

AHMADIYYA Gazette

Volume 47 - No. 03 - March 2018

CANADA 

MARCH 23RD

A HISTORIC DAY

After 127 years, we still see Divine Support in the favour of the Promised Messiah^{as}; by the Grace of Allāh, the community continues to grow and flourish. In fact, it is our responsibility to become helpers in fulfilling the purpose of the Promised Messiah's^{as} advent, by bringing about a virtuous change in our inner conditions and partaking of the spiritual blessings received as a result of accepting him. Otherwise, as the Promised Messiah^{as} has said, he has no need for any one of us. Allāh, the Almighty, can cause his community to progress, Himself, through His Angels and does do it . . . May Allāh enable all of us to understand the purpose of the Promised Messiah's^{as} advent, and enable us to act upon it!

(*Al-Fazl International Weekly*, April 15, 2016, p. 6, translated from Urdu)

INSIDE: New Feature Series -
“Existence of God”, p. 14



“WE ARE
FORTUNATE
TO HAVE ACCEPTED
THE PROMISED
MESSIAH^{AS}”

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

“We are fortunate enough to have accepted the Promised Messiah^{as}; to have taken an oath to bring about an inner transformation; to act upon the Qur’ānic teaching through the Baī‘at; to have become a part of a group of people who prostrate in gratitude, rather than turning and walking the other way. It is a sheer grace and favour of Allāh upon us that He has given us birth in the age in which the Promised Messiah^{as} was sent and began the renaissance of Islām; and that dark age has passed up in which people had long been trapped - that age of the renaissance of Islām, awaiting which, innumerable righteous souls departed from this world. The Promised Messiah^{as} brought us to that God, Who is the Living God, Who listens and speaks even today, just as He listened and spoke in the past. Thus, we should be extremely thankful!”

(*Al-Fazl International Weekly*, April 15, 2016, p. 8, translated from Urdu)





AḤMADIYYA GAZETTE CANADA
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ABBREVIATIONS

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

PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Holy Qur'an

In the name of Allāh, the Gracious, the Merciful.

Whatever is in the heavens and whatever is in the earth glorifies Allāh, the Sovereign, the Holy, the Mighty, the Wise.

He it is Who has raised among the unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom, though before that they were in manifest misguidance.

And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise. (62:1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ

الْحَكِيمِ

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي

ضَلَالٍ مُبِينٍ

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Ḥadīth

Hazrat Abū Huraira^{ra} narrates:

We were sitting with the Holy Prophet^{sa} when Sūrah Al-Jumu'ah was revealed upon him. When he recited, 'And He will raise him among others of them who have not yet joined them' (62:3), a man asked, 'Who are they, O Allāh's Messenger^{sa}?' The Prophet^{sa} did not reply till he (the man) repeated his question one, two or three times. At that time, Hazrat Salman al-Fārisī^{ra} was with us. Allāh's Messenger^{sa} put his hand on Salman, then said, 'Even if faith were on Pleiades, a man from among these people would bring it back.'

(Ṣaḥīḥ Bukhārī, Kitāb-ut-Tafsīr, translated from Arabic)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا قَرَأَ: وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالَ رَجُلٌ مِّنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ وَفِينَا سَلْمَانَ الْفَارِسِيُّ قَالَ فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ: لَوْ كَانَ الْإِيْبَانُ عِنْدَ الثُّرَيَّا لَنَا لَهُ رِجَالٌ مِنْ هَؤُلَاءِ

(صحيح بخارى - كتاب التفسير، باب التفسير سورة الجمعة)

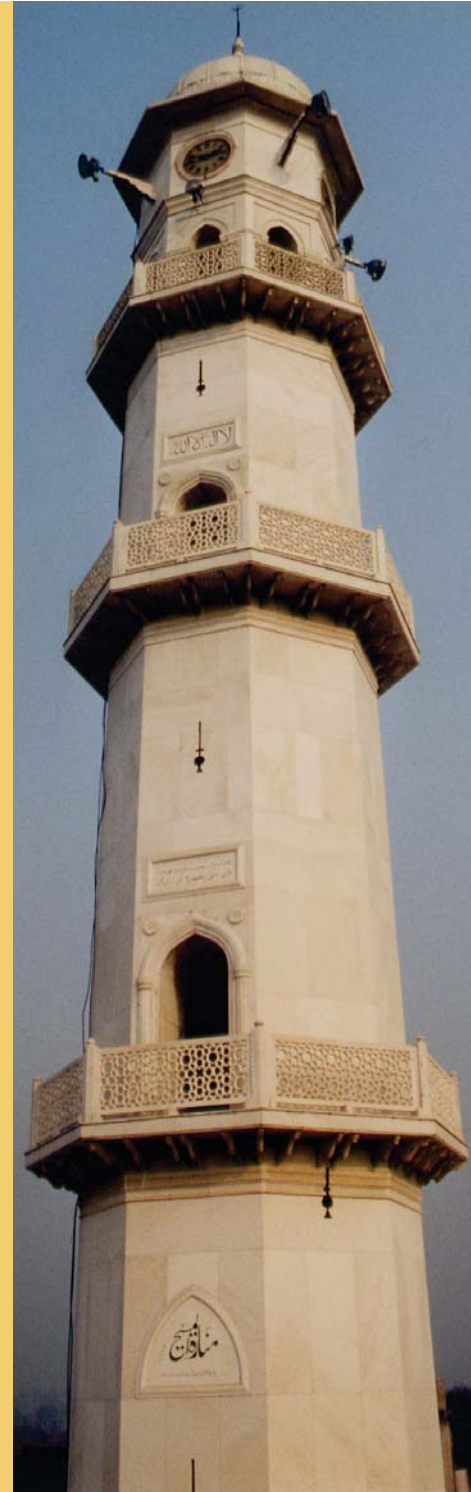
SO SAID THE PROMISED MESSIAH^{AS}

The Purpose of the Advent of the Promised Messiah^{as}

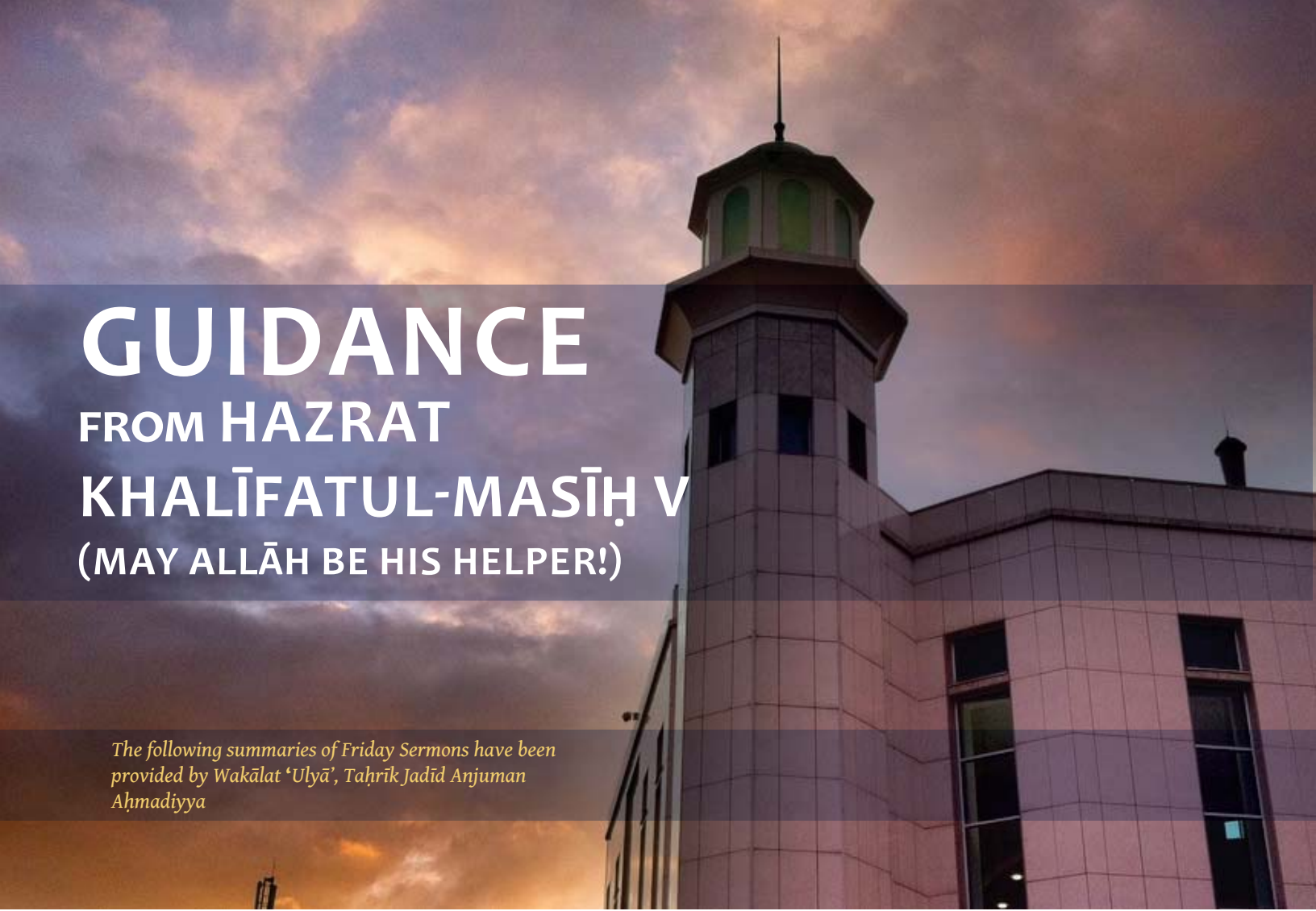
“The actual mission for which God has appointed me is to remove the estrangement that has come between man and his Creator and re-establish a relationship of love and sincerity between him and his Lord. He has also appointed me to put a stop to religious wars by proclaiming the truth, to create religious harmony, to reveal the religious truths that have long remained hidden from mortal eyes, and to display the true spirituality that lies submerged under the darkness of selfish passions. I have also been sent to demonstrate practically, and not just in words, how Divine powers enter man and how they are manifested through prayer and concentration. But, first and foremost, I have been sent to re-establish forever the lost belief in the Unity of God—Tawḥīd—which is pure and luminous and unadulterated by any form of idolatry—Shirk. All this will not come about by my power, but by the Mighty hand of the Lord of heaven and earth. (*Lecture Lahore*, p.42)

God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. (*The Will*, pp.8-9)

I have been sent to establish the lost magnificence of the Holy Prophet^{sa} and to show the truths of the Holy Qur’ān to the world. All this work is being accomplished, but those who have a veil over their eyes are unable to see. (*Malfūzāt*, Vol. 3, p. 9, translated from Urdu)



Mināratul-Masiḥ
Qadian, India



GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V (MAY ALLĀH BE HIS HELPER!)

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

The Excellent Exemplar - Muḥammad^{sa}

FRIDAY SERMON DELIVERED ON DECEMBER 1, 2017

On 12th Rabīul Awwal, there appeared the light that spiritually illuminated the world, established God’s kingdom on earth, and brought back to life the dead of centuries.

The Holy Prophet^{sa} was the supreme reformer who brought back the long-lost truth to the world. With his coming the world turned from darkness to light.

We can truly celebrate his coming only by following his example and by raising the standards of our worship and our morals.

On December 1, 2017, Hazrat Khalifatul-MasīḤ V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor^{aa} said: On 12th Rabīul Awwal,

there appeared the light that spiritually illumined the world, established God’s kingdom on earth, and brought back to life the dead of centuries. It was regarding him that Allāh said:

And We have sent thee not but as a mercy for all peoples. (21:108)

Huzoor^{aa} said: While people profess to love the Holy Prophet^{sa}, their actions are at odds with his teachings. The Holy Prophet^{sa} was a mercy for all mankind, but often the month of Rabīul Awwal is marked by violence. Our every action should reflect the fact that we are the followers of the Prophet^{sa} who was the King of Peace and who possessed the sublime morals. This day should be celebrated in an atmosphere of peace and love and fraternity, and yet in many countries and particularly in Pakistan it is being celebrated in fear with phone

services blocked and heavy police presence. Although they vilify Aḥmadīs every day, on this day their abuse takes on a greater ferocity. The sit-ins that were held in Pakistan recently caused great disturbance to common citizens resulting in a lot of financial loss. And all this happened on the beck and call of these so-called ‘Ulamā in the name of the Holy Prophet^{sa}. And it is the same Prophet^{sa} who taught us to give other people their rights and not to sit in the pathways. They are doing all this for their vested interests and it has nothing to do with the example of the Holy Prophet^{sa}. They may do what they want, but as Aḥmadīs it is our duty to follow the example of the Holy Prophet^{sa} with all our ability.

The Promised Messiah^{as} says, “I always look in amazement on the high status

of this Arabian prophet, Muhammad the Holy Prophet^{sa}, may thousands of blessings and peace be upon him. It is impossible to gauge the limit of his high status and it is not possible for man to gauge his spiritual power. It is unfortunate that his status has not been recognized as it should have been. He is the very stalwart who brought back and restored the Tauḥīd which had vanished from the earth. He loved God to the highest standard and his soul absolutely dissolved in [displaying] sympathy towards mankind. Therefore, God, who knew the secrets of his heart, granted him superiority over all prophets and over everyone, whether a predecessor or a follower. He granted him his desires in his very life. He is the fountain of all blessings. Whoever claims to have any excellence without benefiting from him is not human, as the key for every excellence has been given to the Holy Prophet^{sa} and he has been endowed with every treasure of the comprehension [of Allāh the Exalted]. If one negates the opportunity of benefiting through him, one remains deprived forever. What are we and what is our significance? I would be considered ungrateful if I did not confess to have found true Unity and recognizing the living God through the light of this Prophet. The radiance that glistened from his guidance fell upon us like sunlight.” Huzoor^{aa} said: It is by following the Holy Prophet^{sa} that we can learn true Tauḥīd, and this is the basis of the Promised Messiah’s^{as} claim.

Highlighting various aspects of the Holy Prophet’s^{sa} life, Huzoor^{aa} said: The Holy Prophet^{sa} set the highest standards for worshipping Allāh. Hazrat Ai’sha^{ra} says that he used to offer 11 rak’āt in Tahajjud, and the duration of these rak’āt was very long. The Promised Messiah^{as} says that it was his holy example that brought about a great transformation among his companions. He used to spend his night in prostrations before his Lord. When we look at how he found the Arab barbarians in a pit of darkness and raised them to great heights, we cannot but stand in awe at the great transformation he brought about. The Holy Qur’ān describes the devotion of his companions as follows: And who spend the night before their Lord, prostrate and standing. (25:65)

We do not find such an example in the entire history of the world. And these are not mere tales, they are facts that the world had to accept. Huzoor^{aa} said: We too should raise the standard of our worship like Companions of the Holy Prophet^{sa}. Until 100% of us become regular in Salāt, we cannot rest content.

