

# AHMADIYYA Gazette

Volume 47 - No. 04 - April 2018

CANADA

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

“As long as each and every Jamā‘at is not scrutinizing the implementation of the proposals approved after being presented in the Shūrā, we cannot progress at the pace we should be . . . Thus, national and local office-bearers must keep examining themselves for its implementation, as well as draw Jamā‘at members towards it . . .

(Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>, qtd. in *Al-Fazl International Weekly*, London, July 8, 2016, p. 2, translated from Urdu)

# SHŪRĀ

## KHALĪFATUL-MASĪH - THE AXIS OF NIZĀM SHŪRĀ



**The Axis & Spirit of Nizām Shūrā is the holy personage of Khalīfatul-Masīh**

“ Whether it is Majlis Shūrā (Consultative body) or Şadr Anjuman Aḥmadiyya (Administrative body), the role of the Khalīfa is the chairmanship of these bodies. From an administrative perspective, he is an Advisor to Şadr Anjuman, and from a legislation and decision-making perspective, he holds the position of President and Advisor.

(Sawāneh Fazl ‘Umar, Vol. 2, p. 204, translated from Urdu)



**AḤMADIYYA GAZETTE CANADA**  
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## ABBREVIATIONS OF SALUTATIONS

- sa** (Ṣallāllāhu 'alaihī wa Sallam - May peace and blessings of Allāh be upon him)  
Usage: Salutation written after the name of the Holy Prophet Muḥammad<sup>sa</sup>
- as** (Alaiḥis-Salām/ 'Alaihas-Salām - May peace be upon him/her!)  
Usage: Salutation written after name of Prophets other than the Holy Prophet Muḥammad<sup>sa</sup>, and pious women prior to the era of the Holy Prophet Muḥammad<sup>sa</sup>
- ra** (RaḍīAllāhū 'anhu / 'anhā/ 'anhum - May Allāh be pleased with him/her/them!)  
Usage: Salutation written after names of Companions of the Holy Prophet<sup>sa</sup> and Companions of the Promised Messiah<sup>as</sup>
- 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<sup>aa</sup>



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# PEARLS OF WISDOM

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### The Holy Qur'an

And whatever you have been given is only a temporary provision of this life, but that which is with Allāh is better and more lasting for those who believe and put their trust in their Lord,

And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive, And those who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them. (42: 37-39)

مَا أَوْتِيْتُمْ مِنْ شَيْءٍ فَمَتَّاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٧﴾ وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٨﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٩﴾

### Ḥadīth

Hazrat Umm-e-Salamah<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said:

“The one from whom counsel is sought should be trustworthy and loyal.”

(Jāmi' Tirmidhi)

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

“If someone seeks your counsel, then offer him counsel with the rightful guidance. For, if you do not do so, you have betrayed his trust.”

(Musnad Al-Imām Al-A'zam)

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُسْتَشَارُ مُؤْتَبِنٌ - (جامع ترمذی، ابواب الاستیذان والاداب باب ان البستشار مؤتبين - بحواله حدیقة الصالحین، صفحہ ۴۲۷)

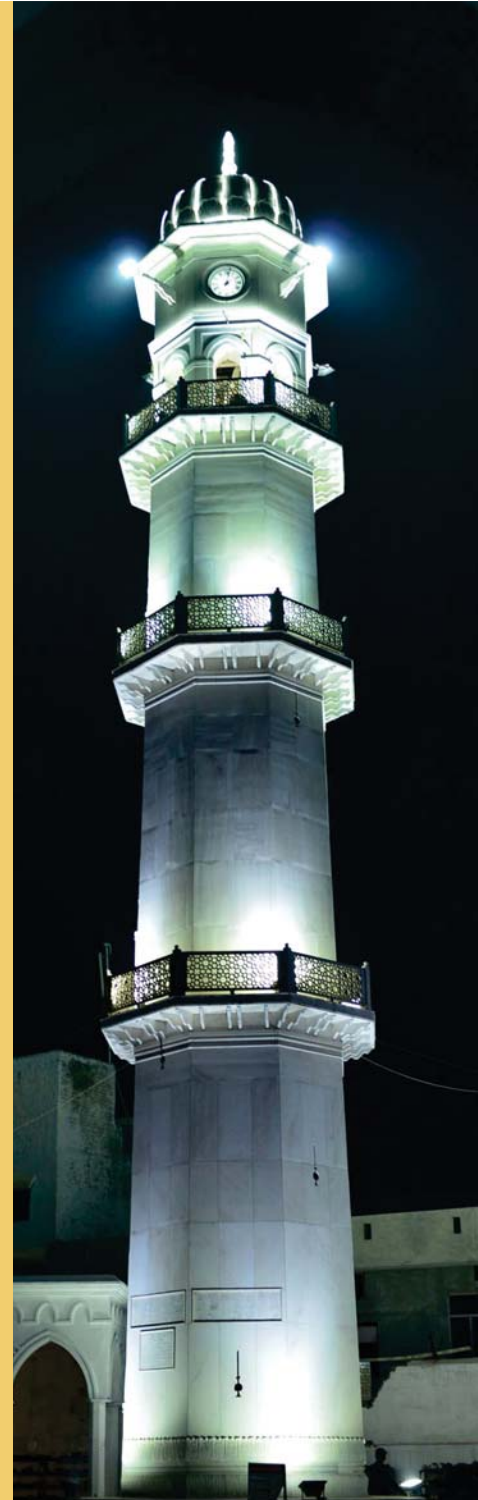
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ اسْتَشَارَكَ فَأَشْمَأَهُ بِالرُّشْدِ فَإِنْ لَمْ تَفْعَلْ فَقَدْ خُنْتَهُ - (مسند الامام الاعظم، كتاب الادب بحواله حدیقة الصالحین، صفحہ ۴۲۹)

## The Holy Qur'ān as the Source of all Counsel

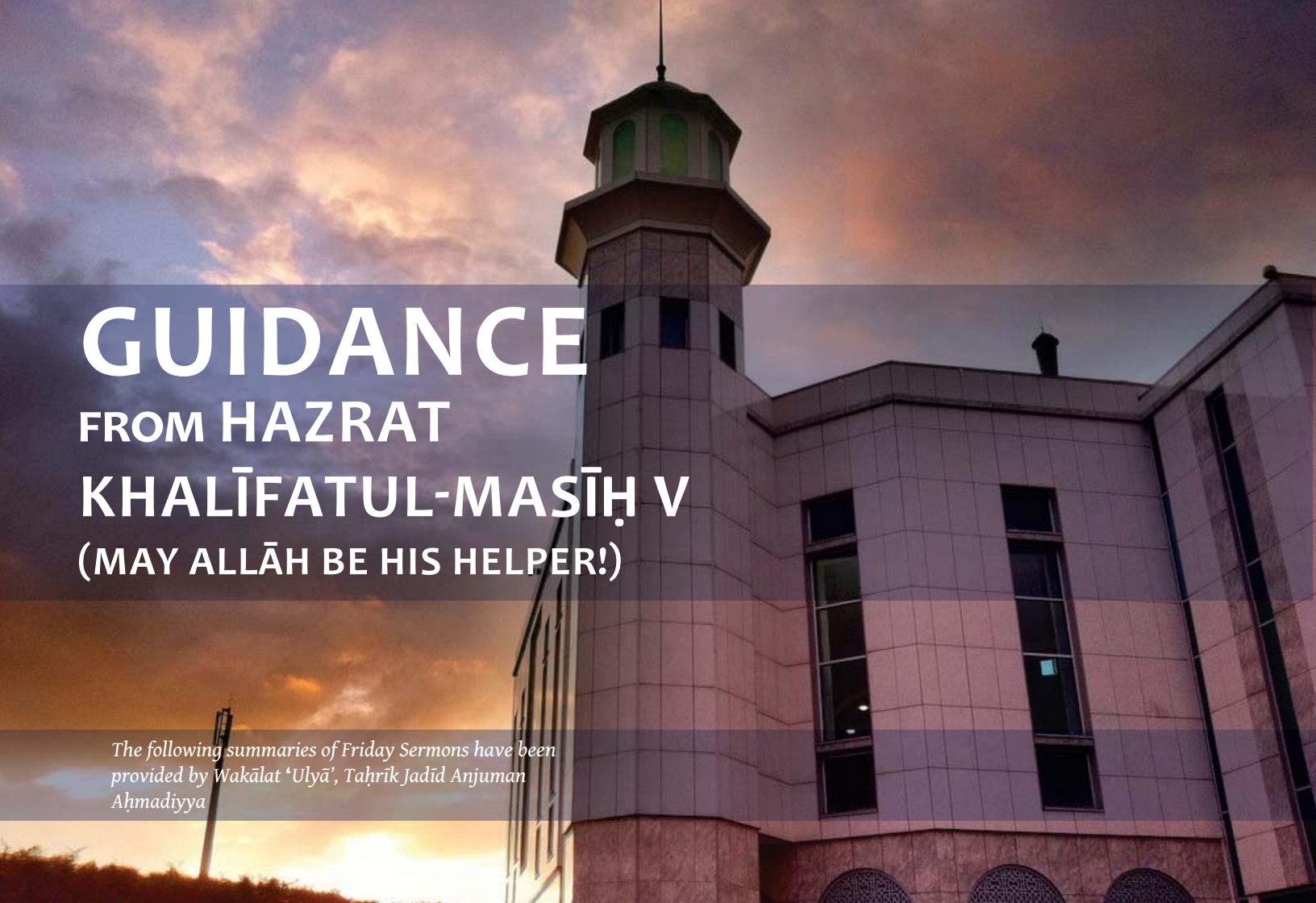
“The fact of the matter is, when a person is purged of base desires and abandons the ego and treads life according to the dictates of God, none of their actions are impermissible. Rather, every act is according to the will of God. Whenever people fall into trials, it is because an action is contrary to the dictates of God. And such actions contravene the pleasure of God. Such a person acts under the influence of emotions. For instance, in a fit of anger they carry out such actions, as result in lawsuits and criminal cases.

However, if one resolves never to act without consulting the Book of Allāh, they will then defer to the Holy Qur'ān for each and every matter. And undoubtedly, the Book of Allāh will provide counsel, as it is stated, 'Nor is there a grain in the deep darkness of the earth, nor anything green or dry, but is recorded in a clear Book' (6:60).

So, if we resolve to take counsel from the Book of Allāh, then we will definitely find [its] counsel. However, one who is subdued by the emotions will surely suffer loss. And sometimes he will have to account for them. In contrary to this, Allāh says that His friends constantly speak to Him and are always absorbed in Him. (*Malfūzāt*, Vol. 1 pp. 9-10, 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 Ahmadiyya*

## The Essence of Islām

FRIDAY SERMON DELIVERED ON DECEMBER 29, 2017

**T**he importance of prayer, its philosophy, its prerequisites and its blessings in the words of the Promised Messiah<sup>as</sup>.

**Prayer is akin to death after which one is given a new life. Prayer is our weapon.**

**Participants of Jalsa Sālāna Qādiān should try to experience in their prayers and Nawafil the state of deep anguish, and the whole Jamā‘at should pay attention towards it.**

On December 29, 2017, Hazrat Khalifatul-MasīḤ V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Huzoor<sup>aa</sup> said that by the Grace of Allāh, Jalsa Sālāna Qādiān has started from today. We pray to Allāh that the three days of Jalsa pass in peace and security and

the participants may attain the purpose for which they have come to the Jalsa. This purpose is to pray before Allāh, to improve their practice and knowledge, to strengthen their relationship with Allāh, and to give special attention to prayer under the influence of the spiritual atmosphere of the Jalsa. Our prayers should not be confined to ourself but should include the progress of the entire Jamā‘at. Seek Allāh’s help and support to be saved from the schemes of Jamā‘at’s enemies who want to harm the Jamā‘at in many parts of the world and pray for Muslims in general. It is our duty to pray for the eradication of those groups and governments who are carrying out atrocities in the name of Allāh and the Holy Prophet<sup>sa</sup>. Those who have gathered in the dwelling place of the Promised Messiah<sup>as</sup> should keep these objectives in mind. Also pray for the fulfillment of

the objectives for which the Promised Messiah<sup>as</sup> was sent.

Huzoor<sup>aa</sup> said that we should pray for the world as a whole that Allāh may grant them wisdom and save them from calamities. The world today stands in dire need of the prayers of the followers of the Promised Messiah<sup>as</sup>. Huzoor<sup>aa</sup> asked those gathered in Qādiān in particular and Ahmādīs in general to pray that Allāh may grant Muslims the understanding that there is no salvation or peace for them unless they accept the one who has been sent by God. May Allāh grant them this understanding as they enter the New Year! Amīn!

The Promised Messiah<sup>as</sup> said that prayers are not accepted unless the hearts are pure. Prayers are not accepted as long as one holds a grudge against anyone even in worldly matters. For the acceptance of

prayers it is of utmost importance that we forget our personal injuries. A pathetic and painful heart is precondition for the acceptance of prayers. Huzoor<sup>aa</sup> said that in view of the spiritual atmosphere in Qādiān during these days, try to imbue your prayers with heartfelt sympathy. Even when walking around in Qādiān, spend your time in prayers rather than indulging in frivolous things. The Promised Messiah<sup>as</sup> said:

Do not imagine that mere verbal utterance is prayer. Prayer is akin to death after which one finds a new life. The one who supplicates is like one who is dead, for he puts an end to his person and his ego. When a prayer is effective it draws grace and blessings to itself. Another thing the Jamā'at must avoid is frivolous talk. If we purify our tongues, God comes to our doorstep, and once He has entered the doorstep then no wonder if He comes in as well. Sin is a poison that does away with the fear of God and His love. Do not ever stop praying. It is only through prayers and repentance that one finds success. A man should keep praying even when he is not in any difficulty.

Describing the qualities of believers, the Promised Messiah<sup>as</sup> says:

When one seeks help from God with such determination and single-mindedness as to experience deep anguish and fervour, then the door to success is opened. Two loves cannot coexist. If you love God, you will also be given the world; but you will not find God if you simply pray for the worldly matters.

Huzoor<sup>aa</sup> said that prayers are accepted when we give up our own comforts for the

sake of God. There are three categories of people: Those who put themselves in hardships, those who are moderate in their efforts, and those who excel in good deeds. We should try to be among the third category that is we should try to excel in good deeds. It is of no use to remain at the same stage. See, water that

“Prayers are accepted when we give up our own comforts for the sake of God.”

remains stagnant ultimately turns bad. Hence we should always keep moving forward.

Huzoor<sup>aa</sup> continued by saying that for the acceptance of prayers it is essential to keep progressing, because God's help is with those who do not stand still. There are people who start off with zeal and fervour, but they do not move any further and often end up badly. Many are tried on account of women and children. The first trial that came upon Adam was on account of a woman. Often women and children become cause of hardships and trials. Therefore, we should try to reform them and to pray for them. We should also try to inculcate righteousness in our next generation and pray for them.

The Promised Messiah<sup>as</sup> writes: Once a ship in a storm was saved on account of the prayers of a godly person, and God revealed to him that the ship had been saved on his account. The Promised Messiah<sup>as</sup> continues by writing: My advice is to make yourself an example for others. Unless one becomes like angels, how can it be said that one has been purified. Blessed are those in chains but do not tire of praying, for one day they shall be released. Blessed are you who pray and do not tire.

The Promised Messiah<sup>as</sup> further says: Our Jamā'at should be an example for others. If a person's life is as impure now as it was before he pledged the Bai'at, then it is a great error, for it gives the enemy cause for criticism. Allāh saves millions for the sake of one person. Our only weapon is prayer and we should hold fast

to it. It was never said that the Promised Messiah<sup>as</sup> would take up the sword, rather it is written that he would work through prayers. All our objectives can only be achieved through prayer. Allāh says time and again that everything will happen through prayer alone. Prayer is a great weapon. That which we pray for in secret is manifested by God in the open. If our prayers reach a certain level, the liars will at once be vanquished. Prayer is the weapon for the victory of Islām and it is the weapon that the followers of the Promised Messiah<sup>as</sup> have to take up. This alone will bring us out of our difficulties and vanquish the enemy. The Promised Messiah<sup>as</sup> offered the following prayer for the Muslim ummah: “O God, hear my prayers for my people and my supplications for my brothers!”

Huzoor<sup>aa</sup> prayed that may Allāh open the eyes of the Muslim Ummah so that they may desist from opposing the Promised Messiah<sup>as</sup> and instead become his helpers. May Allāh enable us to pray for the achievement of all the objectives for which the Promised Messiah<sup>as</sup> was sent! Those attending the Jalsa in Qādiān should particularly focus on their prayers and bring about a transformation in themselves. Amīn!

## Financial Sacrifice and Waqf Jadīd

FRIDAY SERMON DELIVERED ON JANUARY 5, 2018

**I**t is only Jamā'at Aḥmadiyya that as a community burdens itself to make financial sacrifices for spreading faith, for helping the poor, and showing the world the beautiful face of Islām.

**Announcement of the 61st year of Waqf Jadīd. Pakistan came first, followed by UK, Germany and USA. Faith inspiring instances of God's favours upon those who make financial sacrifices for His sake.**

On January 5, 2018, Hazrat Khalifatul-Masīḥ V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

After reciting verse 273 of Surah Al-Baqarah, the translation of which is as follows, “And whatever of wealth

you spend, it is for yourselves” (2:273), Huzoor<sup>aa</sup> began by saying that it is a sign of a believer that he spends for the sake of Allāh, and blessed are those who do so with this intention. Today there is no one on the face of the earth, except Aḥmadīs, who make sacrifices for the sake of earning Divine pleasure. Perhaps there are also other individuals who do so, but as a community it is only Jamā’at Aḥmadiyya which makes financial sacrifices for the sake of spreading faith, helping the needy and informing the world of the true and beautiful face of Islām. It is recorded in a Hadīth that Allāh said to the Holy Prophet<sup>sa</sup>:

O son of Adam, keep your wealth with me and become secure. I will return all your wealth to you on the day you shall need it. That is to say, whatever we spend in the path of Allāh is saved in our account and will be returned to us by Allāh when we stand in need of it.

The Holy Prophet<sup>sa</sup> said:

On the day of judgement, those who spend in the way of Allāh will be under His shade until the reckoning is complete. God does not like wealth that is accumulated through unlawful means. He only accepts the wealth that is earned through hand work.

