

# AHMADIYYA Gazette

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CANADA 

صَلَّىٰ  
عَلَيْهِ  
وَسَلَّمَ  
مُحَمَّدٌ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ

إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ

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اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

## Why *Durūd Sharīf* is so important today?

“ Thus, reciting the *Durūd Sharīf* today in abundance is the responsibility of every single Aḥmadī so that we are able to fulfill the purpose of the advent of the Promised Messiah<sup>as</sup>; we are able to say “Labaīk” to the call of God Almighty; we are able to fulfill our claim of having true love and affection for the Holy Prophet<sup>sa</sup>. Mere slogans and conventions - as done often by non-Aḥmadī Muslims - will not and cannot fulfill the requirements of this love . . . Today, to fulfill the requirements of this love, every Aḥmadī needs to include, along with a true yearning of heart, thousands of *Durūd* and salutations upon the Holy Prophet<sup>sa</sup>, and have them reach the throne of God the Almighty. This *Durūd* will serve as a greater means, than even rifle bullets, in the elimination of the enemy.”

(Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>, Friday Sermon, January 16, 2015)



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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>

# PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## THE HOLY QUR'ĀN

Allāh and His angels send blessings on the Prophet.  
O ye who believe! You also should invoke blessings  
on him and salute *him* with the salutation of peace.

(33:57)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

(٥٧:٣٣)

## HADĪTH

Ḥazrat Abū Huraira<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup>  
said:

“There is no Muslim who sends the salutations of  
peace upon me, but Allāh returns to me my soul so  
that I respond to him with the salutations of peace.”

(Sunan Abū Dawūd, Kitāb al-Manāsik, Bāb Ziyārat al-Qabūr)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا أَرَدَّ  
اللَّهُ عَلَيَّ رُوحِي أَرُدُّ عَلَيْهِ السَّلَامَ

(سنن ابوداؤد، كتاب المناسك، باب زيارة القبور)

**Brief Explanation:** This narration means that one who invokes blessings and salutations of peace upon the Holy Prophet<sup>sa</sup> is granted a reward and blessing for it in such a way that, it is as if it were the Holy Prophet<sup>sa</sup>, himself, honouring him with a reply.

# SO SAID THE PROMISED MESSIAH<sup>AS</sup>



“Through *Durūd Sharīf* . . . I saw [in a vision] that God’s bounties travel in the form of wondrous lights towards the Holy Prophet<sup>sa</sup> and are absorbed into his chest. And from there, they disperse into endless pathways that reach every person deserving of them, according to his share. Indeed, no blessing can reach a person except by way of the Holy Prophet<sup>sa</sup>. What is *Durūd Sharīf*? It is shaking this throne of the Messenger of Allāh from which disperse the pathways of light. Whosoever wants to attain the grace and blessings of Allāh, the Exalted, must necessarily recite *Durūd Sharīf* in abundance, so as to shake this fountain of grace.

(*Al-Ḥakam*, February 28, 1903, p. 7)



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 Jadīd Anjuman Aḥmadiyya*

## Extracts from the Friday Sermon delivered by Hazrat Khalīfatul-MasīḤ V<sup>aa</sup> on June 1, 2018

### Hazrat ‘Ukasha bin Mihsan<sup>ra</sup>

**I**n his Friday sermon on June 1, 2018, our Imām, Hazrat Khalīfatul-MasīḤ V<sup>aa</sup> spoke about Hazrat ‘Ukasha bin Mihsan<sup>ra</sup>, who was a Companion of the Holy Prophet<sup>sa</sup>. Hazrat ‘Ukasha<sup>ra</sup> was considered to be amongst the eminent Companions. He fought on horseback during the battle of Badr, and when his sword broke, the Holy Prophet<sup>sa</sup> handed him a piece of wood which became like a sharp sword in his hand and he continued to fight with it until Allāh granted victory. He accompanied the Holy Prophet<sup>sa</sup> in other battles with this same sword. This wooden sword remained with him until he died and it was named ‘Aun. Allāh had given Hazrat ‘Ukasha bin Mihsan<sup>ra</sup> the glad tidings that he would enter paradise without any culpability. During the Battle of Badr, the Holy Prophet<sup>sa</sup> said, “We have with us the best horseman of Arabia.” When the Companions asked

who that was, the Holy Prophet<sup>sa</sup> said that it was ‘Ukasha bin Mihsan. Hazrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said, “A group from among my *Ummah* will enter paradise. They will be seventy thousand in number and their faces will be bright like the full moon.” Hearing this, Hazrat ‘Ukasha bin Mihsan<sup>ra</sup> stood up and said, “O Prophet<sup>sa</sup> of Allāh, please pray that I may become one of those.” Upon this the Holy Prophet<sup>sa</sup> prayed, “O Allāh, make him one of those.”

### **Seventy thousand people from my *Ummah* will enter paradise without any Reckoning:**

The Holy Prophet<sup>sa</sup> said that seventy thousand people from among his *Ummah* would enter paradise without going through any reckoning. He<sup>sa</sup> said that on the Day of Judgement, the faces of these people would shine like the full moon. Elaborating on this, Hazrat Mirzā Bashir Aḥmad Ṣāḥib<sup>ra</sup> writes:

This apparently minor episode from a holy gathering of the Holy Prophet<sup>sa</sup> is a treasure trove of knowledge. First of all, we learn that the spiritual power of the Holy Prophet<sup>sa</sup> is so perfect that seventy thousands of his followers, on account of their spiritual status and God’s special grace, shall be exempted from the ordeal of reckoning on the day of judgment. The figure of seventy thousand also means a very high number. The second point is that the Holy Prophet<sup>sa</sup> enjoyed such nearness to God that upon his spiritual attention he was at once informed by God through vision or intuition that ‘Ukasha<sup>ra</sup> was among the seventy thousand; or that he might not have been among them before but became part of them upon the Holy Prophet’s<sup>sa</sup> prayer. The third point we learn is that the Holy Prophet<sup>sa</sup> held God in great reverence and he wished to see the people of his *Ummah* trying to excel in virtue from one another, and this is why when another person requested him in the same manner as ‘Ukasha<sup>ra</sup>, did

the Holy Prophet<sup>sa</sup> did not pray for him and instead drew the attention of his *Ummah* towards making progress in faith, *Taqwa* and good deeds through which they could attain that spiritual station. The fourth point is that it sheds light on the lofty character of the Holy Prophet<sup>sa</sup>, that he did not refuse the request of the other person in a way that would have hurt him, rather he turned the subject in a very subtle manner.

#### **Hazrat Kharjah bin Zaid<sup>ra</sup>**

Hazrat Kharjah bin Zaid<sup>ra</sup> was a Companion of the Holy Prophet<sup>sa</sup>. He belonged to the *Āghd* clan of the Khazraj tribe. His daughter Hazrat Habiba bint Kharjah<sup>ra</sup> was wedded to Hazrat Abū Bakr<sup>ra</sup> and she was the mother of Hazrat Umm-e-Kulsūm<sup>ra</sup>. The Holy Prophet<sup>sa</sup> had established the bond of brotherhood between Hazrat Kharjah bin Zaid<sup>ra</sup> and Hazrat Abū Bakr<sup>ra</sup>. He was the chief of his tribe and was counted among the eminent Companions. He had pledged Bai'at at the time of Uqba. After the Hijra, Hazrat Abū Bakr<sup>ra</sup> at Hazrat Kharjah's<sup>ra</sup> house. Hazrat Kharjah<sup>ra</sup> participated in the Battle of Badr and was martyred fighting valiantly during the Battle of Uhud. He suffered more than 13 wounds and was lying almost unconscious when Safwan bin Umaiyah recognized him and killed him and mutilated his body. He said that Kharjah was among those who had killed his father Umaiyah bin Khalf in the Battle of Badr and he now had the opportunity to avenge himself on the elite Companions of the Holy Prophet<sup>sa</sup>. Hazrat Kharjah<sup>ra</sup> and Hazrat Sa'ad bin Rabi'<sup>ra</sup> were cousins and were buried in the same grave.

#### **Hazrat Ziad bin Labid<sup>ra</sup>**

Hazrat Ziad bin Labid<sup>ra</sup> was a Companion of the Holy Prophet<sup>sa</sup>. His mother's name was Amrah bint Ubaid. He had a son named Abdullah. He came to Uqba Thānia along with 70 Companions and accepted Islām. Upon returning to Madina, he broke all the idols of Banu Biaza tribe who worshipped idols. Then he went back to live with the Holy Prophet<sup>sa</sup> in Makkah until the migration to Madina. This is why Hazrat Ziad<sup>ra</sup> is called a *Muhājir-Anṣārī*. He accompanied the Holy

Prophet<sup>sa</sup> in the battles of Badr, Uhud and Khandaq. When the Holy Prophet<sup>sa</sup> reached Madina after the migration and was passing through a neighbourhood belonging to the Banu Biaza tribe, Hazrat Ziad<sup>ra</sup> welcomed the Holy Prophet<sup>sa</sup> and offered his own house for the Holy Prophet<sup>sa</sup> to stay in. However, the Holy Prophet<sup>sa</sup> instructed that his she-camel should be let free and to find an abode.

In the 9<sup>th</sup> year of the Hijra when the Holy Prophet<sup>sa</sup> appointed individual collectors of Zakāt and Ṣadaqa, Hazrat Ziad<sup>ra</sup> was appointed to the area of Hazar Maut. He remained in this post until the time of Hazrat Umar<sup>ra</sup>. He then retired and took abode in Kufa where he died in 41 Hijra. It is written that when in the time of Hazrat Abū Bakr<sup>ra</sup>, there was a wave of apostasy and some people refused to pay Zakāt, Hazrat Ziad<sup>ra</sup> was appointed to apprehend Ash'as bin Qais Qunzi.

#### **Hazrat Mu'attib bin Ubaid<sup>ra</sup>**

Hazrat Mu'attib bin Ubaid<sup>ra</sup> was a Companion of the Holy Prophet<sup>sa</sup>. He had no children and his wealth was inherited by Uzair bin Urwā, his nephew. Hazrat Mu'attib bin Ubaid<sup>ra</sup> participated in the battles of Uhud and Badr and died on Eid day.

#### **Hazrat Khalid bin Bukair<sup>ra</sup>**

Hazrat Khalid bin Bukair<sup>ra</sup> was a Companion of the Holy Prophet<sup>sa</sup>. He was the first of four brothers to have accepted Islām at *Dar-e-Arqām*. The Holy Prophet<sup>sa</sup> established brotherhood between Hazrat Khalid bin Bukair<sup>ra</sup> and Hazrat Zaid bin Dathna<sup>ra</sup>. He fought alongside the Holy Prophet<sup>sa</sup> in the battles of Badr and Uhud and was martyred at the incident of Raji'. Prior to the battle of Badr, the Holy Prophet<sup>sa</sup> had sent out a party to cut off a Quraish caravan. Hazrat Khalid bin Bukair<sup>ra</sup> was part of this party. In the 4<sup>th</sup> year of the Hijra, he was martyred in the battle of Raji' along with Asim bin Thābit and Marsād bin Rabi' while fighting the tribes of Azal and Qara. He saw the disbelievers approaching with swords from all sides and prepared to fight. The



disbelievers said that by God, we will not kill you, we only want to capture you and hand you over to the Makkans for some ransom. But these three Companions said they would not enter a pledge with the infidels and died fighting. In a verse, Hazrat Hassan bin Thābit<sup>ra</sup> says with regard to these companions: "I wish that I had been with Ibn-e-Tariq, Zaid and Mursad at Raji', even though wishes do not avail. Had I been there, I would have saved my friend Khubaib and Asim, and if I had found Khalid he too would have been saved." These are the people who made sacrifices for the protection of the faith and received God's pleasure.

#### **Warriors of the day, mendicants of the night, the stars of faith**

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

Gratitude be to the Gracious God who bestows His favours and removes our sorrows; and salutations be upon His Prophet<sup>sa</sup> who is the Imām of Men and Jinn and is pure of heart and draws people towards paradise. And peace be on his Companions who hastened towards the fountain of faith like the thirsty, and who were illumined in the dark nights through intellectual and practical perfection.

He further says: "the Companions were the warriors of the battlefield in day time and at night they were mendicants and stars of the faith." This means that they worshipped God at night and God is pleased with them.

Huzoor<sup>aa</sup> prayed that may Allāh enable all of us to improve our moral and practical condition and to raise the standards of our nocturnal worship! Amīn!

## Extracts from the Friday Sermon delivered by Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> on June 8, 2018

### “My mercy pervades everything”

**O**ur Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> began the Friday sermon by reciting the following verse of the Holy Qur’ān, the translation of which is:

And ordain for us good in this world, as well as in the next; we have turned to You seeking forgiveness.’ God replied, ‘I will inflict My punishment on whom I will; but My mercy encompasses all things; so I will ordain it for those who act righteously, and pay the Zakāt and those who believe in Our Signs (7:157).

It is Allāh’s great favour upon His servants that His mercy encompasses everything. The word *Rahma* means kindness, compassion and empathy. So this means that God is lenient towards His servants and overlooks their faults to an unlimited degree. God’s mercy and compassion is so comprehensive that it covers everything. His *Rahma* includes both *Rahmāniyyat* and *Rahīmiyyat*. *Rahmāniyyat* is His attribute whereby He grants without being asked and in this context He has created countless things for the benefit of man. And His attribute of *Rahīmiyyat* is manifested for His servants who fulfill His commandments and bow down before Him. Thus in this verse He says that it is not His intention to punish His creatures. This is a big misunderstanding some people have and they ask why did God create people if He had to punish them. Allāh says that His intention is not to punish, rather the punishment is merited by those who go to the extreme in their transgressions. And even this punishment is temporary, for there will come a time when His mercy will pervade hell and punishment will come to an end. And the torment of hell will also be the result of their wrongdoing and will serve as a means of reformation. In this respect this punishment is also a means to bring about reformation and thus it is also a mercy.

### The first requirement for attaining God’s mercy is *Taqwa*

Allāh says: “Surely, the mercy of Allāh is nigh unto those who do good” (7:57).

*Muhsinīn* are those who fulfill their duties and live up to the requirements of *Taqwa*. The Lord of heaven and earth says that if you walk the path of *Taqwa*, act upon His commandments and believe in His signs then you will surely merit His mercy. The requirement here is *Taqwa*, and the fact is that if one understands *Taqwa* properly he will automatically be able to perfect the other virtues and strengthen his faith. The Promised Messiah<sup>as</sup> says:

A person’s spiritual beauty lies in treading the subtle paths of *Taqwa*. The subtle paths of faith are the comely curves and lines of spiritual beauty. Undoubtedly, man’s spiritual beauty is dependent on fulfilling the obligations of God and the pledges of faith and employing every part of the body from head to foot, and inner faculties such as emotions and morals at the proper place; and remaining vigilant about their hidden temptations; and being mindful of one’s obligations to one’s fellow beings. In the Holy Qur’ān God has described *Taqwa* as a garment, which shows that spiritual beauty comes from *Taqwa*. And *Taqwa* means to fulfill one’s pledges to God and faith and fulfill one’s obligations to one’s fellow creatures and to stick to the most subtle paths of *Taqwa*. When a person achieves this, he becomes entitled to God’s mercy.

