

AHMADIYYA

# Gazette



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## Conveying the Message of Islām

Hazrat Khalīfatul-Masīh V<sup>aa</sup> stated in his Friday Sermon on April 9, 2010: “May Allāh the Almighty enable us to act upon His teachings, align our actions and words, always prostrate before Allāh, and become recipients of His grace and pleasure! And may we fulfill the responsibility placed upon us of conveying the message of Islām through the Imām of the Age.” (*Al-Fazl International*, April 30, 2010)

## Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> on how to do Tablīgh:

“. . . keep on inviting people towards God with wisdom, persistence, steadfastness and kindness. Be considerate of their sensibilities. Always present your arguments using the Holy Qur’ān, and books of the Promised Messiah<sup>as</sup>. Remember to speak to a person according to their level of knowledge, understanding and circumstances. When, only for the sake of God, you speak to a person with true sincerity, it triggers certain emotions in him, creating a strong effect. Prophets also relayed their message in keeping with this principle. Every prophet said to his people, ‘I call you towards Allāh, towards goodness, and do not ask you of any reward in return.’ This is what we learn from the Holy Qur’ān.”

(Friday Sermon, Oct 8, 2004 qtd. in *Khutbāt Masroor*, Vol 2, pp 724-725, Translated from Urdu)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

# Aḥmadiyya Gazette Canada

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# Pearls of Wisdom



## THE HOLY QUR'AN

You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allāh. (3:111)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ  
تَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَتَوَآمَنَ أَهْلُ  
الْكِتَابِ نَكَانَ خَيْرًا لَّهُمْ ۗ مِنْهُمْ الْمُؤْمِنُونَ وَ  
أَكْثَرُهُمُ الْفَاسِقُونَ

## HADĪTH

Hazrat Abū Sa‘īd Al-Khudrī<sup>ra</sup> narrates:

“I heard the Holy Prophet<sup>sa</sup> say, ‘whoever among you witnesses an evil should prevent it with his hand; if he does not have the capacity to do so, he should prevent it using his tongue; if he does not have the capacity to do this, he should dislike it in his heart. This is the weakest level of faith.’”

(Muslim, Kitābul Īmān, qtd. in *Hadīqatus-Sāliḥīn*, p. 377)

Hazrat Anas<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said:

“Create ease for the people and not hardships; spread glad tidings and not despair.”

(Muslim, Kitābul Jihād, qtd. in *Hadīqatus-Sāliḥīn*, p. 377)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ رَأَى  
مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ  
فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ  
الْإِيمَانِ-

(صحیح مسلم - کتاب الایمان ، باب بیان کون النهی عن  
المنکر من الایمان و سنن ابوداؤد - بحواله حدیقة الصالحین  
، صفحہ ۳۷۷)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ: يَسِّرُوا وَلَا تَعْسِرُوا، وَبَشِّرُوا وَلَا تَنْفِرُوا

(صحیح مسلم - کتاب الجهاد ، باب فی الامر بالتيسير وترك  
التنفير - بحواله حدیقة الصالحین ، صفحہ ۳۷۷)

# So Said the Promised Messiah<sup>as</sup>



## **Tablīgh: A Great Worship in this Age**

It is incumbent upon every Muslim to take some part to remove the trouble engulfing Islām today. It is indeed a great worship for every Muslim to take at least some part in removing this evil. The evils and offensiveness spread around today - one should try to make a sincere effort in utilizing one's speech, knowledge and every other capability to eradicate these from this world. What benefit is it, if one gets luxury and pleasure of this world? If one achieves high status in this world, little has he achieved compared to the real reward, of the Hereafter, which has no limits.


Every Muslim should have such fervour for the Unity of God, as Allāh Himself has for His own Unity.

Just think, where would you find such a victim of oppression like our Holy Prophet<sup>sa</sup>. There is no abuse, filth and blame, which has not been hurled at him. Is this a time when Muslims should sit back quietly? If one does not take a stand at this time, does not shut the mouth of a liar by being witness to the truth, and considers it permissible for disbelievers to carry on shamelessly, blaming our Holy Prophet<sup>sa</sup> and misguiding people, then be warned that he will be held accountable.

You should try to spend your knowledge and use your contacts to protect people from this calamity.

The ḥadīth of the Holy Prophet<sup>sa</sup> testifies that “Even if you do not kill Dajjāl, he will still die.” There is a saying that to every success, there is a downfall.

The calamities started in the thirteenth century, and the time is near when they are going to vanish. Therefore, it is incumbent upon every Muslim to make every endeavour possible, and direct people towards light. (*Malḥūzāt* Vol 1, pp. 261-262, 1960 Ed.)



# Guidance from Hazrat Khalīfatul- Masīḥ V<sup>aa</sup>

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

## Invite to Allāh with Wisdom and Goodly Exhortation

*Friday Sermon Delivered on September 8, 2017*

Members of the Jamā‘at, Secretaries Da‘wat Ilallāh and all other office bearers should carry out Tablīgh, according to the Qur’ānic injunction, with wisdom and goodly exhortation.

While conveying the message be factual, truthful, and be kind and patient. Talk to a person according his level of understanding in keeping with the circumstances.

For Da‘wat Ilallāh, it is essential that there is conformity in our words and deeds. Mere verbosity will not work unless we demonstrate our example as true Muslims.

On September 8, 2017, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūh Mosque, London.

After reciting verse 126 of Sūrah An-Nahl, which is translated as follows:

“Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided.” (16:126)

Huzoor<sup>aa</sup> said: In many countries, the Majlis Shūrā has deliberated on ways and means how to deliver the message of Islām to all people on a more solid foundation. Jamā‘at UK had a similar proposal in their Majlis Shūrā which they sent for my approval. Remember that after the Khalīfa’s approval it is incumbent upon the members of Shūrā and the office bearers to do their utmost to implement the suggestion of the Shūrā. If there is a suggestion regarding Da‘wat Ilallāh, its implementation is not only the duty of Secretaries Da‘wat Ilallāh, but all other departments should extend full cooperation too. If the office bearers

present their own example, Aḥmadīs will automatically start following them in spreading the message of Islām.

Huzoor<sup>aa</sup> said: Every Dā‘i Ilallāh should act upon the instructions given in the verse I have recited. If despite having time and knowledge one is not mindful of these things, then the work will remain unblest. Allāh stresses inviting people with wisdom and goodly exhortation. The so-called ‘Ulamā’ have given such a bad name to Islām that people think that it teaches extremism and lacks arguments. In these circumstances, it is an important obligation of every Ahmadī to spread our message, and the office-bearers should be the first to understand this.

Huzoor<sup>aa</sup> said: Some people say that they cannot do Da‘wat Ilallāh because they don’t have knowledge. But the fact is that the Promised Messiah<sup>as</sup> has provided us with such powerful arguments that with a

**with a little effort we can get sufficient strength**

Some people say that they cannot do Da‘wat Ilallāh because they don’t have knowledge. But the fact is that the Promised Messiah<sup>as</sup> has provided us with such powerful arguments that **with a little effort we can get sufficient strength**. Then there are also the websites, audios, videos, question and answer sessions and pamphlets. It is necessary to increase our knowledge and to know where to find the answers or relevant material. People of different religions and atheists have to be addressed according to their thinking.

little effort we can get sufficient strength. Then, there are also websites, audios, videos, question and answer sessions and pamphlets. It is necessary to increase our knowledge and to know where to find the answers or relevant material. People of different religions and atheists have to be addressed according to their thinking.

Huzoor<sup>aa</sup> said: It is important to prove our point with strong arguments. And it is the task of the Da'wat Ilallāh department to collect and provide the members with such arguments. It is also important not to make objections that might in turn be levelled against us. With proper training and knowledge, such an occasion will not arise. In fact, it is more to do with other religions. For instance, the objections people raise against the Promised Messiah<sup>as</sup> could also apply to other Prophets. The Da'wat Ilallāh department should collect such objections and make them available. The Promised Messiah<sup>as</sup> himself refuted such arguments and turned them against the opponents.

Huzoor<sup>aa</sup> said: Wisdom also means kindness and compassion. Anger has a negative effect. If we speak kindly to someone who speaks angrily, this alone removes many of the objections. Wisdom also means that we should invite people with the teachings and arguments provided in the Holy Qur'ān. This will have a positive impact.

Huzoor<sup>aa</sup> said: We should talk to others according to their level of understanding and always speak truthfully and factually. We should not concoct things in order to impress other people. It is also important to talk in accordance with the circumstances. If you fear agitating someone then avoid those kinds of arguments and use those that will bring

them closer to you. Sometimes people say something that has a positive impact, but then they keep pushing and end up alienating the other person.

Huzoor<sup>aa</sup> said: It is also important to work with perseverance and to increase our contacts. We should also work consistently and not rest content with the ten-day Da'wat Ilallāh programs.

Huzoor<sup>aa</sup> said: There are many asylum seekers here who have free time; they should present themselves for Da'wat Ilallāh. If language is a barrier, they can use media and literature. It is quite possible that by the blessing of Da'wat Ilallāh they might succeed in their cases.

Huzoor<sup>aa</sup> said: Today we have to tell the world openly that they are becoming a target of Divine wrath and that they should turn to Him. Our duty is to obey Allāh's commandments regarding Da'wat Ilallāh and to persevere in this path. It is up to Allāh to produce the results. At another place Allāh says that you cannot guide anyone, but it is your duty to convey the message. God alone knows who will find guidance and who will not. We have to fulfil our responsibility so that people cannot say that they did not receive the message of Islām. It is Allāh's promise that He and His Messengers shall prevail. Inshā'Allāh the time will come when we shall be in the majority.

The Promised Messiah<sup>as</sup> says: "God Almighty knows that I have never forsaken kindness and tenderness when replying, apart from a few times where there were extremely foul and mischievous writings from the enemy and I adopted a firm approach to some extent." Huzoor<sup>aa</sup> said: In such a situation, it is necessary to reply with wisdom and to stop the mischief. The Promised

Messiah<sup>as</sup> never adopted the ways of the opponents and always resorted to arguments and the law to stop mischief.

At another place the Promised Messiah<sup>as</sup> says that the verse does not mean that we should become so lenient as to accept what is wrong. The difference should always be borne in mind. While it is important to be polite and considerate, it is also important to condemn what is wrong. We cannot condone something wrong in order to bring people closer to us. We should condemn what is wrong without engaging in quarrels. Our own faith should be strong and we should stop such things with wisdom and powerful arguments. We should not agree with everything, nor should we say things that alienate people. If Allāh wishes to guide someone, He will Himself open his heart.

Huzoor<sup>aa</sup> said: The more opposition there is, the more the truth spreads. The more aggressively the truth is opposed, the more brilliantly it shines. The Promised Messiah<sup>as</sup> says: I have myself seen that in places where there is much opposition against me, there Allāh has caused the Jamā'at to be established. On the other hand, places where people do not respond, there we do not find much progress.

Huzoor<sup>aa</sup> said: For Da'wat Ilallāh to be successful there needs to be harmony between our words and deeds. The Promised Messiah<sup>as</sup> says that if our words are not from the heart, they will not be effective. Remember that mere verbosity is of no use unless it is supported by actions. Mere talk has no meaning in the eyes of God. Demonstrate your example as a true Muslim. May Allāh enable us to act accordingly! *Amīn!*

## Proofs of Truth

### Friday Sermon Delivered on September 15, 2017

**Divine Communities do not spread in days, rather they spread gradually. Our duty is to spread the message and fragrance of Islām.**

**Some faith-inspiring instances of people receiving guidance towards true Islām through dreams.**

**The teachings of Islām that we present in the light of Qur'ān and Hadīth are focused on fulfilling our obligations**

**towards God and His creatures.**

On September 15, 2017, Hazrat Khalifatul-Masih V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor<sup>aa</sup> said: These days the Western press and media often asks us that it is true that we talk about Islām as being a religion of peace, but the majority of Muslims do not talk that way, nor do they consider us to be Muslims, and

even the number of Aḥmadīs is very small compared to other Muslims. In this situation, they ask, how can Aḥmadīs claim to be following the true teachings of Islām? And how we convince other Muslims of this?

Huzoor<sup>aa</sup> said: Our answer is that the teachings of Islām we present are based on the Holy Qur'ān and Hadīth and we do not say anything from our own

Despite our meagre resources, we are getting extraordinary results. God Himself guides people. Some are guided through dreams while others accept Aḥmadiyyat having witnessed the evil end of our opponents. Allāh had pledged to the Promised Messiah<sup>as</sup> that he would grace him with honour in the world, and so this Jamā'at started by a single person has now spread in the entire globe and continues to grow by the day. I will give some instances of how Allāh opens new avenues and guides people.

selves. These are not innovations that we have made in view of the prevailing circumstances. We can and do prove that the teaching of Islām has always been focused on fulfilling our obligations towards God and His creatures.