Huzoor^{aa} said: Such was the character of the Holy Prophet^{sa} that even the enemy could not accuse him of falsehood. When a Jewish scholar saw him, he said that this was not the face of a liar. When these so-called ‘Ulamā take to the pulpit, they cannot prove the supremacy of Islām. Aḥmadīs should raise the standard of their truthfulness and should become one in word and deed in order to invite people towards God. The Promised Messiah^{as} says that our Holy Prophet^{sa} was the great reformer who brought the long-lost truth back to the world. No other Prophet shares this honour with our Holy Prophet^{sa} that he found the world in utter darkness and the darkness

“Such was the character of the Holy Prophet^{sa} that even the enemy could not accuse him of falsehood.

turned to light with his coming. He did not die until the people he had come to reform had discarded the garb of idolatry and donned the robe of Taqwa. Not only that, but those people touched such heights of faith and sincerity and devotion that the like of it is not to be found in the entire world. No Prophet attained this level of success other than our Holy Prophet^{sa}.

Huzoor^{aa} said: One of the Holy Prophet’s^{sa} great moral qualities was his humility. Hazrat Ai’sha^{ra} says that he would invariably respond to anyone who called him. He was never arrogant. Most of the time his eyes remained downcast. Those who are cognizant of God’s greatness are meek and humble because they are ever in awe of His majesty and independence. The Holy Prophet^{sa} was the greatest teacher. He says that evil is the one whom people stop meeting because of his ill-conduct. If you hear your neighbour saying that you are good, then you can tell that your conduct is good. Every

Aḥmadī should uphold these principles.

The Promised Messiah^{as} says: Study the life of the Holy Prophet^{sa} so that you may learn of his morals. Even if an old and frail woman asked him to stand up, he would keep standing until she allowed him to go. He would also perform the household chores. All this reflects his simplicity and frankness. The Holy Prophet^{sa} was tested in terms of patience, steadfastness, forgiveness, compassion, courage, generosity, and there is no moral excellence that was left out.

Huzoor^{aa} said: Today we can truly celebrate the birth of the Holy Prophet^{sa} by following his footsteps. Let us keep his example before us in everything we do. The Promised Messiah^{as} says, “The most complete and flawless man and the perfect Prophet who came with absolute blessings through which there was a spiritual revival and manifestation of the Day of Judgement, and through whom an entire world of the spiritual dead

came to life, that blessed Prophet was the Seal of all prophets, Leader of the pure, Seal of all Messengers and Pride of the Prophets, Muhammad the Chosen One^{sa}. O Beloved God! Send down Your blessings and mercy on this Beloved Prophet^{sa}, which You have not sent down on anyone since the beginning of time. If this Noble Prophet^{sa} had not appeared in the world, we would have no proof of the truthfulness of Prophets of lesser rank. It is by the virtue of this Prophet that these people have been accepted as truthful. O Allāh send down Your extensive blessings and Mercy upon the Holy Prophet^{sa}, his family and his companions the like of which You have not sent upon anyone else.”

At the end of the sermon, Huzoor^{aa} informed the Jamā’at of the sad demise of Salma Ghani Sāhiba of USA and led her funeral prayer in absentia after the Friday prayer.

Seeking the Pleasure of Allāh

FRIDAY SERMON DELIVERED ON DECEMBER 8, 2017

One should not love the world so much as to forget God. A believer does not love anyone as he loves God. Inculcate the love of God in your hearts.

A believer, instead of hankering after the world, should look to the betterment of his Hereafter. The love of God, not the world, should be our aim.

May Allāh grant Muslim countries the understanding to become united and not give Islām's enemies the opportunity to harm them! May the Muslims recognize God's Messiah, because only through him can there be peace in the world! Amīn!

On December 8, 2017, Hazrat Khalifatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London. After reciting verse 15 of Surah Āl-e-'Imran, which is as follows:

“Beautified for men is the love of desired things — women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is Allāh with Whom is an excellent home.” (3:15)

The turmoil in the Muslim world today is because the Muslims have deviated from their faith.

Huzoor^{aa} said: This verse describes the people who have forgotten God and the world has become their sole objective. The Companions of the Holy Prophet^{sa} also carried out worldly endeavours and owned substantial properties, but they were not materialists. The Promised Messiah^{as} says: God does not want you to give up the world, rather He says that “successful is the one who purifies himself”. A believer should always bear in mind that his love for the world should not be such as to make him forget God.

Huzoor^{aa} said: The word ‘Shahwa’ means

strong desire and constant yearning for something. It also means a desire that is carnal and low, such as lust. When a person becomes so engrossed in love for worldly things that he is always thinking about them, then they become satanic desires, and this is common with the materialists. People cross all limits in the unlawful pursuit of women and wealth. Even when they marry they do it for wealth and want to marry a wealthy woman. The world is their sole objective. Despite the fact that Allāh has given the Muslims beautiful teachings and warned them against these things, many are still not mindful of the true purpose of their lives.

Huzoor^{aa} said: The turmoil in the Muslim world today is because the Muslims have deviated from their faith. Their leaders are busy in accumulating wealth with both hands while the ‘Ulamā are less concerned about faith and more about getting people to follow them so that they can come into power and accumulate wealth. Why is it that, despite having abundant resources, poor people in Muslim countries are getting poorer and some can hardly afford one meal a day. Even in Saudi Arabia, despite its petrodollars, poverty is increasing, while the princes are doing very well and spend

millions of dollars in a single day. They accumulate wealth through unlawful means and spend it on unlawful things. May Allāh grant them the understanding to make the proper use of their wealth and spend it upon the needy people.

Huzoor^{aa} said: The United States has accepted Jerusalem as Israel's capital and announced that it will move its embassy there, even though many countries have not accepted this and there is a lot of criticism. All this is happening because of weakness on the part of Muslims. Conflicts between Muslim countries

have given others the opportunity to make this announcement. The American President doesn't want peace in Muslim countries so that he can do with them what he wants. Even though Saudi Arabia has announced that this decision is unacceptable, only a few days ago it was in total agreement with the USA. It is also receiving arms from Western countries to fight against Yemen.

The Promised Messiah^{as} says: The example of the person who remains engrossed in the world is like one suffering from the itch and feels relief by scratching himself but in the process injures himself. Inappropriate desires end up creating agony. A believer should seek God's pleasure. The more one is estranged from the frivolities of the world, the more one finds satisfaction. The one who is hungry for the world has a fire in his heart and is always in agony. In youth a person remains oblivious of death and finally when he realizes this, he is not strong enough to do anything. Youth should be valued. The Promised Messiah^{as} said to Lala Sharampat who was sitting in his company: You must have planned to do many things in your life, and some of them you might have achieved, but think back on them now and you will find that they are like a bubble that bursts and nothing is left in your hands. Past comforts are of no satisfaction, and their memory increases one's agony. A wise person realizes that the time that is gone is gone and thinking about it is futile. Look how when one is an infant everyone cares for him and carries him about and it is like a kind of bliss, but think about it now and you will not find it. Both ease and hardship are temporary. In youth one has the power to earn wealth and he forgets what is to come. Sometimes one is at once overtaken by the hardships that one wants to avoid. If one's children don't turn out to be good, he suffers and wishes that he had spent his life in the remembrance of God. The world has seen many powerful people, but all their grandeur and glory availed them naught and they were consigned to dust.

The Promised Messiah^{as} says: Wise is he

who turns towards God and considers Him to be One and without partner. No one can help you unless God so wishes, and no one will help you in calamity. Remember therefore that there is None other than God, the Sustainer, who puts a child's love in the mother's heart. Do not associate any partner with Him. Remember, that the one who surrenders himself to God, God comes to him. God is not deceived by anyone. Man tends to forget everything when he is blinded by the love of the world. The greatest sin that has destroyed Muslims is the love of the world which they are ever engrossed in. They do not even think of the time when they will be laid in their graves. Had they feared God, they would have benefitted greatly. A believer, instead of hankering after the world, should seek the betterment of the Hereafter.

Huzoor^{aa} said: The believers love God, and our faith can only be preserved if we do not associate anyone else in that

love. A believer does not love anyone more than he loves God. One incurs all blessings and acceptance, not by reciting words and phrases, but by being lost in the love of God. Hence a believer cannot even imagine that the desire for worldly things should become a craving for him. What he requires is the fear of God and contentment. This is why Allāh says: Become pious and you will become a man



of God. Inculcate the love of God so that you can do justice to your worship of God. The Holy Prophet^{sa} says, if you become contented with what you have then will

you become grateful. Allāh accepts the penitence of one who repents. A person who wakes up with peace of mind and has food to last for one day has all the bounties of the world. May Allāh grant us true contentment and may the love of God, and not of the world, be our sole objective! Amīn!

Citing a recent article in a German newspaper, Huzoor^{aa} said that Washington no longer enjoys the power that it once had and the world is gravitating towards China. Muslims should understand this. USA has announced the shifting of its embassy to Jerusalem with the aim of pleasing Israel. It seems likely they will increase their efforts to make Muslims fight one another. Let us pray that Muslim countries become united so that the enemies do not achieve their objectives! Let us pray that Muslims may recognize the Messiah, sent by God, so peace may be established in the world by gathering around him! Amīn!

Men of Excellence

FRIDAY SERMON DELIVERED ON DECEMBER 15, 2017

The Companions of the Holy Prophet^{sa} were more obedient and loyal than the disciples of any other Prophet. They possessed every attribute of faith. The Holy Prophet^{sa} said: “My Companions are like the stars, whomsoever you follow you will find guidance.” Each one of them is a beacon for us. The Holy Prophet^{sa} says: Whoever loves them loves me, and whoever hurts them hurts me, and whoever hurts me hurts God.

On December 15, 2017, Hazrat Khalifatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

After reciting verse 100 of Sūrah Al-Taubah, which is as follows:

And as for the foremost among the believers, the first of the Emigrants and the Helpers, and those who follow them in the best possible manner, Allāh is well pleased with them and they are well pleased with Him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph. (9:100)

Huzoor^{aa} said: In this verse the Companions of the Holy Prophet^{sa} are set out as an example for people to come. Allāh was pleased with them and they had Allāh's pleasure as their ultimate objective and were grateful to Him in every condition. Allāh said to the Holy Prophet^{sa}: Your Companions are like the stars of heaven, some are brighter than others, but they are full of light. Whoever follows your Companions will be

considered by God as having been guided. The Holy Prophet^{sa} said: My Companions are like the stars; whomsoever you follow you will find guidance. Thus each of them is a beacon for us.

The Promised Messiah^{as} says: The Companions showed such sincerity that they were given the tiding, “Allāh is well pleased with them and they are well pleased with Him.” The excellence of this station cannot be described in words. It shows that they had traversed all the levels of insight in divine matters. Cleanse your hearts so that God may be pleased with you and you are pleased with Him. Raise your standards of purity and obedience, as a result Allāh will be pleased with you and bless your bodies and your words. Thus, they are an example for us.

The Holy Prophet^{sa} says: Do not speak ill of my Companions. Whoever loves them, loves me; whoever hurts them hurts me; whoever hurt me hurts God; and whoever hurts God is in His grip. Do not malign my Companions. God is my witness that even if you spend as much as the mountain of Uhud, you will not be rewarded as much as they were rewarded for spending a mere handful.

The Promised Messiah^{as} says: If we look in all fairness at all the sacrifices the Companions of the Holy Prophet^{sa} made for him and how they gave up their homeland, bore oppression, gave up their lives and yet remained steadfast, we wonder what was it that made them so sincerely devoted. It wasn't anything other than true love for God that enlightened their hearts. It was the teaching and pure influence of the Holy Prophet^{sa} that made his followers shun the world. Nowhere else do we find examples of people who have given up their lives with such valour.

Huzoor^{aa} said: Today there is the Jamā'at of the Promised Messiah^{as} who are expected to inculcate the spirit of the Companions. The Holy Qur'ān is full of praise for the Companions of the Holy Prophet^{sa}. Are we the same as they were? When Allāh says that the people who follow the Promised Messiah^{as} will walk along with the Companions of the Holy Prophet^{sa}, we should remember that the Companions had sacrificed their land, their wealth and whatever belonged to them.

Describing the means through which the Companions overcame the nonbelievers, the Promised Messiah^{as} says that they spent their nights in worship and their days in fasting. Allāh commands the

believers to be always vigilant against the enemy and keep horses ready at the borders. This includes both physical enemies as well as one's own self or the ego. Just as horses become useless unless they are kept in training, in the same way the self has to be continuously trained. This will come about when a believer progresses practically and spiritually and keeps reins on his ego.

Huzoor^{aa} cited some examples of the great spiritual power that the Companions received as a result of the influence of the Holy Prophet^{sa}. These include humility, fidelity, fortitude, kindness to relatives, hospitality, serving those in need, generosity, forgiveness, obedience, being cut from this world, bearing every hardship for the sake of God, and fulfilment of pledges. These were the people who kept their word and God became pleased with them.

The Promised Messiah^{as} says that it is impossible to succeed except through the Holy Qur'ān. Keep the Companions' example before you and see how when they followed the Holy Prophet^{sa} and gave preference to their faith over the world, and how God gave them everything He had promised. In the beginning the Companions were mocked at that they could not even move freely and yet they claimed that they would become kings. By following the Holy Prophet^{sa}, they found what they had not for centuries. They spent their day and night in the love of the Holy Qur'ān and the Holy Prophet^{sa}. They gave up the ways of the nonbelievers and devoted themselves to Islām. And as long as they remained steadfast they remained dominant and Islām continued to progress.

The Promised Messiah^{as} says that the Companions of the Holy Prophet^{sa}

were so sincere and devoted that no such example of it is to be found in the disciples of other Prophets. They followed the commandments of God in such a way that the Holy Qur'ān is full of praise for them. It is written that when they were forbidden to drink, they at once broke all the vessels containing wine and never reverted to this bad habit again. Their love and devotion to the Holy Prophet^{sa} was unparalleled. When we read about the followers of Prophet Moses, they often were disobedient to him; while the disciples of Jesus were described by himself as weak of faith and they betrayed their master in time of trial. The Companions, on the other hand, were so sincere and devoted that they never hesitated to give up their lives in the way of Allāh and they possessed every attribute of faith.