### Repentance is the means for attracting God’s mercy

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

Repentance and penitence are the means for attracting Divine mercy. The word *ghafr* means to cover. This means that God with His power covers up the shortcomings of his servant who seeks forgiveness so that his

natural shortcomings are not exposed and he does not succumb to sin on their account. For common people, the meaning is wider, and it means that God will cover up the sins which a person has perpetrated, save him from its ill effects and punishment. The true meaning however is that God uses His power to save the repentant person from falling prey to his natural shortcomings and grants him knowledge, strength and illumination.

### Keep seeking forgiveness for all kinds of sins

Further elaborating on the theme of *Istighfār* (seeking forgiveness), the Promised Messiah<sup>as</sup> says:

Some people are aware of their sins while others are not, either because they have become heedless or because it is committed by error without their knowing it. This is why Allāh commands us to always offer *Istighfār* for every sin whether it is apparent or hidden, and whether it relates to one’s hands or feet or tongue or nose or ear or eyes, so that one does not commit sin with any part of his body. While we offer *Istighfār* we should also offer the prayer of Hazrat Adam<sup>as</sup>: ‘Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost’ (7:24).

This prayer has already been accepted. Do not live a life of heedlessness. One who does not live a life of heedlessness is not likely to fall prey to an unbearable calamity. Nothing happens without God’s permission, as I was taught the prayer: “O my Lord, everything serves You. So O my Lord, protect me and help me and have mercy on me.”

### The difference between *Taubah* and *Istighfār*:

*Taubah* and *Istighfār* are two different things. In one sense *Istighfār* has





precedence over *Taubah* because it precedes the latter. *Istighfār* is God's help and power that is sought to be saved from sin, whereas *Taubah* means to stand on one's feet, which means to remain steadfast in seeking God's protection against sin. *Taubah* means to ask God that we remain steadfast on our pledge to avoid sin, and that having been granted safety from fire on account of our *Istighfār*, this salvation should be permanent. It means that we should not merit God's displeasure which would make all our efforts be in vain. *Istighfār* is for seeking forgiveness from sins, and then *Taubah* is so that God may keep us steadfast in this condition, that we may

continue to be saved from sin and from fire. It is the Divine practice that when one seeks God's help, God grants a power whereby man stands on his feet and is given a new zeal for doing good deeds which is ingrained in the word *Taubah*. *Taubah* becomes possible after *Istighfār*. Without *Istighfār*, one loses the capacity for *Taubah*. If one offers *Istighfār* and *Taubah* in this manner, the result will be that God will grant the best provision till the time that has been ordained. It is the Divine practice that through *Taubah* and *Istighfār* one will achieve the true status. Every faculty has a circle within which it progresses. Not every person can be a Prophet or Messenger or *Siddiq* or

*Shahīd*, but one should strive to achieve the highest status within one's capacity, and this is achieved through *Istighfār* and *Taubah*.

### The requirements of true *Taubah*

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

There are three requirements for true *Taubah*. The first is to clear one's mind of evil thoughts, and this cannot be until you create in your mind an abhorrent image of sin. But if you keep those thoughts in mind and do not view them with abhorrence, then it becomes impossible to be saved from them. The second step is to feel remorse and be penitent if one is ever inclined towards or perpetrates something evil. Remorse should be the first thought to enter one's mind and one should realize that these evil deeds are destroying one's life and they only offer fleeting pleasure. Man's conscience always tells him what is good and what is evil, and as one listens to the voice of conscience one slowly begins to be saved from sin. The third step is to make a firm resolve never ever to come near such evil, and then to remain steadfast in this. Only in this way can those evils be overcome and good deeds will start taking their place.

## Extracts from the Friday Sermon delivered by Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> on June 15, 2018

### Prayers from The Holy Qur'ān

Our Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> recited prayers:

“Holy is Allāh and worthy of all Praise; Holy is Allāh, the Great. Allāh, bestow Your blessings on Muḥammad and the people of Muḥammad” at the start of his Friday Sermon. Afterwards, Huzoor<sup>aa</sup> narrated supplications of the Holy Qur'ān,

1. “Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire” (2:202).
2. “Our Lord, pour forth upon us steadfastness and cause us to die resigned unto Thee” (7:127).
3. “Our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers” (5:115).
4. “Our Lord, we have heard a Crier calling us unto faith, ‘Believe ye in your Lord,’ and we have believed. Our Lord, forgive us, therefore, our sins and remove from us our evils, and in death join us with the righteous” (3:194).
5. “Our Lord, we believe in that which Thou hast sent down and we follow this Messenger. So write us down among those who bear witness” (3:54).
6. “Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower” (3:9).
7. “My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer” (3:39).
8. “Our Lord, grant us of our spouses and children the delight of our eyes, and make each of us a leader of the

righteous” (25:75).

9. “My Lord, grant me the power that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit to Thee” (46:16).

10. “My Lord, grant me a righteous son” (37:101).

11. “O my Lord, a beggar I am of whatever good You bestow on me” (28:25).

12. “My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents, and to do such good works as would please You, and admit me, by Your mercy, among Your righteous servants” (27:20).

13. “My Lord, I seek refuge in You from the incitements of the satans. And I seek refuge in Thee, my Lord, lest they come near me” (23:98-99) .

14. “O my Lord, increase me in knowledge” (20:115).

15. “My Lord, open up for me my heart. And ease for me my task. And untie the knot of my tongue. That they may understand my speech” (20:26-29).

16. “Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our affairs” (18:11).

17. “O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power” (17:81).

18. “My Lord, have mercy on them even as they nourished me in my childhood” (17:25).

19. “My Lord, bestow wisdom on me and join me with the righteous; And give me a true reputation among posterity; And make me one of the inheritors of the Garden of Bliss” (26:84-86).

20. “My Lord, I have wronged my soul, therefore forgive me” (28:17).



21. “Our Lord, perfect our light for us and forgive us; surely Thou hast power over all things” (66:9).

22. “Our Lord, we believe; forgive us therefore our sins, and have mercy on us; for Thou art the Best of those who show mercy” (23:110).

23. “Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost” (7:24).

24. “Our Lord, put us not with the unjust people” (7:48).

25. “My Lord, leave me not childless, and Thou art the Best of inheritors” (21:90).

26. “My Lord, if Thou wilt show me that with which they are threatened. My Lord, then place me not with the wrongdoing people” (23:94-95).

27. “Our Lord, Thou dost comprehend all things in Thy mercy and knowledge. So forgive those who repent and follow Thy way; and protect them from the punishment of Hell. And make them, our Lord, enter the Gardens of Eternity which Thou hast promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely Thou art the Mighty, the Wise. And protect them from evils; and he whom Thou dost protect from evils on that day — him hast Thou surely shown mercy. And that indeed is the supreme triumph” (40:8-10).

28. “Our Lord, forgive us and our brothers

who preceded us in the faith, and leave not in our hearts any rancour against those who believe. Our Lord! Thou art indeed Compassionate, Merciful” (59:11).

29. “My Lord, forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers but in perdition” (71:29).

30. “Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise” (3:195).

31. “Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive” (7:156).

32. “Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment” (25:66).

33. “Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire” (3:17).

34. “My Lord, make me observe Prayer, and my children too. Our Lord! Do accept my prayer. Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place” (14:41-42).

35. “My Lord, save me and my family from what they do” (26:170).

36. “He said, ‘My Lord, my people have treated me as a liar. Therefore judge Thou decisively between me and them;



and save me and the believers that are with me” (26:118-119).

37. “He said, ‘Help me, my Lord, against the wicked people” (29:31).

38. “I am overcome, so come Thou to my help!” (54:11)

39. “Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people” (2:287).

40. “O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.” (2:251)

41. “Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people” (3:148).

42. “O our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide” (7:90).

43. “Our Lord, make us not a trial for the wrongdoing people. And deliver us by Thy mercy from the disbelieving people” (10:86-87).

44. “He said; ‘O my Lord, help me, for they have treated me as a liar” (23:27).

45. “My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people” (66:12).

#### Prayers from Ahadith:

The Holy Prophet<sup>sa</sup> taught us to pray, the translation of which is as follows:

1. “O Allāh! I have taken on Your obedience, I trust in You, believe in You, and incline towards You. With Your help I put myself against the enemy. I have come to You for judgment in my case, so forgive all my past and future sins, the secret and the obvious ones. You cause people to advance and also restrain them. There is none worthy of worship except You.”

2. “O Allāh! You are my Lord, there is none worthy of worship except You. You created me and I am Your servant. And I am steadfast in Your covenant and Your promise to the best of my capability. I seek refuge in You from the evil effects of my deeds. I acknowledge Your blessings and favours. I confess my sins, so You forgive me, as there is none except You who forgives sins.”

3. “O Allāh! I seek Your deliverance from a heart which is devoid of fear, a prayer which is not accepted, a self which knows no contentment, and the knowledge which is not beneficial. My Guardian, I seek shelter from these four things.”

4. “O the Convertor of Hearts, make my heart steadfast on Your faith.”

5. “O Allāh! I beseech for guidance, piety, chastity and contentment.”

5. “We take You as a shield against whatever is in their (enemy’s) heart. We seek protection against every evil of theirs and its dangerous effects.”

6. “O Allāh, I implore You for Your love and the love of those who love You and also such conduct as should lead me to Your love. O Allāh, make Your love dearer to me than my soul and my family and my wealth and dearer to me than cold water.”

Then there is a lengthy prayer, which is narrated by Hazrat Ibn Abbās<sup>ra</sup>. He heard the Holy Prophet<sup>sa</sup> recite the following prayer:

7. “O Allāh, I seek Your mercy, which can guide my heart and accomplish my affairs. Bestow success upon my disorganized affairs. Unite me with my separated loved one. Grant dignity to those who are with me. Purify my actions. Inspire me with wisdom and guidance. Bestow upon me things that I love and save me from every evil. O Allāh, grant me such faith and the certainty that prevents disbelief. And bestow upon me such grace, which makes me recipient of Your generosity in this world and in the Hereafter.”

8. “O Allāh, make every decision of mine fruitful, grant me the company of martyrs and the life of Your obedient servants and victory over enemies. O Lord, I have come to Your threshold with my needs. Although my thinking is faulty and my planning is weak, I still depend on Your mercy. So, O Arbiter of all affairs and Bestower of peace of mind, I beg you to save me from the punishment of the Fire, as You save people from the raging seas. Protect me from Perdition and the trials of the grave.”

9. “O my Lord, Grant me those things which I have not even thought about. The matters which I have not even begged from You. The good things for which the intention has not yet arisen, but You have promised these blessings to any of Your servants or You are going to give these blessings to any of Your creation, I too have desire for them O Lord of the

Universe, I beseech you in the name of Your mercy to grant me every such blessing.”

10. “O Allāh, the Firm Friend and the Master of guidance and wisdom, I beg You to grant me peace on the day of Resurrection. In the eternal period I am desirous of attaining Paradise in the company of Your pious people, who bow and prostrate before You, and who fulfill their covenants. Surely, You are Gracious and loving. Without doubt You do what You will.”

11. “O Allāh, make us such guided leaders who do not go astray themselves and do not lead others astray. Make us harbingers of peace for Your loved ones and enemy of Your enemies. I beg You in the name of Your love, to make us love everyone who loves You and make us, for Your sake, hostile to Your enemies.”

12. “O Allāh, this is our humble supplication. Its acceptance depends on You. This prayer is all we have laboured for. We now, put our complete trust in You.”

13. “O Allāh, enlighten my heart for me, light up my grave, put light in front of me and behind me, put light on my right and on my left, put light above me and beneath me, enlighten my sight and my hearing, brighten up my hair and skin, fill my flesh and blood with light, and make light to permeate into my bones. O Lord, increase light in my heart and

bestow such light on me that it makes me an embodiment of light.”

14. “Holy is the One, Who presides over the universe with greatness. Holy is the Being, except Whom praising anyone else is not justified. Holy is the Bestower of blessings and favours. Holy is the Lord of Honour and Glory. His is the Majesty and Honour.”

#### Prayers of the Promised Messiah<sup>as</sup>

Then there are the prayers of the Promised Messiah<sup>as</sup>. The Promised Messiah<sup>as</sup> wrote a prayer for Chaudhry Rustam Ali Şāhib<sup>ra</sup>: “O the One Who is worthy to be loved than all other beloveds! Forgive me and bestow Your Mercy and enumerate me amongst Your devotees. We are Your sinful servants and we have been consumed by our inner desires. Forgive us and save us from the afflictions of the hereafter.”

The Promised Messiah<sup>as</sup> once wrote a letter to Hazrat Khalīfatul-Masīḥ I<sup>ra</sup> and drew his attention to the following prayer:

O Benevolent God! I am a worthless, sinful and heedless servant of Yours. You have seen me commit injustices upon injustices but bestowed Your rewards upon rewards; and You have seen me commit sin upon sin and yet You bestowed your favour upon favour. You have always veiled my flaws and granted me Your countless

bounties. Thus, even now show Mercy on this unworthy and sinful one and forgive me for my boldness and ungratefulness. Alleviate this sorrow of mine – for there is none else save You who can help.

The prayer taught by the Promised Messiah<sup>as</sup> in order to completely immerse oneself in God:

O Lord of all the worlds! I cannot express enough gratitude for Your favours. You are ever so Merciful and Gracious. You have bestowed innumerable favours upon me, forgive my sins lest I perish. Grant me such pure love for You in my heart so that I am given a new life and conceal my faults. Enable me to do such deeds which please You. I seek refuge with Your Holy Countenance from incurring Your wrath. Have Mercy upon me, have Mercy upon me, have Mercy upon me! Save me from the tribulations of this life and the hereafter for every kind of Grace and Blessing is in Your hands! Amīn!

Huzoor<sup>aa</sup> prayed that Allāh may bring about unity among the Muslims and bring together the hearts of those that are estranged and remove mutual antagonism. May Allāh stop the hand of the enemies and those who are benefiting from the enemy and not allow them to harm Islām in any way! Amīn!

## Extracts from the Friday Sermon delivered by Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> on June 22, 2018

### Hazrat Ammar bin Yasir<sup>ra</sup>

**O**ur Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> began the Friday sermon on the subject of Hazrat Ammar bin Yasir<sup>ra</sup> who was among the earliest and most devoted Companions of the Holy Prophet<sup>sa</sup>. His father, Yasir, was descendant from the Qahtani lineage and hailed from Yemen. He came to Makkah with his two brothers Hārith and Mālik looking for their lost brother.

Thereafter, Hārith and Mālik returned to Yemen while Yasir took abode in Makkah. He established a sworn friendship with Abū Huzaifa Makhzūmi, and Abū Huzaifa married him to his maid Hazrat Sumaiyyah<sup>ra</sup>, from whom Hazrat Ammar<sup>ra</sup> was born. Hazrat Ammar<sup>ra</sup> and Hazrat Yasir<sup>ra</sup> lived with Abū Huzaifa until he died. When Islām emerged, Hazrat Yasir<sup>ra</sup>, Hazrat Sumaiyyah<sup>ra</sup>, Hazrat Ammar<sup>ra</sup> and his bother, Abdullāh, entered into its fold. Hazrat Ammar bin Yasir<sup>ra</sup> relates: I met Hazrat Suhaib bin Sannān<sup>ra</sup> at the

door of Dār-e-Arqām while the Holy Prophet<sup>sa</sup> was inside. I asked Suhaib why he had come there, and he asked me why I had come. I said I had come with the intention of listening to the words of Muḥammad<sup>sa</sup>. Suhaib said that this was his intention as well. We presented ourselves before the Holy Prophet<sup>sa</sup>. He told us about Islām, and we accepted Islām. We stayed there till evening and then came out surreptitiously.

