

AHMADIYYA Gazette

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2018
Jalsa Sālana
C A N A D A

**FAITH
UNITY
PEACE**

**JULY 6-8
2018**





Words of the Promised Messiah^{as}

**I was poor and helpless; unknown and without skills;
No one knew as to where Qadian was located**

**No one even cared to look in this direction;
No one was even aware of my existence**

**Now you see how the world is paying attention;
This very Qadian has become a special meeting place**

**Look! God has subdued an entire world;
Being unknown, He made me renowned in the world**

**Whatever was my desire, He fulfilled it all;
I was poor—He gave me without limit**

**There is not a single bounty in this world
That He did not grant me though His grace**

**His grace turned a droplet into an ocean; I was
Mere dirt but He turned me into the Pleiades**

(Precious Pearls, English Translation of Durr-e-Samīn, pp. 83-84)



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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

And keep thyself attached to those who call on their Lord, morning and evening, seeking His pleasure; and let not thy eyes pass beyond them, seeking the adornment of the life of the world; and obey not him whose heart We have made heedless of Our remembrance and who follows his evil inclinations, and his case exceeds all bounds.

(18: 29)

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ
مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

HADĪTH

Hazrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said, Allāh has squads of angels, who have no other work, but to follow assemblies that remember God. When they find such assemblies remembering God, they sit among them. Some of angels surround the people with their wings till they fill the entire space between them and the Heaven. When they disperse, they go to the Heaven where Allāh, the Exalted and Glorious, asks them—although He is fully aware—'where have you come from?' They reply, 'we come from Your servants on Earth, who were glorifying You, expressing Your Greatness, Oneness and Praise, and supplicating.' He says, 'what are they supplicating for?' They reply, 'For your Paradise.' God says, 'have they seen My Paradise?' They say, 'No, our Lord.' He says, 'what would it be like, if they were to see My Paradise?' They say, 'they seek Your protection.' He says, 'against what do they seek My protection?' They say, 'from the Hell-Fire.' He says, 'have they seen My Hell-Fire?' They say, 'no.' He says, 'what would it be like if they were to see My Hell-Fire?' They say, 'they beg of Your forgiveness.' He says, 'I grant them pardon, and what they ask for, and the protection they seek.' They say, 'our Lord, there is one such and such amongst them who happened to pass by the assembly and sat there.' He says, 'I also grant him pardon, for they are a people whose companions are in no way unfortunate.'

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى
مَلَائِكَةً سَيَّارَةً فَضُلًا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ
قَعَدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمَلُؤُوا مَا بَيْنَهُمْ وَبَيْنَ
السَّمَاءِ الدُّنْيَا فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ قَالُوا فَيَسْأَلُهُمُ اللَّهُ
عَرَجَ وَجَلَّ وَهُوَ أَعْلَمُ بِهِمْ مِنْ أَيْنَ جِئْتُمْ فَيَقُولُونَ جِئْنَا مِنْ عِنْدِ عِبَادِكَ
فِي الْأَرْضِ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ
قَالَ وَمَاذَا يَسْأَلُونَ؟ قَالُوا يَسْأَلُونَكَ جَنَّتِكَ قَالَ وَهَلْ رَأَوْا جَنَّتِي؟
قَالُوا لَا أَيْ رَبِّ، قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي، قَالُوا: وَيَسْتَجِيرُونَكَ: قَالَ:
وَمِمَّا يَسْتَجِيرُونَ نَبِيَّ، قَالُوا: مِنْ نَارِكَ يَا رَبِّ، قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لَا،
قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟ قَالُوا: وَيَسْتَغْفِرُونَكَ: قَالَ: فَيَقُولُ قَدْ غَفَرْتُ
لَهُمْ فَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا قَالُوا فَيَقُولُونَ رَبِّ فِيهِمْ
فُلَانٌ عَبْدٌ خَطَاءٌ إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ، قَالَ: فَيَقُولُ: وَلَهُ غَفَرْتُ لَهُمُ الْقَوْمَ
لَا يَشْتِي بِهِمْ جَلِيسُهُمْ.

(Ṣaḥīḥ Muslim, Kitābuz-Zikr)

(مسلم كتاب الذكر باب فضل مجالس الذكر)

SO SAID THE PROMISED MESSIAH^{AS}

A GREAT GATHERING

“It is essential for all, who can afford to undertake the journey, to come and attend this convention, which holds many blessed objectives. They should disregard minor inconveniences in the cause of Allāh and His Prophet^{sa}. Allāh grants reward to sincere people at every step in their way, and no labour and hardship, undertaken in His way, ever goes to waste. I re-emphasize that you must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on Divine Help for the propagation of Islām” (*Majmū'ah Ishtihārāt* Vol. 1, p. 341, transl. from Urdu).

PROMOTION OF FAITH AND SPIRITUALITY

“During the Jalsa, such truths will be discussed as are essential in enhancing faith, belief, and spiritual knowledge” (*Āsmānī Faisla, Rūhānī Khā'zāin*, Vol. 4, p. 352, transl. from Urdu).

“During this Jalsa, the programs and discourses will enable every member to increase religious knowledge, expand his horizons, and enhance spiritual knowledge by the Grace and Blessings of God” (*Majmū'ah Ishtihārāt*, Vol. 1, p. 340, transl. from Urdu).

“This spiritual convention will have many other spiritual benefits, which will become manifest from time to time” (*Āsmānī Faisla, Rūhānī Khazā'in*, Vol. 4, p. 352, transl. from Urdu).

ATTAIN HIGH MORALS

“The main purpose and intent of this Jalsa is for members of our Jamā'at to bring about a holy and pious change in themselves by meeting me, and their hearts become inclined towards the Hereafter; they adopt fear of God; they become a model for others in *Taqwa*, love of God, tenderness, piety, mutual love and brotherhood; they develop humility, modesty, and truthfulness in themselves, and strive for religious progress” (*Shahādatul Qur'ān, Rūhānī Khazā'in*, Vol. 6, p. 394, transl. from Urdu).

COMPASSION FOR OTHERS

“Another requirement of this Jalsa is that, out of true compassion, plans for the religious needs of Europe and America are presented here. This is because, the humble people of Europe and America are getting ready to accept Islām” (*Majmū'ah Ishtihārāt*, Vol. 1, p. 340-341, transl. from Urdu).

PURPOSE OF JALSA SALĀNĀ

“The primary purpose of this convention is to enable every sincere individual to personally experience religious benefits, so that they may enhance their religious knowledge and—as a result of being blessed and enabled by Allāh, the Exalted—their *ma'rifat* [spiritual knowledge] may be increased. Among its secondary benefits is that this assembly will promote mutual introduction among all brothers, and strengthen the fraternal ties within the Community” (*Majmū'ah Ishtihārāt*, Vol. 1, p. 340, transl. from Urdu).

COMPANY OF THE RIGHTEOUS

“The purpose of this Jalsa is to cool-down the love of this world from your hearts and enable the love of God and His Prophet^{sa} to dominate in it. For this purpose, it is important to remain in my company and spend some time of your life with me. You must see me occasionally. Taking the Ba'at, while being careless in regards to meeting me, would devoid the blessings and only make the initiation a formality” (*Āsmānī Faisla, Rūhānī Khazā'in*, Vol. 4, p. 351, transl. from Urdu).



Mināratul-Masīh
Qadian, India



Mināratul-Masih
Qadian, India

MEETING NEW BROTHERS

“An additional benefit of these gatherings is that by being present on these fixed dates, each year new entrants to the Jamā‘at shall get to know their brethren who had joined earlier. And these meetings will lead to progressive strengthening of the bond of mutual love and brotherhood” (*Āsmānī Faisla, Rūhānī Khazā‘in*, Vol. 4, p. 352, transl. from Urdu).

A MEANS TO REMOVE RANCOUR

“Supplications shall be made at the threshold of the Glorious God that, He may unite all these brothers in spirit, and banish all traces of estrangement, rancour and differences among them” (*Āsmānī Faisla, Rūhānī Khazā‘in*, Vol. 4, p. 352, transl. from Urdu).

COLLECTIVE PRAYER FOR THOSE WHO HAVE PASSED AWAY

“Supplications for the forgiveness of brothers who have passed away in the interim will be offered” (*Āsmānī Faisla, Rūhānī Khazā‘in*, Vol. 4, p. 352, transl. from Urdu).

BAĪ‘AT AND JALSA SALĀNĀ

“All sincere souls who have entered the community of this humble one should know that the purpose of pledging allegiance is to cool-down the worldly passions, so that their hearts can become intoxicated in the love of the Bountiful God and the Holy Prophet^{sa}, and to develop such detachment that the Final Journey does not seem like an unwelcome prospect. But in order to achieve this, it is necessary to stay in my company and spend a portion of one’s life in this cause, so that—if God Almighty so will— by seeing some definite Signs, their weaknesses, infirmity and tardiness may be overcome, and perfect faith may be born, resulting in fervour and passionate ardour. One should always strive to achieve this goal and pray that God may grant this opportunity. Until this happens, it is essential to meet me now and then. Baī‘at is devoid of all blessings and is a mere formality if one does not care to meet me. Since—due to physical inability, lack of resources, and long distances—it is not possible for everyone to stay in my company or visit me a few times every year, and most hearts are not yet endowed with such ardent desire as to bear the greatest troubles and hardships for this meeting, it seems appropriate, therefore, that three days each year should be fixed for a gathering in which all my devoted followers—God willing—be present, subject to the conditions of health, time and absence of major obstacles” (*Āsmānī Faisla, Rūhānī Khazā‘in*, Vol. 4, p. 351, transl. from Urdu).

PRAYERS OF THE PROMISED MESSIAH^{AS} FOR THOSE WHO ATTEND JALSA SALĀNĀ

“O Allāh, O Sublime One, Bestower of bounties, for every such person who makes such a journey to attend this convention, for the sake of Allāh; may Allāh, the Exalted, be with them, grant them a great reward, have mercy on them, and ease for them their circumstances of hardship and anxiety, and eliminate their pain and grief! May He grant them freedom from every hardship and open avenues for achieving their desired goals! And raise them up on the Day of Judgment among those of His servants who are the recipients of His blessings and Mercy! May He be their Guardian in their absence until after their journey comes to an end. O Allāh! O Sublime One and Bestower of bounties, Ever Merciful and One Who Resolves all problems! Do grant all these prayers, and grant us victory over our opponents with scintillating Signs, because You alone have all the Might and Power! Amīn! Amīn!” (*Majmū‘ah Ishtihārāt*, Vol. 1, p. 342, transl. from Urdu)



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

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

Every Aḥmadī Should Shun Falsehood

FRIDAY SERMON DELIVERED ON APRIL 6, 2018 FROM SPAIN

Our Imām, Hazrat Khalīfatul-MasīḤ V^{aa} began the Friday Sermon by stating that Spain is undoubtedly amongst the Western countries, but it is considered less economically established than other European countries. There are fewer job opportunities here as compared to other countries such as France, Germany, Holland and UK. However, the economic conditions are much better as compared to Pakistan. This is why many Pakistanis come here for business or employment purposes. As far as Aḥmadīs are concerned, when they emigrate from Pakistan, they do so for two reasons. The foremost of these are the restrictions and lack of religious freedom faced by them in Pakistan. The second reason is to improve their economic situation. The majority of people, when they request for asylum

or visa, say that the circumstances in Pakistan do not allow them to freely call themselves Muslims or to worship and fulfill other religious obligations. While most people state the true facts of their situation, there are others who try to exaggerate, even though there is no need for this.

Huzoor^{aa} mentioned he has often said that if we just tell the truth and mention the injustices being perpetrated against us in Pakistan, in the name of religion, and say that this situation puts great stress on us and we are in a state of constant mental torture, government officials and judges often understand this and become sympathetic. Therefore, there is no need to listen to other people or lawyer’s advice and state any exaggerated facts. Also, the statement should be consistent from the beginning to end and should

not be changed, so that the authorities do not suspect falsehood. Aḥmadīs should, in any case, shun falsehood. Allāh has declared falsehood to be akin to idolatry, and an Aḥmadī can never be expected to be idolatrous. On the one hand, he claims to profess God’s Oneness and to be a servant of the Holy Prophet^{sa} and to have accepted the Promised Messiah^{as}, but on the other hand, he does not shun the very basic sin that a believer in the One God is forbidden from. Thus, an Aḥmadī should scrutinize himself, so he does not do anything for the sake of worldly gains that renders him a sinner in the eyes of God. Our aim is not to seek and be engrossed in the world.

Huzoor^{aa} continued by saying that when we leave our countries to safeguard our faith, then we have to keep God’s commandments foremost. We should



realize our priorities after accepting Aḥmadiyyat or true Islām. If our priorities are not in keeping with Divine commandments, then we do not fulfill the purpose of migration. And if we are in conformity with God's will, then we will achieve the objectives of our migration. God's blessings will be with us. But if our foundation is on falsehood and our aim is to attain the world, then we cannot be the recipients of God's blessings. Those who believe in the One God and worship Him can never indulge in idolatry. Those who have understood the purpose of their creation know that their prime objective is to gain God's pleasure. Always remember that worldly benefits and worldly pleasures are not our purpose, nor are they the purpose of a believer's life. If, in order to please God, we strive to fulfill the purpose of our creation, then alone can we attain true success and fulfill our purpose of coming into the world. And indeed we will also derive the benefits of this world, for God never deprives those who seek His pleasure from attaining worldly blessings as well.

Seek from Me the goods of this world and the Hereafter

Allāh has taught us to seek the goods of this world and the Hereafter from Him in the prayer, which is translated as follows: "O my Lord, grant us good of this world and of the Hereafter, and protect us from the torment of the Fire."

In this context, the Promised Messiah^{as} writes:

Man is dependent on two things for his well-being. One, he seeks to be saved from the difficulties and trials and tribulations that he encounters

in this short life; and, secondly, to be saved from sin and transgression and the spiritual maladies that drive him away from God. Thus, man seeks to be saved from worldly difficulties as well as from spiritual maladies. The good of this world is that man is saved from both physical and spiritual tribulations and from a life of evil and ignominy.

“It is obvious that man is in no position to set for himself the purpose of his own life, for man neither comes of his own will, nor departs of his own will.

The meaning of *Rabbanā*

The Promised Messiah^{as} says that the word *Rabbanā* points to repentance. When man says *Rabbanā* (O my Lord), he turns completely towards God. *Rabbanā* requires that a man turns always from all the other 'gods' he had made for himself. One cannot utter *Rabbanā* other than with true anguish. There are some who utter these words superficially, and their hearts are not in it, but when one is praying from the bottom of the heart, he utters the words *Rabbanā* in their true spirit.

The Promised Messiah^{as} says:

The fact is that man has created many gods for himself. When he puts his trust in his own cleverness and machinations, then those are his gods. If he takes pride in his knowledge or power, then those are his gods. If he prides himself on his beauty or wealth, then those are his gods. In short he has thousands of gods. But until one becomes weary of all these gods, and surrenders to the One and Peerless God, and calls him with deep anguish, he cannot understand his true God. So while many people say that they offer this prayer, it is only truly uttered when

it is offered with heart-melting anguish, and when it is uttered with the conviction that one is beckoning the One True God. When this comes about, then will he understand the true God and truly pray to Him.

When man addresses God with an anguished heart and professes his sins and is penitent, and says that You are our true God; we were wandering elsewhere due to our own ignorance, but now I disown all those false gods and idols, and accept Your Divinity, and have come to Your threshold, this is the state of pure submission to God and worshipping Him

and understanding the purpose of our creation that the Promised Messiah^{as} expects from us. When we thus beckon our God, we will receive the grace of this world as well as the Hereafter.

The true purpose of life, according to the Promised Messiah^{as}

The Promised Messiah^{as} writes:

Allāh says that I created the Jinn and men so that they may recognize Me and worship Me. Thus, in light of this verse, the purpose of man's creation is to worship God, know Him, and become His completely. It is obvious man is in no position to set his own purpose in life. For, man neither comes of his own will, nor departs of his own will. He is only a creation whom God has blessed with greater powers as compared to other creatures and made him the best of creation. Thus, he has set a purpose for him. Whether man understands or not, the purpose of his creation is worship of God, to know Him, and become immersed in Him. When man puts this purpose before him, he becomes a true believer. Then, he also uses the good of this world as a means to attain the pleasure of Allāh.

If Your Bai'at is True then You Must Become Spiritually Alive

FRIDAY SERMON DELIVERED ON APRIL 13, 2018

Our Imām, Hazrat Khalifatul-Masih V^{aa} began the sermon by saying that Allāh had made arrangements for ending conflicts in the world and bringing people together in love and harmony to be able to recognize God, but the Muslims have refused to pay any attention to this. This is why the Muslim world is now prey to all kinds of tribulations. Their religious and worldly leaders are pushing them towards an abyss. People living in the same country are shedding each other's blood, and outside powers, particularly non-Muslims powers, are making use of this discord and causing Muslims to fight Muslims by helping them with arms and fighters. This is a very painful scenario and it should turn our attention towards prayers for ourselves, who have accepted the Promised Messiah^{as}, and for others who have not done so. And we should also try to improve our practical condition and spiritual condition in accordance with the expectations of the Promised Messiah^{as}. If our practical condition is not as he wanted to see, then it might be that we become part of those who are engrossed in fighting and mischief. The Promised Messiah^{as} again and again reminds us of how we should conduct ourselves after pledging the Bai'at and what means we should employ for this purpose. He says: In these tumultuous times, when the winds of darkness, apathy and misguidance are raging, it is essential for our Jamā'at to abide by *Taqwa* (righteousness). Thus if an Aḥmadī has pledged the Bai'at sincerely, he will have to become spiritually alive, otherwise it is of no use.

Who is a true Muslim?

A true Muslim loves Allāh while affirming that He is my Beloved, my Creator and my Benefactor, and lays himself at His threshold. If a true Muslim is told that there is no reward for his deeds, he would still never stop his deeds and leave his faith in God. This is the kind of selfless love for God that the Promised Messiah^{as} wishes to produce in us. Love

for Allāh should not be for the fear of hell or promise of heaven, but should be pure and selfless. One should love Allāh even if one gets nothing in return. A believer's worship and his relationship with Allāh and his obedience and being totally

If our Jamā'at wishes to please God, then we have to give preference to our faith. The Promised Messiah^{as} says that just as uttering the word sugar or sweet does not sweeten one's mouth until one actually eats something sweet, in the same way

If our Jamā'at wishes to please God, then they should give preference to their faith, and faith should be their priority.

lost in His Will is not done in the hope of some reward, rather he considers his being to have been created for no other objective than to worship and obey God. Thus, when he employs his God-given faculties for this purpose, he begins to behold the face of God. When we have a selfless relationship with God, then we can see His countenance and our eyes will be on His Will and Desire and not on Hell or Heaven.

