

AHMADIYYA Gazette

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CANADA 



HAJJ
JOURNEY OF
A LIFETIME





Tawwāf [Circuit of Ka 'ba] — A Symbol of Love for God



“Ḥajj is an extraordinary phenomenon, which is the last stage of the seeker’s journey. It should be understood that a complete self withdrawal from all egocentric desires requires a person to be wholly consumed in the love of God and completely devoted . . . Performing the *Tawwāf* [Circuit of the Ka‘ba] symbolizes this love for God. It signifies that one’s life should revolve entirely around the pleasure of God, and have no other real objectives.”

(*Malfuzāt*, Vol. 5, p. 103, Ed. 2003, Qadian, translated from Urdu)



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CONTENTS

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The Aḥmadiyya Gazette Canada is published by
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04
05
06
13
22
26
28
30
32

PEARLS OF WISDOM

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

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

FEATURE SERIES

OUR GOD - PROVING THE EXISTENCE OF GOD THROUGH
RATIONAL MEANS - PART 6

ARTICLES

‘ĪDUL AḌḤĀ SERMON 2017 - HAZRAT KHALĪFATUL-MASĪḤ V
(MAY ALLĀH BE HIS HELPER!)

HUZOOR'S RECOLLECTIONS OF APRIL 2003 - TIME AND TIDE
WAITED FOR ONE

PRESS RELEASES

ANNOUNCEMENTS

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Aḥmadiyya Muslim Jamā'at Canada Inc.
10610 Jane Street, Maple, ON L6A 3A2,
Canada
Tel: 905-303-4000 Fax: 905-832-3220
editor@Aḥmadiyyagazette.ca

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ABBREVIATIONS OF SALUTATIONS

- sa** (Ṣallāllāhu ‘alaihi wa Sallam - May peace and blessings of Allāh be upon him)
Usage: Salutation written after the name of the Holy Prophet Muḥammad^{sa}
- as** (Alaihis-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 complete the Ḥajj and the 'Umrah for the sake of Allāh: but if you are kept back, then *make* whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, *should make* an expiation either by fasting or almsgiving or a sacrifice. But when you are safe, then he, who would avail himself of the 'Umrah together with the Ḥajj, *should make* whatever offering is easily obtainable. But such of you as cannot find an offering should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear Allāh and know that Allāh is severe in punishing. (2:197)

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ آذَى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

ḤADĪTH

Hazrat Ibn 'Abbās^{ra} relates that at the occasion of the Farewell Pilgrimage, the Holy Prophet^{sa} said: 'O you people! What day is this?' They replied: 'It is a sacred day [Arafa].' Then he asked, 'What city is this?' They replied, 'It is a sacred city [Makkah].' Then he asked, 'What month is this?' They replied, 'It is a sacred month [Dhul Ḥijjah].' Then the Holy Prophet^{sa} said, 'Your wealth and your blood [life], and your honour are sacred just like this sacred day, in this sacred month, in this sacred city.' Then, he repeated this another time. Then, he raised his head towards the sky and said, 'O Allāh! Have I convey Thy Message?' Hazrat Ibn Abbās^{ra} says, 'By God, this was a message to His Lord.' Then the Holy Prophet^{sa} said, 'Aye! Those who are present here should convey my message to those who are absent.' He continued, 'Do not return to disbelief after me, causing bloodshed.'

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوُدَاعِ، يَا أَيُّهَا النَّاسُ! أَيُّ يَوْمٍ هَذَا؟ قَالُوا هَذَا يَوْمٌ حَرَامٌ قَالَ أَيُّ بَلَدٍ هَذَا؟ قَالُوا بَلَدٌ حَرَامٌ قَالَ فَأَيُّ شَهْرٍ هَذَا؟ قَالُوا شَهْرٌ حَرَامٌ قَالَ إِنَّ أَمْوَالَكُمْ وَدِمَائَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا ثُمَّ أَعَادَهَا مِرْرًا ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ هَلْ بَلَغْتَ مِرْرًا قَالِ يَقُولُ ابْنُ عَبَّاسٍ وَاللَّهِ إِنَّهَا لَوْ صَيَّتُ إِلَى رَبِّي عَزَّ وَجَلَّ، ثُمَّ قَالَ أَلَا فَلْيَبْدِغِ الشَّاهِدُ الْعَابِ، لَا تَرْجِعُوا بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

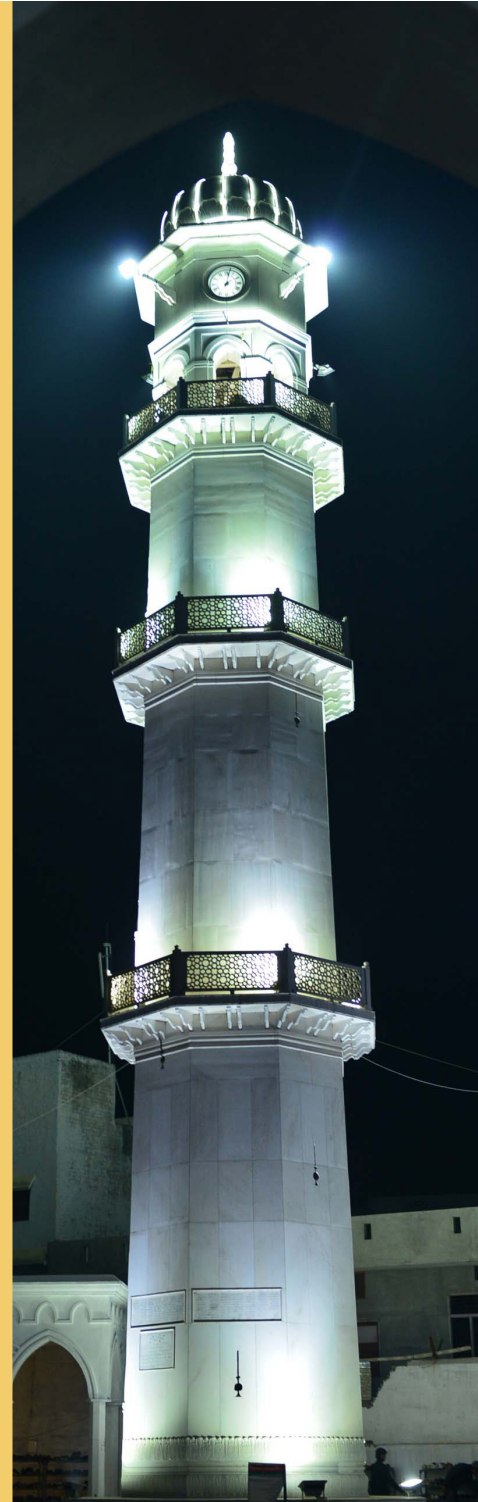
(Masnad Aḥmad Vol. 1, p. 230, qtd. in *Hadiqatus Sāliḥin*, pp. 334-335)

(مسند احمد، جلد اول، صفحہ ۲۳)

THE PHILOSOPHY OF ḤAJJ

Physical actions have an effect on the soul, and spiritual actions have an effect on the body. Similarly, in worship, which is love and sacrifice, the same effects between body and soul are exchanged. In a state of love, the human soul always revolves around its love and kisses its threshold. Similarly, the Ka'ba physically serves as a model for all true lovers. God has said, this is My House and this *Hajr Asfad* [Black Stone] is the stone of My Threshold. This command was given so that man can physically display the passion of his extreme affection and love for God. As such, those who go for Ḥajj physically circle the House at the place of Ḥajj, appearing as if they are mad and intoxicated in God's love. Casting aside their beauty and shaving their heads as if completely mad, they perform a circuit of the Ka'ba in extreme love. This physical passion creates spiritual warmth and love. The body circles the House, kisses the threshold of the stone, meanwhile the soul encircles the True Beloved and kisses His spiritual Threshold. And there is no *Shirk* [idolatry] in doing so. A friend also kisses a letter received from a dearest friend. Neither does any Muslim worship the Ka'ba, nor prays to the *Hajr Aswad* [Black Stone] for his needs. Rather, he understands that it is only a physical symbol appointed by God. Just as we prostrate on the ground, even though the prostration is actually not for the ground, so we kiss the *Hajr Asfad* [Black Stone], even though the kiss is not for the stone. A stone can neither benefit anyone nor cause harm. Rather, it belongs to the Beloved, Who declared it to be a symbol of His Threshold.”

(*Chashmā' Ma'rifat, Ruḥānī Khazā'in*, vol. 23 pp. 100-101, translated from Urdu)



Mināratul-Masīḥ
Qadian, India



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

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

Men of Excellence

MAY 4, 2018

The Chief of the Martyrs, the Lion of God, the Lion of the Prophet^{sa}, Hazrat Hamza bin Abdul Muttalib^{ra}

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

At the time of the advent of the Holy Prophet^{sa} such was the state of the Arab people’s culture and spirituality and morals that warmongering, adultery, and looting were a norm and no one had any relationship with God, nor possessed any higher morals, and everyone was arrogant like the Pharaoh. But once they accepted Islām, they were imbibed with such love for Allāh and such unity that each of them was ready to die in the path of Allāh. They demonstrated through their actions the true spirit

of their Bai‘at. The example shown by the Companions of the Holy Prophet^{sa} was without parallel. Allāh says in praise of the Companions^{ra}:

Among the believers are men who have been true to the covenant they made with Allāh. There are *some* of them who have fulfilled their vow, and *some* who *still* wait, and they have not changed *their condition* in the least (33:24).

Therefore, these good deeds and sacrifices are an example for us to follow. Huzoor Anwar^{aa} spoke about Hazrat Hamza bin Abdul Muttalib^{ra}. He is known by the title of the Chief of Martyrs. He was also given the titles: the Lion of God and the Lion of the Prophet^{sa}. He was a son of the Chief of Quraish, Hazrat Abdul Muttalib^{ra} and the paternal uncle of the Holy Prophet^{sa}. Hazrat Hamza’s^{ra} mother, Hāla, was the maternal cousin of Hazrat Amina^{ra}, the

Holy Prophet’s^{sa} mother. He was two or four years older than the Holy Prophet^{sa} according to various Traditions. He was also the foster brother of the Holy Prophet^{sa}. He accepted Islām in the sixth year of the Prophethood during the time of Dār-e-Arqām.

How Hazrat Hamza^{ra} embraced Islām has been described by Hazrat Muşleḥ Mau‘ūd^{ra} (in the light of historical records) as follows:

One day, the Holy Prophet^{sa} was sitting on a stone between the two hills—Safā and Marwā—and pondering over ways to establish the Oneness of God, whereupon Abū Jahl came along and started verbally abusing the Holy Prophet^{sa} for continuing to preach his message. The Holy Prophet^{sa} listened quietly to all his abuse and did not utter a single word. When Abū Jahl was tired of all his abuse, he came forward



and slapped the Holy Prophet^{sa} on his face. But the Holy Prophet^{sa} still did not respond and kept sitting where he was. It so happened that Hazrat Hamza's^{ra} house was right across from where all this was happening, and one of Hazrat Hamza's^{ra} maid was watching all this happening. When Hazrat Hamza^{ra} returned from hunting in the evening and entered his house valiantly, holding his bow and arrows, the maid stood up and said angrily, 'Are you, who pretend to be so brave, not ashamed?' Hazrat Hamza^{ra} was taken aback and asked what was wrong. She, then, told him how the Holy Prophet^{sa} was sitting out there when Abū Jahl came along and started abusing him and even slapped him, and yet, the Holy Prophet^{sa} uttered not a word. Hearing this, Hazrat Hamza^{ra} became furious and overcome by his sense of family honour. Therefore, without any rest, he went towards the Ka'bah. After performing a circuit of the Ka'bah, he went to the place where Abū Jahl was telling his tales to the people. Hazrat Hamza^{ra} took out his bow and struck it on Abū Jahl's head, saying: 'You are telling people how brave you are, and how you beat Muḥammad^{sa}, and yet he did not utter a word and how you disgraced him. Now, I will disgrace you, and let me see if you have the courage to speak before me. Hazrat Hamza^{ra} then announced his acceptance of the Holy Prophet^{sa}.

He said to Abū Jahl: 'You only abuse the Holy Prophet^{sa} because he claims to be the Prophet of God and that angels descend upon him. Listen, then, from today I too affirm Muḥammad's^{sa} religion, and I say what he says. Come and fight with me, if you have the courage.

And thus, Hazrat Hamza^{ra} embraced Islām. This gave strength to the faith of the Makkkan Muslims. Sir William Muir also admits that Muhammad's^{sa} mission was further strengthened when Hazrat Hamza^{ra} and Hazrat Umar^{ra} embraced Islām.

After hearing from the Holy Prophet^{sa} that one should preserve one's self-respect, Hazrat Hamza^{ra} always acted accordingly. At the time of the migration to Madina [Hijra], Hazrat Hamza^{ra} suffered financial setbacks like most of the migrants. Hazrat Abdullāh bin 'Amr^{ra} relates that during those days, Hazrat Hamza^{ra} came to the Holy Prophet^{sa} and asked for some service he could perform so as to gain a source of income. The Holy Prophet^{sa} said: "Do you prefer to preserve your self-respect or to kill it?" He said, "I would prefer to preserve it." The Holy Prophet^{sa} said: "Safeguard your self-respect." Then, he told him to focus on prayers and taught him some special prayers to offer. He told him to always offer a prayer, the translation of which is as follows: "O my Lord, I beseech you, invoking your Great Name and your Great pleasure."

Hazrat Hamza's^{ra} incident of martyrdom, at the hands of Wahshi Bin Harb, is related in Bukhārī as follows:

Hazrat Jafar bin 'Amr^{ra} relates that he was traveling with Ubaidullāh bin Adi bin Khayar and when we reached Hums [a place], he asked whether I wanted to meet Wahshi bin Harb

to ask him about the incident of the martyrdom of Hazrat Hamza^{ra}. I said, yes. We inquired about his whereabouts and were told that he will be sitting under the shadow of his palace like a great water sack. We went and stood before him and greeted him, and he responded to our greeting. He said: 'Hazrat Hamza^{ra} had killed Tu'aima bin Adi bin Khayar at the Battle of Badr. My master Jubair bin Mut'im said to me: If you kill Hamza in retaliation for the killing of my uncle, I will set you free. When we saw that the battle of Uhud is starting, I also went out with people to fight. When both sides had lined up facing one another, Saba came out and challenged anyone to fight him. Hazrat Hamza^{ra} accepted this challenge and said, Saba, do you fight with God and His Messenger? Hazrat Hamza^{ra} then attacked him, struck him down, and killed him. I, then, sat under a rock waiting to ambush Hazrat Hamza^{ra}. When he came near me, I hit him with a spear. I, then, pressed it under his belly and it came out on the other side. This was his last breath.

Hazrat Hamza^{ra} was martyred in the battle of Uhud in the 32nd month of Hijra at the age of 59. It is related that Hind, the wife of Abū Sufyan, had accompanied the troops to the battle of Uhud. After Hazrat Hamza^{ra} was martyred, the infidels started mutilating the bodies of the Muslim Martyrs, such as mutilating their noses, ears, etc. They also took out Hazrat Hamza's liver, which Hind started to chew, but threw it away when she could not swallow it. When the Holy Prophet^{sa} heard of this, he said: "It has been forbidden for the fire to taste any of Hamza's flesh." The emotions expressed by the Holy Prophet^{sa} when he saw Hazrat Hamza's^{ra} body are related in Sīrat Ibn Hishām. It is written that when the Holy Prophet^{sa} stood before Hazrat Hamza's^{ra} body, he said: "I shall never be more pained than the pain I feel today on your account. I have never witnessed such a painful spectacle. He then said: "Gabriel has given the glad tiding that Hamza has been declared as the Lion of God and the Lion of the Prophet in the seven heavens."

“I shall never be more pained than the pain I feel today on your account. I have never witnessed such a painful spectacle.”