Hazrat Muşleḥ Mau‘ūd<sup>ra</sup> writes:

Allāh had granted many from among the noblest families of Makkah the honour to serve Islām, as he did grant to many of the poor ones also. So you can see that while Hazrat Ali<sup>as</sup>, Hazrat Hamza<sup>ra</sup>, Hazrat Umar<sup>ra</sup> and Hazrat Uthman<sup>ra</sup> were from the families, Hazrat Zaid<sup>ra</sup>, Hazrat Bilal<sup>ra</sup>, Hazrat Samrah<sup>ra</sup>, Hazrat Khabbab<sup>ra</sup>, Hazrat Suhaib<sup>ra</sup>, Hazrat Amīr<sup>ra</sup>, Hazrat Ammar<sup>ra</sup>, and Hazrat Faqīhah<sup>ra</sup> were from the families that were considered minor. In other words, servants of the Qurʾān were chosen from great families as well as from small ones.

### Turn cold, O Fire, and be a source of peace for Ammar

ʿAmr bin Maimun relates that the idolaters burnt Hazrat Ammar<sup>ra</sup> from the front, and when the Holy Prophet<sup>sa</sup> passed by him he put his hand on Ammar's head and said: "Turn cold, O Fire, and be a source of peace for Ammar just as you did for Abraham<sup>as</sup>." Hazrat Uthman bin Affān<sup>ra</sup> relates: I and the Holy Prophet<sup>sa</sup> were walking in the valley of Makkah and the Holy Prophet<sup>sa</sup> was holding my hand when we came to where Abū Ammar, Ammar and his mother were being tortured. Hazrat Yasir<sup>ra</sup> asked the Holy Prophet<sup>sa</sup> whether this persecution would ever end? The Holy Prophet<sup>sa</sup> said, "Be patient." And he prayed, "O Allāh, forgive the family of Yasir, and indeed You have done so." This means that Allāh had told the Holy Prophet<sup>sa</sup> of this forgiveness on account of the severe trial they were going through. According to another tradition, the Holy Prophet<sup>sa</sup> said, "Be happy, O family of Ammar, for you are given the tiding of paradise." The idolaters would torment Hazrat Ammar<sup>ra</sup> by drowning him in water and by other torture methods of the sort that are employed even today by governments against their opponents or their own criminals.

### Hazrat Ammar<sup>ra</sup> was among the persecuted ones

In his book *Chashma-e-Maʿrifat*, the Promised Messiah<sup>as</sup> mentioned a book written by Prakash Devji about the life of the Holy Prophet<sup>sa</sup> and encouraged his

“I swear by Him in Whose hands is my life that even if these people vanquish us like the branches of a date palm, I would still know that we are truthful and these people are in the wrong.

Jamāʿat to buy and read this book written by a non-Muslim. He also cited some lines from the book as follows:

The Holy Prophet<sup>sa</sup> was able to endure the hardship that was brought upon his own self, but he could not bear to see the torment his Companions had to go through. Those poor people were afflicted with a mountain of pain and hardship. They were taken to the wilderness, stripped down, laid down on hot sand, and heavy stones were placed on their chests, and their tongues would come out in the severe agony. Many died in this condition. One of these oppressed ones was Ammar who showed great resilience in the face of these tribulations.

Hazrat Ibn-e-Umar<sup>ra</sup> relates that he saw Hazrat Ammar<sup>ra</sup> engaged in fighting even though his ear had been cut off. Hazrat Tariq bin Shahab<sup>ra</sup> relates that when a person from Banu Tamim taunted Hazrat Ammar<sup>ra</sup> on account of his missing ear, Hazrat Ammar<sup>ra</sup> said: Do you taunt me for my best ear, the ear which was lost in fighting in the way of Allāh?

### Whoever holds Ammar as an enemy, Allāh will hold him as an enemy:

Hazrat Khalid bin Walīd<sup>ra</sup> relates:

I was talking with Hazrat Ammar<sup>ra</sup> in the course of which I said something harsh. Hazrat Ammar<sup>ra</sup> went to report this to the Holy Prophet<sup>sa</sup>. I too went there and when I arrived the Holy Prophet<sup>sa</sup> was listening to Hazrat Ammar<sup>ra</sup>, and I again interrupted harshly. The Holy Prophet<sup>sa</sup> sat silent and did not say anything. Hazrat Ammar<sup>ra</sup> started crying and said, "O Prophet of Allāh<sup>sa</sup>, do you not see how Khalid is behaving?" At this the Holy Prophet<sup>sa</sup> said, "Whoever holds Ammar as an enemy, Allāh will hold

him as an enemy; and whoever bears a grudge against Ammar, Allāh will bear a grudge against him." Hazrat Khalid<sup>ra</sup> says: "At that time I did not desire anything in the world more than that I should reconcile with Ammar. I then met him and we reconciled."

### The last drink you will have in this world will be milk

Hazrat Ammar<sup>ra</sup> accompanied Hazrat Ali<sup>ra</sup> in the battles of Jamal and Siffin. Abdullāh Salwi relates that wherever Ammar would go in the battle, the Companions of the Holy Prophet<sup>sa</sup> would follow him. Abdullāh Salwi relates that when I saw Ammar bin Yasir in the battle of Siffin that was fought between Hazrat Ali and Amīr Muʿawiya, I saw that he had grown old. He had a spear in his hand and his hand was shaking. Hazrat Ammar<sup>ra</sup> relates, "I swear by Him in whose hands is my life that I fought three wars alongside Muḥammad<sup>sa</sup>. This is the fourth. I swear by Him in Whose hands is my life that even if these people vanquish us like the branches of a date palm, I would still know that we are truthful and these people are in the wrong. During the battle of Siffin, Hazrat Ammar<sup>ra</sup> asked for milk and said that the Holy Prophet<sup>sa</sup> had told him that the last drink he would have in this world would be milk. Milk was then brought and he drank of it and then died fighting. According to another version, milk was brought to Hazrat Ammar<sup>ra</sup> and when he saw it he laughed and said that the Holy Prophet<sup>sa</sup> had told him that his last drink would be milk. During this battle he said: "Paradise is under the point of the sword . . . Today I will meet the Holy Prophet<sup>sa</sup> and my loved ones."

Abdur Rahman<sup>ra</sup> relates from his father that at one point during the journey to Siffin, Hazrat Ammar<sup>ra</sup> stood on the banks of a river and said, "O Allāh, if You

had desired that I throw myself down from this mountain, I would do so. If You desired that I burn myself in fire, I would do so. If You desired that I drown myself in this water, I would do so. I only fight in this battle for Your sake. Let us not, therefore, fail in this, and I only seek Your pleasure.

### Martyrdom and Burial of Hazrat Ammar bin Yasir<sup>ra</sup>

Hazrat Ammar<sup>ra</sup> was martyred when Abū ‘Abadiya hit him with a spear

and he fell down, upon which another person attacked him and cut off his head. Then the two came quarrelling to Mu‘awiyah<sup>ra</sup> each claiming that he had killed him. Hazrat Amr bin ‘Ās<sup>ra</sup>, who was with Mu‘awiyah<sup>ra</sup> but was still a righteous Companion, said: You are only fighting about your share of fire. Hazrat Mu‘awiyah<sup>ra</sup> heard him and when the two men were gone said, “I have never heard such a thing. People are sacrificing their lives fighting for us, and you are telling them that they are fighting for fire!” Hazrat ‘Amr<sup>ra</sup> replied, “By God, this is the

truth; and by God you know this too. I would rather have died twenty years ago than witness this fighting.

Hazrat Ammar<sup>ra</sup> died in the month of Safar in the 37<sup>th</sup> year of Hijra at the age of 94. He was buried in Siffin. At the time of his martyrdom he had made the will that he should be buried in his own clothes, and so Hazrat Ali<sup>ra</sup> had him buried in his own clothes. Hazrat Ali<sup>ra</sup> led the Funeral Prayer for Hashim and Ammar. He stood closer to Ammar’s body and raised seven *Takbirāt* in quick succession.

## Extracts from the Friday Sermon delivered by Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> on June 29 2018

### Hazrat Ammar bin Yasir<sup>ra</sup>

**O**ur Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> began the Friday sermon by quoting Hazrat Hasan<sup>ra</sup> who related the following from ‘Amr bin Al-‘Ās<sup>ra</sup>: The person whom the Holy Prophet<sup>sa</sup> loved to the day of his death, I do not believe that God would cast such



a person into hell. The people said: We did see that the Holy Prophet<sup>sa</sup> loved you and Hasan<sup>ra</sup>, and that he used to appoint you as his representative (Collector of revenue). Hazrat ‘Amr bin Al-‘Ās<sup>ra</sup> said: God knows best whether he loved me or only consoled me, but he did love one person. The people asked, Who was that? Hazrat ‘Amr bin Al-‘Ās<sup>ra</sup> replied: Ammar bin Yasir was the person the Holy Prophet<sup>sa</sup> always loved. The people said: But did you people not martyr him during the battle of Siffin? [At that time Hazrat ‘Amr bin Al-‘Ās<sup>ra</sup> had been siding with Amīr Mu‘awiyah]. Hazrat ‘Amr bin Al-‘Ās<sup>ra</sup> said: By God, we are the ones who killed him.

Abū Bakr bin Muḥammad bin Hazm cites his father as saying that when Hazrat

Ammar<sup>ra</sup> was martyred, he went to Hazrat ‘Amr bin Al-‘Ās<sup>ra</sup> and said, “Ammar has been martyred, and I have heard the Holy Prophet<sup>sa</sup> say that he would be martyred by a rebellious group.” At this, Hazrat ‘Amr<sup>ra</sup> became greatly perturbed and went to see Hazrat Mu‘awiyah<sup>ra</sup>. Hazrat Mu‘awiyah<sup>ra</sup> asked, “Is everything all right?” Hazrat ‘Amr<sup>ra</sup> said:

“Ammar has been martyred.” Hazrat Mu‘awiyah<sup>ra</sup> said, “So what?” Hazrat ‘Amr<sup>ra</sup> said: “I have heard the Holy Prophet<sup>sa</sup> say that he would be killed by a rebellious group.” At this Mu‘awiyah said, “We are not the ones who martyred him. It is Ali and his companions who have killed him by bringing him in front of our swords and spears.”

### Offering a short Salāt and a supplication:

Once Hazrat Ammar bin Yasir<sup>ra</sup> led a very short prayer, which the people found very strange. Hazrat Ammar<sup>ra</sup> asked: Didn’t I preform *Ruku’* and *Sujud* completely? The Narrator said: Indeed you did. Hazrat Ammar<sup>ra</sup> said: I offered a supplication during the Salāt which the Holy Prophet<sup>sa</sup> used to offer, which is as follows:

O Allāh, You alone have knowledge of the unseen; You alone have power over all creation; I pray that you keep me alive as long as You think that my life is better for me; and when You think that it is better for me to die, then You cause me to die. O Allāh, I always seek Thy fear in public and in solitude, and I seek Your power in saying the word of truth in anger and pleasure, and the power to adopt moderation in poverty and affluence. I beg You to grant me the pleasure of witnessing Your countenance and the eagerness and desire to meet You. I seek Your protection from any affliction and mischief that can lead one astray. O Allāh, adorn us with the beauty of faith and make us leaders of the guided ones.

## Hazrat Khalīfatul-Masīḥ II's<sup>ra</sup> exhortation to the Jamā'at

Huzoor<sup>aa</sup> mentioned that in his previous sermon he elaborated on how Hazrat Ammar<sup>ra</sup> was sent by Hazrat Uthman<sup>ra</sup> to carry out an investigation and how he was duped by a group of mischievous people. Regarding this episode, Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> says: There was a time when there was dissent and people started speaking against the Khilāfat of Hazrat Uthman<sup>ra</sup>. This happened because most of those people were not properly trained; they rarely came to Madina and had very little knowledge of the Holy Qur'ān and of Islām. We should learn a lesson from this i.e. we should learn the Holy Qur'ān, keep in touch with *Markaz* and gain knowledge of Islām so that we can save ourselves from any future mischief.

Huzoor<sup>aa</sup> further said that although it is not possible for everyone to come to the *Markaz* or personally meet the Khalīfa, it is now possible for everyone to learn about Islām and the Holy Qur'ān. And in this age, Allāh has granted us the source of MTA through which we can learn about Islām and listen to the Holy Qur'ān, Hadīth, and the words of the Promised Messiah<sup>as</sup>. And then there are the Friday sermons as well as other addresses and annual conventions which form a connection with Khilāfat. If we and our children can become linked to MTA, this will serve as a powerful teaching source and save us from mischief and increase our knowledge. All members of the Jamā'at should become attached to MTA which is a source that Allāh has provided for us.

### Hazrat Abū Lubabah<sup>ra</sup>

Huzoor<sup>aa</sup> continued speaking about Hazrat Abū Lubabah bin 'Abdul Munzir<sup>ra</sup> who hailed from Aus which was an Anṣāri tribe. When the Holy Prophet<sup>sa</sup> left Madina on the occasion of the Battle of Badr, he appointed Hazrat Abdullāh bin Umm-e-Maqtum<sup>ra</sup> as the Amīr of Madina. But when the Holy Prophet<sup>sa</sup> reached Ruhā, which is about 36 miles from Madina, the Holy Prophet<sup>sa</sup> — thinking perhaps that Abdullāh was a blind man and Madina needed a strong leadership

“If we and our children can become linked to MTA, this will serve as a powerful teaching source and save us from mischief and increase our knowledge.

in the absence of the Holy Prophet<sup>sa</sup> — appointed Hazrat Abū Lubabah<sup>ra</sup> as the Amīr and sent him back to Madina with orders that Abdullāh would only lead the prayers while Abū Lubabah would have the administrative authority as Amīr. And thus Abū Lubabah<sup>ra</sup> returned from half-way through the journey. Ibn-e-Ishaq writes that the Holy Prophet<sup>sa</sup> had set for Abū Lubabah a share in the bounty. On the way to the Badr, the Holy Prophet<sup>sa</sup>, Hazrat Ali<sup>ra</sup>, and Abū Lubabah<sup>ra</sup> would take turns to ride on one camel. Both Hazrat Ali<sup>ra</sup> and Hazrat Abū Lubabah<sup>ra</sup> insisted that the Holy Prophet<sup>sa</sup> should ride on the camel and that they could easily walk, but the Holy Prophet<sup>sa</sup> smiled and said, “Neither of you is stronger than me in walking; nor am I less mindful than either of you of my reward.”