The Promised Messiah's^{as} love for God

Describing his love for Allah, the Promised Messiah^{as} has said:

Even if it was made clear to me that as a result of loving Allāh and obeying Him I would be subjected to the most severe punishment, I swear that my nature is such that I would bear all the suffering and tribulation with pleasure and love and joy. In spite of all the promises of punishment and chastisement, I consider taking one step away from obedience of God to be worse than a thousand deaths and sorrows and sufferings.

Thus, the Promised Messiah^{as} makes it clear that to completely obey God's commandments and to solely seek His pleasure is not easy. And yet this is something we should strive for with the best of our ability, and only thus can we achieve the purpose of being an Aḥmadī.

Give preference to faith over and above the world

the verbal profession of one's love for God and His Oneness is useless unless it is supported by example. And this will only come about when we cease to give preference to the world and prefer our faith. If our Jamā'at wishes to please God, then they should give preference to their faith, and faith should be their priority. Allāh says: "Shall I point out to you a bargain that will save you from a painful punishment?" (61:11).

The best bargain is faith which saves us from painful punishment. Quoting the words of God: "Shall I point out to you a bargain that will save you from a painful punishment?" (61:11), Huzoor^{aa} stated that he had greater confidence in those who do not lessen in their zeal for faith. He also stated that he was afraid for those who lessen this zeal lest they should be ensnared by Satan. In other words, those who are not persistent will not be able to give priority to their faith and are likely to start becoming lax and slowly become ensnared by Satan. Therefore, we should never become lax.

An exhortation to increase our religious knowledge

With regard to growing in spirituality, establishing a relationship with God and increasing our knowledge, the Promised Messiah^{aa} has said:

The relationship between a spiritual guide and his disciple is like that of a teacher and a student. Now, if a student were to associate



Thus MTA is an important means that every Aḥmadi should make use of.

The importance of reading Kashtī-e-Nūh

For the sake of our reformation, the Promised Messiah^{as} urged that we should read his book Kashtī-e-Nūh again and again. The Promised Messiah^{as} has said:

I have told my Community again and again not to rely merely on their Bai‘at, because until you reach the depth of its essence you cannot attain salvation. One who is content with the shell is deprived of the essence. It is not enough to look at the superficial aspect until

you try to achieve what is within. If a disciple does not practice, the teaching of the guide will not benefit him. A person who receives a prescription from the doctor and puts it away in the cupboard and does not use it will not benefit from it, and he cannot complain if he is not cured. The same is true of those who suffer from spiritual maladies. If they listen but do not act, then the teaching is of no use, because the benefit lies in practicing what he’s been advised of, but of that he has deprived himself. Read *Kashtī-e-Nūh* again and again and mould yourselves accordingly. “Surely, he prospers who augments it” (91:10).

himself with the teacher but not increase his own knowledge, then the teaching cannot benefit him. The same is the case with the disciple. If one associates with a teacher but does not act upon his teachings, he cannot benefit from him.

strive to move further, he is likely to falter. A true believer will always keep progressing. If we stand still at one spot, we won’t stand for long and will fall down. Therefore, having changed our association, it is important to increase our knowledge and act upon all the teachings.

The Promised Messiah^{as} says that the mere association of a disciple with his guide is of no use unless he acts upon his teachings. Therefore, having associated ourselves with this Jamā‘at, we should increase our knowledge and insight. A seeker after truth should not stop at one point or else Satan will divert him. The same way as stagnant water becomes stale after a time, if a believer does not

Every Aḥmadi should benefit from MTA

Everyone should try to establish a relationship with Khilāfat. We should remain linked with Khilāfat through the medium of MTA. We should benefit from all the programs of the Khalifa. There are many who watch MTA regularly and write letters to Huzoor^{aa} describing how it increases their faith and certainty.

Three Qualities of a True Muslim

THE FRIDAY SERMON DELIVERED ON APRIL 20, 2018

Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} began the Friday sermon by reciting the verse, “And who is better in speech than he who invites men to Allāh and does good works and says, ‘I am surely of those who submit?’ (41:34).

The verse is a perfect description and it encompasses all the qualities that should

be the hallmark of a true believer. Who but a true Muslim can act upon this. If anyone possesses these three qualities described by Allāh, a real revolution can take place in his life. Such a person will not only bring about a change in himself but in his environment as well. The three qualities are: a) to invite people towards Allāh; b) to do good deeds; and c) to demonstrate obedience and loyalty and to pledge that one will do the best of his

ability try to act upon the commandments of Allāh and His Messenger^{sa}.

Allāh has decreed: “Most surely I will Prevail, I and My Messengers.” There is no doubt that God has sent the Promised Messiah^{as} in keeping with His promise and in keeping with the prophecies of the Holy Prophet^{sa} and therefore, the mission that has been assigned to him will definitely be accomplished. Inshā’Allāh!

Some of these were accomplished during his lifetime while others were to be accomplished posthumously and continue to be accomplished today. His message is now reaching the whole world and pure-hearted people are entering the fold of Aḥmadiyyat and Islām. Allāh always fulfills the purpose of sending a Prophet. He says: Allāh has decreed: “Most surely I will Prevail, I and My Messengers” (58:22).

This verse was also revealed to the Promised Messiah^{as} several times. Explaining this verse, the Promised Messiah^{as} has said:

This is a Divine practice that has been manifested ever since God created man and it is that He always helps His Prophets and Messengers and grants them victory. God Almighty says: Victory here means that just as it is the desire of the Prophets and Messengers that God’s decree is fulfilled in the world and no one can counter it, like wise God demonstrates his truth with mighty signs. The truthfulness that they want to spread in the world, He causes its seeds to be sown by their own hands.

The completion of propagation of Islām was destined to take place in the time of the Promised Messiah^{as}

The Promised Messiah^{as} has said:

God has written and decreed that He and His Messengers shall prevail. And since I am His Messenger and have been chosen by Him — even though I have not come with a new law or a new claim or a new name, rather I have come in the name of the Seal of the Prophets and have come as part of him and as his reflection—I say that just as this verse had proven true for every Prophet, from Adam^{as} to the Holy Prophet^{sa}, so will it be proven true in my case.

Thus, the tree that Allāh wants to plant in every corner of the earth through the Promised Messiah^{as} is the tree of the Shari’ah that was revealed to the Holy Prophet^{sa}. The completion of propagation of Islām was destined to take place at the time of the Promised Messiah^{as}. As

the Promised Messiah^{as} says that God causes His Messengers to sow the seed for the truthfulness that He desires to be spread in the world. Likewise, He has caused the seed of the completion of the propagation of Islām to be sown by the Promised Messiah^{as}. And God showed the Promised Messiah^{as} some of the ripened fields from this seed in some areas. And now this trees of this seed are spreading throughout the world through the institution of Khilāfat. In other words, the tree that God had caused to be sown at the hands of the Promised Messiah^{as} is now spreading in other countries. Just as farmers prepare plants in nurseries so that they can be taken anywhere and planted, in the same way, the nursery of the Promised Messiah’s^{as} knowledge of the Holy Qur’ān and its commentary and the message of Islām as he taught us is now being spread to the corners of the earth. And the world is falling in love with the beautiful teachings of Islām.

The message of Islām shall spread in the world through the Promised Messiah^{as}

Thus, there is no doubt that the message of Islām is bound to spread through the Promised Messiah^{as}, and he was informed of this through various revelations. Huzoor^{aa} stated that the previously mentioned revelation, “Allāh will help you in the matter of His faith,” means that the message we are spreading is also the message of God, which is Islām. Then there is the revelation “Allāh will help you from Himself.” Then, there is also the revelation:

“I shall make you famous with honour to the ends of the earth.”

This means that the Promised Messiah’s^{as} honour will be established and it will be because of his propagation of the message of Islām and it shall be established by God. Then there is the famous revelation, “I shall cause thy message to reach the corners of the earth.” Everyone knows and states this revelation. There is no doubt that his message is bound to reach the whole world and that the world will know him as the true lover of the Holy Prophet^{sa} and a valiant champion. And so we see that Allāh is causing the message to be spread through MTA. Huzoor^{aa} stated as he has said before, that our means

could never bear the load of running a 24-hour TV channel, broadcasting programs in various languages to every part of the world, his sermons are being translated live into about seven languages while conveyed to the world. This is only the result of the promises that Allāh made to the Promised Messiah^{as}. And as a result of his sermons, programs and other programs of MTA, many pure-hearted people are entering the Jamā’at.

If you desire a long life, then devote your life to your faith with sincerity

The Promised Messiah^{as} says: People do not know the purpose of their lives. Some are only concerned with eating and drinking like animals. They only know how much meat to consume or what to wear, etc. They do not care about anything else. When such people are apprehended, they meet their end at once. But those who remain busy in the service of their faith are granted respite until they have fulfilled their task. If a person wishes to have a long life, then, as far as possible, he should devote his life to his faith. Remember, you cannot deceive God. He who tries to deceive God should remember that he only deceives himself and as a result he shall be ruined one day. Thus there is no better prescription for having a long life than that a person should, in all sincerity and fidelity, become engrossed in spreading the message of Islām and serving the faith. This prescription is even more potent today because the faith needs such sincere people. Otherwise, there is no guarantee of life and it can end aimlessly.

Bringing someone to the right path is far greater than owning a red camel

The advice that the Holy Prophet^{sa} gave to Hazrat Ali^{ra} with regard to Tabligh is also a golden guidance for us. The Holy Prophet^{sa} once said to Hazrat Ali^{ra}: “For a person to find guidance through you is far greater for you than to be given a fine red camel. Red camels in those days were considered a very precious thing to own and the one who owned them was considered very rich and powerful. Thus the Holy Prophet^{sa} said that the worldly riches are nothing as compared to spreading the message and becoming the means for someone’s guidance.

A Veteran Scholar and Servant of the Jamā'at, Brother Usman 'Chini Şāhib'

FRIDAY SERMON DELIVERED ON APRIL 27, 2018

Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} began the Friday sermon by saying that a few days ago, a veteran scholar and servant of the Jamā'at, Brother Usman Chini Şāhib passed away. *Innā lillāhī wa Innā ilaiḥi Rāji'ūn!* Allāh, by His special decree, enabled him to travel from a far flung area of China to Pakistan and to accept Aḥmadiyyat. There is so much material regarding his life and his services, that a whole book can be written about it. I believe that Khuddāmul Aḥmadiyya Pakistan can undertake this task adequately. His name was Muḥammad Usman, but he was known as Usman Chini Şāhib. He passed away on April 13, 2018. He was born in a Muslim household on December 13, 1925. After completing high school in 1946, he completed an advanced course from the university. In 1949 he travelled to Pakistan. After doing research on his own, he performed Baī'at and later joined Jāmi'a Aḥmadiyya. On August 16, 1959 he devoted his life and had his first appointment in January 1960. He then re-joined Jāmi'a in April 1961 to complete the missionary course and received the Shāhid Degree in 1964. He served in Wakīlut Taṣnīf Rabwah and in Karachi as missionary. In 1966, he went to serve in Singapore and Malaysia. He spent about three and a half years in Singapore and about four months in Malaysia. In 1970, he returned to Pakistan and served as missionary in various places. He had the honour to perform 'Umrah and Hajj. He also had the honour to translate various books into Chinese, including the Holy Qur'ān.

Translation of the Holy Qur'ān into Chinese

He started translation of the Holy Qur'ān into Chinese in 1986 at the behest of Hazrat Khalīfatul-Masīḥ IVth. The same year in June, he was posted to London



where he completed the translation after four years. Chini Şāhib himself wrote that translating the Holy Qur'ān into Chinese was a time-consuming task, and Hazrat Khalīfatul-Masīḥ IVth had instructed that it should be completed by the Centennial Jubilee celebrations in 1989. He said that he was worried whether or not he would be able to complete the task in time and it was difficult to find people who could improve the quality of the translation or proofread the manuscript. Therefore, when the translation was completed, he travelled to China and Singapore to meet with experts in order to improve the translation. Thus, by the Grace of Allāh, a standard translation of the Holy Qur'ān was published. A Chinese professor has written a book under the title, *The Chinese Translations of the Holy Qur'ān of this Century*. He has mentioned our translation of the Holy Qur'ān as well. He has devoted about fifteen pages to the translation done and published by Jamā'at Aḥmadiyya and

gave a detailed description of the excellences of our translation. He said that while some scholars do not translate certain words and retain the original Arabic word or give their meaning in footnotes, Usman Şāhib translates even those words and gives supporting references for his translation in the footnote. He said that although some of the translation and commentary does not match with the Chinese Sunni sect, it cannot be doubted that this person believes in the Oneness of God, loves the Holy Prophet^{sa}, and abides by Divine injunctions.

The statement of Chini Şāhib's wife

She writes:

He was a good husband and my spiritual guide. When I came to Pakistan, he taught me how to pray. He used to come home from the mosque and lead the prayer for me. He spent hours teaching me the meaning of the Arabic words of the prayer. He taught me word by word and line by line. He told me to keep practicing and to keep the prayer book with me in case I forgot something. He taught me *Qā'idah* in six months. When he taught me to recite the Holy Qur'ān he also taught me the translation in order to keep me interested. He was very patient and would teach me at length and with examples. When he was in good health he would work late into the night, and sometimes work on it till morning. His most important task was the proper upbringing of the children, and he did not take interest in other material things. He was very simple in his food and clothing.

The statement of Chini Şāhib's daughter

His daughter writes:

He was very kind, compassionate,

hardworking, tireless, optimistic and humble person. In every matter he would invite all his children and even sons in law to participate in discussion. He would take interest in our academics and would inquire about the response of the teachers. He would tell us that the purpose of our lives was to do *Tabligh* and particularly to Chinese people. He would advise us to grow in spirituality, sincerity and knowledge. He never scolded us and always guided us with kindness. He was only strict with regard to the observance of prayers and would take us with him to the mosque. He once gave me an old copy of *Kashti Nuh* and told me to read it as the Urdu was not as difficult as in some other books. He said this was the first book he had read while he was in *Jāmi'a*.

The statement of Chini Şāhib's son-in-law

His son-in-law says:

Chini Şāhib gave me three points to convey to Huzoor^{aa} when we were about to meet him. The first was an apology for not being able to stand up due to debility. He had great respect for *Khilāfat*. Secondly, he asked for permission to continue to do *Tabligh* till his last breath. And, thirdly, that he could not go to the office and so sought permission to keep working at home. He was so used to work that he could not sit idle at home and wanted to keep on working. Once the son-in-law accompanied Chini Şāhib to Hajj. Some people from our group asked Chini Şāhib what he was writing. He said that he was writing a prayer for the Chinese people that Allāh may guide them

towards Islām.

Retreat in Kallar Kahār

Zafrullah Şāhib who was missionary in China and is now in Pakistan relates that in 2004 when he was traveling with Chini Şāhib from Islamabad to Rabwah, Chini



Şāhib took him to the place near Kallar Kahār, where he had gone for a retreat during his *Jāmi'a* days. He also related that he once went to a house where the couple had been married for ten years but had no children. Chini Şāhib prayed for them during the retreat and saw in a dream that Chaudhary Zafrulla Khan Şāhib was lying on a charpoy in their courtyard. Chini Şāhib related the dream to the couple and gave the good news that they would have a son. Soon afterwards

they had a son.

Huzoor^{aa} recounted that when they were very young, they once went to that place during the era of Hazrat Khalifatul-Masīh II^{ra}. He was sitting in a small room on the floor with the Holy Qur'ān in his hands and constantly praying. We all requested him for prayers. He always spoke with a smile and was very kind to everyone.

The statement of Ataul Mujeeb Rashid Şāhib

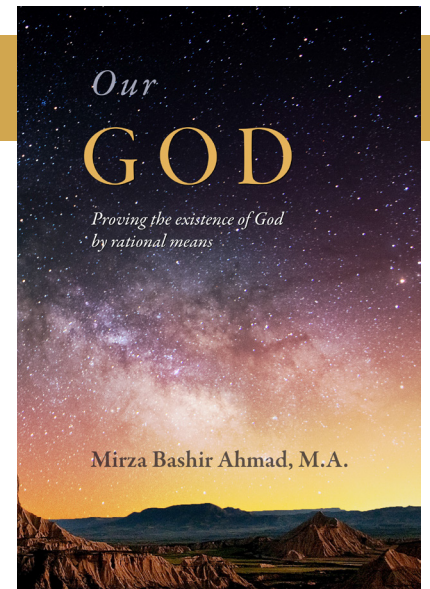
Imām Ataul Mujeeb Rashid has written a very accurate description. He says that Chini Şāhib has left a great vacuum as a veteran servant of the *Jamā'at*. He was a prayerful person whose prayers were often heard. He was punctual in his prayers and attended the mosque despite illness or debility. He was pious and sympathetic and harmless and wished everyone well. He would give good advice. He was very simple and free of ostentation. He was very hospitable and offered hospitality with love and insistence. He had a high resolve and despite weakness remained steadfast in the service of the *Jamā'at* and fulfilled his duties with love and courage. He was a true and loyal servant of *Khilāfat*. He always met everyone with a smile.

Huzoor^{aa} said that this is all true, and he had many more qualities. May Allāh grant him a high spiritual station. May Allāh grant solace to his wife and be her help and support! May Allāh make his children heirs to his prayers and virtues and enable them to walk in their father's footsteps! Amīn!

“His most important task was the proper upbringing of the children, and he did not take interest in other material things.”