Men of Excellence

MAY 11, 2018

Amīrul Mu'minin, Hazrat Abdullāh bin Jahash^{ra}

Our Imām, Hazrat Khalīfatul-Masīh V^{aa} began the Friday sermon by speaking about the first of the Companions^{sa} of the Holy Prophet^{sa}, Hazrat Abdullāh bin Jahash^{ra}. His mother, Hamīma bint Abdul Muttalib was the paternal aunt of the Holy Prophet^{sa}. So, he was the paternal cousin of the Holy Prophet^{sa}. He had accepted Islām before the Holy Prophet^{sa} left Dār-e-Arqām. It is related in traditions that even his family was subjected to atrocities by the Quraīsh idolaters. He twice migrated to Abyssinia along with his two brothers, Hazrat Abū Aḥmad^{ra} and Ubaīdullāh^{ra}, and three sisters, Hazrat Zainab bint Jahash^{ra}, Hazrat Umm-e-Habiba^{ra}, and Hazrat Hamna bint Jahash^{ra}. His brother, Ubaīdullāh converted to Christianity after migrating to Abyssinia and died there as a Christian. His widow, Umm-e-Habiba bint Abū Sufyān was still in Abyssinia when the Holy Prophet^{sa} contracted the Nikāh. Ibn-e-Ishāq relates that when Banū Jahash bin Ryab migrated from Makkah, Abū Sufyan bin Harb sold their house to 'Amr bin Alqāmah. When this news reached Hazrat Abdullāh bin Jahash^{ra} in Madina, he reported this to the Holy Prophet^{sa}, upon which the Holy Prophet^{sa} said, "O Abdullāh! Are you not pleased that in exchange for this, God will grant you a castle in heaven?" Hazrat Abdullāh bin Jahash^{ra} said, "Yes, indeed I am pleased." The Holy Prophet^{sa} said, "That castle is for you." In other words, in exchange for the houses you have left behind in Makkah, you will be granted abode in paradise where castles will be prepared for you.

The Holy Prophet^{sa} sent Hazrat Abdullāh bin Jahash^{ra} to a battle in the Nakhlah Valley and appointed him as the Amīr. When dispatching him, the Holy Prophet^{sa} gave him the title of Amīrul Mu'minin. It is written in Sīrat Al-Halbiyyah that Hazrat Abdullāh bin Jahash^{ra} was the first Companion who had the honour of being given this title.

The acceptance of Hazrat Abdullāh bin Jahash's^{ra} prayer prior to his martyrdom

With regard to the acceptance of prayers, it is reported by Sa'ad bin Abi Waqas on the authority of his father that Hazrat Abdullāh bin Jahash^{ra} asked his father, Sa'ad on the day of the Battle of Uhud, "Come and let us pray to Allāh." Then

they both went aside and first Hazrat Sa'ad^{ra} prayed, "O Allāh, when I meet the enemy, let me encounter a warrior who is strong and awe-inspiring, and let me kill him in Your path and take his weapons." Hazrat Abdullāh bin Jahash^{ra} said Amīn to this, and then he prayed, "O Allāh, let me encounter a warrior who is strong and awe-inspiring, and let me fight him for Your sake, and let him overcome me and kill me and cut off my nose and ears, so when I come to You in this state You shall ask me, "O Abdullāh, in whose cause were your nose and ears mutilated?" and I will say, "In Your cause and the cause of Your Prophet^{sa}," and You will say in response, "What you say is true." Hazrat Sa'ad^{ra} said that the prayer of Hazrat Abdullāh bin Jahash^{ra} was superior to his own, because on the day of the battle, he saw the body of Hazrat Abdullāh bin Jahash^{ra} with his nose and ears cut off. Huzoor Anwar^{aa} said that such mutilation was the norm of the infidels, and today, it is unfortunately being practiced by some Muslims in the name of Islām. Hazrat Abdullāh bin Jahash^{ra} and Hazrat Hamza bin Abdul Muttalib^{ra} were buried in the same grave. Hazrat Hamza^{ra} was Hazrat Abdullāh bin Jahash's^{ra} maternal uncle. He was about 40 years old at the time of his martyrdom. Hazrat Abdullāh bin Jahash^{ra} was also a man of deep understanding. He was among the few Companions^{sa} with whom the Holy Prophet^{sa} consulted regarding the Battle of Badr.

Hazrat Ka'ab bin Zaīd bin Qāis^{ra}

His full name is Hazrat Ka'ab bin Zaīd bin Qāis bin Malik^{ra} and he was from among the tribe of Banu Najjār. He fought in the Battle of Badr and was martyred in the Battle of the Trench. It is said that he was hit by a spear thrown by Umaiyah bin Rabī'ah. He was among the seventy Huffāz (i.e. Companions^{sa} sent by the Holy

“O Abdullāh! Are you not pleased that in exchange for this, God will grant you a castle in heaven?”

Prophet^{sa} to Bi'r Ma'una). They were all killed by deception, except Hazrat Ka'ab^{ra} who was the only one to survive because he had gone up on a hill. According to some Traditions, the infidels had attacked and injured him and had left him for dead, while he was still alive. He, then, migrated to Madina.

Hazrat Sāleh Shukran^{ra}

Hazrat Sāleh Shukrān^{ra} participated in the Battle of Badr, but he was a slave at the time, and so the Holy Prophet^{sa} did not include him among those to whom the bounty was distributed. The Holy Prophet^{sa} appointed him to look after the prisoners, and these prisoners would themselves pay a stipend, and hence, Hazrat Sāleh Shukrān^{ra} acquired more than he would have been proportioned in the bounty. After Badr, the Holy Prophet^{sa} freed him. Hazrat Ja'far bin Muḥammad Sadiq^{ra} says that Hazrat Shukrān^{ra} was from among the *Ashābas-Suffah* [companions of the Holy Prophet^{sa} who spent time on a platform outside his mosque]. He also had the honour to be among those who performed the washing of the Holy Prophet's^{sa} body and his burial. Hazrat Ibn Abbās^{ra} relates that the Holy Prophet^{sa} was washed in his shirt and Hazrat Ali^{ra}, Hazrat Fazl bin Abbās^{ra}, Hazrat Khasam bin Abbās^{ra}, Hazrat Shukrān^{ra} and Hazrat 'Aus bin Khawailī^{ra} entered the Holy Prophet's^{sa} grave. Hazrat Shukrān^{ra} says, "By the



Do not speak ill of my Companions^{ra}

It is related that once someone said about Hazrat Mālik bin Dakhshām^{ra} that he was a hypocrite and did not love Allāh and the Holy Prophet^{sa}. The Holy Prophet^{sa} said, “Do not say that. Do you not see that he professes the Oneness of God and seeks His pleasure?” Thereupon, the accuser said, “Allāh and His Messenger^{sa} know best, but we find that he has a soft spot for hypocrites.” The Holy Prophet^{sa} said,

“Surely, the fire has been forbidden to touch anyone who professes, ‘There is none worthy of worship except Allāh,’ provided that in doing so he seeks God’s pleasure.” This is a rebuttal for those who issue fatwas labelling people as “Kafir” and target Aḥmadīs in particular. It is the edicts of these so-called ‘Ulamā’ that have destroyed the peace of Muslim countries. These days there is a party in Pakistan with the title of “Labbaik Yā Rasūlullāh.” They raise these slogans, but do not adhere to this command of the Holy Prophet^{sa} that anyone who recites the *Kalima* should not be labelled as a non-Muslim, since God has forbidden fire to touch him if he does so in order to please Allāh. They say that we do not recite the *Kalima* seeking Allāh’s pleasure. Apparently, they know the state of the people’s hearts more than the Holy Prophet^{sa}.

May Allāh save the nation from such people! Hazrat Anas bin Mālik^{ra} relates that once when Hazrat Mālik bin Dakhshām^{ra} was reviled before the Holy Prophet^{sa}, the Holy Prophet^{sa} said, “Do not speak ill of my Companions^{ra}.”

name of Allāh, I was the one who spread out the velvet sheet under the Holy Prophet^{sa} in his grave.” According to Traditions, this was a red velvet sheet, which the Holy Prophet^{sa} used to wear. Hazrat Shukrān^{ra} says, “I did not think it right that anyone else should wear it. For, the Holy Prophet^{sa} used to wear it as well as spread it under him.”

Hazrat Mālik bin Dakhshām^{ra}

Hazrat Mālik bin Dakhshām^{ra} was from the Khazraj tribe and the Banu Laham clan. Scholars are divided as to whether he was there at Ba‘at-e-Uqba or not. He accompanied the Holy Prophet^{sa} in Battles of Badr, Uhad, and Trench, and in all the other battles. Suhail bin ‘Amr was an eminent chief of the Quraish and came to Battle of Badr on behalf of the idolaters and was made prisoner by Hazrat Mālik bin Dakhshām^{ra}. In a

ḥadīth, Hazrat ‘Amr bin Sa‘ad^{ra} says on the authority of his father Hazrat Sa‘ād bin abi Waqas^{ra} that during the Battle of Badr, he hit Suhail Bin ‘Amr with his arrow which severed his artery. He followed the trail of blood and saw that Hazrat Mālik bin Dakhshām^{ra} was holding him with the hair of his forehead. I said, “This is my prisoner. I hit him with my arrow.” But Hazrat Mālik^{ra} said, “No, he is my prisoner, I am the one who took hold of him.” Then, they took him to the Holy Prophet^{sa} who took him away from both of them. Suhail managed to escape and Hazrat Mālik^{ra} went out in search of him. The Holy Prophet^{sa} said that whoever finds him should kill him. But his life was to be saved, and so he was found by the Holy Prophet^{sa} himself and he did not kill him. This is the example of the Holy Prophet^{sa}, and it is a befitting answer to those who accuse him of atrocities and violence.

Ramaḍān And Righteousness

MAY 18, 2018

The objective of Ramaḍān is to inculcate righteousness and to grow in righteousness.

Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} began the Friday sermon by reciting some verses of the Holy Qur‘ān, the translation of which is as follows: “O ye who believe!

Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous” (2:184).

It is the responsibility of an Aḥmadī to understand the significance of fasting and fulfill the purpose of Ramaḍān, which is to adopt righteousness and further progress in it. When we strive to attain righteousness in the month of Ramaḍān, we will be even more vigilant about

our prayers. When we observe the fast while trying to tread the path of *Taqwa*, we shall also be conscious of avoiding evil. We will strive to learn Allāh’s commandments and act upon them. It is only by avoiding evil, whether it affects ourselves or hurts others, that we fulfill the purpose of fasting. If we do not do this and do not shun evil, then we are not fulfilling the purpose of fasting, which is *Taqwa*. If, despite observing the fast,

we are still arrogant and egotistic and desire to be praised by others and find pleasure in this, then this is not righteousness. If we are not shunning quarrels, falsehood and mischief during fasting, then this is not righteousness. If during fasting we are not spending time in worship and prayers and good deeds, then this is not righteousness. It is only by shunning evil and adopting good deeds that we fulfill the purpose of Ramaḍān. The Holy Prophet^{sa} said that Allāh does not care if we simply starve ourselves.

Become pious and walk the narrow paths of *Taqwa* (righteousness)

While teaching us to tread the path of righteousness in order to please Allāh, the Promised Messiah^{as} stated that righteousness is the essence of all the holy scriptures. The Promised Messiah^{as} said:

Many times I have received the revelation from Allāh, “If you become pious and walk the narrow paths of righteousness, Allāh will be with you.” This causes me much anguish and I wonder what I should do so that my Jamā’at should adopt true righteousness and purity. I pray so fervently that at times I reach a state verging on unconsciousness or even death. Until and unless one becomes pious in the sight of Allāh, he cannot receive Allāh’s help.

The Promised Messiah^{as} continued by saying:

I desire to separate those from among my Jamā’at who are righteous, who give preference to faith over the world, and are inclined towards Allāh, and assign them some religious tasks. And then I would not care the least for those who are engrossed in the worries of the world and who strive day and night for material gains.

***Taqwa* (righteousness) is an inseparable condition for the acceptance of prayers**

In the verses translated as follows, Allāh states: “Allāh accepts only from



the righteous” (5:28). This is a promise, and He never turns back on His promise, as continues in another verse to say: “Surely, Allāh breaks not His promise” (3:10).

Since righteousness is an inseparable condition for the acceptance of prayers and it cannot be set aside, thus

“If during fasting we are not spending time in worship and prayers and good deeds, then this is not righteousness.

righteousness is essential for one’s prayers to be accepted.

The Promised Messiah^{as} said:

If one were to seek the acceptance of his prayers while being heedless and deviant, would he not be foolish and naïve? It is, therefore, incumbent upon my Jamā’at that each one, to the best of his ability, should tread the path of righteousness so as to taste the sweetness and joy of the acceptance of prayer and strengthening of his faith . . . Many people say that they have prayed much and fervently but their prayers are not accepted. They should first look within themselves and ask whether their faith prevails in their hearts? Do they tread the path of *Taqwa*? Or is there a greater inclination towards the world? This too is a condition for the acceptance of prayers.

Various branches of *Taqwa* (righteousness)

Having learnt that there can be true comfort and happiness only with true *Taqwa*, we should then learn about the various branches of *Taqwa* which are spread out like a spiderweb. *Taqwa* relates to all human limbs viz. beliefs, speech, morals, etc. There should be *Taqwa* in our beliefs, in our speech, and in our morals. The Holy Prophet^{sa} says: “The one who is fasting should keep his tongue pure, and if someone argues with him, he should say I am fasting and so I cannot argue with you.”

The Promised Messiah^{as} says:

Speech is a very delicate matter. Sometimes a person utters words that are contrary to righteousness while he is pleased with what he has said, even though what he said

is evil. Evil talk is not necessarily abuse and querulousness but even ostentatiousness and other ills that are perpetrated through speech, all are contrary to *Taqwa*. It is said that a rich man invited a godly person to a banquet. When the godly person was seated, the rich and arrogant man called to his servant, “Bring the platter that I brought from my first Ḥajj.” After a while he said, “Bring the platter that I brought from my second Ḥajj.” And then he said, “Bring the platter that I brought from my third Ḥajj.” The godly person said to the rich man, “You are indeed pitiable, for in these three sentences you have ruined all your three pilgrimages.” These pilgrimages were for ostentation and not for seeking the pleasure of Allāh, and they were not in keeping with *Taqwa*. The godly person said, “Your only purpose was to show off that you had performed three pilgrimages to Makkah.” This is why Allāh has taught us to think before we speak and to avoid frivolous and meaningless

speech. Thus the command is not only to hold back one's tongue from hurting others, rather the tongue has to be protected from ostentation which leads away from righteousness. We should reflect on this.

The two branches of Virtue: obligatory and optional

The Promised Messiah^{as} said:

All the good deeds that man performs can be divided into two categories: the obligatory and the optional. The obligatory ones are those that must be done, such as paying one's debt. Doing good in response to good is also obligatory. It is not a favour when you respond to good with good. Rather, it is an obligation to do good to someone who has done good to you. Along with these obligations, there are optional virtues that are in addition to the obligatory. To do good to someone in the same measure as he has done to you is obligatory, to do someone a favour above and beyond what he has

done is optional, and in doing so one does good beyond what is obligatory. The men of Allāh complete their obligations through the optional duties. For instance, they give Zakāt in addition to what is incumbent upon them. Allāh befriends such people. Allāh says that He becomes their friend to such an extent that He becomes their hands and feet and even their tongues with which they speak.

The Promised Messiah^{as} said that the Qur'ānic verse, the translation of which is as follows: "Verily, Allāh is with those who are righteous and those who do good" (16:129) has been revealed upon him so many times that he could not count them. It might perhaps be two thousand.

He^{as} continued by saying:

The purpose seems to be that the Jamā'at should become aware that they should not be merely content with being part of the Jamā'at and

think that Allāh is pleased with them. Rather, they will only receive Allāh's help when they have true *Taqwa* along with true righteousness. If a person believes in Allāh and has firm faith in Him, he is never ruined. Rather, millions are saved for his sake. It is said that a man of Allāh was sailing on a ship when it overcame a great tempest, and the ship would certainly have capsized had it not been for his prayers. It was then revealed to him, "We saved them all for your sake."

The Promised Messiah^{as} further said that these things do not come about through verbal professions, rather they require great effort. Allāh had also promised him the following: "I shall safeguard all those who dwell in *Ad-Dār* [the House]." But for this to come about, all of us will also have to abide by *Taqwa*. He said: "My prayers will also be accepted in your favour if you are worthy, and for this *Taqwa* is the precondition." May Allāh enable us to observe fasting and perform worship and other duties during this month of Ramaḍān. Amīn!

Khilāfat: The Mercy of Allāh

MAY 25, 2018

Allāh has promised that He shall bless you with the gift of Khilāfat

Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} began the Friday sermon with the recitation of some Qur'ānic verses, the translation of which is as follows:

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

that you may be shown mercy" (24:56-57).