### The acceptance of Hazrat Abū Lubabah's<sup>ra</sup> *Taubah* and his demise:

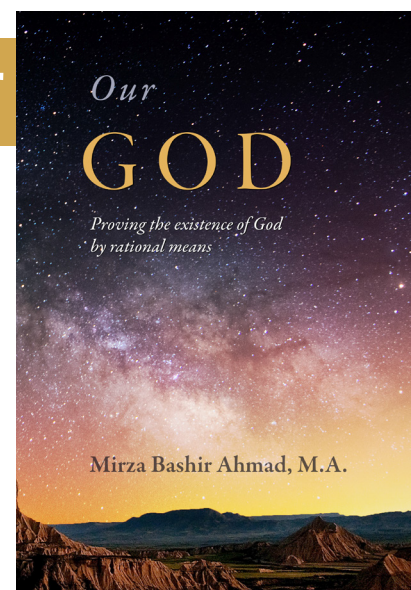
The Holy Prophet<sup>sa</sup> announced to his Companions that everyone should proceed to the fortresses of Banu Quraizah and to perform the 'Aṣr prayer there. As time went by, the Jews began to feel the effects of the besiegement and felt helplessness that the Muslims had besieged them. Hence, they sent a messenger to the Holy Prophet<sup>sa</sup> requesting him to send Abū Lubabah bin Munzir Anṣāri<sup>ra</sup> to their fortress so that they could confer with him. The Holy Prophet<sup>sa</sup> granted him permission and he went forth into their fortress. The chiefs of Banu Quraizah had planned that as soon as Abū Lubabah<sup>ra</sup> entered the fortress, the women and children would all start crying and wailing and thus try to overwhelm him with all their difficulties. And so it happened that Abū Lubabah<sup>ra</sup> was duped by their condition and talk. And when Banu Quraizah asked him whether they should leave their fortresses and submit to the decision of the Holy Prophet<sup>sa</sup>? Abū Lubabah<sup>ra</sup> unwittingly answered, “Yes,

do so.” But he also indicated by placing his hand across the neck that the Holy Prophet<sup>sa</sup> would order them to be killed. Hazrat Abū Lubabah<sup>ra</sup> says that when it occurred to him that this indication was an act of dishonesty towards God and His Prophet<sup>sa</sup> and that he had made a grave mistake, his legs started trembling. He then made his way to Masjid Nabwi. Hazrat Abū Lubabah<sup>ra</sup> tied himself to a pillar of the mosque as a punishment for himself. He vowed that till God Almighty accepts his repentance, he will remain tied to that pillar. Hazrat Umm-e-Salāmah<sup>ra</sup> states that the news of pardon of Hazrat Abū Lubabah<sup>ra</sup> was revealed in my chamber. She said that at the early hours of a morning she saw the Holy Prophet<sup>sa</sup> smiling. I said, “May Allāh keep you happy, but what is it which makes you smile?” The Holy Prophet<sup>sa</sup> said: Abū Lubabah's<sup>ra</sup> pardon has been granted. With the permission of the Holy Prophet<sup>sa</sup>, Hazrat Umm-e-Salāmah<sup>ra</sup> went out and called out from the door of the chamber (This was prior to the time when the commandments regarding the Purdah were revealed.), “O Abū Lubabah! Be content, Allāh has shown His blessings to you and has accepted your repentance.”

Regarding his demise, some say that he passed away during the Khilāfat of Hazrat Ali<sup>ra</sup>, others say that he passed away after the martyrdom of Hazrat Uthman<sup>ra</sup>, and still others believe that he lived beyond the 50<sup>th</sup> year of the Hijra.

# EXISTENCE OF GOD – FINAL PART

The Gazette serialized the book *Our God* by Hazrat Mirzā Bashīr Aḥmad<sup>ra</sup> from March issue onwards. The book furnishes the reader with extremely cogent arguments on the existence of God, which can be useful not only in having a dialogue with people, but also in enhancing one's own knowledge, faith and spirituality. The series has now come to a close with this last part, which completes the last chapter of the book—*Refutation of Arguments Supporting Atheism*—followed by its Conclusion. [Editor]



## Sixth Argument for Atheism and Its Refutation

The sixth argument, like the fifth, is also based on an assumed injustice attributed to the laws of nature. The atheists say that there are many things in the world that do not serve any useful purpose and are obviously harmful. For instance, there are countless harmful animals and poisonous shrubs and creepers and deadly minerals that are only harmful and have no benefits at all.

That, according to them, proves that there is no God. Otherwise, such things would not exist. It demonstrates their ignorance. In fact, there is nothing in this world that is useless and does not serve any purpose. It is due only to a lack of knowledge that man does not understand the purpose of certain things, is ignorant of their benefits, and forms his opinion after seeing some of their harmful effects. It is rare for those who are well-versed with the reality of things to raise such objections. The laymen fall victim to such doubts only because they have little knowledge about the reality of things, and they do not look beyond the superficial forms and functions of things, and are not accustomed to deep and profound study. Those with more extensive study, who are used to getting to the bottom of realities, fully understand that everything has some benefit in it and the more a thing is studied, the more obvious its purpose and benefits becomes. If such people do not find any benefit in something until

an appointed time, they do not regard it as useless. Rather, they continue to believe that a deeper study in the future will unearth some benefits in it. They have learnt from repeated experiences that many benefits are discovered in apparently useless and harmful things after deep study and research. The fact is that everything in this world has some benefit in it. As man advances in the study of the reality of things, his belief that nothing in this world is useless becomes stronger and more certain.

Critics do not realise that in the past, when knowledge about the reality of things was limited and people were far less inclined towards science, more things appeared useless and harmful as compared to today. The study of the reality of things and scientific research has discovered benefits in many of those things and explained their harmful effects, too. It can even be proved that this harmfulness is indirectly beneficial for mankind. That should make one think that many of the things appearing useless and harmful today will appear full of hidden benefits tomorrow and, still later, the knowledge and insight about them will expand further. The knowledge will go on increasing as a result of new sciences and research and ignorance will go on decreasing. It is written in the Holy Qur'an and *aḥādīth* that in the latter days the hidden treasures of the heaven and the earth will be disclosed and new sciences will flourish. Thus, it would be the height of ignorance to deny

the benefits of countless things and, on account of some of their harmful effects, or on the basis of the current state of knowledge, believe them to be harmful. As explained above, even these harmful effects are based on the subtle wisdom of nature and mankind and other creatures indirectly benefit from them in many ways.

But for the fear of prolonging this book, I could have listed many animals, plants, and minerals which were considered useless and harmful in the past but are today serving mankind. Even snakes, scorpions, organisms causing fatal diseases, and poisons of various types, etc., are not excluded from service to mankind. No new day dawns when the saying of the Holy Qur'an that God has not created anything in the heaven and the earth in vain is not vindicated (38:28).

### WHY ARE THERE HARMFUL THINGS IN THE WORLD?

It may well be asked that if God has not created anything without purpose, and everything has been made for the benefit of man, why do some things cause harm, and why were these things not created beneficial without having any harmful aspects? For example, the benefit man and other creatures derive from snakes should have been provided without any harmful side effects. The first answer is that the Creator did what He considered appropriate. We have neither the right



nor the ability to criticize the acts of nature. Our job is to find out whether or not whatever is happening in the world is primarily and collectively based on truth, justice, and mercy. When it has been proved that nothing in this world is entirely harmful but has definite benefits hidden in it, and even the things that appear useless and harmful are not really so but appear so because of the lack of our knowledge, then it is most inappropriate to find faults with nature and to ask why something is this way or that way. No wise person can expect that man, who is himself one of the creations, could have such deep insight into the principles of creation that he should be able to tell with certainty the principles underlying the creation of each and everything. So that is my first answer: when something has been established in principle, then it is inappropriate to go on raising random questions, one after another.

Moreover, if we only accept things after all their intricacies have been resolved, then no debate will ever come to an end as such questions would continue to be raised indefinitely. It is only logical that when a thing has been understood in principle, even though some details have yet to be resolved, we should accept it and leave the rest to God.

Now I come to the actual answer. Harmfulness of certain things is expedient in that they sometimes help produce beneficial results. For example, snake venom is used as a remedy in some deadly diseases and, under the law of nature, this beneficial effect is inseparably linked with its poisonous effect. This harmfulness is also beneficial and advantageous in that it helps to indirectly promote moral reformation and material progress. Every wise person will agree with me that occasional hardships and misfortunes are essential for the perfection of man's morals. One who has never faced hardships and misfortunes in his life cannot achieve perfection of his morals. Similarly, material progress is not possible without such challenges. Therefore, harmfulness in certain things is indirectly conducive to man's benefit and progress. There must be many more, as yet undiscovered, benefits in it.

One may ask, if these dangerous animals are actually beneficial for man, why are they destroyed and why does religion itself sometimes order us to keep killing them? As a general rule, nature requires a balance in everything, avoiding any gross deviation from the norm. The excess of things with obvious deleterious effects can cause more harm than good. Such things can remain predominantly beneficial if their number does not exceed a certain limit. Therefore, in His ultimate wisdom, God has created these things and at the same time invested man with the tendency, and in certain cases explicitly ordered man, to prevent their excess beyond a certain limit. In this way, the balance of nature has been established.

To summarise, that some things in this world have some harmful aspects is not an objectionable fact. The fact remains that everything in the world is created with a purpose and harmfulness of some things is also indirectly beneficial for man. Therefore, this objection by the atheists is absurd and baseless and only proves their ignorance.

#### THE SEVENTH ARGUMENT FOR ATHEISM AND ITS REFUTATION: FREUD'S THEORY

The seventh argument presented by some atheists is based on the theories of some European philosophers that the concept of God is no more than a product of the human mind. They believe that whereas a child has a powerful bond of love with his father, is naturally inclined towards him, admires him, and feels protected by him, a child also fears his father and considers him to be a danger. But the child does not

greater and warmer and prevail over all other sentiments. The child never regards its mother as a source of fear or danger and runs to her under all circumstances. Therefore, an ingenious and ambitious son may develop sentiments of jealousy and rivalry subconsciously towards his father, but never against his mother. Western philosophers have termed it 'the Oedipus complex' on the basis of an old Greek story about a young man who killed his father inadvertently and then married his mother unknowingly. These philosophers believe that a child develops a kind of jealousy and fear for his father and at the same time has innate love for him and regards him as a means of protection. Consequently, as he grows up and out of his father's shadow, he feels a vacuum in his mind in which the 'father-son' image is firmly established. This vacuum leads him to an imaginary being to replace his father figure and that imaginary being ultimately develops into a god.

This theory is largely presented by a renowned European philosopher and scientist, Sigmund Freud, who was born to a Jewish family in Austria in 1856 and later migrated to England and died in 1954. He wrote many books and is considered an authority on human psychology. From this viewpoint, he raised many objections about the concept of God and the philosophy of dreams. On the topic under discussion, he writes:

In this way the mother, who satisfies the child's hunger, becomes its first object of love and certainly also its first protection against all the undefined dangers which threaten it in the external world; its first

“It is only logical that when a thing has been understood in principle, even though some details have yet to be resolved, we should accept it and leave the rest to God.”

harbour such feelings about his mother, as he gets food directly from her. Its sentiments of love for his mother are

protection against anxiety, we may say. In this function [of protection] the mother is soon replaced by the

stronger father, who retains that position for the rest of childhood. But the child's attitude toward its father is coloured by a particular ambivalence. The father himself constitutes a danger for the child, perhaps because of his [father's] earlier relation to its mother. Thus, it fears him no less than it longs for him and admires him. [...] When the growing individual finds that he is destined to remain a child forever, that he can never do without protection against strange superior powers, he lends those powers the features belonging to the figure of father. He creates himself the gods whom he dreads, whom he seeks to propitiate, and whom he nevertheless entrusts with his protection. Thus, his longing for a father figure is a motive identical with his need for protection against consequences of his human weakness. The defence against childish helplessness is what lends its characteristic features to the adult's reaction to the helplessness which he has to acknowledge—a reaction which is precisely the formation of religion (*The Future of an Illusion*, pp. 41–42, Sigmund Freud).

Freud has further elaborated his theory in his writings and has also written a great deal about the Oedipus Complex. Though many Western philosophers have rejected Freud's theory, it is necessary that we analyse it briefly.

First of all, it should be realised that this theory is an offshoot of another theory which we have discussed in the beginning in the context of 'universal acceptance' and is based on what is generally known as, 'Inferiority Complex'; i.e. a feeling of weakness and inferiority before a superior and more powerful being. We have already sufficiently dealt with this in the aforementioned discussion and need not repeat it. However, it is particularly remarkable in that although a Jew himself, whether he was aware of it or not, Freud seems to have borrowed this idea from Christianity as he spent his life in Christian surroundings. Jesus<sup>as</sup>, in contrast to the dry and philosophical religious teachings of Judaism, presented God metaphorically as a father figure. The Christians later on started believing in God as Father and Jesus<sup>as</sup> as the real



son of God. This 'father-son' concept is well-known and publicised amongst Christians everywhere. In spite of being a Jew, a competent scientist, and an authority on human psychology, Freud's mind could not resist the effect of his surroundings. As he was not a Christian, it would not be surprising if he might have thought that Jesus<sup>as</sup>, too, suffered from an inferiority complex! *O sagacity, you have become a calamity for me!*

The problem is that sometimes even sensible people do not distinguish between the possibility of something happening and that which has actually happened. During their intellectual pursuits, they look for the grounds for a possibility, and when they are convinced that something could have happened in a particular way, they blindly jump to the conclusion that it must have happened that way. Obviously, possibility is one thing and something actually happening is quite another. There are millions of things that can happen in this world, but how many of them actually happen? It is naïve to argue that something has happened just because it can. Let us assume that jealousy can develop subconsciously in a son at times; and that, consequently, he feels a vacuum in his mind when he grows up as he keeps looking for his childhood father-figure; and that this mental vacuum sometimes leads him to the idea of a Higher Being to replace this father-figure. In spite of all these remote possibilities, how can it be proved that all these things actually happened this way amongst all the nations, who were at least initially

isolated from each other, in different parts of the world, at different times?

Strangely enough, even if we accept that all these possibilities are valid, they are vague and far-fetched compared to other possibilities. For instance, even if it is correct that the son can develop jealousy towards his father under certain circumstances, it is obvious, as our experience shows, that it happens very rarely. By and large, the son remains loving and faithful to his father. Even if he excels his father, he remains humble to his father with innate love and devotion. Thus, the assumed possibility is far-fetched and the same applies to other possibilities understood by the Western philosophers. Thus, generally speaking, the theory of jealousy and a mental vacuum is no more than mere conjecture. To adopt an unnatural walkway in preference to a natural highway and deny God, who has been accepted by every nation throughout the ages, on the basis of a far-fetched possibility, is no more than wishful thinking. Evidently, those who present such arguments have first denied the existence of God and then devised these arguments.

The inferiority complex presented by some scholars as an argument against the existence of God is, in fact, a weighty argument for the existence of God. Muslim scholars have always presented it as such. Hazrat Ali<sup>ra</sup>, the fourth Caliph of the Holy Prophet<sup>sa</sup>, said:

عَرَفْتُ رَبِّي بِغَيْرِ الْعَرَابِ

Meaning that, I have recognised God by

the failure of many a firm resolve and sound plans.

This brief statement of Hazrat Ali<sup>ra</sup> is full of profound insight and incorporates the philosophy otherwise referred to as 'inferiority complex' and used by those who are unaware of spirituality to argue against the existence of God. Hazrat Ali<sup>ra</sup> means to say that man sometimes makes a firm resolve, devises a solid plan, and acquires all the necessary means to achieve something and thinks that he is almost there. Then suddenly, out of the blue, something happens that unravels all his plans and shatters his resolve. It is then that man realises that his resolve and his plans are not the whole thing but there is a Being higher than man's plans and stronger than his resolve. Compared to Him, man, with all his intelligence and wisdom and all the material sources, amounts to nothing. It is this realisation of inferiority that always leads the wise to God, but, regrettably, Western scholars have chosen the same concept to stumble upon.

The core of the theory put forward by Freud and the likeminded scholars is that man has innate quest for a Higher and more Powerful Being, to be a model for him, whose superior knowledge and power should be awe-inspiring and whom he might take as his protector. This central point of their theory argues in favour of existence of God, not against it. As stated in the beginning of this book, the Holy Qur'an has presented it as evidence of *fitrah* supporting the existence of God. Thus, the claim that as the child grows up the father-figure leaves a vacuum, which is then filled by an imaginary god is absurd and contrary to human nature and our observation. It is true, of course, that without belief in God, human nature does experience a vacuum which ultimately attracts fortunate ones to God. Hence, from whichever angle we look at it, this argument presented by Freud and other like-minded people is no more than a philosophical conjecture. The fact is that this argument is in favour of God's existence rather than against it, and that is why many other Western scholars have rejected it.