EXISTENCE OF GOD - PART 5

The Gazette has been serializing the book *Our God* by Hazrat Mirzā Bashīr Aḥmad^{ra} for past several months. This book provides the reader with extremely cogent arguments on the existence of God, which can be useful not only in having a dialogue with people, but also in enhancing one's own knowledge, faith and spirituality. In continuation of the previous part, this part concludes the chapter on logical arguments in the favour of the existence of God and starts a new chapter that covers this subject from a slightly different perspective—the great benefits of belief in God. [Editor]



Testimony of the Righteous

The last logical argument that I would like to present as evidence for the existence of God relates to the testimony of the righteous. It is based on the principle that many people, whose truthfulness is established and whose sanity is unquestionable, testify that we do have a God whom we have seen and recognized, in the exact same way as we see and recognize other invisible things. Everyone with some sense and experience can understand that testimony is an important means of acquiring knowledge. If we review the vast field of our knowledge, we will realize that a large proportion of our knowledge was not acquired directly but by the narratives of reliable people, authentic books, or newspapers; we have never had the opportunity to personally witness or experience many things. In spite of all that, we have almost the same degree of certainty about these things as we do about information gained by our own observation and experience. There is no reason why it should not be like that. After all, we trust and regard our own observation and experience as reliable, therefore, why should we not accept the observation and experience of a person who has a heart and a mind like us and whose truthfulness is also beyond doubt. We believe in the world news given in newspapers; we accept modern scientific research about the properties of particles, though only very few of us have personally experienced these firsthand. All of the decisions in civil and

criminal courts around the world are based on verbal or written testimonies and no one objects to this. Knowledge of history is largely based on verbal or written testimony, and this is accepted by all. Take the knowledge of geography. Everyone in India believes that there is a city called London, which is the capital of England, although less than one percent of the population of India has ever seen London. They believe in it on the basis of other people's testimony. Moreover, practically, in our day-to-day life, we believe in many things only on the testimony of others, though we have no personal knowledge about them.

In short, no sane person can deny that testimony is a major means of acquiring knowledge. Such a denial would render many sciences invalid and useless for most of the world. Rejecting the principle of testimony would mean that people should only believe in matters observed and experienced personally by themselves, and deny the rest. In fact, by rejecting this principle, we cannot remain convinced of any science, because if the observation and experience of Tom, Dick, and Harry—despite being truthful and sane and in the absence of any motive for them to lie—is not acceptable, then there is no reason that our own observation and experience should be acceptable to us. If they can err in their observation, so can we. Thus, it is established that rejection of the principle of testimony can lead to nothing but opening the door for superstition.

One might say that, at times, testimony may be false or incorrect; and, sometimes, although the witness is not a liar, but because he is deemed to lack adequate intelligence and understanding, he cannot be accepted as a reliable witness. This notion is correct and we accept it; however, we cannot reject the role of testimony in the acquisition of knowledge solely because of this possibility. The overall usefulness of medication cannot be refuted if a patient experiences ill effects by using a medicine that is of poor quality or expired. Similarly, we cannot reject the value of testimony because, at times, it may be false or the witness unreliable. We need to conclude that just as it is essential to avoid substandard medicine, we should be cautious in accepting the testimony of liars or unreliable people, as mentioned in the Holy Qur'an:

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوْا

That is, if a liar brings you any news, do not accept it without investigation, but accept it only if verified by investigation (39:7).

In short, testimony is an important means of acquiring knowledge and it cannot be ignored simply because of the possibility that some testimonies might be incorrect. If something can be rejected because of such a possibility, then nothing in the world would be acceptable. This is because no matter how certain we are about something, there is always the possibility of such kinds

of doubts and mistakes. Food alleviates hunger, promotes well-being, and restores energy, but is it not, sometimes, out-of-date and contaminated, causing harm rather than good? Is there, then, anyone who would conclude, based on this possibility, that food is dangerous for the body? Everything, no matter how useful and beneficial it may be, becomes harmful if it is placed in the wrong hands or if it is used incorrectly. Thus, one needs only to be cautious not to use anything in the wrong way. The improper use of the principle of testimony is to accept a fabricated and unreliable testimony as the basis of a decision. If we safeguard ourselves against this improper application, testimony is an extremely useful and reliable means of acquiring knowledge; no wise person can deny this.

When we review the doctrine of the existence of God according to the above-mentioned principle, the doctrine appears to be established on the basis of the strongest testimony in the world. Every Prophet or Messenger who appeared in the world, regardless of his country, era, or nation, bore witness that there is a God who is the Creator and Master and Governor of this universe. They do not say so on the basis of conjecture or hearsay, but claim that they have seen and recognized God, just as they see and recognize other non-material things. They claim to have a personal bond with God and are as certain about His existence as they are certain about the existence of their father, brother, friend, town, and home. They claim that God converses with them, listens to them, answers them, and helps them when they are in need. In short, all the Prophets and Messengers bear witness in most clearly defined and unambiguous words that there is a God who is the Creator and Master of this universe. As stated above, their testimony is not based on hearsay but on their personal experience and observation and is not limited to any one country, people or age; indeed, such testimony is found in every country among every people and has been given in every age. Adam^{as}, Nūh^{as} [Noah], Yūnus^{as} [Jonah] and Ayyūb^{as} [Job], Ibrāhim^{as} [Abraham] and Lūt^{as} [Lot], Ismā'il^{as} [Ishmael] and Ishāq^{as} [Isaac], Yā'qūb^{as} [Jacob] and Yūsuf^{as} [Joseph], Mūsa^{as},

“Everything, no matter how useful and beneficial it may be, becomes harmful if it is placed in the wrong hands or if it is used incorrectly.

[Moses] and Hārūn^{as} [Aaron], Dāwūd^{as} [David] and Suleimān^{as} [Solomon], Zakāriyya^{as} [Zachariah] and Yahyā^{as} [John], all bear witness to it. Masīḥ [the Messiah] of Nazareth^{as} bears witness to it. Zartasht [Zoroaster], Confucius, Krishan, and Ramachandra bear witness to it. Hazrat Muḥammad Mustafa^{sa} [the Chosen One], bears witness to it. In this age, the Promised Messiah^{as}, bears witness to it. Moreover, all of the Founders of religions, who have come and gone, have presented their personal testimonies that this universe is subservient to an Omnipotent and Possessive God, who is the Creator and Master, and nothing is outside His authority. These are people whose truthfulness, honesty, and integrity is accepted by friends and foes. Even the enemies, who may not accept their faith, acclaimed their righteousness and truthfulness. These Prophets were not insane, inadequate, or fanatics; indeed, they were granted the best abilities of hearts and minds. Therefore, their testimony should be regarded as beyond contention and most powerful.

My dear ones! Think hard. Various people are born in different parts of the world, among different nations at different times. Their truthfulness, honesty, and integrity are beyond reproach. Their sanity is unquestionable; they are regarded as models for others on account of their outstanding truthfulness and exalted mental faculties. They are not ten, twenty, fifty, or a hundred, but number in the thousands, and are spread over different countries and different ages. They all present their personal testimony to the world that this universe and all therein is under the authority and governance of an Exalted Being. They testify that they have seen and perceived Him as they see and perceive other non-material things. They say they have a connection with Him as they have with other perceived and observed things. Is

this testimony not worthy of acceptance? If this testimony is not acceptable, then surely there can be no other testimony in the world which would be found acceptable.

Only two factors can create doubt about a testimony. First, if the truthfulness of the witness is in question. Second, if the witness is unreliable, for he may not lie deliberately, but may err in his observation and experience. This is not the case with Prophets; indeed, they are regarded in the highest esteem for their truthfulness and intellectual abilities. Their evidence is not based on hearsay, but on their own personal and witnessed accounts. They lived in different ages among different nations and most of them were not even aware of the presence of other Prophets and, therefore, could not be suspected of conspiracy. Under these circumstances, their testimony is so weighty that it cannot be ignored at all.

Consider this: A lawsuit is brought to you for judgement. On one side, there is a party comprising thousands of men—each one of them such that his truthfulness and sound-mindedness are admitted to by friend and foe alike. They all submit their eyewitness accounts individually, that they saw a particular person at a particular place. On the other side is a party comprising a mixed lot, and they state that they did not see the person. In which party's favour will you give your judgement? If you do not deem yourself competent enough to judge, consult one versed in law. Such a one will tell you that the testimony of those who undoubtedly witnessed a person is far superior, and forms the basis of the final judgement. Those who did not see anyone, no matter how many of these there be, will have no impact on the judgement. This is because it is possible for people to miss or not see something that is present; but it is not possible for a collection of wise and sensible people to

see something that does not exist.

In short, the testimony presented by the Prophets and Messengers about the existence of God is extremely strong evidence that there indeed is a God. If we add the *Ṣūlahā'*, [Righteous ones] and the *Aūliya'* [Friends of Allāh] of different nations of the world to the Prophets and Messengers, the testimony becomes so weighty that rejecting it amounts to insanity. Among the followers of each Prophet there have been hundreds of thousands of *Ṣūlahā'* and *Aūliya'* who ruled the hearts of the people in their circles because of their righteousness, wisdom, and sagacity; their truthfulness, honesty, and integrity served as a model for the people. Like the Prophets, these people too bore witness that there is a God and the universe is operating under His governance. Their testimony is based not on hearsay but, like the Prophets, on their personal experience. Therefore, until it can be proven that millions of Prophets, *Ṣūlahā'*, and *Aūliya'* who appeared in different ages among different people were, God forbid, liars or mad or dim-witted, their great testimony—that they have seen and recognized God and have a personal relationship with Him—will stand firm and cannot be challenged by atheists. Can an atheist summon the courage to venture forth to prove to the world that Ibrāhīm^{as}, Mūsa^{as}, 'Isā^{as}, Krishan, and Zartasht were liars or insane; or the Holy Prophet^{sa}, the Promised Messiah^{as}, and, likewise, all other Prophets were liars or insane, not to mention all those innumerable *Ṣūlahā'* and *Aūliya'* in every nation? No atheist can prove this. Is it not regrettable then that you believe in the existence of London, the North Pole, and the South Pole only on the say so of others; you believe the newspaper reports of other countries as related by Reuters, Havas, or some other news agency; and you accept new scientific facts as reported by the scientists without personally being involved in these experiments; but you reject the idea of the presence of God in the face of the testimony of millions of knowledgeable and righteous persons.

تِلْكَ إِذَا قَسَمْتَ ضَيْزَى

“That indeed is an unfair division” (3:23)



One may argue, granted, I have not seen with my own eyes the things others claim [to have seen in existence], but the ability to see and observe those things is open to all. I would say: My dear naïve friends! May God grant you wisdom! The avenue for finding God is also open to you. Those who claim to have found God openly claim that if you adopt the path indicated by them—the path of reaching God—you, like them, can also find God and establish a connection with Him. This is not merely a claim; innumerable people have followed them and have indeed succeeded in attaining knowledge of God. Try, if you will. It is unfortunate that people accept that attainment of any worldly objective requires them to follow a certain method, without which the objective cannot be achieved—and that it takes time and effort—but for spiritual objectives, they hope to achieve results immediately just having wished for them! It can certainly not happen like that. And if you are wise and ponder over the matter, you will agree that this is not how it should happen. This is the truth. Accept, if you will. For achieving any purpose, be it material or spiritual, there is a definite methodology that must be followed. The greater and higher the objective, the greater the time, attention, hard work, sacrifices, and discipline it requires. But when it comes to God, you wish to find him without any effort on your part. By God, you will never find Him that way. If you tread along the path that leads to God with real eagerness, heartfelt desire, full attention, and exert due effort, and still do not find Him, then

you have the right to claim that you sought Him but did not find Him. It is impossible that you should seek God the proper way but fail to find Him. Millions of men, human beings like you, who had hearts and minds like you, sought God and found Him. The history of the world records their testimony, personal and eyewitness accounts, in clear and unambiguous words. It is not possible for you to challenge their testimony. You cannot call them fraudsters, dim-witted, mad, or connivers. Thus, there is no reason to reject their testimony merely on the basis of your conjectures.

It could be suggested that they were not deceivers or dim-witted, but were themselves deceived, and anyone can be the victim of deception. Of course, even clever people can be deceived, but just because they can be deceived does not mean that they are indeed the victims of deception. This assertion can be credible only if backed up by concrete evidence proving that these people had in fact been involved in some mistake or deception. What is there in the world about which one cannot be deceived? Shall we then declare everything in the world doubtful? We will open the gate for superstition in such a way that nothing will remain certain. Therefore, the burden of proof lies with those who claim that all of these people, testifying to the existence of God, are victims of deception. Otherwise, it would be a childish attempt to refute the testimony of hundreds of thousands of righteous, intelligent personages and no wise man would take it seriously.

Therefore, it is insane to turn down the testimony of hundreds of thousands of Prophets from all ages and all nations; they were recognized to be intelligent, righteous, and truthful individuals, who based their testimony on personal experience and not hearsay. To say that their testimony could be a mistaken one is irrational and would not be acceptable to any wise person.

Second, self-deception takes place in certain specific situations. An intelligent and sound-minded person may be deceived in matters relating only to opinions and ideas subject to argumentation. It is possible that two persons—both sound-minded— may differ on an academic issue, because there is a possibility of misconception in matters involving opinions and argumentation. However, for a sound-minded person with normal perception there is no possibility of deception in matters relating to observation, especially when it concerns something in which he is particularly interested. Accepting the possibility of deception in such a situation would open the gates of dangerous superstition; peace would vanish from the earth and no observation would remain certain. Can a sound-minded person deceive himself into taking a stranger for his long-standing friend, or into regarding an unknown person as his father or brother? Obviously, none other than a mad or confused person can fall into such an error.

When we look at the testimony of the Prophets and *Ṣūlahā'* according to this principle, we have to accept their testimony to be beyond the possibility of self-deception, because they do not say that they have deduced God through logical arguments. They claim they have indeed found God and established a personal relationship with Him and that they speak with Him. He hears them and answers them and helps them with His mighty help when they are in need. They do not attribute their observation to a certain period of their lives, but claim to have spent the whole of their lives with that observation ever since they found God. That is to say, their observation spans many years uninterruptedly till their

last breath. The practical consequences of their observation are also before the world. This being the case, no wise man can, therefore, think that they might have been mistaken. If we accept the possibility of misunderstanding in such circumstances, all sciences in the world would be reduced to conjecture. One may say that witnesses are mentally infirm, but having accepted them to be mentally sound, one cannot then turn around and call them self-deceived.

Third, this testimony is not from one person, not from people of one nation, not from people of one country, not from people of one age, but from hundreds of thousands of people spread over all countries, over all nations and through all ages. How many of them will you declare mistaken? One or two persons may be deluded, or people of a particular age or type could be misguided, but it is strange that hundreds of thousands

“He hears them and answers them and helps them with His mighty help when they are in need.”

of sound-minded people, in different nations, different ages, and different countries, generally unaware of each other, fell prey to it. Thus, the large number of witnesses—coming from every nation, every faith, every age, and every country, presenting their testimony individually and independently of each other—constitutes a strong argument that all of these wise people could not have been mistaken or misguided.

To summarize, millions of Prophets, *Aūliyā'*, and *Ṣūlahā'* from all nations, all eras, and all parts of the world openly and independently proclaim that they have seen and recognized God. The world also accepts that they are not liars, pedlars, insane, or confused. Each one of them testifies separately and independently and their testimony is based not on hearsay but on their personal observation, spanning their entire life. This compels us to accept their testimony. We draw conclusions about testimonies that pertain to worldly matters based on our knowledge and

judgement; therefore, the testimony of the Prophets is compelling— that this universe is subservient to one Creator and Master, an All-Knowing and Wise, Omnipotent and Governing Being and nothing is beyond His domain.

The Holy Qur'ān has also presented this principle of testimony and has accordingly called the Prophets 'witnesses':

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا
إِلَىٰ فِرْعَوْنَ رَسُولًا

That is, O people! We have sent Muḥammad^{sa} as a Messenger, to be a witness for you even as we sent Mūsa^{as} to Pharaoh as a witness. (73:16)

By the Grace of Allāh, I now conclude the logical arguments about the existence of God. I have also briefly responded to doubts that could arise. As I stated at the outset, I have avoided complicated

and intricate discussions as much as possible and stated simple points in an easily understandable manner. I hope that a good-natured and sensible person, not given to raising unnecessary doubts, will be satisfied with my brief discourse concerning logical arguments. As I stated elsewhere in this treatise, true satisfaction and utmost certainty can be achieved only through personal experience and observation. For this, it is necessary to study the lives of the Prophets and the *Aūliyā'* and follow their footsteps. I will, God willing, present a glimpse of that in due course.

GREAT BENEFITS OF BELIEF IN GOD

Now, I would like to state some arguments for the existence of God, based on the principle that belief in God carries some important and exclusive benefits. We do things in this world based on their relative benefit and gain. We weigh the benefit of a certain action for human beings. If it is established that belief in God is good and advantageous for

mankind, every wise man will agree, for this reason alone if nothing else, that the doctrine should not be rejected. These considerations do not argue for the existence of God—nor do they suggest that there ought to be one—but certainly indicate that the doctrine is useful for the progress and well-being of mankind

selflessness for others to the best of their ability. Similarly, at the individual level it is also essential to develop the spirit of mutual love and brotherhood, sympathy, and cooperation. Without this spirit—which is essential both for individuals and nations—world peace, progress, and the welfare of mankind are impossible.

Once you believe in God, you have to agree that the relationship of man with God is deep and vast, the like of which cannot be found among any worldly relations.

In short, belief in God is the strongest motive for creation of mutual love and brotherhood. Patriotic and nationalistic ideas also create these sentiments. But the impact of such ideas is not as strong or deep and tends to be limited to a certain group, rather than the whole of the human race. Moreover, on occasion it could be counterproductive, as it leads to sectarianism, nationalism, undue prejudice, and jealousy. It is only belief in God that can create the sentiments of unity and brotherhood in the human race worldwide. Take away the idea of God from people's hearts and the sentiments of unity and brotherhood will start vanishing instantaneously, leaving only legal and business dealings among the people, which can never produce any sentimental ties. Remember well that if there is no God and everyone is by himself and is independent, then there can be no unity or brotherhood. On the contrary, selfishness, undue rivalry, and jealousy would become rampant, and they are the greatest causes of strife in the world. It is only the idea of God and nothing else that can create brotherhood in the human race in certain and definite terms. Take away this belief and it would be impossible for this sentiment to last universally as a living reality.

I am not saying that everyone who claims to believe in God has sentiments of mutual brotherhood and unity. Many factors affect the state of man and it is possible that under the effect of other influences, a believer in God may not harbour these pious feelings. It is also possible that one's belief in God is too weak to create sentiments of brotherhood and unity in his heart and mind. However, in principle, belief in God is undoubtedly the most important and the greatest factor in creating such sentiments. In the absence of other factors, a believer in God is certainly more sympathetic, beneficent, and more loving towards mankind than a disbeliever. Everyone who earnestly believes in God will bear witness that belief in God keeps generating in him

“Everyone who earnestly believes in God will bear witness that belief in God keeps generating in him sentiments of brotherhood and unity . . .

and, as useful things should be adopted, these arguments can also be presented to indirectly support the existence of God. At the outset of my logical arguments, I suggested caution based on the precept that belief in God is not detrimental in any way, whereas denial may be and, therefore, it is safer to believe. Similarly, to conclude my logical arguments, I would suggest another type of circumspection that, because the doctrine of belief in God is useful and profitable, it is better and preferable to adopt it. But remember, we are not discussing here the great religious or spiritual benefits gained by belief in God, such as establishing a personal relationship with Him, gaining His support, increasing our knowledge and insight, and salvation in the Hereafter. We are simply discussing the basic benefits generally gained or that can be gained by mankind as a result of a logical belief in God, and only these will be mentioned here.