Huzoor<sup>aa</sup> said: As to how we are going to convince other Muslims, the answer is that The Promised Messiah<sup>as</sup> was to come in keeping with the prophecy of the Holy Prophet<sup>sa</sup>, and this prophecy was fulfilled in all its grandeur when Allāh sent the Promised Messiah<sup>as</sup> in this age to expound on the wisdom behind every Islāmic injunction. We Aḥmadīs are conveying these teachings to everyone. Our duty is to propagate this message. Divine Jamā'ats do not spread in days, but grow gradually. Jamā'at Aḥmadiyya is comprised of millions of people who have come from other Muslim sects. When they learn of our teachings, they join us. Insha'Allāh, one day we shall be in the majority. This is Allāh's promise whose signs we witness every year with the inclusion of hundreds of thousands into Aḥmadiyyat, most of whom are from among Muslims.

Huzoor<sup>aa</sup> said: Despite our meagre resources, we are getting extraordinary

results. God Himself guides people. Some are guided through dreams while others accept Aḥmadiyyat having witnessed the evil end of our opponents. Allāh had pledged to the Promised Messiah<sup>as</sup> that he would grace him with honour in the world, and so this Jamā'at started by a single person has now spread in the entire globe and continues to grow by the day. I will give some instances of how Allāh opens new avenues and guides people.

One brother relates: I saw in a dream that I was in Syria where two groups were fighting one another. A third group then came and made peace between them. Upon asking, I learned that these were members of Jamā'at Aḥmadiyya. At another time I heard a voice telling me that the Aḥmadiyya belief is the true belief.

A lady from France writes: One day I prayed to God to guide me on whether Jamā'at Aḥmadiyya was right or wrong. I then had three dreams. I saw that there was turmoil everywhere but Aḥmadīs were in peace. In my state of fear, I went and clung to this group. Then my sister said to me that you should offer Salāt, that is the only way. This opened my

heart and I accepted Aḥmadiyyat.

An elderly gentleman from Ivory Coast writes: I saw in a dream that some Arabs had come to our village and I heard a voice saying that these are not real Arabs but that you will find God through them. A few days later an Aḥmadiyyat delegation visited the village and this gentleman had the honour of pledging Ba'at.

A gentleman from Congo writes: I saw in a dream that a sympathetic person had guided me to a path that was of abundant good. And when I looked at the other path that I had been traveling on, I saw people being subjected to forced labour. Later when I joined Aḥmadiyyat I realized that that person who had guided me was the Promised Messiah<sup>as</sup>.

Huzoor<sup>aa</sup> said: Jamā'at Aḥmadiyya was established in three Senegalese villages, whereupon the chief and some other people prayed that God may destroy the Jamā'at. Soon afterwards, the chief died of snakebite and people started saying that it had happened due to his prayer against the Jamā'at. A few days later his deputy also died. Thereafter all the three villages accepted Aḥmadiyyat.

**We** Aḥmadīs are conveying these teachings to everyone. Our duty is to propagate this message. Divine Jamā'ats do not spread in days, but grow gradually. Jamā'at Aḥmadiyya is comprised of millions of people who have all come from other Muslim sects. When they learn of our teachings, they join us. Insha'Allāh, one day we shall be in the majority.



A *Mu'allim* writes that he was talking some *Maulwis*, who, instead of presenting arguments, started blaspheming against the Promised Messiah<sup>as</sup>. A young man who was listening, started doing research and as a result became an Ahmadī. His father thereupon drove him out of his house. His mother asked him to return saying that the peace of the home had been destroyed. When he returned, his father disinherited him from his property. He said that God had told him that Ahmadīyyat was true and therefore he remained steadfast.

Amīr Ṣāhib Benin writes: The Jamā'at was established in a far-flung village last year and this year a Jalsa was held there. A local president said that the Jamā'at had shown them the true path of love and harmony. People had started offering Salāt and there were no disputes.

Huzoor<sup>aa</sup> said: An Imām accepted Ahmadīyyat, whereupon the people told

him that the mosque was theirs and that he should either leave Ahmadīyyat or leave the Imāmat of that mosque. He said that he would leave the mosque and the Imāmat. Huzoor<sup>aa</sup> said: This is in contrast to the *Maulwis* in Pakistan whose sole aim is to fill their bellies.

Another person became ill and felt that his end was near. Thereupon he prayed that if the Imām Mahdī was true then may Allāh grant him health. Allāh accepted his prayer and he was healed.

A brother from Ivory Coast relates: I used to worship idols. One day in a dream I saw an old woman who brought me a cane of water and a prayer mat and told me to offer Salāt. I then gave up idol-worship and started offering Salāt. But then again it was said to me that I should offer Salāt. When I told this to my brother who was an Ahmadī, he said that this was an indication that I should accept Ahmadīyyat. I did so and my heart

was completely cleared of all thoughts of idol-worship. Huzoor<sup>aa</sup> said that these incidents relate to new Ahmadīs but they have lessons for old Ahmadīs as well.

Amīr Ṣāhib of Burkina Faso writes: A brother pledged Baī'at and thereafter saw in a dream that the place where he had been before was in darkness and that he was now in a place glowing with light. Huzoor<sup>aa</sup> said: Thus, is Allāh drawing people towards true Islām. One day Islām will triumph through Ahmadīyyat. May Allāh enable every one of us to remain constantly engaged in Tabligh! *Amīn!*

At the end of the sermon, Huzoor<sup>aa</sup> informed the Jamā'at of the sad demise of Khurshid Ruqayya Ṣāhibā, wife of *Maulwi* Manzoor Ahmad Ṣāhib of Qādiān, and the sad demise of Dr Salahud-Din Ṣāhib of USA. Huzoor<sup>aa</sup> led their funeral prayer in absentia after the Friday prayer.

## Salāt - The Path to Success and Salvation

*Friday Sermon Delivered on September 29, 2017*

**After the age of forty, one should become more drawn towards God. An exhortation to Majlis Ansārullāh regarding the importance of Salāt and how to safeguard it and offer it punctually.**

**The pleasure in Salāt comes from the relationship between the servant and the Master. We should therefore cultivate the utmost servitude before God.**

**Let go of callousness and become so firm in Salāt, so that not only your body and your tongue, but your very soul should become an embodiment of Salāt.**

On September 29, 2017, Hazrat Khalifatul-Masīh V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor<sup>aa</sup> said: Today is the inauguration of the annual Ijtimā' of Majlis Ansārullāh, UK. In this context, I would like to draw attention towards an essential point, and that is the observance of prayer. When a person crosses the age of 40, he should realize that the days of life are now ebbing away, so he should become more inclined towards God. A believer should worry about fulfilling his obligations to God and to His creatures. Whenever

Allāh draws our attention to Salāt, He says that it should be offered in time and with congregation. This is what *Iqamah* or observance of prayer means. From the reports I receive, I get the impression that many do not give proper attention to this despite having reached such a mature age. Every Nāsir should look within himself and strive to become punctual in Salāt. The Ansārullāh can only become helpers of God if they do their duty in observing the faith and having others observe it as well. The Promised Messiah<sup>as</sup> says that prayer is the weapon that will make us victorious; we should use this weapon in the manner that Allāh has taught us.

Huzoor<sup>aa</sup> said: Observe prayers punctually and with the proper decorum. Some people offer only one prayer in a day. They should remember that no one is exempted from prescribed Salāt, not even Prophets. It is related in a Hadīth that a group of new converts came to the Holy Prophet and asked that they be exempted from offering the Salāt. The Holy Prophet refused, saying: "The religion that is devoid of practice is meaningless."

The Promised Messiah<sup>as</sup> says: What is Salāt? It is a special form of prayer, but

people treat it like a tax they owe to the sovereign. The naïve people do not understand that God benefits nothing from their prayer and supplication. Instead, it is for man's own benefit, for in this way he reaches his goal.

The Promised Messiah<sup>as</sup> says: I am pained to see that these days people do not aspire for worship and *Taqwa* and piety. The reason is the poisonous influence of the world that is causing the love for God to grow cold, so that people do not experience the kind of pleasure that they should derive from worship. Those who do not experience pleasure in worship should worry about their ailment, for they are ill. When God has created mankind for His worship, how can it be that he did not imbue it with pleasure and joy. There is pleasure and joy, but only if one is willing to experience it.

The Promised Messiah<sup>as</sup> says: Understand well that worship is not a burden or a tax. It has a pleasure and joy that is greater than all the joys of the world and all the pleasures of the self. Just as a sick person is unable to enjoy the taste of delicious food, so are unfortunate people deprived of the pleasure of God's worship.

The Promised Messiah<sup>as</sup> says: Remember, Salāt is something that embellishes a

man's worldly life and his faith. Allāh has cursed the worshippers who are not mindful of its essence. Salāt is something that, when it is properly observed, it protects one from all kinds of sin and transgression.

Huzoor<sup>aa</sup> said: It is not in man's power to offer such Salāt, and it can only be achieved through God's help. And this cannot come about unless one continues to pray and supplicate. Therefore, whether it is day or night, not one moment in your life should be empty of prayers. In order to experience the pleasure of Salāt, it is important to seek Allāh's help. We should beseech God that, just as He has given us the pleasure of fruits and other things, so should He let us experience the pleasure of Salāt. When a drunkard fails to get intoxicated, he continues to drink cup after cup until he finds the pleasure he is seeking. And just as the alcoholic has a pleasure in his mind that he strives for, we should employ all our faculties to find pleasure in worship. If we pray with the same zeal to find pleasure in worship, then, truly do I say to you, you will find that pleasure. Also, when praying we should bear in mind its benefits.

"Surely, good works drive away evil work" (11:115).

We should keep these bounties and the pleasures in mind and pray that we may experience the Salāt that is the lot of the righteous. Prayer is not just going through certain motions. The essence of Salāt is the prayer which contains pleasure and joy.

Regarding the essence and purpose of Salāt, the Promised Messiah<sup>as</sup> says: All the postures of Salāt are meant to attain

the purpose and essence of worship. The postures of prayer are in fact expressions of the soul. What the tongue speaks is also spoken by the soul. It is thus that one receives enlightenment and contentment. If a person reflects on how he was born and how he grew up, he can try to fulfil his obligations as God's servant. In short, the pleasure in Salāt comes from the relationship between the Master and the servant. If you wish to benefit from God's grace, then you have to become His perfect servant. And it is then that you will experience the high degree of pleasure, which is not surpassed by any other. At this stage, man's soul becomes as if non-existent and flows towards God like a stream and is cut off from all that is other than God. It is then that God's love descends on him. It is the meeting of two passions: the passion of God's providence from above and the passion of a person's servitude from below. This is the state that is called Salāt. And it is such Salāt that burns all evil. Such Salāt does away with sin and leaves behind a light and lustre. This is the Salāt to which applies the verse; Surely, Prayer restrains one from indecency and manifest evil. (29:46)

In short, Salāt brings such pleasure and joy that I do not know how to describe it.

The Promised Messiah<sup>as</sup> says: The essence of true Salāt is only attained through prayers. To beseech anyone other than God is contrary to a believer's honour because only God is worthy of being beseeched. All of a believer's faculties lie at the feet of God. The one who seeks from those beside God should know that he is most unfortunate and the time comes when he will not be able to turn to God even superficially. It is something to be dreaded that one should leave God

and beseech someone else. It is therefore important to be regular in Salāt. To turn to anyone other than God means to be cut off from God. Salāt is the practical affirmation of God's Oneness, and it remains unblessed and of no use unless it is accompanied by humility and total devotion.

The Promised Messiah<sup>as</sup> says: Those who are not completely devoted to God are often visited by doubts and suspicions in their Salāt. When a person turns to God with a pure heart, then Satan can never dare whisper in his heart. Look, your life is ebbing away, let go of heedlessness and be fearful. Pray in solitude so that God may preserve your faith and be pleased with you. Salāt is something that can lead a person to the stage of *Mi'raj*, provided that it is the Salāt that melts the soul. Wake up for *Tahajjud* prayer and offer it with eagerness and zeal. If you wish to have a true relationship with God then become regular in your prayers, so that not only your tongue but the very passions and objectives of your soul may become embodied in Salāt.

Huzoor<sup>aa</sup> prayed: May Allāh enable us to become firmly established upon *Tauhid* and to safeguard our prayers and to experience prayers that are pleasurable. May we turn towards God alone, and to no one else. I have learned that there are no arrangements for offering congregational prayers at *Ijtimā'* venue. Next time they should make arrangements whereby all five prayers are offered at the venue. May Allāh make us His true servants! *Amin!*

Observe prayers punctually and with the proper decorum. Some people offer only one prayer in a day. They should remember that no one is exempted from prescribed Salāt, not even Prophets. It is related in a Hadīth that a group of new converts came to the Holy Prophet<sup>sa</sup> and asked that they be exempted from offering the Salāt. The Holy Prophet<sup>sa</sup> refused, saying: "The religion that is devoid of practice is meaningless."