In these verses, Allāh makes a promise. It should be remembered that if certain conditions are met, then Allāh promises to give us the gift of Khilāfat as a result of which we shall be granted peace and our fears will turn into tranquillity. This is a promise; it is not a prophecy that must be fulfilled. Allāh says that He will most certainly grant this gift, if the conditions are fulfilled. The conditions are to worship Allāh and to completely abstain from *shirk* [associating partners with God]. If people do not worship Him, do not fully abstain from *shirk* [associating partners with God], and do not avoid that which Allāh forbids, then they cannot benefit from His promise. They will not be able to benefit from Khilāfat, even if it exists, if they do not fulfill these conditions. Allāh commands us that in order to worship Him and to avoid *shirk*

[associating partners with God], we should offer Ṣalāt, give Zakāt, and obey the Holy Prophet^{sa}, only then will we be able to attain Divine grace. In the context of obeying the Holy Prophet^{sa}, we should also remember his injunction: "Whoever obeys the Amīr appointed by me, obeys me; and whoever disobeys the Amīr appointed by me, disobeys me." In the institution of Khilāfat, the Khalīfa is the Amīr appointed by the Holy Prophet^{sa}. This shows that obedience to Khalīfa is as important as obedience to the Holy Prophet^{sa}.

The true relationship with the Promised Messiah^{as} is dependent on acting upon his teachings

Two days ago, our mosque in Sialkot (Pakistan) and an adjacent house were attacked by a mob comprising a few hundred *maulawīs* and their followers under the supervision of the local

administration and the police. They think they have done a great service for the protection of Islām! The house had already been sealed by the police a few days ago, and there was absolutely no justification for its demolition. Yet the sealed house was demolished under the formal supervision of the police. This mosque and house were built almost a hundred years before Pakistan came into being. Such is the state of those who have transgressed all bounds in their opposition. Our reaction to the destruction of a memorial of the Promised Messiah^{as} and the fact that it is now in the government's control is: "I only complain of my sorrow and my grief to Allāh" (12:87).

Even though we have an emotional attachment to the buildings, our true relationship with the Promised Messiah^{as} requires not only to protect the buildings, but to act upon his teachings, to cling to the institution of Khilāfat after him, to fulfill the conditions that make us deserving of the gift of Khilāfat, to improve our standards of worship, to obey Allāh's commandments, and to strive to raise our levels of obedience.

The purpose of the advent of a Khalifa

A person asked the Promised Messiah^{as} about the purpose of the advent of a Khalifa. The Promised Messiah^{as} said: "Reformation." We should always keep this in mind. It has always been the Divine practice that after a time, people forget the teachings of a Prophet and lose the bounty of faith, enlightenment and knowledge. At such times when the world is engulfed in perilous darkness, God's mercy is roused and His Name, Oneness and Attributes are once again manifested to the world through an extraordinary person and thousands of signs of God's existence are shown. And thus, the lost knowledge and piety is re-established in the world and an extraordinary revolution takes place. It is in keeping with the eternal Divine practice that our Jamā'at was established.

Our Jamā'at was established in keeping with the eternal Divine practice

This sentence of the Promised Messiah^{as} should be a wakeup call for all of us. Our

“Obedience to Divine command is like a seed that affects both body and soul.

Jamā'at has come about as a result of the Divine practice that at the time when the world is filled with sin and transgression and higher morals are lost and *Tauhid* is forgotten, then God sends someone He loves in order to breathe new life into His religion. Thus if, even after accepting the Promised Messiah^{as}, we are not reforming ourselves, then it is something we should be worried about. We should always reflect whether we are fulfilling the conditions that God has set for us in order to be associated with Khilāfat and to reap its blessings or not. Are we worshipping as we ought to? Are we punctual in our prayers? Is our every word and action free of *shirk*? What is the standard of our financial sacrifice? Are we achieving the standards that Allāh and His Holy Prophet^{sa} demand from us? Are we living up to the expectations that the Promised Messiah^{as} had in this age from us?

What should our Ṣalāt be like?

With regard to what Ṣalāt should be like and its true spirit, the Promised Messiah^{as} says, "Some people go to mosque and pray and fulfill all the other pillars of Islām, but God's help is not with them and there is no extraordinary change in their moral condition. (There should be an apparent improvement in the behaviour of those who offer Ṣalāt). This shows their worship is a mere formality and is not genuine. Obedience to Divine command is like a seed that affects both body and soul. Ṣalāt causes the heaven to come to the service of man (God draws closer to man). The one who offers Ṣalāt in the true manner considers himself to be like the dead with his soul resting at God's feet. The household where such prayer is offered is never ruined. It is written in a Hadīth that if such Ṣalāt had been prescribed at the time of Hazrat Nūh^{as}, those people would never have drowned.

Shirk [associating partners with God] and latent desires

The Holy Prophet^{sa} said: "I fear for my *Ummāh* lest they succumb to *shirk* [associating partners with God] and hidden desires." The narrator asked the Holy Prophet^{sa} whether his *Ummāh* would fall prey to *shirk* [associating partners with God]. The Holy Prophet^{sa} said, "Yes. My *Ummāh* will not worship the sun or the moon or the idols, but they will be ostentatious in their practice and will be fraudulent and succumb to latent desires. So much so that if one keeps a fast in the morning and is faced with some desire during the day, he will succumb to his desire and not care for the fast." Huzoor Anwar^{aa} said: If we look deep in ourselves, we will find many such examples of *shirk*. Sometimes we miss some of our prayers due to certain other desires and sometimes our fasting also falls prey to worldly excuses.

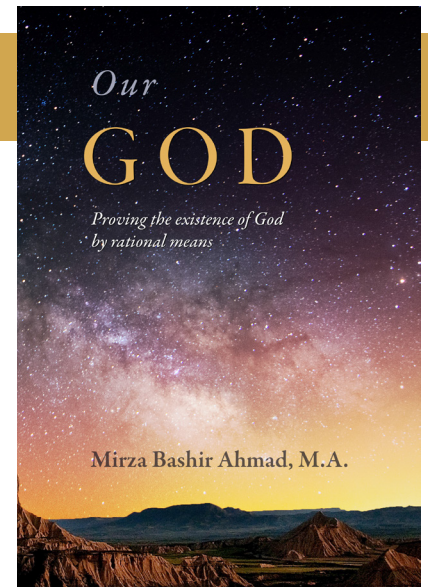
Obedience illuminates the heart and embellishes the soul

The Promised Messiah^{as} says:

Obeys Allāh and His Prophet^{sa} and your leaders. Obedience, if undertaken with a true heart, brings light to the heart and pleasure and illumination to the soul. We do not need to undergo hard practices as we need to obey. But this has to be done with a true sincerity, and this is difficult to do. In obedience it is essential to sacrifice one's ego. Allāh had so blessed the Companions^{ra} of the Holy Prophet^{sa} that they were completely lost in his obedience. It is true that no nation can be called a nation unless they uphold the spirit of brotherhood and unity and until they adopt the principle of obedience. And if they fall prey to conflict and antagonism, then these are signs of their downfall. Thus, if they let go of mutual dissent and obey completely as Allāh has commanded, they can achieve whatever they desire. Allāh always helps the Jamā'at, and the secret behind this is that God loves unity, and unity cannot come about without obedience.

EXISTENCE OF GOD – PART 6

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 first completes the remaining portion on the chapter: *Great Benefits of Belief in God*. Following this, the part then delves into the next chapter: *Refutation of Arguments Supporting Atheism*. [Editor]



Belief in God Stops One from Committing Evil

The second major advantage of belief in God that benefits the entire world is that it stops one from committing evil acts. By and large, one refrains from sin and crime for three reasons. First, one might believe that by not committing evil, one would gain some benefits or reward. Second, one might fear the consequences or punishment as a result of committing some evil act. Third, because of one's enhanced knowledge and insight, one refrains from evil for the sake of it being evil.

There are no other factors stopping one from sin and crime. Out of the three factors, the third relates to the select few and the common people are not influenced by it. Though a believer has an edge over a non-believer in benefiting from the third, belief in God obviously also plays a major role in the other two factors. Whosoever believes in God also believes that evil deeds will displease God with consequent suffering and punishment, and abstaining from evil will please God with consequent benefits and rewards. Thus a person who really believes in God is more secure from sin than others. It is impossible for one believing in God to daringly commit evil. On the contrary, the more one advances in perfection of his belief the further he distances himself from sin and crime and disdains them.

Moreover, belief in God stops one from evil also because a believer regards God

as Omnipresent and Knower of Unseen. Therefore, if a person possesses true faith, which is not pretentious or merely inherited, then the idea that God is watching over him will stop him from evil deeds. Indeed, it is not possible that every person is watched by a policeman all the time; that is why even the most powerful and strict governments have not been able to fully eradicate crime. It is only belief in God that can vigilantly guard over every heart all the time. One who earnestly believes in God cannot boldly embark on sin. Indeed, if such a person happens to commit a sin inadvertently, his faith will make him remorseful and will urge him to remain vigilant in the future. Therefore, belief in God is a definite and certain way to stop sin and crime, which is a great benefit the world can gain and, indeed, has always gained from it.

One may point out that those who believe in God also commit sin. Indeed, some of them do so at times. If looked carefully, these are the people who are weak and less-committed to their faith; their faith is based on the family they are born in and they have not cultivated the true spirit of faith. By and large, those who truly believe are definitely more protected from sin. Even if on occasion they stumble, this tends to be only a temporary phase and they promptly recover and become vigilant. This is further evidence that belief in God deters one from sin. Otherwise, what could explain why those with strong faith shun

evil more frequently than those with weak faith. If all else is equal, it is seen the more that people advance in their faith and understanding, the more they are free of sin. Thus, this is an undeniable reality, proven throughout the ages, that a true faith in God is an effective means of eliminating sin from this world. This discussion can be elaborated further, but because of constraints of time and space I would be content with this much only.

BELIEF IN GOD PROMOTES GOOD

The third major benefit of belief in God is that it inspires people to do good deeds. This can be established by similar arguments as mentioned above. For the sake of brevity, I shall not elaborate further.

BELIEF IN GOD HELPS IN STUDY OF THE REALITY OF THINGS

The fourth major benefit of belief in God is that it enhances the capacity to research the reality of things. Indeed, those who believe that this world has come into existence by mere chance and follow the concept of random evolution can never be inspired to search the reality of matters and laws of nature with the same zeal and anticipation as those who are believers in God. A believer in God is totally convinced that everything in the world is created by God for a definite purpose. Nothing in the world is pointless, and everything in this universe undertakes the task entrusted to it in

order to fulfil the purpose of its creation. Indeed, such a conviction inspires one tremendously to search the reality of this universe, stimulating great intellectual progress. By contrast, one who denies God and believes that this world has come into existence by some chance can never engage in the study of the reality of things with the same enthusiasm and expectation, for he subscribes to the possibility of mere chance and random transformations leading to the creation of things. Even if he does start his research for the sake of increasing his knowledge, he can never pursue it with the same perseverance and commitment of a believer. At every setback, he will be inclined to give up, thinking that there might not be anything worth discovering. A believer, on the other hand, will never waver in his belief that there is specific wisdom and a purpose behind everything and that God did not create anything in vain. He will, therefore, attribute his failures to lack of effort or error in his approach and will never give up.

It is a manifest reality that belief in God strongly motivates one to study the reality of things. One may question that in practice we observe that belief in God does not separate those who are interested in research in scientific matters or not; those who believe in God and those who do not are all interested in scientific research in the same manner. Rather, there are greater numbers of scientific researchers in Europe and America where atheism is more prevalent than in the East. However, this is a basic misconception, for the people in Europe and America are not atheists by religion. Indeed, they believe in God. No matter how weak their faith is, they solemnly affirm that everything has been created by God. Therefore, their superiority in understanding of the reality of things cannot form a basis for criticism. In the absence of relevant figures, one cannot comment on the claim that there are relatively more atheists in the West. It is possible that there are more atheists in the East than in the West but, unless something is established, no claim can be based on it.

Moreover, as Western nations are more advanced in worldly matters, their personal and national views are noticed

readily, whereas, because of a lack of education, the personal views of the Eastern nations are barely presented to the world. In concordance with human psychology, it is possible that some Eastern people may not be fully aware of their own deeper views as they are not used to self-reflection because of a lack of education. They may be influenced by atheistic ideology, but may not be fully aware of this. But in Europe and America, the people, being well-educated, are used to self-reflection and can recognise any changes in their ideology. Therefore, it is quite possible that in the West there may be fewer atheists than it appears, and in the East there may be more atheists than we can see. Therefore, unless it is established that the atheists in the West outnumber those in the East, this objection is meaningless. Even if we assume that there are more atheists in the West, there would still be no room for objection, because history tells us that atheistic views originated in the West after the beginning of their progress in the acquisition of knowledge. The most we can infer from this is that this increase in knowledge inclined people to atheism and not that atheism inspired the West to academic progress. We cannot infer that disbelief in God inspires quest for knowledge more than belief in God does. In any case, the objection stands invalid.

Why, one may ask, has academic progress led to atheism? We do not accept that academic progress necessarily leads to or encourages atheism. The truth of the matter is that people have mistakenly drawn an utterly wrong conclusion. The fact is that progress in knowledge brings about awareness and replaces the inertia of ignorance with the energy of life. At such time, some misguided people, and

“It is a manifest reality that belief in God strongly motivates one to study the reality of things.”

those who are easily influenced by others and are confused, end up on the wrong path; whereas those stuck in ignorance stay put, because they do not have any opportunities to go astray. A poet has aptly put it:

*It is only the horsemen who fall in the battlefield;
The baby who crawls on the knees cannot fall*

This is not to say that one falls because of riding the horse. It means that a rider is exposed to a greater risk of falling and so, at times, he can fall from the horse. Thus, the greater influence of atheism in Western nations may be a reflection of education that has enlightened their minds. The enhanced curiosity of Western nations had motivated them to explore further; and in this quest some of them may go astray and stumble. Clearly, education is not to blame here, rather the incorrect application of education—an inevitable consequence of any pursuit of knowledge. Conversely, the nations that remain ignorant miss out on the benefits of education, but are also saved from the grave consequences of inappropriate application of this knowledge. That is the state of the East compared to the West. Nonetheless, it is inappropriate to present the state of affairs in the West to counter our argument.

So, to answer the question, ‘Why are some atheists interested in study of the reality of matters?’, well, we never claimed that such interest is created by belief in God only and nothing else. We admit that there are many factors that can create such interest and inclination. Therefore, it would not be objectionable at all if an atheist is motivated to study the universe by other factors. We only claim that belief in God is particularly helpful in the study of the reality of things. Other factors remaining equal, a believer will be more enthusiastic, more eager, more hopeful, more committed, and more spirited than a non-believer in

the study of nature. That is because he believes that everything in this world is created with a purpose—something that an atheist does not believe. This is an undeniable truth.

BELIEF IN GOD BRINGS ABOUT SATISFACTION OF THE HEART

The fifth great benefit of belief in God is that it brings about a thorough peace of mind, which is useful in every walk of life. In fact, one cannot do justice to anything unless he is at peace with himself. An atheist is always bedevilled with dissatisfaction, disquiet, and doubt and is never satisfied with his condition—unlike if he were wise and religiously inclined. He keeps wondering what if his findings are wrong and the universe did have a Creator and Master. Atheism is, in fact, a negative philosophy and is not based on any positive evidence. That is to say, an atheist is not in a position to claim that he has the categorical evidence that there is no God. All that he can say is that he has found no evidence that there is a God. The concept of atheism is in disagreement with the deepest philosophies of human nature; this is why he always harbours some doubts about his belief. His very own nature, his enlightened mind, and his surroundings all contribute to him feeling confused, vexed, and worried. Consequently, his quest for peace is never accomplished in this world.

Belief in God, on the other hand, is established on a strong positive basis and human nature finds comfort in it. Therefore, a believer in God is relatively more certain and resolute; he is not perturbed by the worries of the future and this peace of mind helps in all aspects of his life. Moreover, an atheist does have a deep down concern that if there is God, that he is disadvantaged by not believing in Him. Conversely, the possibility that there may not be a God does not disturb a believer as he would have nothing to lose. In short, whichever way you look at it, belief in God leads to peace of mind and disbelief to discontent, anxiety, and uncertainty. The Holy Qurʾān says: “Hearken, ye people! It is only in the concept and remembrance of Allāh that hearts find comfort” (13:29).

Peace of mind is an essential prerequisite for every task and nothing can be accomplished without it. We can, therefore, affirm that belief in God plays a major role in the progress and welfare of the world.



BELIEF IN GOD SETS MORAL STANDARDS

The sixth major benefit of the belief in God is that it sets moral standards. Moral standards cannot be set without belief in God. Ethicists understand how difficult it is to set moral standards. One is amazed at the gross disagreement on the definition of virtue and moral standards ethicists propose after lengthy debates and deliberations. One says something and another something else and all of them criticize everyone else. But when one looks at the end result, there is nothing. However, once we believe in God, it becomes obvious that, as man did not come about by himself, he need not work out his own moral standard and try to determine what is good for him. Having been created by a Higher Being, it stands to reason that he has no model worth following other than that Higher Being and no moral objective other than reflecting the attributes of his Creator and Master. The Holy Prophet^{sa} himself, states: “That is, O people! Model your morals on the attributes of Allāh.”

