fasting? Is it an aimless exercise of austerity or a religious tradition promising moral, physical, and spiritual development? Is this a novel practice introduced by Islām? How do various world religions inculcate fasting and what is the true concept of fasting within Islām? Consequently, what is the significance of Ramaḍān itself and what are the objectives that a Muslim strives to achieve in this month?

WHAT EXACTLY IS FASTING?

First and foremost, fasting is commonly defined as: “Abstaining from all or some kinds of food or drink, especially as a religious observance.”¹ In principle, this definition is descriptive of the act of keeping a fast, but fails to grasp the depth and essence of the concept. The incorporation of fasting in world religions signifies that the scope of this practice reaches well beyond the simplicity of abstention from food and drink. Historically, fasting has also been used as: “an expression of protest against what they believe are violations of social, ethical, or political principles.”² For example Mahatma Gandhi’s use of fasting to exert moral pressure on his political opponents was often an effective and widely publicized tactic. But generally, fasting is regarded by world religions primarily as a mode of self-reflection, moral conditioning, and spiritual advancement.

FASTING IN WORLD RELIGIONS

Interestingly, fasting is not a novel practice introduced by Islām. In fact, the Holy Qur’ān acknowledges this and



declares: “O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.”³ Thus, the practice of fasting in Islām is an extension of the practice found in earlier religions.

HINDUISM

In Hinduism, fasting is known as *Upavasa*. It is a common expression of religious commitment and is undertaken as part of an ascetic routine. A fast may range from complete abstinence from all food and water, to avoidance of specified foods, to reduced consumption of food for a certain time period. Full fasts are generally practiced by ascetics and devout worshippers, whereas the simpler and more flexible forms of fasting exist for other believers. *Upavasa* can also refer to an all-inclusive abstention from all forms of sensual gratification.⁴

JUDAISM

Jews observe several annual fasts during certain periods. The great fast of *Yom Kippur* entails abstention from eating and drinking, washing, use of ointments and creams, wearing of leather shoes, and sexual relations. The fast is framed by two family meals, which discourage asceticism and teach that it is just as praiseworthy to dine well beforehand as to fast. Worshippers are urged to

abandon the comfort of their homes and instead remain in prayer in Synagogues.⁵

Fasting is termed as “afflicting one’s soul” by the Torah⁶ and is practiced for several reasons i.e. commemorating the deliverance of the Jews from Pharaoh, to atone for sins, and in hope of obtaining favorable judgment.⁷ Moses^{as} is said to have fasted twice in his life for a period of forty days each—the first time prior to receiving the tablets on Mount Sinai and the second time upon discovering that the Israelites were practising idolatry.⁸

BUDDHISM

Biographical traditions of Buddha^{as} generally agree that after exploring and experimenting with extreme austerities, Buddha^{as} remembered a prior meditative experience as a child and realized that extreme asceticism to the point of bodily harm was futile and not necessary for spiritual attainment. After systematically cutting down his food consumption to only a few drops of soup a day, Buddha^{as} resolved to resume eating, in moderate amounts, to adopt a diet that would not be indulgent but would be adequate to sustain the body.⁹ Although various forms of fasting are found among Buddhist schools of thought, they are not prescribed as an obligation upon followers of the faith. Some Buddhist monks and nuns believe extended

Fasting is not merely staying hungry and thirsty; rather its reality and its impact can only be gained through experience.

periods of fasting to be beneficial to their practice and thus choose to undergo a minimum 18-day fast in which only small amounts of water is taken. In contrast to this extreme, other Buddhists consider simply removing meat and dairy from one's diet to be a form of fasting. A more moderate form of fasting also exists in which Buddhists practice abstention from food and drink after noon on certain days of the month.¹⁰

CHRISTIANITY

In Christianity, fasting is observed during Lent, the period of preparation before Easter, and during Advent, the period before Christmas.¹¹ Lent provides for a 40-day fast (excluding Sundays) in imitation of Jesus Christ's^{as} own fasting in the wilderness.¹² In early Christianity, fasting rules were strict— one meal a day was allowed in the evening and meat, fish, eggs, and butter were forbidden. These fasting rules were dispensed by the Roman Catholic Church during World War II and now only two days are practiced as Lenten fast days i.e. Ash Wednesday (marking the beginning of Lent) and Good Friday (the day commemorating the Crucifixion of Jesus Christ^{as}).¹³

THE ESSENCE OF FASTING IN ISLĀM

In Islām, the practice of fasting is not only a physical exercise but a spiritual one; the ultimate aim of which is the attainment of God's pleasure through regulation of one's life in accordance with His ordinances. If a Muslim merely observes the outward requirements of the fast, they will simply succeed in making themselves hungry and thirsty and nothing more. Explaining the true essence of fasting in Islām, Hazrat Mirza Ghulam Aḥmad^{as}, the Promised Messiah and Founder of the Aḥmadiyya Muslim Community, states:

Fasting is not merely staying hungry and thirsty; rather its reality and its impact can only be gained through experience.

It is human nature that the less one eats, the more one's spirit is purified and thus his capacity for [spiritual] visions increases. The will of God is to decrease one kind of sustenance and to increase the other. A person who is fasting should always be mindful that he is not just required to stay hungry. On the contrary, he should remain engaged in the remembrance of God so that he can cut asunder ties of worldly desires and amusements and is wholly devoted to God. Hence, the significance of fasting is this alone that man gives up one kind of sustenance which only nourishes the body and attains the other kind of sustenance which is a source of comfort and gratification for the soul.¹⁴

Indulgence in unbecoming speech and inappropriate actions nullifies the very objective of fasting in Islām. This is why the Holy Prophet of Islām^{sa} has taught that "He who does not shun telling a lie by word and deed, should know that God needs not his abstention from food and drink."¹⁵ Furthermore, fasting aims to teach Muslims to control their passions and lead productive lives. It is with this intent in mind that the Holy Prophet Muḥammad^{sa} taught a simple lesson regarding fasting: "Fasting is a shield; so the day one of you fasts, he should not indulge in foul talk nor should he shout. And if someone abuses him or fights with him, he should simply say to him, "I am fasting, I am fasting."¹⁶

According to Islām, every action man carries out is for his own sake except fasting, which is for the sake of Allāh and Who is Himself the reward for it.¹⁷ Thus, a Muslim who is observing a fast is advised to spend most of their time executing their duties toward God and His creation. They should give more attention to the five obligatory prayers and strive to offer supererogatory prayers like *Tahajjud* (after midnight) prayer.

The Holy Prophet Muḥammad^{sa} has emphasized the observance of the *Tahajjud* prayer during Ramaḍān saying, "Whoso stands in *Tahajjud* prayer in Ramaḍān with firm faith and with the intention of achieving the pleasure of God, all of their previous sins are forgiven."¹⁸

In addition to prayer and spirituality, Islām is a religion that makes the welfare of society a matter of concern for each and every Muslim. To strive for the prosperity of mankind is an ambition that Islām wishes to instill within Muslims at every moment of their lives, and the essence of fasting in Ramaḍān entails this very spirit. Expounding upon the blessings of fasting and its importance to the welfare of today's society, Hazrat Mirza Masroor Aḥmad^{as}, the Khalifa of Islām and the Head of the Aḥmadiyya Muslim Community states:

When fasting is based on *Taqwā* (righteousness) it produces a beautiful society, creating a spirit of sacrifice for each other. One is drawn to the needs of one's under-privileged brothers and this is very important because it was the blessed model of the Holy Prophet^{sa} that during Ramaḍān his alms-giving and charity would gain intense momentum like a gale storm. This becomes a source of removing anxiety from society and creates feelings of empathy for the less fortunate among those who are well-off; and feelings of love and gratefulness in the hearts of under-privileged believers for their well-off brothers.¹⁹

IS FASTING COMPULSORY DURING RAMAḌĀN?

Islām prescribes fasting for all Muslim adults because it is a religion that wishes for every Muslim to attain spiritual heights and be recipient of the Grace of God. Islām does not desire the practice to become a burden on those who are not able to fast. Thus, those who are incapable of fasting due to sickness or travelling are exempt from fasting in the month of Ramaḍān and are required to complete the missed fasts later on.²⁰ Pregnant women, menstruating



he sees, and his hands with which he grasps, and his legs with which he walks. When he asks Me, I bestow upon him and when he seeks My protection, I protect him.²³

Keeping in mind the potential spiritual results promised through fasting, eager Muslims are permitted to fast whenever reasonable; although voluntary fasts are prohibited from being kept on significantly blessed and

joyful occasions in Islām such as Fridays and during the two annual celebrations of ‘Id. Voluntary fasts are essentially kept in the same manner and with the same intentions as those fasts kept during the month of Ramaḍān.