These were the seven basic arguments presented by atheists to support their

doctrine. However, all these arguments originate not from one but several schools of thought and, therefore, some of them contradict each other. I have put all such arguments together as I intended to refute all of them. I hope that after understanding the refutation of these seven basic arguments, every

“It is then that man realises that his resolve and his plans are not the whole thing but there is a Being higher than man's plans and stronger than his resolve.

learned person would be able to respond to atheists. The atheists really have no arguments and the basis of their denial is that they think they have not come across any strong evidence of the existence of God to convince and satisfy them. The more prudent among them do not positively rule out the existence of God for that shifts the onus, the burden they cannot cope with. They take the stand that they have no evidence for the existence of God. Those who have gone through my book carefully, with good intentions, must have realised that logical arguments for the existence of God are so strong that no wise person can continue, at the very least, to deny God after understanding them. As I stated in the beginning, the logical arguments can only provide us with elementary level of certainty about the existence of God, but not the utmost certainty. For the latter, we need different types of arguments which pertain to experience and observation; we come to know them through miracles and signs of the Prophets and the Righteous.

#### COMMUNISM AND GOD

Some people regard communism as a branch of atheism and one of the proofs of the non-existence of God. In fact, communism is merely an economic system which has nothing to do with the existence or non-existence of God. Just as some impulsive people declared that evolution is evidence against the existence of God, others have come to think that communism does the same. Communism, whether it is right or

wrong, has nothing to do with the issue of the existence of God. It is merely an economic system whereby Russia took over the control of resources in an effort to justly distribute the country's wealth, so they believe. They have stumbled in this effort and the harmful effects are being felt insidiously even now as

evidenced by perpetual changes in the system but more obvious effects will surface after a few generations. In any case, communism is merely an economic system and has nothing to do with existence of God. Nevertheless, it made its headway by disrupting other systems including those attributed to religions. Thus, apparently, a confrontation has developed between this system and the teachings of religions.

The second reason for this confrontation was that the communist leaders abolished religious teaching in the schools to indoctrinate the youth with communism, and to exclude the impact of any anti-communist ideas. That has led to the spread of atheism in the country, but atheism is not part of communism. Instead, it is a consequence of factors surrounding it. There is nothing in communism itself which could be taken as an argument against the existence of God. The principles and some details of the communist system are, undoubtedly, against the teachings of known religions and contain, from a purely academic point of view, several dangerous elements that will unfold their formidable effects after a few generations. In any case, fundamentally, communism is an economic system—not religious or spiritual. So, it is not right to present it in support of atheism.

For centuries, the European economic system had resulted in the accumulation of wealth of nations in the hands of a few capitalists, while the rest of the population struggled in dire straits of

poverty. The situation deteriorated to such an extent that desperate measures to change the system were inevitable. The situation was most dreadful in Russia where the tyrannical rule of the Tsars and extravagant living of the rich had strangled the poor. Long periods of injustice always evoke a reaction that

communism is that, with all the resources in the hands of the government, the spirit to compete and excel each other will start waning, inevitably resulting in gradual national decline. For instance, when several individuals or firms, in addition to the state,

treating it on a par with manual work. Such a system ultimately leads to intellectual bankruptcy. This takes time. Therefore, all these dangers are being ignored in the current enthusiasm.

In any case, communism is a natural reaction to a long-standing, unjust system in Russia, but the reaction took an extreme form. As far as the nation is concerned, practically it means: out of the frying pan of capitalism into the fire of communism.

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### JUST DISTRIBUTION OF WEALTH IN ISLĀM

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By contrast, Islām, being a religion of nature and revealed by the Creator of that nature, teaches moderation and the middle course—avoiding both extremes. It does not deprive man of the biggest natural incentive for individual effort; i.e. enjoying the fruits of one's own labour. Neither does it pave the way for the wealth to accumulate in a few hands or become the monopoly of a particular section of the society. Islām has laid down very judicious basic rules, which are briefly outlined below:

First, Islām lays down a law of inheritance which, if adhered to, leads to a fair distribution of wealth. According to Islāmic law, not only the eldest son or male children, but all children, sons and daughters, also have the right to inherit. Moreover, the wife or husband, mother and father, and sometimes sisters, brothers and other close relatives, also share the inheritance. Consequently, the wealth of the country is justly distributed and does not accumulate in a few hands.

Second, Islām forbids interest or usury. In addition to other ills associated with it, interest is a major cause of unjust distribution of wealth. By forbidding it, Islām has closed the door on accumulation of wealth in a few hands. Currently, because of the widespread use of interest, it may appear impossible to manage without it. But this is merely an illusion created by the current atmosphere. When Muslims ruled more than half the world, all trade was carried out without interest and so it shall be in future, God willing.

“According to Islāmic law, not only the eldest son or male children, but all children, sons and daughters, also have the right to inherit.”

takes the form of rebellion against the established system. A similar reaction took place in Russia in the form of communism which laid the foundation of a new system through a brutal revolution. The reign of the Tsars ended, barons lost their ranks, the rich lost their riches, and the communist system was introduced for apparently equal sharing of the country's wealth. Like every reaction and rebellion against an established system, communism turned from one extreme to the other. Obviously, both the extremes are equally dangerous, though these dangers may not be apparent immediately. Very briefly, the dangers are:

1. By taking over all the wealth and resources of the country, the state deprived the individual of the greatest incentive for hard work and industry. There are many incentives for work, but the most common one, that is found equally among all people of all classes and is part of human nature, is the desire to benefit from the fruit of one's own labour. This desire and eagerness was crushed totally by communism. Indeed, every decent person has a desire to lend a hand to others and to spend a part of his wealth for their needs and Islām has emphasised that a great deal. The great natural incentive, however, is to know that man will enjoy the greater part of the fruit of his own labour. Communism has destroyed this incentive and slowed down human progress.
2. The second big drawback of
3. The above two will inevitably slow down the intellectual development and progress, and the human brain will ultimately be reduced to a machine.
4. Communism has also crushed individual sympathy and camaraderie inasmuch as the assistance of the poor and the deserving is in the hands of the government and no one else will have money to spare to help the poor or gift a dear one. As a result, the high moral values relating to love, friendship, sympathy, sacrifice, hospitality, helping the poor, kinship, and good-neighbourliness will start dying out and human society will become mechanised like everything else in the West.
5. Another drawback in communism is that it does not particularly prize higher intellectual capability,

Third, Islām also declared gambling unlawful because that also opens the door for unjust distribution of wealth. It promotes waste of time and dependence on a lucky break instead of earning one's livelihood through dint of hard work, effort, and skill.

Fourth, Islām forbids hoarding of money; it should be invested in trade and industry to create jobs for the unemployed.

Fifth, Islām levies a heavy tax on the wealth of the rich in the form of Zakāt, to be distributed among the poor, the needy and the jobless who have a skill but lack the means to benefit from it. Islām has determined the purpose of the system of Zakāt as follows:

تُؤَخَذُ مِنَ الْغَنِيِّاءِ وَيُؤْتَرُ دَالِي الْفُقَرَاءِ

Meaning: The proper use of Zakāt is to take a part of the wealth of rich people and distribute it among the poor and the needy.<sup>1</sup> Similarly, the mineral resources obtained, unearthed from private lands, are also levied a tax of 20% in order to help the poor.

Sixth, in addition to the compulsory tax of Zakāt, Islām has exhorted the Muslims to give alms to the poor, so that in addition to Zakāt administered by the government, people should also develop sympathy for their poor brothers and neighbours and that fosters the spirit of brotherhood, cooperation and camaraderie.

Seventh, if the above-mentioned measures fail to provide adequate assistance for all the poor, then it is binding on the government to help the needy from its own treasury so that everyone receives the basic necessities.

These are the seven principles whereby Islām has provided for the just distribution of wealth and assistance of the poor and the needy. (For a detailed study of Islām and Communism please refer to 'The Economic System of Islām' by Hazrat Khalifatul Masih II<sup>ra</sup> and my treatise, 'Communism and Islām'). The fundamental concept is that an individual

should be incentivised to make an effort and benefit from the success of his efforts, and his mental faculties should be honed through a sense of competition and achievement; at the same time, a just system of just distribution of wealth is applied by the state, and measures should be taken to continually reinvest the wealth of the nation for national interests. That is the wonderful middle



course which staves off the ills of both sides (capitalism and communism) and incorporates the excellence of both, and that is the course adopted by Islām.

In short, as far as its basic principles are concerned, Russian communism is not directly related to atheism. It is merely an economic system which has indirectly attacked religion to strengthen itself. As already stated, it is a blind reaction that leads people from one extreme to the other and it carries the seed of its ultimate self-destruction. By contrast, Islām teaches moderation and justice. Certainly, when Russia wakes up, it will not find peace in anything but the natural religion of Islām.

## CONCLUSION

Now I conclude this part of the discussion dealing with logical arguments for the existence of God. As I stated in the beginning, I want to reaffirm that I have avoided pedantic discussions and have elaborated on some simple points only. I have addressed myself mainly to the youth who, being immature, are sometimes influenced by modern teaching and adopt such views. What I have written, I reckon, should suffice a pure-hearted person and the remaining doubts can be resolved in the light of the

principles that I have stated herein. As for those who are perverse, do not want to resolve their doubts, are blinkered by prejudice, and are unwilling to discern the truth, I have no remedy, nor does any one else except God. I pray that God may remove their doubts, grant them wisdom, and through His Grace, not let anyone pass away from this world without having recognised his Lord. Nothing would be more unfortunate for man than to leave this world without knowing the One who created him, sustained him and bestowed on him all his faculties.

I conclude with a beautiful excerpt from the writings of the Promised Messiah<sup>as</sup>:

How unfortunate is the person who still does not know that he has a God who has power over everything. Our paradise lies in our God, our highest delight is in our God, for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it; this ruby is worth purchasing though one may have to lose oneself to acquire it. O ye who are bereft! Run to this fountain, and it will satisfy you. It is the fountain of life that will save you. What shall I do and how shall I impress the hearts with this good news, and by beating what drum shall I make the announcement that this is your God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?<sup>2</sup>

## ENDNOTES

1. Şaḥīḥ al-Bukhārī, Kitābuz-Zakāt
2. Kashtī-e-Nūh, Rūḥānī Khazā'in, vol. 19, p. 21-22

# REPORT: 42<sup>ND</sup> JALSA SĀLĀNA CANADA

July 6-8, 2018  
International Centre, Mississauga

**B**y the sheer Grace and blessings of God Almighty, the 42<sup>nd</sup> Jalsa Sālāna Canada was held from July 6 to 8, 2018 at the International Centre, Mississauga. The Jamā'at was honoured to have Maulānā Mobashir Ahmad Kahloon Şāhib, Mufti Silsila 'Aliya, Rabwah, Pakistan and Syed Tahir Ahmad Şāhib, Nā'ib Nāzir Ishā'at (MTA Pakistan) as Markaz Representatives with the approval by His Holiness, Hazrat Amīrul Mu'minīn, Khalīfatul-Masīh V<sup>aa</sup>. This year's Jalsa Sālāna had four sessions. During the Third Session (Saturday evening), the Ladies also had an independent program.

Through the course of the Jalsa, a total of 17 scholars presented speeches on various topics related to faith and helped fulfill the purpose of the Jalsa. As per tradition, various government representatives were also invited to the Jalsa, some of whom were requested to share their remarks. During the Jalsa, simultaneous translations were provided in French, Arabic, Bangla as well as in English (or Urdu as required). This year a special interactive Q/A session was also arranged at Baitul Islām Mosque after Maghrib & Ishā' prayers on Saturday, July 7, 2018.

By the Grace of God, the total attendance at this year's Jalsa was 21,119. This year's attendance included members representing over 29 countries around the world: Australia, Belgium, Brazil, Denmark, England, Finland, France, Germany, Holland, Iceland, India, Ireland, Italy, Kuwait, Mauritius, Mexico, Malaysia, Nigeria, Norway, Pakistan, Romania, South Africa, Spain, Sweden, Thailand, Uganda, United Arab Emirates, and United States. In addition, approximately 4,500 members volunteered their services for the Jalsa. Al-Hamdo lillāh!

This year the MTA team livestreamed the entire proceedings of the Jalsa, as well as presented various live and recorded programs for the viewers that included interviews of dignitaries, guests and the officers of Jalsa Sālāna. These can be viewed on the *MTA Canada* youtube channel.

The Jalsa Sālāna was given coverage by various electronic, print and social media platforms. Glimpses of the Jalsa were also shown or printed on various Canadian media outlets. Through social media, the Jalsa Sālāna was able to reach 250,000 people and the campaign of "Pathway to Peace" was able to reach 450,000 people worldwide.

The following is a brief report of the daily proceedings of the Jalsa that took place in the Men's Jalsa Gāh. It is followed by a report of the Jalsa proceedings that took place during the Ladies Session, which was held in the afternoon on Saturday, July 7, 2018.

## PROCEEDINGS OF JALSA SĀLĀNA CANADA 2018

DAY 1 – Friday July 6, 2018

### FRIDAY SERMON

Maulānā Khalīl Ahmed Mobashir Şāhib, Missionary In-Charge Canada, delivered the Friday Sermon on the topic of "Jihād Against Innovations and Bad Customs" with a focus on non-Islāmic practices in matrimonial affairs. Following this, Jumu'a and 'Asr Prayers were led by Maulānā Khalīl Ahmed Mobashir Şāhib.

### FLAG HOISTING

After Jumu'ah and 'Asr Prayers, a flag



hoisting ceremony was held as per tradition of the Jamā'at. In the ceremony, Maulānā Mobashir Ahmad Kahloon Şāhib, Markaz Representative hoisted the Liwā'i Aḥmadiyyat, while Respected Lal Khan Malik Şāhib, Amīr Jamā'at Canada, hoisted the Canadian flag.

### PRESS CONFERENCE & INTERVIEWS

A Press Conference was held in which many media outlets were present. Syed Tahir Ahmad Şāhib, Additional Nāzir Ishā'at (MTA Pakistan), Lal Khan Malik Şāhib, Amīr Jamā'at Canada, and Saleem Akhtar Farhan Khokar Şāhib, Nā'ib Amīr Jamā'at Canada were present to address the media and answer questions by the media representatives.

### FIRST SESSION

The first session was presided by Markaz Representative & Mufti Silsila 'Aliya, Rabwah, Maulānā Mobashir Ahmad Kahloon Şāhib. It began with recitation of the Holy Qur'an by Hafiz Ata ul Wahab Şāhib, followed by English translation by Adnan Mirzā Şāhib, and Urdu Translation

by Mohammad Shafiq Şāhib. Following this, Markaz Representative, Maulānā Mobashir Ahmad Kahloon Şāhib, Mufti Silsilā ‘Aliya, Rabwah, Pakistan, delivered a brief opening address on the **“Importance of Jalsa Sālāna.”** Following the address, he announced his early departure for Pakistan, with the permission of Huzoor Anwar<sup>aa</sup> due to the demise of his mother. He then requested the attendees to pray for him, led the Jalsa in silent prayers and took leave of the Jalsa. After this, Respected Syed Tahir Ahmad Şāhib, Additional Nāzīr Ishā‘at (MTA Pakistan) was invited to preside the remaining part of the session. Next, a poem was recited by Farrukh Tahir Şāhib, along with an English translation by Kashaf Kareem Şāhib.