# Respected Hasan Muhammad Khan Arif Şāhib Passes Away



We are very sad to announce that Respected Hasan Muhammad Khan Arif Şāhib, former Chief Editor of Aḥmadiyya Gazette Canada, passed away on November 3, 2017. *Innā lillāhi wa Innā ilaihi Rajiūn!* May Allāh grant forgiveness to the deceased and elevate his station in Heaven! *Amin!*

He is survived by four sons (Javed Ahmed Khan Şāhib of USA, Fareed Arif Khan Şāhib of Woodbridge, Naseer Ahmed Khan Şāhib of Brampton, and Mansoor Ahmed Khan Şāhib of Malton), two daughters (Yasmin Khan Şāhiba of Malton and Lubna Khan Şāhiba of USA), and one brother (Masud Ahmed Khan Şāhib of Burlington).

His funeral prayer was led by Respected Amir Şāhib Jamā'at Canada on November 6, 2017 in Baitul Islam Mosque. A large gathering was present for the funeral and burial service, which took place the next day in Nashville Cemetery.

In his Friday Sermon of November 10, 2017, Hazrat Khalifatul-Masīh V (may Allāh be his Helper!) described the services of Hasan Muhammad Khan Arif Şāhib, and led his funeral prayer in abstensia.

Respected Hasan Muhammad Khan Arif Şāhib was born in Jalandhar on January 26, 1920. His father, respected Fazl Muhammad Khan Şāhib, did the Baī'at in 1915 at the blessed hands of Hazrat Khalifatul-Masīh II<sup>ra</sup>.

Respected Hasan Muhammad Khan Arif Şāhib dedicated his life for the service of Islām Aḥmadiyyat in 1943, and remained a devoted servant of God to his last breath.

By the Grace of Allāh, he had the honour of being among the 313 *Darwaishan* of Qadian.

Following this, under the instructions of Hazrat Khalifatul-Masīh II<sup>ra</sup>, he migrated to Rabwah where he rendered services in many capacities including: *Nāib Wakīlul Tijārat*, Incharge Office of Furqan Force, *Wakīlud Dīwān*, *Wakīlul Talīm*, *Wakīluz Zirā'at*, *Wakīlul Māl* and *Afsar Amānat*. After these, he was posted as *Nāib Wakīlul Tabshīr* and served in this capacity for 30 years, working closely with the late Hazrat Şāhibzāda Mirzā Mubarak Ahmad Sāhib, *Wakīl A'lā* and *Wakīlul Tabshīr*.

Hasan Muhammad Khan Arif Şāhib was a Mūsi and also a *Mujāhidīn* of Saf Awal, Taḥrīk Jadīd. He also had the honour of being an *Asīr Rah-e-Maulā* (Prisoner in the way of Allāh) in Pakistan.

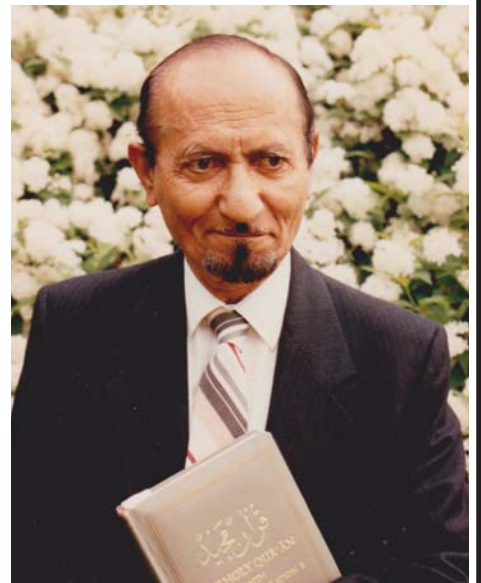
He also had the pleasure of being part of the first batch of graduates who completed the MA Arabic program launched in Ta'limul Islām College, Rabwah.

The deceased was a very benevolent individual who had true concern and sympathy for humanity. As part of his desire to help youth in skill development, he opened a typing school in his home. Numerous people were able to acquire jobs as a result of the skill they had learned in this school.

In 1981, he migrated to Canada and immediately continued his services for the Jamā'at. He managed both sections of the Aḥmadiyya Gazette Canada at these early stages when computers were not available. He would type the English section, and

hand write the Urdu section. He would work diligently and took a very keen interest in selection of material for the Gazette. At the time, translations were not readily available, and he would translate material himself, including sermons of Hazrat Khalifatul-Masīh, which he would constantly revise to his satisfaction, and only then include in the Gazette. His dedication and hard work greatly enhanced the quality of the Aḥmadiyya Gazette. In this way, he served as an Editor of the Aḥmadiyya Gazette for 26 years. Later, he also had the distinction of being an Honorary Editor of the Aḥmadiyya Gazette.

The Aḥmadiyya Gazette Canada and all its readers offer their deepest condolences to the entire family of respected Hasan Muhammad Khan Arif Şāhib! May Allāh grant him forgiveness and an elevated station in paradise! May Allāh grant patience to the family and enable them to bear this loss! *Amin!*



Speech: Jalsa Sālāna Canada 2017

# Hazrat ‘Umar’s<sup>ra</sup> Caliphate: Establishment of a Peaceful and Just Society

Maulānā Ishaque Fonseca, Missionary Montreal

*The following speech was delivered at Jalsa Sālāna Canada 2017 by Maulānā Ishaque Fonseca Sāhib, Missionary Canada*

In these days, it is becoming more unpopular to hold positive opinions about Islām. In the media light is rarely shed on it, while colossal amounts of coverage are given preference to showing turmoil in the Muslim world and various political Islāmic figures and groups who are spreading bloodshed and chaos in society. But they never think to what extent their stories play a part in motivating others to copy. The stanch critics of Islām will stifle any real discussion about Islām and the true causes of Muslim extremism and will allow public opinion to hold only one narrative which is that modernity and social values of freedom and liberty are not compatible with Islāmic values and Islāmic leadership. Even public officials, such as Dr. Ben Carson the cabinet member of the new US administration, are reinforcing the concept that Islām is inherently oppressive and violent. Therefore, in view of the flood of negative coverage and prejudiced opinions on Islām, I will endeavour to answer the central question to this whole discussion, which is:

**Can true Islāmic values and leadership play any part in establishing peace and justice in society or are they a source of spreading violence and oppression?**

The answer to this question is the same as the topic of my speech, which is “Hazrat ‘Umar’s<sup>ra</sup> Caliphate: Establishment of a Peaceful and Just Society.” I will thus demonstrate how this one example of Islāmic leadership can be a source of guidance for the creation of a peace and justice in the World.

## **Hazrat ‘Umar’s<sup>ra</sup> Character**

Hazrat ‘Umar<sup>ra</sup>, was the second Caliph or successor of the founder of Islām Prophet Muhammad<sup>sa</sup>. Just before the death of his predecessor, the first Caliph Hazrat Abu Bakr<sup>ra</sup> consulted prominent Muslims for his successor and they agreed upon Hazrat ‘Umar<sup>ra</sup>. He was an influential and educated man who loved truth and honesty. Before really knowing Islām and thinking it was a danger to society he wanted to stop its growth by killing its founder. Yet, upon learning the reality and beauty of Islām, he quickly became the utmost devoted follower of Prophet Muhammad<sup>sa</sup>. His acts of justice were absolute and acts of kindness graced on all those he encountered. He was a strong, brave and decisive leader with a sweet and tender heart. Despite being a Khalifa In-Charge of vast amounts of wealth, he had little personal belongings and could always be seen with old worn out cloths with many patches. He also forbade his government officials from wearing expensive cloths so that they could relate to the average public. To the Muslims and Non-Muslims of his state he was their great benefactor. They all deeply loved and respected him for his treatment of equality.

## **Hazrat ‘Umar’s<sup>ra</sup> Examples of Kindness and Justice**

The examples of Hazrat ‘Umar’s<sup>ra</sup> meticulous care for the needs of others is summed-up in one occasion when he would routinely go out at night, in disguise, to determine the needs of his people. On seeing a woman boiling water with crying children, he enquired the reason. She said that they had no food for several days and that she was boiling plain water just to console the kids. ‘Umar straight away went to the

treasury. He brought out a bag a flour, meat, butter and dates. His slave wanted to carry the things for him. ‘Umar said, “You will not carry my burden on the Day of Judgment.” He carried it himself to the women’s tent. ‘Umar made the fire and she cooked the food. After the children had their fill and started playing, the Khalifa felt very happy. The lady thanked him and said, ‘You should have been the Khalifa, instead of ‘Umar’”<sup>1</sup>

The next two incidences confirm his level of justice and equality towards the non-Muslim public.

...in accordance with the teachings of the Holy Prophet<sup>sa</sup>, Hazrat ‘Umar<sup>ra</sup> was most concerned about the rights and welfare of non-Muslim subjects of the Muslim government. He would periodically advise his governors to take special care of the non-Muslims and would also himself regularly enquire of them if they had any difficulty. Once a delegation of non-Muslims came to Hazrat ‘Umar<sup>ra</sup> and the first question he put to them was whether they had any inconvenience from the Muslims. They replied that they had received nothing but the best of fidelity and treatment from the Muslims.<sup>2</sup>

He was so deeply concerned for the rights of the non-Muslims who would live after his death that he made an oath for the Muslim Caliph after him to follow. He said:

I advise the Khalifa to follow me to have a most gentle and compassionate way with the non-Muslim subjects of the Islāmic government; to fulfill their pacts to protect them and fight their enemies for them and never to put a burden or responsibility on them, which is beyond their capacity.<sup>3</sup>

What room is there for a Radical Political Muslim leader to suppress and terrify the public after learning of this oath to future Muslim leaders? None at all!

### **Islāmic Principles of Justice & Equality**

These few instances of Hazrat ‘Umar’s<sup>ra</sup> acts of beneficence and equity demonstrate the cornerstone of the Islāmic society. He was emulating the directives of the Holy Qur’ān and the countless acts of benevolence and justice showed to Muslims and Non-Muslims alike by his Master Prophet Muhammad<sup>sa</sup>. The Holy Qur’ān gives these following directives, “Verily, Allāh enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed” (Al-Nahl 16:91).

The basis of an Islāmic society is to do justice to all, perform goodness to others as you would do amongst your family. It does not specify that you must perform only these acts of justice and kindness to Muslims alone but that you should treat all like your family. These are the measures to instil peace and equity in the society and help to prevent the seeds of chaos and transgression from growing. In the Holy Qur’ān, Chapter 5 verse 9, Allah gives the highest form of justice to act upon, which is to show justice even to your adversary. Holding fast to this principle, during his Khilāfat, Hazrat ‘Umar<sup>ra</sup> went so far as to declare that if a Muslim defrauds any enemy or breaks a treaty then he is liable to be executed.<sup>4</sup> These measures were in place to protect the security of the state. If today Muslim or Non-Muslim countries in conflicts take care of this golden principle then it would help ensure conflicts from further escalating.

### **Social Welfare State and Rights Afforded to Muslims & Non-Muslims**

Social Welfare for all as taught by Islām and nurtured by its leadership developed in leaps and bounds under the care of Hazrat ‘Umar<sup>ra</sup>. The basic needs are outlined in the Holy Qur’ān for all to have food and water, cloths and shelter. It reads, “It is *provided* for thee that thou wilt not hunger therein, nor wilt thou be naked. And that thou wilt not thirst therein, nor wilt thou be exposed to the sun” (Taha 20:119-120).

Following are some of the salient features of Hazrat ‘Umar’s<sup>ra</sup> social welfare system. A first ever census was taken to record everyone’s needs and allowances. Record keeping of taxes and wealth was instituted so that the large sums of money from the treasury could be properly distributed. Child benefits were handed out and increased on the age of the child.<sup>5</sup> Orphans were taken care of by the state<sup>6</sup> and fixed general allowances given to the weak and disabled. Once Hazrat ‘Umar<sup>ra</sup> was informed that some families didn’t use their child benefits for food but save it or use it uselessly and to this he replied, “Allah will help them. Give them their right. I prefer to give rather than to take away something.”<sup>7</sup>

The system did not leave any one out, even the non-Muslim widows of those whom they fought in battles were provided a salary. Hazrat ‘Umar<sup>ra</sup> said “I will make the widows of Iraq so self-sufficient that they would not have to look to any one for sustenance.”<sup>8</sup> There was also old age pension allotted to Muslims’ as well non-Muslims’. When Hira was conquered Hazrat ‘Umar<sup>ra</sup> agreed to give pensions to all non-Muslims who would be out of a job because of their old age.<sup>9</sup> Once he saw an Old Jewish man who was begging and he told him the reason was because he did not have the funds to pay the tax for non-Muslim security known as Jizyah. Hazrat ‘Umar<sup>ra</sup>, said “What a grave injustice is it that Jizyah is being levied upon such people! We have been ordered to help the poor, not burden them with tax.” and thereafter he compassionately gave him pension from the state treasury and as well the Jewish man no longer had to pay the Jizyah.<sup>10</sup>

Hazrat ‘Umar<sup>ra</sup> never compelled any one to pay Jizyah if they didn’t have the capacity and always preferred to lighten the burden of others.