BELIEF IN GOD CREATES UNITY AND BROTHERHOOD

The first benefit of belief in God that I would like to mention is that it creates the extremely useful sentiments of unity and brotherhood in the hearts of the people, which are essential for the progress and welfare of mankind. It is essential for world peace and welfare of the world's nations that they live with mutual love and brotherhood, and do not permit any prejudice to take root in their hearts. They should instead adopt the policy of sympathy, sacrifice, and

Therefore, it is the duty of every well-wisher of mankind to pursue all of the means that create and nurture unity and mutual brotherhood, and prevent feelings of malice, jealousy, undue rivalry, and prejudice from taking root in the hearts.

As stated above, belief in God is the greatest and most effective means for that.

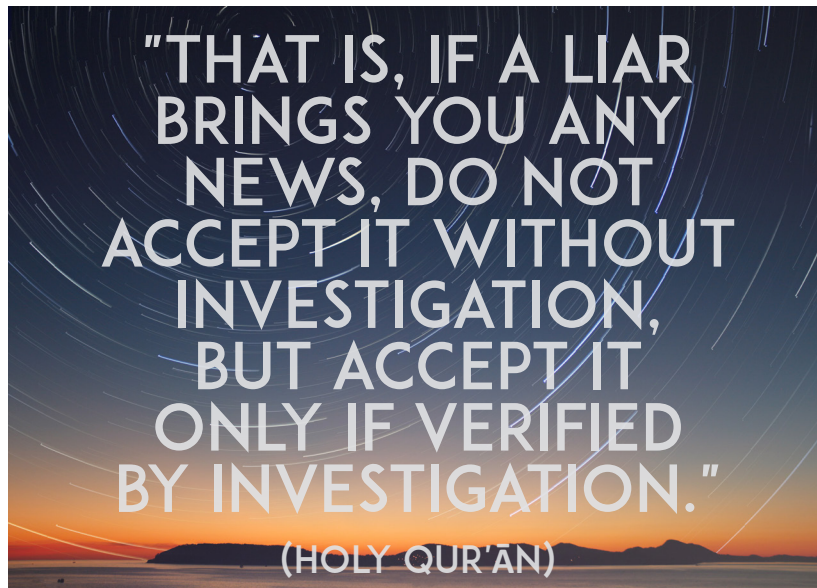
This doctrine—that, despite our numerous and multifarious differences, we are created by, and belong to, an Omnipotent and All-Governing Being with a decisive will who is our final refuge and shelter—creates uniquely strong and clear sentiments of mutual love, unity, and brotherhood in our hearts. Belonging to the same country, nation, governing authority, etc., creates unity and brotherhood to a variable extent. However, the most powerful motivator for this is the belief that we are the creation of one Creator and we originate from one fountainhead of Grace and that our Master is not like a deceased father whose undisciplined sons sometimes start quarrelling with one another after him, but He is very much alive and will remain alive forever. This belief puts the whole of mankind on equal footing, like brothers. With the inception of that belief, the sentiments of resentment, rancour, malice, and hostility to each other start vanishing and are replaced by sentiments of love, brotherhood, sympathy, and sacrifice. Belief in God is akin to regarding one another as the offspring of the same father and mother.

sentiments of brotherhood and unity very strongly, and that these sentiments influence his actions as well. One who is given to analysing himself will certainly realize that, God forbid, if belief in God is done away with, he will never be the same again. This belief creates a kind of love, tenderness, and affinity, not only between human beings, but also generates these same types of sentiments in one's heart for lower animals, plant life, and inanimate objects.

There is a saying: 'Love me, love my dog'. That is, if you love me, you must love everything about me. This saying is based on an accurate analysis of human nature. If we really believe in God and have a relationship with Him, then it is absolutely impossible that our heart be devoid of love for His creation—especially for man. I can accept that one who claims to believe in God may be false in his claim or self-deceived. But I cannot accept even for a moment that the heart of one who truly believes in God can be devoid of love and sympathy for creation (because that would be against human nature). The history of the world also bears witness to the fact that those who have a strong belief in God have a higher level of sympathy and love for mankind. When people's belief [in God] weakens, their sentiments of love and brotherhood also decline. In short, there is absolutely no doubt that belief in God is the strongest, surest, and fastest acting motive for unity and brotherhood among the human race. As the sentiments of unity and brotherhood are essential for world peace and desirable progress and welfare of all nations, every wise person is obligated not to abandon this useful and blessed belief.

One may think that those who do not believe in God commonly treat others with love and sympathy and take interest in philanthropic activities, indicating that belief in God is not essential for

such sentiments. Our answer is that we never claimed that such sentiments cannot be produced by anything other than belief in God. We believe that many factors produce such sentiments to a variable extent. However, we maintain that only belief in God can produce these sentiments in their most perfect form and in a comprehensive manner in mankind. Other factors in their capacity and quantity cannot compare with it. Therefore, our claim can be rejected only if it can be proven logically that belief in God cannot motivate sentiments of brotherhood and love; or if it can be demonstrated by experience and observation that those who do not believe in God are more sympathetic, philanthropic, and loving to mankind



than those who believe in Him. Unless either of the two is established, no one has the right to contend that belief in God is not, or atheism is, conducive to such sentiments, merely on the grounds that an atheist also has such sentiments to some extent.

I cannot believe that a sensible person can accept even for a moment that atheism in itself can—or that belief in God cannot—be conducive to these sentiments. These two statements are so obviously unnatural and contrary to *fitrah* that no sensible person can accept them. If properly believed in, God is the focal point upon which all creation ultimately converges. The concept of unity and oneness are inseparably linked

to this focal point; rejecting it [i.e. God] is tantamount to admitting that this universe has no centre or origin. As soon as you entertain this notion, ideas of unity and oneness start vanishing. Can anyone say that common fatherhood cannot lead to unity and brotherhood but separate fatherhood can? No, never! If, at times, sons of different fathers live together in peace and with love, we cannot conclude that common fatherhood cannot lead to love and brotherhood. We will instead infer that some other factors have brought them together at one point despite, but not because of, being sons of different fathers. Likewise, admittedly, if these sons of different fathers—strung together in unity and oneness by some factors despite this difference—were in fact sons of the same father, their mutual love and brotherhood would express itself more perfectly. Therefore, if atheists at times are found to be loving and sympathetic to other humans, this does not mean that belief in God is not needed anymore. These sentiments would manifest only in their perfect form, quantitatively and qualitatively, when, in addition to other motives for unity, people are united in their belief in God—when they regard themselves as originating from one source of creation and springing forth from one fountain of life.

My dear ones! How can I convince you that belief in God (if it is a real and living belief) stirs up a vast ocean of love and sympathy for mankind and sentiments of brotherhood for them? It is impossible to find a parallel elsewhere. All other motives for such sentiments are empty rhetoric by comparison, both quantitatively and qualitatively.

If the question is asked, why does an atheist have these sentiments, there are generally two reasons. First, consciously or subconsciously, an atheist, influenced by teachings of religions in his

environment, concludes that [expressing] sympathy and love for mankind is a good deed and not doing this will lower his standing among people. In addition to losing respect personally, he feels that he will give the people a chance to criticize his beliefs, saying that he lacks sentiments of love and brotherhood for mankind because he is an atheist. Therefore, intentionally or unintentionally, he tries not to lag behind those who believe in God in those deeds that are universally considered to be good. In other words, the spirit of competition and fear of disrepute motivate him to these acts. Obviously, these sentiments cannot find highest and most perfect expression in him and will never acquire the selfless and natural character found in one who believes in God. His love is like that of

words, whereas belief in God creates these sentiments in one's heart in a natural way, the ideas that come from reflection draw one's attention to it only in legal and business terms. The difference is obvious.

To summarize, the motives that arouse sympathy for mankind in an atheist can never lead him to the high level of nobility, attainable as a result of belief in God. Moreover, it should be remembered that other motives that arouse sympathy and love are general, from which a believer in God can benefit as well as an atheist. However, the sentiments created by belief in God are specific to the believers and an atheist cannot derive benefit from them. It is obvious when several factors exert their influence

belief as a living reality—that there is one God, who is our Creator and Master. Therefore, we should live like brothers and should not act unjustly in the face of a conflict; rather, we should be prepared to act selflessly and make sacrifices for each other. In fact, if one ponders carefully, it will be seen that legal and business ties are based on selfishness, because one knows that not investing in a good relationship with others would result in others doing the same, and this may affect one's personal interests. Therefore, one adopts the policy of good behaviour as a safety measure and treats others with sympathy and cooperation, expecting them to reciprocate accordingly. Although the effect is useful and profitable to some extent, it cannot compare with the lofty and noble station wherein sentiments of brotherhood and unity are developed as natural feelings. That natural feeling which unfolds itself in the form of brotherhood can never be achieved without belief in God.

The motives that arouse sympathy for mankind in an atheist can never lead him to the high level of nobility, attainable as a result of belief in God.

a stepmother, who shows love for the children of her husband's deceased wife to please her husband or to guard against disrepute in the neighbourhood. But the people can tell the difference between a mother's instinctive love that surges naturally in her bosom, and a stepmother's pretensions—with perhaps rare exceptions. Second, like others, an atheist also realizes that it is essential for the progress and welfare of mankind and the stability of social order that people live with mutual love and harmony and cooperate with each other in matters that promote physical, moral, intellectual, and economic welfare of the people. Therefore, an atheist, being a citizen of the world, develops such sentiments and takes an interest in such matters. Obviously, this state of affairs has a legal and business character and cannot produce the natural and sentimental ties produced by belief in God. A person who develops sentiments of sympathy for mankind for such reasons cannot attain the status of a person who has developed love and brotherhood for mankind because, considering that they are creation of one God, this passion has become part of his nature. In other

collectively, the result will definitely be more perfect. Therefore, belief in God emerges as beneficial and profitable from this point of view as well.

It should also be remembered that although all other motives of unity may produce—to some extent—the spirit of cooperation, sympathy, and sacrifice, they cannot produce the sentiment of brotherhood, for this can only develop if one Creator, Master, and Lord of mankind is acknowledged. Brotherhood implies that all of us originated from one source. However, much cooperation or sympathy other motives may produce among individuals or nations, they can never produce brotherhood. From this point of view as well, the need for belief in God and its usefulness is established. It is obvious that unless sentiments of brotherhood and unity are born naturally in the human race, their apparent unity and cooperation cannot be such as can attain any reliable status. There will always be a danger of minor disputes stirring up selfishness and creating rancour and hostility. World peace will remain severely endangered unless and until people establish this

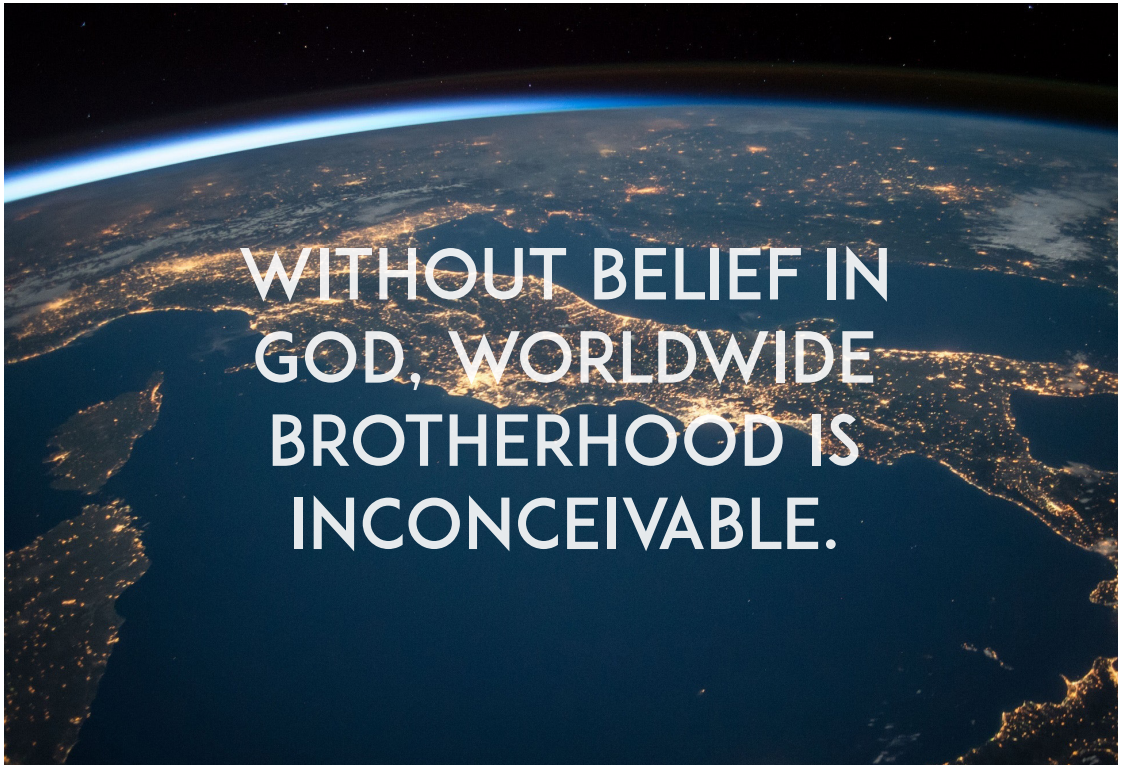
IS RELIGION THE CAUSE OF WAR AND DISORDER IN THE WORLD?

Before going any further, it is essential to dispel one doubt created by some, that religion causes war, conflict, and sectarian divides. It is alleged that religion leads to a narrow-mindedness and lack of fortitude that has disastrous implications for world peace, as well as the progress and welfare of mankind. Therefore, they suggest that people should abandon religion to develop tolerance and broad-mindedness that will enable them to live harmoniously with each other, promoting peace and mutual love. As religion originates from the concept of God, it is argued that a god who is the cause of conflict and strife in this world should be forsaken. This is the objection raised by people with a modern education and greatly promoted by European philosophers. Evidently, this objection is based on a lack of deliberation. However, before I come to the actual answer, I would say that even if we accept the validity of this objection—i.e. admit that religion does cause what has been stated—it cannot serve as an argument against the existence of God. That is to say, it cannot prove that there is no Creator of this universe.

At the most, it can prove that belief in God leads to narrow-mindedness and a violation of peace. However, if God does exist, then, whatever the consequences of believing in Him, we have no right to deny His existence. Therefore, if the existence of God is established, we cannot deny it even if religion causes strife. But in reality it is absolutely incorrect that religion causes disorder, and those who believe this have made a grave mistake.

Above, we established that belief in God creates sentiments of mutual love and brotherhood naturally and instinctively. Belief in God eliminates all national and racial prejudices and creates a worldwide brotherhood. Without belief in God, worldwide brotherhood is inconceivable. How, then, can belief in God lead to strife and narrow-mindedness? Strife and narrow-mindedness have no connection at all with the concept of God. Logically, it is unacceptable that the concept of God—not a national or racial God, but the Creator and Master of the whole of mankind—should manifest in the form of narrow-mindedness, national prejudices, strife, and sectarian divide. No sane person can find a cause-and-effect relationship between the two. Thus, if religions do lead to disorder, narrow-mindedness, and national prejudice, we should look for its cause elsewhere and try to find out why this happens, rather than attributing it unjustly and unnaturally to belief in God.

Unfortunately, those who make this criticism have witnessed religions in a state where religion exists in name alone. This objection is specific to the present age and, unfortunately, the followers of all faiths are far removed from the essence of their religions. There is not a single religion whose followers truly adhere to its teachings. Instead, the teachings of religions have been corrupted by the actions of humans, giving an opportunity to free-minded



individuals to raise objections against religions. But the fact of the matter is that, of all means that promote world peace and enlightened minds, religion is the most powerful one. Whenever people adhered to the essence of religion, it decreased discord and undue strife and promoted broad-mindedness and fortitude. A study of religious history demonstrates that during periods when the followers of any particular religion abided by its teachings, they were found to be magnanimous, broad-minded, sympathetic, and seekers of peace and reconciliation. In contrast, during the age when these followers gave up their teachings and their commitment to religions existed in name only, they became narrow-minded, lacking in fortitude, prejudiced, petulant, and anarchistic. I make this claim without fear of contradiction and for every religion, and I believe anyone who researches history honestly in this matter will reach the same conclusion. By the Grace of Allāh, I am a Muslim and take the greatest pride in counting myself among the humblest servants of the Holy Prophet^{sa}. Nevertheless, I cannot but make the regrettable admission that, these days, like other people, the Muslims are also afflicted by the dangerous and disastrous ill that is called

narrow-mindedness. Undue national prejudices have overcome their sublime and noble sentiments. Quarrelsomeness and inclination to violation of peace over petty differences have permeated their nature. Is Islām to blame for this? No, never! These things did not exist among the Muslims when they followed the true teachings of Islām and the Islāmic spirit was alive in them. They were a nation of bright-minded and big-hearted people; they were well-wishers and sympathizers of mankind, peace-loving and selfless, and made sacrifices for others. They illumined the whole world with rays of their universal light. What we see today are the ruins of that magnificent edifice!

The same applies to other nations. Early Christians were a very good model of self-sacrifice and sympathy for mankind; they sought peace and conciliation. However, once the Christians moved away from the real teachings and spirit of Christianity, they exceeded in injustice, tyranny, bloodshed, and religious prejudices. History bears witness to the narrow-mindedness, undue prejudices, strife, murder, and pillage displayed by the so-called followers of Hazrat Masih^{as} [i.e. Jesus the Messiah], during the Reformation.

The history of Hinduism, Sikhism, and

other religions reveals more or less the same pattern; even more horrendously so among the Hindus and Sikhs. All of this proves that in reality the blame does not lie with religion but with those who forsake the essence of their religion. Unfortunately, all the nations of the world have lost the spirit of religion, giving the impetuous and short-sighted critics an opportunity to blame religion for [their] narrow-mindedness and violence.