A companion of the Holy Prophet<sup>sa</sup> is

“Today there is no one on the face of the earth except Aḥmadīs, who make sacrifices for the sake of earning Divine Pleasure.

reported to have said: Whenever we were asked to make financial sacrifices, we would go to the market and do some labour and contribute whatever we earned. It is said that when Hazrat Abu Bakr<sup>ra</sup> accepted Islām, he had 40,000 gold coins along with his business and he made a pledge to give it all for the cause of faith. He continued to do so and at the time of the Hijrah, he was left with only 500. Such is the example of the Companions who had nothing but still laboured to earn a few cents in order to make contributions; while those who

had abundance spent without fear of becoming penniless.

Huzoor<sup>aa</sup> continued to say that among the companions of the Promised Messiah<sup>as</sup>, Hazrat Khalifatul-Masiḥ I<sup>ra</sup> made tremendous financial sacrifices. Likewise, Hazrat Dr Khalīfa Rashid-ud-Din Ṣāḥib<sup>ra</sup> immediately pledged Baī’at when he heard of the Promised Messiah’s<sup>as</sup> claim and was always foremost in making sacrifices, so much so that the Promised Messiah<sup>as</sup> once assured him that he had made so much contribution that he was not required to make any more. But he still continued to make financial sacrifices despite the Promised Messiah’s<sup>as</sup> assurance. At the time of the lawsuit in Gurdaspur, the Promised Messiah<sup>as</sup> appealed for funds for its expenses and also to cover the increasing expenditure of Langar Khāna, upon which Khalīfa Rashid-ud-Din Ṣāḥib<sup>ra</sup> sent him 450 rupees that he had received as salary the same day. Someone asked him why he didn’t keep something for his household expenses, and he answered how could he keep that money when the Promised Messiah<sup>as</sup> said that it was needed by the faith.

Huzoor<sup>aa</sup> cited further instances of the financial sacrifices made by the Companions of the Promised Messiah<sup>as</sup> and said that, by the Grace of Allāh, such examples continue to be seen in the Jamā’at even today, and we witness such

countless instances every year. According to the norm, the new year of Waqf Jadīd is announced on the first Friday of January every year. In this context, Huzoor<sup>aa</sup> said that he would relate some faith-inspiring examples of how Allāh blesses people on account of these sacrifices and how this leads to the strengthening of their faith. Members make financial sacrifices with great zeal and follow the footsteps of the Companions of the Holy Prophet<sup>sa</sup> who used to go to the market and do manual work and pay everything they earned as Chanda.

Huzoor<sup>aa</sup> continued by saying that the Khuddām of a Jamā’at in Burkina Faso worked together to lay down the fibre cable and gave all the money they earned, equal to 1250 pounds, towards Chanda Waqf Jadīd. A brother from Burkina Faso said that he was going on a journey at a time when the crop was about to be harvested. He instructed his children that when the harvest was complete, they should give 10% of it as Chanda. But when he came back home he found that they had not done so. He then ordered all the harvest to be taken out of the house. When the harvest was again brought into the house, after deducting the Chanda, it did not seem to have decreased at all but even seemed to have increased. Such is the example of people living thousands of miles away.

Huzoor<sup>aa</sup> also cited some examples of people’s difficulties being removed and their faith being strengthened. Yaqub Ṣāḥib from Ivory Coast says: There was a time when I did not pay Chanda and was always in difficulties. For the last three years, I have been paying Chanda and everything has changed. My harvest is good and my children are doing well. Huzoor<sup>aa</sup> said that this spirit is to be found even among the new converts to Aḥmadiyyat. For example, a new Aḥmadī from a village in Tanzania says: I used to be lax in paying Chanda and my financial situation was not good. But when I understood the meaning of spending in the way of Allāh, my life changed. The crop that used to yield eight to ten bags now produces up to fifty-six bags. This is the reward of spending in the way of Allāh. He said that he was also building a guesthouse for the Jamā’at.

Huzoor<sup>aa</sup> said that people in extreme poverty also make financial sacrifices and God blesses them. Amīr Ṣāḥib of Gambia writes that when an appeal was made for Chanda, a lady said that she did not have any money but that she had a hen which had been gifted to her by a friend and this she gave in Chanda. Huzoor<sup>aa</sup> said that such examples are also found in the time of Hazrat Muṣṭafā Mau’ūd<sup>ra</sup>.

Huzoor<sup>aa</sup> said that a brother from Gujarat, India sold his refrigerator in order to pay Chanda. Similarly, an inspector of Waqf Jadīd in India writes: While I was touring



UP, a brother said that his circumstances were strained and that I should come for Chanda the next morning. His daughter was listening to this. She brought the money she had saved for buying shoes in winter and offered it as Chanda. Huzoor<sup>aa</sup> pointed out how he previously said that we should be mindful of people who are in difficulty and not accept Chanda from them even if they want to pay. The Jamā'at should take care of such people.

Huzoor<sup>aa</sup> said that while these examples reveal how people are making sacrifices for the sake of their faith, they also serve as a testimony to the truth of the Promised Messiah<sup>as</sup>. May Allāh cause the Jamā'at's faith and conviction to grow and they may continue to grow in their spirit of making sacrifices! Amīn!

Giving details of the past year's sacrifices, Huzoor<sup>aa</sup> said that by the Grace of Allāh, the 60th year of Waqf Jadīd has ended and the 61<sup>st</sup> year has started from 1st January. During this year, the worldwide Jamā'at contributed 8.862 million pounds towards Waqf Jadīd, which is an increase of 842,000 pounds from the previous year. After Pakistan, which is always in the first position,

the top ten positions are as follows: UK, Germany, USA, Canada, India, Australia, a Middle Eastern Jamā'at, Indonesia, a Middle Eastern Jamā'at, and Ghana. In terms of local currency, Canada has made significant progress. Huzoor<sup>aa</sup> said that the main thing is to increase the number of contributors. The number of contributors is more than 1.6 million,



with 268,000 new members participating during this year. Pakistan and Canada have done a lot of work with regard to Chanda *Balighan*.

Within Pakistan, the first three positions were taken by Lahore, Rabwah and Karachi respectively. Among the districts, Islamabad stood first, followed by Rawalpindi, Sargodha, Gujarat,

Umarkot, Hyderabad, Mirpur Khas, Dera Ghazi Khan, Kotli Azad Kashmir and Quetta. The top ten Jamā'ats in Pakistan are Islamabad City, Township Lahore, Gulshan Iqbal Karachi, Samanabad Lahore, Rawalpindi City, Azizabad Karachi, Delhi Gate Lahore, Mughalpur Lahore, Sargodha City, and Dera Ghazi Khan City. In Daftar Atfāl, Lahore came first, followed by Karachi and Rabwah respectively. After naming the positions within various other countries, Huzoor<sup>aa</sup> prayed that may Allāh bless the lives and possessions of all those who have made these sacrifices. May Allāh increase their faith abundantly and may their every word and deed be in keeping with His will! Amīn!

At the end of the sermon, Huzoor<sup>aa</sup> informed the Jamā'at of the tragic death in an accident of Ali Gohar Munawar, son of Wajih Munawar Šāhib from Aldershot, UK. His grandmother was also injured in the accident. May Allāh grant her full recovery and may Allāh bless his parents and make up for their loss. Huzoor<sup>aa</sup> led the funeral prayer of the deceased after the Friday prayer.

## Men of Excellence

FRIDAY SERMON DELIVERED ON JANUARY 12, 2018

**A**s a result of the spiritual influence of the Holy Prophet<sup>sa</sup>, the Companions exhibited such a high level of sincerity and loyalty that they were willing to be slaughtered like lambs and sheep in the cause of Allāh.

Thus, the companions themselves acquired this spiritual trait.

The Companions had such true love for God that it was impossible for them to be unmindful of Him even for a moment. For those who are close to Him, God fills the hearts of the people

with their honour and acceptance in the world.

On January 12, 2018, Hazrat Khalīfatul-Masīh V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Huzoor<sup>aa</sup> began the sermon by quoting the Promised Messiah<sup>as</sup> who said that the spiritual effect of the Holy Prophet<sup>sa</sup> was such as was never given to any other Prophet in the world. This tremendous spiritual attraction of the Holy Prophet<sup>sa</sup> is the source of all Islāmic progress. There was such magnetism in his words that whoever listened to him fell in love with him. He cleansed and purified all

those who were drawn to him. When we look at the Companions<sup>ra</sup>, we do not find even one among them who was a liar. The Arabs were steeped in filth from head to foot, but the Holy Prophet<sup>sa</sup> brought about such a revolution in them that the like of it is not to be found in other nations. This miracle alone is enough to open people's eyes. It is quite hard to reform and correct one person, but the Holy Prophet<sup>sa</sup> reformed a whole nation who as a result showed such examples of sincerity and devotion that they were willing to be cut down like lambs and sheep. He turned them into heavenly beings who acquired holy traits. This is

why he was given the name Muḥammad<sup>sa</sup> (the one who is highly praised). This is the face of Islām that we present to the world.

Huzoor<sup>aa</sup> said that the Holy Prophet<sup>sa</sup> filled the earth with peace, fraternity and lofty morals. Even non-Muslims could not help but admit that the Holy Prophet<sup>sa</sup> turned extremely ignorant, barbaric and sinful people into human beings, and then into godly beings. Even today anyone who studies with fairness the extraordinary transformation of the Companions as a result of the spiritual influence of the Holy Prophet<sup>sa</sup>, will admit that he was truly a Prophet of God. With regard to the examples set by the Companions, the Promised Messiah<sup>as</sup> said that each and every one of them was worthy of being emulated.

The Companions exhibited the true meanings of sincerity and devotion. They were indeed a precious group of people who were worthy of being followed. Their hearts were filled with certainty and the Holy Qur’ān says regarding them: “By men, whom neither merchandise nor traffic diverts from the remembrance of Allah . . .” (24:38).

They are the perfect men of God who never forget to remember God. They have a true relationship of love with God and never forget Him in any circumstance. Thus, the Companions had developed such a true love and attachment to God that there was no question of them being unmindful of Him or hesitating from making any sacrifice for His sake.

On the funeral of Hazrat Khabbab<sup>ra</sup>, Hazrat Ali<sup>ra</sup> said these historic words:

May Allāh have mercy on Khabbab!  
He accepted Islām with great love and zeal. He had the honour to migrate and he lived the life of a Mujahid. He passed through severe tribulations but exhibited the utmost perseverance.

Hazrat ‘Umar<sup>ra</sup> invited Hazrat Khabbab<sup>ra</sup> to sit on his own seat and said that he was the only one worthy of that seat, except Bilal<sup>ra</sup> who also bore great hardship in the beginning of Islām. Hazrat Khabbab said that Bilal<sup>ra</sup> was indeed worthy.

Huzoor<sup>aa</sup> spoke regarding Mu’ādh bin Jabal<sup>ra</sup> who used to offer Tahajjud and

spent long hours of the night in worship. He would pray:

O my God, everyone is sleeping at this moment, You are the Living and Sustaining One, I seek your paradise. I am weak and feeble in running from the fire, O Allāh, grant me guidance from Thyself, the guidance that will accompany me even on the day of judgment.

One Companion said that Allāh’s relationship with Mu’ādh<sup>ra</sup> was strange;

“The Holy Prophet<sup>sa</sup> filled the earth with peace, fraternity and lofty morals.

Allāh would grant him whatever he prayed for. Because of their love for Allāh, the Companions also loved the Holy Prophet<sup>sa</sup>. Huzoor<sup>aa</sup> mentioned that this was because of the spiritual influence of the Holy Prophet<sup>sa</sup> which had transformed them.

Huzoor<sup>aa</sup> continued by referring to the battle of Uhud, where we learn about the great love of Hazrat Talha<sup>ra</sup> who placed his hand in front of the Holy Prophet’s<sup>sa</sup> face to protect him from arrows, and we also learn about the great role played by Hazrat Sham’as<sup>ra</sup> who stood in front of the Holy Prophet<sup>sa</sup> and took every blow on his own body. The Holy Prophet<sup>sa</sup> said: Sham’as<sup>ra</sup> was like a shield. He fought in front of me and behind me like a shield till his last breath. When the enemy attacked the Holy Prophet<sup>sa</sup>, Sham’as<sup>ra</sup> fought defending him and incurred serious injuries. He was brought to Madina but died of these wounds. The Holy Prophet<sup>sa</sup> said that, like the rest of the martyrs, he should be buried in the same clothes he was wearing.

Another Companion, Sa’id Bin Zaid<sup>ra</sup> owned a piece of land which was the source of his livelihood. Adjacent to that was the land owned by a woman who laid claim to Sa’id Bin Zaid’s<sup>ra</sup> land as well, whereupon he said that he would not indulge in any dispute and gave up his land. He said that he had heard that when someone unjustly acquires even a handful of property, he will have to bear the weight of seven earths on the Day of Judgement. Therefore, he could

not accept such a blame on himself. He prayed to be exonerated of the charge. And he prayed if the woman had wronged then God should apprehend her and bring her to a bad end. It is reported that the woman became blind and died, which served as a warning for others. Huzoor<sup>aa</sup> said that this was the character of the Companions<sup>ra</sup> to speak the truth and not fear anyone.

When the Muslims were given permission to migrate, Hazrat Sohaib<sup>ra</sup> also decided to migrate. He had come to Makkah as

a slave, but then accumulated a lot of wealth through trade. The Makkans said that he had come to Makkah as a poor man, therefore he could not take with him what he had earned here. He therefore gave up half his wealth. When he was going towards Madina, the Makkans followed him, and He said to them: let me go peacefully, you know I am an expert archer and I could fight till my last arrow and then with my sword. However, he removed all the arrows from his quiver and laid them on the ground and offered them the other half of his wealth in exchange for the arrows. Thus, he wisely gave up his wealth for his own safety. When he reached Madina and told how he had given up his wealth to save his life and his faith, the Holy Prophet<sup>sa</sup> said: This was a good bargain indeed.

The Holy Prophet<sup>sa</sup> said that the best among you is the one who feeds others and greets people with “Assalāmu ‘alaikum”. Hazrat Sohaib<sup>ra</sup> is reported to have said that he held fast to this teaching and only spent what was necessary. Hazrat ‘Umar<sup>ra</sup> had made a will stating that Hazrat Sohaib<sup>ra</sup> should lead his funeral prayer. He also led the prayers until the new Khalifa was elected. Hazrat Usama<sup>ra</sup> was the son of Hazrat Zaid<sup>ra</sup>. The Holy Prophet<sup>sa</sup> would place both him and Hazrat Hasan<sup>ra</sup> on each of his thighs, and pray: O Allāh, love these two, for I love them. But where upbringing was concerned, God’s commandments were supreme. Hazrat Usama<sup>ra</sup> was young during the life of the Holy Prophet<sup>sa</sup>. Once, during a battle he overcame an opponent

and told him to recite the Kalimah. He recited the Kalimah, but Hazrat Usama<sup>ra</sup> still killed him. When he related this to the Holy Prophet<sup>sa</sup>, he asked why he had killed him after he had recited the Kalimah? He said it was because he had only recited the Kalimah to escape being killed. At this the Holy Prophet<sup>sa</sup> said: “Did you carve open his heart to see what was in it?” He repeated this so many times that Hazrat Usama<sup>ra</sup> says he wished he had not accepted Islām before that day. He then made a pledge not to kill anyone who recited the Kalimah.

Huzoor<sup>aa</sup> said that today Muslims need to understand this. Muslims are killing Muslims; hundreds of thousands have been killed in the war in Syria. May Allāh grant Muslims the understanding that instead of merely raising slogans of love for the Holy Prophet<sup>sa</sup>, they should follow his teachings as well! Amīn!

Huzoor<sup>aa</sup> said that the truth is that people are only serving their egos in the name of Islām and are trying to prove their own

superiority. While they utter the name of God, in their hearts they only think of themselves. In this age Allāh sent the Promised Messiah<sup>as</sup> to bring about true righteousness. The Muslims cannot reform themselves unless they accept the Promised Messiah<sup>as</sup>. We should be grateful that Allāh has enabled us to accept the one who came as the true servant of the Holy Prophet<sup>sa</sup>. He told us about the true status of the Companions of the Holy Prophet<sup>sa</sup> and taught us to follow in their footsteps. If we keep their example before us and try to understand the teachings of the Holy Prophet<sup>sa</sup> then we can become true Muslims.

The Promised Messiah<sup>as</sup> says: When someone gains Allāh’s nearness, Allāh grants him acceptance in the world and his honour and acceptance is put into people’s hearts. Those who are lost in God are granted everything. God does not withhold what is due to someone, but few are those who understand this. May Allāh enable us to follow the teachings of the Promised Messiah<sup>as</sup> and become his



true followers! Amīn!

At the end of the sermon, Huzoor<sup>aa</sup> informed the Jamā’at of the sad demise of Amatul Majeed Şāhiba of UK, the great granddaughter of Hazrat Abdullah Sanauri Şāhib<sup>ra</sup>.

## Mirza Khurshīd Aḥmad - The Humble Man

FRIDAY SERMON DELIVERED ON JANUARY 19, 2018

**E**xtracts from the Friday Sermon, January 19, 2018

**In Remembrance of a Veteran Servant of the Jamā’at**

Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> began the sermon by stating that two days ago, a long serving servant of the Jamā’at, Şāhibzada Mirzā Khurshīd Aḥmad Şāhib passed away. *Innā lillāhī wa Innā Ilaiḥi Rāji’ūn!* Allāh had blessed him with the honour of being among the physical as well as the spiritual progeny of the Promised Messiah<sup>as</sup>. It is God’s eternal law that whoever comes into this world has to leave it one day. Everything is mortal and the only Being that abides forever is God. Nonetheless, blessed are those who try to make their worldly life purposeful, seek Allāh’s pleasure, and understand that having a physical relationship with some godly person or saint or Prophet does not make one’s life purposeful, rather a person’s own actions and deeds enable him to attain

Divine pleasure. The Promised Messiah<sup>as</sup> says that the Holy Prophet<sup>sa</sup> once told Hazrat Fatima<sup>ra</sup>: You will not receive Allāh’s pleasure solely because you are my daughter; to receive His pleasure you should try to mould your life according to His commandments. And even after you have done that, you should remain concerned forever that may Allāh accept your striving and your end is a good one.