Islām teaches that Allāh, the Exalted, created man in the image of His own attributes, and the seeds of all His attributes (except those that are specific to God) have been sown in human nature, albeit in smaller and limited form. To nurture these natural seeds, He reveals a code of conduct—the Shariʿa—to His pious people from time to time. Shariʿa is the moral code that creates real reformation and progress in the world. Searching for an alternative is a wasted effort.

No proper moral standard can be established unless it proposes acquiring the attributes of the Creator and Master. In practical terms, it requires natural instincts—which argue for the existence of God, inasmuch as they reflect Divine attributes—be used properly, according to the Shariʿa, to take on Divine colours. For instance, love, loyalty, mercy, anger, and a sense of self-respect and honour are all natural instincts and when exercised properly they become high moral qualities. Likewise, there are many natural instincts that when exercised properly become high moral qualities. All these instincts are instilled in human nature as an image of their Creator’s attributes. These instincts are simply natural impulses and, in themselves, are neither good nor bad. It is their use that makes them one or the other. The criterion for their use being proper or improper is that these natural instincts be exercised in conformity with Divine attributes as manifested by the acts of God, meaning nature, and His Words, meaning the Shariʿa. There is no other solution for this complicated problem. This is a great benefit derived from belief in God.

There are many other benefits, but I bring this discussion to a close here. However, I wish to make it clear, that I have only discussed such benefits as are generally obtained through belief in God. I have not gone into much greater spiritual, moral, and intellectual benefits a believer and Divine communities derive in their pursuit for nearness to God. These will be mentioned later, God willing. I wish to add further that I have

not presented these general benefits of belief in God as evidence of existence of God. For if there were no God, then the argument that we should believe in Him simply because it is beneficial to do so would be meaningless. This discussion was only meant to emphasise that not only do we have a Creator and Master, but that believing in Him has benefits for mankind.

REFUTATION OF ARGUMENTS SUPPORTING ATHEISM

I would now like to refute very briefly the arguments put forward by the atheists to support their belief. Many have been refuted above, inasmuch as wherever I have put forward the arguments for existence of God I have also dealt with the common objections raised by the critics. However, some aspects have not been discussed above, as they could not be included in any of the sections dealing with positive arguments. I shall now proceed to discuss those aspects and only allude to the rest to complete the compilation.

THREE KINDS OF ATHEISTS

It should be realised that there are three kinds of atheists:

First, there are those who believe that the existence of God is not established; i.e. they do not believe in God because they have no strong and convincing evidence to prove His existence. Such atheists are the majority and I think that more than 90% of the atheists fall in this category.

Second, there are those who hold the belief that existence of God can neither be proved nor disproved and, therefore, the issue cannot be resolved with arguments. For all practical purposes, these people too do not believe in God.

Third, there are those who believe that there is no God; i.e. the non-existence of God is established by conclusive arguments. All the same, they really base their belief not on such arguments, but on the assertion that there is no evidence for the existence of God. However, they present some arguments only incidentally. These people form a small

minority, and probably account for less than one percent of all atheists.

The stand of the three groups can be summarised as ‘rejection due to lack of proof’, ‘rejection and denial due to the lack of possibility of proof or disproof’, and ‘rejection due to proof of non-

“The idea that it is easier, simpler, and safer to accept that this world has existed forever is completely erroneous and creates many insoluble problems.

existence’, in this order. The first group is the largest in number, the third are very few in number, and the second are a little more than [the third]. The atheists in Europe and America have chosen for themselves the name ‘agnostics’, which literally means that they just do not know. They have taken the stand that they have no evidence of the existence of God; not that they have proof of His non-existence. Thus, a large majority of atheists do not believe in God because they have no evidence of His existence. Here it is not our purpose to refute the beliefs of these people, because the refutation of this stand covers this presentation so far, supplementing each positive argument by dismissing various doubts. Other positive arguments relating to the next section will, God willing, be stated as and when appropriate. The same applies to the refutation of views of the second category. Here, I intend to refute the ideas of the third group who claim that non-existence of God is established by arguments. I will only state facts which have not been mentioned above, avoiding any unnecessary repetition. Such atheists put forward the following arguments in support of their belief.

THE FIRST ARGUMENT FOR ATHEISM AND ITS REFUTATION

The first argument presented by atheists in support of their belief is based on the fact that there can be only two possibilities about the creation of this universe. Either it has been created by a Higher Being, or it has existed by itself since eternity or a particular time and runs by itself in accordance with some

inherent mechanism and system of cause and effect. There is no other possibility. Both these scenarios are beyond human comprehension, since we cannot understand how something, God or the universe, can exist by itself since eternity or since a particular time. However, if we have to accept one of the two scenarios,

it is by far easier, simpler, and safer to accept that this universe rather than a Higher Being is self-existent.

A detailed refutation of this view has been given in the section dealing with the argument for the existence of God on the basis of this universe, and need not be repeated here. It was established there in full detail that this whole enterprise that we call the universe and the Being of God—the Exalted, the Maker of the universe—are two different things by virtue of their attributes, properties, and conditions and can therefore not be treated on an equal footing. Neither can it be understood that accepting both as ‘having been in existence on its own since eternity’ carries the same meaning [for each]. The truth is that, whereas God, on account of His attributes of Godhead, demands that He be accepted as Eternal and Supreme, having no being above Him, the state of the universe and all that it contains prove that they have not existed on their own since eternity. There is nothing to rule out that there exists a Higher Being above them. The difference is obvious. The two can certainly not be treated alike. The idea that it is easier, simpler, and safer to accept that this world has existed forever is completely erroneous and creates many insoluble problems. On the contrary, it is easier to understand, simpler, and safer to accept that this universe is created and its Creator is Eternal. Moreover, there are other arguments for the existence of God, as discussed earlier. If necessary, the reader can revisit the earlier discussion concerning this matter. It is not necessary to repeat it here.

THE SECOND ARGUMENT FOR ATHEISM AND ITS REFUTATION

The second argument presented by atheists in support of their belief is that the laws of nature and the law of cause and effect operating in the universe are so perfect and elaborate that there

We have already refuted this argument in principle. It should be kept in mind that the extinction of some species because of their failure to adapt to the environment and gradual adaptation of the others does not prove that the world is without a plan or design. On the contrary, extinction of some species and survival of the others

around some plants to protect them and enhance their growth. Once the plants become strong, the fillers are destroyed for they have fulfilled their purpose and their preservation thereafter may prove harmful for the plants.

Science further shows that the death of certain organisms provides life and sustenance for the others. The sole purpose of their creation is to die and give birth to life and growth of others. There are countless other examples to demonstrate that the extinction of some species after a time, and survival and growth of the others, does not disprove the existence of God. What it does prove is that there is a Conscious, Wise and Omniscient Being who has the capacity and wisdom to run this universe toward a particular goal.

Someone may yet ask: If the weak are destroyed and only the strong survive in accordance with the law of nature, then where is the Hand of God? I maintain that we do not deny the laws of nature and we do believe in this law of cause and effect, but these do not disprove the existence of God. As already elaborated, the system of cause and effect itself points to a Higher Being and constitutes another evidence for the existence of God. I would like to reiterate that the theory of evolution as postulated by Darwin is not an established scientific fact. Some of its details have been disputed by many other scientists and the theory in its present form has been totally rejected.

THE FOURTH ARGUMENT FOR ATHEISM AND ITS REFUTATION

The fourth argument presented by atheists against the existence of God is also based on the theory of evolution. It is claimed that the religious teachings about the creation of the universe and creation of the human beings is shown to be inaccurate in light of the theory of evolution. This proves that the religious teachings are false and contrary to evidence, thus disproving the concept of God as presented by the religious teachings. This question has also been addressed in detail.

THE FIFTH ARGUMENT FOR ATHEISM AND ITS REFUTATION

“Someone may yet ask: If the weak are destroyed and only the strong survive in accordance with the law of nature, then where is the Hand of God?”

is absolutely no need for a Creator or a Higher Being. The unnecessary belief in God is mere superstition. This argument has also been refuted above and it was explained why, despite a perfect law, a Higher Being is still required. It was also clarified that, the law of cause and effect notwithstanding, presence of design in this universe and purpose of life argues for a Creator and a Controller. The reader may refer to the appropriate section, if necessary. It has not been realised that the law of cause and effect itself requires a Maker and a Supervisor. The causes and effects are like tools a craftsman uses to prepare things, and the end products prove the existence of the craftsman. Thus, the law of cause and effect cannot be used as an argument against the existence of God. On the contrary, the law and its effect in giving particular direction and design to the universe constitute an undeniable proof for existence of a Higher Being, which no intelligent person can deny.

THE THIRD ARGUMENT FOR ATHEISM AND ITS REFUTATION

The third argument presented by atheists is based on the theory of evolution, which they claim, shows that everything in our world has not always been as it is. Instead, initially it was in a primitive state and gradually evolved to its present state, adapting to environments with the passage of time. The species that failed to adapt to their environments became extinct. From this, they conclude that there is no inherent plan or design in this universe and that it all happened by chance.

denotes an underlying wisdom and proves that there is a design and final cause for this universe and purpose of life. It indicates that the Creator of this universe is constantly pruning His garden and trimming the trees therein. He cuts down the branches and plants that are weak to allow for the progress of a stronger tree and removes weaker trees so they do not hinder the progress of the stronger ones.

One might argue that if God knew that a particular branch or tree of this garden of the universe is weak and unable to fulfil the purpose of its creation, why did He create it in the first place? God did indeed create everything with a particular purpose to fulfil. However, when it develops a defect and cannot keep pace with others and fails to fulfil the purpose of its creation, it is dropped in accordance with the law of nature. Both laws are made by God. One, that God creates everything with a specific purpose and He wants it to fulfil the purpose. Second, when something is adversely affected and fails to fulfil its purpose, it is destroyed. For instance, God created man for spiritual and physical progress but because of their misdeeds, some do not fulfil the purpose and are thereby cut off like dry branches.

It should also be born in mind that according to the law of nature, the sole purpose of some species is to support others in their growth for a limited period. Once the latter are firmly established and have attained their perfection, the supporting species are rendered extinct. Farmers sometimes grow ‘fillers’

The fifth argument presented by atheists is that the law of nature attributed to a Higher Being is random and sometimes acts ruthlessly. The randomness of this law is proof in itself that this cannot be the work of a wise being. On the contrary, they argue that by studying the laws of nature, it becomes clear that the universe runs on natural transformation and the system of cause and effect. They give the examples of disasters afflicting innocent people leading to loss of life and suffering, epidemics of diseases, birth of physically and mentally disabled children, and personal decline after a period of success. They say that these occurrences of daily life prove that there is no God, otherwise such indiscriminate calamities and misfortunes would never take place. This objection has not been dealt with so far and needs to be answered in some detail.

IT IS ESSENTIAL TO DISTINGUISH THE LAW OF NATURE FROM THE LAW OF SHARI'A

The objection has arisen because the critics have not reflected deeply on two sets of laws enforced in this world by God. They think that the whole world is functioning under one set of laws. The truth is that God has ordained two different sets of laws for this world. One is the law of nature which relates to the organisation of this universe. This comprises of the system of cause and effect and the properties of various elements. We observe the impact of this law at all times. The second is the law of Shari'a, which relates to the moral and spiritual aspects of man and is revealed through Prophets and Messengers, and it operates on the principle of reward and punishment that will be experienced in the life after death. The above objection has arisen as a result of mixing up the two sets of laws and not properly differentiating between them.

What is the law of nature? The law of nature is that everything, every motion and every stillness, as well as each and

every object of the world, has an innate ability to exert a certain effect. For example, the law of nature is that, if ingested in a certain quantity, arsenic will kill a living being, unless another law of nature counteracts the actions of arsenic and nullifies its effect. Likewise, it is in keeping with the law of nature



that when a critical point of weakness has been reached, the roof will collapse and would kill anyone who is underneath unless another law of nature intervenes to save this person. Similarly, it is in keeping with the law of nature that a person who does not know how to swim will drown in deep waters unless an alternative way of nature saves him through an intervention. Thus, it is part of nature that anything, no matter how advanced, will be adversely affected if it does not have the ability to counter the power of harmful and damaging forces. All this, and countless others, are part of the law of nature whereby everything produces its natural effect and the wheels of this great machine are perpetually set in motion. These laws do not discriminate between friend or foe. Under normal circumstances, in pursuance of the duties assigned to them, they are obliged to raise up or drop down, push forward or pull backwards anyone who is at the receiving end. (There are exceptions, which pertain to special Divine decrees under a special independent law and are manifested in the form of miracles and acceptance of prayers through the Prophets and *Auliya'*.)

As opposed to the above: What is the law of Shari'a? It is the law and the code of conduct revealed by God for the followers

of a religion so that they reform their morals, get closer to God, and partake of the favours and the blessings reserved for the righteous. Under this law, everyone is granted the free will to abide by it or not, and the reward or retribution of one's deeds is determined in the life after death (except for some veiled effects that appear in this world). For instance, Shari'a urges people to worship God in a prescribed way in order to attain His nearness and pleasure, but does not force them to do so. If one wants to defy it, he is free to do so and is not forced to follow this law. The effects of this defiance may appear in a subtle way, but the real and definite punishment is deferred to the hereafter. There is a saying among the sages: this world is the place for deeds and the next is the place for reward and punishment.

As for the law of nature, however, this world is both for deeds and for recompense. The two laws do not interfere with each other except in exceptional circumstances, the mention of which here is not necessary. Anyone who violates the law of nature is not spared the consequences on the grounds that he did not violate the law of the Shari'a. He will certainly suffer the consequences of violating the law of nature, and compliance with the law of Shari'a cannot save him from that. Consider, for example, if a roof collapsed on two people, one pious and the other a sinner: in accordance with the law of nature, both will die or both will survive, depending on the way the roof fell. It would not [simply] be the case that the pious one is saved and the evil one dies. Similarly, if a pious and God-fearing person, who does not know how to swim, jumps into deep water, he will not be saved from drowning merely because he is pious. His piety relates to the law of Shari'a and water is under the law of nature. The law of nature normally is not influenced by the law of Shari'a.

In short, as a general rule, the law of Shari'a only determines the recompense

of a good or bad deed within Sharī'a and has no bearing on the recompense determined by the law of nature, and vice versa. It is absurd for the atheists to support their belief with this. As for instance, a pious and righteous person who had young children went for a bath in the river and drowned whereas an evil person bathing in the river at the same time returned home safe and sound; a

of its laws and Sharī'a punishes for violation of its laws (with exceptions that form another topic altogether and need not be mentioned here). This cannot be regarded as objectionable or unwise by any sane person.

I wonder what kind of wisdom and intelligence critics have to raise such objections; how can they consider a

however, the law of nature and law of Sharī'a act independently of each other and neither interfere with, nor step aside for, each other. The whole misconception stems from amalgamating the two sets of laws and failing to recognise them as independent entities.

TRANSMIGRATION OF SOULS

The doctrine of transmigration of souls, or reincarnation, is also based on a similar misunderstanding. Those who believe in this doctrine argue that children are born in different situations as a result of their actions in a past life. That is why some babies are born weak or healthy, blind or sighted, able-bodied or disabled, intelligent or unintelligent, and rich or poor. Otherwise, they ask—if there was no previous life and no record of good and bad deeds—how do we explain the difference? Could we say that God is unjust in bringing children of the same species into the world under such diverse circumstances? If not, then there is no explanation other than a previous life.

The believers in reincarnation have also failed to see the difference between the law of Sharī'a and law of nature, and use one law to measure everything. They have not realised that differences at birth are not related to the law of Sharī'a, but have to do with the law of nature. The child inherits the physical, economical and moral conditions of his parents and ancestors, which vary from family to family.

Medical science, which is based on the law of nature, has established that if parents are healthy, the children are likely to be healthy but if the parents are fragile, so shall be the children. Even physical features are inherited by children. This science is so vast and established by repeated experiments and observations that it cannot be refuted. It has also been shown that the condition of man and woman at the time of conception of a baby also deeply affects the child. In view of this, the Islāmic Sharī'a has very wisely advised men and women to purify their hearts and minds when they try for a baby so that the child should inherit their purity of mind. In short, medical science has found that effects of the

Sharī'a and nature are two separate laws that do not interfere with the affairs of each other just like civilised worldly governments.

very chaste and well behaved girl caught fire and died a day after her marriage while an unchaste and ill-mannered girl married the same day lived happily ever after; an innocent and good-natured boy was crushed to death by a falling roof whereas an evil and filthy boy playing there went out moments earlier and escaped harm etc. On the basis of such instances, the atheists argue that if there was a God such outrage and injustice would not have taken place.