Some other things provided by social security were; food, apparel, shelter, necessary medical care, education and matrimonial aid. If a society can provide for the basic needs of the poor and those in need and help them become self sufficient then it will help prevent people from becoming indifferent towards the Government and persuaded to be involved in terrorism.

### **Economic Infrastructure and the Right of Drinking Water**

Hazrat ‘Umar<sup>ra</sup> is recognized for highly developing the economic infrastructure of his state, which would amaze even those today. And he proved to be brilliant when it came to running the public administration. He set up a committee for consultation on important matters known as Majlis Shura, and for utmost pressing issues he would consult all Muslims of Median the capital of the state. This was a teaching of the Holy Qur’ān, ‘O Prophet, consult the people in matters of administration’.<sup>11</sup>

Consultation was also a practice of the Prophet Muhammad<sup>sa</sup> and all of his Four Khulafā’. Hazrat ‘Umar<sup>ra</sup> would say, “No Islāmic government can be accepted as being lawful without a system of consultation”.<sup>12</sup>

Some of his most notable achievements are; setting up a public treasury, creating provinces and appointing governors known as Amer’s, establishing such government departments as; the Police, Tax and Revenue, Mail, and Justice. He put courts of justice in every town and selected righteous people for judges and paid the judges and government officials well so that they could not be bribed. He took all measures to do away with misappropriation of funds and didn’t allow his officials to terrorize the people. For instance, once a government official’s son hit a poor person and when Hazrat ‘Umar<sup>ra</sup> found out, he granted the poor person an opportunity to hit the son and his father too. He took retribution by only hitting the son, which consequently injured him and the poor man said that he was fully satisfied and found justice.

There were the construction of new cities and development of infrastructure such as building of Mosques, schools, roads, bridges, and along the highways were constructed Inns for travelers. Transportation between cities was provided and major roads at night were lit. There were also guest houses in most cities with free meals for visitors who came from long distances. On creating the police force, he made posts for them, and also made a regular army with salaries. Sweet drinking water was provided through a complex system of canals. These canals were also made for irrigation and agricultural development.

It is recorded that during a severe famine Hazrat ‘Umar<sup>ra</sup> did not take any taxes from the people. The Islāmic calendar known as the Hijri Calendar was introduced. Providing clean drinking water to each and everyone even despite differences was a basic human right afforded by Islām and something Prophet Muhammad<sup>sa</sup> proved when even during battle he let his enemies drink from the Muslims wells. Once when Hazrat ‘Umar<sup>ra</sup> learnt from a caravan that their thirsty people and animals were refused water from the locals, he said to them, “Then why did not you attack those people”.<sup>13</sup> This meant that it was a life and death situation. This was the actual case when once a man died from thirst because again some locals refused to give water and Hazrat ‘Umar<sup>ra</sup> decreed that the payment of blood money be given to the man’s family as a fine.<sup>14</sup>

This is a great lesson for the world today as water is one source of strife and conflict. The advanced Nations generally provide drinking water to their people but seek to profit on the ever increasingly limited supply of water in other underdeveloped countries.

### **Defensive Wars and Establishment of Religious Freedom**

The greatest values of modern Western societies are freedom of conscience afforded to all citizens regardless of cast or creed and also the Machiavellian ideal that citizens should not be coerced into following the dictates of the state but should be left to adopt the laws willingly. Prophet Muhammad<sup>sa</sup> has been unfairly accused of spreading his faith by the sword and forcing people into believing. Where-as in reality it was the Muslims who were being mercilessly persecuted and sometimes even killed in order that they may abandon their new faith. The right for all to have freedom of conscience to believe as one may like are enshrined in the Qur’ānic verse, ‘There should be no compulsion in religion’<sup>15</sup>.

And the physical security from persecution of faith and ideals is guaranteed to all in the Holy Qur’ān [22:40-41]. That is that Allāh granted permission to the Muslims to defend themselves through Jihad or defensive religious war in order to protect the religious rights and places of worship for of all who were being persecuted. When

Prophet Muhammad<sup>sa</sup> formed his state in Madina he granted the same protections and religious freedom to Jews and others as was given to Muslims.

During Hazrat ‘Umar<sup>ra</sup> Caliphate the defensive religious wars were being fought against the Roman and Persian Empires. When his armies defeated these empires they subsequently inherited their vast lands. But Hazrat ‘Umar<sup>ra</sup> unlike the leaders of other Empires of the day always granted religious freedom and protection of life and equal rights to the new subjects and never destroyed their temples. Hazrat Khalīfatul-Masīh IV<sup>th</sup> commenting on his occupation of Palestine says:

History stands as a witness that even during the period when the Muslims were at the zenith of their power, the Jews were never maltreated. Muslims twice occupied Palestine. They proclaimed a general amnesty regarding liberty, life and property, and did not persecute any Jew or Christian. The first occupation of Palestine was during the Caliphate of Hazrat ‘Umar while Sultan Salāh-ud-Dīn occupied Palestine for the second time. The Historians agree that with these two exceptions of Muslim occupation of Palestine, there was never a time when Palestine was occupied by any alien army which did not conduct a massacre. For instance, when Richard the Lion-hearted who was a British King, occupied a part of Palestine, he carried out a genocide of all Jewish men, women as well as Muslims.<sup>16</sup>

The previous Roman rulers of Palestine and medieval Christianity have much in common with today’s ISIS or radical clerics such as the Saudi grand Mufti who called for the destruction of all churches in the Arabian Peninsula or the Pakistani Maulana Maudūdi who preached for death of all apostates which is in complete contradiction to the verse from the Holy Qur’ān which I recited earlier that says ‘there should be no compulsion in religion’. Commenting on Maudūdi’s ideas of apostasy, Hazrat Khalīfatul-Masīh IV<sup>th</sup> said, ‘though originating from an interpretive error of early Muslim jurisprudence (fiqh) are, in fact, based on medieval Christianity’.<sup>17</sup> He also explained that the orientalist who are the worst in their criticism of Islām don’t ascribe this dogma to Islām but only to Christianity. The Roman empire of Constantine persecuted the

Jews, stripped them of their rights and burnt their synagogues and towns and barred Jews from relocating back to Palestine from foreign lands. But Hazrat ‘Umar<sup>ra</sup> changed all that granting Jews and Christians alike religious freedoms, rights and security. Even though the two Empires of Rome and Persia were incited by a group of Jews from Khaibar to fight the Muslims, Hazrat ‘Umar<sup>ra</sup> did not unfairly blacklist all Jews as enemies or potential suspects of the state, in fact, he gave them protection, and allowed them to relocate in Palestine and let them serve in his Military as intelligence agents. And as many instances show that any Jew who had been unfairly treated could find justice during his rule.

When they occupied foreign lands Hazrat ‘Umar<sup>ra</sup> did not take over all the property of the people but just charged them a land tax and Muslims were not allowed to purchase land in these countries. Many conflicts in the world are due to nations wishing to acquire the resources of other countries. Unnecessary bloodshed could be avoided in the world if this principle was followed of Hazrat ‘Umar<sup>ra</sup> which was not to look greedily on the wealth of others by acquiring their resources. This principle is outlined in Chapter 15, verse 89 of the Holy Qur’ān for helping to establishing peace between nations. Another instance proves that Hazrat ‘Umar<sup>ra</sup>’s state was not in the business of amassing wealth from other nations was when his Amir of Syria Hazrat Abū ‘Ubaidah<sup>ra</sup> could not protect the Christians he returned the tax for protection and the Christians were so taken that they prayed for them and said “May God grant you victory over the Romans so that you may return to rule this land.”<sup>18</sup>

### **Education of Qur’ān & Fare Treatments by Soldiers of Hazrat ‘Umar<sup>ra</sup>**

Education was an extremely important part of Islāmic teachings that after the battles Prophet Muhammad<sup>sa</sup> allowed freedom to prisoners of war to those who could teach a Muslim to read. Hazrat ‘Umar<sup>ra</sup> carried on this tradition of learning in his Khilāfat by educating the public in schools on the Holy Qur’ān, Hadith and other subjects. He made it mandatory for his soldiers to know the Holy Qur’ān and to study it well. In his Army, it is recorded that there were 300 soldiers who memorized the entire Qur’ān.

Hazrat ‘Umar<sup>ra</sup> didn’t want his soldiers to become prone to the material things of the wealthy people they encountered in the Roman and Persian Empires. Thus, he made it mandatory that they camp outside the city centers away from their allure and even build entire cities for his armies. Only full-time soldiers were paid a salary but the others were serving as volunteers. All soldiers were directed to adhere to Islāmic teachings of tolerance, justice and kindness when dealing with the people they encountered which when practices yielded great respect, praise and their friendship. They would have all known the etiquettes regarding War as based in the Holy Qur’ān and the Hadith that they are not to kill any one unjustly, not to kill any non-combatant in any circumstances, neither harm any women, children, elderly person or monk and not to even harm animals and trees.

### ISIS and Political Islām

Contrast this to the senseless killing, rape and maiming of people who encounter the radical Islāmic terrorists of Isis, who are described like a corrupt gang of thugs who can be allured by money to kill and destroy. IS or the Islāmic State has tried to establish a so called “Khilāfat”, but it doesn’t resemble the true Islāmic Khilāfat in any way; rather it seems a mirror resemblance of the savage King Richard the Lion-hearted. Knowledge or any knowledge at all of the Holy Qur’ān and Islām is definitely one thing greatly lacking in these young terrorists who are recruited from the West. This is corroborated by their lawyers namely Mr. Sven Mary and by a study conducted by the Royal Institute for International Relations published in March 2016. In the *Washington Post*, the Belgian counter terrorism official, Allain Gringard said, “Many are essentially part of street gangs. What the Islāmic state brought in its wake was a new strain of Islām which legalized their radical approach.”

Hazrat Khalīfatul-Masīh IV<sup>th</sup> fittingly diagnosed the phenomena of this violent terrorism amongst the Muslim nations by saying, “When we examine so-called ‘Islāmic terrorism’, we discover political forces working behind an Islāmic façade. More often than not, the real manipulators and exploiters are not even Muslims themselves”.<sup>19</sup>

Today many Muslim countries have

conflicts and are trying to protect their interests over the interests of their people or over the interests of other nations and are using Islām to achieve their goals. Diederick Vanderwalle, a professor and political scientist at Dartmouth University, believed that Muammar Gaddafi sponsored and used terrorism as a means to rise as a leader in the Arab World. The terrorist bombing of Pan Am Flight 103 over Lockerbie, Scotland in 1988 killed 189 US citizens and was the second largest terrorist attack on America after 911. In 2003 the Libyan government accepted responsibility for this horrific act.<sup>20</sup> Muammar Gaddafi used Islām for personal means and put the security of his people second to his own political ambitions. And now because of NATO’s intervention to gain hold of Libya’s oil, it has become a stronghold and training ground for ISIS. Its country is divided into sectarian chaos and it is also a threat to Europe because of its closest proximity.

On the other hand, Hazrat ‘Umar<sup>ra</sup> was a selfless Muslim leader who demonstrated the true Islāmic principles which are universal for establishing a peaceful society. To first put your people’s welfare and security above yours, to maintain equality through fair dealings, guarantee inter-religious harmony and freedom of religion and protect the rights of all citizens even if you have to defend them. If both Muslim and non-Muslim countries would follow the example of Hazrat ‘Umar<sup>ra</sup> for putting the rights and securities of the citizens first before their own selfish interest, then real peace and equality would be established in the global society.

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# The Evolution of Christianity

Hazrat Mirzā Tahir Ahmad<sup>rh</sup>



The following is a chapter from the book, *Christianity: A Journey from Fact to Fiction*, authored by the late Hazrat Mirzā Tahir Ahmad<sup>rh</sup>.

The doctrine of Trinity, which is one of the fundamental constituents of Christian dogma, was absent from Christianity during the lifetime of Jesus Christ. The maximum one can grant is that this doctrine started taking shape after the Crucifixion. It took many centuries for it to reach its final well-defined but inexplicable form. It went through a long process of extremely bitter and controversial debates between Christian theologians and philosophers representing different religious, cultural and traditional backgrounds.

It was greatly influenced by the myths and the traditions of various lands which hosted Christianity in its early period. The main stem of Christianity, however, which took care of and nurtured the development of Christian beliefs and philosophy in its early formative part was of Jewish stock. Jewish influence remained predominant throughout the early part of Christian history. The disciples of Jesus who learnt and understood Christianity directly from Jesus and witnessed it in the form of his life, belonged to this stock. They were the primary custodians of Christianity with deeply embedded roots in the holy soil of Jesus' instructions and way of life. It was they who witnessed the Crucifixion and had seen Jesus survive from his attempted murder.