That is why God—who is Holy, who does not like to see the world immersed in the darkness of ignorance, out of His loving Kindness and Grace—commissioned one of His righteous servants, Hazrat Mirzā Ghulām Aḥmad of Qādiān^{as}, the Promised Messiah and Imām Mahdī, for the guidance of mankind in this age, so that he could answer the allegations raised against religion because of the misdeeds of its followers. These misdeeds distant humans from God and promote violence, coercion, and narrow-mindedness in the context of religion. The Promised Messiah^{as} was sent so that the people recognize their heavenly Master and Lord and become like brothers again. Regrettably, as is typical of these people, they treat the servants of this divine reformer and torch bearers of this heavenly guidance with ignorance. Several innocent Aḥmadis were most cruelly stoned to death in Kabul only because they were Aḥmadis. Thus, giving others the opportunity to raise objections against Islām that it promotes violence, coercion, intolerance, prejudice, and tyranny. Alas! How very aptly a poet has said:

I certainly do not complain about the strangers; because all that was done to me was done by those who knew me.

To summarize, the notion that religion is the cause of intolerance and discord arises from the condition that prevails currently. A study of world history makes it absolutely clear that when the people adhere to the real spirit and essence of religion, they develop broad-mindedness, enlightenment, peacefulness, self-sacrifice, and tolerance more than others. As regards to the teachings, without going into details, there is no religion

that does not teach peace, conciliation, and tolerance in principle. Therefore, narrow-mindedness and conflict may result from forgetting the teaching but certainly not from abiding by it.

Second, let me dispel another doubt. If carefully contemplated, it is logically impossible that a person who understands the reality and objective of religion would perpetrate narrow-mindedness or trouble. Religion is not like a country or a nation that is confined by geographical boundaries or national limits and cannot be expanded. On the contrary, religion comprises doctrines, notions and a code of conduct pertaining to obligations to God and obligations to mankind; one accepts religion as truth



and endeavours to disseminate it to others. Religion is like a building with its doors open for everyone, regardless of his nation or country; rather, every religious person invites others to this building. So anyone, who truly aims to fulfil the object of religion, can never perpetrate narrow-mindedness or strife. On the contrary, he will try his best to win others over with high morals and peaceful preaching, avoiding anything that may become a barrier for others to accept religion. Therefore, it is absolutely impossible for one to commit intolerance and conflict after grasping the essence and objective of religion.

Third, if at times religion leads to conflict and war, do other factors not also cause strife? There are many causes of conflict and war between individuals and

nations, should these all be abandoned for this reason? There are dozens of factors like national and political differences, national interests, business and economic matters, etc., that lead to conflict and war between nations of the world. Likewise, undeniably there are hundreds of causes of discord between individuals. Will all these be forsaken just because at times they lead to disturbance of peace? If yes, then everyone should give up everything in life and become a recluse to avoid interacting with others and thus avoid all possibilities of conflict and discord.

Look at the history of world. Religious difference was certainly not the cause of most of the wars that took place. They

were caused by national or political differences, national interests, economic and business matters, and at times by other factors. There was absolutely no religious factor involved in the last World War. All the bloodshed—unparalleled in its scope and devastation in the history of the world—was caused only by political motives. So give up politics as it leads to war at times.

My dear ones! This is all due to lack of knowledge and ignorance. There is no particular association between religion and intolerance, war, or strife. However, like all other causes of breaches of the peace, on relatively few occasions, religion can be used to create discord, but only in those circumstances where people have forgotten the true teachings of their religion. For instance, during the

time of the Holy Prophet ^{saw} the Jews and the idolaters waged a war of aggression and injustice against the innocent Muslims because they misunderstood the true teachings of their religion. Then, Muslims had to react in self-defence. This led to a state of war which was entirely brought on by the idolaters and Jews, who did not grasp the reality and object of religion. The Muslims engaged in this war only to establish peace.

In short, it is absolutely absurd and nonsensical to think that religion causes war and strife. In fact, religion is the only force that can effectively end strife and it is the defiance of the essence of religion that causes breach of peace and conflict. Even if, as a remote possibility, we were to accept that religious differences lead to war and strife, the objectors have no right to turn away from religion inasmuch as there are many other factors that lead to breach of peace and strife and no sensible person gives them up for this reason. The fact of the matter is that any dispute, if handled badly, will lead to regretful consequences; this is by no means unique to religion. Poor handling of political, national, commercial, and economic differences leads to war. Likewise, improper application of religious differences can also lead to war. The only difference is that, whereas improper application of other factors leads to breach of peace, their proper application does not particularly lead to peace, cooperation, and brotherhood. However, religion in its original form and practised properly, particularly leads to peace, cooperation, unity, brotherhood, and sympathy. That is the truth. Accept it, if you will.

Fourth, critics have misunderstood the term 'religion'. They probably think that religion implies only belief in God, and when one gives up that belief he has, as it were, given up religion. In other words, they think religion is something that one can give up. However, while one who gives up belief in God is technically termed 'irreligious', religion is an essential part of human life and it is impossible to completely break out of its confines. Religion, in fact, is the name of beliefs, doctrines, and codes of conduct one adopts about life and death. Obviously, in this sense, it is logically

impossible for one to part with religion inasmuch as everyone adopts a certain way of life. One can say that he does not like this religion or that religion but it is impossible to be completely independent of religion. As long as one is living, he must hold some beliefs concerning life and death and must follow a code of conduct. The sum total of his beliefs and code of conduct would be called his religion. At most, one may separate himself from known revealed religions and invent a new religion for himself. However, he cannot really be labelled as not having a religion according to the definition given above. Whatever way of life he adopts will be his religion. If someone believes in God, that is his

“Religion, in fact, is the name of beliefs, doctrines, and codes of conduct one adopts about life and death.

religion, and if he denies Him, that is his religion. In short, religion is composed of the way of life and beliefs that one adopts, and in that sense it is impossible to break away from religion. You can break away from Islām. You can break away from Christianity. You can break away from Hinduism. You can break away from Buddhism. You can break away from every other known revealed religion, but you cannot completely break away from religion. You will have to adopt a religion, even if invented by yourself. You will either believe in God or deny Him. If you believe in Him, you will have to acknowledge some attributes for Him. If you deny Him, you will have to postulate some doctrine concerning the genesis of this universe and beginning of life. You will have to adopt a code of conduct in dealings with friends, foes, relatives, non-relatives, husbands, wives, servants, masters, kings, the public, etc. Such doctrines and codes of conduct, or way of life, will constitute your religion. In short, religion is inseparably linked with life and no one can break out of the confines of religion. When someone is labelled 'pagan', it implies only that he is not following any of the known revealed religions, but has invented his own religion. Otherwise, no one can really be without a religion.

Obviously, when it is impossible to break out of the confines of religion, the suggestion—that because religion creates strife and narrow-mindedness one should break away from it—becomes absurd and ridiculous, and unbecoming of a sensible person. If by that, one implies breaking away from a known revealed religion, it would be ignorance. We are not speaking of a particular religion, rather religion in general causing war. If a particular religion does lead to conflict and breach of peace, we do not advocate it. We assert only that it is incorrect that religion is the cause of conflict and war, and even if it is, we cannot break away from it. Therefore, the suggestion of breaking away from religion is absurd.

Moreover, as a remote possibility, even if the people break away from the revealed religions, religious ideas will persist, because it is unlikely that, after breaking away from these religions, all of them will adopt an identical set of beliefs and code of conduct. In this case, the number of religions in the world will far exceed the current number. If there are currently ten to twenty religions, the number will multiply to thousands, even millions, as everyone would wish to invent a religion of his choice. This increase in number of religions will lead to an extraordinary multiplication of differences and consequent increase in conflict and bloodshed in the name of religion, from an occasional to everyday occurrence.

One might say that it is only the revealed religions—with doctrines of God, resurrection, and the Day of Judgement as the central themes—that can cause conflict and bigotry. This is because followers of each of these religions consider themselves as those who have achieved salvation and regard others destined for hell; this leads to mutual enmity and rivalry, whereas non-revealed, man-made religions not based on the notion of God and the Day of Judgement cannot cause such negative



those who share these are not afraid of losing them. On the contrary, these blessings and bounties are enhanced by sharing; hence, a religious person always seeks to share the blessings of his religion with others by inviting them to accept it. Thus,

feelings. But this view is against human nature. Human nature triggers a feeling of compassion on seeing someone in danger and creates a desire to save them—that is the natural reaction. It is unnatural to feel hatred and contempt in this situation. Therefore, if followers of different sects regard themselves saved and the others lost, then their natural response should be of compassion and a desire to save them. Hatred and contempt are out of the question here. It is inconceivable that one would develop feelings of contempt and hatred for a drowning man; the natural instinct is to jump in the water in an attempt to save him. If someone, despite having the capacity, does not make an effort to save a drowning person, takes pleasure in seeing him in trouble and contemplates to harm him even more, he would be regarded as a fallen man with a dead conscience.

It is unnatural for a person to deride and undermine the followers of other religions if he truly believes that his own faith is the means of salvation. Such actions are against the essence of faith. We observe that only those who do not comprehend the true reality and lack the spirit of religion act in this improper manner. Those who comprehend the reality of religion empathize with those on the wrong path and do their best to save them from total destruction. It is not possible for men of true faith to even feel an iota of hatred and animosity for others.

Moreover, religious blessings and bounties are not like material goods, and

it is out of question to despise followers of other religions for the fear that they may lessen one's bounties.

To summarize, however we look at it, belief in God and affiliation to a religion can never lead to intolerance and conflict. If a 'religious' person, claiming to believe in God, creates narrow-mindedness and strife, lacks sentiments of sympathy and love for mankind, and instead entertains rancour and enmity towards them, and is mean-spirited and niggardly, he can never be labelled 'religious' in the real sense of the word. He is devoid of the holy spirit of religion, like a ruined house abandoned by its inhabitants. His claim to belief in God is a meaningless assertion. Unfortunately, such worthless persons abound in every faith these days and Islām is no exception, and this provides the critics with a justification to criticize Islām. However, a truly religious person who understands the philosophy of religion can never be malevolent and cause conflict.

Admittedly, people may at times suffer at the hands of a true believer in God. Nonetheless, that pain is akin to the discomfort of a bitter medication or apparently severe restrictions prescribed by a caring doctor. A religious person does sometimes take part in a war and brings about the killing of some, but this act is like that of a compassionate surgeon who amputates a man's limb to save his endangered life. Thus, he sacrifices something of comparatively little value to save something of greater value. Such an act is regarded as commendable by all wise men.

My dear ones! How can I convince you that when the Messengers of God and pious people declare war against anyone, they do so with the purest and most virtuous intention? Their hearts, like a brimming fountain, are always full of love and compassion for mankind. This is the living and eternal truth; testified to by God's pious people in every era. Would that you could understand!

AN INTERIM STATEMENT

Before proceeding any further, I would like to mention in passing that I began this treatise in June 1925 at Qādiān. I wrote the first part during that summer at Mansuri, where I had to go on medical advice. When I returned to Qādiān, I wrote the remaining part, in late 1925 and 1926. Because of certain circumstances—the burden of new responsibilities—the treatise remained incomplete till now; i.e. October 1927. It has occurred to me, and some of my friends have also suggested, that whatever portion has been written down should be published without awaiting its completion. I will, therefore, conclude the current discussion on the logical arguments about the existence of God in the next few pages and hand over the manuscript to the publisher. I pray to God that this book may be instrumental in guiding and reforming the people and that He may grant me the good fortune of completing the book. *Amin*. I had actually intended to address all of the questions pertaining to the Being and attributes of God, the Holy, including the logical arguments and testimonies for His existence, His attributes, the benefits and means of establishing a relationship with Him, and the distinguishing features of such a relationship. However, as readers might have noticed, I have not yet completed even the first part of the first question pertaining to logical arguments. Regrettably, of the five questions, not even half of the first has been dealt with, leaving the more important and essential part of the discussion untouched. I present to the readers that which has been written and pray to God for the remainder. If He so wills, He may make this much conducive for the guidance of people.

To be continued...

GUIDELINES ON JALSA SĀLĀNA CANADA 2018

Rizwan Masood Mian, Afsar Jalsa Sālāna

By the Grace of Allāh, Jalsa Sālāna Canada 2018 is being held on July 6-8, 2018, at the International Centre in Mississauga. Inshā'Allāh! The days of Jalsa Sālāna are full of the blessings and mercy of God. Thus, it is necessary that we all try to take maximum benefits from these blessings.

THE PURPOSE & OBJECTIVE OF JALSA SĀLĀNA

The Promised Messiah^{as} has said regarding the purpose and objective of the Jalsa Sālāna:

“The main purpose and intent of this Jalsa is for members of our Jamā'at to bring about a holy and pious change in themselves by meeting me, and their hearts become inclined towards the Hereafter; they adopt fear of God; they become a model for others in *Taqwa*, love of God, tenderness, piety, mutual love and brotherhood; they develop humility, modesty, and truthfulness in themselves, and strive for religious progress” (*Shahādātul Qur'ān, Rūhānī Khazā'in*, Vol. 6, p. 394).

SOME GENERAL GUIDELINES FOR THE JALSA

1. We should not treat the Jalsa Salana as an ordinary gathering. Rather, we should attend it with the understanding that this is an excellent opportunity to elevate our spirituality. For this purpose, we should make spiritual preparations and make special supplications for the success of this Jalsa as well as all the attainment of all the spiritual blessings associated with the Jalsa.
2. We should keep ourselves occupied in the remembrance of Allāh, reciting Durūd Sharīf and staying silent during the Jalsa.



We should listen very attentively to all the speeches and programs to consume spiritual treasures in them.

3. We should also offer the supplication the Holy Prophet^{sa} would offer in gatherings:

سبحانك اللهم ومحمدك أشهدان لا إله إلا أنت
استغفرك واتوب اليك

4. As per the teachings of the Holy Prophet^{sa} we should spread the greetings of peace (salām), and in this way fill the atmosphere of Jalsa with peace.

5. Purdah is the identity and grace of every Aḥmadī woman. Therefore, all sisters and girls should maintain the purdah with true spirit throughout the days of Jalsa as well as to look after their clothing and ensure that there is no lack of purdah.

6. During the Friday Sermon, it is forbidden to talk. Even if you have to tell someone to be quiet, it should only be done using a sign and not by talking.

7. We should offer Ṣalāt in congregation and maintain discipline. Make Straight rows

when standing up for Prayer in a manner that your shoulders are touching the shoulders of those who are next to you.

8. During the Jalsa sessions, instead of sittings in small groups with friends, sit in proper rows, maintaining a sense of dignity, and refraining from all unnecessary talk. Also, kindly refrain from leaving the Jalsa Gāh, unnecessarily, during the proceedings.

9. After the sessions and in the breaks that follow, when using the washroom, ensure that you stand in a line and wait for your turn. Give priority to seniors and demonstrate patience and dignity during this wait.

AN INSTRUCTION OF HAZRAT KHALĪFATUL-MASĪḤ V^{AA}

Hazrat Khalīfatul-Masīḥ V^{aa} said: “Having a kind tone is very important . . . treat each other with love and respect during these days. Rather, always treat each other in this manner. And in these days, in particular, spend your time in supplications” (Friday Sermon, July 30, 2014).

Huzoor Anwar^{aa} further said: “Refrain from useless talk. And when making conversations, ensure that your voice is relatively lowered, maintaining dignity” (Friday Sermon, July 30, 2014).

ADMINISTRATIVE GUIDELINES

1. Entry into the Jalsa Gāh without your AIMS ID card will not be allowed. As such, ensure you bring your AIMS ID card.
2. Children under the age of 7 should be in the Hall assigned for children, rather than in the main Jalsa Gāh.
3. Safeguard your children throughout the Jalsa and have them seated beside you. Attach a card to your child that has relevant information including their name, parents name, phone number, address, etc.
4. Huzoor Anwar^{aa} has said: “Keep a close watch also from security point of view and keep a watch over your surroundings. This is the duty of every person” (Friday Sermon, July 30, 2004). As such, if you see anything suspicious, ensure that you inform those on security duty.
5. Obey all the instructions that are given by the volunteers and

cooperate with them fully, because every blessing is found in obedience.

6. Without permission, any kind of buying or selling is prohibited in the Jalsa Halls.
7. During the Jalsa Sessions, all stalls will be kept closed.
8. Ensure your cell phones are on silent mode during the Jalsa Sessions and switched off during Namāz.

GUIDELINES ON CLEANLINESS

1. Maintain cleanliness in all areas of the Jalsa Gāh and Jalsa Halls. Keep a bag with you to place things you have used. Place all garbage in the garbage bins that have been provided throughout the facility. Keep the areas in which you are seated clean and tidy.
2. Maintain cleanliness in the washrooms as well. Take care that you do not waste toilet paper or drop water.

Huzoor Anwar^{aa} said: “It should not be that washrooms are cleaned, only when the volunteers come . . . If there is a need for some small cleaning, it should be done by attendees, because it is stated regarding cleanliness that it is half of

faith” (Friday Sermon, July 30, 2004).

GUIDELINES ON DIYĀFAT

1. In coming to the food hall, please make proper lines and wait for your turn with patience to receive your food. Also, take only as much as you need, so that no food is wasted.
2. Kindly have your meals keeping in view relevant etiquettes and do so in a quiet manner.
3. Let elders sit in the section allocated for them. Others should not sit in these areas.

Huzoor Anwar^{aa} said: “Sometimes, people leave the plates or empty food boxes at the place they have eaten. So, gather your plates or boxes after you are done eating and discard them in the garbage bins” (Friday Sermon, July 30, 2004).

Therefore, you are kindly requested to follow all the above instructions. May Allāh enable all of us to act upon these guidelines and enable us to demonstrate the best of morals! May Allāh make this Jalsa a source of blessings and spiritual reformation for our entire families! And may we continue enhancing our love of Allāh with the blessings of Khilāfat! Amin!