If one thinks carefully, this objection is weak and absurd. The person who drowned violated the law of nature and suffered accordingly, though he conformed to the Sharī'a; the other had not violated the law of nature and, therefore, was not liable to any penalty under that law though he was on the wrong side of the law of Sharī'a. The same applies to the girl who caught fire and died—she fell afoul of the law of nature and perished. That was determined by the law of nature, and conforming to the Sharī'a was of no avail. The other girl, though guilty of contravention of Sharī'a, escaped any punishment under the law of nature as she did not violate any law of nature.

So there is no disorder or injustice. The laws of nature treat everyone as an equal. Indeed, it would be most unfair if the laws of nature punished people even if they have broken no law or if people were punished through the laws of nature for breaking the laws of Sharī'a or vice versa. This is not how it all works; nature punishes for violation

process full of wisdom which breaks no law, and does not create any conflict between the two sets of laws, as contrary to justice. Unfortunately, all this is a result of a big misunderstanding, when the reason for an incident which takes place under the law of nature is sought in the law of Sharī'a—and when they fail to find an explanation, they call it unfair. O ye unfortunate one! May God bestow wisdom upon you. Seek explanation of natural occurrences in the law of nature, and of Sharī'a punishment in the law of Sharī'a. Then you will come to realise that there is no injustice at all; in fact, what you are suggesting is injustice. Indeed, it is a great injustice to suggest that an accidental death of a person by burning, drowning, or a collapsed building, which is in concordance with the laws of nature, cannot be fair because he has committed no sin according to the law of Sharī'a. Most regrettably, it is preposterous to attribute the law of Sharī'a for acts of nature and vice versa and then blame God for this!

Remember, Sharī'a and nature are two separate laws that do not interfere with the affairs of each other just like civilised worldly governments. However, under very special circumstances, God may command one set of laws to come into action in order to support the other. For instance, when Prophets and Messengers are ordained and there is eagerness in the heavens for reformation of the world, the forces of nature are made subservient to the cause of Sharī'a. Such exceptional decrees are manifested as miracles and Divine signs. In general,

parents and ancestors are passed down to the children, and it is because of this that some children are born healthy while others are weak. Some are born normal while others have some birth defects.

There is a general law of nature, also mentioned in the Holy Qur'ān, that everything has an impact on its surroundings (16:49). Everything in this world depends on others for its survival and everything can be influenced by other things in the universe. Thus, an offspring, which is the closest to his parents, is influenced by the good and bad traits of his parents. So the notion that babies are born with different characteristics as a result of their deeds in a previous birth is erroneous and absurd. This misunderstanding arises because people seek the cause of acts of nature in the law of Sharī'a.

The ideas of atheists and those who believe in reincarnation are based on the same error. Both have failed to identify the distinction between the law of nature and law of Sharī'a; they have sought the cause of acts of nature in the law of Sharī'a. As they were unable to find a reasonable explanation, one group concluded that it was all anarchy and the idea of God was baseless. The others argued that God is not unjust and would not punish anyone without reason. So, the disparity among newborn children must be rooted in their previous births, hence the doctrine of reincarnation. Had they pondered, they would have easily understood that God has ordained two sets of laws acting independently of each other and it is a grave error to seek the cause of acts of nature in the laws of Sharī'a.

To summarise, the righteous and the innocent sometimes suffer during natural calamities, diseases, and disasters. This is only because the law of nature is different from the law of Sharī'a. A good deed in conformity with Sharī'a, on its own, cannot protect one from the penalties incurred under the law of nature. For this, precautions prescribed in the law of nature are required. For instance, the event of drowning follows the laws of nature and a righteous person will have to learn to swim and take other precautions to save himself from drowning, just like



anyone else. Just being righteous will not save him from drowning in water. Similarly, the birth of a disabled baby is an act of nature and seeking its cause in the Sharī'a is pointless. Here, parents need to turn to the law of nature and parents should seek the cure for their sickness, weakness, and defects, and focus on improving the environmental factors that lead to such disabilities.

IT IS ESSENTIAL FOR HUMAN PROGRESS THAT THE LAW OF NATURE REMAINS SEPARATE AND INDEPENDENT OF THE SHARĪ'A

One may ask why the law of nature does not submit to the law of the Sharī'a and why a righteous and God-fearing person is not saved from mishaps and misfortunes. The first answer, as already explained, is that the two laws are different and work independently, yet the scenario presented by the objector requires that the two laws amalgamate. However, their separate existence indicates that they were meant to remain independent.

The second and actual answer is that God ordained the two sets of laws for two kinds of progress of man: the law of nature leads to material progress and the law of Sharī'a is required for moral and spiritual progress. If conformity with the law of Sharī'a were to protect against the ill consequences of the violation of the law of nature, this would have hindered one's material progress. For instance, if the righteousness of a man were to

protect him from drowning, burning, or electrical hazards, then he would have no motivation to learn about or understand harmful processes, or to find ways to control them.

Remember, the material progress of a person is possible only because he knows that unless he studies the laws of nature and properties of matter, he will not be able to discover the means of welfare, comfort, and progress for himself. That is why man is always engaged in the study of nature and properties of elements. They say, 'necessity is the mother of invention'. If the material needs of man are fulfilled merely by conforming to Sharī'a, then nobody will waste their time in the study of nature and properties of elements. All material progress will come to a standstill and material knowledge will come to an end. Therefore, it is pure Divine grace that the two laws (of nature and Sharī'a) do not interfere with each other. Some calamities are also fore-runners of this blessing, as after facing calamities, one develops awareness and motivation to find ways to avoid these in the future. Thus, measures taken after the loss of a few lives lead to saving millions of lives from future hazards.

In short, both of these laws are meant to bring about different kinds of progress for mankind. If the two laws were to amalgamate or give way to each other, it would be very harmful and detrimental for the progress of mankind. The fact is that the parallel working of these two

laws is entirely appropriate and highly judicious for the collective welfare and progress of mankind, and one cannot think of anything better.

Sometimes, pious and righteous people meet apparently untimely deaths as a result of accidents or some other law of nature, leaving their relatives in a state of extraordinary shock or loss. According to the teaching of Islām, God provides for the bereaved family out of His mercy in some other ways. God enforces His law for the welfare and progress of the world and does not break His law for anyone under normal circumstances. However, He is, at the same time, very kind to His good people and most faithful to them. Therefore, on such occasions, He most surely compensates their losses by some other means. For example, for sufferings in this world, He grants them special reward in the Hereafter, generously provides for their progeny the blessings of this world, or demonstrates some other means of Mercy and Justice without compromising the rights of others.

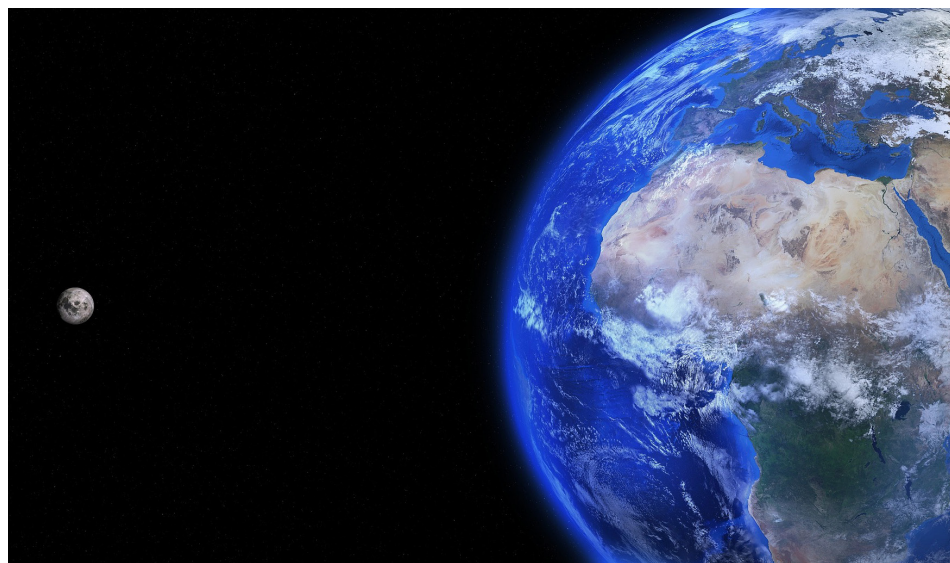
As for the children who are born with weakness and disability which hinder their spiritual progress, Islām teaches us that God will consider their disability on the Day of Judgement. They will not be accountable for deeds which were beyond their control nor will they suffer any loss of reward because of their physical debility. God says in the Qur'ān that His law of recompense takes into account every act of goodness for reward and does not ignore any extenuating factor.

WHY IS THERE SIN IN THE WORLD?

It is essential to dispel another doubt here. Why is there sin, injustice, and transgression in the world? It is argued that if God existed, people would never freely indulge in sin, injustice, and tyranny and the world would be free of evil. These critics have not understood the purpose and philosophy of the law of Shari'a. Shari'a provides people with a code of conduct and explains that they need to adhere to it, and their moral and spiritual progress cannot take place without this. After this explanation, people are given the choice to accept or reject this code of conduct. The one who accepts this code of conduct is rewarded

with blessings and piety according to his level of commitment, and gains nearness to God. One who chooses to reject this code of conduct deprives himself from its blessings. This rejection of Divine code of conduct is also called sin and transgression. Therefore, sin is not created by God, but is [the result of] the deeds of man. Therefore, to argue against God, because there is sin in this world or infer that sin happens because there is no God, is erroneous and absolutely absurd.

God has sown the seed of good in human nature, and to prosper and flourish this seed, He has revealed His Shari'a. Then, through His signs and revelations, [He has] made it crystal clear that their prosperity and salvation lies in adhering to the code of conduct of the Shari'a.



Despite this, if someone chooses not to follow God's Shari'a, then it is the fault of that person and not of God. He is deprived as a result of his own doing and not an act of God. What is sin? It is an act of disobedience of God and to follow a path against the guidance of God. Thus, sin results from one's own conduct. Should God have refrained from guiding us only because some people would not follow His guidance? Do you expect a father to stop advising his son for fear that the son may become guilty of disobeying him? These are arguments of ignorance and every wise person should avoid them.

To summarise, the sins and injustices are brought about by peoples' own doings and God bears no responsibility for this. No sensible person can argue against the

existence of God on account of sin. What God has ordained is sheer and absolute mercy. The one who fails to benefit from this mercy is accountable for his own deeds.

One may ask: why did God not frame the Shari'a law such that it was not possible to break it and everyone would be compelled to adhere to this? In this case, they maintain, there would be no sin and everyone would be pious and virtuous. The answer to this question is that under such circumstances, the very purpose of man's creation would have been lost. The purpose is that man should make progress through his own efforts and, through his righteous deeds, qualify to become a recipient of God's favours and honours—ultimately, gaining His

nearness. If everyone was forced to conform to the Divinely revealed Shari'a, all the doors of progress would be closed on man. No one would merit favours and honours, and all effort and struggle would be in vain. It has to be understood that, to merit favours, man must be free to choose between good and evil of his own free will. If man was under compulsion to adopt a certain path, then there would be no distinction between those who love righteousness and those who do not; those who follow the right path and those who do not; those who exercise self-control and those who do not; those who hold steadfast and those who do not; those who work hard and those who do not. No difference would exist between a doer of good and an evil-

Continued on page 31

‘ĪDUL AḌHĀ SERMON 2017

Hazrat Khalīfatul-Masīh V (may Allāh be his Helper!)

The following is an English translation of the ‘Īdul AḌhā sermon which was delivered on September 2, 2017 by Hazrat Mirza Masroor Aḥmad, Khalīfatul-Masīh V (may Allāh be his Helper!).

After reciting *Tashahud*, Huzoor Anwar^{aa} recited a verse of the Holy Qur’ān, the translation of which is as follows: Their flesh reaches not Allāh, nor does their blood, but it is your righteousness that reaches Him. Thus, has He subjected them to you, that you may glorify Allāh for His guiding you. And give glad tidings to those who do good. (22:38)

Huzoor Anwar^{aa} said: this verse expounds the subject of sacrifices and is placed next to verses, which describe the concept of sacrifice and Ḥajj. Muslims have been commanded—those who can afford, whether they have done Ḥajj or not—to offer the sacrifice of animals. This is why millions of Muslims in the world, on this occasion of ‘Īdul AḌhā, celebrate Ḥajj, and in commemorating the sacrifice of Hazrat Ibrahim^{as} and Hazrat Isma‘il^{as}, make animal sacrifices. However, a person does not become acceptable in the sight of God Almighty by merely offering animal sacrifice. Rather, God states that He values the essence of this sacrifice, which is inner purity and *Taqwa*. Thus, a believer should not feel content on merely sacrificing a fat, expensive animal. The sacrifice is useless in the sight of Allāh if it lacks *Taqwa*, not drawing one towards cleansing the inner self. The wisdom and philosophy of this subject has been mentioned by the Promised Messiah^{as} at various places, which I will present.

The Promised Messiah^{as} explains that Islām means to willingly place one’s soul before God Almighty with complete submission. It means completely submitting your soul and presenting yourself to be slaughtered for the sake of God. He states: “this state of submission



“God states that He values the essence of this sacrifice, which is inner purity and *Taqwa*.”

cannot be attained without true and complete *Ma‘rifat* [cognizance] of God.” With regards to how this can be attained, the Promised Messiah^{as} further says, “the root of fear, love and honour is true and complete *Ma‘rifat*. As such, one granted complete *Ma‘rifat* is also granted fear and love. In turn, one granted perfect fear and love is granted protection from every sin—the result of fearlessness. Thus, love of God, fear of God, as well as recognition of the greatness and existence of God are all things borne out of *Ma‘rifat*. And once *Ma‘rifat* is born, a person is, therefore, protected and granted freedom from the bondage of sin as a result of this *Ma‘rifat*—true understanding and cognizance of God . . . Therefore, to attain this state we stand in no need for blood, salvation, or atonement; rather, there is only one sacrifice needed—the sacrifice of the self, felt by our very nature. This sacrifice is called Islām.” A person becomes a true

Muslim, only through the sacrifice of the self. He further says, “Islām means to lay down one’s neck to be slaughtered . . . to place your soul at the threshold of God with the utmost pleasure . . . This beautiful name is the spirit of entire Divine law and the lifeline of all its commandments. To offer oneself for this great sacrifice out of one’s own free will, pleasure and happiness demands perfect love and dedication to God . . . and this perfect love calls for perfect *Ma‘rifat* . . . Thus, this is what the word Islām points towards—in order to make the real sacrifice, it is perfect *Ma‘rifat* and perfect love that is required, and nothing more. Allāh indicates this in the verse that Neither the flesh nor the blood of your sacrifice will reach God, but only the sacrifice reaches Him (22:38). What is that sacrifice? That you fear Him and adopt *Taqwa* for Him.” Thus, it is necessary to understand this point and philosophy.

Allāh is not saying you should fear Him, as if He were something scary and dangerous. Rather, fearing Allāh means the fear of displeasing someone you love dearly. For instance, the way a child fears the displeasure of his mother. He does not fear her out of terror, but rather out of the close relationship he has with her, he fears losing her, and cannot tolerate her displeasure, and values



everything about her. Even after growing up, loving kids do not want to displease their parents and do everything to please them. Similarly, in worldly and temporal loves, we see the ways in which people endure many difficulties for the sake of their beloved. These types of loves are transient and finite, while the love of God takes care of both this life and the next. Thus, the fear of God is the result of love and valuing the status of God Almighty.

The Promised Messiah^{as} has said that until the cognizance of God is not acquired, one cannot truly fear God. It is because of a lack of this perception of God that man commits so many sins. Similarly, while he makes verbal claims to love God, yet, many times his love of material things is overshadowed by his love for God. This is why he forgets Divine commandments for temporal benefits of worldly things. Furthermore, God is called All-Powerful and Omnipotent, yet, sometimes the commandments of God are ignored to please worldly masters, and sometimes, man is doing things habitually with total disregard and no consideration that there is a God, Who watches over him . . . those who have true *Ma'rifat* of God maintain high standards of fear and love of God. It is such people who are not bold in committing sins and are free of sins, and spend their days and nights occupied in pleasing their God, constantly obeying His commandments and enhancing their love for God, never giving worldly matters preference over Divine commandments. And for this purpose, they sacrifice their self. This is Islām. This is the reason our conditions of Bai'at include the words, "I

shall give precedence to my faith over all worldly objects." So, this standard is only achieved with full understanding of God's status and existence. And also remember, giving precedence to faith does not mean to do it half-heartedly. Rather, it means to do it of one's own free-will and pleasure, which can only happen when a person adopts true fear of God.