ESSENCE OF THE MONTH OF RAMAḌĀN

The word “Ramaḍān” is derived from the Arabic word *Ramḍ*, which means, “intensely hot” or “burning.”²⁴ The month of Ramaḍān is named as such for three reasons:

1. One who fasts becomes hot due to thirst
2. Worship and devotion in this month burns away the traces of sin
3. Devotion in this month produces the necessary warmth of love in man for his Creator and fellow beings²⁵

Ramaḍān was chosen as the month of fasting and spiritual advancement due to its association and close affinity with the revelation of the Holy Qur’ān. The Holy Qur’ān states: “The month of Ramaḍān is that in which the Qur’ān was sent down as a guidance for mankind with clear proofs of guidance and discrimination.”²⁶ This can either mean that the revelation of the Holy Qur’ān began in Ramaḍān or it can refer to the fact that the Holy Qur’ān would be repeated to the Holy Prophet Muḥammad^{sa} every Ramaḍān by the Archangel Gabriel.²⁷ It is in this month

“When the month of Ramaḍān enters, the gates of Heaven are flung open and the gates of Hell are shut, and Satans are chained.

women, and suckling women are also exempt from fasting. Further concession is made for those Muslims who cannot complete missed fasts later on; hence they are obliged to pay *fidya* (a compensation for not fasting— feeding the poor and destitute).²¹ This compensation is not to be considered a penalty for the inability to fast, rather it is prescribed as a small sacrifice so that God may bestow them the capacity and the strength to observe the fast themselves.²²

VOLUNTARY FASTING IN ISLĀM

The wisdom of fasting, when practiced in all sincerity and fulfilling all conditions, is that if one is able to renounce the lawful satisfaction of his/her desires for the period of one month, he/she certainly acquires the power and will to renounce the unlawful gratification of his/her senses as well. It is for this very reason that fasting in Islām is not only promoted and limited to the month of Ramaḍān. Voluntary fasts, as kept by Prophets and Saints, have proven to be a source of great blessings and divine favours from God Almighty. The Holy Prophet Muḥammad^{sa}, the Promised Messiah^{as}, Jesus^{as}, Moses^{as}, David^{as}, i.e. almost all prophetic and

saintly personalities have kept voluntary fasts and demonstrated that doing so is particularly favoured by God and allows one to attain spiritual prominence in His sight.

The fasts in Ramaḍān is essentially a basic and minimal requirement for the fulfillment of one’s faith in Islām. Supplementing this, it is the voluntary fasts kept by those seeking nearness and additional favour from God that grants them approval as truly righteous servants. Such struggles and sacrifice are recompensed with equal rewards. In a Ḥadīth Qudsi, (revelation to the Holy Prophet Muḥammad^{sa} which was not included in the Holy Qur’ān by God Himself) God the Almighty discloses the rewards of one who strives to advance in spirituality through voluntary acts, saying:

The most beloved things with which a servant of Mine comes nearer to Me, is what I have made obligatory upon him; and My slave continues to advance closer to Me through voluntary effort beyond that which is prescribed until I begin to love him [with a particular love]. When I love him, I become his ears by which he hears, and his eyes with which

that Muslims especially strive to lead and regulate their lives according to Qur'ānic injunctions and guidance.

The blessings of the month itself can be understood by this saying of the Holy Prophet^{sa}: "When the month of Ramaḍān enters, the gates of Heaven are flung open and the gates of Hell are shut, and Satans are chained."²⁸ That is to say, when the essence of the month enters one's heart, then the gates of Hell are shut and the Satan that invites one to evil is chained. Such a blessed time and opportunity comes with equal responsibilities. Thus, Hazrat Mirza Ghulam Aḥmad, the Promised Messiah^{as}, states:

During that month one should discard one's preoccupation with eating and drinking; and cutting asunder from these needs should address oneself wholly towards God. Unfortunate is the person who is bestowed material bread and pays no attention to spiritual bread. Material bread strengthens the body, and spiritual bread sustains the soul and sharpens the spiritual faculties. Seek the Grace of God, as all doors are opened by His Grace.²⁹

COMPONENTS OF THE MONTH OF RAMAḌĀN

A typical day in the life of a Muslim during Ramaḍān is active, engaging, and disciplined. Below is a list of the components of Ramaḍān that a Muslim observes, practises, and looks forward to experiencing during the month and thereafter.

Tahajjud (Supererogatory) prayers: Prayers offered individually after midnight and before the dawn prayer early in the morning.

Tarawih (Supererogatory) prayers: Prayers offered at night in congregation. These can be offered in place of *Tahajjud*.

Sūḥūr (Sahri): The traditional Islāmic meal taken before beginning a fast.

Iftār (Iftāri): The traditional Islāmic meal taken upon opening a fast.

Darsul Qur'ān: Special sermons on verses of the Holy Qur'ān given in mosques

during Ramaḍān. Attending these special sermons gives one insight into Qur'ānic teachings and complements one's spiritual journey during the month.

'Ītikāf (seclusion): Observed during the last ten days of Ramaḍān, preferably in a mosque.

Laylatul Qadr (the night of destiny): A particularly blessed night among the odd nights of the last ten days of Ramaḍān.

'Īdul Fiṭr: The Islāmic festival to mark the completion of Ramaḍān. It is celebrated by congregational prayers followed by a sermon. Muslims rejoice for having been given the strength to fulfill their obligation of fasting.

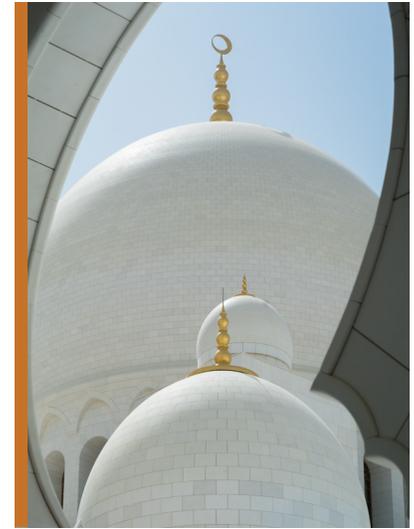
FASTING IN SHAWWAL (THE MONTH FOLLOWING RAMAḌĀN):

One may follow the day of 'Īdul Fiṭr with six days of voluntary fasting, during the Islāmic month of Shawwal. The Holy Prophet^{sa} is reported to have said that whosoever does so will be rewarded as if they had fasted perpetually.³⁰

May God Almighty enable Muslims to benefit spiritually during the month of Ramaḍān. Amin!

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TAHRĪK FOR FINANCIAL SACRIFICE IN RAMAḌĀN

Khalid Naeem, National Secretary Māl Jamā'at Canada

Spending in the way of Allāh in RamaḌān Mubārak

Hazrat Ibn Abbas^{ra} states that the Holy Prophet^{sa} was the most generous of all people. And in RamaḌān the Holy Prophet's^{sa} generosity would increase even more; so much so, that his generosity was like the gusting winds. (*Saḥīḥ Bukhārī*, Kitābul Wahi)

Change in the rate of Sadaqatul Fitr

- The rate of Fidyā is set at \$6 [Canadian] per fast and the rate of Fitrāna is set at \$4 per head. [Note: Members with lower income may also give the above at half rate]
- Likewise, every earning member should offer at least \$10 in 'Īd fund. 'Īd fund should be given prior to the 'Īd Namāz

One should remember that one of the main objectives of Fidyā, Fitrāna and 'Īd Fund is to provide aid to those with insufficient resources for covering 'Īd related expenses. This is why one should try to offer Fidyā, Fitrāna and 'Īd fund at the start of RamaḌān Mubarak so that funds may reach such deserving members in a timely manner.

Zakāt

Zakāt is one of the (five) fundamental pillars of Islām. Regarding it, the Promised Messiah^{as} states:

Thus, offer your five daily prayers with such fear (of God) in manner that you are seeing Allāh Almighty, and keep your fasts with sincerity, and every member that is capable, should offer Zakāt (*Kashtī Nūh*, *Ruhānī Khazā'in*, Vol. 19, p. 15).

Stating the importance of Zakāt, Syednā Hazrat Khalīfatul-Masīḥ V^{aa} says:

An important [type of] charity

which I want to turn your attention towards is Zakāt. Zakāt is paid at a fixed rate. Usually, not enough attention is given to it (*Al-Fazl Daily*, Rabwah, August 24, 2004).

Beloved Huzoor Anwar^{aa} says in his Friday Sermon on March 31, 2006:

This is a fundamental commandment. Those on whom Zakāt is obligatory, should pay it and there is quite a margin in it. Some people have enormous savings in their bank accounts for many years. If a certain amount has been put away for even a year, Zakāt should be paid on it. And then there is jewelery that women own; Zakāt should be given on this jewellery as well. This is a fundamental commandment which should be paid. (*Al-Fazl International*, April 21 2006)

The Rates of Zakāt

Zakāt is obligatory upon an amount one owns and has been kept for a year [or more]. For current circumstances in Canada, the amount upon which Zakāt is obligatory is set at \$4500. If one has owned this amount in cash, jewelery or other assets for one year, then 2.5% Zakāt is obligatory on their wealth. It is important to pay Zakāt on gold, silver and other such metals which are not used on a daily basis.

Members, especially ladies, are requested to see if Zakāt is obligatory on them [based on the rates above], and if so, they should pay it during RamaḌān Mubarak.

The Financial System of Jamā'at Aḥmadiyya

With the Grace of Allāh Almighty, an outstanding financial system is established in Jamā'at Aḥmadiyya and

it is because of these financial sacrifices that day after day Allāh Almighty grants extraordinary blessings to the assets and people of this community. Al-Hamdo lillāh!

Paying Obligatory Donations

Regarding the obligatory donations Hazrat Khalīfatul-Masīḥ V^{aa} states in his Friday Sermon on May 28, 2004:

Also remember that whatever you spend, whatever you pledge [for donations] and whatever is your income, Allāh Almighty is completely aware of it all. So always keep your case clear with Him. To gain rewards from Allāh Almighty for a deed, become correct in your appraisals and make honest payments, so that your condition improves and you progress in doing good deeds. (*Khutbāt Masroor*, Vol. 22, p. 357)

It should be noted that Chanda 'Ām, Chanda Wasiyyat and Chanda Jalsa Sālāna are obligatory charities. The blessed scheme of these charities was initiated by the Promised Messiah^{as} himself.

Chanda Jalsa Sālāna

Some members do not pay their monthly Chanda Jalsa Sālāna regularly. As a reminder, it is 1/120 of a year's salary or 1/10 of a month's income for those members who pay Chanda 'Ām.