Huzoor<sup>aa</sup> said that he had a deep personal relationship with Mirzā Khurshīd Aḥmad Şāhib and had a lot of opportunity to observe him. Last year, when he came here to attend the Jalsa, he expressed his desire and prayer for a righteous end. He understood the spirit of Waqf and lived in keeping with that spirit. He passed away the day before yesterday at about 10 p.m. our time at the age of 85. He was a great-grandson of the Promised Messiah<sup>as</sup>, the grandson of Hazrat Mirzā Sultan Aḥmad<sup>ra</sup> who was the eldest son of the Promised Messiah<sup>as</sup>, and the son of Hazrat Mirzā Aziz Aḥmad Şāhib<sup>ra</sup>. Hazrat Mirzā Aziz

Aḥmad Şāhib<sup>ra</sup> was the grandson of the Promised Messiah<sup>as</sup> who pledged Bai’at to him before his father.

### Birth and Education

He was born on September 12, 1932 in Lahore. On April 21, 1945, at the age of 12, when he was in 9th class, he signed the form pledging to devote his life. He completed his matriculation from the High School in Qādiān and then received education from T.I. College. At the instruction of Hazrat Muşleḥ Mau’ūd<sup>ra</sup>, he completed his Masters in English from Government College Lahore. On September 10, 1956 he joined T.I. College as a life devotee and served for 17 years as a teacher in the English department. He was very popular and adored by the students.

### Services for the Jamā’at

During the turbulent days of 1974, he stayed with Hazrat Khalīfatul-Masīḥ III<sup>th</sup> constantly for three months in the *Qasr-e-Khilāfat*. On April 30, 1983 he was

appointed *Nāzīr Khidmat Darwaishān*. From 1976 to 1988, he served as the Additional *Nāzīr A'lā*. He also served in several committees. From 1988 to September 1991, he worked as *Nāzīr Umūr Āmma*. From August 1992 to May 2003, he was *Nāzīr Umūr Khārijīyya*. Then, after Huzoor<sup>aa</sup> became Khalifa, he appointed him as *Nāzīr A'lā* and *Amīr Muqāmi* Rabwah, and he fulfilled these duties in the most diligent manner. He was also member of the *Iftā* Board and of the *Qadā'* Board for about 13 years. In 1973, he had the honour to perform Hajj.

Regarding him, Hazrat Khalīfatul-Masīh II<sup>ra</sup> has said the following:

This boy from our family is a life-devotee. Allāh has enabled Mirzā Aziz Aḥmad Ṣāhib to provide high education to this son and he is doing his Masters. He has not yet passed, meaning that he has not yet completed, but he is doing Masters in English and it is said that he is very good in English. It is my intention that he should serve as a professor in the college afterwards.

Allāh gave him six sons, four of whom are working as Waqifin.

### **An Example of his Love for the Markaz**

His son, Mirzā Sultan Aḥmad writes that he had great love for Hazrat Khalīfatul-Masīh II<sup>ra</sup>. A few years ago he started having heart trouble. He had had it for a long time, but it was slowly growing more acute. Once he was in Okara when he complained of this condition and his son went to bring him back along with Dr Noori Ṣāhib. They met him on the way and Mirzā Khurshīd Aḥmad Ṣāhib said: I was praying all the way that I should reach Rabwah and that my soul should depart at the feet of Hazrat Khalīfatul-Masīh II<sup>ra</sup>; that is to say, in the town where he is buried and which he founded. This was

an example of his deep love for Hazrat Khalīfatul-Masīh II<sup>ra</sup>.

### **A Dream**

One night during his illness, he woke up greatly disturbed and said: I have just had a long dream wherein I saw people criticising Hazrat Khalīfatul-Masīh II<sup>ra</sup>, but nobody was responding to them. He was deeply disturbed as to why people were not responding and did not go back to sleep because of this. He often used to say that the opponents are deeply prejudiced against Hazrat Khalīfatul-Masīh II<sup>ra</sup>, more so than against the Promised Messiah<sup>as</sup>.

This is because the opponents think, and rightly so, that Hazrat Khalīfatul-Masīh II<sup>ra</sup> established and strengthened the institutions of the Jamā'at; and that if he had not done so, then, in the estimation of the opponents, the Jamā'at would have disintegrated. Of course this is a Divine Jamā'at and it was bound to thrive, but the opponents still oppose Hazrat Khalīfatul-Masīh II<sup>ra</sup> because he gave the Jamā'at a strong and robust organisational structure.

One of his sons says, that he was part of the team which accompanied Hazrat Khalīfatul-Masīh IV<sup>th</sup> during the tumultuous days of 1984, and he used to say that in such difficult times both Hazrat Khalīfatul-Masīh III<sup>th</sup> and, Hazrat Khalīfatul-Masīh IV<sup>th</sup> would never panic and would remain completely calm.

### **Being mindful of status**

His son, Mirzā Adeel Aḥmad says that once in a report sent to Mirzā Khurshīd Aḥmad Ṣāhib from the Rabwah Jamā'at, the salutation "sa" was abbreviated after the name of the Holy Prophet<sup>sa</sup>, while "as" was written out in full when mentioning the Promised Messiah<sup>as</sup>. He pointed out that we should be mindful of every one's status, and that the salutation for the

Holy Prophet<sup>sa</sup> should be written out in full.

### **Punctuality in Prayers**

He was very punctual in prayers and would only join two prayers in case of some urgency. Even during his last illness in the hospital, he offered every prayer individually. In view of the immense responsibilities of *Nāzīr A'lā*, even in his last days he would enquire about the progress of the lawsuits involving the Jamā'at. Whenever he was invited to weddings or other such occasions, he would make sure to attend and said that it was his duty as a representative of the Khalifa. Likewise, he would visit bereaved families and ask after the sick. He would come to the office in time and work full hours. One day during his last illness he came to the office and found many workers absent, whereupon he sent out a circular to all the offices saying that if he could reach the office in time, why could not others do the same?

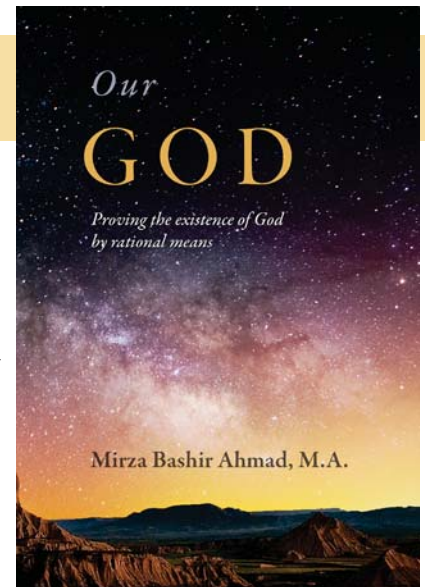
He also had the honour of leading the funeral prayer for Hazrat Khalīfatul-Masīh III<sup>th</sup> that was held in Islamabad as the representative of Anjuman. He also had the honour to bathe the dead body of Hazrat Khalīfatul-Masīh III<sup>th</sup>.

Mirzā Anas Aḥmad Ṣāhib, the eldest son of Hazrat Khalīfatul-Masīh III<sup>th</sup> writes with regard to him: During his entire life, Brother Khurshīd sat at the feet of Khilāfat and served the Jamā'at to his last breath. May Allāh raise his spiritual status, accept his services, and keep him under the shade of His infinite grace and beneficence! He did indeed fulfill his duty. This is indeed true; he fulfilled his purpose and his duty. May Allāh enable us also to fulfill our duty and live up to our obligations! Huzoor led the funeral prayer *in absentia* of Ṣāhibzada Mirzā Khurshīd Aḥmad Ṣāhib after the Friday prayer.

“Whenever he was invited to weddings or other such occasions, he would make sure to attend and said that it was his duty as a representative of the Khalifa.

# EXISTENCE OF GOD – PART 2

From March issue, the Gazette began a new Feature Series on *Our God* by Hazrat Mirzā Bashīr Aḥmad<sup>ra</sup>. This book provides the reader with cogent arguments on God's Existence that serve not only to enhance one's own faith, but furnishes one with powerful arguments in having a dialogue with others on this subject. Part 1 covered the introductory chapter by contextualizing the subject in the current age and discussed various methods to inquire into God's Existence. This part delves into the second chapter: "Logical Arguments for the Existence of God." After illustrating why it is worth believing in God, albeit as a precaution, the first argument details how human nature, itself, acts as a strong and undeniable proof for the very existence of God. Following this, the most common logical argument, based on "Creation and the Operational System of the Universe", is elaborated at length. Lastly, the part ends with arguments presented by those Western researchers who deny the Existence of God, and provides logical and rational responses to each of the arguments. [Editor]



## Logical Arguments for the Existence of God

### CAUTIOUS APPROACH

**N**ow I will put forward some logical arguments for the existence of God. As stated above, these arguments take us only to the 'ought to be' stage. To proceed any further we will need a different kind of evidence, which, God willing, will be discussed later. Before these logical arguments, I would like to present one point as a precaution. It is no secret that many times we take measures which are precautionary and not essential. For instance, when camping in a jungle at night, we arrange for a night watchman for our protection, even if the dangers of wild beasts and thieves are not immediately imminent. This is because logic dictates that arranging for a guard will not harm us, and if there is an unexpected danger then security at night will undoubtedly be most helpful to us. In short, it is normal for us to undertake precautionary measures and everyone agrees that such precautionary measures are necessary and beneficial.

Thus, when we ponder the existence of God based on this principle, our reason concludes that it is certainly safer and more prudent to believe in God than to deny Him. If there is no God and this universe came into existence by chance, obviously our belief in God can do us no harm. However, if there is indeed a God, our belief will certainly be useful and beneficial. There can only be two logical answers to this question: either this universe came into existence all by itself

and is self-propelled and God is a false notion (God forbid), or the universe has a Creator and Master who has created it and is managing it. Our reason does not suggest any third possibility. Now, if we deny the existence of God, the possibility that He might exist potentially poses serious problems for us; whereas if we believe in a God that does not actually exist, this has no dangerous implications whatsoever for us.

"Which, then, of the two parties has greater right to security, if indeed you know?" (6:82)

Meaning that, which of the two parties then has greater right to security, if indeed you know—the one that denies or the one that believes? Thus, it is established that belief in God is prudent because there is no harm in it, whereas denying the existence of God can potentially be harmful.

It is narrated that someone asked Hazrat Ali<sup>ra</sup> for proof of God's existence. Seeing that the man was a simple man, he replied: It is enough for you to realize that if there is no God, the believers and non-believers are all the same and no one has anything to lose.

However, if there is indeed a God, then the deniers would be in grave trouble. This rationale satisfied the man and he asked no further question.

What is the harm in believing in God even if He does not exist? What must we give up if we believe in God? Belief in God

requires you to refrain from adultery, murder, theft, robbery, falsehood, deceit, fraud, etc.—the actions that nature, logic, and the law of the land want you to give up anyway! So, what can you possibly lose by believing in God? This belief does not at all bar you from fulfilling any of your just desires in a fair manner. You are free to eat and drink, sleep and wake, sit and stand, play and relax, read and write, do worldly jobs, earn money, establish friendships, make homes, get married, and have children—belief in God does not stop you from any of these. Belief in God stops you only from acts that are harmful and detrimental to yourselves or others. Refraining from such acts is supported by your own nature, reason, and societal and governmental laws. So, what do you have to lose by believing in God? You may ask why you should believe in God without evidence. My answer is that you should adopt this as one more of the numerous precautionary measures you take in this world. In any case, when there is a possibility of gain and no risk of loss in believing, but there is no possibility of benefit and a risk of harm in denial, then think: which option is nearer to peace and prudence? Obviously, those who deny God only do so because according to them there is no evidence of God's existence, not because they have evidence that God does not exist. In such a case then, every sensible person, being circumspect, would decide that it is safer to believe in God. To summarize, if there is no God, then all are equal and belief in God is unlikely to cause any harm.

However, if there is indeed a God, then the believers will be at an advantage and disbelievers will have to think for themselves about their fate!

One may question the benefit of faith that is based on precaution rather than faith based upon earnestness. Indeed, this is not true faith, but it is better than having no faith. Someone with such faith will maintain at least some bond with God, which in due course may serve as a stepping stone to true faith. Moreover, such belief can at times motivate one to do good deeds. In any case, however defective such belief may be, it is certainly better than no belief. There is no reason to deprive oneself of the faith that is based on precaution, as explained above.

### ARGUMENT BASED ON FITRAH, I.E. HUMAN NATURE

Now I come to the main arguments proving the existence of God. The first argument that I want to present is based on human nature. While discussing the need to investigate God's existence I had mentioned that our nature raises this question from within us: Is there a Creator and Master of the universe or not? Therefore, we cannot ignore this question. Human nature not only raises this question but also answers it. Those who are accustomed to listening to their nature do hear it.

What is meant by *fitrah*? One must understand this clearly, otherwise it will be difficult to understand what the voice of *fitrah* truly means. *Fitrah* is an Arabic word derived from *fitar*. Thus it is said:

فَلَانَ فَطَرَ الْفَرَأَى اخْتَرَعَهُ وَأَبْتَدَأَهُ وَأَنْشَأَهُ

Thus, *fatar* means to make something that did not exist before; he originated it and—having brought it into existence from nothing— enabled it to progress further in life. On this basis the lexicologists have translated *fitrah* as:

الصفة التي يتصرف بها كل مولود في أول زمان خلقته

That is, *fitrah* is the name given to those qualities invested in every child from the moment of its creation. According to this definition, human *fitrah* [nature] means the features and characteristics which

are not developed under the influence of environmental factors, but are endowed in man, through the process of creation and in his nature, in order to enable him to explore the avenues of progress. Everything has certain characteristics known as its natural traits. The sum total of such characteristics is *fitrah*. These characteristics and attributes are either suppressed or augmented under the influence of environmental factors and on that depends the progress or decline of the person. Everyone can analyze themselves and find out which way their inborn qualities are heading. For instance, truthfulness is an innate quality; i.e. it is an innate feature of man to utter only that which is in accordance with the facts. Therefore, every child initially conforms to this innate quality. However, when he sees that his parents sometimes become upset when they see him doing a particular thing which he very much likes to do, the desire to do that act grows in him, but fearing their displeasure he tries to hide it from them. That is the first veil that befalls his *fitrah*. Gradually he is prepared to carry on with his desired act and not only hides it from his parents but on their questioning tells a lie and denies the act. Thus, the innate quality—to tell the truth in all

*Fitrah* is the name given to those qualities invested in every child from the moment of its creation.

cases—continues to be suppressed under the veils of darkness till, as it were, he totally forgets his *fitrah*. At this stage, it is said that his *fitrah* has died. Though, in fact, *fitrah* never dies; it only becomes obscured and veiled under external influences. The same applies to other innate emotions. For instance, love, hate, clemency, wrath, forgiveness, revenge, bravery, fear, chastity, lust, desire for progress and hatred for decline, and other similar emotions are naturally ingrained in human *fitrah*, but external influences suppress or augment them. That is to say, these emotions can be taken to the highest or lowest extremes, and at times practiced in moderation.

Given these circumstances, therefore,

the voice of *fitrah* represents a very delicate and difficult issue. Apart from those whose emotions are in a state of moderation, people are generally deceived about their own *fitrah*. In spite of all that, undoubtedly, *fitrah* is an undeniable reality. Each innate quality makes a demand that is called its voice. For instance, truthfulness is an innate quality and it demands that one should describe an event exactly as it happened, neither contrary to it nor anything additional. This demand is called the voice of *fitrah*. To keep this innate voice alive, Allāh the Exalted says in the Holy Qur'an:

“So set thy face to *the service of religion* as one devoted to God. And follow the nature made by Allāh — the nature in which He has created mankind” (30:31).

That is, O man! Stay focused on moderation so as to maintain the nature according to which Allāh has fashioned mankind.

Now, everyone should look into his inner self to discover whether or not his *fitrah* tells him anything about the existence of God. In solitude, let him ask himself: Do I owe my existence to mere chance or to creation by a Higher Being? In response,

in the absence of any preconceived notion based on logic, does he hear the voice of *fitrah* or not? The Holy Qur'an says:

And when thy Lord brings forth from Adam's children — out of their loins — their offspring and makes them witnesses against their own selves by saying: 'Am I not your Lord?' They say, 'Yea, we do bear witness.' This He does lest you should say on the Day of Resurrection, 'We were surely unaware of this.' (7:173).

That is to say, when God started the human race, He made them witnesses against their own selves by asking them:



## IN THE MIRROR OF MY HEART I CARRY THE PORTRAIT OF MY BELOVED

Am I not your Lord? And they said: Indeed, You are our Lord. This He did lest they should say on the Day of Judgement: We never knew anything about God.

This verse means that, when God created man, just as He inscribed in man other qualities and attributes, similarly He inscribed in man's *fitrah* that he has a Creator and a Master, of whom he should not remain oblivious. God did this so that no one could present an excuse on the Day of Judgement that they were unaware; otherwise, they would have certainly paid attention to God. In short, like other natural qualities, this special natural quality has also been endowed in us, to realize that we did not come into existence by ourselves and it is the creative power of a Higher Being that has brought us into being. Everyone whose *fitrah* is not obscured or veiled by external influences will from time to time hear this voice rising from within, that he has a Creator. Even the *fitrah* of those who have buried it under the veils of darkness and oblivion, under certain circumstances, suddenly comes alive, and whispers this message into their ears. It has been observed many a time that even an atheist during periods of severe and sudden calamity starts calling out, O Allāh or O Ram! One may say that it is because of habit; however, habits develop under the effect of circumstances. But it cannot be said that one who denies God and has insisted on denial for years and who regularly spits venom on believers in his utterances and writings might call on God out of habit.

His habit is to revile God and abuse Him—not to call on His help. Thus, the words 'O Allāh' or 'O Ram' suddenly coming out of the mouth of a confirmed atheist during a calamity cannot be anything but the voice of *fitrah*. In fact, a calamity has the likeness of an earthquake: just as the latter sometimes unearths buried things, a sudden earthquake of calamities sometimes brings out the buried *fitrah* of a man and exposes it. The same voice of *fitrah*, which could not be heard earlier due to it being buried under thousands of veils, comes to light.