Huzoor^{aa} said: No people have ever had to face the kind of tribulation and hardship as did the Companions in the beginning of Islām. They bore all hardship with fortitude and did not turn their back on Islām. At the climax of these tribulations they had to migrate from their homeland. And when the mischief of the nonbelievers crossed all limits, Allāh ordained the Companions to punish them. Thus, these few people who spent their nights in worshipping Allāh and had no weapons for war had to come to the battlefield to stop the enemy's onslaughts. All Islāmic wars were defensive in nature.

Huzoor^{aa} said: We should strive to cleanse ourselves and follow in the footsteps of the Holy Prophet^{sa} and his Companions so that we become Muslims in the true sense of the word. May Allāh enable us to do so! Amīn!

Men of Excellence

FRIDAY SERMON DELIVERED ON DECEMBER 22, 2017

The Companions showed such sincerity that they did not only turn away from idolatry and creature worship, but their desire for the world grew cold and they began to see God. The excellent character of the

Companions of the Holy Prophet^{sa} and our need to follow in their footsteps. They were so devoted to the path of God that it would seem each of them was an Abraham^{as}, ready to sacrifice in the path of faith.

On December 22, 2017, Hazrat Khalifatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor^{aa} said: In the last sermon I related some examples of the life and character of some Companions of the Holy

Prophet^{sa}. Seeing the response I have received through letters, I have decided to mention some more of these examples that were left out due to shortage of time.

Once the Holy Prophet^{sa} ordered an eminent Companion Hazrat Abu Ubaīda Bin Al-Jarrah^{ra} to go to Najran. He said: 'Every nation has a custodian, and o ye people! the custodian of ours is Abu Ubaīda Bin Al-Jarrah^{ra}.' When the Holy Prophet^{sa} was hit during the battle of Uhud, two rings from his helmet became embedded in his jaw. Hazrat Abu Ubaīda^{ra} pulled out these rings with his teeth in the process of which he lost two of his teeth.

An example of his humility, cooperation and settling matters with wisdom is that once on an expedition the Holy Prophet^{sa} sent Hazrat 'Amr Bin Al-'Ās^{ra} as the chief of the army. Hazrat Amr Bin Al-'Aas^{ra} requested the Holy Prophet^{sa} for reinforcements. Subsequently, the Holy Prophet^{sa} sent a group under the leadership of Hazrat Abu 'Ubaīda^{ra}, and the Holy Prophet^{sa} instructed Hazrat Abu 'Ubaīda^{ra} that both leaders should mutually work together. However, there was a misunderstanding as Hazrat 'Amr Bin Al-'Ās^{ra} thought he was the leader of both the units and started giving direct instructions to both. Instead of getting into any argument, Hazrat Abu 'Ubaīda^{ra} said that he had been sent as an independent Amir but he had also been sent for mutual cooperation, therefore he would accept the decisions of Hazrat 'Amr Bin Al-'Ās^{ra}. Today, Muslims need to realize that sometimes it is important to forego one's own authority for the sake of mutual cooperation.

An example of winning the hearts of the subjects is that when the Byzantine king gathered armies from across the entire country and sent them to fight Muslims. After consulting the generals, Hazrat Abu 'Ubaīda^{ra} strategically decided to withdraw from the city for the time being and to leave the areas from the non-Muslim inhabitants after the victory. He returned these amounts to them saying: "As we are unable to protect you for the time being and are unable to safeguard your rights, we are returning the sum which we had received as taxes from you." This justice and repayment of a trust had such a great influence on non-

Muslims that the Christian residents were weeping at the departure of Muslims, and offered heartfelt prayers that may Allāh soon bring them back.

The Holy Prophet^{sa} said with regard to Hazrat Abbas^{ra} that he was the most generous of men. Then there is Hazrat Ja'far^{ra}, the paternal cousin of the Holy Prophet^{sa} and the blood brother of Hazrat 'Ali^{ra}. He was also fortunate to have accepted Islām in the early period and later migrated to Abyssinia. When the Makkans learnt of this migration, they demanded the return of these converts. At this, Najashi called the Muslims to his court and asked them why did they leave their faith and why did they not accept the Christian faith? On that occasion, Hazrat Ja'far^{ra} represented the Muslims and said, "O King! We were an ignorant people. We used to worship idols, eat dead animals, it was our common practice to commit vulgar acts and mistreat our relatives and the one who was more powerful among us would suppress the one who was weaker. In these circumstances, Allāh the Exalted raised a prophet among us who called us towards the Oneness of God and towards His worship. He taught us to be truthful, trustworthy, to treat our neighbours with kindness, and forbade us from fighting and shedding blood without reason. For this reason our people have turned against us. We heard great things about your fairness and justice, so we hope that we will not be treated unjustly in this country". At this, Najashi said that he wanted to hear a portion of the revelation that was sent down to the Prophet^{sa}. When verses of Surah Maryam were recited to him, tears came to his eyes, and he said, 'By God, it seems that these words and the words of Moses are from the same fountainhead.' He said that Muslims would have complete freedom. Thus the wisdom of Hazrat Ja'far^{ra} helped the Muslims to continue living in Abyssinia. Hazrat Mas'ab Bin Umair^{ra} was another Companion who was very handsome and was brought up in luxury. After he accepted Islām, he faced hardship and destitution and his clothes were mended with pieces of leather.

Once when he came to the Holy Prophet^{sa} in this state, the Holy Prophet^{sa} said: I have seen Mas'ab at a time when there



was no one more affluent than he in the city of Makkah, but his love for the Messenger of Allāh brought him to these circumstances. Hazrat Mas'ab^{ra} was an ardent preacher and conveyed the message of Islām to the people of Madina.

Hazrat Sa'ad Bin Rabi^{ra} was an Ansari. After migration to Madina, the Holy Prophet^{sa} made him a brother to Hazrat Abdur Rahman Bin 'Auf. Hazrat Sa'd Bin Rabi^{ra} brought his newly appointed brother to his home and said that he would give him half his property, and that he could divorce any of his two wives so that he could marry her. Hazrat Abdur Rahman Bin 'Auf^{ra} said: "I am a tradesman and will be able to take care of myself, so just show me the way to the market. I thank you for your sentiments." In this way he began trading and there came a time when he was among the wealthiest of traders. Hazrat Sa'd Bin Rabi^{ra} was martyred in the battle of Badr. When the Holy Prophet^{sa} saw him surrounded by the enemy, the Holy Prophet^{sa} sent someone to him. He said: Give the Holy Prophet^{sa} my Salam. And to his people he gave the message: We protected this trust with our lives, you too must do the same.

A Companion used to say that if he remained constantly under one of the three states, he would enter paradise. One is the state of awe that he experienced from reciting the Holy Qur'ān. Second is the state he was in when he listened to the Holy Prophet^{sa}. And the third is the state when he attends a funeral and imagines

Continued on page 13

MIRZĀ GHULAM AḤMAD^{AS} MENTIONED IN THE ROME CONFERENCE 1899 BY SIR THOMAS WALKER



Sir Thomas Walker Arnold

Ghulam Misbah

Professor Jāmi'a Aḥmadiyya Canada

Born in Devonport, England, Sir Thomas Walker Arnold (1864-1930) was a British orientalist. He received his education in Oriental Studies.

In 1888, he was appointed as Teacher of Philosophy at the Mohammed an Anglo-Oriental College, Aligarh. In 1898, he was appointed as Professor of Philosophy at Government College, Lahore. In 1904, he returned to England where he served as Educational Advisor for Indian students. From 1921 until his death he was a Professor of Arabic and Islāmic Studies at the University of London. He was a very close friend of Sir Sayed Aḥmad Khan. Allama Mohammad Iqbal and Sayed Suleman Nadvi were among his notable students.

The Preaching of Islām and The Caliphate are his well-known books. He also became the first English Editor for the first edition of The Encyclopaedia of Islām.

International Congress of Orientalists had periodic meetings of scholars to propagate the knowledge of the History, Languages and Civilizations of Oriental people among Western Nations. Its conference was held in 1899 in Rome, Italy. The conference had a section of "Semitic Languages and the Muslim World" which also contained Sir T. W. Arnold's paper, "A Few Words About Religious Movement of The Day - Amongst the Muslims of North India". His paper was particularly about Sir Sayed Aḥmad Khan's movement and the movement of Hazrat Mirzā Ghulam Aḥmad^{as} of Qadian. In this article only the part about the latter is given below.

The original paper is in Italian language, and has been translated into English by Ataul Wasih Tariq, Mssionary Aḥmadiyya Muslim Jamā'at Italy:

A FEW WORDS ABOUT RELIGIOUS MOVEMENT OF THE DAY

Amongst the Muslims of North India

The other Indian theologian that I would like to talk about is entirely different. Mirzā Ghulam Aḥmad, generally known under the name of Mirzā Qadiani (from the village of Qadian in the Punjab where he resides). In opposition to Sayyid Aḥmad Khan, he is the founder of a new school with active propaganda and proselytizing tendencies. However, he also presents Islām as a religion, which highlights peace and mercy. He claims to be the Promised Messiah, who appeared in this century, being the fourteenth after Muḥammad, as Jesus revealed himself in the fourteenth after Moses. He claims to have received the certainty of his mission as the Messiah by divine revelation, and to strengthen his claim he compares himself to Jesus in these words: "Like Jesus Christ, who was a prince and a prophet and lived a life of humility and meekness and gave the world the magnificent example of mildness of the heart, I, that I have royal blood and in this respect I also resemble to that prince-prophet, was elevated by divine command to preach humility and meekness to the people who strayed from the moral laws and the spiritual excellence." He explains that, as Jesus said Elijah reincarnated in the person of John the Baptist, so was the second coming of Christ to appear by Mirzā Ghulam

Aḥmad. He says the word Messiah refers to a person with the same spirit and the same character of Christ. As a result, he completely disowns the Mohammedan doctrine of a Messiah, who will join the Mahdī to fight the unbelievers and re-establish on earth the kingdom of the faithful imposed by the weapons, being entirely opposed to the character of Jesus. He rejects most traditions about Mahdī as falsified and probably manufactured at the time of Abbasid and maintains that the prophecies concerning the Mahdī and the authentic Messiah refer to the same person. So he says: "God has revealed to me that I am the Promised Messiah, the glad tidings of whose coming can be found in the Old Testament and in the Qur'ān, and that I am the Mahdī of which the traditions speak. I have shown that the Mahdī and the Messiah are two different names for the same person and relate to two main functions to perform. My mission is not that of the sword, but that of the heavenly signs, and my kingdom is not of this earth, but spiritual. God has commanded me to call the men to His way with gentleness and meekness and humility. During these times of darkness, I am the light that leads men to safety from evil spirits. Through me, He has granted to Islām a new era of life in regard to moral and spiritual features." In spirit, Mirzā Qadiani is violently attacking the popular interpretation of Jihād in the sense of fighting with a sword against infidels. Other than this noteworthy exception, the rest of his doctrines are in harmony with the commonly accepted Muslim doctrines. He is continuously engaged in disputes with Hindus and Christians, and

has written a number of books in defense of Islām and its excellence, the Qur’ān.

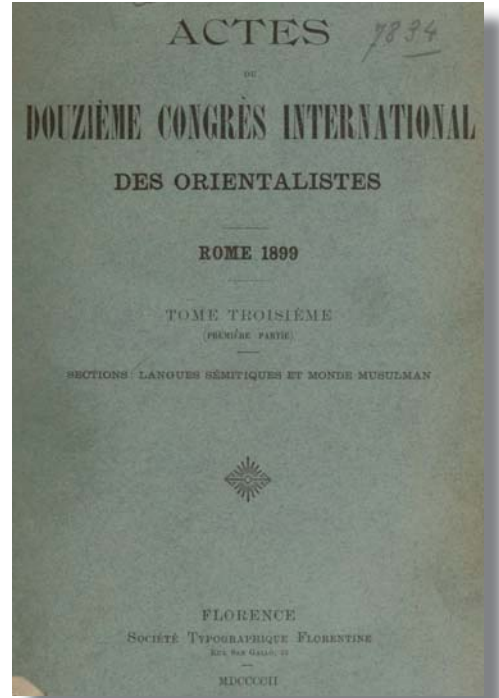
But in his Christology he takes a unique and peculiar way; he maintains (as opposed to common Mohammedan opinion) that Jesus himself was crucified on the cross, but that he was taken off alive and his wounds were treated and cured by an ointment prepared by his disciples, an ointment that is mentioned frequently in Arabic medical works under the name of مرهم حواريين or مرهم عيسى. After he escaped from the tomb with the help of Pontius Pilate he fled to Kashmir, where he preached to the descendants of Jews who had settled in that country after the Babylonian captivity. He died at the age of 120 years and was buried in the city of Srinagar, where his tomb is still present. This tomb is said by tradition to be the tomb of a certain Yuz Asaf, a prince and prophet who came from a distant district about 18 or 19 centuries ago. This identification, claims Mirzā Qadiani, has been received by divine revelation. The claim that Jesus did not die on the cross is

supported by a study carried out of the narrative of the Gospels on the crucifixion and burial of Christ, and by arguments taken from the Qur’ān and the Hadith. For example, he interprets the verse

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

as a signifier, “They (the Jews) killed him not, neither ended up killing him on the cross and they were in doubt about him,” i.e., in the confusion caused by the earthquake and darkness at the crucifixion, the Jews left Jesus on the cross without being able to ensure if he was dead.

As mentioned earlier, Mirzā Qadiani is the founder of a new sect, and has many followers that increase considerably, ESPECIALLY in Punjab. He attracts many with his healing miracles and prophecies, which support his claim to be the Messiah. But mentioning them would be out of place in this discourse, whose purpose is only to show some of the main streams which move the theological speculations among Muslims in India.



T. W. Arnold

Continued Friday Sermon from page 11

that it is his funeral. Huzoor^{aa} said: Such are the thoughts through which one can constantly strive to do good deeds.

Once the Holy Prophet^{sa} asked why two persons had not come for the prayer. He then said that Fajr and Isha prayers are indeed heavy upon hypocrites. If you knew the importance of these prayers, you would come to them even on your knees.

Once a Companion asked the Holy Prophet^{sa} what he should do with 100 dinars he had found. The Holy Prophet^{sa} told him to announce it for one year, and then for another year, and another year, and after that he could spend these as he wishes.

One Companion asked: When I pray, I want to offer a lot of Durūd. Can I make Durūd fourth part of my prayers? The Holy Prophet^{sa} said: You can offer it as much as you like. He said: I wish to offer nothing but Durūd. The Holy

Prophet^{sa} said: If you do so, all your worries and sorrows will go away.