The Promised Messiah^{as} has also expanded on this subject in other places. In one place, he says: "God has given many examples to establish the Shari'ah of Islām. For instance, man has been commanded to utilize all his faculties to sacrifice himself. It is to illustrate this concept that overt sacrifices have been set in Islām. However, the sacrifice of goat and sheep are only symbolic to test if we are willing to sacrifice ourselves for Allāh? As this lower form of life [animal] is being sacrificed for us, are we also ready to sacrifice our own selves for the sake of Allāh? As such, these are overt examples for people to evaluate themselves.

In translating this verse, the Promised Messiah^{as} states: the flesh of the animal sacrifice does not reach Allāh, nor blood, but your righteousness does indeed reach Him. This means, to fear Allāh so much that you are ready to die, as it were, in His way. And just as you slaughter the animal as a form of sacrifice, so you should get slaughtered in the way of God. When *Taqwa* is below this standard, it is, in fact, defective.

Furthermore, in elaborating on the wisdom behind overt sacrifices and

worships, the Promised Messiah^{as} has said: "If the overt Prayer lacks true sincerity and veracity, it contains no quality. *Jogis* and *Sanyasis* [Hindu Monks] also do a great many worships; some even numb their hands [keeping hands still for days and weeks] and endure many great difficulties. Yet, all these physical hardships do not grant them any spiritual light. Rather, their inner condition gets worst; the outer physical hardship has no spiritual effect. That is why Allāh says that the flesh of the sacrifice

or the blood does not reach Allāh, but it is righteousness that reaches Allāh. And in reality, God does not like the skins. Rather, He likes the essence. He does not want the outer layer and outer show, but it is the essence and spirit which is desired by God.

The Promised Messiah^{as} has said that the question is, if flesh and blood do not reach God, and only *Taqwa* does, what need is there for the sacrifice. If Prayer and Fast is related to spirit, what need is there for the outer worship? A zeal should be created in the soul, itself, to prostrate before God. And merely thinking of it in the heart should suffice. He said, the answer to this is that, indeed, those who stop taking work from their body, their souls also stop responding, and fails to create true worship and servitude. If one cannot subject the body through physical hardship in parallel with the soul, true worship and servitude cannot be born in a person. The feeling that we must prostrate before God, worship God, and serve Him for all our needs is not born, the real objective behind it. For, this is the objective of worship—worship done by the body and the soul. That is, to create the state of obedience and submission and to always have a realization that we must bow before God for all our needs, adopt servitude to Him, and worship Him.

And the Promised Messiah^{as} states that those who only use their bodies for physical worship—not the soul—are also in grave mistake, as is the case of *Jogis* [ascetics]. In actuality, God has created



a mutual relationship between the body and soul. The body effects the soul . . . the physical and spiritual systems work in parallel to each other. When humility is adopted by the body, likewise it is created in the soul. As such, when the soul truly has obedience and humility, the effects are naturally manifested in the body. Thus, both work together, hand in hand. And this is commandment for the believer—adopt overt worships and sacrifices for the purpose of improving your soul and purifying your heart. What is *Taqwa*—the ultimate purpose, which makes our worships and sacrifices acceptable before God? Regarding this, the Promised Messiah^{as} states in many places in both his writings and speeches. On one occasion, he describes the conditions of *Taqwa*:

“For the righteous people, it is a condition that they spend their lives in poverty and simplicity. *Taqwa* is a branch through which we want to battle unjustified anger. Even for great *Arifs* [people who have seen God] and *Siddiq* [Truthful], the highest stage is to safeguard against wrath. Being able to suppress anger and wrath is indeed a very high stage—even for the *Arif* and *Siddiq* . . . Pride and arrogance are borne in a state of anger. Similarly, at times wrath itself is also a result of pride and arrogance. Why is a person angered? In some conditions, he has pride and arrogance, considering another person inferior, and himself, superior, getting angry at the slightest

mistake of others.” That is why he states that anger is also the result of pride and arrogance. For, anger is aroused when a person gives preference to himself over another. In short, those who are quickly aroused in anger and always ready to start disputes and fights — for such people, this is a state of reflection; whether this anger is in domestic affairs, in the relationship of husband/wife, or in other social relationships; wherever this is happening, such people should pay attention in this regard. Especially, in this ‘*Id of Sacrifice*, pay particular attention towards the aspect of sacrificing their anger and their egos to make progress. He further says that, “Anger is aroused when a person gives preference to himself over another; I do not want members of my community to consider each other as inferior or superior, or show pride to one another, or undermine each other. Only God knows who is superior or inferior. This is a form of belittlement and becomes a source of his own destruction . . . some show utmost respect and regard when meeting venerable people. However, a bigger person is one who listens to the needy person with due respect and regard, reconciling his heart, showing respect, not demonstrating annoyance which becomes hurtful. God says, ‘And nor call one another by nicknames. Bad indeed is evil reputation after the profession of belief. And those who repent not are the wrongdoers’ (49:12).”

The Promised Messiah^{as} says, “Do not call on others by offensive names, as this is an act of wrongdoers and immoral people. Those who irritate others will not die until they, themselves, are afflicted with the same treatment . . . do not deem your brothers inferior. You all drink from the same fountain. So, who knows which person will be privileged to drink more? None is granted true respect and honour by earthly laws. In the sight of God the Almighty, only the most righteous is honourable: ‘Verily, the most honourable among you in the sight of Allāh, is he who is the most righteous among you. Surely, Allāh is All-Knowing, All-Aware’ (49:14).”

Then, whilst explaining that true understanding comes from humility and meekness, and that man should

fall before God Almighty with utmost humility, and only seek His help, the Promised Messiah^{as} states: “In my opinion, a wonderful way of purifying oneself— and it is not possible to have a better way than this— is for man to not be arrogant or harbour any pride— because of education, family, or wealth. When God the Almighty bestows one with spiritual sight, he sees that every light that protects from darkness originates from Heaven. Even with our physical eyes, we see that they are only useful when there is light, and this light comes from heaven. Man is always in need of heavenly light; be it spiritual or physical . . . Similarly, the internal light is also from heaven, which clears all types of darkness and dispels the darkness of the heart, and in its place, imbues the light of righteousness and purity. It dispels the darkness of the heart and its light is that of a piety and purity, and instills these in the hearts. And this is also from heaven . . . I truly say that man’s righteousness, faith, worship, purity and everything else derives from heaven. This is all dependent on the Grace of God, whether He wishes to establish it or dismiss it.”

Hence, the Promised Messiah^{as} says: “True insight is attained when man considers his soul bereft [of its rights] and wholly non-existent. And man does not consider himself anything, falling prostrate at the threshold of the Divine, seeking the Grace of God Almighty with absolute humility, and seeking the light of wisdom that burns away the passions of the soul. Thus is the need to beseech Allāh for the light of cognizance. If one experiences this condition, in which the passions of the soul are scorched, this is something only granted by the Grace of God Almighty.”

The Promised Messiah^{as} says: “And it develops a light from within and the strength and fervour [to perform] virtuous deeds. The presence of the splendour of wisdom smolders the desires of the soul. It also produces a light and procures the strength and intensity in the heart to perform virtuous deeds. If man receives a portion of God’s Grace and attains any kind of prosperity, his heart is opened towards God and finds peace as a result of His Grace. When

this happens and the heart is filled with light, then what happens? Then, do not be haughty and disdainful. Rather, such a person should increase even further in humility and meekness, as light further illuminates his heart because he feels blessed and receives God Almighty's splendour, when he considers himself utterly nonexistent. This will illuminate and strengthen him. If a person holds on to this tenet, then he can hope that by the Grace of Allāh the Almighty, his moral state will become excellent. To give importance to oneself in this world is arrogance, and results in a state in which one curses others and considers them contemptible."

The Promised Messiah^{as} says: "I have constantly said such things because God Almighty desires to create a community, whose sole purpose was to re-establish the lost cognizance and real righteousness, which cannot be found in the world in this age . . . arrogance is generally spread across the world. Scholars boast of their knowledge and are egocentric. As for sages, their conditions are changing as well. They have nothing do with self-reformation. Their entire purpose is confined to the body. This is why their efforts and religious exercise take different forms of *Zikrs*, which cannot be traced to the Holy Prophet^{sa}. They have made different means of remembering God and consider themselves scholars and *sufis*." However, the Promised Messiah^{as} says, "they have invented such harmful innovations in faith, whose existence cannot be proved from the personage of Holy Prophet^{sa}."

The Promised Messiah^{as} says: "I observe that their attention is not towards purification of the heart. For them, everything is about the body with no trace of spirituality. Such efforts neither purify hearts nor grant true splendour of cognizance. Therefore, this age is completely desolate. The practice of the Holy Prophet^{sa}, which ought to have been followed, has been abandoned and forgotten. However, now God Almighty desires to re-establish the era of the Holy Prophet^{sa}, and to re-establish righteousness and purity. He desires to do so through the Jamā'at." Hence, it is a great responsibility of the members

To give importance to oneself in this world is arrogance.

of the Jamā'at, to become righteous in accordance with the expectations of the Promised Messiah^{as}.

The Promised Messiah^{as} says: "Therefore, it is incumbent upon you to focus on true reformation, which is similar to the methods of reformation that the Holy Prophet^{sa} has taught us." On another occasion, advising on righteousness, he said, "So all ye people, counted as members of my community! In heaven, you shall be counted members of my community, only when you begin to advance on the path of righteousness in all honesty. So, offer your five obligatory prayers with such fear and concentration, as though you are seeing God before your very eyes; observe your fast for the sake of God, in full sincerity. All among you who are able to pay the Zakat, should do so, and never fail to discharge this important obligation. Those, on whom the Pilgrimage to Makkah has become obligatory, should perform it. Do good deeds with the attention they deserve. Forsake evil out of a heartfelt aversion. You can be sure that no action, whatsoever, can take you to God if it is devoid of righteousness. The root of all goodness is *Taqwa*. Any action rooted in righteousness will not be lost. There is a hadith, 'Deeds are judged by their motives.' If something is done with a pure intention, then Allāh the Almighty bestows its reward. If, however, the intention is ill, there is a punishment for it."

The Promised Messiah^{as} says, "It is also necessary for you to be tried by being subjected to different types of grief and distresses, even as those before you were tried. Therefore, be forewarned lest you stumble when the time comes. The earth cannot harm you, provided you have a strong relationship with Heaven. Whenever you incur a loss, it will come from your own hands and not by the hands of the enemy. If all your honour in the world is lost, God will honour you in heaven, as shall never wane. Therefore, do not abandon Him."

The Promised Messiah^{as} says: "With the greatest delight, I give you glad tidings that indeed God exists. Although He has created everything, yet, God chooses the one who chooses Him. He grants His nearness to the person who reaches out to Him. He also honours one who honours Him." If you establish a relationship with God Almighty, He will grant you honour, His nearness, and accept your prayers. This is what the Promised Messiah^{as} is telling us here. Hence, this is the condition every one of us must strive to achieve so that we become of those protected by God Almighty and have a strong relationship with God.

While speaking about one of his revelations, the Promised Messiah^{as} advises the Jamā'at with earnestness towards elevating the standards of righteous: "Yesterday—June 22, 1899—the following was repeatedly revealed upon me: 'You all should become righteous and tread on the narrow path of righteousness. Then, God will be with you.' My heart was aggrieved; what should I do for our Jamā'at to adopt true righteousness and purity? I pray so much that I start feeling weakness and in this state of supplication, I lose consciousness and feel as I will pass away . . ." The Jamā'at cannot gain the support of God Almighty, unless it adopts righteousness. Hence, there is a dire need for us to turn our attention towards this.

May Allāh enable us to instill true righteousness in our hearts, whilst understanding this heartfelt desire of the Promised Messiah^{as}! May our worships and sacrifices be solely for the sake of God! May we attain the true cognizance of God Almighty and render the love and affection according to the rights of God! May Allāh enable us to do so! Amīn!

HUZOOR'S RECOLLECTIONS OF APRIL 2003 - Time and Tide Waited for One

Asif M Basit, London

The following is the text of an interview of Huzoor Anwar^{aa} in which he has narrated the momentous events of April 2003. It was published in Al-Hakam on April 20, 2018 in both Urdu (original) and English.

The days that ensued the demise of Hazrat Khalifatul-Masih IV^{rh} and before the Election of the Fifth Khalifa were turbulent days for the entire Jamā'at. A lot has been said and written about that time and its sensitivity, but we always remained curious to know what Hazrat Mirzā Masroor Aḥmad^{aa} went through. 15 years have passed in this curiosity but thanks to Al Hakam that enabled me to muster up the courage to ask.

A few days ago, in a blessed moment, I enquired about this from Huzoor^{aa} and Huzoor^{aa} most graciously shed light on it. I have no claim or experience of speedwriting, but Allāh enabled me to jot down every word that Huzoor^{aa} said in reply. Below, is the translation of the original Urdu narration of events by Hazrat Mirzā Masroor Aḥmad, Khalifatul-Masih V^{aa}. [Writer]

Hazrat Sāhibzāda Mirzā Masroor Aḥmad, prior to Khilafat

“I arrived home from my office to be told by my wife that Miyan Luqman had called from London to say that Hazrat Khalifatul-Masih IV^{rh} had passed away. I immediately called Dr. Nuri Sāhib who was in London at the time, as a medical advisor to Hazrat Khalifatul-Masih IV^{rh}. He confirmed the devastating news.

This news came as a great shock. The sorrow was overwhelming, but the sensitivity of the situation demanded complete control of emotions as it was a testing time for the entire Jamā'at. As Nāzir-e-A'lā [Chief Secretary], it was my responsibility to organise the series of events that would follow and oversee them.

I called the Private Secretary in London who, I realised, was then unaware of the situation. I asked him to gather all the details and send them to me as soon as possible.

In the meantime, I called a meeting of the Uliya Committee, which comprised the key officials of Jamā'at bodies, like Sadr Anjuman Aḥmadiyya and Tehrik-e-Jadid etc. I gave instructions in the wake of the emergency situation. I also had to ensure that visas were up to date and that there were travel arrangements for members of the Electoral College; those whose visas had expired, I ensured that they were given visas as quickly as possible.

In the meantime, I received the details of the time and cause of Huzoor's^{rh} demise from the Private Secretary. I conveyed these to Miyan Aḥmad Sāhib [the late Sāhibzāda Mirzā Ghulam Aḥmad Sāhib] along with instructions on drafting an announcement to inform the Jamā'ats around the world. He brought back to me the draft for approval, which was then sent out to all Jamā'ats and also broadcast on MTA. I had already instructed Sultan Mahmood Anwar Sāhib to make a formal announcement after the Asr prayer in Masjid Mubarak.

That time was a test of patience. On one hand, there was the grief of Huzoor's^{rh} demise and on the other, the responsibility of fulfilling a crucial duty that had been entrusted to me by Huzoor^{rh}: the duty of supervising the arrangements of *Intikhab-e-Khilafat* [election of the new Khalifa].

With these mixed emotions, I headed home to prepare for my flight to London. The preparation, by the way, was nothing more than grabbing a few clothes alongside my travel documents and setting off for departure.

As visas were still being processed for a few members of the Electoral College, it was decided that the members be split into two convoys: one to fly on the same day and the other to leave the following day once the visas had been acquired.

In the first convoy were Miyan Khurshid Sāhib [the late Sāhibzāda Mirzā Khurshid Aḥmad Sāhib],

“The sorrow was overwhelming, but the sensitivity of the situation demanded complete control of emotions as it was a testing time for the entire Jamā'at.

Miyan Aḥmad Sāhib [the late Sāhibzāda Mirzā Ghulam Aḥmad Sāhib], Miyan Anas Aḥmad Sāhib and myself; we were fourteen members altogether. We set off from Rabwah to Lahore where we were to catch the flight. There was a short transit in Abu Dhabi from where we boarded the London bound flight.

I had already given instructions from Rabwah about washing and shrouding the body. When we arrived in London, the body had been washed, shrouded and placed in a casket and Huzoor^{rh} was laid in state in Mahmood Hall for members of the Jamā'at to pay their respects. I, too, initially paid my respects here in Mahmood Hall. The way one feels upon seeing their Imām in that situation cannot be described in words. But you can imagine; so, imagine what my feelings were in that moment.