Similarly, we see that when a person becomes older, his ears begin to hear the voices of his *fitrah* more clearly. This happens for the same reason that during youth, man is beset by a multitude of diverse neglects and there is an abundance of worldly occupation, and the passions, being astir, usually exceed the bounds of moderation. As one matures, however, passions wane, negligence evaporates, and one has more time at his disposal as worldly commitments decrease. At such a time, one's *fitrah* once again makes itself heard. You may go and observe that among the atheists the majority will be youth; however, with the advancement of age, their views begin to change. It has been observed that during old age, many atheists start believing in God, because, with maturity, the voice of their *fitrah* compels them to desist from denying the existence of God. Of course, there are always exceptions to this rule, and some people are unable to appreciate the call of their *fitrah* even in old age.

If under various pressures one keeps suppressing his *fitrah* during the mature years, one would succumb to atheism. But, by and large, it is the period of youth when one faces distracting influences and is therefore more likely to succumb to atheism.

It could be argued that this change is due not to the voice of *fitrah* but to a fear of death. That is to say, when an old man realizes that his death is nigh, he naturally starts fearing and it is this fear that makes him inclined towards God. I say that this point also supports the philosophy of *fitrah*. The fear of death is indeed a voice of *fitrah*; otherwise, why would the fear of death influence one's atheistic beliefs! A person who regards life as the result of mere chance also considers death in the same way: the end of that life, which had come into being by mere chance, occurs also by chance or for some other random reason. And that is all there is to it. Therefore, proximity to death cannot affect the heart of an atheist. Clearly, therefore, the fear of death itself is the result of some internal change and we call this the voice of *fitrah*. Our *fitrah* prevails over our hearts when we overcome ignorance and darkness and we are pulled towards belief in God by an indiscernible power. How beautifully the Promised Messiah<sup>as</sup> has said:

But for the countless veils covering people's eyes,

Your Countenance should indeed be the goal of every believer and non-believer.

In short, human *fitrah* is strong and undeniable evidence for the existence of God, which no intelligent person can deny. It is entirely through His Grace that God sowed a seed of belief in our *fitrah* for our guidance. The Holy Qur'an says: "And also in your own selves. Will you not then see?"(51:22).

That is, O people! You do not have to go here and there; Divine Signs are there in your own selves, if you only pay attention and try to see.

A poet has said it beautifully:

In the mirror of my heart I carry the portrait of my Beloved;

If I bow my head but a little, I can see Him.

Regardless of what this poet had in mind, there is no doubt that God has engraved His image in everyone's heart. But man in his arrogance is not prepared to bow his head to see Him! God has placed a spark of His love in every man's *fitrah*, but there are few who make an effort to save it from being extinguished.

The Promised Messiah<sup>as</sup> said:

With Your own hands You have sprinkled the mineral of love over souls,

Which has caused agonized cries of pining lovers.

Not for a moment am I at ease without You;

Life seems to ebb away like the sinking heart of an ailing one.

Find out quickly wherefore is this noise in Your street;

Lest someone madly in love perishes.

### ARGUMENT BASED ON CREATION AND THE OPERATIONAL SYSTEM OF THE UNIVERSE

Now I take up the most renowned of all logical arguments. In fact, this is the only argument upon which the belief of most people is based. As far as the reach of human reason alone is concerned, one cannot think of a more enlightening and impactful argument than this. We should note that we are not discussing the arguments and evidence that descend from heaven and establish the existence of God with utmost certainty, and which not only point towards God but actually make one see Him and reach Him. But rather, here we are referring to the logical arguments that do not lead us beyond the 'ought to be' stage of belief. Of these arguments, the one I would like to present is indeed extremely brilliant. It is due largely to this argument that, despite being totally devoid of the knowledge of God, the world is saved from completely denying His existence. This is the preliminary argument which has always been used in scriptures to awaken the oblivious, and the Holy Qur'an, too, has used it extensively and repeatedly.

This is the evidence of cause and effect. Academically speaking, it is actually a combination of two arguments. According to one generally well-known argument, the existence of creation as a whole is put forward to prove the existence of a Creator. Due to its simplicity, this argument appeals better to the general masses. According to the other, the study of the universe and its organization is cited to prove the existence of a Creator, Designer, and Sustainer of the universe. This argument is further divided into several other arguments. For brevity and simplicity, these two arguments will be discussed in a combined form.

The first part of the argument, that

“Looking at this earth, with all its wide tracks, and this heaven, with its sun and the moon and the stars, does it not make one think that these must have a Maker?”

creation leads to the existence of a Creator, is very simple in its apparent form. For instance, I am at present staying at a friend's home on Mansuri Hill and writing this treatise. I see many items lying on the table before me, and each one of these teaches me something by its existence. I see paper, a pen, ink, blotting paper, a beautiful paperweight (which prevents papers from flying away). In this room, I have a chair, a table covered with an attractive table cloth to keep the table neat, and some reference books for my use. The mere presence of these things give me the conviction that someone must have made them. Moreover, the room I am in has four walls, a roof, windows, doors, curtains, a rug, and many other objects on the floor. I see these things and I am convinced that they did not come into existence by themselves, but are the fruits of some workman's efforts. If someone tries to convince me that all of these things have come into existence by themselves, I would never believe them; in fact, no one else would be prepared to believe it either. Sadly, however, there are hundreds of thousands of people in this world who would have us believe

that this earth, the heavens, animals, vegetation, inanimate objects, heavenly bodies, the earth, and the human body are not created by any Creator but have existed by themselves from eternity. How can I believe them?

I have, before me, a statement by an Arab Bedouin. Someone inquired from him as to what evidence he had for the existence of God. He replied: When someone passing through a jungle sees camel dung, he concludes that a camel must have passed this way; when he sees the footprint of a man in the desert sand, he infers that some wayfarer must have passed this way. Now, looking at this

earth, with all its wide tracks, and this heaven, with its sun and the moon and the stars, does it not make one think that these must have a Maker?

What an unpretentious statement that is full of wisdom! Glory be to God! The words of an illiterate Arab Bedouin, the profoundness of which is not understood by the philosophers of Europe and America despite their wisdom and logic!

Concerning the creation and organization of the universe, the Holy Qur'an says: "Are you in doubt concerning Allāh, Maker of the heavens and the earth?" (14:11).

That is, are you in doubt concerning Allāh, Maker of the heavens and the earth? That God who brought into being the earth and the heavens from nothingness.

Verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships that sail in the sea with that which profits men, and in the water which Allāh sends down from the sky and quickens therewith the earth after



its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heaven and the earth are indeed Signs for the people who understand (2:165).

“And also in your own selves. Will you not then see?” (51:22).

Have they not looked at the sky above them, how We have made it and adorned it with different heavenly bodies, and that there are no flaws in it? We have spread out the earth (despite being round),

**Blessed is He in whose hand is the kingdom and He has the power over all things, who has created death and life that He might try. You – which of you is best in deed.**

and placed therein firm mountains; and We have made to grow therein every kind of beautiful species; as a means of enlightenment for those who would ponder and as a reminder to every servant that turns to God (50:7–9).

“To Allāh submits whosoever is in the heavens and the earth [willingly or unwillingly], and cannot overstep the bounds of the law laid down for it by God” (13:16).

“All of them float in an orbit, separately without colliding with others” (36:41).

Look at the milk-producing animals, for in them too there is a lesson for you. We provide you with a drink out of that which is in their bellies; that is, from betwixt the faeces and the blood We provide milk pure and pleasant for those who drink it.

Look at the bee as well. Your Lord directed the bee saying: Make thou houses in the hills and in the trees and in the trellises, and suck the juice of fruits and follow the ways appointed for thee by thy Lord in submission. There comes out of the bellies of the bees honey of various hues, possessing healing qualities

for people. Surely in that is a sign for people who reflect (16:67–70).

Now let man look at his daily food. We pour down water from the sky in abundance; then, We cleave the earth a proper cleaving, then We cause to grow therein grain, grapes, vegetables, the olive and the date-palm, walled gardens thickly planted, and fruits and herbage, as provision for you and your cattle (80:25–23).

Blessed is He in whose hand is the kingdom and He has the power over

all things, who has created death and life that He might try. you— which of you is best in deed; and He is Mighty, the Most Forgiving, who has created seven heavens in harmony. Do you see any flaw in the creation of the Gracious God? Look all around you: Do you see any disparity? Look again, and yet again: thy sight returns to thee frustrated and fatigued (67:2–5).

“Do all these things not guide you to God?” (53:43).

“Ruin seize man! How ungrateful he is!” (80:18).

These verses, quoted from different parts of the Holy Qur’ān, point to the existence of God by referring to the creation and organisation of the universe with such unparalleled eloquence that it needs no further explanation. Indeed, for those who wish to ponder, everything in this world points to God. The perception of God gets sharper and more well-defined as one makes progress in knowledge and understanding of the universe and the properties of matter. Take the tiniest particle in the world and contemplate upon it. You will realize that even the most insignificant looking particle operates within a most magnificent and judicious set of laws and it incorporates such

arrangement and profound reason that it is simply baffling. The arrangements and purpose of even the smallest particles pose an insoluble enigma for the human mind. The Promised Messiah<sup>as</sup> says:

Man cannot make even the foot of an insect;

How then can it be easy for him to create the Light of Truth?

Look at a housefly. Even this minor insect is a great miracle of God’s magnificent powers. If one spends all his life in researching just the fly and its organs, he will see that his life will come to an end but his research will remain incomplete. Look at the human body itself. Ever since the world was created, hundreds of thousands of the world’s best minds, throughout the ages, have occupied themselves with research into its structure and the set of judicious laws that control the function of different human organs, such as the heart and the brain, the kidney, the lungs, the liver, the stomach, the eyes, the ears, the nose, etc. But how much of this God’s apparently small treasure have they been able to discover and present to the world? Surely the world will come to an end but the treasures of this miniature universe will not be exhausted.

Take the wild flower that springs up along the edge of your pathway and often gets crushed under the feet of some merciless and unaware wayfarer and disappears permanently from the eyes of the world. In its tiny leaves there are hundreds of veins spread out in the form of a network and each one of these veins is a cosmos in view of its function and system. To acquire the perfect knowledge of this intricate system, even Nuh’s [Noah] age may not be enough! Cast a glance at the insignificant and scarcely visible seed: hundreds of thousands of which can be held in a fistful, but when sowed in the soil, it grows into a magnificent tree before our eyes and thousands of people may rest under its shade. And have you studied human life? There was a time when man was a part of his father’s body in the form of a tiny microscopic sperm, which might not be agreeable for a delicately disposed person to even look at, and then it develops into a handsome

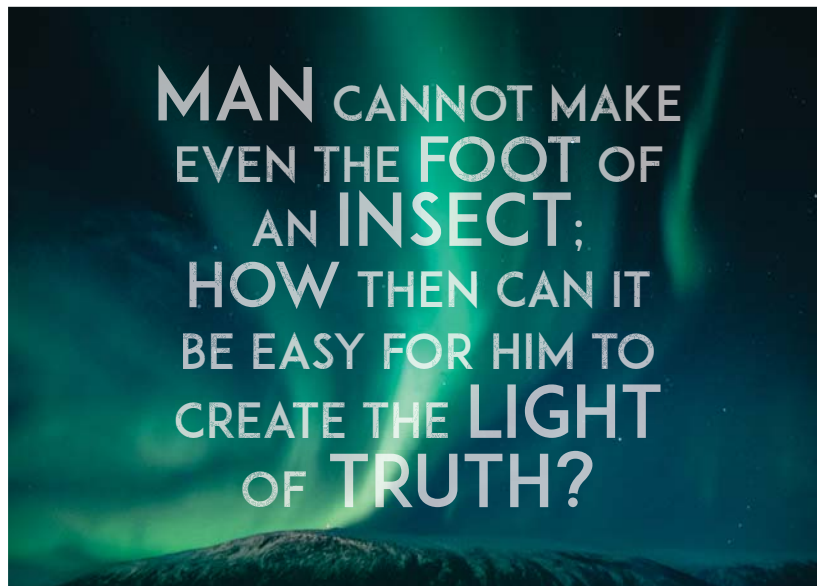
and attractive being, who is equipped with the highest faculties of heart and mind.

Let us now look toward the sky. What a scene do the sun, the moon, and the stars present before you. Take the sun: Do you know how far it is from the earth? Its distance from the earth is approximately ninety-three million miles. And let it be no surprise when I say that the sun is one of those stars that is comparatively nearer to the earth. Some of the stars are so far away from the earth that your language does not even specify the numbers to express that distance. Do you know the volume of the sun? Let me inform you of this too. We take pride in the earth's vastness; due to its great vastness it looks flat in spite of being round; it has a diameter of 7,900 miles. By comparison, the sun has a diameter of 865,000 miles. Let it not be surprising when I say that there are many planets in space which are vastly bigger than our sun; there cannot be a comparison between these—not even as much as the robin compares with the eagle.

So much for the physical form of the celestial bodies; but if we study the magnificent system, in accordance with which trillions of these bodies orbit in space, the mind boggles. To top it all, each planet orbits along its own circuit in accordance with its own rules and it is impossible for one to collide with the other or leave its own orbit to enter another. This rule does not apply to the celestial bodies alone; everything on earth is also bound within its own sphere and cannot break free to enter into another. Fire is designed to burn; water to put it out; the tree stands erect at one point on the earth; birds are made to fly in the air; man is designed to walk on the earth and fish to swim in water; the cow is fashioned to eat grass and the lion to feed on other animals. These are a few simple examples; otherwise, everything is bound within its sphere in accordance with its qualities, capabilities, and

function, and none has the power to trespass its bounds. Everything serves its particular objective and purpose.

Now contemplate, has this magnificent all-encompassing system of the heavens and the earth come into existence by itself? This judicious and most wise set of laws we see operating on its own in everything—is it without any control by a Higher Being? Are the earth with its innumerable creatures and the heavens with its innumerable celestial bodies their own creators and masters? At this stage, set aside the question, 'If there is a God, who and where is He?' Answer just this: Is your heart content with the notion that this universe and its system



exists by itself, without any creator, lord, master, or governor? I am not asking whether you believe in a god or not. My question is only this: Can you honestly declare that the heaven, the earth, animals, vegetation, inanimate matter, celestial bodies, and geological strata came about by mere chance? Is this magnificent system—which has closely knit billions of things in this world into one system—running mechanically without any creator and administrator? I cannot believe that any of the sons of Adam who has a [sensible] heart and mind can be satisfied with the idea that this universe, the compendium of varied wonders, came into existence by itself. To summarize, this universe with its entire judicious and most wise organisation is such strong evidence for the existence of God that no wise person can deny it.

Thus far, I have considered various things and their components in this world individually, and have explained that each thing in itself is such a wonderful entity and operates within such a judicious and most wise system that man is compelled to attribute the creation of the universe to an All-Knowing, All-Powerful, Wise, and All-Governing Being. This conviction becomes even stronger when we study the relationship between different parts of a particular thing or interactions between different things. Let us take the camel, for instance: Suppose we agree that it acquired long legs in accordance with some hidden and unknown law of chance; the question then arises, how did this blind law know that this creature with long legs should also have a long neck, so that its mouth can reach the ground easily. This judicious rule is operational all over the world, not only in camels but in all other animals too; those with long legs have long necks and those with short legs have short necks. It can be argued that this body form has evolved after a long period of adaptation; i.e. because of long legs, necks also lengthened gradually. However, this

stance is incorrect as the history of zoology presents no evidence that long-legged animals initially had short necks that grew longer with the passage of time. Moreover, how did the long-legged animals survive when they had short necks? Anyhow, this is a very simple example, but if we ponder, it will become very clear that the different parts of everything have been put together proportionately and appropriately with mind-boggling precision.

Ponder further and we observe an amazing and fascinating spectacle. Can a blind law of nature produce sperm in a man, create a desire in the man and a woman to unite and transfer the sperm into the dark recesses of a woman's womb? Then, this blind law further helps develop one of these sperms into

a beautiful child possessing numerous faculties over a period of nine months. Somehow, this blind law then managed to have this baby delivered of the mother's womb. That is to say, all the internal changes in that sperm took place as a chance event. If so, then for God's sake explain to me, how come this blind law could precisely coincide the production of mother's milk with the delivery of the baby, so that the baby's sustenance is ready as the baby arrives in this world. The mother's breasts are not a part of the baby's body. Then how come a mother's breasts started filling up with the milk for the sake of her child. *Subhānallāh* [Holy is Allāh!]. "They esteem not Allāh with the estimation that is His due"(22:75).

Him we submit with love and devotion. In short, whichever way we look at this, we cannot but believe that this universe and its judicious and most wise organisation all point to a Being who is the Creator, the Master, the Wise, the All-Knowing, the Omnipotent and the Governor; i.e. He bears all those characteristics that religion attributes to God.

One must remember here that to avoid intellectual jargon and complexities, I have presented the argument in a simple manner so that the young among our dear ones may understand it easily. However, this argument can also be presented in an academic manner. Very briefly, the study of nature reveals that

to the view that it did not come to be by mere chance, but was brought about by the mighty hands of a Conscious and All-Powerful Being.

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## BELIEF IN GOD AND WESTERN RESEARCHERS

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Before concluding this discussion, I would like to say something about the Western researchers who are accustomed to studying everything in the light of science and philosophy. Those who deny the existence of God in the West base their conclusion on modern scientific and philosophical ideas. They believe that matter has an inherent quality of transformation and it evolves from a lower to a higher state with the passage of time. They proclaim that this material world has developed as a result of several such transformations, according to the theory of evolution. For instance, they say that man has not always existed in his present form and shape but in ages gone by he was in an extremely primitive state that has gradually evolved to his present form and shape. The same applies to other things in this world; i.e. in their initial state they were lowly and simple but evolved later in accordance with this theory of evolution. Similarly, they claim that most of the things in this world that appear so varied in their sex, form, and features did not vary so much in ages gone by, but the world in its early stages consisted of a few limited and simple things that have evolved gradually into this wondrous universe of today. Thus, they argue that the present universe and its elaborate and judicious system cannot be presented as an evidence for an external Creator, for all this has developed naturally as a result of evolution.

Second, Western researchers state that this world has always been operating according to a definitive law and continues to do so, and that with scientific research we can learn the cause of every change and every motion or stillness. They claim that, day by day, they are more fully understanding the law of nature, the properties of matter, and the relationship between various things, and that great progress has been made in various fields of science, such as physics,

“Whichever way we look at this, we cannot but believe that this universe and its judicious and most wise organisation all point to a Being who is the Creator, the Master, the Wise, the All-Knowing . . .