The End of the Financial Year

As Jamā'at Aḥmadiyya is aware, our financial year ends on June 30. So, members of the Jamā'at are requested to pay their full obligatory donations as soon as possible, so that you are able to meet your obligations and get rewarded by Allāh Almighty.

BOOK REVIEW: NOAH'S ARK

Book reviewed: *Noah's Ark* [2016 Edition – English]

Author: Hazrat Mirza Ghulam Ahmad^{as} of Qadian

Reading time: 2 hours

Reviewer: Fazal M. Malik, Prince Edward Island, Canada

Noah's Ark is a comprehensive manual that guides you towards being a good Ahmadi Muslim and a remarkable human being.

The title 'Noah's Ark' may strike as odd to an average reader. It is not the story of Prophet Noah^{as}, his people or the biblical ark that he built; however, it is an account of the philosophy that befell people of the Noah. The Ark was meant to saving Noah and his followers from the flood that engulfed the valley. Ahmad^{as} and his followers held on tight to the rope of Allah and were saved by divine promise mentioned in the book – I will save those who are in your house - from the relentless plague.

The book was published in 1902, at a time when the plague was wreaking havoc in India, especially Punjab. In 1896, after a hiatus of few hundred centuries, the plague awakened, reaching the shores of Mumbai. Soon the death toll reached thousands. The Messiah^{as}, having published his foreknowledge on at least four prior occasions and unable to see fellow humans in pain, published another humble request for all people to join his fold and save themselves from the wrath of God. His request was met with jest.

The plague did not stop its devastating journey, and by 1902, hundreds of thousands had fallen to an avoidable fate. The government, having poured precious funds into research announced a vaccine and offered it for free to all residents of British India. The British government

had two motives to find a cure. One was the obvious loss of life in India, and second was the effect on the British economy as the Ottoman Empire placed quarantine restrictions on all travel and trade from India.

The book opens with a prologue on the theme of "The Plague Vaccine." Hazrat Ahmad^{as}, after thanking the British government for "having undertaken the expenditure of hundreds of thousands of rupees for the welfare of the servants of God," examines the sorry state of Muslims in India, who were "far detached from God..." and had become "sworn enemies of the path of righteousness."

A common Muslim had come to distrust the government and all their actions, as they felt deep loss of identity. Even when the cost of distrust was their life or that of a loved one, they refused to get inoculated. The Messiah^{as} admonished this practice, stating that a person who refuses help is "foolish." He then explains his reasons for declining the vaccine as the plague is a sign from God and assures the government that "in relative comparison to others, God will grant this community a special favour."

The second chapter of the book, titled "Our Teaching" opens with a surety for those who belong to the house of the Promised Messiah^{as}: "Innī Uḥāfizu kulla man Fid-Dār." ("I shall protect everyone

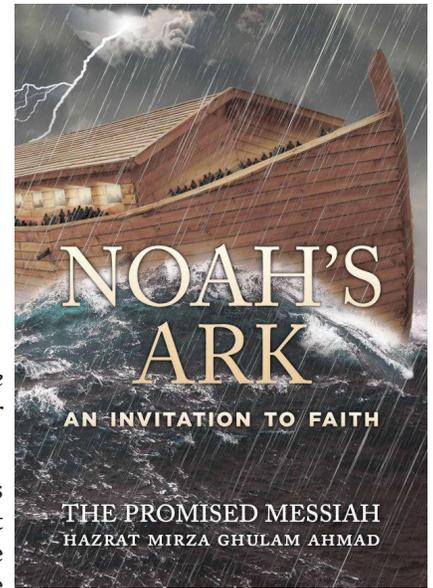
who is within the four walls of your home.")

This surety has a requirement of belief. The only way to be

safe in this world is to put all your belief in the Omnipotent God who is nearer than a person can imagine. The key theme appears to be that a person's heart determines the direction of their life. A person whose inner and outer appearance is not the same, and there is conflict in their word, and thought cannot be accepted by God. Purity of soul and cleanliness of thought is the key to becoming righteous. God desires for us to become righteous and forgive our relations and be gentle to the humankind, be they downtrodden or opponents.

This chapter is full of advice that is a cure for ill hearts. "Show mercy to His servants ..." and striving for what may appear seemingly impossible behavior, he advises "Behave not arrogantly towards anyone... and revile not anyone even if they should revile you. Become humble, tolerant, well-intentioned and compassionate towards God's creation so that you may be accepted by God."

All goodness in the world comes from the Holy Qur'ān. Therefore, we should follow the teachings of the Holy Qur'ān and exert our utmost efforts to follow in the footsteps of the Holy Prophet^{sa}. A



JALSA SĀLĀNA CANADA AND OUR RESPONSIBILITIES

Lal Khan Malik, Amīr Jamā'at Canada

By the Grace of Allāh, Jalsa Sālāna Canada 2018 is fact approaching and is being held on July 6-8, 2018, at the International Centre in Mississauga, Inshā'Allāh! By the Grace of Allāh, all Aḥmadīs - men, women and children - would participate in the Jalsa in large numbers from far and wide parts of Canada.

The system of Jalsa Sālāna established by the Promised Messiah^{as} has spread across the globe by the Grace of Allāh; it is established in Asia, Africa, Australia, Europe, and the Americas. There is no part of the world in which the Jalsa Sālāna is not being held. As a result of the sheer Grace, Mercy and unlimited Bounties of Allāh, the objectives for which the Promised Messiah^{as} established this system are being fulfilled in a most magnificent manner. Al-Ḥamdu lillāh!

Members of the Jamā'at wait an entire year and look forward to attending the Jalsa. They participate with full zeal and enthusiasm, and try to gain maximum benefits so that they can be recipients of the blessed prayers of Promised Messiah^{as}, which he rendered for those who attend the Jalsa. I would like to draw the attention of Jamā'at members towards the responsibilities, which fall upon them in regards to the Jalsa Sālāna.

Guidelines Regarding Jalsa Sālāna

Members of the Jamā'at should not forget the first and foremost purpose for attending and participating in the Jalsa Sālāna. The Promised Messiah^{as} has established the institution of Jalsa Sālāna for the following reason: "Such truths and spiritual insights will be discussed in this Jalsa, as are essential to elevate faith, belief and spirituality" (*Āsmānī Faīsla, Rūhānī Khazāin* Vol. 4, p. 352). The Promised Messiah^{as} has further said: "Every sincere member will be able to gain direct benefits, expand knowledge, and by the Grace and Mercy of God, their spiritual insight and knowledge

will progress significantly" (*Majmū'ua Ishtiharat*, Vol. 1. p. 340).

As such, members of the Jamā'at should remember these objectives of Jalsa, and try their utmost to absorb the Blessings and Mercy of Allāh in these days. The speeches that are delivered by the speakers at the Jalsa are also a crucial means of acquiring the blessings of this Jalsa. To listen attentively and acting upon them is the responsibility of every Aḥmadī man and woman.

This year, Huzoor Anwar^{aa} has graciously approved Maulānā Mobashar Ahmad Ṣāḥib Kahloon, Mufti Silsila 'Aliya, Rabwah, Pakistan and Respected Syed Tahir Ahmad Ṣāḥib, Additional Nāzir Ishā'at (MTA Pakistan) to attend Jalsa Sālāna Canada. This year, scholars of the Jamā'at will be speaking on subjects like Trust in Allāh, Blessings of Namāz and Supplications, the Holy Prophet^{sa} as Beacon of Absolute Justice, Love of Companions for the Holy Prophet^{sa}, Hark the Heaven's Voice: The Messiah has Come . . . The Messiah has Come, Khilāfat: A Source of Unification for Mankind, Jihād Against Innovations and Bad Customs, as well as on many other crucial topics. You are requested to listen to all the speeches attentively and sincerely, and act upon the teachings of Islām Aḥmadiyyat that will be discussed in these speeches.

The Promised Messiah^{as} has said: "To the greatest extent possible, at the threshold of God Almighty, make such efforts that God pulls them towards Himself and accepts them and bestows in them a righteous change." To undergo this righteous change and transformation in our inner condition, we need to make special arrangements to offer Prayers regularly during the days of Jalsa Sālāna, and to keep reciting *Durūd Sharīf* and other prayers to enhance our level of righteousness and create this positive transformation within ourselves.

Carefully examine the guidelines given



by Khulafā' Aḥmadiyyat on Jalsa, and particularly, those given by Hazrat Khalīfatul-Masīḥ V^{aa}. Try your level best to act upon and implement these guidelines. The Promised Messiah^{as} has said: "You must not consider this like other, ordinary, human assemblies" (*Majmū'ua Ishtihārāt*, Vol. 1, p. 341).

The Jalsa is, thus, an excellent opportunity for us to create in ourself a pious and righteous change. As such, it does not behove an Aḥmadī to waste time or engage in ordinary worldly talks, rather than listening to programs and speeches of the Jalsa. I hope that we will all come to the Jalsa Sālāna in large numbers while keeping in mind these objectives of Jalsa and reap its full benefits, Inshā'Allāh!

Keeping in view today's circumstances, Huzoor Anwar^{aa} has given particular instructions regarding steps to be taken for security: "Always keep close watch of your surroundings, to your right, left and on your friends and those you know. This will, itself, be a very big security for Jamā'at Aḥmadiyya." Therefore, members of the Jamā'at should especially keep this in mind.

Similarly, bring your Jamā'at ID Cards along with you. Cooperate fully with the volunteers, even if you have to endure some difficulty. All these arrangements are made for your own safety and security, and can only be effective with your cooperation.