By then, it was time for Namaz [prayers], so we offered Namaz in the Fazl Mosque. Now, Huzoor's^{rh} body had been moved to a room adjacent to Mahmood Hall. I went to that room. A strange moment that was; in the room was Huzoor^{rh}, myself and absolute silence. It was a surreal setting. I stayed there, at Huzoor's^{rh} side, for quite some time, praying for Huzoor^{rh}.

Hazrat Khalīfatul-Masīḥ IV^{rh}, had issued a set of instructions well before his demise, for such an emergency situation. One clause was that before the arrival of Nāzīr-e-A'lā in London, Amīr Jamā'at UK would be Additional Nāzīr-e-A'lā to oversee necessary arrangements in the meantime. Upon arrival, I took charge from Amīr Sāhib UK and commenced the process for convening the Electoral College, the funeral and the burial etc. Time was short; a lot had to be done and every task required full care and attention.

By the sheer blessings of Allāh, everything was organised in good time. I felt at peace that I had fulfilled my duty. Every moment was spent praying that Allāh granted the Jamā'at a new Khalīfa, and that I and every member of the Jamā'at were able to obey the new Khalīfa; every moment was spent praying that Allāh may keep the Jamā'at united.

This state is, indeed, a state of fear. So of course, there was fear. But there was

also firm faith in Allāh's promise that He would replace this state of fear with security. Thus, I was under the strong belief that Allāh would grant the Jamā'at a new Khalīfa and that our fears would be replaced with peace.

Then came the time for the Election. As a member, I also entered the Fazl Mosque that was full with members of the Electoral College. I stood near the shoes with Chaudhry Hameedullah Sāhib for a while. Chaudhry Sāhib, as the senior-most official of the Jamā'at, was to preside over the Election, so when he was called to the front, I sat where I was stood, at the back of the Mosque.

The aura of the gathering was such that I did not have the courage to peer up and glance around nor did my conscience permit; a fragile time as it was. Thus, I sat with my gaze down. When my name was presented, I felt instant fear, so I lowered my head.

When the votes were counted and the announcement made, I was confident that there must have been a mistake in the count. What happened after this made me tremble; there was no choice but to accept the decree of God. The Bai'at and silent prayer followed.

How I felt in that moment, the whole world saw on MTA. It was as if the weight of a mountain had been placed on my shoulders.

It was midnight or even past midnight when I got to [my residence at number] 41, Guest House. There, in my room was I, the darkness of the night and the blessings of my God."

Moments after the Election of Khalīfatul-Masīḥ V (may Allah be his Helper!)

Huzoor^{aa} paused here. Having heard this directly from Huzoor^{aa}, I was enchanted and did not know how to ask for more details. But in that precious moment, I felt that I owed more to the readers of *Al-Hakam* and so, built the courage to gather more pearls. "What thoughts had

crossed your mind, leaving Rabwah, Huzoor?" Our beloved master, in his humility, replied in a low tone:

“There was so much to be done before my departure that I did not have much else on my mind. However, I had said to my wife that on the seventh day after the Election, I would seek permission from the new Khalīfa to return. I was also mentally prepared that the new Khalīfatul-Masīḥ might not assign me the same responsibility I had. But I pledged to myself that whatever responsibilities were assigned to me, I would perform them wholeheartedly and then return.”

What happened after this made me tremble; there was no choice but to accept the decree of God.

I thought that this was it. But my master probably sensed my curiosity.

“Is that it? What else did you want to hear?”

He said this with great affection; the affection that produces valour. I asked, “Your life must have drastically changed after becoming Khalīfa. How does it feel?” The reply was simple but enlightening.

“That moment was a ‘U-turn’ in my life. What I had left behind, remained there and where I am heading to is, by Allāh's will, in constant motion. I was a free man, fond of sowing seeds and harvesting crops – a simple farmer. Then I was appointed as Nāzīr-e-A'lā, and from then on, I had to perform administrative responsibilities. Then, Allāh entrusted me with this responsibility.”

As I walked out of Huzoor's^{aa} office, I was spellbound. Before my very eyes were the crops that had yielded out of the seeds sown by this great Khalīfa, which he continues to sow. May Allāh keep these crops forever waving with the winds of His Mercy, and may the farmer of these crops live long! Amīn!

HEAD OF THE AḤMADĪYYA MUSLIM COMMUNITY CONDEMNS ATTACK ON AḤMADĪYYA MOSQUE IN SIALKOT, PAKISTAN

May 25, 2018



AḤMADIYYA MUSLIM JAMAAT
INTERNATIONAL

AḤmadiyya
Muslim Jamā'at
Press Releases

The World Head of the AḤmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor AḤmad^{aa} has strongly condemned an attack targeting a Mosque and a historical house in Sialkot, Pakistan belonging to the AḤmadiyya Muslim Community, perpetrated by local officials and a local mob comprising hundreds of people.

Speaking about the attack during his weekly Friday Sermon from the Baitul Futūḥ Mosque in London, Hazrat Mirzā Masroor AḤmad^{aa} said that those who attacked the Mosque claimed to be acting in defence of Islām, yet their actions were entirely opposed to the teachings of Islām and a means of violating the sanctity of a House of Allāh. He said that the attack had been planned carefully and there was a risk of further attacks targeting the AḤmadiyya Muslim Community in Pakistan.

Hazrat Mirzā Masroor AḤmad^{aa} said:

“Now an announcement has been made expressing an intent to demolish more Mosques of the AḤmadiyya Muslim Community. The person who made this announcement has committed the Holy Qur’ān to memory (Ḥāfiẓ) and is linked to a political party in Pakistan. However, he is a Ḥāfiẓ merely in name as he is completely bereft of the true spirit of the teachings of the Holy Qur’ān.”

His Holiness^{aa} also praised those people in Pakistan who had condemned the Sialkot Mosque attack. In this regard, His Holiness^{aa} particularly commended a female member of the Pakistani National Senate who had openly condemned the attack.

His Holiness^{aa} also noted that Pakistan’s recent history had shown that those who had the courage to speak out to defend AḤmadi Muslims inevitably endured intimidation and were often forced to recant their support for AḤmadi Muslims or see their careers suffer.

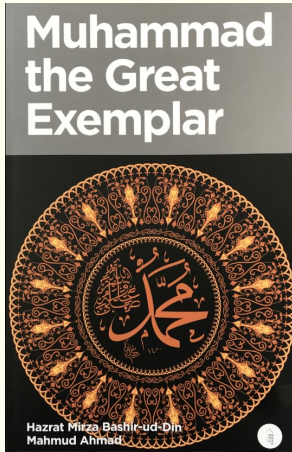
Referring to the peaceful response of AḤmadi Muslims to the latest attack, Hazrat Mirzā Masroor AḤmad^{aa} said:

“Certainly, our sentiments have been deeply grieved because an historical site from the time of the Founder of the AḤmadiyya Muslim Community, His Holiness, Hazrat Mirzā Ghulam AḤmad, the Promised Messiah^{as} has been harmed, sealed and taken into police control. However, our response has always been and will always be in accordance with the Holy Qur’ān, which states, “I only complain of my sorrow and my grief to Allāh.”

Hazrat Mirzā Masroor AḤmad^{aa} continued:

Though we certainly have an emotional attachment to that site, the bond that we have with the Promised Messiah^{as} is not limited to physical buildings. Rather, it is an unbreakable and eternal bond based upon following the teachings of the Promised Messiah^{as} and by firmly attaching ourselves to the system of spiritual Caliphate.”

Translation of some short essays



Muhammad the Great Exemplar

(Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II^{ra})

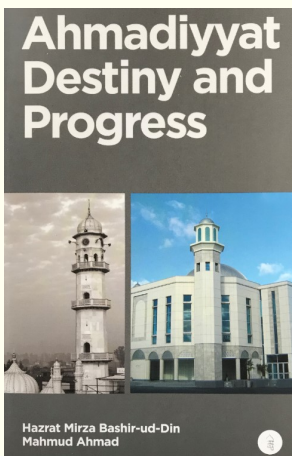
In this riveting series of short essays, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} contemplates the Holy Prophet^{sa} in his role as a man, a prophet, a recipient of revelation and through the eyes of his enemies. Drawing on account of his life, his teachings and through comparisons with other revered religious figures, he shows that the Holy Prophet^{sa} was indeed a model for humanity, the best of all prophets and the greatest exemplar.



A Call to Faith

(Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II^{ra})

In this inspiring and authoritative collection of short essays, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} calls on the Muslim world to accept the message of the Promised Messiah^{as} and eschew the doctrine of the second coming of Jesus^{as} in order to bring about the revival of Islam. In a lively, vibrant and insightful manner, Huzoor captures the attention of the reader with the cogency of his arguments and the passion of his words.



Ahmadiyyat Destiny and Progress

(Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II^{ra})

The Ahmadiyya movement in Islam, founded in 1889 by Hazrat Mirza Ghulam Ahmad^{as}—the Promised Messiah and Imam Mahdi—is one of the most powerful and dynamic religious forces in the world today. The present collection of speeches and essays, gives historical context and insight into the adversity and opposition faced by the community in its recent years, while articulating the promise of a glorious future in which Islam Ahmadiyyat will triumph over the world's religions.




ANNOUNCEMENT: MTA INTERNATIONAL MANAGEMENT BOARD



Syednā Hazrat Khalīfatul-Masīh V (may Allāh be his Helper!) has graciously made certain changes to the Management Board of Muslim Television Aḥmadiyya International. Following the changes, the Management Board consists of the following members:

1. **Managing Director** - Munir Uddin Shams
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2. **Director Finance** - Mirza Mahmood Ahmed
3. **Director Human Resources** - Mubarak Ahmad Zafar
4. **Director I.T.** - Adil Mansoor Ahmad
5. **Director Legal Affairs** - Shajar Ahmad Farooqi
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10. **Director Social Media** - Adam Walker
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12. **Director MTA Africa** - Umar Safir
13. **Director Masroor Teleport** - Chaudhary Munir Ahmad
14. **Director Library** - Ashfaq Ahmad Malik
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16. **Director Transmission** - Syed Aqeel Shahid
17. **Acting Director MTA-3 Al-Arabiyya** - Marwa Shabooti
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20. **Board Member** - Mirza Nasir Inam
21. **Board Member** - Iftikhar Ahmed Ayaz
22. **Board Member** - Nadeem Karamat



SACRIFICE ON THE OCCASION OF 'ĪDUL ADHĀ

All members of the Jamā'at who wish to make a sacrifice outside of Canada at the occasion of 'Īdul Adhā through Nizām Jamā'at are requested to make payments to the local Secretary Māl prior to August 5, 2018.

Local Secretary Māl are requested to submit the full list of members that includes name, amount, country in which they wish to make sacrifice, and receipt number, no later than **August 5, 2018.**

The Qurbānī (Sacrifice) rates are as follows:

Goat Sacrifice:

\$250 CAD

Cow Sacrifice:

\$840 CAD

(a cow can have 7 portions. $\$120 \times 7 = \840)

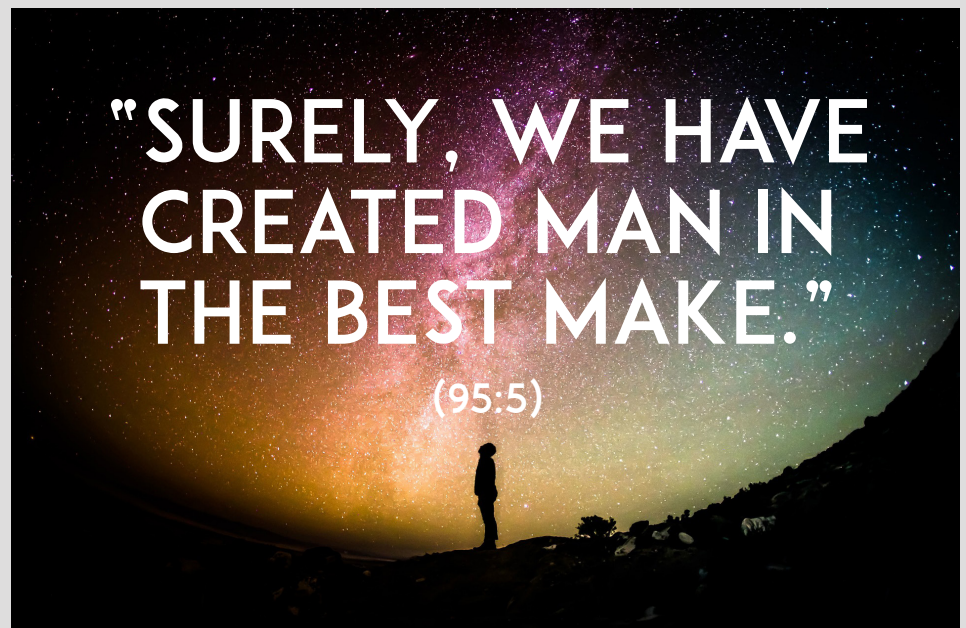
Goat Sacrifice in Jamaica:

\$270 CAD

Continued from page 21

doer. Likewise, the progress that can be achieved, through competition to excel one another in acts of goodness, would come to a standstill. There would be no motivation to make progress. Man would freeze in a static condition, or become like an angel who is compelled by his creation to stick to the right path and cannot, even slightly, deviate from God's Will. The wise say that the righteous man has a rank above angels because man adopts virtue of his preference after due consideration, whereas an angel is confined in a state of virtue and therefore the good deeds of an angel are not counted as such. That is why the Qur'ān says about man: "Surely, we have created man in the best make" (95:5). Surely, of all the creation, *We have created man in the best make.* No other creation compares with man.

In short, man's free will is a mark of his excellence and sin results from misuse of



this will. Sin is not created by God, but results from denial of God's Mercy. Sin, therefore, cannot be presented as an argument against the existence of God.

To be continued...

La Gazette

AḤMADIYYA

août 2018

LES PERLES DE LA SAGESSE



Du Saint Coran

« Allāh a promis à ceux d'entre vous qui croient, et qui font de bonnes œuvres, qu'Il fera assurément d'eux des Successeurs sur la terre, tout comme Il a fait des Successeurs de parmi ceux qui les ont devancés ; et qu'Il établira assurément pour eux leur religion qu'Il a choisie pour eux ; et qu'Il leur donnera assurément en échange, après leur crainte, sécurité et paix ; Ils M'adoreront, et ne M'associeront rien. Puis quiconque sera ingrat après cela, celui-là sera du nombre des rebelles. »

(Le Saint Coran, 24 :56)

Ḥadīth

Le Saint Prophète Muḥammad^{sa} a dit :

« Celui qui m'a obéi, a obéi à Allāh. Celui qui me désobéit, a désobéi à Allāh. Celui qui obéit à l'émir que j'ai nommé, m'a obéi. Et celui qui désobéit à mon émir, m'a désobéi. »

(Ṣaḥīḥ Muslim et Ṣaḥīḥ Bukhārī)

Extrait du Messie Promis^{as}

« Donc, souvenez-vous, mes chers amis, que d'après une loi ancienne Dieu montre deux manifestations de Sa Puissance pour réduire à néant les deux faux plaisirs des adversaires des prophètes. Il n'est pas possible qu'Il oublie de le faire maintenant. Ne soyez pas affligés, ni tristes de ce que je viens de vous dire, car il est nécessaire que vous assistiez à la deuxième manifestation de la puissance divine. Cela vaut mieux pour vous, car elle durera perpétuellement et sans interruption jusqu'au Jour du Jugement Dernier. Cependant, elle ne peut pas avoir lieu avant mon départ de ce monde, et, quand je serai parti, Dieu le manifestera pour vous pour toujours. C'est ainsi qu'Il me l'avait promis dans le livre Barāhīn-e-Aḥmadiyya.

Cette promesse ne me concerne pas, mais bien vous. Il a dit : « Et Je ferai ceux qui ont cru en toi prévaloir jusqu'au jour du Jugement sur ceux qui t'ont renié. » Il est donc nécessaire que vous voyiez le jour de mon départ, pour que vienne cette époque promise qui doit durer pour toujours. Notre Dieu est un Dieu Vrai et Fidèle ; Il tient Ses promesses, et Il vous fera voir tout ce qu'Il vous a promis. Quoique ces jours-ci soient les derniers de ce monde, et que beaucoup sont les afflictions qui doivent le visiter, il est nécessaire qu'il se conserve jusqu'à l'accomplissement de ces prophéties. Je suis venu comme la puissance de Dieu sur la Terre, et je suis une personnification de la Puissance Divine, et après moi d'autres viendront qui seront la manifestation de Sa Deuxième Puissance. Attendez que cette deuxième manifestation ait lieu en priant tous ensemble. »

(Al-Waṣīyyat, Rūḥānī Khazā'in, vol. 20, p. 305-306)

LES DIRECTIVES DU CALIFE^{AA}

Le Califat : une faveur divine inestimable

Résumé du sermon du vendredi 25 mai 2018, prononcé par Sa Sainteté le Calife, Hazrat Mirza Masroor Aḥmad (qu'Allāh soit son aide), à la mosquée Baitul-Futuh à Londres.