Furthermore, consider this: the earth came about by itself; the things moving about in it came into existence by themselves; man came into existence from nothing by himself; his nose, ears, and eyes all appeared by themselves. In short, all this happened by chance. Then, how come a magnificent lamp was lit more than ninety million miles away from the earth for the light to facilitate human eyes to see? A tree grew on the earth. It produced seeds, and the seeds were made to fall on the earth and sown therein. However, who determined that water is required for the seeds to sprout, and who arranged for sunlight to fall upon the ocean and carried therefrom billions of tons of water on the winds to the scorched land and caused these clouds to rain? If all of that is brought about by this random force of nature—and that is the force which is the Creator, the Master, the Lord, the All-Knowing, Omnipotent, and Wise Governor, the Guardian that contemplates and considers the appropriateness of circumstances, who arranges for the fulfillment of the needs He causes to arise—we do not care by what name you call it, that is our God and to

in the innumerable different things in this world, individually or collectively, there exist three things. First, an extremely elaborate and perfect law operates in everything in this world that controls it, as well as its relation to other things. This is termed the Law of Nature. If studied properly, this law constitutes a very strong and clear argument for the existence of a Creator of the universe. Regrettably, some people, out of their short-sightedness, have made this very law a stumbling block for them.

Second, in everything in this world and in this judicious and most wise law [of nature], not only individually but also collectively, there is a definite format and arrangement otherwise known as a design or plan, and no wise person can attribute this to chance.

Third, everything in the world, with its law and design or plan, is working with a definite purpose. That is to say, everything in this universe has a definite purpose. This doctrine, known as teleology, is very compelling evidence for the existence of God. In short, by studying the universe, one is strongly led

# NOT FOR A MOMENT AM I AT EASE WITHOUT YOU



chemistry, mechanics, anthropology, geology, botany, zoology, anatomy, physiology, astronomy, and psychology. The progress is such that innumerable facts, which earlier were mysteries and completely hidden from our eyes, have been unravelled as manifest realities, and hundreds of false notions, which were established among us as a result of ignorance and established tradition, are disappearing in the light of recent advances in knowledge; and new realities of life and continuance of the universe are being discovered every day. In other words, the things that were previously considered beyond human reason and thus attributed to a Higher Being, in the light of new sciences, can now be established to be the result of some definitive laws of nature. Therefore, to attribute this universe to a Creator, who has not been seen or perceived by anyone, is deemed ignorance.

This is the objection raised by Western research scholars against the existence of God. But if examined carefully, the objection is absolutely absurd. We need not go into detail here, but whether it is wholly or partly correct, the process of evolution does not stand as an argument against the existence of God. Evolution does not shed any light on the genesis of this universe but refers only to the fact that the things in this world did not always exist in their present form but have evolved from a primitive state. The question is, from where did

these primitive types originate? The protagonists of evolution do not shed any definite light on this academically, and unless they do, evolution alone is totally ineffective as evidence for the non-existence of God. Even if it can be proven that man or other things in this world existed in a primitive form initially and have evolved gradually to their present form, does this constitute evidence that this universe does not have a Creator? Certainly not!

One may argue that it has been established that this universe was in a primitive state initially and evolved to a higher and more perfect form as a result of inherent qualities in matter, and that this invalidates the argument given above—i.e. the universe, which is a compendium of innumerable objects, is operating in accordance with an extremely subtle and judicious law and therefore it is under the control of an external Creator and an All-Knowing and Governing Being. This too is a statement born out of ignorance. The existence of such inherent qualities in matter that give it the potential to evolve into a wondrous universe, with parallel development of an extremely judicious law to govern these is in itself a great wonder. If viewed carefully, the initial state of matter as it is described, correctly or incorrectly, is even more wondrous and baffling than the present universe. Obviously, the initial state was a seed for the present universe and every wise person can understand that a seed

is more wonderful and profound because, although small in size and simple in form, it has all the potential powers, qualities, and perfections hidden in it that subsequently unfold in the tree. Thus, the initial primitive state of this universe proves it to be even more profound and mysterious and constitutes further evidence for the existence of a Creator of this universe. This is because the Creator endowed this initial primitive matter with potential to develop into a magnificent, awe-inspiring, and profound universe, and from it, simultaneously, should come into being supportive and prudent laws of nature, in accordance to which innumerable objects in this universe operate in their corresponding spheres to every one's amazement. Hence, it is naive to argue against the existence of God on the basis of evolution. In fact, this theory gives even more support to the concept of His profound powers and outstanding creation.

The second objection is that everything in the world, each transformation, each motion, and each stillness is in accordance with a particular law, and, day by day, we are acquiring more and more knowledge about this hidden law of nature, and it is becoming more and more obvious that everything happening in this world is in accordance with some definite law, and that this proves that the law is the only thing and there is no such thing as God. This objection, too, is highly absurd and weak. We have never claimed that the universe is not subservient to any law or a series of causes and is instead governed directly by God without establishing any laws or processes. We agree, nay, we claim and Islam teaches us, that the whole of this universe is subservient to an extremely profound law and intricate processes. Indeed, this law is evidence of the existence of God. So, proving that everything in this universe operates in accordance with a definitive law carries no weight against us. Atheists are unable to adequately answer the question about the origin of this complete and perfect law. Some people would answer that this is an inherent quality of matter, and one law comes into operation as a result of another law, and thus has it been happening, and thus will it continue. We ask: From where did this

inherent property come? Indeed, one set of laws leads to another, but we will have to believe that this chain of cause and effect, however long, certainly must have a starting point wherefrom it all originated. For instance, scientists assert that it is a law of nature that the earth revolves around the sun. They add further that this law is the result of another law that when two or more forces exert their effect from different directions on something, the latter starts moving in a third direction known as the resultant direction. As the earth is being influenced by forces from different directions, it has started revolving around the sun in a third direction. We agree to that in principle, but our question still stands: From where did these effective forces originate? If it is said that these forces resulted from 'xyz', the question will be: Whence came this 'xyz'? In short, we will have to accept that this universe, and its system, has a starting point incorporating the potential for all the excellences, laws, and properties found in it. Thus, the discussion has now reached the point that has been answered above.

In short, seeking a way to deny the existence of God by proclaiming intermediary systems and processes is deceitful, and we are not sure how this has come to be accepted by some Western scholars. As far as we are concerned, progress in the knowledge, understanding, and discovery of hidden secrets of the laws of nature only helps to enlighten us and consolidate our belief in God. We realize that this universe, with its extremely judicious laws, is run by a Creator and Master, who is All-Knowing and Wise, and an Omnipotent and Governing Being. If by looking at an ordinary thing we infer that it must have a maker, then looking at this wondrous and judicious universe must greatly strengthen our conviction that this could not possibly have come into existence on its own, but is the clear

manifestation of the creative powers of an Omnipotent Higher Being. My dear ones! Think hard. These new sciences and investigations cannot but prove that the law of this universe is far more elaborate and profound than previously thought and that the different objects in this world are governed collectively by a judicious and influential chain of commands. Under these judicious laws, different parts of the universe are not just subservient to their own individual laws, but can influence each other in a wonderful and fascinating manner. Moreover, nothing in this world is useless and superfluous; rather, everything is doing its job, in its own sphere, according to its own law. This 'discovery', if it can be called that, supports us. This does not support any argument against the existence of God. On the contrary, it is a clear manifestation of the great powers of our All-Powerful God.

The truth is that, in principle, this is not a new discovery. The Holy Qur'an had already given a compendious account of this, fourteen centuries ago, as it said:

“Do people not observe the creation of Allāh the Exalted: how everything is affecting its right and left, being subservient to Allāh, and everything in the earth and the heavens submits to Divine laws?” (16:49-50).

That is, “and We created not the heaven and the earth and all that is between the two in sport, without any purpose but with a specific purpose” (21:17).

The researchers of Europe and America have spent their lifetime aiming to discover these realities, but being blind of faith some of them unfortunately believe that their findings are an attack on religion and the existence of God. The fact of the matter remains that, as knowledge of the universe's perfect organization and the law of nature is

enriched, this simply becomes a clearer indicator of a Wise, All-Knowing, Omnipotent, and Governing Creator, for the discerning. There are a fair number of Western researchers who believe in God, and recent discoveries do not affect their faith; rather, they use it as a tool against atheism. So, my dear ones, do not be afraid of modern knowledge—it is subservient to you. Any progress in modern knowledge can only enhance people's comprehension of the miracles of your God's Omnipotence. This also establishes with greater certainty that everything in the earth and the heaven is, directly or indirectly, for the benefit of man, as declared in the Holy Qur'an fourteen centuries ago:

“Whatever is in the world, whether in the earth or in the heaven, has been created by Him for your benefit” (2:30).

“And Allāh the Exalted has subjected all these things to you that you may learn their properties and benefit from them” (45:14).

“Woe be to man! That which his Master had created for his guidance and progress, he has turned it into a cause for his error and ruin.”

“Ruin seize man! How ungrateful he is!” (80:18).

Surely, this ingratitude can lead man to nowhere except ruin. It should be remembered here that the question of whether or not there is a God is truly beyond the scope of science and the boundaries within which scientists work. Science deals with the discovery of properties and laws pertaining to matter, and discussion of non-matter or metaphysics is beyond its current scope. Moreover, science does not generally deal with what is not in existence; rather, it deals with what exists, what it is, and the law that governs it. Thus, proving the non-existence of God is beyond the scope of scientific deliberation, at least currently. Of course, the questions as to how did this world begin, what is in this world, how did the world come into existence, how did life start, etc., are within the scope of scientific deliberations. Therefore, scientists can, at most, claim that they have discovered this universe is eternal

“Nothing in this world is useless and superfluous; rather, everything is doing its job, in its own sphere, according to its own law.

and that it is governed by a certain set of laws which are automatic and that life started by itself, and on the basis of this research they can conclude academically that there is no God. However, the non-existence of God in itself is not directly within the scope of scientific inquiry. Moreover, it is also worth remembering that, unfortunately, people have generally fallen into dangerous error in that they do not distinguish between the hypotheses of scientists and established scientific facts. Obviously, scientific declarations can be divided into three types:

**First,** the hypotheses of scientists

**Second,** incomplete scientific experiments

**Third,** established scientific facts

Each of these has a different status and grade, and to attach equivalent significance to all would be a grave error. But the naive do just that, and regard every statement that emanates from the mouths of scientists and every idea which is expressed by them, including their incomplete experiments or scientific observations, as established facts. Thus, instead of following the truth, because of their ignorance they become blind followers of scientists. Everyone with even an elementary amount of knowledge knows that only those facts can be declared scientifically sound that have proven to be correct through repeated experimentation by multiple scientists over a period of time and continue to be so confirmed, and the underlying reality of which has been validated and also proven academically in a most thorough manner on the basis of general scientific principles by way of cause and effect. Other than that, the views and theories of the scientists or their unfinished experiments can certainly not be called established facts, as they carry the same risk of being erroneous as the statements

by other wise and learned people. The truth of the matter is that when some new phenomenon comes to the fore or is discovered based on scientific experiments, it is experimentally studied repeatedly by different people under varying circumstances before it is declared to have arrived at the stage of having been proved true; also, it is studied further and examined in the light of general scientific principles, and



if no aspect of it is found to contain any doubt based on such analysis it is only then that it is declared to be a proven and established reality. Before attaining this status, even though some scientific experiments may indeed shed light on the matter, and even though some scientists may have become convinced of its truth, it is nevertheless not designated as an established and accepted reality and truth. Unfortunately, laymen cannot differentiate between the two and accept everything as an established fact. It is yet

more outrageous that the hypotheses and theories put forward by scientists on the basis of their research are held as established scientific facts. In other words, three different stages of scientific developments—that are completely distinct from, and unlike each other—are conflated. Thus, science, which is meant to enlighten the human mind with knowledge, ends up doing exactly the opposite: leading one to ignorance and darkness.

Once something is established as a fact on the basis of scientific experiments and observations, it is clear that the academic circles in the world are stirred up and different scientists start posing various ideas and theories in light of the new research; thus, with each new piece of research, new ideas and new theories crop up. The laymen, overawed by the word 'science' or for some other reason, regard all these suggestions as established scientific facts, whereas the real established facts are scarce, and the rest are all theories, hypotheses, and ideas of the scientists that not only change every day, but are also disputed among scientists themselves. In short, it is a grave error not to differentiate between scientific hypotheses, incomplete experiments of scientists, and established scientific facts, and to submit slavishly to everything stated or written by any scientist. Unfortunately, this mental and academic slavery has been a characteristic largely of the people of the

East, whereas Europeans and Americans usually make a distinction, and accept only those facts as scientific truths that have been confirmed after repeated tests and are also not found lacking in any way when examined on the basis of generally accepted scientific principles.

If we view the topic under discussion according to this principle, we do not see any established scientific fact that can form the basis of any objection to the existence of God. A small proof of this



EYES CANNOT REACH HIM BUT  
HE REACHES THE EYES. AND HE  
IS THE INCOMPREHENSIBLE,  
THE ALL-AWARE.

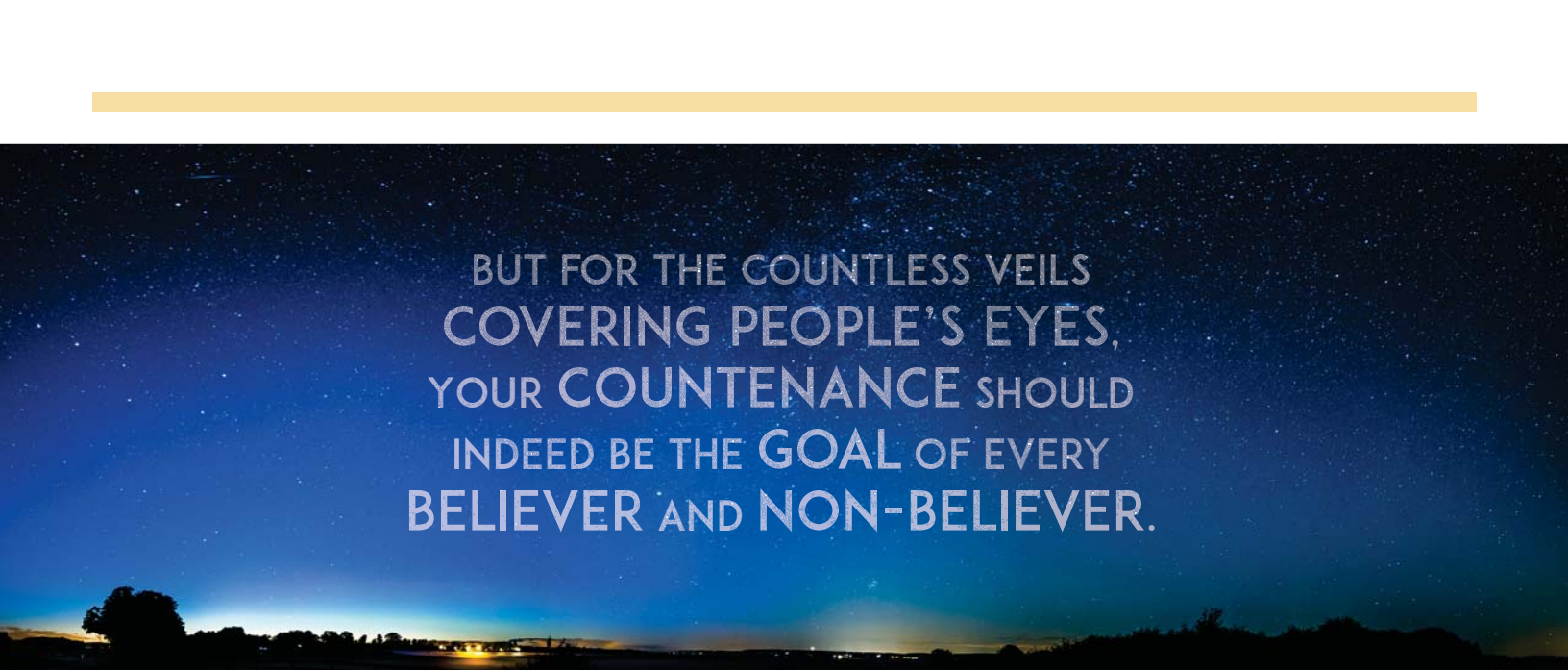
statement is as follows: When some new piece of research is actually confirmed to be an established truth, it becomes an undeniable reality that no scientist can deny. Confirmation requires not only academic certainty but also its practical demonstration by repeated tests under different circumstances in a way that leaves no doubt whatsoever. Obviously, by this stage, no scientist or anyone with a bit of sense can deny it. We observe that, in practice, every established scientific fact is accepted by all scientists, without detraction. Disagreements arise concerning only those matters which have not yet been fully established, or concerning theories put forward by scientists based on their ideas and hypotheses which they have reasoned from established facts.

In short, we observe no disagreement whatsoever regarding established scientific facts. However, with regard to belief in a Higher Being, we observe that many scientists believe in God; in fact, very few of them deny God, and the majority are not deniers. Thus, it is confirmed that there is no established scientific fact from which it can be reasoned with certainty that this

universe is operating by itself without any Creator or Master; otherwise, this disagreement among scientists would not exist.

If someone were to ask, what if in the future we have evidence proving that all that exists has come into being on its own and is operating by itself, then what would be the answer? First, such a hypothesis is absurd and childish. But if we must raise such questions, then our answer would be that we seek the truth and would not deny anything that is established as a fact. Whatsoever is proven to be really true and correct cannot be denied by us. Our God told our Messenger<sup>sa</sup> (may my life be sacrificed for him) to say to the Christians: God has no son; nay, ascribing a son to Him is such an utter lie and grave act that the earth and heaven might well-nigh reduce to ruin. But despite that, tell them: If a son of God is confirmed then, "I would have been the first of worshippers" (43:82), meaning that, in this scenario, I would be the first to worship him. Thirsting for truth is our second nature, which we have inherited from our beloved Messenger saw. So, in principle, our answer would be that

we will believe in whatever is truly established, no matter what that is. But the reality is that nothing can ever be established that puts the being of God in doubt, as that would amount to two established facts contradicting each other, and this is clearly impossible. Is it possible, for instance, that, on the one hand, a magnet is scientifically established to attract iron to itself, and, on the other, that under similar circumstances it does not? Obviously not. As a remote possibility, if we did observe this, we will have to reject one of the two statements; i.e. we would have to believe that one of the two was not really an established fact but was mistakenly regarded as such. Therefore, if we were to say hypothetically that scientific research established that the universe has existed by itself since eternity and is operating by itself, even then we will not deny God simply for this reason, because the existence of God is also fundamentally an established scientific fact. There is no reason that, on the basis of so-called research, we should give up an established fact, supported by observation since the beginning of creation. In this circumstance we will have to ponder over how far the new



BUT FOR THE COUNTLESS VEILS  
COVERING PEOPLE'S EYES,  
YOUR COUNTENANCE SHOULD  
INDEED BE THE GOAL OF EVERY  
BELIEVER AND NON-BELIEVER.

research put forward is established scientific fact, correct, and acceptable.