Following this, a speech was delivered by Respected Lal Khan Malik Şāhib, Amīr Jamā‘at Canada on the topic of **“Blessings of Nizām Jamā‘at in the Context of Sacrificing Life, Wealth and Honour.”** The address was in both English and Urdu. Next a short documentary on the National Mosque Fund was shown. Following this, two guests were invited to the stage to give brief remarks: Jim Karyjanyis (City Councillor) and Juan Arnadia (Bolivia Journalist) were invited to address. Following that, a *tarana* (a type of urdu poem) on Khilāfat was presented by Sabahat Rajput Şāhib & Basil Butt Şāhib, both students of Jāmi‘a Aḥmadiyya Canada. The last speech of the session was delivered by Maulānā Mubarak Ahmad Nazir Şāhib, Missionary Canada on the topic of **“Khilāfat-Source of Unification of Mankind.”**



This concluded day 1 of the Jalsa proceedings. After some announcements, the attendees proceeded to have dinner, following which they proceeded to Baitul Islām Mosque & other Namaz Centres in GTA to offer Maghrib & Ishā’ prayers.

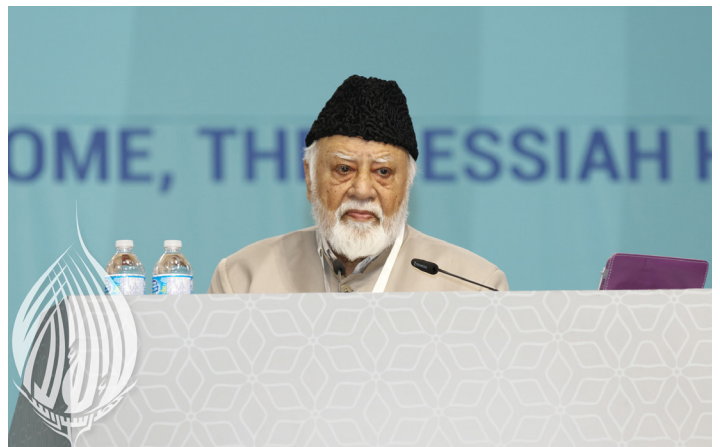
## DAY 2 – Saturday, July 7, 2018

### SECOND SESSION

The second session was presided by Maulānā Daud Hanif Şāhib, Principal Jāmi‘a Aḥmadiyya. The session began with recitation of the Holy Qur‘ān by Hāfīz Raza Dard Şāhib, followed by English translation by Adnan Ahmad Şāhib and Urdu translation by Faraz Qureshi Şāhib. Next, an Urdu poem was recited by Tariq Rasheedud-Din Şāhib, along with an English translation by Shamoon Rasheed Şāhib.



The first speech of this session was delivered in English by Maulānā Tariq Azeem Şāhib, Missionary Vancouver, on the topic of **“Blessings of Salāt and Supplications.”** The second speech of the session was delivered in Urdu by Kaleem Ahmad Malik Şāhib, National Secretary Wasāya, on the topic of **“Love of Companions for the Holy Prophet<sup>sa</sup>.”** Next, there was a **“A Faith-Inspiring Experience of a Convert to Aḥmadiyyat”** delivered by Liaqat Ali Khan Şāhib in Urdu. The second speech of the session was delivered in Urdu by Maulānā Hadi Ali Chaudhry Şāhib, Nā‘ib Amīr Jamā‘at Canada on the topic **“The free people of Europe are leaning this way; the pulse of the dead has suddenly revived like the living.”** At this point a documentary was played on the subject of financial



sacrifices. The third speech of the session was also delivered in Urdu by Maulānā Khalil Ahmed Mobashir Şāhib, Missionary In-Charge Canada on the topic of “**Are Our Possessions and Children Not but a Trial for Us?**” This was followed by Zuhr & ‘Asr Prayers, after which everyone proceeded to have lunch.

### THIRD SESSION

The Third Session was presided by Maulānā Khalil Ahmed Mobashir Şāhib, Missionary In-Charge Canada. The session consisted of three speeches, the Awards of ‘Alam In‘āmī, as well as remarks by some dignitaries. The session began with recitation of the Holy Qur‘ān by Mutaz Kazak Şāhib, followed by English translation by Soni Ahmed Şāhib and Urdu translation by Taha Ahmed Şāhib. Next, an Urdu poem was recited by Taufeeq Ahmed Şāhib, along with an English Translation by Ishaq Fonseca Şāhib. The next item was the announcement of a media campaign launched by the Jamā‘at called “**Pathway to Peace**” by Saleem Akhtar Farhan Khokar Şāhib, Nā‘ib Amīr Jamā‘at Canada. The first speech of this session was delivered by Maulānā Farhan Iqbal Şāhib, Missionary Ottawa on the topic of “**Emerging Societal Challenges and their Solutions.**”

### ‘ALAM IN‘AMĪ OF AUXILIARY ORGANIZATIONS

At this point, the ‘Alam In‘āmī ceremony of auxiliary organizations was held and the winners of the best Majālis and Regions in the respective auxiliary organizations, for the year 2017-2018, were announced and called upon to receive the awards.

1. Majlis Anşārullāh Canada: The Award of ‘Alam In‘āmī was awarded to Majlis Anşārullāh Emery Village. The Best Regional Award was given to Peace Village

(Maqāmi), while Western Region and Calgary stood second and third place, respectively.

2. Majlis Khuddāmūl Aḥmadiyya Canada: The ‘Alam In‘āmī was awarded to Majlis Khuddāmūl Aḥmadiyya Saskatoon North. Likewise, the Best Regional Award was given to Peace Village (Maqāmi), while York and Prairie Regions stood second and third place, respectively.

3. Majlis Atfālūl Aḥmadiyya Canada: The ‘Alam In‘āmī was awarded to Majlis Atfālūl Aḥmadiyya Saskatoon North. The Best Regional Award was given to Peace Village (Maqāmi), while Prarie Region and GTA Centre stood second and third place, respectively.

### SIR ZAFRULLA KHAN AWARD FOR DISTINGUISHED PUBLIC SERVICE

The Annual Sir Zafrulla Khan Award for Distinguished Public Service was inaugurated in 2012 with the permission of Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> and has since been given annually to one person who exemplifies the quality of sincere dedication to the service of society and greater good of the world at large. The past winners of the Sir Zafrulla Khan Award are as follows: Hon. Greg Sorbora (2012), Hon. Art Eggleton (2013), Her worship Hazel McCallion (2014), Hon. Irwin Cotler (2015), Hon. Louise Arbor (2016) and Hon. Peter Mansbridge (2017). It was announced that this year’s winner of this award is Brad Wall, for his long and meritorious public services. As Brad was not able to make it in person, he sent a video message to acknowledge the award and express his gratitude for this honour. The video message was played at the Jalsa after he was announced as the winner.





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## PARLIAMENTARY FRIENDSHIP ASSOCIATION (PFA) & AḤMADIYYA ORDER OF FRIENDSHIP AWARD

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At this point, Asif Khan Şāḥib, National Secretary Umūr Khārījīyya was called to the stage to introduce the Parliamentary Friendship Association for the Aḥmadiyya Muslim Jamā'at Canada and explained how it is working to advocate for basic human rights on behalf of Jamā'at. He pointed out that its membership has grown to 60 members. He introduced three distinguished members of the association who were present: Hon. Judy Sgro, MP (Chairperson), Deborah Shulte, MP (Associate Chair), and Raj Grewal, MP, LBL. With this introduction, Bob Rae, Former Premier of Ontario, was announced as a winner of the award. A video message of his acceptance of the award was played for the Jalsa attendees.

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### SPEECHES BY DIGNITARIES

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The Jalsa Sālāna was also attended by a total of 59 representatives from the Municipal, Provincial and Federal Governments, as well as from representatives from other countries. 32 of them were invited to say a few words and address the gathering. The following is a list of dignitaries who addressed the gathering at some point during the sessions:

Hon. Ahmed Hussain (Minister of Citizenship and Immigration), Omar Alaghbra (MP), Lisa Rait (MP, Deputy Oppositional leader), Salma Attaullahjan (Senator), Tracey Ramsey (MP), Gagan Sikand (MP), Kamal Khera (MP), Majid Jowhari (MP), Sonia Sidhu (MP), Stephen Lecce (MPP), Nina Tangri (MPP), Natalie Kusendova (MPP), Deepak Anand (MPP), Sheref El Sabawy (MPP), Gurratan Singh (MPP), Mitzie Hunter (MPP), Jagmeet Singh (MP, Federal Party Leader of the NDP party), His Worship Rob Keffer (Mayor Town of Bradford), Her Worship Lynda Jeffrey (Mayor City of Brampton), Gordon Wyant (Deputy Premier, Saskatchewan), Kerrie Robyn Tucker (MLA, Saskatchewan), and Muhammad Fiaz (MLA, Saskatchewan), Nuzhat Jafri (Parliament of World Religions).

The following dignitaries from First Nations were also invited: Henry Myeengum (Chippewas of the Thames First Nation), Candice Snake (Representing Chief Thomas from Munsee Delaware Nation), Miptoon-Anthony Chegahno (Representing Chief Gregory Nadjiwon from Chippewas of the Nawash Unceded First Nation) and Chief Ava Hill (Six Nations).

Following the above addresses, an Arabic Qaseeda written by the Promised Messiah<sup>as</sup> was presented by the following five Arab brothers: Assyed Yasin Dalal, Assyed Hassan Bashir Abidin, Assyed Muhammad Abidin, Assyed Muhammad Dalal and Assyed Hassan Abdul Qadir Abidin.

The second speech of this session was delivered by Asif Khan Şāḥib on the topic of **“Hazrat Muhammad<sup>sa</sup>—Beacon of Absolute Justice.”** The final speech of this session was delivered by Respected Syed Tahir Ahmad Şāḥib, Additional Nāzīr Ishā'at (MTA Pakistan) on the topic of **“The Great Comet of 1882—A Sign for the Promised Messiah<sup>as</sup>.”**



## SPECIAL EVENING Q/A SESSION

Next, a special interactive Q/A session was held at Baitul Islām Mosque after Maghrib & Ishā' prayers. The panelists for the session included Respected Syed Tahir Ahmad Şāhib, Additional Nāzir Ishā'at (MTA Pakistan), Respected Lal Khan Malik Şāhib, Amīr Jamā'at Canada, Maulānā Khalil Ahmad Mobashir Şāhib, Missionary In-Charge Canada, as well as Maulānā Hanan Ahmer Sobhi Şāhib, Missionary Toronto. The session had a large attendance and many members asked interesting and thought provoking questions. The session was also livestreamed and widely watched by members online.

## DAY 3 – Sunday July 8, 2018

### FOURTH SESSION

The Final and Fourth Session was presided by Respected Lal Khan Malik Şāhib Amīr Jamā'at Canada. The session consisted of four speeches one of which was in Urdu and three in English. The session began with recitation of the Holy Qur'ān by Maulana Khalid Minhas Şāhib, followed by English translation by Danial Qureshi Şāhib and Urdu translation by Ahmad Zakaria Şāhib. Next, an Urdu poem was recited by Sarmad Naveed Şāhib, along with an English Translation by Naseer Qureshi Şāhib. The first speech of the session was delivered by Maulānā Ghulam Mīsbah Baloch Şāhib, Professor Jāmi'a Aḥmadiyya Canada on the topic, **“Martyrs of Aḥmadiyyat—Rock of Patience and Dignity”** in Urdu.

### EDUCATIONAL AWARDS

This was followed by distribution of Educational Awards granted to select students based on academic merit. This year 16 students received awards and were conferred by Markaz Representative, Syed Tahir Ahmad Şāhib, Additional Nāzir Ishā'at (MTA Pakistan).

### ḤIFZUL QUR'ĀN SCHOOL

After this, boys who completed memorization of the Holy Qur'ān from Ḥifzul Qur'ān school were awarded certificates by Markaz Representative, Syed Tahir Ahmad Şāhib, Additional Nāzir Ishā'at (MTA Pakistan). This year a total of 7 new Ḥuffāz graduated from the school. Al-Hamdo lillāh!

### SPEECHES BY DIGNITARIES

During the course of this session, the following dignitaries were introduced: Her Worship Bonnie Crombie (Mayor of Mississauga) and Doug Downey (MPP)

Next, the second speech of the session was delivered in English by Maulānā Muhammad Afzal Mirzā Sāhib, Missionary Peace Village on the topic of, **“Timely Marriage—A Citadel against Contemporary Challenges.”** The next item was a **“A Faith-Inspiring Experience of a Convert to Aḥmadiyyat”** delivered by Adam Alexander Şāhib in English. Following this, Respected





Lal Khan Malik Şāhib, Amir Jama'at Canada who was presiding the session, gave an introduction of Syed Tahir Ahmad Şāhib, Additional Nāzir Ishā'at (MTA Pakistan), who thereafter delivered the final speech of this session in Urdu on the topic, **“The Great Comet of 1882—A Celestial Sign for the Promised Messiah<sup>as</sup>.”**

#### PRAYERS FOR FORGIVENESS OF THE DECEASED

One of the purposes of Jalsa Sālāna as described by the Promised Messiah<sup>as</sup> was to offer supplications for the deceased who have passed away. Keeping with this tradition, an announcement was made to remember all those who have passed away during the course of last year. For this purpose, Shahid Mansoor Şāhib, Afsar Jalsa Gāh announced that a total of 62 members passed away during the course of last year and requested all to pray for the forgiveness and spiritual elevation of the deceased members.

#### CONCLUDING REMARKS & SILENT PRAYERS

Finally, Respected Amīr Şāhib, who was presiding the last session made some brief concluding remarks after which he lead the silent prayers. With this, Jalsa Sālāna Canada 2018 came to a successful conclusion. Al-Ḥamdo lillāh!

#### LADIES SESSION (SATURDAY, JULY 7, 2018)

On Saturday, July 7, 2018, after Zuhr and 'Asr prayers, a Ladies Session of Jalsa Sālāna was held separately in the Ladies Jalsa Gāh. This session was presided by Respected Amatul Salam Malik Şāhibā, Şadr Lajna Imā'illāh Canada, Respected Nabeela Amtul Naseer Şāhibā (Wife of Respected Syed Tahir Ahmad Şāhib) and Respected Amatul Lateef Malik Şāhibā (Wife of Respected National Amir Şāhib Canada).

The session began with the recitation of the Holy Qur'ān by Madiha Nasir Şāhibā. This was followed by English translation by Nadia Kausar Şāhibā and Urdu translation by Somera Muzaffar Şāhibā. Next, a poem was recited by Sadia Anjum Şāhibā. English translation was presented by Aiza Anwar Şāhibā.

Then, Academic Awards were presented to Lajna members who excelled in their studies. This year, a total of 42 Lajna received awards of excellence. There were 27 Lajna who received awards for grade 12, 9 Lajna who received awards for undergraduate studies, and 6 Lajna who received awards for postgraduate studies.

Following the Awards ceremony, Mariam Butt Şāhibā, Assistant National General Secretary Lajna, delivered an English speech on **“Khilāfat—A Guiding Light for Ahmadi Women.”**

Next was a speech by Respected Amatul Salaam Malik Şāhibā, National Şadr Lajna Imā'illāh Canada on the topic of **“Relationship with God.”**

After Sadr Şāhibā's speech, a Qaseedah was recited in Arabic by Aman Allah Alburaki Şāhibā and the translation was presented by Summer Mahmood Şāhibā.