Le verset *Ayat-e-Istikhlaaf* (24 :56-57) est une promesse – et non une prophétie – indiquant qu'Allāh établira le Califat au sein de l'Islām à condition que les exigences fixées par Dieu soient respectées.

Ainsi, celui qui ne se départ pas du polythéisme, y compris de ses formes subtiles, ne pourra profiter pleinement de cette promesse faite par le Seigneur.

L'on trouve dans le Saint Coran, ainsi que dans les Aḥādīth, la bonne nouvelle que la *Khilāfat'ala minhaji Nabuwah* sera établie vers les derniers temps, et que cette institution perdurera jusqu'à la fin des temps.

Celui qui se pose en musulman, sans toutefois s'adhérer aux préceptes énoncés par Allāh dans les versets précités ne parviendra pas à profiter du Califat malgré le fait que celui-ci soit présent.

Les exigences mentionnées par Dieu sont les suivantes :

- S'abstenir du *Shirk* (polythéisme)
- Payer la *Zakāt* (aumône obligatoire)
- L'accomplissement de la *Ṣalāt* (la prière)
- L'Obéissance au Prophète^{sa} d'Allāh

A la lumière d'un Ḥadīth dans lequel le

Prophète^{sa} d'Allāh affirme que « Celui qui obéit à [mon] Amir, [il] m'obéit et celui qui désobéit à [mon] Amir, me désobéit », il est clair que l'obéissance envers le Calife est *sine qua non*.

Le Califat mentionné ici n'est pas celui établi par la force des épées. Au contraire, c'est ce Califat dont l'avènement a été prophétisé par le Prophète d'Allāh^{sa} après la venue du *Khatamul-Khulafa* (le Messie Promis^{as}).

Le but de cette institution établie par ordre divine est celui de faire comprendre aux musulmans l'importance de la prière et du sacrifice financier, afin d'aider à la propagation de l'Islām.

Ce system existe aujourd'hui seulement au sein de la Jamā'at Aḥmadiyya.

Il est tout à fait impossible que les présentes dissensions qui règnent au sein de l'*Oumma* (communauté musulmane) soient résolues sans le Califat.

Les musulmans sont aujourd'hui divisés, et les *oulémas* (leaders religieux), qui ne se contentent que d'estamper leur influence, ne contribuent qu'à détériorer l'état de cette *Oumma*.

Huzoor^{aa} cite l'exemple d'un récent affrontement entre deux groupes au Pakistan, l'une se battant au nom du Saint Prophète^{sa}, et l'autre au nom de la *Khatme-Nabuwat*.

Ainsi, nonobstant le fait qu'ils adhèrent tous au même prophète, la zizanie continue encore et toujours à perpétuer au sein de la nation musulmane.

A cette égard, le Saint Prophète^{sa} avait prophétisé qu'un temps viendra où les savants religieux seront les pires des créatures.

Certains états, établies au nom de l'Islām, qui se disent être les porte-étendards de cette religion ne font rien pour propager l'Islām véritable, et ce, bien qu'ils aient en leur possessions des sommes d'argent pantagruéliques.

Aujourd'hui, c'est la Jamā'at Aḥmadiyya seulement qui fait des efforts et des sacrifices dans le but de propager l'Islām.

Les *Oulémas* admettent que cette *Oumma* a besoin d'un Calife, mais maintenant qu'Allāh a établi le Califat, ils refusent de l'accepter.

Il y a quelques jours, à Sialkot, les Mullahs et leurs suivants, soutenus par les forces policières, ont lourdement endommagé une mosquée appartenant à la Jamā'at .

C'était là un bâtiment construit à l'époque du Messie Promis^{as}, bien avant la création du Pakistan.

Ceux qui ont perpétré cette attaque ignominieuse annoncent qu'ils ont l'intention de détruire d'autres mosquées de la Jamā'at .

Ces gens-là se disent être des *Qārī* et des *Ḥāfīz*, mais la vérité, c'est qu'ils ne comprennent rien du Saint Coran, dit Huzoor^{aa}. Ils n'ont aucune connaissance de ce livre sacré.

C'est là une punition de la part d'Allāh, car ceux qui ont rejeté le *Ḥakaman 'Adlan*



[le Messie Promis^{as}] seront à jamais privés de la connaissance véritable du livre d'Allāh.

Ces prétendus *Ḥāfīz*, ne font que réitérer des versets coraniques mais ils ont l'esprit scellé par le Seigneur, et ils ne comprennent rien. C'est là une punition venue du Seigneur.

N'étant point satisfait des troubles qui règnent dans leurs propres mosquées, ces gens-là se tournent à présent vers nos mosquées et nos maisons.

De telles personnes semblent avoir oublié l'importance qu'accorde l'Islām aux lieux de culte. Ils placent leurs intérêts personnels au-dessus de la religion, semble-t-il.

Quelques personnes de bonne nature existent toutefois, dit Huzoor^{aa} en faisant référence à un membre du sénat pakistanais qui a dénoncé cet acte honteux.

« *Innamaa Ashkuu Baththiy wa Huzniy ila-Allāhi* » (12 :87)

[Je me plains de mon affliction et de ma douleur uniquement à Allāh]

Bien que les sentiments des Aḥmadīs soient blessés suite à la destruction d'un édifice [historique] de la Jamā'at, il est toutefois important de noter que notre relation avec le Messie Promis^{as} ne se limite pas à de simples bâtiments.

Au contraire, ce qui nous lie avec cet envoyé d'Allāh, c'est le fait d'émuler sa pratique, et de se cramponner à l'institution du Califat.

L'homme étant faible, s'écarte de temps en temps de la voie prescrite par son Seigneur, et celui-ci suscite subséquemment Ses messagers qui ont pour but celui de restaurer la *Tawhid* (unicité de Dieu), la *Taqwa* (crainte de Dieu)

et les valeurs morales perdues.

Depuis la création d'Adam^{as}, tel a été la *Sunnah* (pratique) d'Allāh et c'est en accord à cette même *Sunnah* que Dieu a suscité au sein de l'*Oummah* Mohammadien le Messie Promis^{as}.

Les Aḥmadīs – ceux qui ont accepté le Messie Promis^{as} – doivent mener une analyse constante de soi.

Par exemple, en veillant à ce qu'ils aient atteint les normes requises dans leurs actes d'adorations, et qu'ils n'aient en leur personne aucune trace de polythéisme.

L'on apprend d'un Ḥadīth que la Ṣalāt jouera un rôle très important le jour du Jugement dernier.

L'homme étant faible, n'est pas toujours en mesure de respecter l'intégralité des exigences liées à la Ṣalāt.

Ainsi, les prières surrogatoires ont comme effet celui de combler ses prières qui n'ont pas été accompli en accord avec toutes les injonctions liées à la Ṣalāt.

La Ṣalāt ne doit pas être accomplie comme un rituel ordinaire. En effet, la Ṣalāt doit avoir un effet sur l'âme et doit provoquer chez l'homme un profond changement, une amélioration.

Ainsi, il est nécessaire que l'on comprenne le sens des prières prononcées durant la Ṣalāt afin que celle-ci porte fruit.

La Ṣalāt est un moyen par lequel le Seigneur se rapproche de ses serviteurs, c.-à-d. ceux qui s'annihilent complètement devant lui.

Une maison où la prière est accomplie avec une telle humilité ne sera jamais détruite. Huzoor^{aa} nous rappelle qu'il faut accomplir les cinq prières quotidiennes.

Bien que le Saint Prophète^{sa} ait prédit que son *Oummah* n'allait pas sombrer pas dans le polythéisme à l'instar des peuples antérieurs [ex. en priant les astres et les idoles de pierres], il avait toutefois mentionné qu'une forme subtile du *Shirk* demeurera.

L'histoire du jeune musulman qui fait

semblant de jeûner [mentionné dans le précédent Khutba] en est un exemple.

Une autre personne, un Aḥmadī cette fois-ci, affirme quant à lui qu'il n'est pas en mesure de jeûner car il a un Pizzeria, et que c'est de son devoir de goûter les Pizzas qu'il prépare.

Que pouvons-nous dire à propos de tels personnes à part :

Inna Li-llahi wa Inna Illayhi Raji'un

Le Calife parle longuement sur l'importance de la Zakāt. Quelques points à ce sujet :

- La Zakāt est obligatoire à ceux qui en ont les moyens.
- La Zakāt collectée par la Jamā'at est utilisée pour diverses fins destinées à aider les moins nantis, surtout dans les régions pauvres d'Afrique où de nombreuses écoles sont établies.
- Selon le Messie Promis^{as}, il existe un lien étroit entre la Zakāt et la Ṣalāt.
- Ceux qui accomplissent la prière avec humilité provoquent chez eux un changement qui a comme effet celui de les détourner des choses futiles.
- Ainsi, de tels personnes évitent toutes dépenses inutiles et consacrent une plus grande partie de leurs biens au service des pauvres.

« *Allazina Hum 'ani l-Laghwi Mu'ridwun* » (23 :4)

f. Hélas, nombreux sont ces gens qui ont les moyens de payer la Zakāt mais qui ne le font pas, dit Huzoor^{aa}.

Les honorables *Sahabas* s'étaient consentis à se soumettre au Prophète^{sa} d'Allāh que ce soit en temps de bonheur ou de difficulté, sans aucun regard à leurs propres personnes.

Le fait que Hazrat Abou Bak'r^{ra} et Hazrat Umar^{ra} eurent gouverné de manière exemplaire en tant que Calife démontre qu'ils étaient des individus habiles, et très capables.

Or, quand ces deux *Sahabas* étaient en compagnie du Prophète^{sa} d'Allāh, ils mettaient de côté leur savoir-faire et se soumettaient complètement aux ordres de Hazrat Muhammad^{sa}. Tel était leur niveau d'obéissance.

POURQUOI JE CROIS EN ISLĀM?

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

L'Islām appuie beaucoup sur l'éducation des filles. Le Saint Prophète^{sa} a dit : « Celui qui élève bien ses filles et leur donne une bonne éducation entrera au paradis. » L'Islām permet aussi aux filles de partager l'héritage de leurs parents.

Il a établi des règles justes pour guider les gouvernants et les gouvernés, il dit aux premiers que leur autorité ne constitue pas un bien personnel mais un gage pour l'accomplissement de leurs devoirs comme des gens droites et honnêtes après consultations avec leurs peuples. Il dit aux peuples que le pouvoir d'élire leurs dirigeants est un don divin qu'ils doivent utiliser pour permettre aux plus méritants de gouverner. Il leur dit qu'ils doivent accorder leur entière coopération à ceux qu'ils ont élus, qu'ils ne doivent pas se révolter contre eux, car ils chercheront alors à détruire leur propre œuvre.

Il a aussi statué sur les droits et devoirs respectifs des patrons et des employés. Il dit que les employés doivent être payés avant même que leurs sueurs ne soient sèches, et que leurs patrons ne doivent pas les mépriser parce que Dieu les leur a confiés comme des frères, et puis parce qu'ils sont les artisans de leur fortunes. Les patrons ne doivent pas être assez stupides pour chercher à détruire ce qui constitue leur propre soutien et la base de leur puissance. Il demande aux travailleurs d'exécuter leur travail avec diligence, soin et honnêteté.

Il dit que ceux qui sont forts physiquement ne doivent pas chercher à opprimer ou mépriser ceux qui ont un défaut physique quelconque car ceux-ci méritent plutôt de la sympathie que du mépris.

Il dit aux riches qu'il est de leur devoir de prendre soin des pauvres, qu'ils doivent mettre de côté annuellement 2,5

% de leurs biens pour aider les pauvres et permettre à ceux qui ne se suffisent pas d'avoir le moyen de progresser. Il leur enseigne de ne pas faire ressortir la pauvreté des gens en exigeant des intérêts sur leurs prêts ; mais de faire des dons afin que l'on puisse dire que la fortune n'est pas donnée pour passer son temps dans le luxe et la luxure, mais pour aider l'humanité à marcher et ainsi pour obtenir les meilleures récompenses ici-bas comme dans l'au-delà. D'autre part, il enseigne aux pauvres de ne pas envier les richesses des gens car l'envie obscurcit l'esprit et entrave les bonnes qualités. Il les exhorte à développer leurs talents afin qu'ils puissent progresser sur

le chemin pour d'autres transgressions contre eux-mêmes par ceux-là même qu'ils offensent maintenant. Ils doivent s'enorgueillir non pas de leur propre grandeur mais de leurs efforts pour aider d'autres à devenir grands ; car la véritable grandeur est en celui qui aide son prochain à s'élever jusqu'à lui.

L'Islām enseigne qu'aucune nation ne doit transgresser contre une autre ; mais que les nations et les états doivent coopérer pour avancer l'intérêt de l'humanité entière. Il empêche les nations, les états ou les individus ; par contre il leur demande de s'unir pour restreindre les activités agressives et pour aider ceux qui sont arrières à progresser.

“L'Islām enseigne qu'aucune nation ne doit transgresser contre une autre ; mais que les nations et les états doivent coopérer pour avancer l'intérêt de l'humanité entière.

une ligne avantageuse. Il demande aux gouvernements d'accorder des facilités aux pauvres pour leur permettre de progresser et de ne pas laisser la richesse du pays s'accumuler entre les mains d'une poignée de gens.

Il rappelle à ceux dont les ancêtres étaient devenus grands et honorables par la force de leurs efforts dans une cause noble qu'il est de leur devoir de maintenir cette grandeur et cette honorabilité par leurs propres efforts ; il les prévient contre le mépris de ceux qui n'ont pas eu une bénédiction pareille car Dieu a créé tous les hommes égaux. Il leur rappelle que Dieu, Qui leur a accordé cet honneur, peut en accorder de plus grands aux autres et que s'ils se servent mal de leur dignité et transgressent contre ceux qui n'ont pas eu une faveur semblable, ils frayent

En somme, je trouve que l'Islām a fait des provisions pour la paix et le confort pour moi et pour tous ceux, quels qu'ils soient et où qu'ils se trouvent, qui voudront suivre le chemin qu'il indique. De quelque côté que je regarde je trouve que l'Islām est utile et bienfaisant pour les miens, mes voisins, pour ceux que je ne connais pas et dont je n'ai même pas entendu parler, pour les hommes, les femmes, les vieux, les jeunes, les travailleurs, les patrons, les riches, les pauvres, les grandes et les petites nations, les internationalistes et les nationalistes, comme pour moi-même, et qu'il établit une relation sûre et certaine entre mon Créateur et moi-même. J'y crois et comment puis-je l'abandonner pour accepter autre chose en échange?

Amir Jamā'at : **Lal Khan Malik**

En charge bureau francophone : **Nabil Mirza**

Éditrice : **Madeeha Goharbar**

Contributeurs : **Sajid Muslun & Tehmeena Rajput**

Directeurs Artistique : **Maham Shahid-Aziz** et **Urooj Khan**



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“Come, O ye people! Herein you will find the light of God;
Lo! I have told you the way of satisfaction.”

(The Promised Messiah^{as})



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TRANSLATORS
NEEDED

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

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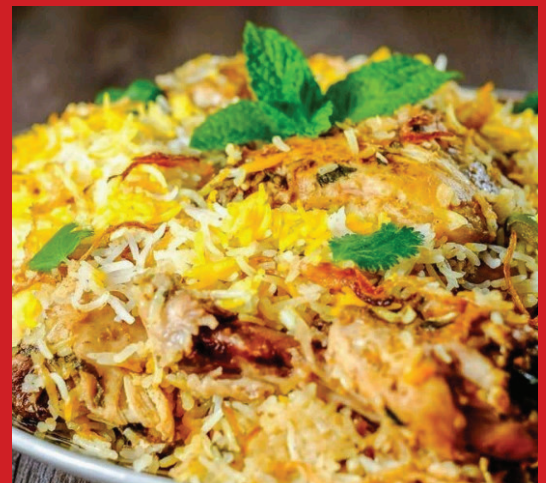
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