Ponder deeply that scientific facts are accepted because they are based on logic, common sense, and academic and reasonable arguments based on observation and experiments. When experiment and observation combine with logical argument, this leaves little chance of error (unless the observation is flawed). This, indeed, is the best way of research, and for that reason scientifically established facts are regarded most highly in worldly knowledge. The arguments that establish the existence of God are also based on the same scientific approach. As stated above, the existence of God is established not only by logical arguments but also by experience and observation, like scientific facts. In fact, this experience and observation far exceeds that for scientific facts, both in quantity and quality. Reason can reach only as far as 'there ought to be a God'; only experience and observation can take one further, to the stage of 'God truly exists'. Such experience and observation are bestowed by God Himself so that the capacity of a man to appreciate God is not left incomplete. He says: "Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware"(6:104).

That is, the human eye cannot reach God (i.e. knowledge of God cannot be gained by reasoning alone) but God Himself

reaches the human eye.

Meaning God Himself makes such arrangements that enable man to perceive Him, so that his cognizance of God should not remain deficient and wanting. And how exactly does one perceive God? This is a vast question and its detailed answer is given in the second part of this book. Here, it would suffice to indicate briefly that God can be seen by virtue of the words He reveals to His pious servants, which are heavily laden with Divine Signs. This is like a good fruit-bearing tree, full of fruit in fruit-bearing season. After tasting the fruit of a fruit-bearing tree in the spring, one can remain in no doubt about the identity of the tree; in the same manner, after tasting the fruit of spirituality, one can identify God as clear as day.

Anyhow, evidence of the existence of God is based, just like scientific facts, on experience and observation (though far more elaborate in its perfection) in addition to logical arguments. Thus, if, for the sake of argument, some scientific research emerges that appears to contradict the existence of God, even then we would not reject the existence of God, but would rather examine this new research to determine to what degree it is correct and acceptable. We believe that a detailed assessment will only lead to the conclusion that God does exist. The scientific evidence that appears to contradict the presence of God is either

misunderstood or based on flawed observation.

The existence of God, as it will be proved later, is established by such complete and perfect observation that to suggest that any real scientific research can oppose it is putting two truths in contradiction to one another, which is impossible. If science attacks our observation, it will be laying the axe on its own root, because its own basis is observation. Anyway, this is a superfluous and premature question; what happens in the future will be dealt with in the future. There is absolutely no doubt that, up till now, there is no established scientific fact which can be presented against the existence of God in a logically valid manner. The everlasting truth is that this universe, with all its innumerable, varied, and wondrous objects, and extremely judicious law operating in all things, and an amazing organisation, has brought together its innumerable objects of divergent nature into a single string. Because of this, innumerable natural mechanisms are in operation at a distance of thousands or millions of miles to provide for the needs of the tiniest of objects in this world; this indeed constitutes strong evidence to support the fact that this universe is ruled by a Wise, All-Knowing, Omnipotent, and a Governing Being whose dominion encompasses everything.

*To be continued ...*



# ANNUAL TABLIĠH BANQUET - 2017

## Aḥmadiyya Muslim Jamā'at, Windsor Ontario

Ata-ul-hayee Bajwa, Secretary Ishā'at, Windsor

The Aḥmadiyya Muslim Jamā'at Windsor organized its 9<sup>th</sup> Annual Tabligh Banquet on October 19, 2017 at the Caboto Club, Windsor, Ontario. The main purpose of this recurring event is to introduce the Jamā'at in the local environment and increase its visibility among prominent personalities of the community. The theme of this year's event was Canada 150 and Windsor 125, which was selected because of the contemporary celebrations in 2017 related to Canada's 150<sup>th</sup> and Windsor's 125<sup>th</sup> anniversaries. The entire program and its content was geared towards showcasing the Jamā'at's contributions at national as well as local levels. The message was tailored to a broader public and clearly demonstrated that no matter where Aḥmadīs live, they are good citizens and valuable contributors to their communities.

This year, by the Grace of Allāh, over 350 non-Aḥmadi guests attended this Tabligh program along with about 100 Jamā'at members. In attendance, there were about 27 elected officials including MPPs, MPs, mayors and deputy mayors from Windsor and neighboring communities of Lakeshore, LaSalle, Amherstberg, Town of Essex, Town of Tecumseh, representatives of Windsor Police Chief, Windsor Fire Department, Windsor Regional Hospital and Greater Essex County District School Board. Communities including Indian, Iraqi, Nigerian, Sikh, Libyan, and Pakistan Canada Association sent their representatives. Several pastors from local churches also attended. Lal Khan Malik Šāḥib, Amīr Jamā'at Canada graced the event and delivered the key note.

Once all guests arrived and were comfortably seated, the program started with recitation of the Holy Qur'ān followed by a documentary titled, "Introduction to the Aḥmadiyya Muslim Jamā'at." This documentary



Lal Khan Malik Šāḥib, Amīr Jamā'at Canada  
delivering the key note address

was in a slide deck/video format and was specifically created for this event. It gave a high-level introduction of Aḥmadiyya Muslim Jamā'at in Canada

"Community Outreach – Year in Review." In this presentation, Arfan Šāḥib shed light on recent community outreach activities undertaken by Jamā'at and



Guests watching the presentations

and sent a clear message of who Aḥmadi Muslims are and what the Jamā'at is about. Then, there was a presentation by Arfan Ahmed Šāḥib on the topic of

elaborated on Jamā'at members caring for their environment and believing in serving their community. He presented information on activities such as Turkey



Dr. Aleem Khan Şāhib, President Windsor Jamā'at delivering the vote of thanks

Creek clean-up, Soup Kitchens for the poor, Interfaith symposia, Earth Day Tree Planting and a more recent event where Jamā'at members planted 150 trees in order to celebrate Canada's 150 and Windsor's 125 anniversaries, Adopt a Street (a program where AMJ Windsor is responsible for maintaining the cleanliness of two public thoroughfares), erecting the Peace Monument in downtown Windsor and Run for Windsor program (which is an initiative for raising funds for the new Windsor Essex hospital). Later, Respected Lal Khan Malik Şāhib presented a check of \$15000 to Mr. Richard Vennetilli, President Windsor Regional Hospital Foundation.

Some dignitaries were given a chance to come to the stage and express their views, several of which have long standing relationships with Jamā'at and its members. They thanked for being invited to the event and appreciated the work Jamā'at members are doing to make a difference in the Windsor and Essex area. This part of the program was facilitated by Mr. Dominic Papa, host of Windsor's WE-TV. Mr. Papa also broadcast the entire program, live, which resulted in conveyance of Jamā'at's message to WE-TV's entire viewership, estimated at around 100,000.

In his keynote address, respected Lal Khan Malik Şāhib, Amīr Jamā'at Canada explained the Islāmic concept of Peace through Justice. He quoted from the Holy Qur'ān and the sayings of the Prophet Muḥammad<sup>sa</sup>, which are a guidance for mankind: "love for yourselves what you love for others". He further said that we cannot

expect peace to prevail and conflict to end unless we treat everyone equally and provide them the same right as we would like to be given ourselves. This is the foundation of justice on which a durable peace can be based.

Finally, Dr. Aleem Khan Şāhib, regional Amīr and President Windsor Jamā'at presented his vote of thanks to all guests. He acknowledged the many hours of work put in by volunteers that made this program a success. The program ended with a silent prayer led by respected Amīr Şāhib, Jamā'at Canada.

Afterwards, guests were served dinner which was also a good time for discussion. Many guests had



Respected Amīr Şāhib leading participants in the silent prayer at the end of the event



Tabligh exhibition with displays and stalls

additional questions related to Jamā'at and its activities in Canada. A large number of guests visited the exhibition and book stall where they benefited from information in those displays.

# RISHTA NĀTA DEPARTMENT – RELEVANCE TO YOU

Hafeez Ullah Hydrani, National Secretary Rishta Nāta

## IMPORTANCE OF MARRIAGE

In chapter 57, verse 28, the Holy Qur’ān has declared celibacy as an innovative practice and not something which God had instructed. The Holy Prophet<sup>sa</sup> is reported to have said that there is no celibacy in Islām (*Sunan Abū Dawūd*, Kitāb al-Manāsik). The Holy Prophet<sup>sa</sup> is also reported to have said that whoso has a child born unto him, the father must give the child a good name and inculcate good manners; when the child reaches maturity and the father does not have the child married, and the child ends up committing a sin, the sin shall fall upon the child’s father (*Baihaqi*). Marriage in Islām is, thus, an obligation and not an option.

## RIGHTEOUSNESS AND PEACE OF MIND IN MARRIAGE

The Holy Qur’ān states: “And one of His Signs is *this*, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect” (30:22). This means that the purpose of Nikāh is marriage and the true way of attaining that peace of mind is through righteousness and piety between the couple and their families. This also means that, if a married couple does not find peace of mind in their marital relationship, they need to try to reconcile their differences by discussing things in the light of righteousness and therefore find that peace of mind.

## THE RIGHT TIME TO GET MARRIED

The society we live in has co-education in schools, colleges, universities and workplaces. The evils that spring forth from this culture of intermixing threaten peace in our society and homes. It seems to be a necessary requirement for children to be married at a relatively earlier age, as this would help safeguard our children against evils and unislāmic practices prevalent in our society.

One of the recommendations of Majlis Shūrā Canada 2017, later approved by Hazrat Khalīfatul-Masīḥ<sup>aa</sup>, was that the local Secretary Rishta Nāta should approach families of unmarried boys, 23 years and above and unmarried girls who are 20 years and above, and strongly encourage them for marriage of their children. Thus, we strongly encourage parents of boys and girls who have reached these ages, to marry their children.

## A SURVEY AND ITS FINDINGS

The Rishta Nāta Department has recently carried out a marriage survey. Quite a few boys and girls in their early 20s have expressed that in order to avoid the pressures and consequential social risks they face in their universities, they want to get married early. However, their parents did not agree, because they felt they should first complete their studies. Parents, please recognize the risks your children face while they are away from home – whether they are studying or working.

Furthermore, it has also been observed that girls who have surpassed late 20’s and entered into their 30’s did not receive good proposals, in comparison to the good proposals they had received at an earlier age (i.e. under 25), which they rejected for one reason or another. During this survey, some of the girls also expressed a sense of sadness and remorse for not being married at that age. Likewise, they also complained that boys and their parents desire younger girls and asked why boys do not want girls around their own age.

This survey also revealed that many boys and girls did not know that an Aḥmadī boy or girl cannot marry outside the Jamā’at. Parents need to educate them on the values of the Jamā’at with regards to marriage.

Through this survey, many boys and girls also asked as to why the Jamā’at does not permit mixed meetings of boys and girls in which they intermingle and find

suitable matches for themselves. Islām does not allow mixing and intermingling of opposite genders, for obvious reasons. Hazrat Khalīfatul-Masīḥ<sup>Vaa</sup> has constantly stressed the importance of Purdah and the wisdom of this Islamic injunction. We must follow the teachings of Islam to attain the pleasure of Allah and protect ourselves from the harmful consequences of the society.

## HOW RISHTA NATA DEPARTMENT CAN ASSIST

The Rishta Nāta Department is here to assist families find suitable matrimonial matches. The Jamā’at’s sole platform for helping families find suitable matrimonial matches is its website – [rishtanata.ca](http://rishtanata.ca). All boys and girls (and their families) are encouraged to register their profile on the website. Boys are expected to post clear photographs on their profiles, while photographs of girls are collected later and are kept confidential by the National Secretary, Rishta Nāta Department.

The website is confidential and secure. It is also interactive in that a registered user can search and find potential matches on the website. While searching for potential matches, privacy of the registered profiles (names, contact information and photographs of boys) is maintained. These details are only shared later by the National Secretary Rishta Nāta upon the user’s request. Our website is globally accessible. This means that hundreds of profiles from Pakistan, USA, UK, Europe, UAE, India, Indonesia, Africa and Australia are also registered on here. By the Grace of Allāh, our website also has a very high success rate.

In the end, we pray that may Allāh provide the best matches to those who seek marriage partners and make their marriages a true source of peace and happiness! And may Allāh enable everyone to fully benefit from this department and its website! Amin!

Contact: 1-855-574-7482

Email: [info@rishtanata.ca](mailto:info@rishtanata.ca)

# HEALTH CORNER

A contribution of Department of Ta'lim, Jamā'at Aḥmadiyya Canada  
Educating members of Jamā'at about health issues



## Medical Case: Cold bluish legs and wounds that would not heal

Waqar A Shaikh (Homeopathic Doctor)

**A** 75-year old couch potato, decided to take charge of his health after retirement, and changed his sedentary lifestyle for the better to a more active one. He gave his refrigerator a complete makeover- healthy meals, regular morning walks, and exercises were all on the way, however after some time, he started feeling mild, bearable pain in one of his legs, on and off, during the strolls. Initially, it was not much of a concern to him and this went on for months and months, but then the pain got worse to the point that he became more aware of its presence like an “unwelcome companion”. One obvious symptom he now noticed which, he did not pay heed to before, was that the leg pain came only during walking and not at rest. His doctor did not notice any other signs or symptoms, so he put him on pain killers, but the pain only got worse day by day and he started feeling the pain even at rest also, and then came the days when he started spending most of his time on the bed. In the case of the above mentioned patient, with a little more investigation, the problem was found to be a blockage of one of the arteries supplying blood to the affected leg. This blockage with a cold bluish tint of the affected leg gave a reasonable clue to the doctors- this combination of leg pain with a lower temperature than the other leg with bluish color typically occurs in a disease called “Peripheral Vascular disease” or PVD. To take the guesswork out of this, they did some more tests, and this diagnosis was confirmed.

Before further elaborating on this subject, it is necessary to define some of the vocabulary used in talking about this subject.

**Peripheral:** outer part of the body (a term usually used to refer to hands and legs), remote, outside of heart and brain.

**Vascular:** relating to blood vessels- consisting of arteries and veins. Arteries carry oxygen and nutrient rich blood, from the heart to all tissues of the body. Veins bring impure blood from all parts of the body back to the heart.

**Atherosclerosis:** built up of abnormal material within the arteries called plaque which narrows the artery

**Ischemia:** reduction in blood supply to a part of the body due to atherosclerosis (blockage)

**Intermittent Claudication (I.C):** leg pain or discomfort that is worsened by walking.

**Ischemic rest pain:** stage after intermittent claudicating, pain at rest.

**Cyanosis:** a bluish discoloration of the skin due to poor circulation of oxygenated blood

**Sores:** stubborn wounds

**Homocysteine:** a chemical in the blood that is produced when an amino acid (a building block of protein) called methionine is broken down in the body

**Ankle-brachial BP index( ABI):** blood pressure in the ankle divided by blood pressure in the arm

**Necrosis:** Death of a tissue or organ due to complete Ischemia.

**Collateral circulation:** when abnormal material builds up slowly, sometimes but not always, a natural bypass circulation develops to supply to the tissues affected.

**Differential diagnosis:** the art of recognizing difference between two or more diseases having few similar signs and symptoms. People who have a disease first develop “signs and symptoms”, which of course are what actually bring them to see a doctor. These signs and symptoms, through which their body talks to them, are a language with two different dialects.

**Signs** are physical manifestations of a disease like rashes, red watery eyes and discoloration (paleness of leg) which can be seen on the patient.

**Symptoms** are which a patient only feels, like lethargy, headache and leg pain.

### WHAT IS THE OTHER NAME FOR PERIPHERAL VASCULAR DISEASE:

The name itself suggests that it is a disease of the vessels, as already described that vessels are composed of both arteries and veins, but this disease affects only the arteries of the legs, hence more appropriate name for this is “peripheral artery disease.”

### HOW DOES PERIPHERAL ARTERY DISEASE (PAD) SHOW ITSELF:

The first noticeable symptom is the intermittent claudication (I.C), which means leg pain while walking and is relieved by rest. The cause of this pain is the “ischemia” due to “atherosclerosis.” This, simply, is because at rest there is less requirement for blood supply, but



High sugar levels damage not only the blood vessels but the nerves, also causing loss of sensations called “diabetic neuropathy.” Because of this, when an ulcer appears, it is sometimes over looked and grows bigger. Sometimes it also gets infected. This is why it is also called “Diabetic foot.”

#### 4. High blood pressure

**5. Advance age:** Normally it appears in advanced age, but because of other risk factors, it may appear at any age.

#### 6. High Blood Homo-cysteine levels:

This is the by-product of protein (such as chicken, fish, lentils) break down, and is utilized by body in the presence of Folic Acid, Vitamin B6 and B12. If there is a deficiency of these, the level of homocysteine is raised, which according to Dr Koon Teo of McMaster University, Hamilton damages the arteries (from inside) and plaque is formed.

as the problem progresses, so does the ischemia, and the blood supply decreases so much that it is not sufficient even at rest. And now the patient feels pain during rest also. This is called “Ischemic rest pain.” Accompanying the pain now are cyanosis, hair loss from affected area, and stubborn ulcers, all because of the lack of blood supply, which provides oxygen and nutrients. This pain sometimes wakes the patient from sleep at night. The stage is called “Critical limb ischemia (CLI).”

In the early stage, if blockage progresses slowly, sometimes, within a few weeks, the condition improves on its own as natural alternative circulation develops in the leg, called “Collateral Circulation.”

### TYPES OF PAD:

There are two types of PAD:

**Functional PAD:** In functional PAD there is no change in the arteries, it is only functional changes such as “spasms” which cause temporary narrowing of the vessel, thus ischemia occurs.

**Organic PAD:** is caused by Atherosclerosis.

### WHAT ARE THE MAIN RISK FACTORS?

1. **Atherosclerosis**
2. **History of smoking**
3. **Diabetes:** this is one of the most important causes of this condition.