Once the Holy Prophet^{sa} sent a Companion to receive Zakāt. He calculated the Zakāt of one Companion to be equal to a one-year-old camel, but he insisted that he wanted to give a more valuable grown up camel. But this Companion refused that he had a trust to fulfill and he could not receive more than was due. If he wanted to give more he should speak to the Holy Prophet^{sa}. The Holy Prophet^{sa} was pleased at his sacrifice and said God would reward him for it.

The Promised Messiah^{as} says: What was it that caused the Companions of the Holy Prophet^{sa} to show such steadfastness that they not only gave up idolatry and creature worship, but in fact all love for the world grew cold in them and they began to see God. They became so devoted in the path of God that it seemed like each of them was Abraham who was willing to make

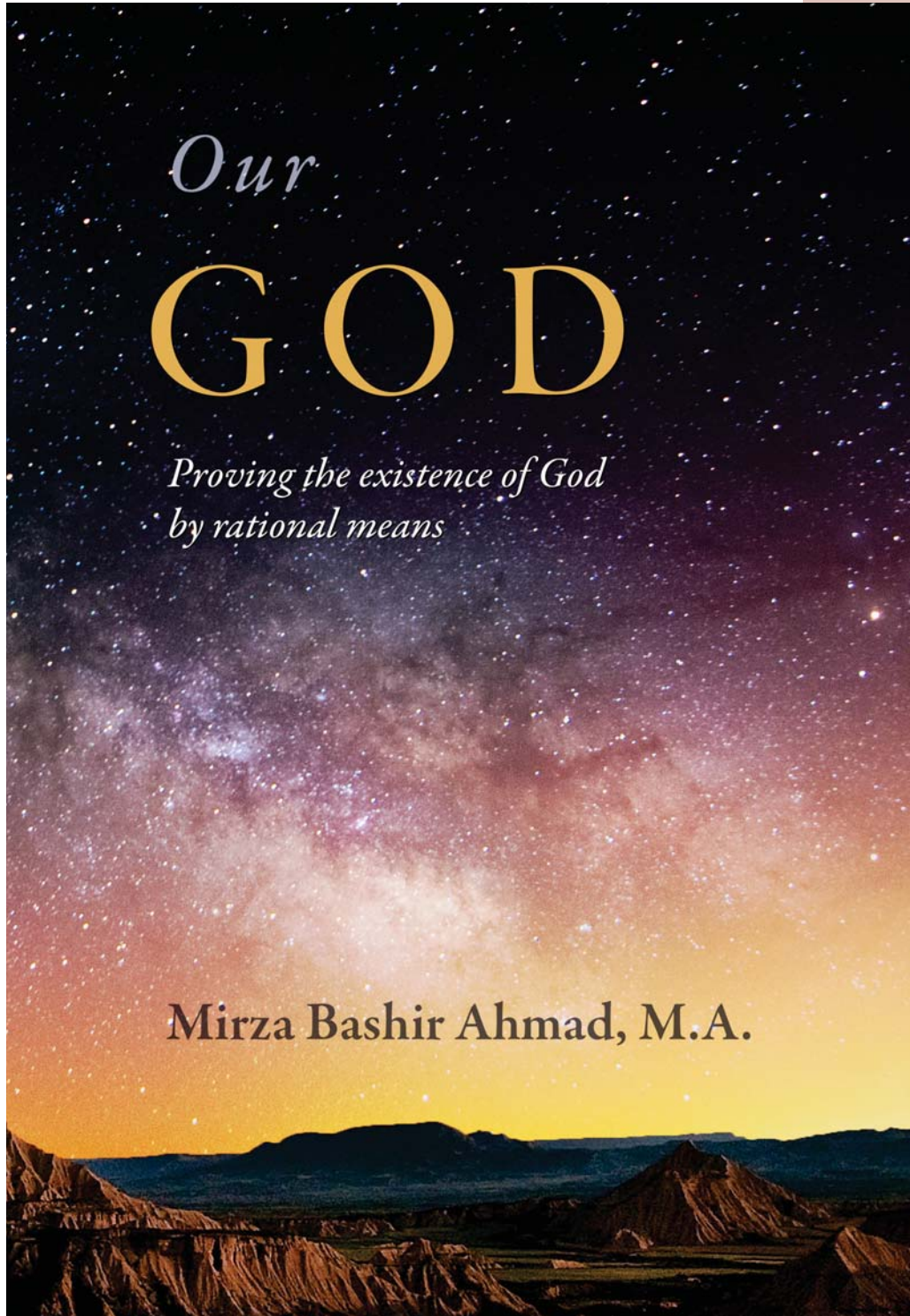
any sacrifice in the path of faith. In fact, the Companions who did not get martyred thought that there might be some shortcoming in their faith, as says the verse “There are *some* of them who have fulfilled their vow, and *some who still wait.*” (33:24)

Did these people not have needs like other people, and did they not have children and other loved ones? But such was the attraction of faith for them that they gave it preference over everything else.

Huzoor^{aa} prayed that Allāh may enable Aḥmadīs to follow in the footsteps of these bright stars and may our every action be at winning Allāh’s pleasure. At the end of the sermon, Huzoor^{aa} informed the Jamā’at of the sad demise of Areesha Sāhiba, wife of Faheem Sāhib of Holland, currently serving as life devotee in Benin. Huzoor^{aa} led her funeral prayer in absentia after the Friday prayer.

EXISTENCE OF GOD

EXISTENCE OF GOD



The *Ahmediyya Gazette* is serializing the book, *Our God*, by Hazrat Mirzā Bashīr Aḥmad^{ra}. This book is an excellent source of knowledge on the subject of the “Existence of God” and gives in-depth coverage to this subject from many different and unique angles. The first part of this series, presented here, is Chapter 1 (Introduction) of the book, which discusses the plight of faith in this age, the relevancy of this subject to every individual, and the methods to be taken for inquiring into God’s Existence. After touching upon the role of intention in any research and the two levels of belief in God, the book prepares the reader to delve into the second chapter of the book: *Logical Arguments for the Existence of God*. [Editor]

Our God - Introduction

I have long wanted to write a book on the subject of the existence of God, for the benefit of young people in particular. I wanted to set out in a brief and simple manner the arguments which prove the existence of God—who is our Master and Creator—and to describe His attributes and the advantages and means of establishing communion with Him. For a number of reasons, I have, until now, been unable to fulfil this desire. A few days ago, however, someone asked me about the existence of God in his own peculiar manner, thus rekindling my old desire. I took this to be an appeal from beyond and embarked upon writing this book.

“There is no power in me save through Allāh. In Him do I trust and to Him do I return” (Sūrah Hud, 11:89).

It would be incorrect to think that I have prepared myself for this task, or that I wish to shed any light upon it from a purely intellectual point of view. The only purpose I have in mind is to share my existing knowledge on the subject with the young and ordinary people in a simple and concise manner. If God so wills, it might grant guidance to some lost soul, or refresh someone’s stagnating faith, or serve to comfort some anxious and restless heart, or, perchance, our dearly beloved might come to realise that the true aim and purpose of our lives is to recognise our Lord, whose love is greater than any other.

Before I begin I pray to the Almighty:

O my Lord, You are aware of all my shortcomings and my knowledge and deeds are not hidden from You. Grant me, through Your grace, the strength to complete this book in accordance with that which pleases You. Grant power to my words and lead my pen along the path of righteousness and truth, so that people may recognize You and attain the goal of their lives. O my Helper and Guide, though I consider myself true in my intentions, You know me better than I know myself. If You are aware of any ill-intentions on

my part, do have mercy on me and purify me so that this book may not be deprived of the blessings which You send down in support of the truth. Be it so, O my Lord and Master, O Thou who art the Most Merciful of those who show mercy, Amīn!

THE PLIGHT OF FAITH IN THE PRESENT AGE

First of all, I want to express extreme regret at the belief in God held in common by some people in this age. On the face of it, all religions of the world believe in the existence of God. Their followers profess the same faith, except for an insignificant minority which openly denies His existence. But when we carefully examine the situation, we find that belief in God is based on form rather than substance. People have inherited this belief from their ancestors and feel obliged to adhere—albeit ostensibly—to the fundamentals of their religions. They do not want to abandon it lest society disintegrates, but in their heart of hearts they do feel that God may indeed exist.

“There is no power in me save through Allah. In Him do I trust and to Him do I return.

For these reasons they dare not deny His existence and believe that they have a God. But in reality, they do not believe in God and their hearts are as devoid of faith as a deserted house is of inhabitants.

This is not only true of some particular country or religion; it is rather true of all religions and of the entire world. The poison of disbelief has penetrated deep into the followers of all religions: be they Zoroastrians, Buddhists, Hindus, Jews, Christians, Sikhs, or Muslims, etc. The searing and noxious winds of materialism have reduced every orchard of faith to ashes. If anyone seeks verity of this claim, I can adduce such evidence that cannot be denied by any fair-minded person. To those who doubt it, I will ask

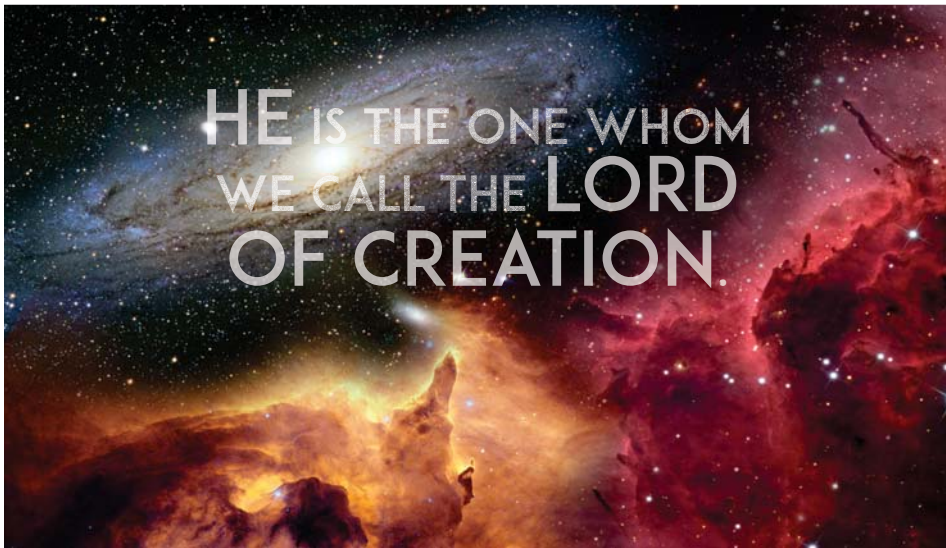
just one question: After analyzing the state of their own hearts and of their fellows, can they honestly say that they all truly believe in God? I speak not of superficial or inherited ritual, but of true and living faith. Do they feel and experience the existence of God as they feel and experience the material and tangible things of this world?

Are they as certain about the existence of God as they are about the existence of the sun, the moon, the mountains, the rivers, their houses, their ancestors, and their friends? If not, then understand it well that we cannot consider their faith to be true. They are not in the least certain about the existence of God, and can be likened to those who hold on to a rotten corpse imagining it to be alive.

If they say that the faith and conditions of faith I have mentioned above are of the highest possible level and that only the elect of God are blessed with such a lofty station, their statement would lend further proof of their ignorance, for they know nothing of the highest level of faith and can hardly begin to appreciate it. The

fact is that this level of faith—whereby one believes in God just as one believes in material objects of this world—is only a middle level of faith. Have you not read the hadith in which the Holy Prophet^{sa} has said that a believer with the average level of faith would prefer to be burnt to ashes rather than abandon his creed? But if one finds himself at the lower level of faith, then let me ask: Can you honestly say that your faith influences your life as a living truth in reality? Do you really feel the love of God and the fear of His wrath in your heart? Does your faith induce you to do good and to discard evil? Do you truly put your trust in God, in all things, rather than in material means?

I do not mean to ask whether or not you



sometimes feel any relationship with God, or whether thinking about Him prevents you from evil, because such a condition could be true even of a person who has insight enough not to deny the existence of God. Every now and then, the idea occurs to him that God, who has created him and controls the universe, may indeed exist and that some day he may have to be answerable to Him. Of course, such a person would feel a certain association with the idol of an imaginary god, and this thought may at times stop him from sin and urge him to do good, and he might at times manage to look beyond the material things towards God and feel that real trust can only be placed in Him. But such a state cannot be called true faith, rather it is a state of doubt which keeps him swaying like a pendulum. It can only be called true faith when it becomes a permanent part of one's life and takes root in one's heart as an eternal truth. It should become the food for his soul and a beacon to warn him of all the dark alleys of sin. Through such faith the paths of righteousness are illuminated for him and all material things lose their significance. He no longer depends on material means but places his real trust in God—the ultimate Cause of all causes. The fire of Divine love continues to blaze in his heart, and the fear of earning His displeasure overwhelms his entire being.

Do you really find such faith in your hearts? If not—and that is most likely to be the case—then please do not claim that you are believers. Seek instead true faith which descends from heaven and lights

up the farthest and darkest recesses of the heart like a powerful lamp. When this happens, God shall cease to be a figment of your imaginations and shall reveal Himself in His true form, as a Living, Self-Subsisting and Omnipotent Sovereign, who is Loving and Kind. His Kingdom shall become far more evident and manifest than that of earthly monarchs.

True faith, in short, is conspicuous by its absence in the present age. Not only is it absent from the hearts of the masses, but those who profess to be the leaders of religion and claim to be custodians of people's faith have themselves fallen prey to atheism. They either deceive the world or are themselves deceived. Their lips profess but their hearts are empty. When it comes to spirituality, the world has indeed fallen into an abyss of darkness and there is not the tiniest flicker to guide a staggering and stumbling wayfarer. Is it not the demand of the age that in keeping with God's eternal practice, the Sun of His Manifestation should rise from the heart of a holy person and illuminate the world?

My dear people! Prostrate yourselves before the Divine threshold, for God has seen your plight and has raised a Spiritual Sun from the Eastern horizon. Open the windows of your hearts and let the pure rays of this Sun dispel the darkness of doubt and suspicions, so that the night of darkness may turn into a bright day!

**IF THERE IS A GOD, WHY
CAN WE NOT SEE HIM?**

I would first like to remove one misconception which commonly besets people with regard to the existence of God. If there is a God, why are we not able to see Him? This is hardly a new question, and we have heard it from time immemorial. The Holy Qur'an tells us that the same question was put to the Holy Prophet^{sa} by the nonbelievers of Arabia (17:93). Whenever I hear people raising this question, I feel sorry for them. It is such a pity that when man stumbles and his reason becomes blunted by the veils of indifference, he starts denying even self-evident truths. When this objection was raised in the past—however absurd and baseless it was—it had the potential to deceive some ignorant people. But what surprises me is that this objection should be raised in the present age! I am truly astonished at the intellect of people who use such objections to justify their denial of God. But as it is a common objection, I will proceed to answer it, albeit briefly.