## The First Followers of Jesus

Early Christians appear to have been fundamentally divided over both the nature of Jesus and whether to adhere to the Mosaic Law or not. In the second phase of Christian development, St. Paul

acquired the most pivotal character in giving Christianity a new philosophy and ideology. There were fundamental differences of opinion between Paul and James the Righteous. While James looked after the Jerusalem Church, Paul was preaching in the West, particularly to the gentiles. The Western Church evolved along Pauline doctrinal lines, whereas the Church in Jerusalem developed along monotheistic teachings.

One offshoot of James' ministry were the Ebionites, a sect whose name derives from the Hebrew *ebionim* meaning 'the meek' or 'the poor'. They were the Jewish Christians, for whom Jesus took on the mantle of Messiah and not that of the 'Son of God'. They followed the Mosaic law with great zeal, and had their own Gospel known in various contexts as the 'Gospel of the Hebrews', 'Gospel of the Ebionites' or the 'Gospel of the Nazarenes'. Here is a description of the Ebionites drawn from various sources.

In his book *The History of the Church* written in the 4th century AD in Caesarea, Eusebius mentions the Ebionites in Book 3, *Vespasian to Trajan*. He mocks their views, saying that their name comes from their poor and mean opinion of Jesus. The Ebionites regarded Jesus as mortal and esteemed him as righteous through the growth of his character. As Jews, they observed the Sabbath; every detail of the Law, and did not accept the Pauline idea of salvation through faith alone. He also talks of another group of Ebionites who accepted the virgin birth and the Holy Spirit, but refused to accept Jesus' pre-existence as 'God the Word and Wisdom'. They followed a 'Gospel of the Hebrews' which could possibly have been St. Matthew's Gospel. They observed the Sabbath and the Jewish system, but celebrated the resurrection.<sup>1</sup>

In his book describing the background of the Ebionites, R Eisenman in *The Dead Sea Scrolls Uncovered* writes that James (the 'Zaddik' or 'Zadok', meaning Righteous) was the leader of the Jerusalem Church in the middle of the first century (40–60 AD approx.) The branch which was retrospectively called Jewish Christianity in Palestine. The Ebionites developed from this branch.<sup>2</sup>

The Community who followed James were known as 'the Poor', (Galatians 2:10, James 2:3–5) a designation mentioned both in the Sermon on the Mount and in the Dead Sea Scrolls. In many ways, Eisenman feels that the Ebionites were similar to the authors of the Dead Sea Scrolls. They honoured James the Righteous, and believed Jesus to be their mortal Messiah, while Paul had become an *Apostate for the Law*. They observed the Law and the Sabbath with great zeal.

They held James in the highest regard, while Paul was considered 'The Enemy'.<sup>3</sup>

According to Baigent, Leigh and Lincoln in *The Messianic Legacy*, the source of the original teachings of the Ebionites, Gnostics, Manicheans, Sabians, Mandeans, Nestorians and Elkasites has been described as the Nazarene philosophy. They refer to Nazarene thought as:

'An orientation towards Jesus and his teachings which derives ultimately from the original Nazarene position, as articulated by Jesus himself, then propagated by James, Jude or Judas Thomas and their immediate entourage.'

Their beliefs were:

1. strict adherence to the Mosaic Law
2. recognition of Jesus as Messiah
3. belief in the normal human birth of Jesus



#### 4. hostility towards Pauline views

There is a collection of Arabic manuscripts kept in a library in Istanbul which contains quotes from a 5th or 6th Century text ascribed to the 'al-nasara', written in Syriac and found in a monastery in Khuzistan in south-west Iran near the Iraq border. It reflects the views of the Nazarene hierarchy escaping from Jerusalem after the destruction in 66 AD. It refers to Jesus as a human being and stresses the Judaic Law. Paul's followers 'abandoned the religion of Christ and turned towards the religious doctrines of the Romans.'<sup>4</sup>

Of all the various doctrines which evolved during the formative stages of Christianity, only those who believed in the Nazarene philosophy can justifiably be given preference. These early Christians were taught the meaning of Christianity by Jesus himself.

#### **The Role of St. Paul**

Evidently St. Paul and his school do not belong there. In fact, from the time of St. Paul onwards, as Christianity spread to alien lands and pagan faiths within the Roman Empire, it began to be powerfully influenced and bent by the cultures and mythologies prevalent in those lands and went further away from its nascent purity. St. Paul did his bit in influencing the deterioration of the Christian thought by introducing his own brand of mysticism. He was neither of Jewish stock nor did he have any direct contact with Jesus, except through his claimed vision. He was already, it seems, under the powerful influence of the alien cultures.

Apparently, there were two options available to St. Paul, either to fight the strenuous battles against a world of superstitions, myths and legends prevalent in the lands of the Roman Empire from times immemorial or to give in to them and let Christianity change to suit their requirements and ambitions. This gave them the message that Christianity was not essentially different from their legends and myths. He found the adoption of the second option far more profitable and convenient and let Christianity change to suit the ambitions and philosophies popular in the gentile world.

This strategy worked well in as much as it gained a great number of converts to the new faith which otherwise would not

have been easily available. But at what cost. Unfortunately, it ended up only in an unholy competition between noble Christian values and pagan myths. What St. Paul changed was only the names of the pagan gods and replaced them with Jesus, God the Father and the Holy Ghost. It was not him in fact who invented the myth of Trinity and introduced it to the pagan world in the name of Christianity, on the contrary he borrowed the myth of the Trinity from pagan mythology and bonded it to Christianity. From then on it was the same old paganism but with new names and new faces.

Pauline Christianity, therefore, did not succeed in changing the doctrines, myths and superstitions of the pagan world but only ended in changing Christianity in accordance with them. If the mountain did not respond to his call, he decided to go to the mountain.

#### **The Reality of Jesus**

Ofcourse it is anybody's prerogative to choose between Pauline Christianity and that of James the Righteous and other early leaders of Christianity who were the disciples of Jesus Christ himself. But here we want to establish the point that the main stock of Christianity continued to develop along unitarian lines and kept itself aloof from the later innovations which generated the rigmarole and complexities of Christian dogmas such as the godhead of Jesus as the Son, the Trinity, Inherited Sin, Redemption, physical revival of Jesus, etc. The views of the early leaders of the Church, among whom James the Righteous is prominent, were simple and honest and had no internal contradictions or paradoxes hiding behind a smoke screen of mystery. A study of the history of Unitarianism in Christianity establishes beyond question the fact that the Unity of God, uncomplicated by the slogan of Trinity, remained the official doctrine of the true Church of Christ in its pristine purity.

Please remember that this short treatise is not an attempt to convert Christians to any faith other than that of Christ. It is simply a genuine effort to invite the Christians back to the pure unadulterated faith and practice of Jesus himself. It is a sincere attempt to revert the fiction back to the facts of Christianity. Facts that are certainly as beautiful as they are realistic and satisfy both the head and the heart.

For almost two thousand years, it is not the legends woven around the reality of Jesus Christ that has kept Christianity together and has helped it to survive the challenges of reason and ever-growing enlightenment borne out of scientific progress, nor is its survival due to the mystic belief of Trinity. What has held the truth and essence of Christianity together is the beauty of the person and the teachings of Jesus Christ. It is the divine conduct and not the divine person of Jesus that has been so beautiful to adhere to. It was the suffering, patience and perseverance for the sake of noble ideals and his bold upright rejection of all despotic attempts to make him change his principles that is the real backbone of Christianity. It is still as beautiful and as loveable today as it was ever before. It has influenced so powerfully the Christian minds and hearts that they remain bonded to Jesus and would much rather shut their eyes to logical discrepancies than to break away from him.

His real greatness lies in the fact that he transcended and conquered the forces of darkness that had conspired to vanquish him despite being a frail human being and no more than a human being. That victory of Jesus is something to be shared with pride by the children of Adam. As we see it from the Muslim vantage point, he is one of the most noble progeny of Adam who taught humanity by his example of perseverance in the face of extreme suffering and pain. Not to surrender but to remain steadfast in the teeth of extreme trial was the noblest achievement of Jesus. It was his life of suffering and pain that redeemed humanity and made him conquer death. If he had accepted death voluntarily, it would have been tantamount to an attempt to escape his state of suffering. How can one conceive this to be an act of bravery? Even the act of those who commit suicide, under extreme pressure, is taken to be a mere act of cowardice. To share suffering in life is far better than to escape suffering through death. Hence the concept of the supreme sacrifice of Jesus by accepting death for the sake of humanity is hollow sentimentally with no substance in it.

The greatness of Jesus, we again insist, lay in his supreme sacrifice during his lifetime. All his life, he defied the temptations to give in and exchange

a life of suffering with that of ease and comfort. Day in, day out he confronted death but refused to give in and lived for the sake of the sinful to bring them to life. He conquered death not by surrendering himself to death, but by refusing to bow down to it. He defeated it roundly and emerged from its clutches where a lesser man would have perished. Thus, he proved his truth and the truth of his word beyond a shadow of doubt. That is how we see Jesus and that is why we love him so. His voice was the voice of God and not the voice of his own ambitions. He said what he was commissioned to say, neither more nor less than what God had told him to say. He worshipped God throughout his life and worshipped Him alone and never did he require any mortal to bow before himself or before his mother or the Holy Ghost. This is the reality of Jesus to which we invite the Christians of all denomination and faiths to return.

### **The Continuity of Religion**

We believe in the continuity and universality of religions. That is why Islām lays such emphasis on the institution of Prophethood as a universal phenomenon. Which means that prophets have to be accepted in their totality. Rejection of one out of the community of prophets would be tantamount to rejection of all because, in fact, one bows to the prophets only in view of their hailing from the same source. In this context, the term 'continuity' should be understood as something that is similar but not exactly like the evolution of life. We believe in the progressiveness of the message, advancing in step with general human progress in all spheres of human activity. It appears that the earlier forms of revealed religions, though possessing the same fundamental teachings, covered relatively smaller areas of detailed instruction. That is to say, a smaller number of do's and don'ts. These then gradually grew into a larger number of imperatives and prohibitions covering a wider field of human activity. Also, it appears that religions belonging to the ancient civilizations addressed themselves to comparatively smaller audience belonging to particular tribes or clans or regions. Their messages were confined to the requirements of the time. They could be more aptly described as tribal, clannish or national religions. The

case of the Children of Israel and Judaic teachings is a fitting illustration to prove the point.

The historic trend of development, therefore, can be summarized as two-fold:

1. progressive elaboration and comparative perfection of the teachings.
2. a progressive shift from smaller to larger denominations.

Continuity does not mean that the same religion that was revealed to Adam continued to address mankind and underwent a gradual progressive change, widening its field of instruction and address. What is meant is that in different parts of the world, where different civilizations took root and flourished, Divine revelations gave birth to such religions with corresponding social developments of man in those parts of the world. All of these religions, however, were developing in the same general direction.

### **The Apex of Religious Development**

Of all such religious denominations, we believe the one in the middle east was being nurtured and cultured to give birth to such major religions as would serve the main stem of religious evolution in the world. This is quite evident from a study of religious history. Judaism followed by Christianity followed by Islām, clearly indicates the direction of the evolution of religious teachings. Among these religions, the progression of teachings can easily be traced back and forth and is found to be deeply interrelated. It is highly important, therefore, to understand this grand scheme of things which was to result and did result in the consummation of these teachings in the form of a universal religion, that is Islām.

In this context, it is in the interest of the Jews to seriously and without prejudice try to understand the importance of Jesus Christ. Having failed to recognize him, the case of the Jews is like so many animal species buried deep in the history of evolution, no longer playing any vital role in the evolving tree of life nearing its summit. As such, it remains only as a remnant of history but still continuing to survive in its own narrow sphere of existence.

Again, the case of the Christians is similar to that of the Jews, only they stand a step

ahead of them, closer to Islām in the chronological order. Most importantly, however, those deviations from the path of Jesus Christ into a decadent course which was originally set for them by St. Paul has virtually led them even farther away from Islām than the Jews. The Jews, after more than four thousand years of their existence, have at least learnt the lesson of Unity which is vital for the spiritual life of any religion. Yet despite this closeness to Islām in the basic doctrines, there are other factors which make the Jews even more adamant in refusing to accept Islām in large numbers.

This study leaves me to believe that unless the Jews develop that frame of mind and attitude which is a requisite for the understanding of Christ, despite their doctrinal similarities, they will remain farther apart from Islām than the Christians. They have missed a most vital link, that is Jesus Christ, between them and the advent of Prophet Muhammad, peace and blessings of Allah be upon him. This denial of truth has hardened them to such a degree that they are not psychologically prepared to accept any new message. They continue to wait for Christ, while Christ has come and gone. Having failed to recognize him once, they are far less likely to recognize him again during his second advent. They are destined, it seems, to be waiting for the Christ of their dreams eternally.