Likewise, give your full cooperation to the volunteers of all departments. It is a great distinction of Jamā'at Aḥmadiyya that even if a child is on duty, everyone

Continued on page 38



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 Aḥmad 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 Aḥmad 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 Aḥmad 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 چڑھنے 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 Aḥmad 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 Muḥammad^{sa} – Beacon of Absolute Justice"
(English)
"محمد رسول اللہ ﷺ: عدلی کامل کا اعلیٰ معیار"
Muḥammad 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 Aḥmad 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 Aḥmad Ṣāhib Kahloon, Markaz
Representative, Mufti Silsila 'Aliya, Rabwah, Pakistan
Syed Tahir Aḥmad 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 Ahmer Sobhi Ṣāhib, Missionary Toronto
- 11:55 AM 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 Muḥammad Afzal Mirza Ṣāhib, Missionary Peace Village
- 12:50 PM Faith-Inspiring Experiences
- 1:00 PM Concluding Address (Urdu)
"اسمعوا صوت السماء جاء المسيح"
"Hark the Heaven's Voice: The Messiah has come . . .
The Messiah has come"
Maulānā Mobashir Aḥmad 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



AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadiyya Muslim Jamā'at Press Releases

March 28, 2018

JĀM'IA AḤMADIYYA UK, GERMANY AND CANADA CONVOCA- TIONS TAKE PLACE IN JOINT CEREMONY

43 graduates receive their Sha- hid degrees from Head of the Aḥmadiyya Muslim Community

The Aḥmadiyya Muslim Community is pleased to announce that on March 25, 2018, the 6th Convocation Ceremony for Jām'ia Aḥmadiyya UK, the 7th Convocation Ceremony for Jām'ia Aḥmadiyya Canada and the 3rd Convocation Ceremony for Jām'ia Aḥmadiyya Germany took place in a combined event at the UK college premises in Haslemere, Surrey. The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirza Masroor Aḥmad^{aa} presided over the ceremony and delivered the keynote address.

During the ceremony, 18 graduates from Jām'ia Aḥmadiyya UK, 14 graduates from Jām'ia Aḥmadiyya Canada and 11 graduates from Jām'ia Aḥmadiyya Germany were presented with their 'Shahid Degree' certificates by Hazrat

Mirza Masroor Aḥmad^{aa} and were thus enrolled as official Missionaries and Imāms of the Aḥmadiyya Muslim Community.

Following the presentation, Hazrat Mirza Masroor Aḥmad^{aa} delivered a faith-inspiring address, in which he reminded the young Imāms that they should fulfill their pledge of devoting their lives for the sake of Islām.

Hazrat Mirza Masroor Aḥmad^{aa} said: "What is the objective of dedicating your life for the sake of your faith? It is to make every possible effort towards fulfilling the mission of the Promised Messiah^{as} and so at every moment of your lives you must strive towards achieving this. Remember, the Promised Messiah's^{as} mission was to revive the true teachings of Islām and to establish the Oneness of God Almighty and to spread the true message of the Holy Prophet Muḥammad^{sa} throughout the world."



His Holiness^{aa} said that society was becoming increasingly materialistic and drawn towards atheism. He said reversing this trend was the great challenge of the time for the young Imāms. Hazrat Mirza Masroor Aḥmad^{aa} said: "It is your duty to safeguard humanity by bringing it back towards God Almighty. This is the real purpose of devoting your lives and to achieve this supreme goal, you must seek to fulfill your potential and to utilize all your faculties and capabilities. Remember, this is no easy task and so you will have to be fully determined and never waver in your efforts."

His Holiness^{aa} said that first and foremost, the Imāms must continually develop their personal relationship with Allāh the Almighty. Hazrat Mirza Masroor Aḥmad^{aa} said: "The Promised Messiah^{as} stated very clearly that our ambitions can only be realized through prayers and

PRESS RELEASES



a person can only sincerely pray if there exists a relationship with God Almighty. Hence, you must wage a personal Jihād of self-reformation and improvement.”

His Holiness^{aa} drew the attention of the new graduates towards the importance of congruity in their words and actions and said that it was essential that they practiced what they preached. His Holiness^{aa} emphasized this point by quoting chapter 61, verse 4 of the Holy Qur’ān, which states: “Most hateful is it in the sight of Allāh that you say what you do not do.”

His Holiness^{aa} said that the Imāms had a duty to manifest excellent morals in their personal lives. Hazrat Mirza Masroor Aḥmad^{aa} said: “You must show a high moral example of dealing with your family members. If you deliver a speech on how to resolve family matters and how to create a good relationship between spouses and with children, whilst you yourself are not acting upon what you preach, your words will prove hollow, without value and fail to have an impact. Thus, becoming an Imām carries with it a great burden and a heavy personal responsibility.”

Reiterating the importance of prayer, Hazrat Mirza Masroor Aḥmad^{aa} said:

“Today, the world is in desperate need of people who have a living relationship with God and who feel compassion for His Creation. The world needs people who can save mankind from falling further into an abyss of materialism. For this to be achieved, we must rely upon the power of earnest prayer.” His Holiness^{aa} also highlighted the importance of grace and compassion and said that an inherent part of Islām was to wish all people well.

Hazrat Mirza Masroor Aḥmad^{aa} said: “Much wrongdoing and conflicts arise from the fact that people think ill of others. Thus, even if others think ill of you or treat you unkindly, you must not react in a like fashion. Rather, you must wish such people well and guide them with wisdom so that they come to realize the error of their ways and comprehend that whatever was in their hearts was false. This will only happen if your hearts are filled with love for others.” Concluding his address, His Holiness^{aa} prayed: “May Allāh enable you to fulfill the objectives of devoting your lives for the sake of Islām with fervency and devotion. May Allāh enable you to become living examples of those who give precedence to their faith over all worldly matters!”



person must remember that salvation is not something that will come in the next life, but it is a journey we embark on in this life and continue to the next.

In this age, the road to success is the Holy Qur'an. A key prayer that is guidance for mankind taught by the Holy Qur'an is, "Guide us to the right path." That the Promised Messiah^{as} was raised from the great nation of the seal of the Prophets^{sa} is in fact a testament to the acceptance of this prayer.

To be counted in the house of the Promised Messiah and Mahdi^{as}, it is not enough to merely say a few words of the *Ba'at* (pledge); you must change your inner being. Mere possession of knowledge is not sufficient; a person must strive to act upon what they have learned and strive to change the core of their being. Only when the heart and mind are in sync with the message of God, can a person tread upon the path of righteousness and become the recipient

of divine favors.

In summary, the book is a treasure trove for anyone looking for guidance on the belief of Aḥmadī Muslims. The three takeaways, which form the central theme of the book are:

Guidance for any and all matters can be found in the Holy Qur'an and through observing the life of the Holy Prophet of Islām^{sa};

The guide of this age is Hazrat Aḥmad^{as}, the restorer of Islāmīc values;

A person's heart is their beacon towards goodness or wickedness.

CONCLUDING NOTES:

The plague in British-India was at its peak from 1902 to 1907, during which the death toll reached in millions. As this was a sign of the truthfulness of the Messiah, the logical result was a sharp growth in the membership of Jamā'at.

There were days when 500 or more letters of *Ba'at* were received from all over India. The remarkable truth was that while some Aḥmadī Muslims fell on the battleground against the plague, it was nothing compared to the millions that met an unfortunate fate. In this age, the Khalīfa is reminding us to stop and reflect on our habits, behavior, and deeds. He has reminded us time and again that our belief should be a reflection of the teachings that Messiah^{as} of this age has taught us. Water was the means of destruction for the enemies of Noah^{as}. Plague destroyed the enemies of Aḥmad^{as}. Nuclear weapons appear to be the main destructive force today. It is a time for self-reflection.

The plague was not a matter of pride for the Messiah^{as} but was a lesson for all humanity that the word of God is not a trifle matter and should be weighed with gravity and thought.

2018 and died that night due to heart failure. *Innā lillāhī wa Innā ilaihi Rāji'ūn!* Brother Bilal was born in 1978. When he was 17 years old, his brother Dr. Musallam employed him in his company where he was introduced to some Aḥmadīs and pledged Ba'at. He was very keen to be of service to humanity and was punctual in his prayer and worship. He had a deep attachment to Khilāfat and listened to the sermons attentively. The President of the Jamā'at says that when the synopsis of the Khalīfa's sermon was read out, he would cover his face and cry and would say that he felt as though the Khalīfa was talking directly to him. He has left behind an eleven-year-old son Omar and a 12 year-old daughter. His elder brother is an Aḥmadī and lives in Germany.

However, his two other brothers and a sister are not Aḥmadīs, and there was a lot of opposition to him. On the occasion of the funeral however, his brother allowed Aḥmadīs to offer his Janāzah in the mosque and a lot of other people also offered the prayer with Aḥmadīs.

In Remembrance of Saleema Mir ṣāhibā

Saleema Mir was the former President of Lajna Imāi'llāh Karachi and the wife of Abdul Qadir Dar Sahib. She died on March 17, 2018 at the age of 90. Her father Mir Ilahi Bakhsh sahib of Sheikhpura was a Companion of the Promised Messiah^{as} and he pledged Ba'at in 1904. Saleema Mir was married in 1946 and after the Partition of the sub-continent, they moved to Karachi. When the Organization Committee was set up in 1981, she was appointed as its president. Hazrat Khalīfatul-Masīḥ IVth appointed her President of Lajna Karachi, a position which she served from 1986 to 1997. During her tenure, 60 books and two magazines were published. This work was much appreciated by Hazrat Khalīfatul-Masīḥ IVth who said, "By the Grace of God, you are doing excellent work. I pray from the bottom of my heart that Allāh may give you a long life and increase your happiness and health."