There are different ways of learning about things. For instance, we learn by sight, sound, taste, smell, texture, or movement. All information we derive from the various senses, have the same degree of authenticity and credibility. We cannot demand that we must learn about something through a particular sense, or else we shall deny its very existence. The eyes, for example, are the medium for perceiving different colours; the nose is used for discerning different smells; and, the ears are for hearing sounds. Would it not be sheer insanity to insist that unless we could see a certain smell with our eyes, or smell a particular colour with our nose, or feel a particular sound with our hands, we shall not believe that it exists? Whoever makes such demands would be considered insane, and if perchance he is not sent to the lunatic asylum, he will certainly become a laughing stock for the street urchins. Strange to say, people raise such objections about God all the time and are still considered wise! Do they find nothing other than God to make the object of their mockery?

So far I have mentioned only the physical senses through which we acquire knowledge of various worldly phenomena. But there are countless other things which we cannot experience

through any of our physical senses. Yet we have the same degree of certainty about them as about the others. Take the magnetic force, for instance. Can we see it with our eyes, or hear it with our ears, or smell it with our noses, or taste it with our tongues, or touch it with our hands? No, but none of us ever denies its existence. Despite not being able to perceive magnetic force through our common senses, we certainly do not refute its reality, because we can categorically observe the effects and impact of this force, and it creates the same degree of certainty as gained by direct perception. When we see an ordinary piece of iron being pulled by a magnet, and we see this happen every time, this leads us to conclude that there must be a force in the magnet. We do not see the force of magnetism, but we believe that the magnet has some additional force, besides its obvious properties, which can only be observed by its characteristics and not directly through our senses. Likewise, there is electricity, which is not visible, but commands our conviction because of its effects. With the flip of a switch, we can promptly make a fan in the room spin, confirming that the fan is driven by an external power that was there before we pressed the button. Although we cannot see, hear, smell, taste, or perceive it through any of the common senses directly, we are convinced that electricity is a great power. This is because we witness its effects and never for a moment deny its existence. We believe in it just as we believe in the sun, the moon, the mountains and the rivers.

Consider the sentiment of love. Has anyone ever seen, heard, smelled or touched love? If there is any reader of this book who truly cherishes love and has felt it in his heart, I ask him whether he has not experienced in his small heart—which might weigh less than half a pound—the boundless sea of love, which, can be considered one of the most powerful and awesome of natural forces in a storm. It generates so much energy and power into the feeble human frame, that for the sake of the beloved he challenges the mountains, roams the deserts, takes on the beasts of the jungle, jumps into fires and faces the raging tempests of the sea, but never gives up.

He keeps vigil during the nights, wanders about during the day like one possessed and his life ebbs from his eyes, but never wearies. Is there anyone who can deny the existence of this force, even though no one has ever seen, heard, smelled, tasted or touched it? Time, age, power, sense, lust, anger, mercy—to mention but a few—are examples of things which we believe in but they have never been directly perceived by our physical senses.

It is, therefore, childish to insist that unless we obtain knowledge of something by a particular means, we will not believe in its existence. The point is to gain knowledge from whichever direction it comes. Once the purpose is attained all

“The Beauty of God lies in His being Hidden from our physical eyes and yet being apparent to us; He is Subtle but remains more evident and perceptible than material things.

else is resolved.

If someone says that he will only believe that he has seen inside a room if he is led into it by breaking the roof and not if he simply enters through the door, I would suspect that he wishes to blow off the roof rather than see the room. Once he has entered the room, it matters not whether he entered through the roof or through the door. After all you can only enter through the passage specified for it. To demand a passage of one's own choice is sheer insanity. And if we were to fulfil such a demand, others would start making similar demands. In other words, people want God to become a toy for their imagination, and keep changing His attributes like an impersonator (God forbid) so that everyone's fancy should be satisfied.

“The people have not comprehended the attributes of Allāh at all” (22:75).

Do try to understand that the less subtle a thing, the easier it can be observed through physical senses, and the more subtle it is, the harder it is for the physical senses to experience it. It is for

this reason that when we try to learn about subtle things we have to depend on their properties and their behaviour, rather than on direct observation. How then is it possible for God—who is not only Himself the most Subtle Being but is also the Creator of every subtle thing—to be seen by our physical eyes? The objection of the critics that they will not believe in God until they see Him with their eyes is, therefore, absurd. It would imply that the critic either believes God to be a corporeal being, or at least wants God to assume a corporeal form so that he can be absolutely sure by seeing Him with his own eyes. But the trouble is that there are millions of blind people in this

world. Would they too not have the right to demand that God should assume some other material form so that they may taste, smell or feel Him? Does this not amount to ridiculing God? How shameful for a man who professes to have a mind and a heart!

If someone says that he would not believe in God unless he sees Him with his own eyes, all I should say is that if God could be seen with one's eyes, He would not be worth believing in at all. This is because in such a case many of His other attributes would be falsified. He is Incorporeal, for instance, but in this case He [Sūrah al-Hajj, 22:75] would become corporeal. He is Infinite but would become finite and so on and so forth. Moreover, if God were to adopt a corporeal and finite form for your sake, what is there to guarantee that you would not reject Him saying that you do not believe in a corporeal and finite God?

O God, how very Holy, Adorable and Perfect You are! Each attribute of Yours is guarded by another of Your attributes. When anyone attacks any one of Your attributes, Your other attributes—like vigilant and dutiful sentries—put such

a person to shame. We have seen how a critic tried to create doubt concerning God's attribute of being Hidden, but His attributes of being Incorporeal and Infinite came forward at once and did away with the objection.

The Beauty of God lies in His being Hidden from our physical eyes and yet being apparent to us; He is Subtle but remains more evident and perceptible than material things. Unfortunate indeed is he who does not comprehend this subtle truth, for he stands on the brink

to do something or not. First, we see whether what we need offers us any benefit. If so, we adopt it, otherwise, we abandon it. Second, we consider whether it is something by ignoring which we disadvantage ourselves. If so, we take it on, otherwise we let it go.

Therefore, if it is established that undertaking a task is beneficial for us or that we risk harm in leaving that particular task, then every wise person will conclude that it is not only appropriate but essential to undertake

which could rejuvenate the human body, remarkably prolong life to an average of 150-200 years, and delay the effects of old age, and if the man who makes such a claim is no charlatan, then the whole world would be captivated by the idea. Were such a claim to be true it could affect every man's life significantly.

When we return to the question of God, we find that there are three sources which put the question before us: 1) Human Nature, 2) Reason, 3) Religion. I shall first of all take up human nature. Everyone who has a mind prone to analysis and whose true nature is not covered by veils of darkness and ignorance, does occasionally feel in his heart of hearts that there is likely to be a God who has created him and who governs this universe. Likewise, if we did not come into this universe by ourselves and if there is someone who has created us, then would there not be a purpose in the mind of the Creator?

Though I do not imply that human nature also provides answers to these questions, what is certain is that it does bring them up in our minds and in such a way that we cannot dismiss them as irrelevant. One has the right to investigate and come to the conclusion that there is no God and that this world and all that exists has really come into existence from nothing and is running on its own, but after all these questions no one can deny the right to research this matter.

The same is true of human reason, which, even though it might eventually come to the conclusion that there is no God, poses these questions to us very forcefully. In fact, it presents these questions much more clearly and elaborately than human nature does. It warns us to reflect and consider lest there be a God who has sent us to this world for a particular purpose and lest we should die without knowing Him and being unaware of the purpose of our creation. We must therefore wake up and try to find Him! We have not come to this world merely to eat and drink and fulfil our sensual desires, and to leave behind a progeny that plays the same role in the world as we have done! Let us open our eyes and reflect whether we have come into existence out of nothingness. Is the complex and

**If it is proven that God does exist, then:
1) Is there any benefit for us to believe in Him? 2) Do we disadvantage ourselves in any way by denying Him?**

of disaster.

In summary, the perfection of God Almighty demands that He be Subtle and Hidden from the physical eyes. This should not cause any uncertainty about His existence, for there are far more certain and conclusive ways available to recognize Him.

My dear brothers, pray do not deprive yourself of the precious bounty of faith on account of such baseless misconceptions. Will you follow the footsteps of those who believed in the magnetic and electric forces though they could not see them; and accepted the sovereignty of space and time and bowed down before lust and anger; but when it came to offering their Lord and Master the tribute of their love and servitude, they refused? Surely you will not do such a thing!!

WHY SHOULD WE INQUIRE ABOUT GOD?

Now we come to the proper subject matter. Anyone who does not believe in God could naturally ask why he should waste time and energy in finding out whether or not there is a God. Therefore, it is vital to answer this question at the very outset.

Let us first understand that there are only two ways of finding out if we need

that task. Using the same principle, we can determine the degree of importance of any particular task. That is to say, if we expect great benefit from undertaking a task or risk a great loss by leaving it, it becomes increasingly necessary for us to undertake it.

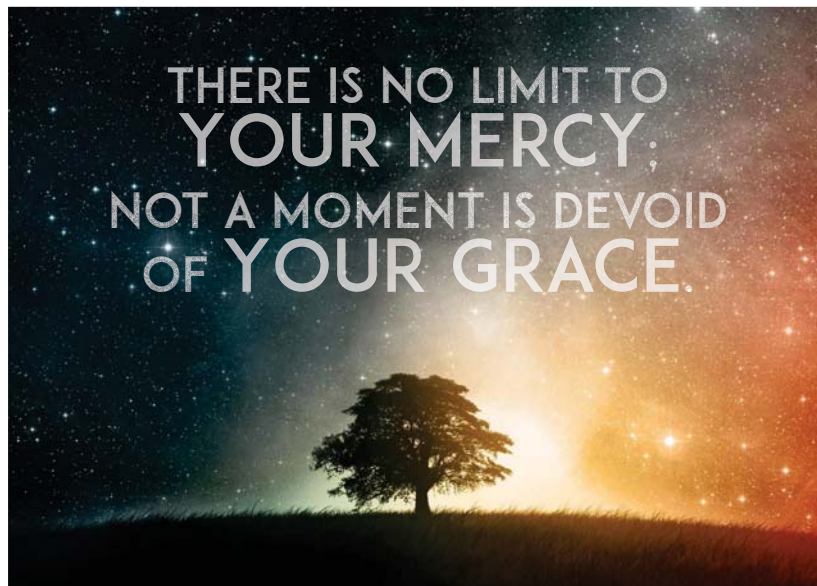
In view of these two principles, let us answer the question as to whether we need to inquire into the existence of God. If it is proven that God does exist, then: 1) Is there any benefit for us to believe in Him? 2) Do we disadvantage ourselves in any way by denying Him? Now, the answer to these questions would depend on how the question is put before us. If it is presented to us in such a way that it makes little difference to us whether we believe in God or not, then it would merely be a hypothetical question, and everyone, with the exception of those who are interested in such hypothesis would be justified in refusing to go into this research. People would of course want to concentrate upon matters which directly benefit or harm them. For example, if someone were to claim that he had discovered a new star billions of light years from the earth and which did not have the slightest effect on our solar system or on our planet—we would expect none but astronomers to be interested in it. But if someone were to claim that he has discovered a new drug

comprehensive system of your body its own creator? Is the cosmos, with its intelligently organized and balanced system operating throughout its length and breadth, merely a result of chance? If this is not the case, and this system is in fact the manifestation of the great power of a Supreme Being, then is it possible that He has produced this vast universe merely as a toy to please His eyes so that when He has had enough of it, He should destroy it with one stroke of His mighty hand and set about creating a new one? Is it not likely that there is a purpose for man's life? Is it not likely that he shall be answerable for his deeds? These are the questions, which arise in every man's mind. Now, ask yourself honestly, are these questions so irrelevant and meaningless that we should not even bother to think about them? I do not ask you to answer these questions, as their answers can vary according to the investigative prowess of every individual, and no honest researcher can tell beforehand what the outcome of his investigation will be. But one thing I can say for certain: The manner in which these questions come up in our minds demands that we should not waste any time before trying to find out their answers. We should not rest for a moment until our independent and honest investigation has led us to a final conclusion.

In summary, human nature and intellect both present this issue—the existence of God—in such a manner that provokes us undeniably to seek the truth about the existence of God. Is it really irrelevant for us to seek an answer to the question of whether or not we have a Creator? And is it so irrelevant to ask, 'If someone has created us, who and where is He, and what are His attributes?' Does it not matter that we learn—if we have a Creator—what is the purpose of our creation and how can we attain it? If these questions are relevant, and certainly they are, then no wise person can refuse to seek their

answers.

Last, but not least, this question is also raised by religion. All religions in the world invariably raise the question of God Almighty before us. God and His attributes form the very core of the teachings of every religion and billions of their followers believe their religions to have originated from God and to be based upon the Divine Word which has been revealed throughout the ages and has kept the world illuminated. Though some teachings of these religions have been interpolated and corrupted, they were originally based on Divine Revelation. Hence, religions provide much more detailed, clear, and definite descriptions



of the Being of God, than human nature or human reason. In other words, the brief message contained in human nature and reason has been elaborated by revelation. Human nature and reason only hint at the possibility of the existence of God, but religion tells us as a matter of absolute certainty that we do have a God, who is our Creator and Master and who has sent us to this world for a special purpose. The different religions may differ on many of their teachings, but they are in total agreement on the basic points. For example, they agree that the universe has a Creator and Master with complete control over our lives and that He has ordained some purpose for our lives and also taught us the ways and means to achieve it. Religions teach that death is not the end of man's life, rather there is another life after death in which

we shall get a reward for the deeds of our present existence. This unanimous testimony of all religions brings forth the question of Almighty God in such a way that we are compelled to investigate and find answers. If all the above claims made by different religions are true, then being unaware of God is the greatest loss we can possibly suffer in this world, for such ignorance would mean that we have lived our lives in vain. On the other hand, all religions claim that recognition of God and a strong relationship with Him is greater than all the gains which we can possibly acquire in this world. Establishing this relationship means that we have achieved the goal for which we

were created, and that we have fulfilled the purpose of our lives. Hence we conclude that the search for God is so important that no sensible person can afford to ignore it for an instant.