### DIFFERENTIAL DIAGNOSIS:

(i.e. What are the other causes of leg pain?)

Peripheral artery disease (PAD) is not the only disease which has limb pain, there are other conditions also like due to injury, sciatica or blood clot in deep-lying vein (Deep vein thrombosis), arthritis of back and few others. But this leg pain may be the only common symptom in all conditions, so totality of the symptoms has to be taken, e.g. in injury there is always a clear history of accident, sciatica basically is a problem of lower back, which pinches the nerve. An important point to remember here is that in all other conditions the pulses are normal; it is through the art of “differential diagnosis” that doctors can distinguish between conditions which have few common signs and symptoms. Like all other health problems, this

should always be left to the medical doctors to diagnose.

### WHAT TESTS ARE DONE:

There are some invasive tests, but initially when PAD is suspected, two very simple and important tests are as follows:

1. **Ankle Brachial Blood Pressure Index (ABI Index):** This involves taking blood pressure in the ankle as well the arm in lying position, and dividing the ankle B.P by arm B.P. (Typically it is the same. The value is usually around 1 or a little more) Values less than 0.9 are considered abnormal.
2. **Buerger’s Test:** This test is done in lying position and the affected leg is raised to see if it gets pale or not, if it does, lowering it down to the side of the bed makes it red again, this is considered to be a positive test.

### IF NOT DIAGNOSED, THE DISEASE PROGRESSES AS FOLLOWS:

**Stage 1:** Ischemia (Intermittent claudication) leg pain on walking. Relieved by rest. (ABI-Index 0.9 to 0.4)

**Stage 2:** Ischemic pain wakes from sleep. Pain even at rest. (ABI-index 0.4 to 0.2)

**Stage 3:** (Cynosis) Pale—blue—cold—leg

**Stage 4:** (“Diabetic foot”) Wounds (ulcers) appear slow or non-healing.

**Stage 5:** Critical Limb Ischemia (Necrosis). Gangrene or the death of the part. (ABI-index 0.4 to 0.0)

In mainstream medical system, there may be many options, from lifestyle changes to medications and if patient seems fit for it, surgery may be the last resort. If those alone are not sufficient, then homeopathy should always be considered as a compliment to the treatment before it progresses to the incurable stage. The earlier the better. This information is only is for public awareness. Remember, it is very important to tell the exact symptoms to the physician. A lot depends on your history. As it is said, “A Good History Taken Is Half A Cure.”



AHMADIYYA MUSLIM JAMAAT  
INTERNATIONAL

## Aḥmadiyya Muslim Jamā‘at Press Releases

### HEAD OF AḤMADIYYA MUSLIM COMMUNITY LAYS FOUNDATION STONE FOR NEW ADMINISTRATIVE BLOCK AT BAITUL FUTŪḤ MOSQUE

#### AḤMADIYYA MUSLIM COMMUNITY TO REBUILD ADMINISTRATIVE AREA DESTROYED BY FIRE

**O**n March 4, 2018, the World Head of the Aḥmadiyya Muslim Community, the Fifth *Khalifa* (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> laid the foundation stone for the new administrative block at the Baitul Futūḥ Mosque complex in Morden.

The administrative block, which will include multi-purpose halls, offices and accommodation facilities, is being rebuilt after a fire in September 2015 caused widespread damage at the site. Shortly after leading the ‘Aṣr prayer at the Mosque, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> laid the foundation stone at the site.

Thereafter, the respected wife of His Holiness<sup>aa</sup>, Hazrat Amtul Sabooh Begum Ṣāḥiba also laid a stone, followed by several central and national representatives of

the Aḥmadiyya Muslim Community. The event concluded with a silent prayer led by Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>.

In his Friday Sermon following the fire, on October 2, 2015, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

It is essential for a true believer to understand the true meaning of patience. Patience does not mean that a person cannot feel regret or pain over a loss. Rather, it means that he or she should not be overwhelmed and consumed by despair to such an extent that they lose their senses and any hope.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued: Of course, some regret is normal, but alongside it, a person should seek to recover and to make a firm resolution to attain even greater heights in future. Thus, in the face of this trial, we should pledge and prove from our actions that we will successfully pass through this period with patience and by prostrating before Allāh the Almighty.



Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: As I mentioned before, a lot of damage was sustained during the fire. However, God willing, we will soon build an even better and more beautiful building and we will be the ones who sincerely say *Subhan’Allāh* (Holy is Allāh) and *Mashā’Allāh* (With the Will of Allāh).

The reconstruction work is due to start shortly and it is expected that the building will be completed and fully up and running within two years.

# PRESS RELEASES

## HEAD OF AḤMADIYYA MUSLIM COMMUNITY ADDRESSES THE HUMANITY FIRST INTERNATIONAL CONFERENCE



“Be there to wipe away the tears of those who have been left bereft, heartbroken and vulnerable.” – Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> delivered the keynote address at the International Conference of the charity, Humanity First, on Saturday March 3, 2018.

The 3-day conference, held at the Baitul Futūḥ Mosque in London, was attended by more than 220 delegates from 27 countries around the world. During the keynote address, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> spoke of the objectives of Humanity First, outlining its mission to serve those in need, “irrespective of caste, creed or colour”. His Holiness<sup>aa</sup> said that conflict and inequality were rising across the world and that much of the world’s suffering was a result of the failings of mankind.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

In almost every part of the world, restlessness, anxiety and conflict are

on the rise. Much of the disorder and suffering is entirely man-made and a direct result of the wrongful conduct and injustices perpetrated by humans. Wars are being fought, conflicts are erupting and horrific cruelties are being committed...Both domestically, and at an international level, society is becoming increasingly divided and fragmented.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

Catastrophic natural disasters are continuing to occur across the globe, wreaking havoc and causing indescribable devastation and grief. Thus, unquestionably, the world we are living is extremely volatile and turbulent. His Holiness<sup>aa</sup> continued by saying that Humanity First should be at the forefront of providing relief to all those suffering.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Irrespective of the cause of the suffering, if we claim to be true Muslims,

it is our obligation and paramount duty to assist all people who are facing difficulties and to strive to alleviate their pain and distress. His Holiness<sup>aa</sup> said that the primary aspiration of Humanity First should always be to “alleviate the physical and mental suffering of mankind.” He described ‘service to humanity’ as an inherent and fundamental part of Islāmic faith.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Wherever people are facing material suffering and deprivation of any kind, Humanity First should seek to be at the forefront of providing aid and assistance. No matter where in the world, or which communities they hail from, Humanity First should seek to provide relief to those mired in poverty or hardship. This is your mission. This is your duty. This is your faith.

His Holiness<sup>aa</sup> stated the very foundation of Humanity First was laid in order to fulfill the Islāmic responsibility of selflessly serving mankind.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further continued by saying that:

Certainly, it was to fulfill this objective of serving others selflessly for which Humanity First was established. This is what sets you apart from other organisations because you are not serving in Humanity First only due to your good nature or as a worldly duty, rather your service is actually a demand and calling of your faith.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

Islām requires us to bandage the wounds of those in pain, to remove the anxieties of those who are distressed and to show love and compassion without any desire for recognition or worldly reward. Thus, wherever any person is suffering or facing cruelty, it is your duty to be there to help and support them.



Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> called on the members of Humanity First to focus all their abilities towards bettering the lives of those who are less fortunate.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

At all times, we should utilise our capabilities and skills to the very maximum in order to remove the hardships of such innocent people and to comfort those stricken by grief. We should be there to wipe away the tears of those who have been left bereft, heartbroken and vulnerable. We should be there to give hope to those who were previously hopeless.

His Holiness<sup>aa</sup> praised the humanitarian projects established by Humanity First around the world, including the hospitals and medical camps it was running, as well as the clean drinking water it was providing in deprived and remote parts of the world.

His Holiness<sup>aa</sup> mentioned the Nāṣir Hospital, being built by Humanity First in Guatemala which would be opened soon. He instructed that Humanity First should ensure that the hospital proves sustainable and fulfills its mandate to serve mankind.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

In Guatemala, Humanity First USA has built the Nāṣir Hospital which is now close to completion. However, do not think that the construction is the end, rather it is only the end of the beginning. Now, you will need to acquire doctors, nurses and other staff to ensure that the hospital does not become a white elephant but comes to fulfill its mandate and mission to serve the local people by providing high quality healthcare to them.

His Holiness<sup>aa</sup> counselled of the import-

ance of humility. He said that the success of Humanity First was not dependent on individuals, no matter how talented or capable, rather it was due to the Grace and Blessings of God Almighty. He said those who served in Humanity First should consider it a great privilege to serve others and to act upon the teachings of their faith.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: You should always keep in mind that whatever opportunities you have to serve are due to the Blessings and Favours of Allāh the Almighty and because you are following the true teachings of Islām as taught to us by the Promised Messiah<sup>as</sup>.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further stated: Every Aḥmadī Muslim who serves in Humanity First should remain forever grateful to Allāh the Almighty for the opportunity to serve and to gain His blessings and rewards.

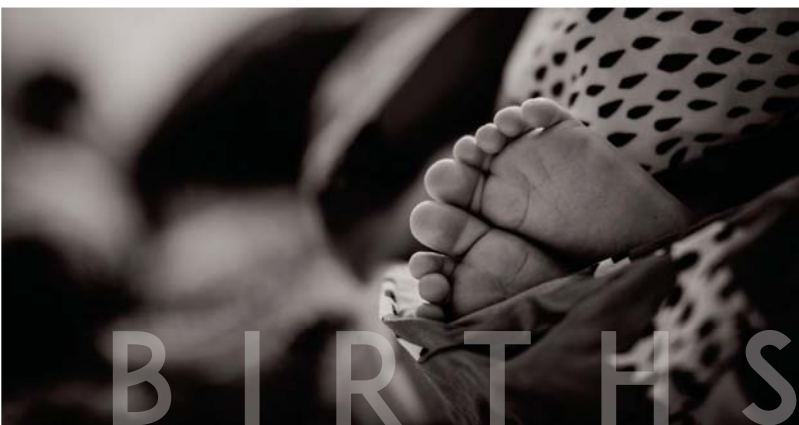
Concluding his address, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> prayed: I pray that Humanity First continues to go from strength to strength and fulfills its objectives of serving humanity, irrespective of caste, creed or colour, throughout the world. May Allāh reward all of you for your sincere efforts and enable you to increase your service to humanity!

The event concluded with a silent prayer led by His Holiness<sup>aa</sup>.





# ANNOUNCEMENTS



CONGRATULATIONS



## ASIM AHMAD

Allāh, the Bestower, has blessed **Salman Zubair Mangla Sāhib** and **Mediha Sheikh Sāhiba** of Woodbridge with a baby boy, Asim Ahmad, on March 5, 2018. Asim is the paternal grandson of Muhammad Zubair Mangla Sāhib, and maternal grandson of Bashir Ahmad Sheikh Sāhib of Rexdale.

May Allāh grant Asim Ahmad a long, healthy and righteous life, and make him a source of happiness for the family! Amin!



## New Admissions into Hifzul Qur'an School Canada (for boys)

We take great pleasure to announce that by the Grace of Allāh, Hifzul Qur'an School of Jāmi'a Aḥmadiyya Canada is ready to start enrolling another batch of students for the year 2018.

- Parents wishing to send their son for Hifzul Qur'an Program must note that the applicant should be between 9 and 11 years of age as of June 01, 2018. The applicant must show ability to recite the Holy Qur'an with fair level of accuracy, fluency and melody. The applicant must have completed at least one reading of the Holy Qur'an.
- Eligible students for the Hifzul Qur'an Program will have to take leave of up to three years from their regular public schools if their parents undertake the responsibility of home-schooling. The Hifzul Qur'an School will also help the Hifz students with some home-schooling.
- Parents of the selected students are responsible to arrange boarding/lodging for their sons/wards.
- Application Forms for admission to the Hifzul Qur'an School can be downloaded from the website [jamiiahmadiyya.ca](http://jamiiahmadiyya.ca) or acquired from the Mission House (in Maple) or local Presidents of Jamā'at, which should be sent directly to the Principal, Jāmi'a Aḥmadiyya Canada.
- The Hifzul Qur'an School will, Inshā'Allāh, conduct an Orientation Session with the applicants and their parents on April 15, 2018 to provide all the details, including the syllabus for the admission test along with the prospectus of Hifzul Qur'an School. May Allāh the Almighty have Mercy on us and make this blessed Program a great success! Amin!

### NOTE: PLEASE SEND YOUR COMPLETED APPLICATION TO:

Principal, Jāmi'a Aḥmadiyya Canada,  
10610 Jane Street, Maple, Ontario, L6A 3A2, Canada  
Phone: +905-832-6680 ext. 3012 Fax: +9058327767  
E-mail: [info@jamiiahmadiyya.ca](mailto:info@jamiiahmadiyya.ca)



## Tahrīk for Financial Sacrifice in National Mosque Fund

Lal Khan Malik Şāhib, Amīr Jamā'at Aḥmadiyya Canada

**W**hen contributing towards the building of a House of Allāh, one is actually building a home in Paradise. For its 50 year Anniversary, Jamā'at Aḥmadiyya Canada pledged to offer a very special gift to Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> – the gift of building new mosques.

Currently, Masjid Baitul Mubarak - the Brampton Mosque - is under construction. Likewise, there are plans to modify Namaz centres into structures that appear like mosques.

Members of the Jamā'at are requested to pray that Allāh Almighty may remove every obstacle in the building of these mosques! May Allāh enable us to contribute generously for these mosques! And may He enable us to complete them in a timely and excellent manner! Amīn!

On November 11, 2005, our beloved Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> stated the importance of building of mosques in foreign countries:

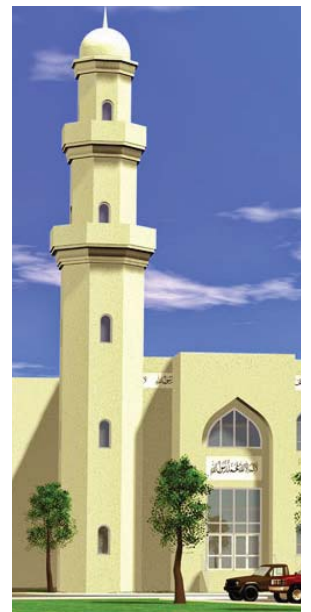
During our days of adolescence, one of the contribution heads listed in Tahrīk Jadīd was Foreign Mosques. Usually, when children were given some cash amount by the elders in celebration of passing the exams, the children would be sure to offer some amount of chanda in this head (i.e. Foreign Mosques); otherwise, they would contribute towards it from their allowance or pocket expense.

Then, Huzoor Anwar<sup>aa</sup> further said:

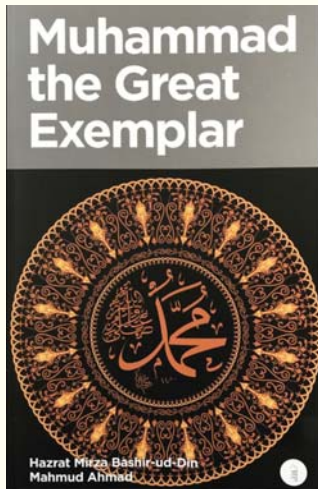
If every year, the auxiliary organizations and the Jamā'at draws their attention to offer Chanda in this contribution head, at the occasion of passing their exams, not only will they be developing

the habit of financial sacrifices for building the House of Allāh, they would also be building a bright future by absorbing the Grace and Blessings of Allāh! If parents also educate their kids and strongly encourage them, Allāh Almighty would also free them of certain anxieties that they have (for their kids), especially in this environment. (*Khutbāt-e-Masroor*, Vol. 3, pp. 665-666)

In Majlis Shūrā 2017, Huzoor Anwar<sup>aa</sup> approved the proposal that members may allocate regular amounts to contribute towards the National Mosque fund, in addition to offering the mandatory chandajāt. Lajna members should also contribute monthly, according to their means, for the Mosque Fund, apart from their regular monthly chandajāt. While members of the Jamā'at (the men and women) offer financial sacrifices under various contribution heads, they are also requested to contribute in the National Mosque Fund, according to their capacity. Likewise, in their occasions of happiness - such as gaining employment or promotion in career/job, buying a new home, or success of the kids in school/college/university – they can attain the pleasure of Allāh by contributing, according to their means, in this blessed National Mosque Fund. May Allāh enable us to do so! Amīn!



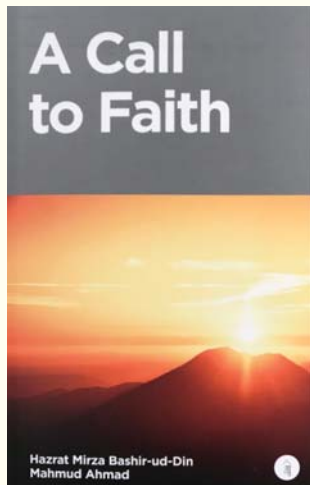
## Translation of some short essays



### **Muhammad the Great Exemplar**

(Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II<sup>ra</sup>)

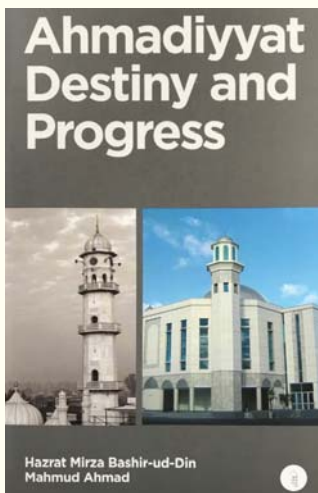
In this riveting series of short essays, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup> contemplates the Holy Prophet<sup>sa</sup> in his role as a man, a prophet, a recipient of revelation and through the eyes of his enemies. Drawing on account of his life, his teachings and through comparisons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



### **A Call to Faith**

(Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II<sup>ra</sup>)

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



### **Ahmadiyyat Destiny and Progress**

(Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II<sup>ra</sup>)

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

# 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.jamiahmadiyya.ca

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

Say, 'If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.'

(3:32)

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

النِّكَاحُ مِنْ سُنَّتِي فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي ...