WHY ATTEND THE ? UPCOMING JALSA SĀLĀNA CANADA

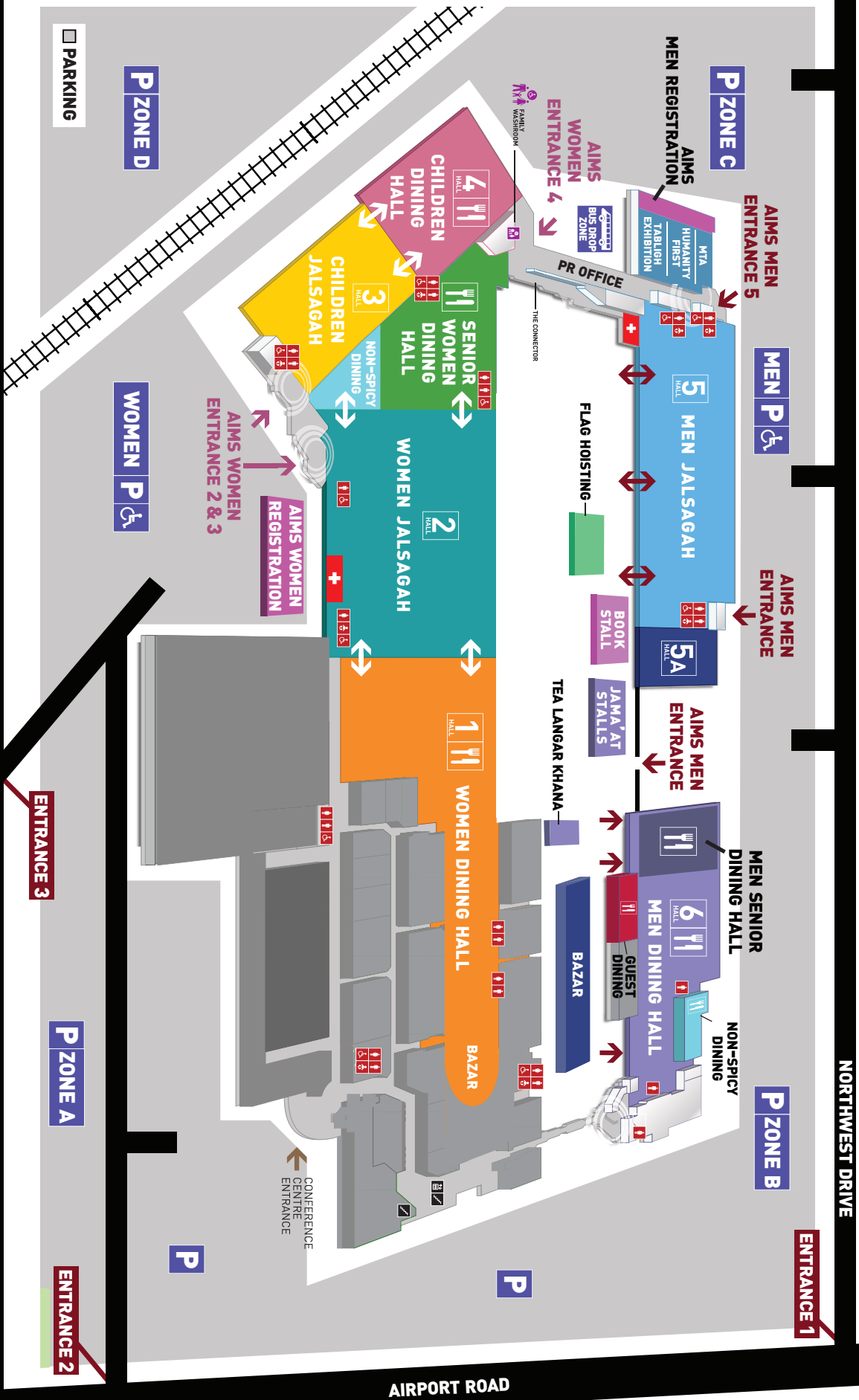
Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) has said:

“The guests who come to attend Jalsa Sālāna do so with a good purpose . . . and this purpose is to learn the concepts of religion, acquire religious knowledge and endeavour to elevate oneself in spirituality . . . Pay greater attention towards fulfilling the rights of humanity . . .”

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

JALSA SALANA 2018 FACILITY MAP

INTERNATIONAL CENTER, MISSISSAUGA
ENTRY INTO THE PREMISE WILL ONLY BE GRANTED TO AIMS CARD HOLDERS



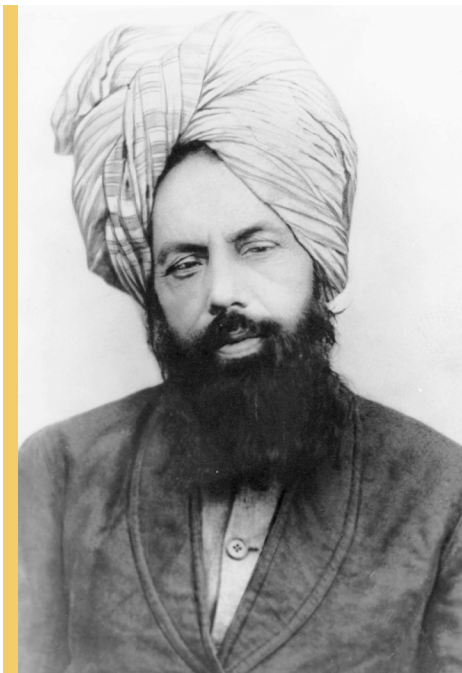
JALSA SĀLĀNA - A SHOWER OF MERCY FROM GOD ALMIGHTY

Abdur Rashid Anwar, Vice Principal, Jāmi'a Aḥmadiyya Canada
Translated into English by Atiya Saleem Sāhiba

When an individual appointed by Allāh the Almighty appears in this world, the world is sunk in materialism. Lavish foods and indulgences are what they live and die for. Those who are overcome by their love for the world, forget about the rights they owe to God and mankind, because love, attraction and glory of the world encompasses their hearts. They eventually lose love of their Lord and sink in their desire to become lords or rulers in their materialistic lives.

They present their leftovers, as if doing a favour, to the one appointed by Allāh the Almighty. Yet, for him this world is nothing but a bargain. Such people, devoted to materialistic pursuits, put aside the leftovers for this beloved of God, who has been sent to serve humanity. However, those devoted to God are not, in the least, interested in taking these leftovers. While the world considers him as helpless, poor and useless, the Lord of all the Worlds grants him such blessings that nations, rather generations after generations of nations, benefit from them spiritually and physically. And this wealth of blessings never diminishes, but rather increases in abundance, day by day.

The Promised Messiah^{as} expresses this state in a poetic verse that says: There was a time when people's left-overs were put away for me; but look at the favor of the God upon; I am the source of sustenance for the world today. Reflecting on this time, the Promised Messiah^{as} states that this was a time when no one knew where Qādiān was. This appointed one from Qādiān was invisible to the entire world at that time and even to the local people. Even in this state of anonymity, Allāh the Almighty chose this humble man to show the Living Manifestations of His Powers



Almighty not fulfilled? It was indeed! It was fulfilled despite strong storms of opposition.

One way to witness the fulfillment of this promise in today's global world is the blessings of Jalsa Sālāna, which have spread in every corner of the world. Every person, irrespective of nation, race or religion, whether rich or poor, can witness this great fulfillment of God's promise with his own eyes. He can taste and enjoy this spiritual bliss for himself. God Almighty laid the foundation of Jalsa Sālāna through the hands of the Promised Messiah^{as} on December 30, 1891. Today this Jalsa is held in numerous countries. Even the less fortunate countries of Africa are not deprived of the fulfillment of this sign. The third world countries of Asia are benefiting from its blessings. The Americas, Australia and countries

“One way to witness the fulfillment of this promise in today's global world is the blessings of Jalsa Sālāna, which have spread in every corner of the world.

and give glad tidings.

Hazrat Khalīfatul-Masīḥ IIIth stated in his Friday Sermon of November 26, 1965:

We shall grant you a vast community; the world will oppose it; they will try their best to annihilate you. They will try everything and take every measure to see you fail and not rise to success. But we ensure you and grant you the glad tidings that victory will ultimately be yours. And you will be granted a vast community of sincere followers.

Was this promise made by God the

of Europe are all being showered by the mercy of God the Almighty. And until the promise of God, “that He may make it prevail over every *other* religion” (9:33), is not fulfilled, the blessing of Jalsa Sālāna will continue to spread and satiate the thirst of those who are sincere and spiritual. The love of their master, the Holy Prophet^{sa}, will take over their hearts. These sincere people will cut themselves away from the materialistic world to such an extent that their belief in the Hereafter will strengthen immensely. To achieve this state, the Promised Messiah^{as} says:

It seems appropriate, therefore,



that three days of every year should be fixed for a gathering in which all my devoted followers should—God willing—be present, with the condition of health, time and absence of strong impediments.

The Promised Messiah^{as} also states:

All our friends should, to the best of their ability, come and listen to Divine words and to join us in supplication for the sake of Allāh. This gathering will be devoted to the exposition of such truths and spiritual insights as are necessary for the promotion of faith and certainty and spiritual understanding.

The Promised Messiah^{as} further states:

An additional benefit of these gatherings is that by being present on these fixed dates, each year new entrants to the Jamā'at shall get to know their brethren who had joined earlier.

The Promised Messiah^{as} also states:

This spiritual convention will have many other spiritual benefits which will become manifest from time to

“This spiritual convention will have many other spiritual benefits which will become manifest from time to time.

time. Those suffering from paucity of means would be well-advised to plan ahead for attending this Jalsa (*Āsmānī Faisla, Rūḥānī Khazā'in*, Vol. 4, pp. 352-353, transl. from Urdu).

This Divine blessing is a Sign of God, and, indeed, attending it sincerely will be a source of strengthening one's faith. This is an opportunity for us to become recipients of the prayers, which the Promised Messiah^{as} offered most fervently for the attendees of this Jalsa. If one believes that these prayers are accepted, and truly values these prayers, then it is not possible that one makes excuses to miss the the Jalsa.

Take a moment to acknowledge these prayers full of sincerity and love, which the Promised Messiah^{as} rendered to God:

For every such person who takes such a journey to attend this convention for the sake of Allāh; may Allāh, the Exalted, be with them, grant them a great reward, have

mercy on them, and ease for them their circumstances of hardship and anxiety, and eliminate their pain and grief! May He grant them freedom from every hardship and open avenues for achieving their desired goals! And raise them up on the Day of Judgment among those of His servants who are the recipients of His blessings and Mercy! . . . O Allāh! O Sublime One and Bestower of bounties, Ever Merciful and One Who Resolves all problems! Do grant all these prayers, and grant us victory over our opponents with scintillating Signs, because You alone have all the Might and Power! Amīn! Amīn!”

Dear friends, in submission to the will of the Promised Messiah^{as}, please plan to attend this spiritual Jalsa from July 6-8, 2018, in Toronto, Canada, so you could benefit from its blessings. May Allāh bless us all! Amīn!

42ND JALSA SĀLĀNA CANADA

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” (Urdu)
”بدعات اور بد رسوم کے خلاف جہاد“
Maulānā Mobashir Aḥmad Kahloon Ṣāḥib, 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
“Blessings of Nizām-e-Jamā‘at in the Context of Sacrificing Life, Wealth & Honour” (English & Urdu)
”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 “Martyrs of Ahmadiyyat as Peak of Patience and Dignity”
”شہدائے احمدیت صبر کا پہاڑ کوہ و قار“
(Speaker TBD)
- 6:45 PM “Khilāfat – Source of Unification of Mankind” (English)
”خلافت : اتحادِ انسانیت کا ایک ذریعہ“
Maulānā Mubarak Aḥmad Nazir Ṣāḥib, Missionary
- 7:15 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 Faith-Inspiring Experiences
- 12:40 PM “The free people of Europe are leaning this way; the pulse of the dead has suddenly revived like the living” (Urdu)
”آ رہا ہے اس طرف احرار یورپ کا مزاج
نبض پھر چلنے لگی مردوں کی تاکہ زندہ وار“
Maulānā Hadi Ali Chaudhry Ṣāḥib, Nā‘ib Amīr Jamā‘at Canada
- 1:10 PM “Are Our Possessions and Our Children not, but a Trial for Us?” (Urdu)
”کیا ہمارے اموال اور ہماری اولاد ہمارے لئے محض ایک آزمائش نہیں ہیں؟“
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

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

- 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 ذوا السنین 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 Kahloon Ṣāhib, 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 جاء المسيح“
”Hearken the Heaven’s Voice: The Messiah has come! The Messiah has come!“
Maulānā Mobashir Aḥmad Kahloon Ṣāhib, 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)
Mariam Butt Ṣāhib, National Assistant General Secretary, Lajna Imā‘illāh Canada
- 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‘alluq Billāh)
Amatul Salam Malik Ṣāhib, Sadr Lajna Imā‘illāh Canada
- 5:10 PM Qasīdah and Translation
- 5:20 PM “An Aḥmadī Woman’s Jihād in the 21st Century” (English)
Dr. Nighat Mahmood Ṣāhib
- 5:45 PM “صحابيات” کے ایمان افروز واقعات” (Urdu)
”Faith-Inspiring Incidents of Ṣahābiyāt^{ra}“
Amtul Rafiq Zafar Ṣāhib, Mu‘āvina Sadr Lajna Imā‘illāh Canada
- 6:10 PM Continued from Men’s Jalsa Gāh

EARLY AḤMADĪS OF CANADA

ABDUL AZIZ KHALIFA, NĀ'IB AMĪR JAMĀ'AT CANADA

Mubarak Ahmad Qazi Ṣāhib had started a series of articles titled, "Early AḤmadīs in Canada," where he profiled AḤmadī members who came to Canada prior to 1969 for the 50 year celebration of Jamā'at AḤmadīyya in Canada. These profiles have been periodically published in the Gazette. Now, by the grace of Allāh, a second series of "Early AḤmadīs of Canada" is being compiled for AḤmadīs who came to Canada after 1966. The first of these is the profile of Abdul Aziz Khalifa Ṣāhib, Nā'ib Amīr Jamā'at Canada, who came to Canada in 1967. As far as historical facts are concerned, if there is any mistake in these series, kindly advise us of the corrections of these historical facts, along with documented proofs so that they can be added to the history of Jamā'at Canada. (Editor-in-Chief)

Abdul Aziz Khalifa Ṣāhib came to Canada in 1967 from Sialkot, Pakistan. He was born in 1935 in Srinagar, Kashmir. He comes from a noble Khalifa family of Jammu and Kashmir. His father Hazrat Khalifa Abdul Rahim^{ra}, paternal grandfather Khalifa Nūrud-Din^{ra}, as well as maternal grandfather Hazrat Umer Baksh^{ra} were all companions of Hazrat Masīḥ Mau'ūd^{as}. His paternal grandfather accepted AḤmadīyyat and discovered the Tomb of Jesus in Mohalla Khanyar, Srinagar, Kashmir. His father was Home Secretary of Jammu and Kashmir State. His ancestors have made historic contributions for Jamā'at in its early days. Some are documented in the history of AḤmadīyyat.

After his high school in Sialkot, his father sent him to Rabwah to seek advice and prayers from Hazrat Khalīfatul-Masīḥ II^{ra}. Huzoor^{ra} very kindly advised him to pursue the legal profession as his other brothers were doctor, engineer and businessman. He followed the advice, joined Murray College, Sialkot and after graduation in 1955 he went on to study law and received his law degree in 1957 from Punjab University, Law College, Lahore. Prior to coming to Canada, he was practicing Law for 10 years in Sialkot, Pakistan.

During his initial travel to Canada, he visited several historic places in Middle East and Europe as well as many

AḤmadīyya Mosques and Missions. He initially arrived in Montreal. After visiting Ottawa, Toronto, Niagara Falls, New York and Newfoundland, he went to Grace Bay, Nova Scotia, which became his second home. There, he submitted application for the Bar Admission Course to the Law Society of Upper Canada in order to carry on his legal profession. While his application was being processed, he was delivering groceries for Gorden Grocery Store for a few months. Once his application was accepted, he immediately moved to Toronto. He started Canadian Law Studies and received Canadian Bar Certification in 1970.

He then joined as Barrister & Solicitor in the Law Firm, James R. Wood. A couple of years later, he became a partner in this firm, which later became "Wood and Khalifa." It was located in downtown Toronto. During his articling, he was also appointed as Oath Commissioner and later a Notary Public. Like most new Canadians, he had to work very hard to successfully establish himself. His wife Kausar Khalifa Ṣāhibā (late) and 2 young sons Naem and Fahim joined him in Canada, 3 years later in 1970.

He remained closely attached to Jamā'at here in Canada. Soon after his arrival, he became involved in serving the Jamā'at, and ever since, he has been serving in various capacities at a very senior level that include: Additional Amīr Canada,



National President, Vice President, Nā'ib Amīr, Sadr Qaḍā' Board, Qā'id Khuddāmūl AḤmadīyya, President AḤmadīyya Abode of Peace Inc., President AḤmadīyya Lawyer's Association and also as Acting Amīr on many occasions.

He has provided leadership, administrative, organizational and legal support to the Jamā'at and has always played a key role in the development of Jamā'at Canada, through various stages of its growth. No doubt, he has always sought advice and prayers from Khilāfat AḤmadīyya and greatly blessed because of them. He has enjoyed a personal rapport with four Khulafā' AḤmadīyyat. During the visits of various Khulafā' AḤmadīyyat, he had the honor of driving the car of Hazrat Khalīfatul-Masīḥ IIIth & IVth. During the visits of Khulafā' to Canada, he has also served as Afsar Rābita, Nāib Afsar Rābita and Afsar Mulaqāt. At the 1989 Jubilee reception, he had the blessed honour to sit beside Hazrat Khalīfatul-Masīḥ IVth where many Canadian dignitaries were also present. In the summer of 1975, late

Şāhibzada Mirza Mubarak Ahmad Şāhib (then Wakīlul Tabshīr & Wakīl A'lā) visited Canada Jamā'at to review the organizational structure of the Jamā'at and held national elections. At this point, Khalifa Aziz Şāhib was elected as National President, Canada. In 1976, he was honored and privileged to deliver a welcome address to Hazrat Khalīfatul-Masīh III^{ra} when he visited Canada for the first time in 1976. In 1977, Maulana Syed Mansoor Bashir Şāhib (first Missionary in Canada) was then appointed as Amīr & Missionary Incharge.

EXTERNAL REPRESENTATION

Khalifa Aziz Şāhib has played an important role as a founding member and also in the incorporation of most of the auxiliary organizations with different levels of Governments in Canada. He is still listed as Chairman & Executive Director. Some of these corporations are: Aḥmadiyya Movement in Islam (Ontario) Inc, Aḥmadiyya Youth Organization Inc., Relief International Inc., Humanity First Inc., and Aḥmadiyya Abode of Peace Inc., Aḥmadiyya Muslim Community Inc., etc.

He has also represented the Jamā'at at numerous external events in which he had the honor of introducing the Jamā'at. These include social, political, municipal, religious, and interfaith events. On behalf of Jamā'at, he has also received different awards from external organization such as: Ontario Non-Profit Housing Association (ONPHA) Award, ONPHA Going Green Award of 2013, CHRA Sustainability Award (2015), Best Tenant Engagement Initiative Award, Queen Elizabeth-II Diamond Jubilee Award. He also received recognition from the City of Toronto in 2017 by Mayor John Tory.