After discussing the unanimous testimony of religions, I would like to say something in particular about the teachings of Islām. Islām tells us that we have One God, who is our Creator and Master, and that He has brought us into existence from nothingness and it is He

who controls our lives. He wants us to achieve a higher status. He has made all kinds of provisions for our welfare. Islām says that we have One God who is Gracious—i.e. He takes care of all our needs and He provides us with our requirements without our asking or striving for them. Islām says that we have One God who is Merciful—i.e. He produces the best reward for our efforts and does not let them go in vain. Islām says that we have One God who is the 'Lord of the Day of Judgment'—i.e. He pronounces reward or punishment for our deeds. He warns us of the consequences of following the wrong path, so that we do not become heedless and forget the goal of our life that He has ordained for us. One day we will be held answerable before Him. Islām says that we have One God who is Most Forgiving—

when we strive in His path, He forgives our mistakes and shortcomings and protects us from their ill consequences. Islām says that we have One God who is the Acceptor of repentance—i.e. when we feel true remorse for our sins and turn towards the right path with true sincerity and wholeheartedly pledge to get rid of consequences of sins and to do good deeds, God too comes to our help, accepts our repentance and covers our sins with His mercy. Islām says that we have One God who is All-Powerful—i.e. nothing is beyond His power, no matter how difficult or impossible it may seem to us. Islām says that we have One God who is All-Hearing—i.e. He hears the call of everyone and there is no voice that

beautifully the Promised Messiah^{as}, the Founder of the Aḥmadiyya Movement, has expressed:

But for Your Grace, I would have perished and turned to dust;

God only knows where this dust might then have been discarded.

Dear ones! This is the God presented by Islām. I do not ask you to believe in Him. All I say is that these are the attributes of our God as proclaimed by Islām. Islām goes further and proclaims that we can find this God if we seek and strive for Him. Do you now consider this search and investigation to be useless and irrelevant? If you have a mind that ponders and a sensitive heart, you will

“Though He is invisible to our eyes by virtue of being the Most Subtle, He sprinkles the pure water of his loving speech upon those whose hearts are ablaze with the fire of His love, lest it should burn them to ashes.

does not reach Him. Islām says that we have a God who is All-Knowing—i.e. no deed or thought, whether overt or covert, is beyond the sphere of His knowledge. Islām says that we have One God who is the Helper—i.e. at times of crisis and difficulty, He comes to our aid, provided we have a true relationship with Him. Islām says that we have One God who is Eternal—i.e. He has always been and shall always be; time does not have any effect on Him. Islām says that we have One God who is the Most Majestic—i.e. He is the perfect blend of all that is perfect and all that is good, and He alone is worthy of our adoration. Islām says that we have One God who is very Loving—i.e. He loves those who establish personal communion with Him, and He shows more love and loyalty towards them than any other lover. Islām says that we have One God who Speaks—i.e. He bestows His speech upon those who have established communion with Him. Though He is invisible to our eyes by virtue of being the Most Subtle, He sprinkles the pure water of his loving speech upon those whose hearts are ablaze with the fire of His love, lest it should burn them to ashes. How

never consider this quest futile.

Awake my friends, and strive to find your God! Rush towards the fountain of life. Hasten towards that treasure which will set you free from the shackles of the world. I cannot describe in words what you will attain were you to find Him. Listen to these holy verses of the Promised Messiah^{as}:

Lord! All might and power belongs to You;

by finding You, we attained fulfilment of all our desires.

Every lover has carved for himself an idol;

but our Beloved alone has captivated our hearts.

He alone is the Comfort of our soul and the Darling of our heart;

He is the One whom we call the Lord of Creation.

He has dawned upon me through His blessings;

Holy is He who has humbled my opponents.

I am bound to that Friend with my very life;

He alone is Paradise and the

Ultimate Refuge.

To glorify Him, wherefrom can I seek the power?

A sea of love flows in my heart.

How great is Your Benevolence, O my Guide;

Holy is He who has humbled my opponents.

There is no limit to Your Mercy; not a moment is devoid of Your Grace.

There is no counting Your Blessings and Your Mercy;

I no longer have the strength to thank You enough.

How great is Your Beneficence, O my Guide;

Holy is He who has humbled my opponents.

If you try to find your Lord and fail, then your failure itself proves that your life has no purpose because something that has come into existence by accident can have no real purpose. If such were the case, then your existence has been pointless. Would this defeat not be better than all the successes you achieve in your aimless life? But, let me assure you, you will never fail in this search. Set off in this quest, therefore, with sincerity, love and true zeal, and you will soon find the pleasant winds of success welcoming you. Have you not heard these verses of the Promised Messiah^{as}?

Who in the world ever besought You,

And returned empty handed, the unfortunate one!

How assured must then he be, whose greatest love is You alone.

METHODS OF INQUIRY INTO GOD'S EXISTENCE

Now, I will describe briefly what methods to use in our investigation concerning [the existence of] God; for, unless we know the proper way to look for a particular thing, we are unlikely to succeed in finding it. We may waste all our efforts by adopting the wrong method. A person cannot successfully dig a water well until he selects a particular plot of land and digs perpendicularly in a specific manner. If one tries digging horizontally along the earth, for even two hundred miles, they will be unsuccessful



LORD! ALL MIGHT AND
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as this method is incorrect! Therefore, it would be absurd to complain that all this hard work and labour resulted in nothing; this will be unacceptable for any sensible person. Thus, mere hard work and effort do not matter much, unless appropriately channelled. You see, to achieve anything in this world, we need to follow a proper method in accordance with the laws of nature. Without adhering to the correct process, a particular task cannot be accomplished.

Likewise, in religious matters, there is a way and a method specified for every purpose and one cannot achieve that purpose without adopting the right method—no matter how hard one may toil or deliberate. This set of laws is absolutely to our advantage, as without them it will be impossible for man to progress intellectually and practically. Suppose there were no laws in this world and man were to achieve anything merely by wishing it: What then would happen to this world? Would ignorance, slothfulness, indolence, and inexperience not prevail instead of knowledge, diligence, effort, and experience? Would there remain any distinction and difference between the scholarly and the ignorant, the industrious and the indolent, the hard-working and the slothful, the experienced and the novice? Would this not block the intellectual progress of man? Would it not cause irreparable damage to man's elevated moral status? Think hard and realize

that all the physical, material, academic, practical, moral, and spiritual progress that you see around you is due only to the fact that the universe is operating in accordance with a set of laws. For every purpose there is a specified way, without which it cannot be achieved. If you ignore the laws of nature, this will detriment your progress and block the progress of human intellect. Human beings, who have been called the most eminent of all created things, would fall lower than the most despised of all creation. Therefore, do not regard the law of nature as an obstacle in your way, for these are the devices granted by the Creator of the universe for you to utilize in order to reach the pinnacles of knowledge and accomplishment. Consider them the sun of guidance, ordained by your Gracious Master to illumine for you the avenues of future progress. This is a test designed to distinguish the scholarly from the ignorant, the active from the inactive, the experienced from the novice, and the industrious from the slothful.

THE ROLE OF INTENTION IN THE FIELD OF RESEARCH

First of all, it should be realized that intention has a great role to play in how one proceeds with their chosen task. The same task undertaken with different intentions leads to different outcomes and effects. In short, intention plays a big role in every task one undertakes

and the reality of intention inevitably impacts the outcome. This effect is not hypothetical and imaginary but definite and real. For instance, take the case of one who is employed to work under an officer. He obeys him only because he is his superior, but has no personal interest in carrying out his orders and has no personal relationship of love with him, nor is he impressed by his competence and capability. In such a case, he would obey merely because he is legally bound to do so and he would comply with his orders to fulfil his contractual obligations. One will not see any zeal, fervour, or interest in his performance. However, if the same person had a personal bond of loyalty with the officer, admiration for his competence and capability, and interest in his orders, then his obedience would acquire a totally different character, and his approach to the job would be absolutely exceptional. All his actions would show zeal, fervour, and personal interest. This difference is because of different intentions; though obedience is carried out under both circumstances, the difference in intentions has made a world of difference in the approach to work.

The same applies to inquiring about God. A philosopher researches, and so does the seeker, with the same objective—i.e. to find God—but with completely different intentions. The philosopher carries out his research with the intention of finding out whether or not there is a Creator of this universe by studying the universe; his intention is solely to gain intellectual capital. Beyond His existence, he is not interested in learning about His attributes, His relationship with His servants, the relationship His servants should have with Him, or the means to reach Him. He does not desire a relationship with Him, nor does he long for His nearness, nor seek His friendship, nor is he anxious to reach Him or to learn and comply with His will. He wants only to fulfil his academic research. On the other hand, the one who seeks God with true zeal desires to have a true bond with God, wishes to attain His friendship and love, yearns to find Him, and aspires to attain ways that will earn God's pleasure. Can the search of the two be alike? No, never. So, first of all, one must purify

their intention and search as a seeker and not as a philosopher, and cultivate the eagerness and passion required for the search of truth. Milk would not begin to flow from the breasts of a mother for her infant were the infant to present a serious and appropriate face to the mother and ask the mother to show him whether or not milk is present for his sustenance; rather, milk flows readily and freely for a baby who seeks it with the agony of hunger and cries for it. At such a time, even if the mother should wish, she cannot stop the milk from flowing, and this milk becomes a source of nourishment for the baby and saves him from dying. Similarly, God does not manifest Himself to a philosopher; rather, He keeps away from him because He does not want to become a plaything, to be toyed with by the imaginations of the philosophers. In contrast, God Himself comes to the seeker; God is more loving and faithful than a mother and does not wish His true seeker to perish in the darkness [of ignorance]. It is amazing that both seeker and philosopher seek God but He turns away from the philosopher and hurries towards the seeker!

So, O my dear ones! In your search for God, never tread the path of philosophers, for you will never find God that way. The search for Him in this way is fruitless anyway because if, after finding God, we do nothing about it, then what is the point of seeking Him? Why should we spend our time, attention, and energy just to confirm whether or not God exists? This will not help us at all; rather, it will be damaging, as remaining unmindful after finding Him will make us guilty of two crimes. God will never reveal His Countenance to us as a result of this type of effort. He will only manifest Himself to us when He sees that we want to reach Him with genuine eagerness, our

objective is to benefit from the blessings of His nearness, and we wish to establish a personal relationship with Him in order to attain the heights of progress—which is, after all, the purpose of human life. Therefore, develop true eagerness and passion, so that your efforts may be fruitful and your labour may achieve the purpose. The Promised Messiah^{as} says:

There is no path nearer than the path of love,
Love is the secret to reach Him, O friends;

It is the alchemy that will make you wealthy beyond imagination.

The arrow of love's effect never misses its target;

O my archers, slacken not for a moment.

This is the fire that shall protect you from all fire;

This is the water from which flow countless springs.

It is love that will make that Eternal Friend come to you by Himself;

It is this that shall adorn you with garlands of true knowledge.

And he says:

Whoever wants to find God through mere intellect is certainly mad,
Because the hidden ways of His access are beyond the reach of mere intellect.

TWO LEVELS OF BELIEF IN GOD

The next point I wish to make is that, on the one hand, the Being of God is sublime, and cannot be seen by man's physical eyes due to His being infinite and extremely subtle; on the other, our faith cannot be perfected or cannot be of any use unless we attain belief in God—at least as much as the faith we have in the material things of this world. Therefore, God has decreed in His wisdom that man

should make progress towards Him to a certain level and then God will Himself descend towards man and raise man towards Himself. In other words, God has divided belief in two parts: one which man can achieve with the help of his own intellect, and one which is beyond the reach of reason alone, and attaining this part of faith requires Heavenly support to assist dry logic. God states in the Holy Qur'ān: Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware (6:104).

This means that human eyes are unable to see God or perceive His true Being. Therefore, God has made this arrangement, whereby He Himself reaches out to man; that is to say, He has Himself put in place a system that helps man appreciate and comprehend the knowledge of His existence. For, God is beyond the reach of man's physical eyes yet. He is *Khabir* [All-Aware] and knows that it is not possible for man to have a spiritual life without recognising Him. Therefore, God provides means from Himself that enable man to recognise Him, despite God being *Latif* [Subtle] and Unseen.

So [Arabic] “Eyes cannot reach Him” has been paired with the Divine attribute of *Latif* [Subtle, Incomprehensible] to show that logic alone cannot take one to God, as He is *Latif*; while [Arabic] “He reaches the eyes” has been paired with His attribute of *Khabir* [All-Aware]; i.e. He makes it possible for Himself to be recognized because He is *Khabir*. The two former attributes, “Eyes cannot Him”, but He reaches the eyes” are logical outcomes of His latter two attributes *al-Latif* [the Subtle, Incomprehensible] and *al-Khabir* [the All-Aware].

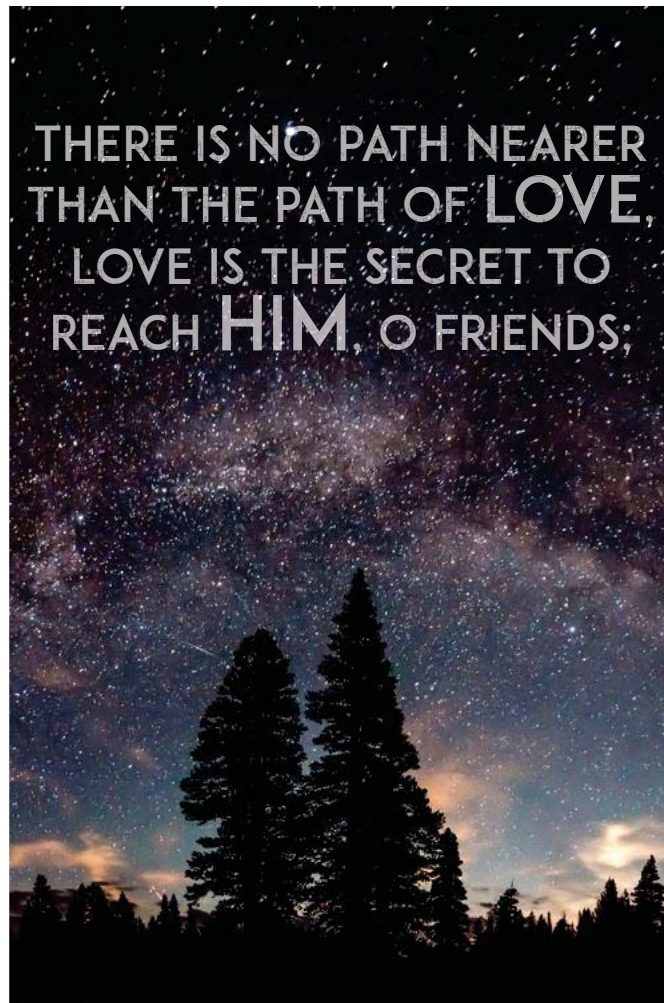
Now, on the one hand we have in the Holy Qur'ān the teaching stated above; and on the other, we see the Holy Qur'ān directs people, time and again, to reflect upon this universe, the heavens, the earth, and other creation, and ponder whether this entire universe with its amazingly wise system could come into existence by mere chance. Certainly not! Rather all of this organization cries out that there ought certainly to be someone who brought this entire system into being. Thus, the Holy Qur'ān repeatedly draws

“God is beyond the reach of man's physical eyes yet He is *Khabir* [All-Aware] and knows that it is not possible for man to have a spiritual life without recognising Him.

the attention of man to contemplate the issue of God's existence and to discover the Creator through the study of His creation. This line of argument suggests that reason is enough and needs no heavenly assistance, whereas the verse referred to above tells us that the perception of God is beyond human capacity and, therefore, God Himself makes such arrangements, with the help of which man can acquire knowledge and understanding of God. The two statements seem to contradict each other, but on reflection there is no contradiction and both statements are correct in their own right. It is true that man can find his way to God with the help of reason, and it is also true that reason alone cannot grant knowledge and cognizance of God, but requires heavenly signs and corroboratory evidence in order to achieve these. The solution to this enigma is as follows: As stated above, belief in God is divided into two levels. The elementary level is one that is attainable with logic only. The second level (and that in fact is the stage called *Imān billāh* [belief in God] in religious terminology) is one that is unattainable with reason alone and God Himself grants special Divine help to reach it. The first degree of belief, which is attainable by logic and reasoning, can lead us only to the conclusion that there ought to be a Creator and Master of this universe, as this earth and the heavens could not have come into existence by mere chance, and so on. The second degree of belief leads one to the conclusion that there indeed is a Creator and Master of this universe, with multiple attributes, who can be found by adopting certain means. That is to say, the first stage is that of 'ought to be' and second that of 'is'.