ANNOUNCEMENTS

ANNOUNCEMENT OF BIRTH

Adam Omar Khalifa

Allāh the Almighty has blessed Major Abdul Hafeez Khalifa Şāhib and Amtul Rashid Khalifa Şāhiba of Peace Village Centre with a grandson on April 3, 2018. The newborn is son of Omar Nurulhaq Khalifa and Alicia Khalifa and has been named Adam Omar Khalifa.

Adam is the great-grandson of Abdul Manan Khalifa Şāhib (Chief Engineer), great great-grandson of Hazrat Khalifa Abdur Rahim^{ra}, a companion of the Promised Messiah^{as} (Retd. Home Secretary Jammu & Kashmir State), and the great great great-grandson of Hazrat Khalifa Nūrud-Dīn^{ra} of Jammu, a companion of the Promised Messiah^{as}.

Please pray that may Allāh grant Adam Omar Khalifa a long, healthy, and righteous life! May he become a delight of eye for the family and a humble servant of Islām Aḥmadiyyat! Amīn!



ANNOUNCEMENTS OF MARRIAGE

Safia Jalib & Mian Faraz Saleem

The Nikāh of Safia Jalib Şāhiba, daughter of Dr. Pir Masih ur Rehman Jalib Şāhib, and Mian Faraz Saleem Şāhib, son of Mian Mohammad Saleem Şāhib, was announced on December 29, 2017 after Friday Prayers at Baitul Islām Mosque by Ataul Mujeeb Rashed Şāhib, Imām Masjid Fazl London, UK.

The Wedding ceremony of Safia Jalib Şāhib with Mian Faraz Saleem Şāhib took place on March 15, 2018 at Chandi Banquet Hall. The silent prayer was led by Maulānā Mubarak Aḥmad Nazir Şāhib, Missionary Canada. The Walīma ceremony of Mian Faraz Saleem Şāhib with Safia Jalib Şāhib was held on March 16, 2018 at Woodbine Banquet Hall and the silent prayer was led by Lal Khan Malik Şāhib, Amīr Jamā'at Canada.

May Allāh the Almighty bless this union and make this marriage a source of blessings for both families! Amīn!



Bariah Aḥmad & Mirza Nayyar Aḥmad

The Wedding ceremony of Bariah Aḥmad Şāhib, daughter of Chaudhary Wadood Aḥmad Şāhib, and Mirza Nayyar Aḥmad Şāhib, son of Dr. Mirzā Maghfoor Aḥmad Şāhib (Amīr Jamā'at USA) took place on December 24, 2017 in Lahore. The silent prayer was led by Malik Tahir Aḥmad Şāhib, Amīr Jamā'at Zillah Lahore.

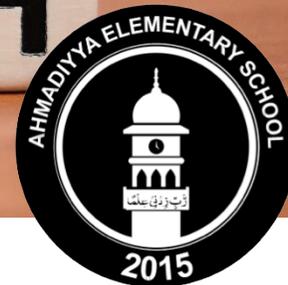
The Walīma ceremony of Mirzā Nayyar Aḥmad Şāhib with Bariah Aḥmad Şāhib was held on December 25, 2018 in Rabwah. The silent prayer was led by (late) Şāhibzada Mirzā Khurshid Aḥmad Şāhib, Nāzir A'lā & Amīr Maqāmī, Rabwah.

By the Grace of Allāh, the ceremonies were attended by a great number of family members of the Promised Messiah^{as}. Bariah Aḥmad Şāhib is the paternal granddaughter of Cmdr. (R.) Chaudhary Muhammad Aslam Şāhib, Additional Secretary Baitul Islām, Mission House, Toronto.

May Allāh Almighty bless this union and make this marriage a source of blessings for both families! Amīn!

We're Hiring!

TEACH



Ahmadiyya Elementary School
Invites applications for

QUALIFIED ELEMENTARY SCHOOL TEACHERS

Ahmadiyya Elementary school is accepting applications for the teaching positions for the 2018-19 school year. We are seeking multiple enthusiastic and innovative teaching professionals to join our AES team. Notable qualifications we require include an excellent level of subject knowledge, a sound understanding of the Ontario curriculum, and well-versed Islamic values.

AES is located on the second floor of Baitul Hamd Mosque, Mississauga. Our school includes classes from Grade 1 to Grade 6.

We appreciate the interest of all applicants, but will only be interviewing candidates, whose skills, experience and qualifications best meet the requirements of the position.

Qualification:

Candidates must be in "Good Standing" with the Ontario College of Teachers by the start date of the assignment.

Basic Qualification:

Primary/ Junior

Assets:

- Experience teaching French
- Experience teaching Physical Education (PE AQ)

When applying for the teaching position, please include the following:

- Resume and cover letter
- Proof of Ontario teaching certification and registration with the Ontario College of Teachers
- Practice Teaching Reports or recent appraisal
- Proof of specialty qualifications if applicable (e.g. ESL, FSL)
- Names and numbers of at least two professional references

Please address your cover letter to Dr. Hameed Mirza, National Secretary Ta'lim.

Deadline for Applications:

Review of applications will begin immediately and will continue until the positions are filled

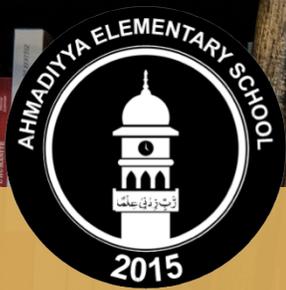
How to Submit Applications:

talim@Ahmadiyya.ca

Assignment Start Date:

August 13, 2018

For further information please contact: National Department of Ta'lim at <talim@ahmadiyya.ca> Tel: 905-832-2669 Ext. 2272



Ahmadiyya Elementary School

Invites applications for

QUALIFIED ELEMENTARY SCHOOL LIBRARIAN

Ahmadiyya Elementary school is accepting applications for the Librarian position for the 2018-19 school year. The Librarian is responsible for managing an integrated Library Program to reflect Mission and Vision of AES School for students from Grade 1 to Grade 6. The Librarian will work with Teachers, Academic Heads and others to promote every student's love of reading and to ensure each student develops outstanding ability in conducting research with print and digital resources. The candidate will ensure the forward looking development of the collection and its effective circulation. Finally, the candidate will involve school parents and other members of the community to ensure the Library is a welcoming, highly effective and valued component of the overall school program in a rapidly changing world.

AES is located on the second floor of Baitul Hamd Mosque, Mississauga. Our school includes classes from Grade 1 to Grade 6.

We appreciate the interest of all applicants, but will only be interviewing candidates, whose skills, experience and qualifications best meet the requirements of the position.

Qualification:

A Bachelor's Degree with Teacher Librarian or Librarian qualifications

Basic Qualification:

Primary/ Junior

When applying for the teaching position, please include the following:

- Resume and cover letter
- Copies of degree / diploma / certificate
- Practice Teaching Reports or recent appraisal
- Proof of specialty qualifications if applicable
- Names and numbers of at least two professional references

Assets:

- Elementary and/or International Baccalaureate (IB) Middle Years / Diploma
- Programmed school experience considered an asset
- Self-motivated with excellent organizational skills
- The ability to collaborate and contribute as a team player
- Communicates effectively with other faculty and the members of the School community
- Familiar with effective and emerging information and communication technologies
- Ability to lift up to 20 lbs.
- A proven professional approach and work ethic
- A commitment to the extracurricular life of the School
- A demonstrated passion for working with children
- A current Vulnerable Sector Police Record Check
- Current First Aid, CPR, and AED

Please address your cover letter to Dr. Hameed Mirza, National Secretary Ta'lim.

Deadline for Applications:

Review of applications will begin immediately and will continue until the positions are filled

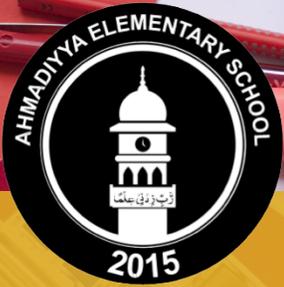
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Ahmadiyya Elementary School

Invites applications for

QUALIFIED ELEMENTARY SCHOOL SECRETARY

Ahmadiyya Elementary school is accepting applications for the Office Secretary position for the 2018-19 school years. The Secretary is responsible for the smooth functioning of the AES office. She coordinates administrative activities and provides general support for the AES staff, parents, and students.

As the secretary is often the first person to greet and speak to parents, she must have excellent interpersonal skills. In addition, the position requires excellent time management, relationship management, and organizational skills. A successful office secretary is highly capable at supporting the smooth functioning of the school. The position requires an individual who is highly detail-oriented, professional, a great team player and has a high level of comfort with computers (ie. knowledge of MS Office).

AES is located on the second floor of Baitul Hamd Mosque, Mississauga. Our school includes classes from Grade 1 to Grade 6.

We appreciate the interest of all applicants, but will only be interviewing candidates, whose skills, experience and qualifications best meet the requirements of the position.

Qualification:

A Degree or Diploma from a recognized college or university.

Key Responsibilities

- Answer all incoming calls to respond to callers inquiries in a professional manner
- Book and confirm appointments, for parents-teachers when required
- Redirect calls as needed, take clear and concise messages when required
- Receive and sort mail and process Outgoing Mail
- Manage all incoming faxes, email, print and file.
- Collect fee from students, deposit to bank and maintain the record
- Contact parents of absent students
- Maintain office and its supplies
- Keep record of all purchases and submit expenses report every month
- Prepare monthly report and news letter
- Any other coordination task assigned by Principal or School management

Other Skills:

- Above average interpersonal skills, oral and written communication skills
- Excellent Customer Service skills
- Previous experience working in a school environment preferred
- Must exhibit professional and polished telephone manner
- Able to handle multiple tasks, work under pressure and meet deadlines
- Show strong initiative and complete various tasks around the office during down times
- Experience with flyer and brochure design is required
- Expertise with Microsoft Office Suite (Word, Excel, Access, Email)

When applying for the position, please include the following:

- Resume and cover letter
- Copies of degree / diploma / certificate
- Practice Teaching Reports or recent appraisal
- Proof of specialty qualifications if applicable
- Names and numbers of at least two professional references

Please address your cover letter to Dr. Hameed Mirza, National Secretary Ta'lim.