It was Christ who was to prepare the pathway to the following higher order religion which is Islām. This statement should not be taken too rigidly. We are not suggesting that the Jews should first accept Christianity and then take the next step into Islām. It would be too naive a view of religious manifestations as they take place. What we are trying to point out is that a people who have rejected a prophet or a messenger, who was not just an ordinary prophet but was to play a very important role in the task of mental and spiritual training of that people, do so only when they are spiritually and psychologically ill. Unless this malady is cured and that distorted attitude towards truth is rectified, they are less likely to follow a prophet who happens to be placed beyond the link they have already missed.

As far as the Christian attitude is concerned, they can only be led to the truth of Prophet Muhammad, if they

return to the truth and reality of Jesus Christ. He was not only the way to God, but also like all the other prophets was the way to the prophet who was destined to follow him.

Jesus was only the middle link in the parable of vineyard. The last consummate representation of God was yet to come. Therefore, unless the Christians return from the false, imaginary and mythical image of Jesus Christ to the much loftier and nobler reality of their holy master, they cannot be directed on to the path that connected him with Prophet Muhammad, peace and blessing of Allah be upon him.

Prophet Muhammad was a reality and not a fiction and it is only realities which lead to other realities.

Therefore, it would be the fact of Christ, rather than the fiction he has been turned into, which would bless Christians to recognize the truth of Prophet Muhammad.

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# AḤMADĪS FOR ORGAN DONATION



## National Department of Umūr 'Āmma

**Aḥmadiyya Muslim Jamā'at Canada has recently initiated a campaign known as "Aḥmadīs for Organ Donation". The campaign aims at educating and positively influencing all members of the community to register for this blessed cause.**

Organ Donation is a process of expressing one's desire to donate the transferable organs (after death) to another person of need.

One donor can save up to 8 lives, and enhance up to 75 lives. Donating your eyes is an example of enhancing a life and not saving a life.

Hazrat Mirzā Tahir Ahmad, Khalīfatul-Masīh IV<sup>th</sup> stated in reply to a question on Organ Donation on August 25, 1984:

**"In Islām it is permissible, in fact it should be encouraged. Any act of beneficence is in spirit with Islām. It is in fact Islām's purpose of creation: To be of beneficence to others, to be of goodness to others, to help and serve others. Because the Holy Qur'ān tells you, "You are the best of the people, because you are for the service of Mankind". So as long as you serve the mankind, you remain the best . . ."**

Please note that each donor must register within his province/country only. A commitment for organ donation made elsewhere (i.e. Pakistan) is of no use, if you are currently residing in Canada. You must be 16 years of age or older to register and the decision to donate can be changed at any time.

Majority of Canadians when asked are in favor of organ donation, but most never take the time to register. Doctors are some of the most likely people to be organ donors.

Al-Ḥamdo lillāh, in a very short time we have had close to 734 Ahmadīs who have registered for the campaign. Respected Amīr Ṣāhib Canada is also an organ donor. In one of his sermons he stated that, if a loved one of ours was ever in need of an organ, would we not want someone to donate it? Our answer would be "Yes". Would we not then extend the same courtesy to other people that we expect of them? It takes 2 minutes to register, and you can choose which organs to donate.

## To Register

When you visit the following page given below, click on the big red button that says, "**Register or Check now**". Once clicked, you will now be redirected to the Government's official page for organ donation, and your personal information is not shared or stored with anyone.

Ontarians: <https://beadonor.ca/ahmadisfororgandonation>

Non-Ontarian Canadians: <http://www.giftoflife.on.ca/en/faq.htm>

For any question/concerns please email: [organ@Ahmadiyya.ca](mailto:organ@Ahmadiyya.ca)



## ARCHBISHOP OF CANTERBURY VISITS HEAD OF AḤMADIYYA MUSLIM COMMUNITY

**Caliph and Archbishop speak of need for worldwide religious freedom**

*On 10 October 2017, the Most Reverend, the Archbishop of Canterbury, His Grace, Justin Welby visited London's oldest Mosque, the Fazl Mosque where he met with the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Ahmad<sup>aa</sup>.*

Earlier, the Archbishop also visited the largest Mosque in Western Europe, the Baitul Futuh Mosque in Morden.

During the meeting, the Caliph and the Archbishop discussed the continued persecution of religious minorities in various parts of the world.

His Holiness<sup>aa</sup> informed the Archbishop that he himself had been falsely imprisoned in Pakistan in 1999 prior to his election as Head of the Aḥmadiyya Muslim Community.

During the meeting, Hazrat Mirzā Masroor Ahmad<sup>aa</sup> spoke of the need for 'tolerance' in society and for 'mutual respect' to be displayed by all people and communities. He said that it was imperative that people had the right to practice their religion freely and without any form of coercion. The meeting concluded as His Holiness presented the Archbishop with a copy of the Holy Qur'ān, including both the original Arabic text and the English translation.

Following the meeting, the Archbishop of Canterbury, His Grace, Justin Welby said during an interview with MTA News:

**It was a great honour to meet His Holiness<sup>aa</sup>. It was a wonderful meeting, hospitable and warm... We spoke principally about the issues of persecution, which is something the Aḥmadiyya Community is well aware of and suffers hugely and we also spoke about the nature of religious extremism around the world in the different faiths and the importance of faith communities in the United Kingdom standing together, both for the common good of the country and for each other's support.**

During his visit, the Archbishop was given a tour of both the Baitul Futuh Mosque in Morden and the Fazl Mosque in Southfields.



**Aḥmadiyya  
Muslim Jamā'at  
Press Releases**



## Birth Announcements

Allāh the Almighty has blessed **Shehzad Majoka Sāhib** and **Munazza Majoka Sāhiba** of Peace Village Jama 'at with a baby boy. The new born is named **Ashar Ahmad Majoka**. He is grandson of **Malik Sharif Majoka Sāhib** of Ireland and **Zafar Ahmad Majoka Sāhib** of Weston South.

Allāh the Almighty has blessed **Muhammad Khalid Dawood Sāhib** (Murabbi Silsila, National Office of Tablīgh) and **Hafiza Shajratul Islam Sāhiba** of Peace Village East a baby girl. The new born has been named **Warda Khalid** and is also part of Waqf Nau Scheme. She is paternal granddaughter of **Muhammad Saleh Zahid Sāhib** and **Amtul Salam Sāhiba** of Windsor and materian grandauther of late **Khalid Ahmed Tahir Sāhib** and **Amtul Manan Sāhiba** of Rabwah .

Allāh the Almighty has blessed **Shakoor Ahmed Baloch Sāhib** (Murabbi Silsila, Sasktaoon), and **Maleeha Hussain Sāhiba** a baby boy. The new born has been named **Tafreed Ahmad** and is also part of Waqf Nau Scheme. He is paternal grandson of **Ghulam Nabi Adil Sāhib** of Hamilton and maternal grandson of **Ghulam Hassan Sāhib** of Cologne, Germany.

By the grace of Allāh Almighty blessed **Khalid Ahmad Minhas Sāhib** (Murabbi Silsila, Office of National General Secretary) and **Mansoor Nudrat Minhas Sāhiba** with a baby boy who is named **Qader Ahmad Minhas**. The newborn is paternal grandson of Tariq Mahmood Minhas and Bushra Tariq of Toronto and maternal grandson of **Muhammad Sarwar Minhas Sāhib** and **Amtul Bari Sahiba Sāhiba** of London, UK. The newborn is also part of the Waqf Nau Scheme.

**May Allāh grant grant them all long, healthy and righteous lives, and make them a delight of eyes for their families! Amīn!**

# Announcements of Achievements

## Aḥmadī Student receives Gold Medal

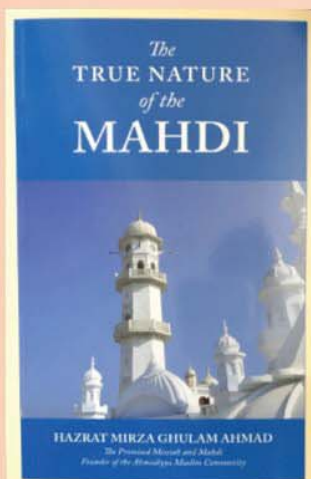
By the Grace of Allāh, **Sami Suleman Rasheed**, son of **Maqsood Ahmad Rasheed Sāhib** of Richmond Hill, a grade 11 student, has won a gold medal in the **Canadian Memory Championship**, held in Montreal, on September 2, 2017. He is the first Aḥmadī student to receive the prestigious medal by breaking all records across Canada. Sami Suleman Rasheed was also a recipient of Academic Achievement Award in grade 10 given by Jamā'at Canada. He is a great, great grandson of Hazrat Sufi Maula Baksh Sāhib<sup>ra</sup> of Lahore, one of the 313 companions of the Promised Messiah<sup>as</sup>. May Allāh make this achievement a source of blessings for Sami Suleman Sāhib, his family and the Jamā'at, and grant him further successes in his academic endeavours! Amīn!

## Aḥmadī Student receives “Grace Murphy Literature Award”

By the grace of Allāh, **Maryam Mirzā**, daughter of **Bilal Mirzā Sāhib** and **Qur'atul Ain Nazia Hadi Sāhiba** was granted the “**Grace Murphy Literature Award**” at her Grade 5 Graduation Ceremony. She is an avid reader and excellent writer in her age group. May Allāh bless her achievement and grant her success in all future endeavours! Amīn!



## Recently translated books of the Promised Messiah<sup>as</sup>

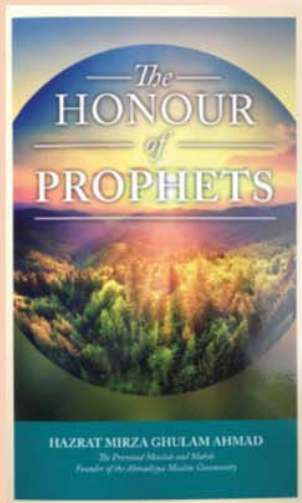


### The True Nature of the Mahdi

(English translation of *Haqiqat-ul-Mahdi*)

When Maulvi Muhammad Hussain Batalvi, a staunch opponent of the Jamā'at, failed to harm and malign the Promised Messiah<sup>as</sup>, he began to submit false reports to the British government, alleging that Mirza Ghulam Ahmad was a rebel of the state and believed in the advent of a bloodthirsty, violent Mahdi, who would force all non-Muslims to Islam.

In response to the above allegations, the Promised Messiah<sup>as</sup> wrote this brief but eloquent book outlining the characteristics of the Mahdi to appear in the latter days who would bring a message of peace and conquer the world with love; not through violence and bloodshed.

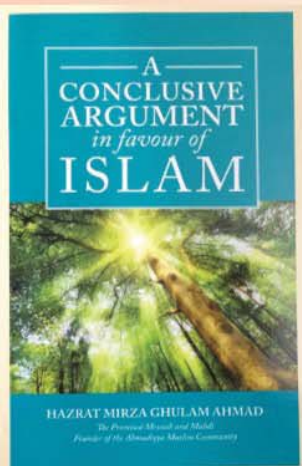


### The Honour of Prophets

(English translation of *Ismat-e-Anbiya*)

Since human nature is weak, salvation can only be attained through a mediator who, owing their perfect relationship with God and deep sympathy for humanity, can serve as a link between God and man. In every era, God has conferred salvation upon humanity through His prophets.

The Promised Messiah<sup>as</sup> presents this beautiful explanation on the philosophy of divine intercession, sinlessness, forgiveness, human frailty and his advent as the Promised Messiah.



### A Conclusive Argument in favour of Islam

(English translation of *Hujjat-ul-Islam*)

The Promised Messiah<sup>as</sup> took the challenge of Dr. Henry Martyn Clark to engage in a debate that he said would once and for all settle the differences between Christianity and Islam, and determine the superiority of one over the other—a debate dubbed 'The Holy War' by Dr. Clark.

In this book, the Promised Messiah<sup>as</sup> explains that Islam is a living religion that is not based on tales of the past, but possesses the power to endow its followers the ability to manifest miracles and signs even today. A tree is recognized by its fruit he states, and the fruit of Islam can be tasted by all even today.

**National Department of Ishā'at , Canada**

**[www.booksonislam.org](http://www.booksonislam.org)**

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say, 'If you love Allah, follow me: then will Allah love you and forgive you your faults.

And Allah is Most Forgiving, Merciful.'