The next speech was delivered by Dr. Nighat Mahmood Şāhibā on the topic of **“An Ahmadi Woman's Jihād in the 21<sup>st</sup> Century.”**

The final speech in the Ladies' Session was delivered by Respected Amtul Rafiq Zafar Şāhibā on **“Faith-inspiring Incidents of the Female Companions<sup>ra</sup>.”**

By the Grace of Allāh the Almighty, during the Jalsa Sālāna the attendance of Lajna was 10,540. Also, 1,432 Lajna members served as volunteers. *Al-Ḥamdo lillāh!*

# A FEW GLIMPSSES ...





# BLESSINGS OF NIẒĀM JAMĀ'AT IN THE CONTEXT OF SACRIFICING LIFE, WEALTH AND HONOUR

Lal Khan Malik, Amīr Jamā'at Canada

“O ye who believe! Fear Allāh as He should be feared and let not death overtake you except when you are in a state of submission. And hold fast, all together, by the rope of Allāh and be not divided . . .”<sup>1</sup>

During the rule of Aurangzeb, a Mughal Emperor of India, the Imperial Mosque caught fire. Regarding this incident, the Promised Messiah<sup>as</sup> states:

People came hurriedly and informed the Emperor about the fire. Upon hearing this, the Emperor fell in prostration expressing his gratitude to Allāh. The Wazirs were perplexed by this and they asked: ‘Your highness! How can you express gratitude when the House of God is on fire, which has caused the hearts of the Muslims to bleed.’ To this he replied: ‘An age has passed during which I would ponder over this glorious mosque and how this building has benefited thousands of people. I would say if only there were an opportunity for me to partake in this noble scheme. However, I observed the building from all angles and found it to be perfect and flawless in every aspect. I was at a loss on how I could gain a reward from it. Thus, today, God Almighty has opened for me an avenue through which I can receive blessings. And God Almighty is All Hearing, All Knowing.’<sup>2</sup>

Here was an Emperor, who could have been doing anything, and yet his greatest yearning was to do something for the faith. Truly, fortunate are those who recognize that the ultimate value a person can have on earth is to serve the Cause of the Lord of all the Worlds.



“The prayer in congregation is twenty-seven times superior to the prayer offered by a person alone.”

My dear brothers and sisters, I shall be speaking to you about “The Blessings of NiẒām Jamā’at in the context of sacrificing one’s life, wealth and honour.”

## REASONS FOR ESTABLISHING A JAMĀ'AT

Islām lays great emphasis in organizing Muslims behind a leader. This message is emphasized five times daily, when we offer our Ṣalāt in congregation behind an Imām. The Holy Prophet<sup>sa</sup> has said: “The prayer in congregation is twenty-seven times superior to the prayer offered by a person alone.”<sup>3</sup>

This gathering, behind an Imām, is not limited to prayers alone, it is emphasized in all spheres of life. The Holy Prophet<sup>sa</sup> emphasised that: “When three persons

set out on a journey, they should appoint one of them as their Amīr, their leader.”<sup>4</sup> So, for a Muslim, to be part of a Jamā’at is not a light matter. In fact, the Holy Prophet<sup>sa</sup> emphasised this instruction so much, that he said: “Whoever parts from obedience, and splits away from the Jamā’at and dies, he has died a death of *Jahiliyyah*; death in a state of ignorance.”<sup>5</sup>

During the lifetime of a Messenger of Allāh, he is the Imām, the leader of the Muslim Jamā’at. After his demise, the Muslim Jamā’at is headed by his successor, called a Khalifa (i.e. a Caliph).

## NIẒĀM JAMĀ'AT IS SYNONYMOUS WITH NIẒĀM KHILĀFAT

The Holy Qur’ān guides mankind towards a noble goal, in the verse recited earlier:

“And hold fast, all together, by the rope of Allāh and be not divided . . .”<sup>6</sup> The rope of Allāh here is the ‘Nizām’ or the System that Allāh has established for those who truly believe and wage a Jihād with their lives, their wealth and their honour.

Elaborating in depth about the rope of Allāh, Syedna Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> says in his Friday sermon:



death . . .”

### SACRIFICE AT THE HEART OF OBEDIENCE

True obedience, expected of believers, is not without sacrifice. In fact, love and sacrifice are intimately connected. Claim of obedience, without willingness for sacrifice, is hollow. Allāh the Almighty tells us in the Holy Qur’an

Today, every Aḥmadī must draw his attention towards attaining a true realization and understanding of the Rope of Allāh. Holding on to the Rope of Allāh means to establish high standards of sacrifices in the likeness of the Companions of the Holy Prophet<sup>sa</sup> . . .”<sup>7</sup>

### ADVENT OF THE PROMISED MESSIAH<sup>as</sup>

We are those fortunate people, who belong to the Jamā’at that has been established by Allāh, under the Promised Messiah<sup>as</sup> and his Khulafā’. We belong to that most fortunate community, that most fortunate Jamā’at, the only Jamā’at in the world today, who are joined in a bond of love and obedience with true Khilāfat established by Allāh, the Almighty, in the light of His Promise in the Holy Qur’an that He will establish Khilāfat among the believers with whom He is pleased. We should also realize that our obedience of Nizām Jamā’at is our obedience of Hazrat Khalīfatul-Masīḥ<sup>aa</sup>. The Holy Prophet<sup>sa</sup> has guided us: “One who obeys my Amīr, has obeyed me and one who disobeys my Amīr, has disobeyed me.”<sup>8</sup>

It was a need of the hour that Muslims be united under one Imām, an Imām appointed by Allāh. The Promised Messiah<sup>as</sup> declared:

وقت تھا وقت مسیحا نہ کسی اور کا وقت  
میں نہ آتا تو کوئی اور ہی آیا ہوتا

It was time, time for the advent of the Messiah; not for anyone else  
If I had not come, someone else must have come.

### BLESSINGS OF NIZĀM JAMĀ’AT

We should remember that the Khalifa and the Jamā’at are not two separate entities. They are one and the same. If the Jamā’at can be considered a body, the Khalifa is the heart throbbing within it.

### HIGH STANDARD OF OBEDIENCE IN ISLĀM

The Holy Qur’an has laid special emphasis on obedience. Obedience means compliance, it means submission, it means agreement and respect.

According to the Holy Qur’an, the hallmark of true believers is that they say: “We hear and we obey.”<sup>9</sup>

Here, we are told that Islām does not ask for passive obedience, nor obedience by compulsion. Islām demands that our obedience should be in anticipation - a proactive obedience. An obedience, not because we have to obey, but because we love to obey and we are waiting to obey.

Complete obedience to the Nizām Jamā’at is a primary duty of every Aḥmadī Muslim. The 10th Condition of Bai’at reads: “He/She shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of God, and remain faithful to it till the day of his/her

of the sacrifice of our Holy Master, Muḥammad<sup>sa</sup> as follows: “Say ‘My Prayer and my sacrifice and my life and my death, are all for sake of Allāh, the Lord of the worlds.’”<sup>10</sup>

The Holy Prophet<sup>sa</sup> was offered wealth, honour, leadership of the Quraish and all that he could desire, if only he would stop proclaiming the Oneness of God. His response was: “I will not stop proclaiming the Oneness of God even if they put the sun on my right hand and the moon on my left.”<sup>11</sup>

The Promised Messiah<sup>as</sup> has explained this concept in a beautiful verse:

اسلام پیڑ کیا ہے؟ خدا کے لئے فنا  
تک رضائے خویش پئے مرضی خدا

What is Islām? It is to completely annihilate your being  
To give up all of one’s desires, for the pleasure of God

### SACRIFICE OF LIFE

The early period of Islām, was a period mostly demanding sacrifice of life. The companions of the Holy Prophet<sup>sa</sup> presented sacrifices of life in a manner which is unmatched in the history of mankind. Huḥoor Anwar<sup>aa</sup> in his Friday sermons recently has been reminding us of the sacrifices that the companions of the Holy Prophet<sup>sa</sup> made. The companions of the Promised Messiah<sup>as</sup> also presented sacrifices of life and members of the Jamā’at continue offering sacrifices of their lives to date. A month does not

pass when we do not receive news of a martyrdom of a member of the Jamā'at. In fact, since the advent of the Promised Messiah<sup>as</sup>, 418 Aḥmadīs have sacrificed their lives so far; the latest sacrifice being offered on June 25, 2018 by Qazi Shaban Ahmad Khan Ṣāhib.

But, sacrificing of life is not limited to martyrdom only. Consider a child born in Canada. As he gets older, his friends are focused on getting the fastest car, the latest phone, the latest game, the next 'toy'. But, his focus is elsewhere. He graduates high school but does not focus on making money, as his colleagues are talking about. His focus is on something completely alien to them. He goes for an interview; a job interview unlike any his friends have ever thought of. A job that will expose him to circumstances none of his friends will be able to cope with. He is being interviewed by a panel of Murabbīan for admittance to Jāmi'a! A job that will require him to sacrifice everything from day one.

Since the creation of the first Jāmi'a Aḥmadiyya in the Western world, 45 Murabbīan have graduated from Jāmi'a Canada. They were either born in North America or came to Canada at a very young age. And, then there are those who complete their studies in Canada, get a good job making exceptional money, yet they are still not satisfied. They want more from life. Does this not sound like people you would know? But these folks are dissatisfied for another reason. They decide to fill the void of their dissatisfaction by quitting their job and dedicating their lives for the advancement of Islām and agree to live on the meager resources the Jamā'at can afford to offer them. But they are not keen on these resources. Their desire is to get the biggest reward from the best employer who offers them benefits far beyond anything any company in this world can offer. Their new employer is Allāh, the Almighty!

There is yet a third way of offering sacrifice of life. In fact, it is this third way

that, has enabled me to stand in front of you and address you today. These are the volunteers who live two lives. Their one life is putting in 8 hours a day at work. Their second life is dedicating themselves to service of the Jamā'at of the Promised Messiah<sup>as</sup>. It is the dedication of these volunteers that enables the Jamā'at to continue to accomplish amazing feats with its meager resources. As an example, in this Jalsa Sālāna alone, over 4,900 volunteers are working tirelessly only for the sake of Allāh so that they are able to make this a successful event for all the guests in attendance.

### SACRIFICE OF WEALTH



No doubt, the highest sacrifice a man can offer is the sacrifice of life. However, this materialistic world has increased the love of money in the hearts of people.

Allāh the Almighty says in the Holy Qur'ān<sup>12</sup>, You cannot attain righteousness until you spend out of that which is most dear to you. Explaining this verse, The Promised Messiah<sup>as</sup> says:

If, every single person donates even a single paisa, then that would amount to hundreds of thousands. A sea is created drop by drop . . . Many people come and start crying when they do Bai'at. If they are told to donate chanda they would most certainly do so. Hence, it is necessary to remind others. I remind all those who are present and who are absent to make your brothers aware of the importance of chanda. Have all those, who are weak, join the system of chanda. You will not have this opportunity again .

. . . A person who spends in the way of Allāh in small portions but regularly is better, in the sight of Allāh, than he who pays more but sometimes only.<sup>13</sup>

### EXAMPLES OF FINANCIAL SACRIFICES

By the Grace of Allāh, members of Canada Jamā'at remain in the forefront of sacrificing what is most precious to them in the way of Allāh. There are so many examples that can be quoted of members of our Jamā'at that many hours will be needed to share these with you.

Here, I would like to share a few examples to show the blessings that these members have incurred due to their humble sacrifices.

1. The National Mosque Fund team visited a very devout elderly father along with his sons (all are a symbol of devotion and sincerity) on their request. They offered a significant pledge as a family with a large portion as a deposit. But, the third son was not present at that time and he wanted to give his personal pledge. He made a contribution of a \$100,000 and said that he was making this contribution only to please Allāh and had no worldly wish because he could not count the blessings and favours of Allāh upon him, his parents and his family.

He said that he was only a layman without any high education, a villager who had been blessed by Allāh beyond his expectations. Not only did he fulfill his pledge, but a few weeks ago, he increased his pledge to \$1 million and with Allāh's blessings, he has started contributing towards it.

2. One young business man wrote to Huzoor Anwar<sup>aa</sup> requesting prayers for his business that may Allāh bless his business such that by end of 2017 he be able to donate \$1 million for the National Mosque Fund. Unfortunately, he was not able to



meet his target by the end of the year.

During the Friday sermon of January 5, 2018, Huzoor Anwar<sup>aa</sup> narrated incidents of financial sacrifices, left a deep impact on this young man. However, when Huzoor Anwar<sup>aa</sup> mentioned that Allāh only accepts that sacrifice that one earns through hard work, he was saddened that he did not possess the means to fulfill his pledge of \$1 million. There, he decided that he would sacrifice his most beloved possession that he had acquired after seven years of hard work for the pleasure of Allāh. He shared this desire with his mother. His mother, thinking that his son who had laboured for many years to acquire this possession, will not be able to depart from it easily, advised him against selling it and told him that he would have other opportunities in future to offer sacrifices in the way of Allāh.

Upon hearing his mother's response, the young man started to pray. After a few days he again approached his mother but this time he said that his heart was throbbing with the desire to make that sacrifice and he pleaded with her that she should not stop him now. Seeing the drive and conviction of his son, the mother agreed. They came to see me recently and the son contributed towards the National Mosque Fund, a sum of \$240,000 after selling his most beloved possession.

Other young members of our Jamā'at are also at the forefront of making sacrifices.

3. A tiff was saving his pocket money to buy a hoverboard but when he learned of the fundraising for building of Mosques, he contributed his entire savings towards it. When someone learned of the sacrifice of this child, he bought a new hoverboard for the child and gifted it to him!
4. An international student at Queen's University, in Kingston, was pursuing a degree in pharmacy and was struggling to find an internship for over 5 months.

## To give importance to oneself in this world is arrogance.

Seeking Huzoor Anwar's<sup>aa</sup> prayers, he pledged that if Allāh would bless him with an opportunity to work in pharmaceutical industry he will contribute his first 3-month salary towards the National Mosque Fund. He applied to three different Pharmaceutical companies and all three sent him an offer of employment. But Allāh's blessings did not stop there. His professor, who recently relocated to Canada, contacted him with an offer for him to do his PhD with him and offered him a grant for completing his PhD. With so many blessings of Allāh shining on this student, he pledged \$25,000 for the National Mosque Fund.

5. A Syrian brother narrates that when he learned of the fundraising initiative regarding NMF he was inspired and pledged \$10,000 with only \$6 in his account and with no job. Allāh rewarded him such that within one year he paid the entire pledge as Allāh blessed him with a job, just after he made this pledge. But the blessings did not end there. Having been married for six years they did not have a child, but after his wish to contribute in the building of the House of Allāh, He blessed him with a daughter and now they are expecting their second child, by the Grace of Allāh.

Our ladies have also never shied away from offering sacrifices in the way of Allāh. In fact, many a time their sacrifices have eclipsed those offered by men.

6. A lady who is a widow of a Shahīd doctor and a doctor herself, had already made a significant contribution towards the National Mosque Fund. When I visited her home, she handed me her cheque book and said that I fill whatever amount I felt was needed and that she will honour it. I was taken back with her complete trust in Allāh

that He is the Provider and that He will provide for her.