Deadline for Applications:

Review of applications will begin immediately and will continue until the positions are filled

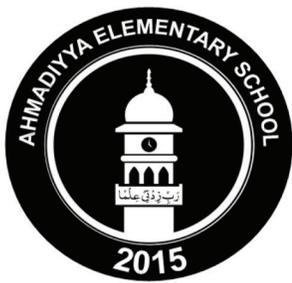
How to Submit Applications:

talim@Ahmadiyya.ca

Assignment Start Date:

August 13, 2018

For further information please contact: National Department of Ta'lim at <talim@Ahmadiyya.ca> Tel: 905-832-2669 Ext. 2272



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Registration Open at Ahmadiyya Elementary School



By the grace of Allah Almighty, we have almost completed three successful school years at **Ahmadiyya Elementary School**. Our school's mission is to respond proactively to the academic and religious needs of students. As a result, major progress has been achieved in their growth which will, in turn, reflect in their success in the years to come Insha'Allah!

Registration is now open. We are accepting registrations for our Grade 1 classes for the school year starting in September 2018. Admissions for Grades 2-6 are subject to availability.

The space is limited. Please apply as soon as possible.

At the day of enrollment, please bring a copy of your child's birth certificate, immunization record, health card and previous report card.

At the Ahmadiyya Elementary School, the Ontario Curriculum is strictly followed along with Religious Education. Special attention is paid to the achievement of all aspects of expectation in the Curriculum. The staff sincerely works hard and prays that each student grows up with the love of God, Prophet Muhammad ^{sa} and Islam, while remaining loyal to Khilafat. The goal is to have the students reach their maximum potential and lead a meaningful life.

For information please contact at:

ahmadiyyaschool@talim.ca

Tel: 416-477-2226

or National Ta'lim Department at:

talim@ahmadiyya.ca

905-832-2669 Ext. 2272



Continued from Jalsa, page 27

cooperates with him. This is the beauty of our system and also the secret of our success.

Sometimes, it is natural that in such large-scale arrangements, there may be certain shortcomings, weaknesses and mistakes. If this is the case, do not get angry or argue with the volunteers of Jalsa. This is not only the Jalsa of volunteers and workers, rather it is the Jalsa of every member of Jamā'at Aḥmadiyya. To make it a success is our collective responsibility. If you can fix a shortcoming in an appropriate manner, then you should do so. Otherwise, draw the attention of the relevant volunteers in an appropriate and respectful manner. If you have a good suggestion for the future, then please send it to me after the Jalsa.

We also have a large number of non-Aḥmadi guests at the Jalsa and they must take good impressions from us in every respect - be it our morals, our dress,

our character, our attendance at Jalsa, our manner of walking, our manner of sitting. We must demonstrate dignity and respect.

Women should fully observe *purdah*, keeping in view the Islāmic teachings and sayings of the Khulafā'.

During the days of Jalsa Sālāna, offer the Namāz in congregation at the Jalsa Gah, Baitul Islām Mosque and other Namāz Centres.

General Responsibilities

During the days of Jalsas Sālāna, the number of visitors coming to Peace Village to offer Namāz and attend other programs increases significantly. As such, the following are some guidelines to keep in mind:

Do not create any difficulties for surrounding residents.

Obey the traffic laws. Park only in designated areas and do not become a



source of difficulty for anyone.

Those who walk should also obey the traffic signals, and do not impede the traffic.

Take extra care of your own cleanliness; and if you see any garbage on the way, make sure to dispose it.

May Allāh enable all of us to fulfill our responsibilities in the best manner and render such services as are acceptable to Allāh! May our every action be for the sake of Allāh, and for the pleasure of His Khalifa! And may Jamā'at Aḥmadiyya Canada become a distinct Jamā'at, which becomes a delight of eyes for the Khalifa of the time! *Amin!*



Hazrat Khalīfatul-Masīḥ V^{aa} has graciously assigned Jamā'at Canada with the task of translating books of the Jamā'at and has instructed to expand the scope of this blessed work, here in Canada. In compliance with this instruction of Huzoor Anwar^{aa}, members of the Jamā'at at who are skilled in written translation and possess high proficiency in languages are requested to come forward to present their services in this blessed work. Translators are required for the following language pairs: Urdu to English & Urdu to French. If you are interested in volunteering, please email us at translation@ahmadiyya.ca.

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La Gazette

AHMADIYYA

juin 2018

LES PERLES DE LA SAGESSE



Le Saint Coran

« Qui est celui qui fera à Allāh un prêt bienveillant afin qu’Il le multiplie pour lui maintes fois ? Et Allāh *parfois* restreint Sa provision et *parfois* Il l’étend et c’est vers Lui qu’on vous fera retourner. » (2 :246)

Commentaire du verset par le deuxième Calife^{ra}

Ce verset offre le second moyen visant à faire progresser une nation, à savoir le fait de dépenser librement dans les affaires [d’importance] nationales. Si une nation désire progresser, il est nécessaire qu’elle dépense librement quand il est question des affaires nationales, et ceci inclue le soutien aux pauvres et aux nécessiteux. Le Coran parle des dépenses effectuées dans le chemin d’Allāh comme étant un prêt accordé à Dieu, c.-à-d. que de telles dépenses ne doivent pas être considérées comme étant futiles, ou même comme quelque chose que l’on consomme. [Au contraire] de telles dépenses doivent être vues comme étant une somme prêtée à Dieu, et qu’il s’en chargera de nous accorder bien plus en retour. Le terme « prêt » est susceptible de causer certaines mésentente, [car] Dieu n’est pas en besoin de recevoir quelconque prêts. Il est celui qui suffit à lui-même, et aussi celui qui soutien et nourrit toutes choses. [Dieu] fait usage du terme « prêt » dans le but d’indiquer que celui qui dépense dans son chemin recevra en retour une généreuse récompense de sa part; c.-à-d. que la somme dépensée sera rendue au dépensier dans une plus large mesure.

Ḥadīth

« Hazrat Abou Huraira^{ra} rapporte que le Saint Prophète^{sa} a dit : Il n’y a pas un jour où les adorateurs se réveillent le matin sans que deux anges descendent. L’un d’eux dit : Ô Allāh récompense celui qui dépense, et l’autre dit : Ô Allāh ruine celui qui est avare’.

(Ṣaḥīḥ Boukhārī, n°1442)

Extrait du Messie Promis^{as}

En éclairant le thème des sacrifices financiers le Messie Promis^{as} affirme à une occasion : « L’homme adore la richesse en ce bas monde, tant et si bien que selon la science des interprétations des rêves si quelqu’un a vu en songe qu’il offrait son foie [à un autre], cela signifie [qu’il lui offrirait son] argent.

[Allāh] enjoint [ce principe dans le Coran afin que l’on] puisse acquérir la foi et la Taqwa réelle : «... jamais vous n’atteindrez à la vraie droiture tant que vous ne dépensez pas de ce que vous aimez le plus ». Prouver sa sympathie à l’égard de l’humanité exige que l’on dépense ses biens [pour sa cause]. Sans celle-ci, la foi ne sera pas parfaite et ferme. Sans être altruiste l’on ne pourra accorder quelque avantage aux autres. L’altruisme est une vertu essentielle afin que l’on puisse prouver sa compassion à l’égard des autres. Le verset cité plus haut «... jamais vous n’atteindrez à la vraie droiture tant que vous ne dépensez pas de ce que vous aimez le plus... » préconise cette vertu. Dépenser pour la cause de Dieu prouve l’étendue de la piété et de la Taqwa de l’homme. »

(Malfūzāt, vol. 2, p. 95-96)



LES DIRECTIVES DU CALIFE^{AA}

Sacrifices financiers : la voie du plaisir divin

Sermon du vendredi 05 janvier 2018, prononcé par Sa Sainteté le Calife, Hadrat Mirza Masroor Ahmad^{aa}, à la mosquée Baitul-Futuh à Londres. Après le Ta'awudh, le Tashahoud et la Sourate Al-Fatiha, Sa Sainteté le Calife^{aa} a déclaré :

Dans le Saint Coran, [Allāh] attire l'attention des croyants en maints endroits à propos des sacrifices financiers. Dans un verset Allāh déclare :

« Et tout ce que vous dépensez en bienfaits sera pour vous-mêmes. »

Le même [verset] présente comme signe du croyant qu'il dépense uniquement pour le plaisir d'Allāh :

« Vous ne dépensez que pour chercher le plaisir d'Allāh. »

Chanceuses sont ces personnes qui sacrifient leurs biens avec ces sentiments au cœur. Aujourd'hui, par la grâce de Dieu, sur toute la surface de la terre, les aḥmadīs sont les seuls à consentir à des sacrifices financiers afin d'avoir le plaisir d'Allāh. Peut-être qu'il en est des individus qui le font pour mériter le plaisir divin, ou qui dépendent à la mesure de leurs moyens ; mais en tant que communauté, il n'y a que la Jamā'at Aḥmadiyya qui, pour mériter le plaisir d'Allāh et pour venir en aide aux pauvres, pour la diffusion du message de la religion et pour présenter au monde le véritable message de l'islām, se met en difficultés en raison de son consentement à des sacrifices financiers. Toutes ces dépenses ont pour but l'acquisition du plaisir divin, qu'il s'agisse de venir en aide aux démunis ou

de servir la religion.