(3:32)

ٹوکھ دے اگر تم اللہ سے محبت کرتے ہو تو میری پیروی کرو اللہ تم سے محبت کرے گا، اور تمہارے گناہ بخش دے گا۔ اور اللہ بہت بخشنے والا (اور) بار بار رحم کرنے والا ہے۔

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# Academic Achievement Awards

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(The Promised Messiah<sup>as</sup>)

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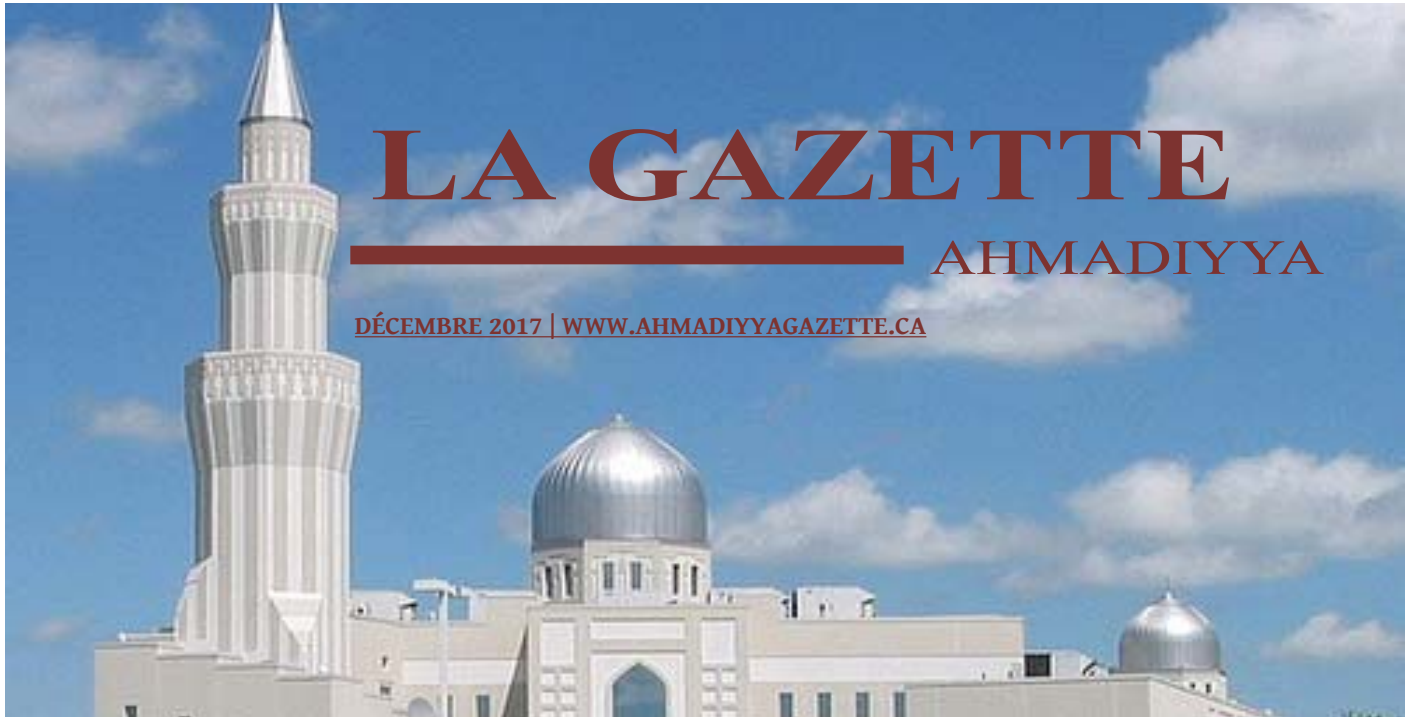
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## Du Saint Coran

« Vous êtes le meilleur peuple, suscité pour le *bien* de l'humanité ; vous enjoignez ce qui est bien, vous interdisez le mal, et vous croyez en Allāh » (3 :111)

## Hadīth

Hazrat Abou Sa'id Al Khoudri<sup>ra</sup> rapporte qu'il a entendu le Messager<sup>sa</sup> de Dieu dire : « Celui d'entre vous qui voit une chose répréhensible, il doit la corriger de sa main ! S'il ne le peut pas de sa main, qu'il la corrige avec sa langue ! S'il ne le peut avec sa langue, qu'il le fasse avec son cœur même si c'est le degré le plus faible de la foi.» (Rapporté par Mouslim)

Hazrat Anas<sup>ra</sup> raconte que le Saint Prophète<sup>sa</sup> a dit : « Créer une facilité pour le peuple et non des difficultés; répandez la bonne nouvelle et ne désespérez pas.» (Muslim, Kitabul jihad, Bab fil amr)

## Les directives du Khalifatoul-Messie<sup>aa</sup>

### Le désir d'enfant et leur éducation spirituelle et morale

*Sermon du vendredi – Le 14 juillet 2017*

Un rappel aux parents de leurs responsabilités à l'égard de la bonne éducation de leurs enfants conformément aux enseignements de l'Islām.

Les deux parents sont des gardi-

ens ; les deux doivent marcher sur le chemin de taqwa et faire de bonnes actions.

Soyez vertueux et faites un exemple pour vos enfants ; priez et cherchez à les rendre justes.

Le 14 juillet 2017, Hazrat Khalīfatul-Masīh V (qu'Allāh soit son Aide) a prononcé le sermon du vendredi à la mosquée *Baitul Futuh* à Londres.

Huzoor<sup>aa</sup> a dit : « Beaucoup d'hommes

et de femmes, lorsqu'ils m'écrivent ou me rencontrent en personne, demandent de prier pour leur enfant à naître et demandent comment ils peuvent garder leurs enfants pieux qui sont sur le seuil de l'âge adulte. »

Huzoor<sup>aa</sup> a dit : « Par la grâce d'Allāh, même dans cet âge matérialiste, la plupart des Ahmadis se soucient de la bonne éducation de leurs enfants. Le Saint Coran, à plusieurs reprises, nous a enseigné des prières à offrir avant la naissance d'un enfant et après, et de cette manière nous rappelle nos responsabilités. Il n'y a aucun doute que la bonne éducation

des enfants est une tâche difficile et tous les jours de nouveaux dispositifs sataniques deviennent des obstacles dans ce chemin. Par conséquent, nous avons besoin de prières et de luttes constantes. Un vrai croyant devrait s'attacher à Dieu et sauver lui-même et ses enfants de Satan et ne pas permettre de pensées négatives. Nous devons utiliser toutes nos capacités pour faire partie de la révolution pour laquelle le Messie Promis<sup>as</sup> a été envoyé, et nous devons inculquer l'esprit dans nos générations futures et ne pas permettre à Satan de réussir. Il n'y a aucune raison pour le désespoir. Nous devons aller de l'avant avec une forte détermination et suivre les lignes directrices établies par Allāh. Le Saint Coran nous enseigne de prier :

« Mon Seigneur, accorde-moi de Ta part une descendance pure ; assurément Tu es Celui-Qui-entend les prières. » (3 :39)

Huzoor<sup>aa</sup> a dit : Avec les prières, les parents devraient aussi être purs de pensée et de conduite. Parfois, les mères sont plus inclinées à la foi que les hommes, mais pour sauver nos enfants de l'effet mauvais de l'environnement, il est nécessaire que les hommes et les femmes soient tous les deux pieux et vertueux. Alors que nous prions pour nos enfants dans les mots de Hazrat Zacharie<sup>as</sup>, nous devrions également provoquer un changement pieux en nous-même.

Un homme vint une fois au Messie Promis<sup>as</sup> et dit : « Priez pour moi, si j'ai un fils je deviendrai un Ahmadi.

Le Messie Promis<sup>as</sup> dit je suis venu en tant que Messie Promis<sup>as</sup> et non pour donner des fils. Cependant, le Messie Promis<sup>as</sup> pria pour une autre personne qui, en conséquence, fut bénie d'un fils comme désiré par lui. Huzoor<sup>aa</sup> a dit : Parfois, les gens m'écrivent aussi que si tel ou tel de leur désir est atteint, ils deviendront Ahmadi. Une telle acceptation n'a aucune signification. Huzoor<sup>aa</sup> a dit : Il y a aussi la prière de Hazrat Zacharie<sup>as</sup> :

« Mon Seigneur, ne me laisse pas sans enfant, et Tu es le Meilleur des héritiers. » (21 :90)

Cette prière ne peut être offerte que par ceux qui privilégient leur foi sur le monde. Nous ne devons pas seulement prier pour une progéniture pieuse, mais une progéniture qui est pieuse et juste et servante de la foi. Être testé à cause de ses enfants est une grande tribulation. Par conséquent, si la progéniture est juste, il n'y a rien à craindre. Dieu Lui-même dit : « Il protège les justes. » Qui-conque soumet ses propres idées à la volonté de Dieu se contente de la part de ses enfants.

Le Messie Promis<sup>as</sup> dit : « Soyez vertueux vous-même et présentez un exemple excellent de piété et *Taqwa* pour vos enfants et cherchez à les rendre vertueux et pieux. Vous devriez lutter pour cela tout comme vous vous efforcez d'accumuler des richesses pour eux. »

Priez à Allāh régulièrement et donnez un exemple. Allāh dit que ceux qui souhaitent être sauvés des attaques de Satan ont les qualités suivantes ; Ils prient :

« Notre Seigneur, accorde-nous de nos femmes et de nos enfants la joie de nos yeux, et fais de nous ceux qui craignent Allāh le plus. » (25 :75)

Les deux parents devraient offrir cette prière. La mère et le père sont tous les deux des gardiens et ne peuvent faire justice à l'éducation de leurs enfants que si les deux marchent sur le chemin de *Taqwa* et surveillent leurs actions. Allāh dit que si vous souhaitez avoir une pro-

géniture juste, vous devriez surveiller vos propres actions, sinon votre désir de progéniture juste ne sera qu'une prétension. Huzoor<sup>aa</sup> a dit : Beaucoup de gens me demandent de prier pour que leurs enfants soient justes, mais quand je leur demande à propos de leurs propres cinq prières, ils disent : « Nous essayons de les offrir ». Ainsi, ils sont faux en prétendant qu'ils désirent une descendance juste. Le désir d'avoir une progéniture juste pour pouvoir continuer son nom est un désir idolâtre.

Le Messie Promis<sup>as</sup> dit : « Certaines personnes désirent des héritiers seulement pour leurs biens. Mais en fait, nous devrions désirer des enfants serviteurs de la foi. » Et si nous désirons une descendance juste, nous devons agir sur les commandements d'Allāh. C'est une grande responsabilité des parents de prier pour leurs enfants et de leur donner des bons exemples. Si la conduite d'une personne est contraire aux enseignements de la foi, la prière pour une descendance juste n'est pas bien intentionnée. Le père et la mère devraient tous les deux prier : اَشْرَأْ عَيْنَ رَبِّهِمَا ابْنًا لَمْ يَكُنْ اَوْ رَجُلًا وَاذْ تَايَرُ نَقْ (Notre Seigneur, accorde-nous de nos femmes et de nos enfants la joie de nos yeux, et fais de nous ceux qui craignent Allāh le plus). Cette prière nous enseigne à agir de manière à devenir des modèles pour nos enfants. Ainsi, dans le Saint Coran, alors qu'Allāh nous enseigne à prier, il souligne également l'importance d'analyser nos propres actions. Si une personne continue de pécher, alors, qu'est-ce qu'elle peut bien désirer de ses enfants que de laisser des héritiers à ses péchés. Si votre désir d'avoir des enfants n'est pas dans le but de la foi et de la piété, c'est un désir frivole et pécheur. On voit souvent que les gens désirent des enfants, mais rarement les voit-on se soucier de les rendre vertueux. Le Messie Promis<sup>as</sup> dit : « Il n'y a pas de Salāt dans lequel je ne prie pas pour mes compagnons, mes enfants et ma femme ». Il y a beaucoup de parents qui enseignent à leurs enfants de mauvaises habitudes. Et quand leurs enfants apprennent de mauvaises habitudes, ils ne les exhortent pas et, par conséquent, ils deviennent effron-

tés et audacieux.

Huzoor<sup>aa</sup> a déclaré : On ne devrait pas désirer d'enfants pour être les héritiers, mais on devrait désirer qu'ils soient serviteurs de la foi. Les parents des enfants Waqf-e-Nau devraient être encore plus conscients de cela. La plupart des gens font tout pour l'amour du monde et non pour Dieu. Si nous désirons des enfants, cela devrait être conforme au verset « Faites-nous un modèle pour les justes », afin que nous ayons une descendance qui devienne le moyen de diffuser le

message d'Islām. Si tel est le désir de Dieu, Dieu a le pouvoir d'accorder la descendance comme il l'a fait dans le cas de Hazrat Zachariah<sup>as</sup>. Les parents des enfants Waqf-e-Nau devraient prier pour que leurs enfants soient comptés parmi ceux qui privilégient leur foi sur le monde et ne se contentent pas de prendre le titre de Waqf-e-Nau et qu'ils défendent l'honneur de leur famille et soient vertueux. On doit toujours prier pour la piété et la vertu de ses enfants. Si vous devenez réellement pieux et

vertueux, assurez-vous que Dieu sera gentil avec vos enfants. Le Saint Coran relie l'épisode de Moïse et Khidr qui répara un mur qui appartenait à des enfants orphelins, à propos desquels Allāh dit : « Leur père était juste ». C'est ce à quoi nous devons nous efforcer. Qu'Allāh permette à chacun de nous de privilégier notre foi sur le monde. Au lieu de regarder les autres, nous devrions nous lutter pour notre propre réformation. Prions constamment pour nos enfants. Amīn.