Now think hard, mere reason and logic can never lead us to the stage of 'is'; reason and logic can only instill an understanding within ourselves that there ought to be a God. That is to say,

logic on its own cannot grant us faith in God, but indeed logic can prepare us to accept faith; logic, as it stands, cannot show us God but can point us from afar in His direction; it cannot unite us with our God but can open the door for such a meeting; logic on its own cannot grant us the satisfaction concerning the existence of God, but can grant us the eagerness that is required to attain this satisfaction. Thus, logic and reasoning



can grant us certainty that there *should be* a God, but cannot create certainty in our hearts concerning God. This is beyond the capacity of logic and reasoning. This is explained in the Divine philosophy of "the eyes cannot reach Him". Therefore, logic and reasoning require special Divine support in order to progress from 'should be' to 'is'.

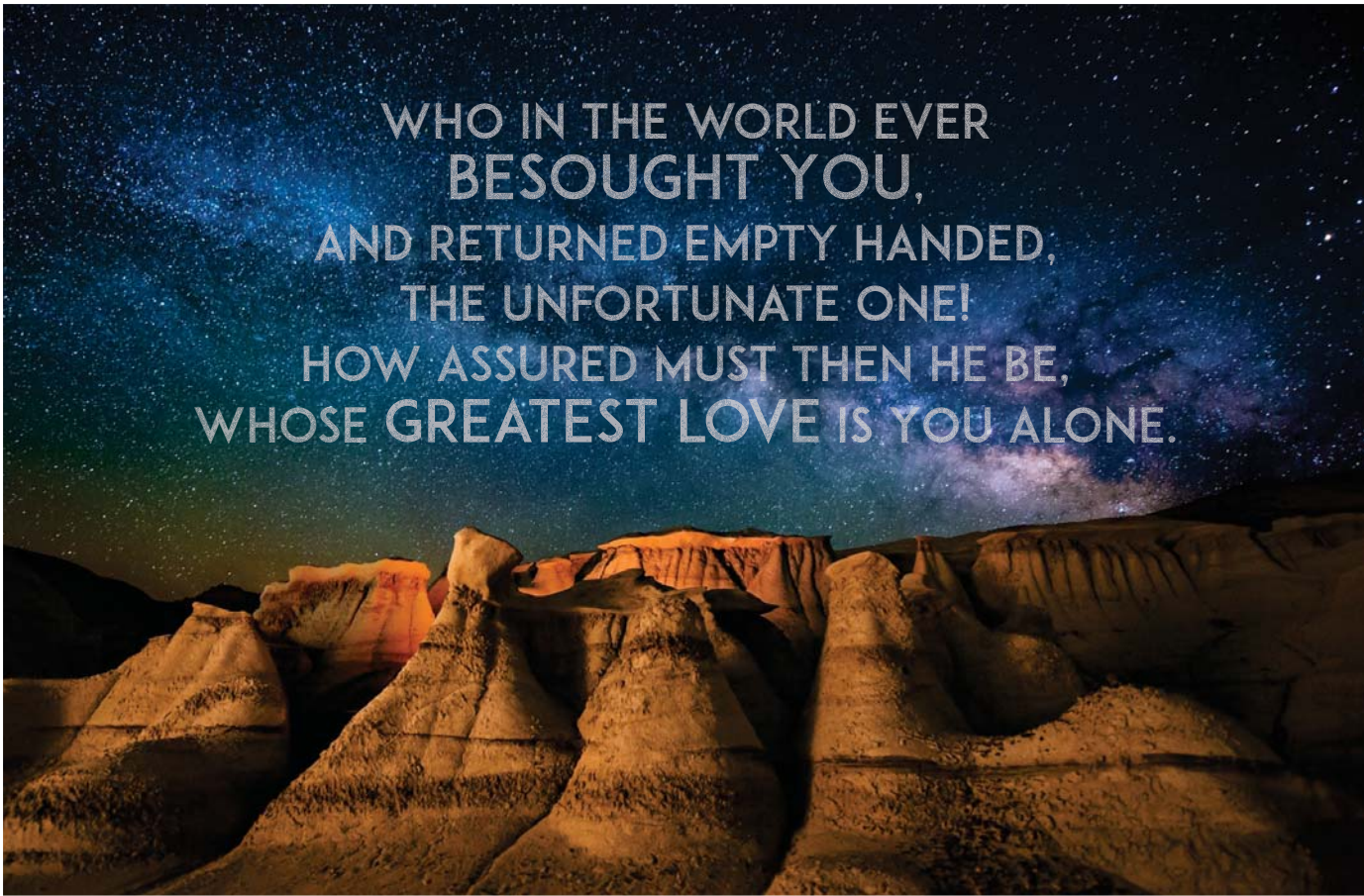
In other words, the limited vision of reason stops at the 'ought to be' stage and cannot proceed further until granted special insight by God. When

such insight is granted, this unveils the reality about the existence of God. Those who were unable to recognize God before are enabled to behold the brilliant countenance of the Creator. As man attains greater and greater nearness to God, his comprehension of God becomes sharper and this knowledge and cognizance go on improving. There is no limit to this nearness or end to this knowledge and cognizance, for God is an

Infinite Being and the cognizance of an Infinite Being cannot be finite or limited. That is why—along with every common man—Hazrat *Khātamur-Rasūl* [the Seal of the Messengers], peace and blessings of Allāh be on him, who was *Sarwar-e-Ka'ināt* [the Leader of Mankind], offered the prayer: O my Lord, increase me in knowledge (2:-115). And yet he is the one whom God directed to say: I am the chief of all men but I take no pride in it. And about whom God said the following: this servant of Ours came close to Us, and became so near that he lost himself in Us [53:9-10].

O Allāh, bless and prosper and shower Thy peace on Muḥammad^{sa}.

It is sad that most people believe that they have achieved all that there is to be achieved by attaining the elementary stage of belief. Even sadder is the fact that most people think that they have found God if their search for God leads them only to the stage of 'ought to be'. There is no doubt that 'ought to be' is a stepping stone towards the stage of 'is' and, in the spiritual world, the preliminary awareness of God begins at this point. But if man stops at this stage, believing it to be the end-all and the purpose, this can prove to be extremely dangerous and disastrous for him. Many a time, stopping the search for God at this point can push a man forever into the darkness of atheism, and he dies in this state of ignorance. Because when he sees that despite all his efforts he failed to find God, and at most reached the notion that there 'ought to be' a God, dismayed,



WHO IN THE WORLD EVER
BESOUGHT YOU,
AND RETURNED EMPTY HANDED,
THE UNFORTUNATE ONE!
HOW ASSURED MUST THEN HE BE,
WHOSE GREATEST LOVE IS YOU ALONE.

he considers his reason's counsel as a deception, and ends up denying the existence of God. His condition is similar to that of a man who finds the door to a room bolted from the inside and waits outside, believing that there ought to be someone inside the room since the door can be bolted only from the inside. If such a person receives no response to his knocking, calling, and shouting for a long time, this will create doubts and suspicions in his heart—perhaps the door became locked due to some unknown cause, or maybe the one who bolted [Sūrah al-Najm, 53:9–10.] it died inside, and so on—ultimately, he would totally despair, and return believing that no one was inside.

So, concerning God, if the 'ought to be' stage of belief does not lead to the 'is' stage of belief, then the end result is nothing but despair and atheism; for, those granted with the ability to ponder will find it impossible to stop at that stage—they will either proceed further or after a while turn back in despair. However, it is a pity that there are many people in the world (nay, they are in

the majority) whose eyes are covered with such veils of heedlessness that upon reaching the 'ought to be' stage they become content and believe they have recognised God and have achieved what they had set out to achieve. That is to say, out of their naivety, lack of awareness, and ignorance, they think it suffices to know that their ought to be a Creator of this universe; they do not determinedly explore that if there ought to be a Creator, then does He really exist or not, and if there is one, who is He, where is He, what are His attributes, how can we establish a bond with Him, and how can we know if He has any connection with us? Such people neither worry about making progress in their knowledge of God, nor turn back because of their false sense of security, till death overtakes them. They die in a state believing that they have reached their destination whereas they are still treading the path to God. Most of the people who claim to believe in God these days fall in this category. Alas! Unfortunate man! You traversed some distance in the weak and dim light of reason; but when the time came for

you to bask in the rays of the Divine spiritual sun and— having initially recognised your Lord and Master from afar—to then (rather than stumbling) run towards Him eagerly till you become so near Him that His Holy attributes, like a mother's lap, envelop you, you stepped aside and sat along the track in the dim light of reason, and spent your life there, thinking that you have found God. I cannot understand how your heart—endowed with such thirst for certainty by the Creator of nature, which cannot be satiated without true conviction, and wherein a fire of love and affection has been kindled that cannot be extinguished without the water of Divine love—find satisfaction without achieving its purpose? If you are not deceiving others, you are certainly deceived yourself. Remember that in some cases being deceived can bring you into the fold of criminals. Therefore, fear God and do not become the cause of your own destruction and the misguidance of others by sitting on the wayside.

To be continued ...



Systemic Lupus Erythematosus –

Not a Simple Rash

Dr. Maryam Sheikh, MBBS, FRCPC
 Clinical Associate General Internal Medicine
 Markham Stouffville Hospital

Little known to the average public, Systemic Lupus Erythematosus (SLE) also commonly known as lupus is a multisystem disease which continues to prevail even today with its many complications. SLE is a chronic inflammatory disease that can affect various parts of the body. It is an autoimmune condition, meaning that the body's immune system attacks its own tissues, thinking that they are foreign, causing inflammation and destruction of involved organs.

People with lupus often have disease flares during which the symptoms worsen, followed by a period of remission, in which symptoms improve. Lupus is mild in some people and is life-threatening to others. However, treatments are available to reduce symptoms, reverse inflammation, and minimize organ damage.

PREVALENCE

Lupus affects females more commonly with a prevalence of 10:1. Overall prevalence is around 0.15% but it is increasing due to improved diagnostics. It is mostly diagnosed between 16 – 30 years of age. Risk factors include being female, family history, other autoimmune diseases, some viral infections (Epstein-Barr virus), exposure to silica dust and ultraviolet light, cement and cigarette smoke. A person develops the disease when exposed to a trigger. Triggers may include being exposed to sunlight, being ill with an infection, having surgery, or being pregnant.

SYMPTOMS

Symptoms of SLE can be caused by inflammation, which can affect the whole body. Other lupus symptoms are caused by inflammation and/or damage to a particular organ system.

- a. Whole body symptoms can include fatigue, fevers and weight loss.
- b. Organ-related symptoms include:

Skin: A rash following sun exposure. Most common rash is butterfly rash on face (redness over nose and cheeks). Some people develop circular patches of raised, scaly skin (called discoid lesions), which have a tendency to scar. Hair loss and painless mouth ulcers are also common. Raynaud Phenomenon is also common in which skin color changes in response to cold exposure. However, most people who have Raynaud do not have lupus. Light sensitivity is very common.

-Easy bruising due to decreased numbers of platelets in the blood. Other blood abnormalities include anemia and decreased white cells

Joint pain and stiffness: Typical joints include the fingers, wrists, and knees. Joints may be swollen and warm.

Kidneys (Lupus Nephritis): Involvement varies depending on disease severity. Kidney dysfunction is associated with adverse disease outcomes. Left untreated, lupus nephritis can lead to permanent scarring in the kidneys.

Lungs: varies from inflammation

of lining covering lungs (pleurisy) resulting in chest pain, fluid buildup in lungs (pleural effusion) causing shortness of breath and reduced lung capacity with scarring.

Heart: Lupus can increase the risk of developing ischemic heart disease. Inflammation around the heart (Pericarditis) can also result in chest pain. The heart valves can become leaky or narrowed as a result of damage to the lining of the heart chambers and surfaces of the normally smooth valves.

Nervous system: Lupus can affect the nervous system in many ways. These problems may be related to lupus itself, to treatments used for lupus, or to unknown causes. Some of the most common problems include difficulty thinking, anxiety, headaches, seizures, stroke and personality changes.

Eye: Infrequently affected by lupus, most common symptom is dryness of the eyes.

-If associated with presence of a specific antibody (Antiphospholipid antibody), Lupus can increase risk of developing blood clots and early miscarriages.

DIAGNOSIS

Blood tests for Lupus antibodies are highly specific and sensitive and are ordered if a person presents with systemic symptoms mostly in association with skin involvement.

TREATMENT—Although there is no cure for SLE, a variety of treatments can reduce symptoms, limit damage

Continued on page 28

HEAD OF AḤMADIYYA MUSLIM COMMUNITY ADDRESSES MUSLIM YOUTH EVENT (WAQF-E-NAU IJTIMĀ‘) IN LONDON



AḤMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadiyya
Muslim Jamā‘at
Press Releases

Hazrat Mirzā Masroor Aḥmad^{aa} says Waqf-e-Nau should become the “shining stars of Aḥmadiyyat”

On February 25, 2018, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} addressed the concluding session of the UK National Waqf-e-Nau Ijtimā‘ (gathering), an event held for male members of the Aḥmadiyya Muslim Community in the UK who have pledged their lives for the peaceful service of Islām.