Allāh n'a besoin d'aucune somme pour Sa personne. Dépenser pour Sa cause signifie œuvrer à l'amélioration de la condition de Sa création et de Sa religion.

Le Saint Prophète Muhammad^{sa} relate dans un Hadīth Qudsi que Dieu affirme : « Ô fils d'Adam ! Confie-Moi ton trésor le cœur tranquille. Il sera à l'abri du feu, de l'eau et de tout voleur. Je te le restituerai dans son intégralité, le jour où tu en auras le plus besoin. »

Nous croyons faire des dépenses et le faire pour le plaisir d'Allāh. Or, explique Allāh, il ne s'agit guère de dépenses : ce que vous avez dépensé pour mériter Son plaisir et atteindre Ses objectifs sera crédité à votre compte – il ne s'agit point de dépenses. Allāh vous le retournera quand vous en aurez besoin.

Selon un autre récit, le Saint Prophète Muhammad^{sa} a déclaré : « Au jour de la résurrection, jusqu'à la fin du règlement des comptes, ceux qui ont dépensé dans la voie d'Allāh seront à l'ombre de ce qu'ils auront offert pour Sa cause. » Or, il est une condition à respecter : Allāh n'aime pas les biens impurs et acquis illicitement. Il acceptera toute dépense pour Sa cause prélevée de biens purs et acquise à la sueur de son front. N'oublions jamais que nos biens doivent provenir de sources licites. Les compagnons du Saint Prophète Muhammad^{sa} consentaient à de grands sacrifices et faisaient d'énormes efforts pour mériter le plaisir divin. Ils participaient dans toute levée de fonds lancée par le Saint Prophète

Muhammad^{sa} en tentant de gagner de l'argent ; et ils faisant aussi de l'aumône. Abou Mansour al-Ansari rapporte : lorsque le Saint Prophète Muhammad^{sa} enjoignait l'aumône et les sacrifices financiers, certains des nôtres partaient dans les marchés, pour trouver des tâches à accomplir afin de recevoir un salaire, ne serait-ce qu'un moud, pour ensuite l'offrir dans le fonds lancé par le Saint Prophète Muhammad^{sa}.

Un moud était une unité pour mesurer le grain à l'époque et équivalait à un kilo ou peut-être un peu moins. En tout cas, comme il le raconte, les compagnons partaient dans le marché chercher un salaire pour offrir [par la suite] quelque chose en sacrifice. Allāh en retour les a amplement récompensés tant et si bien que certains en sont venus à posséder des centaines des milliers de dirhams ou de dinars. Selon un récit, Abu Bakr As-Siddique^{ra} possédait 40 000 pièces d'or quand il embrassa l'islām en sus de son commerce et de son patrimoine. Il décida de tout offrir dans la voie d'Allāh tant et si bien que lors de son émigration il ne disposait que de 500 pièces d'or. Aujourd'hui, ces 40 000 pièces d'or équivaldraient à 12 millions de livres sterling (environ 13,6 millions d'euros), soit la totalité de notre contribution pour le Waqf-i-Jadid, voire plus.

Voyons les exemples des compagnons du Messie Promis^{as}. Le premier Calife^{ra} [de la communauté] a consenti à de grands sacrifices à chaque fois que le Messie Promis^{as} a fait un appel pour des fonds. Il en est de même du docteur Khalifa Rashid ud Din Saheb^{ra}, qui était



la Jamā'at du Messie Promis^{as}. Hormis la communauté du Messie Promis^{as}, Allāh n'a accordé cette compréhension de l'importance des sacrifices financiers à

le père d'Umm-é-Nasir^{rh}, (l'épouse du deuxième Calife^{ra}). Le jour où il entendit la proclamation faite par le Messie Promis^{as} il lui prêta immédiatement allégeance : selon lui, celui qui faisait une si grande déclaration ne pouvait être un imposteur. Il était en première ligne de ceux qui faisaient des sacrifices financiers. Médecin de profession, il travaillait pour l'État : il vivait dans l'aisance et jouissait d'un bon revenu. Le Messie Promis^{as} l'avait inscrit parmi ces douze disciples [les plus proches]. Le deuxième Calife^{ra} relate qu'il avait consenti à de si grands sacrifices que le Messie Promis^{as} lui a dit qu'il ne lui était pas la peine d'en faire davantage à l'avenir. Or, ces gens n'ont pas cessé de faire des sacrifices : en dépit de ce titre que lui avait conféré le Messie Promis^{as}, le docteur Khalifa Rashid ud Din^{ra} n'a pas arrêté d'offrir des sacrifices.

Le Messie Promis^{as} a aussi évoqué, avec beaucoup d'affection, les sacrifices de certains Aḥmadīs de modestes revenus. Il déclare : « L'amour et la sincérité des membres de ma Jamā'at ne cesse de m'étonner. Il en est certains qui sont très pauvres à l'instar de Mian Jamal ud Din, Khair ud Din et Imam ud Din Saheb du Cachemire : ils habitent tous trois dans le village avoisinant le mien et ils ne reçoivent pour salaire que trois ou quatre annas par jour pour leurs labeurs. Or, ils participent dans les contributions mensuelles régulièrement avec beaucoup de zèle. »

J'ai cité quelques exemples de ces sacrifices financiers à la lumière des récits des compagnons du Saint Prophète Muhammad^{sa} et du Messie Promis^{as}. En accord avec les ordres divins et par la grâce de Dieu, cet élan de sacrifices est aujourd'hui encore présent au sein de

personne ; d'ailleurs nous en voyons d'innombrables exemples tous les ans. Nous sommes aujourd'hui le premier vendredi du mois de janvier et conformément à la tradition, on y annonce la nouvelle année du plan Waqf-i-Jadid. À cet égard, je vais annoncer certains récits exaltants à propos de ceux qui ont consenti à des sacrifices dans le plan Waqf-i-Jadid. Suite à leurs sacrifices, Allāh leur a accordé des faveurs ici-bas ; et cela a renforcé leur foi.

L'Amir Saheb du Burkina-Faso relate que l'État était en train d'installer des fibres optiques tout près de la Jamā'at de Kari dans une région nommée Dédougou. Les Khuddam de la Jamā'at de Kari ont contacté l'entrepreneur [leur proposant] de creuser un kilomètre de route. Les Khuddam de la Jamā'at ont entrepris ce travail pour lequel ils ont reçu la somme d'un million de francs CFA soit environ 1250 livres sterling : ils ont contribué toute cette somme dans le fonds Waqf-i-Jadid. Comme je l'ai dit ces sentiments nous ne les voyons qu'au sein de la Jamā'at Aḥmadiyya.

Voici un récit sur les bénédictions des contributions : elles dissipent les difficultés et renforcent la foi. M. Yacoub, un Aḥmadī de Depnogo, une Jamā'at de la Côte d'Ivoire relate : « Je suis Aḥmadī depuis fort longtemps mais je ne contribue pas dans les fonds financiers de la Jamā'at. J'étais toujours en difficulté auparavant : mes enfants étaient tantôt malades, tantôt mes récoltes m'inquiétaient. Or, je participe dans les fonds du Waqf-i-Jadid depuis les trois dernières années. Après avoir adhéré en permanence au système financier ma vie a changé par la grâce d'Allāh. Mes enfants jouissent d'une

bonne santé et j'ai aussi de bonnes récoltes. »

Dans les pays développés, les Aḥmadīs, par la grâce d'Allāh, sont aussi des exemples de foi et de sincérité. Sayyed Wadoud Saheb, notre missionnaire en Australie, relate qu'un jeune de Melbourne étudie à l'université. Il avait complété sa promesse pour le fonds Waqf-i-Jadid. Suite à un nouveau rappel à propos des sacrifices financiers lors d'un sermon du vendredi, le jeune promit d'offrir 550 dollars supplémentaires et accomplit sa promesse le lendemain. Tout en étudiant, il travaille à temps partiel et reçoit un salaire de 530 dollars toutes les quinzaines. Or, lors de la semaine de sa contribution, il reçut la somme de 1232 dollars, contre toute attente. Cela est le résultat de ses contributions financières dans la voie d'Allāh, raconte-t-il.

Le Mou'allim Hamid, d'une ancienne Jamā'at du Bénin, relate : « La majorité des habitants sont ici des paysans et ils cultivent le coton. Ils avaient entreposé leur récolte dans un lieu avant de l'envoyer à l'usine. Or, un jour, un incendie a réduit en cendres le stock valant des dizaines de millions. Le seul stock intact était celui d'un musulman Aḥmadī sincère. Les gens lui dirent que Dieu avait miraculeusement protégé ses récoltes. L'Aḥmadī leur a expliqué : « Je suis convaincu qu'Allāh a protégé mon stock parce que je suis Aḥmadī et je contribue mensuellement dans la voie de Dieu. »

Un inspecteur du Waqf-i-Jadid en Inde, du nom de Farid Saheb, écrit ceci : « En novembre, je suis parti en tournée dans la province de l'Uttar Pradesh afin de collecter les dons de Waqf-i-Jadid, et j'ai appris qu'il s'y trouvait aussi un foyer d'Aḥmadīs à Meerut qui ne sont plus en contact avec la Jamā'at depuis des années. Lorsque je suis allé chez eux, et que j'ai attiré leur attention sur l'importance du sacrifice financier, ils m'ont fait part de leur souhait de participer aux dons de Waqf-i-Jadid mais également au niveau des autres cotisations. Ils ont demandé qu'on établisse le budget de leurs cotisations obligatoires, ainsi que pour le Waqf-i-Jadid et Tahrik-i-Jadid, et les cotisations des branches auxiliaires.