INTERNAL REPRESENTATION

Khalifa Aziz Şāhib has been consistently serving Jamā'at as a leading member of numerous committees and was Chairman of committees that handled many important projects and events such as: Mosque Committee – responsible for search of Baitul Islām property, Ta'lim Committee, Public Relations Committee, Re-Organization Committee, History Committee, Feasibility Committee for Jāmi'a Aḥmadiyya Canada and Aḥmadiyya Elementary School Canada,



Awards Committee, Library Committee. He also had the opportunity to inaugurate the Khilāfat Aḥmadiyya Exhibition organized by Jāmi'a Aḥmadiyya Canada, and cutting the ribbon. He played a major role in the development of Peace Village. His law firm handled 95% of the legal service for the new residents of Peace Village.

Khalifa Aziz Şāhib had the opportunity to lay the foundation stone for many mosques across Canada including Baitul Islām Mosque (Vaughan), Baitun Nūr Mosque (Calgary), Baitur Rahmān Mosque (Vancouver), Darur Rehmat (Saskatoon), Masjid Mubarak (Brampton). Alongside his other roles, Khalifa Aziz Şāhib is still responsible for these services to Jamā'at members: Office Affairs, Tajnīd, Verification and notification of the letter for Refugee Applications. Khalifa Aziz Şāhib is the Marriage Registrar (in Jamā'at) appointed by the Government of Ontario to register legal marriages. He also verifies the Jamā'at Nikāh Forms.

As Patron of Aḥmadiyya Cricket Club,

Khalifa Aziz Şāhib lead a team of our Aḥmadi youth to the UK, for the first ever Masroor International Cricket Tournament. On behalf of his winning team, Khalifa Aziz Şāhib and the team captain received the trophy from our beloved Imām, Hazrat Khalīfatul-Masīh V (may Allāh be his Helper!)

Khalifa Aziz Şāhib lives in Peace Village. In spite of certain limitations, he visits his office in 'Aiwān Tāhir almost daily to discharge his duties with a welcoming and pleasant personality. His wife, Kausar Khalifa Şāhiba passed away in 2003. May Allāh bless her soul! Amīn! He has two sons, named Naem and Faheem, living in Toronto. He has 5 grandchildren.

Khalifa Abdul Aziz Şāhib has been serving the Jamā'at for over 50 years, Al-Hamdo lillāh! May Allāh bless his services and grant him the best of rewards! And may Allāh grant him a healthy and long life! Amīn!

REPORT: REFRESHER COURSE OF MISSIONARIES

Muhammad Afzal Mirza, Nāzim 'Alā (Missionary Peace Village)

By the Grace of Allāh, the first of two Refresher Courses being held this year for Missionaries serving in Canada was held from April 23-29, 2018. We are very fortunate to have received a comprehensive course from Markaz, London, the details of which are as follows:

In February 2018, we received an instruction from London, Markaz, which stated: "Huzoor Anwar^{aa} has directed to arrange a Missionaries Refresher Course for the whole country, twice a year. This course should be 5-7 days. Inform us

Huzoor Anwar^{aa} further instructed: "Big countries can have this course in two different parts of their countries in different times so that missionaries working in these different parts can attend these courses."

Attached along with this letter from Markaz were many detailed instructions from Huzoor Anwar^{aa} according to which 27 different informational and intellectual topics were to be covered. Along with these topics certain other important topics related to specific circumstances of the country were instructed to be added.

and food. Respected Zulfiqar Ali Şāhib, Respected Dawood Khalid Şāhib, and Respected Sadiq Ahmad Şāhib assisted him. Along with scholarly endeavours, missionaries were divided into four groups for sports headed by a supervisor.

Respected Muhammad Abdul Rashid Yahya Şāhib and Respected Nasir Mahmood Butt Şāhib were appointed as supervisors of the class. All the programs of the Refresher Course went smoothly under the direct guidance of Respected Missionary Incharge Şāhib and kind patronage of Respected Amīr Şāhib. Al-Hamdo lillāh!

As mentioned in the beginning, we received guidance for this refresher course from Huzoor Anwar^{aa}. However, components of the course, which were added at the local level, were implemented upon approval from Markaz.

This course was mandatory for all missionaries, whether working in the field or in offices. A total of 41 missionaries attended the course: 23 missionaries were those who work in field, 14 who work in offices and 4 local missionaries.

42 lectures were arranged on various topics including:

- Introduction to the System of the Jamā'at
- An Overview of the Political System and Affairs of the country
- Theological Differences
- Fiqha Matters
- An Introduction to the System of Majlis Shūrā
- A Review of Electronic and Social media: Advantages and Disadvantages
- Propaganda Against the



In compliance with these instructions, Respected Maulānā Khalil Ahmad Mobashir, Missionary Incharge Canada, in consultation with Respected Amīr Şāhib Canada, decided to have a one week refresher course. He formed a committee in which this humble one was made Nāzim 'Alā and was asked to assign the responsibilities to make a program under the instructions of Huzoor Anwar^{aa}, to select and communicate with lecturers, syllabus for in-class study, appointments of class overseers, topics of lecturers to the missionaries and to manage the smooth and satisfactorily running of the program on a daily basis.

Besides this humble one, Respected Atta-ul-Manan Şāhib was appointed to oversee different logistics including classroom management, facilities for lecturers as well as boarding

once the program is finalized so that a representative may be sent, if needed."





Jamā'at on different Websites and its Rebuttal

- Moral Training Issues
- Awareness of Political Issues
- Scientific, Medical
- Other subjects

These lectures were delivered by professors of Jāmi'a Aḥmadiyya, other scholars of Canada Jamā'at, as well as 13 missionaries.

Portions from the Holy Qur'ān, Ḥadīth and Rūḥānī Khazā'in were assigned for in-class studies. In light of a recent Friday Sermon of Huzoor Anwar^{aa}, *Kashtī-e-Nūh* was also added for in-class study.

In light of the instructions from London, Markaz, lectures on certain other topics were also added (to the above mentioned topics). These included:

- Drugs as a Social Evil
- Incidents of Ṣaḥāba^{ra} of the Promised Messiah^{as} narrated by some Elders of the Jamā'at
- Faith-inspiring Incidents of some Senior Missionaries
- Working Experiences with Khulafā' and Learning Exemplary Lessons
- Matrimonial Problems and their Solutions
- Education and Training of Wāqifīn Nau
- Review and Implementation of Huzoor Anwar's^{aa} Directions to missionaries.



The days started with *Tahajjud* and continued till 'īshā'. The lecture/study sessions started at 9:30 am and continued until 1 pm. After Ḍuhr prayers, there were sports and/or exercise arrangements. After 'Aṣr prayers, lectures and in-class study sessions continued till 7:30 pm.

By the Grace of Allāh, all programs were very informative and beneficial, particularly, the incidents of Ṣaḥāba narrated by Respected Maulānā Mubarak Ahmad Ṣāḥib Nazir and Respected Missionary Incharge Ṣāḥib, which were very beneficial and faith-inspiring. Likewise, the field experiences of senior missionaries narrated by Respected Maulānā Mahmood Ahmad BT Ṣāḥib, Respected Maulānā Mubarak Ahmad Ṣāḥib Nazir, and Respected Maulānā Muhammad Ashraf Arif Ṣāḥib were also very motivational and greatly enjoyed by the missionaries. Respected Amīr Ṣāḥib also narrated his experiences with Khulafā', which were very enlightening.

A barbeque picnic was arranged at the end of the Refresher Course as a fun activity.

We are grateful to Respected Naseer Khan Ṣāḥib, National Secretary Diyāfat and his team for the excellent hospitality throughout the course. Likewise, we are grateful to Respected Zafar Iqbal Ṣāḥib and the boarding department for their cooperation. We express our deep gratitude to Respected Amīr Ṣāḥib and Respected Missionary Incharge Ṣāḥib whose personal interest and guidance made this program, not only possible, but a success. Al-Hamdo lillāh!

May Allāh grant everyone the best of rewards! Amīn! At the end we pray that may Allāh the Almighty enable all of us to serve Islām Aḥmadiyyat under the direction of our beloved Imām Hazrat Khalifatul-Masīḥ V^{aa}! Amīn!



AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadiyya Muslim Jamā'at Press Releases

May 15, 2018

NEW AḤMADIYYA MOSQUE OPENED IN WALSALL BY HEAD OF AḤMADIYYA MUSLIM COMMUNITY

The Aḥmadiyya Muslim Community is pleased to announce that on May 12, 2018, the Worldwide Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} inaugurated the Baitul Muqēet Mosque (House of the All Powerful God) in Walsall in the West Midlands region of England.

Upon arrival, His Holiness^{aa} officially inaugurated the mosque by unveiling a commemorative plaque and offering a silent prayer in thanks to God Almighty. Thereafter, His Holiness^{aa} led the 'Asr prayers at the Mosque before addressing the local Aḥmadi Muslims. Later, a special reception, attended by various dignitaries and guests, was held at the Mosque to mark its opening.

The highlight of the event was the keynote address delivered by Hazrat Mirzā Masroor Aḥmad^{aa}, during which he categorically stated that Islām rejected

all forms of terrorism and extremism. He also praised the “open hearts and open minds” of the local people for permitting the Aḥmadiyya Muslim Community to build a mosque and contrasted such religious freedom with the situation of Aḥmadi Muslims in certain other countries, where they are persecuted and unable to practice their faith openly and freely.

His Holiness^{aa} began by addressing potential concerns of the local people about the opening of the new Mosque. He^{aa} said: “Some of you, whether amongst our neighbours or other guests, may feel a degree of trepidation and harbour reservations about this Mosque. You may fear that it will be used to sow seeds of division in society or to inflame tensions between different communities.”

He continued by saying:

Certainly, I very much appreciate and understand such concerns



because we are all tragically witness to the fact that some so-called Muslims have conducted heinous terrorist acts, both here in the UK and abroad in recent times. Such vile acts have created a climate of fear amongst non-Muslims and, at the same time, have served to defame the religion of Islām.

His Holiness^{aa} also mentioned that it had been reported that some Muslim youths had travelled from Walsall to join extremist groups abroad. Referring to the Muslims who had travelled abroad to join extremist groups, Hazrat Mirzā Masroor Aḥmad^{aa} said: “Perhaps, they believed they were going to fight in defence of Islām, but the truth is that whatever cruelties and evil acts they perpetrated

PRESS RELEASES



were in complete defiance of Islām’s true teachings and proved only their total ignorance of the religion they claimed to represent.”

His Holiness^{aa} further explained that wars fought by Muslims in the time of the Holy Prophet Muḥammad^{sa} “were not aggressive or fought to conquer lands” rather were defensive wars that were fought as a last resort to defend the universal principle of “freedom of belief”.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “The Holy Qur’ān has made it crystal clear that it is the duty of Muslims to protect all religions and the people of all beliefs and to preserve the sanctity of all places of worship. It has enshrined freedom of belief as an indispensable and paramount tenet of Islām.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

If any of you fear that this Mosque will prove to be a centre of extremism filled with cruel and heartless people, let me reassure you at the outset. Our religion seeks to bring people together through love and

dialogue and never through force or fear. Islām completely rejects all forms of extremism and terrorism. There is no ambiguity or doubt in this matter.

His Holiness^{aa} explained the Holy Qur’ān’s description of Allāh as the “Lord of all the worlds”, who provides for all Creation. Thus, true Muslims could never inflict any cruelty or injustice towards non-Muslims. His Holiness^{aa} also spoke of how mosques are open to all peaceful people and act as a symbol of inclusion and unity.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “It is a fundamental Islāmic principle that mosques are open to mankind and Allāh the Almighty has decreed that to prevent people from entering a mosque is a great cruelty and injustice.”

Hazrat Mirzā Masroor Aḥmad^{aa} further said: “I reiterate that true Mosques are open to all people for the worship of the One God and so the doors to every Mosque built by the Aḥmādiyya Muslim Community, no matter where in the world, are open to the people of all faiths and beliefs.”

Presenting the example of the Holy

Prophet of Islām^{sa}, Hazrat Mirzā Masroor Aḥmad^{aa} said: “Throughout his life, the Prophet of Islām^{sa} sought to unite mankind and to build bridges with the people of different communities and beliefs. He sought inter-faith dialogue and was ever mindful of the sentiments of other people.” His Holiness continued by saying that the Holy Prophet Muḥammad^{sa} had set “an everlasting example of religious tolerance for all Muslims to follow” when, he permitted a Christian delegation from the city of Najran to worship in his own mosque according to their own customs and beliefs. Later, His Holiness^{aa} spoke about how Aḥmadī Muslims sought to integrate and positively contribute to the societies in which they lived.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “The history of the Aḥmadīyya Muslim Community testifies to the fact that wherever we build a Mosque, the local people soon see for themselves that where Aḥmadī Muslims join together to worship, they also gather together to spread peace and to serve their neighbouring communities and the wider society.”

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

We consider it a great favour of this town and its people that they have enabled us to build this Mosque... We will never forget this favour and consider it our religious duty to care for the people in this community, to be loyal to this nation and to be ever ready for your service and to offer our help and assistance wherever and whenever it is needed.

Thereafter, His Holiness^{aa} said that due to their Islāmīc faith, Aḥmadī Muslims are engaged in humanitarian projects across the world. He mentioned how the Aḥmadīyya Muslim Community had established schools and hospitals in

Africa and were providing electricity and water in remote and extremely deprived villages. He said that Aḥmadī Muslims seek no reward or praise for their efforts.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “Bringing relief to others and alleviating the physical and mental suffering of mankind is our mission and an integral part of our faith... We do not consider that we are doing them a favour, rather by enabling us to fulfil our duties to serve others, they are helping us.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued by saying that: “This is true



Islām. It is a religion of compassion and benevolence and a religion that seeks to knock down the walls of injustice that divide us through the power of love and humanity.”

Concluding his address, Hazrat Mirzā Masroor Aḥmad^{aa} prayed: “With all my heart, I pray that this mosque proves to be a beacon of light for the entire community and serves as a symbol of unity, togetherness and peace.” Earlier, various guest speakers took to the stage to congratulate the Aḥmadīyya Muslim Community on the opening of the Mosque.

The Vice Lord-Lieutenant for the West Midlands, Dr Beverly Lindsay, OBE OD said: “Today demonstrates our continued inclusivity as a nation. The Aḥmadīyya Muslim Community’s motto of ‘Love for All, Hatred for None’ is evident in your every act.”

Steve McCabe MP for Birmingham Selly

Oak said:

I want to take this opportunity to acknowledge your work in promoting peace and exemplary work in helping those less fortunate... You suffer from persecution and intimidation in Pakistan and, in such circumstances, it is tempting to retreat, but the Aḥmadīyya Muslim Community continues to practice what it preaches – Love for All, Hatred for None.

Eleanor Smith, MP for Wolverhampton South West said: “Aḥmadī Muslims speak of kindness and charity and I am very happy you have been able to open this wonderful new Mosque in Walsall. My own view is that belief in God is good for both the individual and for society.”

Bill Etheridge MEP for West Midlands said:

“The Aḥmadīyya Muslim Community is a credit to the people of the West Midlands. I can think of no better people than the local Aḥmadī Muslims... I will remember this day for a long time and will forever respect Aḥmadī Muslims.”

The formal proceedings concluded with a silent prayer led by His Holiness^{aa}.

Earlier, during his address to the local Aḥmadī Muslims, Hazrat Mirzā Masroor Aḥmad^{aa} also expressed his hope that the local Aḥmadī Muslims would become ‘true ambassadors of Islām’ and that they would remove any misconceptions about Islām that exist in society.

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

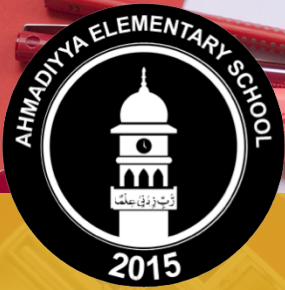
How to Submit Applications:

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 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

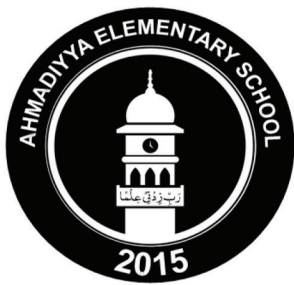
How to Submit Applications:

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.

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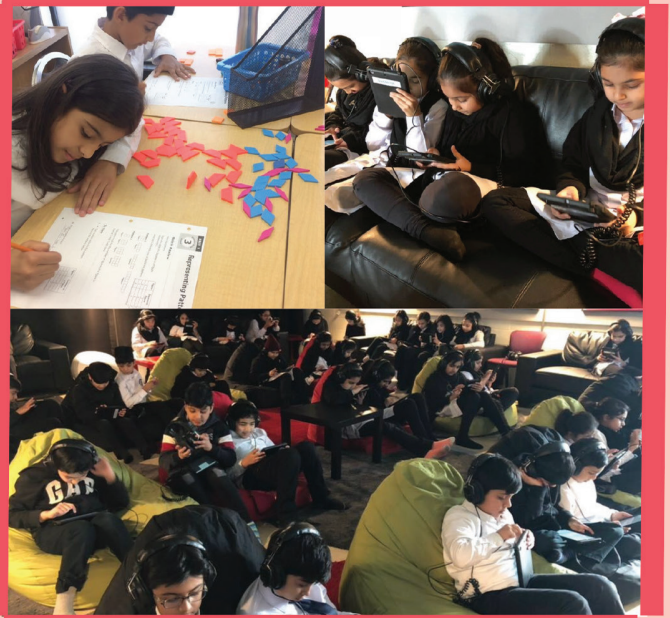
ahmadiyyaschool@talim.ca

Tel: 416-477-2226

or National Ta'lim Department at:

talim@ahmadiyya.ca

905-832-2669 Ext. 2272



La Gazette

AHMADIYYA

juillet 2018

LES PERLES DE LA SAGESSE



Du Saint Coran

« Et toi-même fais preuve de patience en compagnie de ceux qui invoquent leur Seigneur, matin et soir, tout en recherchant Son plaisir ; et ne laisse pas tes yeux aller au-delà d'eux, en quête de l'ornement de la vie de ce monde ; et n'obéis pas à celui dont Nous avons rendu le cœur indifférent à Notre souvenir, et qui suit ses mauvais penchants, et dont le cas dépasse toutes les limites. »

(18 :29)

Ḥadīth

« Il est rapporté dans les Ḥadīths qu'Allāh envoie des anges dans le monde : ils viennent assister aux assemblées des gens purs ; et lorsqu'ils repartent, Allāh l'Exalté leur demande : « Qu'avez-vous vu ? » Ils répondent : « Nous avons vu une assemblée où les gens se souvenaient de Toi, mais il se trouvait une personne qui ne faisait pas Ton *Dhikr* (souvenir de Dieu) assise parmi eux. » Allāh l'Exalté leur répondra : « Elle sera également comptée parmi eux car Je les ai tellement bénis que tous ceux qui se trouvent en leur compagnie ne partiront pas sans en tirer bénéfice. »

(Ṣaḥīḥ Muslim, Kitābud-Dhikr)

Extrait du Messie Promis^{as}

« J'encourage tous mes disciples d'assister [à la Jalsa] durant les dates fixées afin d'écouter des paroles divines et de se joindre aux prières collectives. Ils écouteront, lors de cette conférence, ces vérités et ces connaissances, essentielles à l'avancement de leur foi, de leur conviction et de leur savoir divin. Je prierai en particulier pour ces frères, j'implorerai Dieu, dans la mesure du possible, de les attirer vers Lui, de les accepter et de les réformer. Un autre avantage temporaire de cette Jalsa sera de permettre à ceux qui se sont joints à cette communauté au cours de l'année de rencontrer leurs frères, afin qu'ils puissent se connaître et accroître leur amour et affection. Je prierai pour qu'Allāh réunissent spirituellement tous ces frères, qu'Il fasse disparaître [entre eux] toute indifférence, toute froideur, toute hypocrisie. Cette rencontre spirituelle compte aussi d'autres avantages du même ordre, qui se manifesteront de temps en temps. »

(Majmū'ah Ishtihārāt, Vol. 1, p. 340)

LES DIRECTIVES DU CALIFE^{AA}

Responsabilités des musulmans Aḥmadīs

Résumé sous forme schématique du sermon du vendredi 06 avril 2018, prononcé par Sa Sainteté le Calife, Hazrat Mirza Masroor Aḥmad (qu'Allāh soit son aide), à la mosquée Bait-Ur-Rahman à Valence, en Espagne.