The event took place at the Baitul Futuh Mosque in London and was attended by more than 1600 people, including over 1,400 members of the Waqf-e-Nau scheme.

During the address, His Holiness spoke of the high moral values Waqf-e-Nau should aspire to attain in order to bring about a moral and spiritual revolution within themselves and the wider world.

His Holiness said the number of Waqf-e-Nau boys in the UK was now over 3,200 and thus significant enough to bring about a positive spiritual revolution within the Aḥmadiyya Muslim Community. However, His Holiness said, it required the Waqf-e-Nau to fulfil their pledge of devoting their lives for the cause of their faith and to become “shining stars of Aḥmadiyyat.”

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“After renewing your pledge (of Waqf-e-Nau), freely and independently, you must be mentally prepared for the sacrifices required and be ready to live your lives in full accordance with Islām’s teachings. Every member of Waqf-e-Nau should constantly have a fear of Allāh in his heart knowing that He is watching everything that we do.”

In order to achieve the spiritual revolution and help spread the teachings of Islām, His Holiness emphasised the need for Waqf-e-Nau to join Jāmi‘a Aḥmadiyya, the Aḥmadiyya Muslim Community’s college for training Imams.

His Holiness added that those in other fields also had a duty to increase their religious knowledge by studying the Holy Qur‘ān, the sayings of the Holy Prophet Muhammad^{sa} and the books of the Founder of the Aḥmadiyya

PRESS RELEASE

Muslim Community, Hazrat Mirzā Ghulam Aḥmad, the Promised Messiah^{as}.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“All of you, whether you plan to enter Jāmi‘a or not, must read the Holy Qur’ān daily and try to read its commentaries, as well as studying the sayings of the Holy Prophet^{sa} and the books of the Promised Messiah^{as}. Only then will you be in a position to guide and morally reform others. Only then will you be real assets in our efforts to spread the peaceful teachings of Islām and morally reform ourselves. Only then will you be ready to play your role in bringing forth a true spiritual revolution in the world.”

Explaining the values the Waqf-e-Nau should seek to attain, Hazrat Mirzā Masroor Aḥmad^{aa} said:

“When you are young it is easy to become angry over small things, but as Waqf-e-Nau you should control your temper and show patience at all times. Furthermore, when you interact with other people, you should speak kindly and your conduct and manners should be exemplary. Seek ways to help and assist others and try to solve their problems. Consider the pain of other people as though it is your own and give comfort to them.”

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

“It is very easy to display good behaviour in front of a few people occasionally or to appear open-hearted over those matters where you do not have a personal interest. However, the real test lies when you yourself have a personal interest or face some difficulties. It is at such times that the true character and moral fibre of a person is shown and so, as members of Waqf-e-Nau, you should remain truthful and good-mannered at all times and in all circumstances.”

During the address, His Holiness said that a significant proportion of non-Muslims had misconceptions and concerns about Islām, which the Waqf-e-Nau should strive to eradicate and

that they should join efforts to show that Islām is a religion of peace and compassion.

His Holiness also said that Waqf-e-Nau should have an exemplary relationship with Khilāfat-e-Aḥmadiyya.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“More than others, members of Waqf-e-Nau should seek the nearness and guidance of Khilāfat at all times. You should be examples of obedience and should strive to understand and fulfil whatever instructions the Khalīfa of the Time gives to the members of the Jamā‘at.”

Reminding the gathering about the need for attaining high moral and spiritual values, Hazrat Mirzā Masroor Aḥmad^{aa} said:

“When it comes to morality and spirituality, always seek to progress and advance. Never think that you have achieved all that is required and have now fulfilled your objectives. Indeed, the Promised Messiah^{as} said that a true believer should never become satisfied but should always seek to increase his relationship with Allāh the Almighty and to increase in righteousness. If you have this spirit then Insha‘Allāh [God willing] you will be successful because Allāh the Almighty helps those who are ever restless in their efforts to gain His nearness.”

His Holiness said that Aḥmadi Muslims should view the Holy Qur’ān as the “guiding light at all times” and base their decisions on the teachings of Islām.

His Holiness stated that the Waqf-e-Nau are the ‘future ambassadors’ of the Aḥmadiyya Muslim Community and so should set the best examples from childhood for others to follow.



“Consider the pain of other people as though it is your own and give comfort to them.”

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“If your conduct is according to Islām then you will not only benefit yourselves, but you will also be a means of pride for the Aḥmadiyya Muslim Community and become an example to others as well. If you are moral and honest, other people will naturally be drawn towards you and you will be a means of inspiration to them.”

Concluding his address, His Holiness prayed for the Waqf-e-Nau and said:

“At the end, I pray that may Allāh grant you all the ability to fulfil that sacred pledge and bond that was first made by your parents prior to your birth and which you have since renewed. May all of you fulfil your duties and be amongst those who bring about a true and everlasting spiritual revolution in the world.”

The event concluded with a silent prayer led by His Holiness.

Earlier, various workshops, academic competitions and discussions took place during the Ijtimā‘.

End

Further Information:
media@pressAḥmadiyya.com

Photos: Courtesy of Makhzan-e-Tasaweer

ANNOUNCEMENTS



CONGRATULATIONS

Births

Michael Naseer Ch. - Allāh, the Bestower, has blessed **Shahid Naseer Ch. Sāhib** and **Ai'sha Syed Sāhib**a of Calgary with a baby boy, Micheal Naseer Ch, on January 9, 2018. Michael is the paternal grandson of Ch. Naseer Ahmad Bunda Sāhib (Late) of Rabwah, and maternal grandson of Syed Iqbal Ahmad Nasir Sāhib of Peace Village.

Fareeha Malik - Allāh, the Bestower, blessed **Shahan Sajjad Malik Sāhib** and **Aneela Sajed Sāhib**a of Vaughan with a baby girl, Fareeha Malik, on February 1, 2018. Fareeha is the paternal granddaughter of Major (R) Sajjad Ahmad Malik Sāhib & Saadia Amatul Basit Sāhib of Vaughan, and maternal granddaughter of Sajed Ahmad Sāhib & Tahira Neelam Sāhib of Weston. Fareeha is also part of the **Waqf-e-Nau Scheme**.

May Allāh grant these newborns a long, healthy and righteous life, and make them a source of happiness for their families! Amīn!

Continued Public Health Series from page 25

to vital organs, and reduce the risk of recurrence. Most of treatment modalities are anti-inflammatories and immunosuppressive agents, such as Corticosteroids which suppress lupus antibodies and reduce inflammation. Vaccines to prevent pneumonia and the flu are recommended for people with lupus. In contrast, vaccines that contain live viruses (ex. measles, mumps, rubella, polio, varicella, and smallpox) are not recommended for people with lupus, especially if they are taking prednisone. The specialist looking after affected patients are known as Rheumatologists.

SPECIAL CONSIDERATIONS:

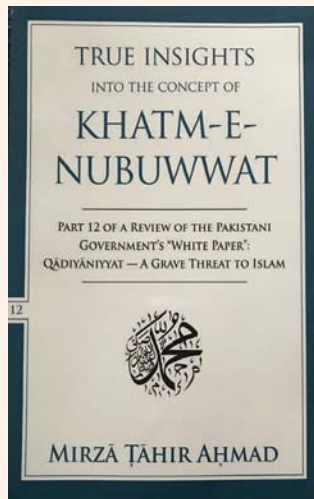
Pregnancy and birth control—Women with lupus are at increased risk of miscarriage; however, the majority of women with lupus who get pregnant are able to carry to term. In most cases, women should wait until their lupus has been under control (ie, no flares) for at least six months before trying to get pregnant. Certain antibodies that can infrequently develop in Lupus patients can result in Heart rhythm problems in new borns.

A number of medications are known to worsen lupus. These medications should not be taken if there is an acceptable alternative. Sulfa-containing antibiotics are examples of medicines that should be avoided.

PROGNOSIS

The survival rate of people with SLE has dramatically increased over the last several decades from approximately 40 percent still alive at five years in the 1950s to survival rates of approximately 90 percent at 10 years. The improvement in survival is probably due to multiple factors, including the ability to recognize the disease earlier with more sensitive diagnostic tests, to begin treatment earlier, and to promptly treat complications. Many people go into remission and require no treatment.

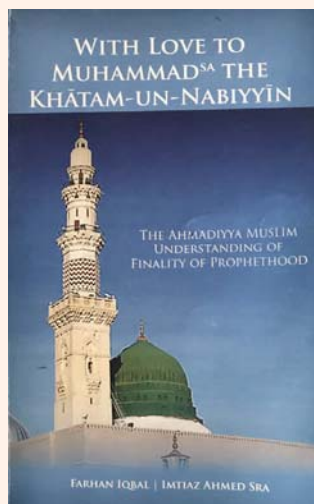
Books on the topic 'Khatm-e-Nubuwwat'



True Insights into the Concept of *Khatm-e-Nubuwwat*

(Reply to some allegations in *Qādiyāniyyat—A Grave Threat to Islam*)

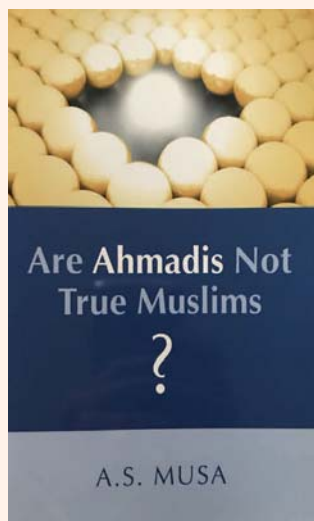
In 1984, the Government of Pakistan published a so-called White paper under the title *Qādiyāniyyat—Islam Kay liyay Sangīn Khatrah (Qādiyāniyyat—A Grave Threat to Islam)*. In this sermon on April 7, 1985, Hazrat Mirzā Tāhir Aḥmad Khalifātul-Masih IV^{rh} presented the profound insight and conviction that the Promised Messiah^{as} had in *Khatm-e-Nubuwwat*. By citing extensively from reputable sources throughout Islamic history, he demonstrates that the Ahmadiyyat belief in *Khatm-e-Nubuwwat* is fully consistent with the consensus of the Companions^{ra} of the Holy Prophet^{sa} and the views held by respected Muslim scholars and authorities.



With Love to Muhammad^{sa} the *Khatam-un-Nabiyyin*

(Reply to allegations on Jamā'at's belief in the finality of prophethood)

Since its inception, the Jamā'at has been accused of considering Hazrat Mirzā Ghulām Aḥmad Qādiāni^{as} a Prophet abrogating the prophethood of Hazrat Muhammad Mustafa *Khatamul Anbiya*^{sa}. Maulānā Farhān Iqbāl and Maulānā Imtiāz Aḥmed Srā have written an appropriate response to all these allegations and comprehensively addressed the issue of the finality of the prophethood of the Holy Prophet^{sa} and the coming of an *ummati* (subordinate) Prophet in Islam, with authentic resources, reasoning and arguments.



Are Ahmadis Not True Muslims?

(English translation of *Kiyā Ahmadi Sachchay Musalmān Nahīn?*)

The subject book was written in response to a speech by Maulvi Muhammad Yousuf Ludhianavi *Qādiānion aur Dūsrei Kāfron kei Darmiyān Farq* (Difference between Qādiānis and Other Disbelievers). In April 2016, the English translation of of Ludhianavi's this speech was found in along with other hate literature in a mosque in London. The BBC and other news outlets reported it widely. The book 'Are Ahmadis Not True Muslims' shows very clearly that the arguments of Yousuf Ludhinanvi are completely misleading and that the so-called ulema have been using such deceptive and shameful tactics throughout the history of Islam against highly revered personalities of Islam.

Jāmi‘a Aḥmadiyya Canada

ADMISSIONS 2018-19

Requirements & Procedure



”اب تک جو بھی جامعات سے نکلے ہیں اللہ تعالیٰ کے فضل سے مربیان بن کے، یو کے اور کینیڈا کے جامعات سے، جرمنی کے جامعہ والے ابھی میدان عمل میں نہیں آئے، اس سال وہ بھی آجائیں گے انشاء اللہ۔ لیکن بہر حال جو نکلے ہیں وہ میرے لئے اللہ تعالیٰ کے فضل سے راحت کا باعث بنے ہیں میرے مددگار بنے ہیں اور مجھے خوشی ہوتی ہے ان کو دیکھ کے۔ پس آپ لوگ بھی یاد رکھیں آپ نے ان معیاروں کو اونچا کرتے چلے جانا ہے۔“

“With the Grace of Allah, those young Missionaries who have graduated from Jamia Ahmadiyya UK and Canada in the past few years have been a source of comfort for me and are acting as my helpers. It is a cause of happiness for me to see them serving in this way and I hope and pray that the graduating class and all subsequent classes continue to raise the standards of their predecessors.” (January 16, 2016, 4th Convocation ceremony for Jamia Ahmadiyya UK and the 6th Convocation ceremony for Jamia Ahmadiyya Canada the UK college premises in Haslemere, Surrey.)

1. Education:

High school diploma (Grade 12) with minimum average of 70% marks.

2. Age:

17- 20 Years.

3. Medical Report:

Medical Report from a practicing physician certifying good health of the applicant.

4. Written Test & Interview:

The applicant must pass a written test (a minimum of 70% passing marks required). The study material for the test is the Waqf Nau Syllabus up to 16 years of age. Successful candidates in the Written Test will be eligible for an Interview.

5. Application Procedure:

The following documents should be attached to the Jāmi‘a Admission Application Form:

i. Waqf Zindagī Application attested by National Amīr

ii. A copy of educational certificates

iii. A copy of Photo ID (for example, Driving License or Passport)

iv. A copy of valid passport (for non-Canadian applicants only)

v. A recent portrait photo sent via email

6. General Instructions:

Prospective students, besides reciting the Holy Qur‘ān daily, should prepare for the written test and focus on improving their Arabic, Urdu and English.

7. Application Form –

Submission Deadline:

Contact information is given below for obtaining the Application Form and submission of completed application.

Original completed application must be received by **May 31, 2018**



Jāmi‘a Aḥmadiyya Canada
10610 Jane Street,
Maple, Ontario
L6A 3A2, Canada

Phone : 905-832-6680 ext. 3012
Fax: 905-832-7767
Email: registrar@jamiiahmadiyya.ca
Web: www.jamiiahmadiyya.ca

TRANSLATORS NEEDED

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

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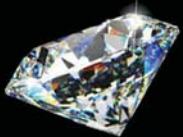
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