## Réconciliation et pardon : qualités d'un véritable musulman

*Le sermon du vendredi – le 18 août 2017*

Celui qui ne désire pas se réconcilier avec son frère sera parmi les exclus (de ma Jamā'at). Le meilleur de parmi vous est celui qui pardonne le péché de son frère. Les attentes du Messie Promis<sup>as</sup> à l'égard de sa Jamā'at concernant la « réconciliation » à la lumière de ses enseignements. Nous serons à l'abri des problèmes et tourmentes de ce monde seulement si nous accordons la priorité à la réconciliation, même quand nous avons raison.

Le 18 août 2017, Hazrat Khalīfatul-Masīh V (qu'Allāh soit son aide) a prononcé son sermon du vendredi à la mosquée de *Baitul Futūh*, Londres.

Huzoor<sup>aa</sup> dit : Le Messie Promis<sup>as</sup> dit dans son livre *Kashti-e-Nuh* (l'Arche de Noé) : « Dieu espère voir une transformation radicale dans votre être. Il exige de vous que vous vous infligiez une sorte de mort après quoi Il vous insufflera une nouvelle vie. Hâtez-vous de promouvoir la paix entre vous, de pardonner à vos frères leurs faiblesses, car celui qui n'est point enclin à faire la paix avec son frère est méchant, et il risque d'être exclu parce qu'il est source de dissensions. [...] Renoncez à vos vils désirs et ne cultivez pas la rancœur. Même si vous

avez raison, comportez-vous humblement comme si vous aviez tort, afin que le pardon vous soit réservé. Éliminez l'obésité de votre ego, car étroite est la porte par laquelle il faut passer. [...] Le plus grand parmi vous est celui qui pardonne le plus à son frère ses transgressions. »

Huzoor<sup>aa</sup> a dit : Cet extrait est souvent présenté dans les discours et les *Dars*. La phrase « même si vous avez raison, comportez-vous humblement comme si vous aviez tort » est citée par la majorité des ahmadis à différentes occasions. Lorsqu'ils me présentent leurs litiges, ils affirment avoir fait montrer de cette attitude, mais que la partie adverse s'est comportée quand même de manière injuste. Dans mon précédent sermon j'avais évoqué ces questions de litiges et [des cas] présentés à la *Qadā* (tribunal d'arbitrage de la Jamā'at).

Huzoor<sup>aa</sup> a dit : Le Messie Promis<sup>as</sup> a inclus cette formule dans ses enseignements et cela reflète l'attente et l'inquiétude qu'il nourrissait à l'égard de ses suivants. Lorsqu'on lit toute cette partie de l'ouvrage « l'Arche de Noé » sur les préceptes du Messie Promis<sup>as</sup> as l'on en ressort ébranlé. Cependant, certain parmi nous ne sont pas prêts à accepter la main du pardon et de la réconciliation qui

nous est tendue. Certaines personnes adoptent l'humilité, mais l'autre partie continue de leur faire du tort. Si une partie a vraiment adopté l'humilité, comme ils disent l'avoir fait, alors il faudra laisser l'affaire entre les mains de Dieu. Le Messie Promis<sup>as</sup> déclare que l'agresseur sera exclu [de la Jamā'at]. Il explique aussi : « ...et malchanceux est celui qui est dominé par ses sentiments revanchards et n'est pas pardonnant. »

Huzoor<sup>aa</sup> a dit : Ceux qui montrent une telle obstination devraient se réveiller et se rendre compte qu'ils se sont engagés dans la *bai'ah* du Messie Promis<sup>as</sup> pour ne pas semer la dissension, et pourtant ils refusent même la main de la réconciliation. Le Messie Promis<sup>as</sup> a déclaré : « Les membres de ma Jamā'at ne doivent pas se contenter de simples déclarations. Ils doivent respecter les objectifs réels du serment d'allégeance. Il déclare encore : « Sans atteindre les objectifs de la *bai'ah* l'on ne pourra plaire à Dieu. Et pour attirer le plaisir divin, il est important de s'acquitter de ses devoirs envers son prochain et de se réconcilier avec lui. »

Le Messie Promis<sup>as</sup> explique : « Je jure par Dieu, si une personne qui a tout fait pour s'opposer à moi souhaite ensuite la réconciliation, je

ne penserai pas une seule fois à ce qu'elle m'a fait. » Le Messie Promis<sup>as</sup> nous conseille : « Rappelez-vous de ces deux conseils : craignez Dieu et deuxièmement éprouvez pour votre frère la compassion que vous ressentez pour vous-même. »

Huzoor<sup>aa</sup> a dit : Nous devrions toujours nous souvenir qu'aujourd'hui, quand le monde est englouti par le mal et la discorde, nous sommes protégés sous la canopée de notre *bai'ah* au Messie Promis<sup>as</sup>. Allāh nous a sauvés du genre de malice qui prévaut généralement dans le monde. Mais nous serons à l'abri quand nous comprendrons que lors des litiges avec autrui nous devons être conciliants même si nous avons raison. Sinon nos déclarations seront de simples affirmations. L'on en tirera avantage lorsqu'en notre for intérieur, chaque excellence morale brillera de tous ses feux.

Huzoor<sup>aa</sup> a dit : La compassion envers l'humanité et la réconciliation sont des qualités que le Messie Promis<sup>as</sup> nous a conseillé d'adopter à maintes reprises. Il a évoqué ce sujet dans nombre de ses ouvrages et ses *Malfūzāt* (dires). Dans un hadith le Saint Prophète Muhammad<sup>sa</sup> a déclaré : « Le plus fort n'est pas celui qui jette son adversaire au cours d'une lutte, mais il est celui qui maîtrise sa colère lorsqu'il est courroucé. » Il y a le récit d'Ali<sup>ra</sup> qui combattait un ennemi lors d'une bataille. Il réussit à le mettre à terre et était sur le point de le tuer quand l'ennemi lui cracha au visage. Ali<sup>ra</sup> le libéra aussitôt. L'ennemi lui demanda pourquoi il l'a laissé. Ali<sup>ra</sup> répondit : « Je ne souhaite pas te tuer pour une raison personnelle. » C'est

là une norme des plus excellentes que nous ont laissé nos prédécesseurs. Ainsi, le croyant se penche vers la réconciliation. Mais jamais le mécréant ne pensera en ces termes. C'est là la distinction d'un croyant que le Messie Promis<sup>as</sup> souhaite créer en nous.

Le Messie Promis<sup>as</sup> dit : « Nous n'avons point besoin au sein de notre Jamā'at de puissants lutteurs. Nous avons besoin de personnes fortes et à même de transformer leurs mœurs. Le véritable brave est celui qui est capable d'affecter un changement dans son caractère moral. » Comme le Messie Promis<sup>as</sup> le disait, deux non-Musulmans sont venus et ont commencé à proférer des insultes. Le Messie Promis<sup>as</sup> ne leur a pas répondu et n'a permis à personne de le faire non plus. Ainsi il a montré un exemple pratique de ce qu'il enseignait.

Le Messie Promis<sup>as</sup> a décrit l'égoïsme comme un germe dont on ne peut se débarrasser sans la grâce divine. Ils sont extrêmement petits et les plus dangereux. Même les personnes éduquées et les soi-disant *Soufis* souffrent de telles faiblesses.

Le Messie Promis<sup>as</sup> dit : « Pardonner et réconcilier est naturel. Un enfant pardonne et réconcilie facilement. L'homme ne peut comprendre cela que lorsqu'il a de la sagesse. Sans cette sagesse, on ne peut même pas comprendre la philosophie du quand il doit faire la guerre et quand il doit faire la paix. »

Le Messie Promis<sup>as</sup> dit que cela peut devenir une haute qualité morale lorsque l'homme analyse tous les faits, prend ensuite une décision, pose les bases de la réconciliation et l'em-

ploie à sa juste occasion.

Huzoor<sup>aa</sup> dit qu'Allāh nous enseigne dans le Saint Coran :

Chapitre (8 : 2) « Maintenez l'entente entre vous. »

Et Chapitre (4 : 129) « La réconciliation est ce qu'il y a de meilleure. »

Et Chapitre (8 : 62) « Et s'ils penchent vers la paix, penches vers elle toi aussi. »

Chapitre (25 : 64) « Et les serviteurs du Dieu Gracieux sont ceux qui marchent sur la terre humblement »

Chapitre (25 : 73) « Et qui, lorsqu'ils passent devant quelque chose de futile, passent leur chemin avec dignité. »

Et Chapitre (41 : 35) « Repousse le mal par ce qui est le meilleur. Et voilà que celui entre lequel et toi-même il y avait de l'inimitié, devient comme s'il était un ami chaleureux. »

Le Messie Promis<sup>as</sup> dit : « Cette Jamā'at a pour but d'orner la langue, les oreilles, les yeux et tous les membres du corps de la *Taqwa* (crainte révérencielle de Dieu), afin que sa lumière y réside, à l'intérieur comme à l'extérieur. »

Huzoor<sup>aa</sup> pria qu'Allāh nous accorde la possibilité de suivre les préceptes du Messie Promis<sup>as</sup> et de jeter les bases de la réconciliation entre les hommes. Puisse nous comprendre le sens réel de l'unicité divine et répandre l'amour et l'harmonie dans la société. Et puissions-nous chercher le plaisir de Dieu et que ceci soit notre priorité absolue.

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# Humanity First

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## OUR PROGRAMS

**DISASTER RELIEF**  
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In times of disaster we aim to minimize human suffering and material losses by offering emergency relief services. Humanity First has responded to natural disasters such as Earthquakes, Tsunamis, Cyclones, Floods & droughts.

**\$20**  
per month

**COMMUNITY CARE**  
Humanity First



Humanity First is working at the fore front of privately sponsoring refugees and resettling them in Canada. These refugees begin a new life in Canada and become positive and contributing members of the society.

**\$500**  
per month

**ORPHAN CARE**  
Humanity First



Humanity First Orphan Care program provides the orphan children a family environment under the care of foster parents and meets their basic needs.

**\$35**  
per month

**FOOD SECURITY**  
Humanity First



Humanity First helps people living below the poverty line by putting food on their table through food support programs, such as food banks, mobile meals, and bulk distribution of food in the poor communities.

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per month

**KNOWLEDGE for LIFE**  
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Humanity First supports underprivileged children to improve their academic performance by sponsoring their educational needs. We support schools with provision of school supplies, furniture and building of school facilities.

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per month

**WATER for LIFE**  
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Humanity First brings water to water deprived communities by drilling water wells, bore holes and hand pumps that provides clean drinking water in remote villages and poor communities in Africa and Asia.

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Humanity First offers healthcare services in remote & under served communities to provide primary health care and meet their preventive and medical needs including: maternal and child health, Oral and Dental health.

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Humanity First routinely holds Cataract Surgery Camps to restore vision. We also provide a pair of eye glasses to those who are in need of glasses, but have financial limitations and not otherwise funded.

**\$10** per month  
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## Pledge / Donation Form

Yes! I/we would like to donate to Humanity First. All proceeds will go to various humanitarian and relief programs of Humanity First.

Please fax, email or mail the completed form to:  
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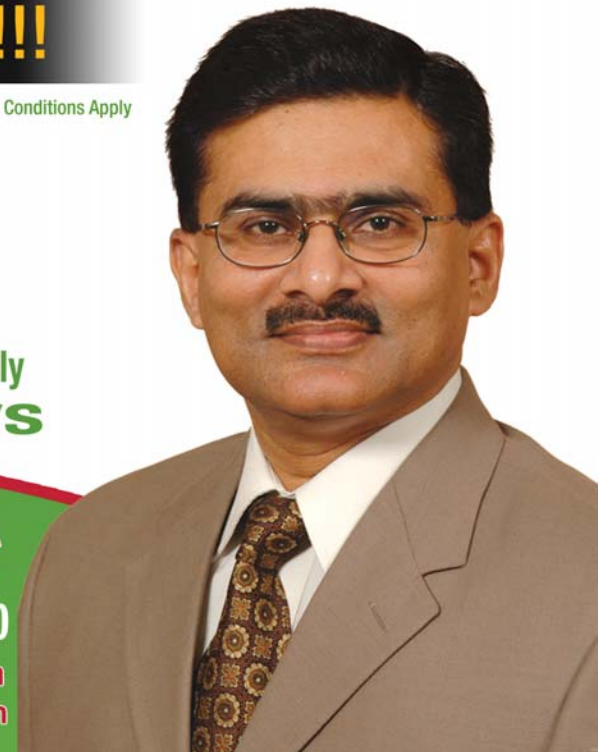
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