1. Bien que l'Espagne fasse partie du monde occidental, ce pays ne jouit toutefois pas d'une stature économique à l'instar du Royaume-Uni, de la France ou de la Hollande. La situation financière de ce pays, néanmoins, reste largement supérieure à celle du Pakistan.

2. Ainsi, dû aux persécutions auxquelles sont soumis la Jamā'at au Pakistan, nombre d'Aḥmadīs d'origine Pakistanaise immigrer vers des pays tel l'Espagne, où ils trouvent refuge et jouissent d'une meilleure condition financière.

3. Le Pakistan continue encore et toujours à supprimer les droits fondamentaux des Aḥmadīs, les empêchant de professer librement leur foi et de se proclamer comme musulman.

4. Huzoor^{aa} affirme qu'il existe de ceux qui font usage à toutes sortes d'hyperboles et qui concoctent des histoires, afin que leur demande d'asile soit acceptée. Ceci n'est pas nécessaire car le véritable croyant est celui qui dit la vérité en tout temps.

5. Généralement, si le demandeur d'asile dit la vérité, et cite la persécution religieuse perpétrée à l'encontre des

musulmans Aḥmadī au Pakistan, les autorités [de l'immigration] agissent avec compréhension.

6. Cela dit, Huzoor^{aa} exhorte aux demandeurs d'asile de ne pas se plier aux subterfuges que leur propose leurs avocats et de faire usage à des exagérations, suscitant ainsi les doutes des autorités quant à votre crédibilité.

7. Bref, le véritable Aḥmadī ne doit point avoir recours à des subterfuges mensongères, car le mensonge s'avère être une forme de polythéisme. Le véritable Muwahid [monothéiste] ne se contente pas d'annoncer haut et fort qu'il croit dans la *Tawhid* (l'unicité d'Allāh); un Aḥmadī ne doit pas commettre le *Shirk* (polythéisme), dit le Calife^{aa}.

8. Il est du devoir de chaque Aḥmadī de faire une analyse constante de soi. Par exemple, sommes-nous en train de commettre quelque péché en essayant d'acquiescer les biens de ce monde?

9. Celui qui a fait la *Bai'at* doit reconsidérer ses priorités dans la vie. Si l'Aḥmadī [qui immigrer vers un autre pays] ne s'adhère pas aux injonctions prodiguées par Allāh et son Prophète^{sa}, un tel individu n'a pas accompli le but de son émigration.

10. Bref, Huzoor^{aa} affirme que celui qui se base sur le mensonge ne sera jamais récipiendaire de la grâce divine.

Le véritable croyant – ayant compris le but de sa création – évite tous actes s'approchant du polythéisme.

11. Le but premier de l'homme est celui d'acquiescer le plaisir de son Seigneur. S'immiscer complètement dans ce monde matériel n'est pas l'objectif de l'être humain [sur terre], dit Huzoor^{aa}.

12. Dieu déverse sa miséricorde et ses faveurs – dans ce monde et dans l'au-delà – sur celui qui s'efforce à atteindre l'objectif réel de sa création. Allāh nous a enseigné la prière suivante :

« *Rabbanaa AatiNa Fi d-Dunyaa Hasanatan Wa Fi l-Aakhirati Hasanatan Wa QiNaa 'azaaba n-Naar* » (2 :202)

[Notre Seigneur accorde-nous une belle part dans ce monde ainsi qu'une belle part dans l'au-delà, et protège-nous contre le châtement du Feu.]¹³ Huzoor^{aa} cite l'explication du Messie Promis^{as} concernant la prière ci-mentionnée. En résumé, Hazrat Aḥmad^{as} dit :

a. Dans ce monde éphémère, l'homme a besoin de paix et de protection contre la souffrance et les maux spirituelles qui émanent du péché.

b. Le terme « *Rabbana* » fait allusion à la *Tawba* [Litt. 'Se tourner'- vers Dieu]. « *Rabbana* » signifie que l'on se détourne de toutes nos fausses déités, et que l'on se

« Dieu déverse sa miséricorde et ses faveurs – dans ce monde et dans l'au-delà – sur celui qui s'efforce à atteindre l'objectif réel de sa création.



tourne vers le seul et unique Dieu, Allāh.

c. Cette prière doit être récitée avec une passion profonde, avec douleur, et doit sortir du cœur. C'est ainsi que l'on réalisera ce qui signifie vraiment le terme « *Rabbana* ».

d. L'humain a façonné ses propres déités i.e. de faux Dieux, dans lesquels il place sa confiance et ses espoirs. Certains, par exemple, considèrent leur érudition comme étant leur Dieu, alors que d'autres prennent comme déité leur richesse.

e. Tant et aussi longtemps que l'homme ne se débarrasse pas de ses faux Dieux, il n'atteindra jamais le vrai *Rabb* (Seigneur) qu'est Allāh.

f. L'homme reconnaît la *Rabbubiyat* de Dieu quand il prononce « *Rabbana* » avec une ferveur ardente, et avec sincérité et avec remords pour les « faux Dieux » qu'il a façonné dans le passé.

14. Ainsi, celui qui implore Allāh avec passion et ferveur sera indubitablement récipiendaire des faveurs du Tout-Puissant.

15. Les « *Hasanat* » [bonnes choses] de ce monde englobent tous ces facteurs qui nous permettent de continuer à rendre culte au Seigneur. Par exemple, une bonne santé s'avère être une sorte de « *Hasanat* » car elle nous donne l'opportunité de faire de bonnes actions.

16. Aussi, les richesses de ce monde sont aussi des « *Hasanat* » car elles nous permettent de dépenser dans le chemin d'Allāh. Il est important de comprendre ce principe, dit Huzoor^{aa}.

17. Le but de l'homme sur terre se résume de la manière suivante :

« *Wa Maa KhalaqTu l-jinna Wa l-insa Illa liya'budun* »

[Et Je n'ai créé les djinns et les hommes que pour qu'ils M'adorent] (51 :57) Subséquemment, nos efforts matériels ne doivent pas nous détourner du souvenir d'Allāh.

18. Le fait que l'homme ne soit pas venu dans ce monde de son propre gré, ni départira-t-il de ce monde de son propre gré, fasse qu'il n'est pas en mesure de fixer le but de sa création, un droit réservé exclusivement à Dieu le Tout-Puissant.

19. Le but de l'homme est donc celui de se perdre dans la personne de Dieu [*Fana fillahi*] et de chercher à le connaître d'avantage. C'est là l'objectif de l'être humain [sur cette terre].

20. Huzoor^{aa} affirme que l'usage des inventions modernes et autres faveurs matérielles ne doit en aucun cas entraver notre quête véritable.

21. Ceux qui se sont immigrés vers l'occident doivent s'efforcer afin de s'acquitter de leur tâche, soit celle d'informer au monde ce qu'est l'Islām véritable, et que le Messie Promis^{as}, par Allāh, est venu afin de débarrasser le monde des maux qui l'avalissent.

22. De plus, les Aḥmadīs doivent se distinguer par leurs actes d'adorations. La prière doit être accomplie avec une telle ardeur au point où l'attention des gens sera attirée. C'est ainsi que s'ouvrent

les voies du *Tabligh*, dit Huzoor^{aa}.

23. Alors que l'idée d'une destruction [à l'échelle planétaire] semblait être une impossibilité il y a quelques années, la potentialité une telle guerre mondiale gagne maintenant de l'ampleur.

24. Certains espèrent que le progrès du monde occidental va les sauver. Mais Huzoor^{aa} affirme que si une guerre éclate, la situation des pays moins nantis s'empirera d'avantage car la priorité des puissances occidentales sera celle de veiller à leur propre situation.

25. Il ne suffit pas d'accepter le Messie Promis^{as}. En effet, il incombe aux Aḥmadīs de se conformer aux préceptes divines et de pratiquer ce que nous enseigne le Saint Coran.

26. Selon Hazrat Aḥmad^{as}, la *Bai'at* en soi n'a pas de valeur si l'Aḥmadī ne s'efforce pas d'atteindre l'objectif de sa vie, tel fixé par Allāh. Le véritable musulman se distingue d'un faux musulman par des actions. Le prétendu musulman se contente de prononcer de belles paroles, sans pour autant adhérer aux injonctions divines.

27. Il incombe à chacun d'entre nous de devenir de véritables musulmans. C'est ainsi que l'on sera récipiendaire de la faveur divine dans ce monde et dans l'au-delà inshAllāh.



POURQUOI JE CROIS EN ISLĀM?

Par Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, Khalīfatul-Masīḥ II

Pourquoi je crois en Islām? Quand je me suis posé la question ma réponse fut : pour la même raison que je crois en tant d'autres choses, c'est-à-dire, parce qu'elles sont vraies. Une autre réponse plus expressive serait pour la raison qu'à mon avis, la doctrine essentielle de toutes les religions étant l'existence de Dieu et la relation de l'homme avec LUI, la religion qui réussit à établir une relation véritable entre l'homme et son Dieu doit être vraie et la véracité d'une religion est assurément une raison suffisante pour qu'on y croie.

L'Islām prétend que le Créateur de l'Univers est un Dieu vivant Qui se révèle à Ses créateurs de la même façon qu'Il le fit dans le passé. Cette prétention se base sur deux considérations : d'abord Dieu Se manifeste directement à ceux qui Le cherchent, et puis cette manifestation est évidente après une étude de la vie de quelqu'un à qui Il S'est révélé. Et comme, par la grâce de Dieu, je suis un de ceux à qui Il S'est révélé d'une façon surnaturelle en maintes occasions, il ne m'est point besoin d'avoir des preuves pour croire en la véracité de l'Islām autres que celles que j'ai eues dans ma propre personne.

Cependant, je vais donner à l'intention de ceux qui n'ont pas eu des expériences semblables d'autres raisons qui me font croire en Islām.

Premièrement, j'y crois parce qu'il ne me oblige pas à accepter toutes ces choses qui font de la religion une cumulation d'autorités et qu'il me donne, au contraire, des preuves soutenant ses doctrines. L'existence de Dieu et la nature de Ses attributs, les anges, les prières et leurs effets, les ordres divins et leurs sphères, la dévotion et sa nécessité, les lois divines et leurs bienfaits, la révélation et son importance, la résurrection et la vie après la mort, le paradis et l'enfer, il explique tout cela en détail et établit la

réalité de chacun au moyen des preuves qui satisfont l'intellect humain. Ainsi, à part de la foi, l'Islām me donne une certitude qui satisfait mon esprit et qui me force à admettre la nécessité de la religion.

Deuxièmement, je crois en Islām parce que, non seulement, il nous cite en exemple les événements du passé, mais aussi parce qu'il nous invite à faire une expérience personnelle de ses doctrines et de ses enseignements, car, déclare-t-il, toute vérité est vérifiable d'une manière ou d'une autre dans ce monde ; et de cette façon je suis satisfait intellectuellement.

Troisièmement, je crois en Islām parce qu'il nous enseigne que La Parole de Dieu et Son Œuvre ne se contredisent pas, ainsi écartant la fausse notion d'un conflit entre la science et la religion. Il ne me demande pas d'ignorer les lois de la nature ou de croire en ces choses qui leur soient contraire, mais il m'encourage à les étudier pour mon bénéfice. Comme la révélation émane de Dieu et qu'Il est aussi le Créateur de l'Univers, il m'enseigne qu'il n'y a pas de conflit entre Son Œuvre et Sa Parole. Il me demande d'étudier pour ma satisfaction intellectuelle, Son Œuvre pour que je puisse comprendre Sa révélation, et le monde, pour que je puisse réaliser la signification de Son Œuvre.

Quatrièmement, je crois en Islām parce qu'il ne cherche pas à étouffer mes désirs naturels, mais parce qu'il les dirige dans la bonne direction. Il ne me réduit pas à un état d'inertie en supprimant mes désirs ni ne me réduit-il à l'état animal en leur donnant libre cours ; mais, comme l'expert en irrigation qui canalise les torrents pour faire prospérer les contrées désertiques, il contrôle mes désirs et les dirige dans la voie de grande vertu. Il ne me dit pas : Dieu vous a donné un cœur aimant mais vous empêche de

vous choisir une compagne, Il vous a donné le goût de bons aliments mais vous empêche d'en manger ; au contraire, il m'enseigne à aimer d'une façon pure et propre de sorte que je puisse m'assurer dans ma progéniture la perpétuation de toutes mes bonnes intentions et il me permet de consommer les bons aliments à la condition que ce soit dans la limite de la propriété afin que je ne mange pas seul à ma satisfaction tandis que mon voisin reste affamé. Ainsi, il satisfait mon humanité en convertissant mes désirs naturels en de hautes vertus.

Cinquièmement, je crois en Islām parce qu'il traite le monde entier, y compris moi-même, avec équité et amour. Il me demande de remplir mes devoirs non seulement envers moi-même mais aussi envers toute autre personne ou chose en la traitant équitablement, et pour cela il m'a donné les instructions nécessaires ; ainsi il attire l'attention sur les devoirs respectifs des parents et des enfants. Il conseille aux enfants d'obéir à leurs parents et de les respecter et a fait de ceux-ci héritiers des premiers. D'autre part, il demande aux parents de traiter leurs enfants avec amour et bonté, il leur impose le devoir de bien les élever, tant en fait de manières que de santé et il a fait des enfants les héritiers de leurs parents. Il a aussi enjoint les meilleurs rapports entre les époux, et exige que chaque partie traite l'autre avec considération et affection. Le Saint Prophète^{sa} de l'Islām a merveilleusement décrit comment doivent être les relations entre époux en disant : « Celui qui maltraite sa femme le jour et l'aime le soir agit en contradiction avec l'harmonie de la nature...Le meilleur d'entre vous est celui qui traite sa femme le mieux...La femme est aussi délicate que le cristal, et l'homme doit la traiter avec délicatesse et tendresse de même qu'il le fait pour un objet de cristal...»

À continuer dans le prochain numéro...

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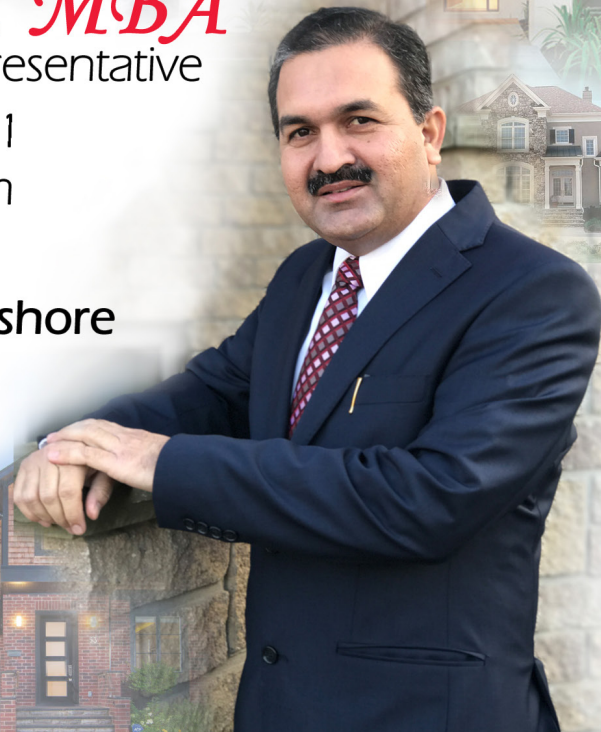


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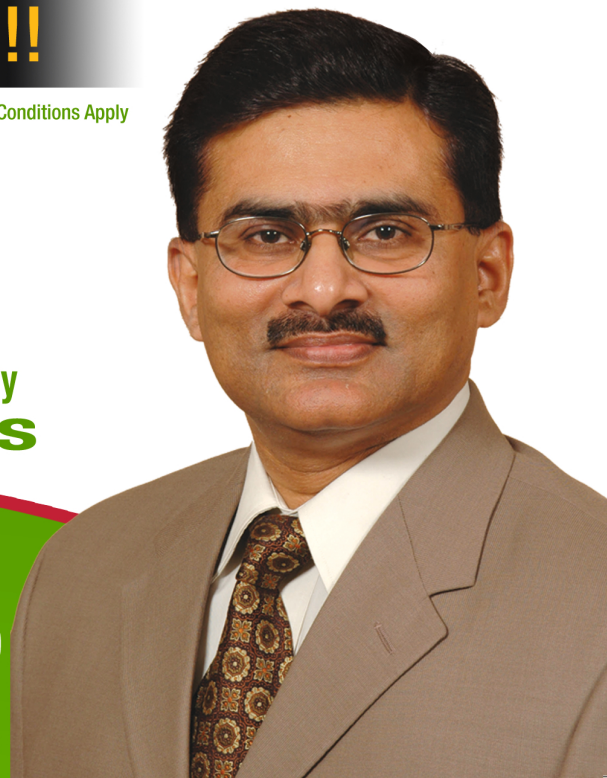
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