De plus aussitôt ils firent un don de quinze mille roupies pour le Waqf-i-Jadid. »

Ainsi, grâce à l'initiative bénie du Waqf-i-Jadid, Allāh l'Exalté a rétabli le contact d'une famille avec la Jamā'at Aḥmadīyya. Comme je l'ai déjà mentionné à plusieurs reprises, il y a des paresse de notre part, de la part de nos bénévoles en ce qui concerne le fait de rester en contact avec les membres de la Jamā'at, et parfois ils ne le font pas pendant une longue période ; tout le système doit donc être actif afin de rester en contact avec les personnes.

J'ai présenté quelques anecdotes qui d'une part nous apprennent au sujet des sacrifices qui ont été faits au nom de la religion, mais qui sont également des preuves de la véracité du Messie Promis^{as}, et de la véracité de la Jamā'at Aḥmadīyya ainsi que de son origine divine. Qu'Allāh l'Exalté fasse que la foi des membres de la Jamā'at, et leur certitude, augmentent de jour en jour, et qu'afin d'obtenir le contentement d'Allāh ils puissent exceller dans leurs sacrifices.

Par la grâce d'Allāh, la 60^e année du Waqf-i-Jadid est arrivée à son terme le 31 décembre, et depuis le 1^{er} Janvier la 61^e année a débuté. La Communauté Aḥmadīyya Internationale a présenté un sacrifice de 8 862 000 livres sterling ; soit une augmentation de 842 000 livres sterling par rapport à l'année dernière. Al-Ḥamdu lillāh!

Mis à part la Jamā'at du Pakistan qui est toujours en première position, les dix premières Jamā'ats pour la récolte globale sont : le Royaume-Uni, l'Allemagne, (pour le Tahrik-i-Jadid les positions du Royaume-Uni et de l'Allemagne étaient inversées), les États-Unis, le Canada, l'Inde, l'Australie, une Jamā'at du Moyen-Orient, l'Indonésie, une autre Jamā'at du Moyen-Orient, et

en dixième position, le Ghana. Le Ghana a fait des progrès notables cette fois-ci.

Parmi les pays qui ont réalisé des progrès importants tenant compte de la monnaie locale, le premier est le Canada, qui a fait des progrès conséquents. Parmi les pays africains, le Nigeria a également fait des progrès importants, soit une progression de 83%. Ensuite le Mali avec 55 % d'augmentation. Il y a aussi la Sierra Leone qui a fait une progression de 45%, le Cameroun 45%, et le Ghana a fait une progression de 24%. Cela signifie qu'ils ont réalisé des récoltes plus importantes par rapport à l'année dernière.

Le nombre de donateurs est le chiffre le plus important. Il faut que ce nombre augmente, et par la grâce d'Allāh, cette année il y a eu plus de 1 600 000 donateurs pour le Waqf-i-Jadid, dont 268 000 nouveaux contributeurs. En ce qui concerne l'augmentation du nombre d'adhérents, voici les pays ayant fait des progrès considérables : le Nigeria en première position, ensuite la Sierra-Leone, le Niger, le Bénin, le Mali, le Cameroun, la Côte d'Ivoire, le Sénégal, le Burkina Faso, la Gambie, la Guinée-Bissau, le Kenya, la Tanzanie, et le Zimbabwe.

Certaines ont deux catégories de contributeurs : les adultes et les Atfal. Le Pakistan et le Canada sont attentifs à cet égard. Mais l'Australie a également commencé à s'y mettre depuis cette année.

Dans la catégorie des contributeurs adultes, les premières Jamā'ats du Pakistan sont : Lahore, Rabwah et Karachi.

Les trois plus grandes Jamā'ats par rapport au nombre de donateurs Atfal sont : Lahore, Karachi, Rabwah.

Les dix premières Jamā'ats de la Grande-Bretagne sont : Worcester Park, Masjid Fazl, Birmingham South, Gillingham, Birmingham West, New Malden,

Glasgow, Islāmabad, Putney et Hayes.

Les premières régions de la Grande Bretagne sont : London B, London A, Midlands, North-East, Middlesex et South London, Islāmabad, East London, North-West, Hertfordshire, et l'Ecosse.

Les dix premières Jamā'ats des États-Unis sont : Silicon Valley, Seattle, Detroit, Silver Spring, Virginie Centrale, Los-Angeles East, Dallas, Houston North, et Laurel.

Les cinq premiers émirats locaux de l'Allemagne sont : Hambourg, Francfort, Wiesbaden, Gros-Gerau, Mörfelden-Walldorf et Dietzenbach.

Les premiers émirats du Canada sont : Vaughan, Calgary, Peace Village, Brampton, Vancouver et Mississauga. Les cinq premières Jamā'ats du Canada dans la catégorie des enfants sont : Durham, Bradford, Saskatoon South, Saskatoon North et Lloydminster. Les cinq premiers émirats du bureau Atfal sont : Peace Village, Calgary, Vaughan, Vancouver, et Houston.

Les premières provinces de l'Inde sont : Kerala, Jammu Cachemire, Telangana, Karnataka, Tamil Nadu, Orissa, Bengale-Ouest, Pendjab, Uttar Pradesh, et Maharastra.

Les premières Jamā'ats de l'Australie sont : Castle Hill, Brisbane Logan, Marsden Park, Melbourne Long Warren, Berwick, Bathurst, Plumpton, Blacktown, Adélaïde Sud, et Canberra.

Qu'Allāh l'Exalté bénisse énormément les biens et les personnes de tous les contributeurs, qu'il les fasse progresser dans leur foi et dans leur sincérité, et qu'il fasse qu'ils puissent agir dans leurs actions et paroles en recherchant toujours la satisfaction d'Allāh le Très-Haut.

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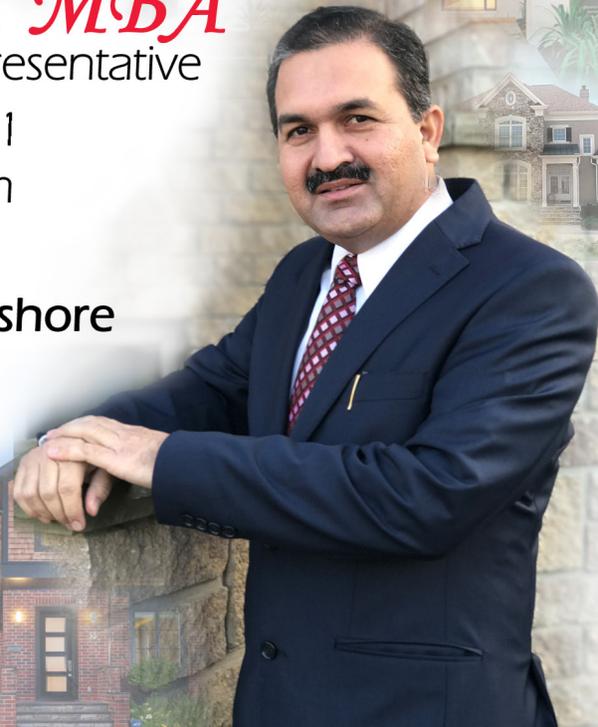


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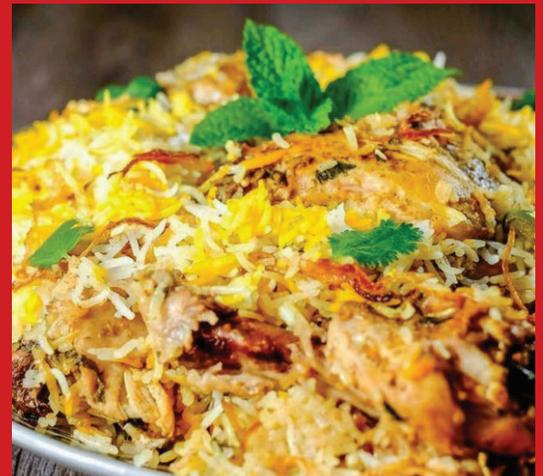
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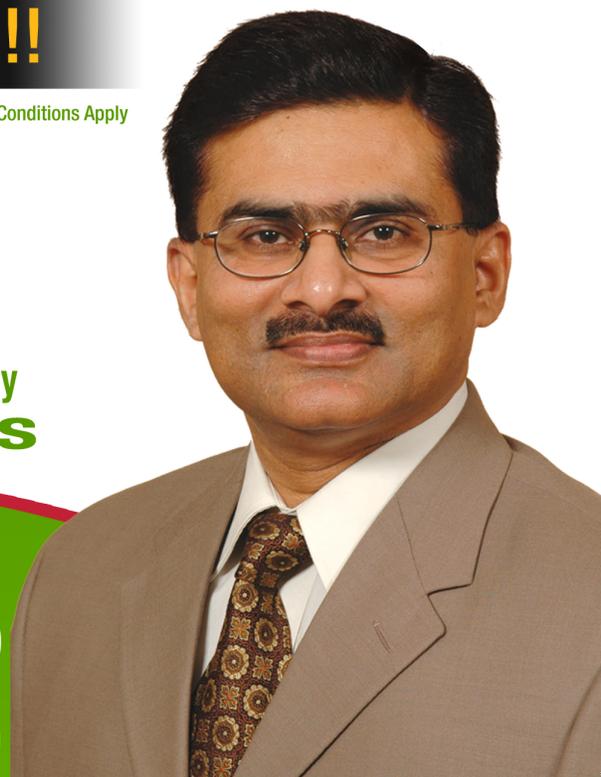
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