"Marriage is a part of my sunnah, and whoever does not follow my sunnah is not from me"  
(Sunan Ibn Majah)



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# La Gazette

## AḤMADIYYA



Avril 2018

### LES PERLES DE LA SAGESSE



#### Le Saint Coran

« Ou, Qui répond à l'appel de celui qui est en détresse lorsqu'il L'invoque, et lui enlève le mal, et fait de vous les héritiers de la terre ? Y-a-t-il un dieu avec Allāh ? Vous réfléchissez bien peu ! »

(Le Saint Coran, chapitre 27, verset 63)

#### Ḥadīth

Abū Hurairah<sup>ra</sup> raconte que le Saint Prophète Muḥammad<sup>sa</sup> a dit : « Voulez-vous que je vous montre une pratique par laquelle, Allāh effacera vos fautes et élèvera votre rang ? » Les compagnons répondirent : « Oh oui, Envoyé d'Allāh, montrez-la nous. » Alors le Saint Prophète Muḥammad<sup>sa</sup> ajouta : « Faites vos ablutions comme il se doit, même si le cœur ne vous en dit pas ; partez à la mosquée même si votre maison en est éloignée ; et après avoir fait vos prières, attendez ardemment les prières suivantes. Ce sont des moyens pour vous préparer à protéger vos frontières. » *Muslim Kitābut-Tahārāt*

#### Extrait du Messie Promis<sup>as</sup>

« Dieu est Indépendant. Il ne se soucie pas [des supplications] tant qu'on ne L'implore pas constamment tout en étant animé d'une intense sensation de détresse. Grand sera votre désarroi si votre épouse ou votre enfant tombe malade ou si on vous intente un procès. La prière est un exercice inefficace et futile si elle n'est pas accompagnée d'émoi sincère et de détresse. Le désarroi est une condition nécessaire à son exaucement... »

(*Malfūzāt, édition de Londres, volume 10, page 137*)

# LES DIRECTIVES DU CALIFE<sup>AA</sup>

## La prière: devoir fondamental du croyant

*Résumé du sermon du vendredi 29 décembre 2017, prononcé par Sa Sainteté le Calife, Hazrat Mirzā Masroor Aḥmad (qu'Allāh soit son aide), à la mosquée Baitul-Futuh à Londres.*

*Sa Sainteté le Calife, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> déclara :*

« Aujourd'hui par la grâce d'Allāh a débuté la Jalsa Sālāna (conférence annuelle des Aḥmadis) de Qadiān. Veuillez prier que ces trois jours se déroulent dans les meilleures conditions et que les membres fidèles de la Jamā'at présents puissent en atteindre les objectifs. Implorer Dieu, améliorer sa conduite, renforcer son lien avec Allāh sont autant de buts pour lesquels on y participe, qu'on y écoute les discours et qu'on profite de son atmosphère spirituelle.

Profitant de cette occasion, il faudra porter une attention particulière à la prière, sans limiter ses supplications à sa personne : il faudra beaucoup prier pour le progrès de la Jamā'at et implorer le soutien spécial d'Allāh afin qu'il réduise à néant les complots des ennemis de la Jamā'at, là où ils les ourdissent dans le monde.

Prions qu'Allāh nous protège de toutes leurs méchancetés, ainsi que pour les musulmans en général. Certains groupes ou États musulmans sont en train de commettre des exactions au nom d'Allāh

et de Son Prophète<sup>sa</sup> : les musulmans sont en train de s'entre-tuer, et d'aucuns sont en train de les massacrer, de les détruire. Prier pour ces musulmans est un devoir qui nous incombe, car ces groupes sont en train de commettre ces cruautés au nom d'Allāh et de notre Maître, le Saint Prophète Muḥammad<sup>sa</sup>. D'ailleurs, c'est en raison de ces mêmes exactions que l'image de l'Islām et du Saint Prophète Muḥammad<sup>sa</sup> est en train d'être terni dans le monde non-musulman. Ce sont autant d'attaques qui meurtrissent le cœur des Aḥmadis.

Nous devons donc implorer Dieu en ce sens. Ceux qui sont réunis, ces jours-ci, dans le hameau du Messie Promis<sup>as</sup> — l'amoureux parfait du Saint Prophète Muḥammad<sup>sa</sup> — doivent, individuellement et collectivement, beaucoup prier avec ces objectifs en tête. Il faudra prier pour l'accomplissement des buts de l'avènement du Messie Promis<sup>as</sup> qui sont notamment la direction des musulmans, faire connaître aux non-musulmans la réalité et la supériorité de l'Islām, les réunir sous la bannière de l'Islām et du Saint Prophète Muḥammad<sup>sa</sup>, et leur insuffler la croyance en l'unicité divine.

Le Messie Promis<sup>as</sup> a évoqué, à maintes reprises dans ses nombreux écrits, le sujet de la prière. Il nous explique sa réalité, ses conditions à respecter, les exigences de son exaucement. La prière

est, selon lui, la solution à tout problème. Il s'est appesanti sur ce sujet, nous conseillant d'y porter une attention particulière. Je vous présente quelques-uns de ses écrits à ce propos. Il nous explique ici-bas le principe fondamental favorisant l'exaucement de la prière.

« Aucune supplication ne sera agréée, sans avoir, au préalable, purifié ton cœur. Si tu nourris, pour une raison terrestre, de la rancune à l'endroit de quelqu'un, ta prière ne sera point exaucée. N'oublie jamais ce point et n'éprouve aucune hostilité à l'endroit d'untel pour des raisons temporelles. Pourquoi accorder tant d'importance à ce monde et ces affaires au point de ressentir de l'antipathie pour autrui ? »

Afin de favoriser l'acceptation de ses supplications, il faut oublier rancunes ou amertumes personnelles et implorer le pardon divin, les yeux en larmes, et solliciter l'aide de Dieu afin qu'on ait le cœur pur à l'avenir. Les campagnes menées par les adversaires de l'Aḥmadiyya ont pris de l'ampleur : face à ce constat nous devons nous unir en présence de Dieu dans nos prières.

Allāh accorde Son soutien à celui qui L'implore au comble de la détresse. C'est un principe qu'il ne faut pas oublier ou négliger. Le Messie Promis<sup>as</sup> déclare à ce propos : « D'aucuns écoutent des conseils d'une oreille



supplications. Les supplications faites à cette heure-là ont un cachet très spécial, car elles sont offertes avec une douleur et un zèle véritables. À moins que l'on soit mû par une douleur particulière et une agonie sincère, comment pourra-t-on se réveiller de son sommeil confortable ? Se réveiller à cette heure-là génère une peine réelle, ce qui

crée une condition de dévotion et de détresse, qui à son tour devient le moyen d'acceptation des supplications. »

Ainsi donc, la prière de *Tahajjud* génère cette détresse et cette angoisse. Allāh déclare qu'Il exauce la prière de celui qui est en détresse : l'on passera par cet état lorsqu'on sacrifiera son confort pour rendre culte à Dieu.

Le Messie Promis<sup>as</sup> déclare : « Or, celui qui est négligent et ne se réveille pas manque évidemment de douleur et d'angoisse, car le sommeil dissipe la tristesse. Cependant, celui qui se réveille, ressent certainement une douleur qui suscite son réveil. »

Le Messie Promis<sup>as</sup> ajoute : « Il est une autre pratique que doit adopter notre Jamā'at : éviter de tenir des propos déplacés. » C'est-à-dire ne pas blesser quiconque. C'est un conseil que l'on doit respecter en particulier lors de la Jalsa ; il faut consacrer plus de temps au souvenir d'Allāh.

Le Messie Promis<sup>as</sup> ajoute : « La langue est le seuil de l'être : en la purifiant on y invite, dirait-on, la personne de Dieu. » La langue sert de porte principale [à la personne]. « Quand Allāh Se présente au seuil, il n'est point étonnant qu'Il pénètre dans l'être. Ne négligez pas, sciemment, vos devoirs envers Dieu et envers Ses créatures. Celui qui priera, en respectant ces deux conditions, ou en d'autres termes, celui à qui il

pour les faire sortir par l'autre : ils ne pénètrent pas dans leurs cœurs. En effet, aucune recommandation n'a d'effet sur eux ; mais rappelez-vous que Dieu est Indépendant. Il ne se soucie pas [des supplications] tant qu'on ne L'implore pas constamment tout en étant animé d'une intense sensation de détresse. Grand sera votre désarroi si votre épouse ou votre enfant tombe malade ou si vous êtes frappés d'un énorme malheur. La prière est un exercice inefficace et futile si elle n'est pas accompagnée d'émoi sincère et de détresse. »

Se débarrasser le cœur de toute animosité est une autre condition pour l'exaucement de la prière tout comme il l'avait expliqué au préalable.

Le Messie Promis<sup>as</sup> explique ensuite : « Le désarroi est une condition nécessaire à son exaucement ; c'est ce qu'affirme le verset suivant :

« ...Qui répond à l'appel de celui qui est en détresse lorsqu'il L'invoque, et Qui enlève le mal ? » (Le Saint Coran, chapitre 27, verset 63)

La détresse est donc essentielle lorsqu'on prie et l'on doit être convaincu qu'Allāh l'Exalté accorde Son soutien lorsqu'on traverse ces situations : Il écoute les suppliques et Il aide Ses serviteurs.

Evoquant le thème de la détresse et de la réalité de la prière, le Messie Promis<sup>as</sup> déclare : « Ne croyez point que la prière n'est que la répétition de quelques

paroles. La supplication exige une mort après quoi l'on acquiert la vie. Selon un couplet en langue pendjabi, le mendiant passe par la mort. Il perd tout, il annihile son ego avant de faire sa requête. Quand le demandeur présente ainsi sa requête devant Dieu, ses prières sont exaucées.

« Les supplications possèdent un effet magnétique, » explique le Messie Promis<sup>as</sup>, « elles attirent les faveurs divines. »

Il souligne aussi l'importance de la prière et des *Nawāfil* (prières optionnelles) et la méthode pour attirer les faveurs d'Allāh en ces termes : « Celui qui implore Dieu en toute humilité et en pleurs et qui honore Ses commandements et limites... »

C'est là une condition très importante : il s'agit de respecter les limites et les injonctions prescrites par Allāh dans le Coran, ainsi que celles du Saint Prophète Muḥammad<sup>sa</sup>. Il faudra honorer tous les commandements divins et n'en mépriser aucun. « Leur gloire doit engendrer la crainte et favoriser la réforme. »

L'on doit aussi être certain que l'on s'attirera le courroux divin si l'on désobéit à Ses commandements.

« Celui qui se réforme en respectant ces conditions profitera certainement des faveurs divines, » dit le Messie Promis<sup>as</sup>. « Notre Jamā'at se doit d'observer le *Tahajjud* (la prière surrogatoire nocturne). Quiconque ne peut en observer davantage doit faire un minimum de deux *rak'at* (unités de prière), car il aura ainsi l'occasion de faire quelques



Le Messie Promis<sup>as</sup> ajoute : « Le péché est un poison qui détruit l'homme et qui attire Son courroux. La crainte et l'amour divin sont les seuls moyens permettant de chasser le péché. »

est accordé la possibilité de prier, méritera, j'en suis certain, les faveurs divines ; et il sera sauvé. Il n'est point interdit d'avoir recours aux moyens apparents et à la purification. Or, avant de placer sa confiance en Dieu, il faudra au préalable attacher son chameau, comme le préconise un dicton persan. Il faudra respecter cette condition, tout comme nous l'apprend la prière *Iyyāka Na'boudou wa Iyyāka Nasta'in* - *C'est Toi Seul que nous adorons, et c'est de Toi Seul que nous implorons le secours*. Or, la purification véritable doit respecter la condition énoncée dans le verset : « En vérité, prospère vraiment celui qui se purifie » (Le Saint Coran, Chapitre 87, verset 15)

Notamment, chacun doit se réformer : or celui qui n'abandonnera pas ses prières et l'*istighfār* (le repentir), et qui ne commettra pas des péchés sciemment méritera les faveurs divines. »

Le Messie Promis<sup>as</sup> ajoute : « Le péché est un poison qui détruit l'homme et qui attire Son courroux. La crainte et l'amour divin sont les seuls moyens permettant de chasser le péché. »

Il faut ressentir la crainte de Dieu et Son amour et être conscient qu'Il nous regarde à tout instant : ceci permettra d'éviter le péché.

Le Messie Promis<sup>as</sup> ajoute : « Ne brisez pas la chaîne de la prière et accomplissez

le repentir et l'*istighfār*. La prière est avantageuse lorsque le cœur se fond devant la personne de Dieu, lorsqu'on ne voit aucune issue hormis Dieu. Celui qui court dans la direction de Dieu, le cœur en émoi et cherchant la paix, sera sauvé en fin de compte. »

Le Messie Promis<sup>as</sup> nous explique la supplication réelle. Il dit : « Il est deux types de prières : l'une est générale. L'autre pousse la supplication à son apogée — voilà la prière réelle, à savoir, qu'il faudra pousser ses supplications à leur apogée. Il faudra faire naître en soi le désarroi. »

Le Messie Promis<sup>as</sup> déclare : « Il faudra implorer Dieu, même quand on n'est pas en difficulté, car on ignore l'intention de Dieu et ce qui aura lieu le lendemain. Priez en avance afin que vous soyez à l'abri. Des fois, les malheurs frappent avant même que l'on ait eu l'occasion de prier. Ainsi, si l'on a en réserve des supplications, elles serviront lorsque frappera le malheur. »

En décrivant les qualités des croyants, le Messie Promis<sup>as</sup> dit : « Le Coran déclare : « Sans aucun doute, le succès viendra aux croyants, qui sont humbles dans leurs Prières. » (Le Saint Coran, Chapitre 23n verset 1-2)

C'est-à-dire, quand le cœur du Croyant se fond lors de ses supplications, qu'il se prosterne sur le seuil divin en toute

sincérité, qu'il se perd en Dieu, qu'il se débarrasse de toutes ses pensées et qu'il implore Son soutien et Ses faveurs, faisant naître en lui émoi et contrition, la porte du salut s'ouvre à lui. »

En d'autres termes, lorsqu'on fait naître en soi cet état de détresse et d'émoi, quand on pleure et que le cœur est adouci, la porte du salut s'ouvre. C'est le croyant faisant montre de contrition qui méritera le salut. Il se prosterne devant Dieu avec grande humilité et passe par la détresse.

Le Messie Promis<sup>as</sup> déclare : « A mes yeux, il n'y a de meilleures armes que les supplications. Bénie soit la personne qui comprend que c'est à travers cette voie que Dieu souhaite faire progresser la religion. »

Nous devons donc utiliser les mêmes armes qu'Allāh a accordées au Messie Promis<sup>as</sup> pour le progrès de la religion. Ce sont ces armes qui nous sortiront des difficultés incha Allāh, et qui détruiront les ennemis. Il faut que chaque Aḥmadi soit attentif à cet égard.

Qu'Allāh permette à la communauté musulmane d'ouvrir ses yeux, et qu'elle mette fin à son hostilité envers l'envoyé d'Allāh le très-Haut ; et que ces musulmans deviennent ses disciples et aides et qu'Allāh nous permette également de faire des supplications en bonne et due forme. »

Amir Jamā'at : **Lal Khan Malik**

En charge bureau francophone : **Nabil Mirza**

Éditrice : **Madeeha Goharbar**

Traducteurs et Correcteurs : **Tehmeena Rajput** et **Sajid Muslun**

Directeur Artistique : **Maham Shahid-Aziz**

# TRANSLATORS NEEDED

Huzoor Anwar<sup>aa</sup> 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<sup>aa</sup>, 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](mailto:translation@ahmadiyya.ca).



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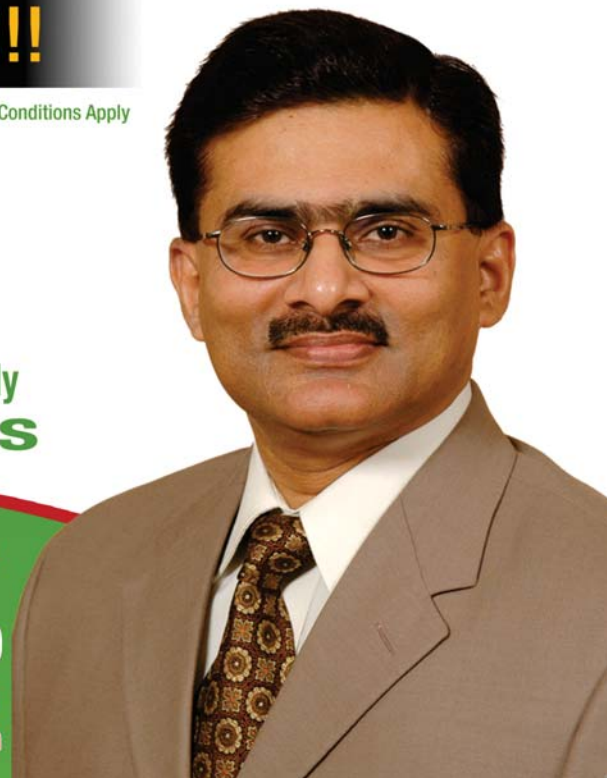
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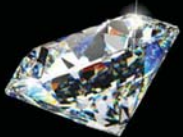
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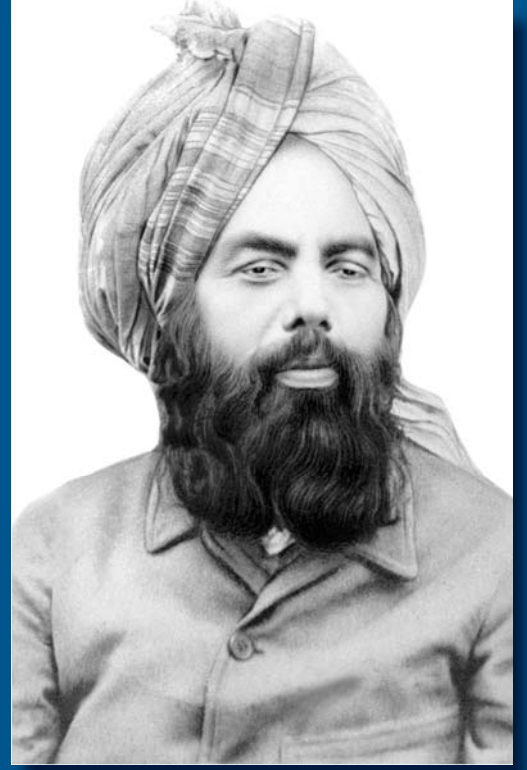


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