7. There are incidents witnessed by me where ladies have donated almost their entire Jewelry. In many cases these jewelry items were given to them by their late mothers, but these ladies chose to depart from their most beloved and precious possessions only to seek pleasure of Allāh. Not only this, these generous ladies also encouraged their husbands and children to sacrifice more in the way of Allāh.

### SACRIFICE OF HONOUR

Another great sacrifice is the sacrifice of honour. When this time of adversity falls upon a believer, he remains patient, in fact he even enjoys it. The companions of the Promised Messiah<sup>as</sup> have left beautiful examples for us to follow.

1. One such example is that of Hazrat Maulwī Burhanud-Dīn<sup>ra</sup>. He was an extremely sincere Companion of the Promised Messiah<sup>as</sup>. Before accepting the Promised Messiah<sup>as</sup>, he was a great scholar of the Wahhabis and for that reason he held a very high position of honour among them. When he became an Aḥmadi and his financial means were strained, he did not care, and he spent his days in very limited means of existence. Hazrat Muṣleḥ Mau'ūd<sup>ra</sup> says that he always remembered a beautiful subtle thing he used to recount.

When the Promised Messiah<sup>as</sup> went to Sialkot, there was great opposition. Maulwī Burhanud-Dīn Ṣāḥib<sup>ra</sup> was returning from the Railway Station after seeing off the Promised Messiah<sup>as</sup> when the people started pelting him with cow dung. One of them even started putting cow dung in his mouth. But Maulwī Burhanud-Dīn Ṣāḥib went on bearing this humiliating treatment

happily. He would say with great pleasure, ‘Oh Burhania, how lucky are you that you are enjoying such treatment in the way of Allāh!’ And the person relating the incident says that not the slightest wrinkle appeared upon his face as a result.<sup>14</sup>

### CHALLENGE FOR MEMBERS OF THE JAMĀ’AT

Hazrat Abu Huraira<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> has said: “The Imām is a shield (protection) behind him you fight . . .”<sup>15</sup>

This ḥadīth tells us that the blessings of Allāh one attains from sacrificing are only possible when these sacrifices are made while remaining behind the Imām and using him as a shield. Whereas individuals may attain fruits of their sacrifices, but as a Jamā’at, success is only possible when we, as a Jamā’at, remain obedient to Niẓām Khilāfat or Niẓām Jamā’at.

By the grace of Allāh, Jamā’at Canada, through its obedience to Niẓām Jamā’at, has been blessed tremendously. These

**My dear brothers and sisters of Canada Jamā’at, the time to serve the faith is now.**

blessings are known to most of you:

1. By the Grace of Allāh, we have been blessed in our numbers. Currently, Aḥmadīs are established in most major cities across Canada.
2. We have been blessed in our resources also. Currently, the Jamā’at has 700 acres of land and 51 built properties across Canada.
3. We have been blessed with 5 purpose-built Mosques in Vaughan, in Calgary, in Vancouver, in Regina and Saskatoon, and with the 6th one near completion in Brampton.
4. We have been blessed with establishing the first Jāmi’a Aḥmadiyya in the Western world.
5. We have been blessed with

establishing ‘Aisha Academy, the first educational institution of Higher Learning in Islāmīc Studies, dedicated for girls and ladies and for training Ḥāfiẓat.

6. We have been blessed with establishing the first Aḥmadiyya Elementary School for our children in the Western world.

But, should we be satisfied with what our current sacrifices have allowed us to accomplish? Or should there be another goal that we need to strive for, sacrifice for?

In 1903, the Promised Messiah<sup>as</sup> wrote in his famous book *Tadhkiratus-Shahadata’in* that:

. . . and the third century from today would not have completed that Muslims and Christians who have been waiting for the coming of Jesus Christ would, out of frustration and depression, leave this false belief and the world will have only one religion, the religion of Islām; only one spiritual leader; Hazrat Muḥammad<sup>sa</sup>.<sup>16</sup>

Generally, this revelation is understood to mean that Allāh will grant Islām victory after 300 years. But the words are that the 3rd century will not have passed.

My dear brothers and sisters, my dear children, my dear elders, let us think about this revelation, this Promise of God, for a moment. Let us ponder over this prophecy of the Promised Messiah<sup>as</sup> and let us think where we, as a Jamā’at, stand today. Do we not desire to be amongst those who will get to bear witness that there is only one religion in the world, the Religion of Islām and there is one spiritual leader in this world, the Messenger of God, Muḥammad<sup>sa</sup>? Do we not desire to bring the final victory of Islām closer? If it is so, then the pace of our sacrifices must accelerate.

In the end, I close with the following powerful and stirring words of the

Promised Messiah<sup>as</sup>. These words describe exactly the opportunity we have today, and just how fleeting and special this moment in history is. The Promised Messiah<sup>as</sup> writes: Every person’s sincerity is determined by his service. Dear ones! The time has come to serve religion and assist its cause. Prize this opportunity—it shall not come again.<sup>17</sup>

My dear brothers and sisters of Canada Jamā’at, the time to serve the faith is now. Remember these words of the Promised Messiah<sup>as</sup>: “This time will not come again.”

Let us pledge to Allāh, Our Lord, in the words revealed to Hazrat Khalifatul-Masīḥ III<sup>ra</sup>: “Our lives, our wealth, our honour are all presented in Your way.”

### ENDNOTES

1. 3:103-04
2. Friday Sermon, Nov 3, 2017
3. *Ṣaḥīḥ Bukhārī*, Kitābul Adhan, 645
4. *Abū Da’ūd*, Arabic/English 8, Ḥadīth 960
5. *Sunan an-Nasa’i*, Kitāb Tahrimud Dam, 4114
6. 3:104
7. Friday Sermon, August 26, 2005 qtd. in *Al-Fazl International*, September 16, 2005, pp. 6-7, translated from Urdu
8. *Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim*
9. 2:286
10. 6:163
11. *As-Sīratun-Nabawīyyah*, By Abū Muḥammad ‘Abdul-Malik bin Hishām, pp. 200-201, Bābu Mubādāti Rasūlillāhi Qaumahū wa mā kāna minhu, pp. 200-201, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
12. 3:93
13. Translation from Urdu, *Al-Hakam*, 1903
14. Friday Sermon, February 6, 2015
15. *Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim*
16. *Rūḥānī Khazā’in*, Vol. 20, p. 67
17. *Noah’s Ark*

# HAZRAT MUḤAMMAD<sup>SA</sup>— BEACON OF ABSOLUTE JUSTICE

Asif Khan, National Secretary Umūr Khārjiyya

**H**azrat Abbas<sup>ra</sup>, a beloved uncle of the Holy Prophet<sup>sa</sup> who was not yet a Muslim during the Battle of Badr, fought against the Muslims. During the battle he was taken captive. He, along with other prisoners, were tightly tied to a pillar. Hazrat Abbas<sup>ra</sup> began to groan with pain. On hearing his cries, the Holy Prophet<sup>sa</sup> became very perturbed. He could not sleep and kept tossing from side to side; but he said nothing.



depict the most beautiful approach of the Holy Prophet<sup>sa</sup> with regards to his love for mankind and the application of justice.

In reality, the teachings of Islām are in unison with the nature of the Holy Prophet<sup>sa</sup>. Islāmic teachings are perfectly well-balanced and based on the principles of justice, benevolence and kinship, as was the character of the Holy Prophet<sup>sa</sup>. However, is Islām the only religion to have taught this concept of

Can you guess as to why the Holy Prophet<sup>sa</sup> was upset? It is natural to feel sympathy especially for family. When the warden in charge of the prisoners learnt that the Holy Prophet<sup>sa</sup> was upset, he loosened the rope of Abbas<sup>ra</sup> so that he was not in as much pain. Abbas<sup>ra</sup> groans then of course ceased. At this, the Holy Prophet<sup>sa</sup> inquired about why his Uncle's cries of pain stopped. At the answer, the Holy Prophet<sup>sa</sup> became even more

was profoundly displeased at hearing this and ordered that if Abbas<sup>ra</sup>'s rope is loosened, the ropes of all the prisoners must also be loosened. No follower of the Holy Prophet<sup>sa</sup> would have considered the loosening of the rope of his Uncle as being unjust. But rather, they would have considered it a sense of compassion for their beloved Prophet<sup>sa</sup>.

However, according to the Holy Prophet<sup>sa</sup>'s standards of justice—they had no right to single out Abbas<sup>ra</sup>. This was his clear direction. If close relatives were to be treated a certain way, then the treatment of committed enemies was to be no different **in matters of justice**. He was invariably guided by the following injunction

of the Qur'an:

... and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness . . . (5:9)

This narration is but one of scores that

justice and benevolence? Of course not. God sent messengers to everyone. Be it Prophets Adam, Abraham, Noah, Moses, Aaron, Jesus, Buddha and Krishna (peace be upon them all!). All were virtuous, and all taught how to strengthen the mutual ties of humankind. However, through the Holy Prophet<sup>sa</sup> of Islām, the all-encompassing outward expression of absolute justice and benevolence became fully defined through the Holy Qur'an and the actions of the Holy Prophet<sup>sa</sup>. Indeed, the Founder of Islām<sup>sa</sup> laid down the foundations for peace in just one sentence. His words were as magnificent as they were simple. He said that "we should love for others what we love for ourselves." Think about this sentence—if truly applied in all of our dealings—how pure would our interactions be. "We should love for others, what we love for ourselves." A truly beautiful principle to live life by.

This application of being just and kind was further elaborated on by the founder of the Aḥmadiyya Muslim Jamā'at, the Promised Messiah, Hazrat Mirzā Ghulam Aḥmad<sup>as</sup>. He said that man is to fulfill the rights of Allāh the Almighty and to

“**Verily, Allāh requires you to abide by justice, to treat with grace and give like the giving of kin to kin;**

restless.

Now why would the Holy Prophet<sup>sa</sup> become further agitated as his Uncle was relieved of the discomfort? The Holy Prophet<sup>sa</sup>'s inquiry revealed that the rope of Abbas<sup>ra</sup> was loosened out of consideration for the Holy Prophet<sup>sa</sup>. He

love Him! Furthermore, man is to show compassion to mankind. Many can claim that they are just and compassionate in their hearts towards their fellow humans. However, without regard, appreciation and love for God—one cannot aptly apply justice. It is justice that lacks in our collective individual behaviours and especially in behaviours of nations. Simply, if you cannot treat others with genuine care and love which is embedded in your virtuousness and moral fabric—you cannot dispense true justice. One begets the other.

The following Qur’anic verse explains this beautifully:

Verily, Allāh requires you to abide by justice, to treat with grace and give like the giving of kin to kin; (16:9)

This verse speaks of three attributes –“Adl” which is justice, “Ihsan” which is benevolence, and “Itā Dhil Qurba” which is an exceptional form of love. Allāh does not command us to exercise justice (‘Adl) alone, but also desires us to voluntarily add benevolence (Ihsan) to the act of justice and then to move further to the third stage of human relationships, which is Itā Dhil Qurba—a spontaneous expression of love and care as experienced by a mother for her child. When a mother loves her child, she does so without any element of design and without any trace of artificiality. It is a natural flow of love that vibrates in all her actions for her child.

Imagine a world in where each person treated their neighbours, their friends, their co-workers and their families with these three attributes. Imagine further, if relations amongst nations were just, benevolent and kind? What do you think the world would be like? It does not take much imagination or mental power to quickly realize that the world would indeed be peaceful, harmonious and prosperous.

This explanation fully illustrates the spirit of justice, benevolence, and kindness. It is unfortunate, however, that these three principles are not being employed with the level that they should be in today’s world. Its lack of

application is precisely the reason for the lack of inner peace, societal peace and international peace. Justice is not just a law—it’s a way of life! It should transcend all cultures, races, religions and borders. This lack of justice, rather absolute justice is what has the world at a crossroads. On one hand, we individually and as nations, value and hold close our way of life, our wealth, our leisure, and our material desires. Whereas on the other hand, we tinker with biased foreign policies that are leading to unrest to the point that the relative ‘Peace’ that has existed since WWII is at serious risk.

I will come back to this theme—that is that the consistent deterioration of our application of absolute justice is pulling the ‘Peace Rug’ right out from underneath us. Before I do circle back, I would like to share some more narrations from the time of the Holy Prophet<sup>sa</sup> and how he truly loved humankind and wanted to be in the service of all of us.

An older woman made a habit of throwing rubbish on Prophet Muhammad<sup>sa</sup> whenever he passed from her house. Prophet Muhammad<sup>sa</sup> had to pass that house on a regular basis. Even when the old woman threw rubbish on him, he would pass silently without showing any anger or annoyance. One day when the Prophet was passing by, and the woman was not there. He stopped and asked the neighbour about her whereabouts. The neighbour informed the Prophet<sup>sa</sup> that the woman was sick and bed ridden. The Prophet<sup>sa</sup> politely asked permission to visit the woman. With permission he entered the house. The elderly woman was slightly nervous, and she thought that he had come there to take his revenge because of her sickness. But the Prophet said to her that he was there to check on her and to look after her needs as it was the command of Allāh that if any one is sick, one should visit and help. Of course, the elderly woman was taken aback by this genuine kindness. Do we come close to treating even our family with such benevolence? Or are we always worried about how others treat us first?

In light of this story, we are reminded of the authentic saying of the Holy Prophet<sup>sa</sup> that states, “Nothing weighs heavier in the scale of God than the excellence of conduct.” (Repeat) Nothing weighs heavier in the scale of God than the excellence of conduct.

Excellent social behavior is half the faith. Islām has laid tremendous emphasis on it. In another Hadith, it says that whoso was not grateful to man was not grateful to God. In fact, excellence of social conduct is what should form the basis of our relationships with each

“Ā’ishah! is it not my duty to present myself in excellent ways in my social contact with people?”

other. From among each other, from the elected officials and heads of state down to the simple citizen, good conduct has been enjoined on all. From leaders to subordinates, from parent to child, and especially from friend to foe, in short everyone has been commanded to express these obligations of good conduct.

Even the simplest form of kind behaviour has not been excluded. The Holy Prophet<sup>sa</sup> mentioned that if a person met his acquaintances with a smiling face, it will be considered an act of moral excellence, making him or her worthy of merit in the eyes of God. The Holy Prophet<sup>sa</sup> had an acute awareness and care for others. He took compassionate care of orphans and supported widows, was exceptionally caring and loving towards his neighbors that he treated them like relatives, attended to his companions in their sickness, gave away his wealth to the needy and where he could ensure that no poor person was ever to be left without means or respect.

A poor old woman, who lived in Madinah, used to sweep the Masjid Nabawī, (the Prophet’s Mosque). When the Holy Prophet<sup>sa</sup> did not see her for a few days, he enquired of her whereabouts. The companions mentioned that she had

passed away after a short sickness. They explained that they did not inform him since they knew it would distress him. This grieved him much, and he made it apparent that he was displeased that this was kept from him. He then left to visit her grave and prayed for her departed soul. How often are we ourselves concerned about the well-being of people that work around us and that we do not know that well?

On one occasion, he was with his wife Hazrat Ā'ishah<sup>ra</sup>, when a particular person requested to meet him. On receiving the request, the Holy Prophet<sup>sa</sup> remarked to Hazrat Ā'ishah<sup>ra</sup> that the visitor was not a good man. But when this person visited, the Prophet<sup>sa</sup> talked to him in an affectionate tone. As he left, Hazrat Ā'ishah asked the Prophet<sup>sa</sup> that you mentioned that he was not a good person, however you obliged him and were rather engaging with him – why? The Holy Prophet<sup>sa</sup> said, “Ā'ishah! is it not my duty to present myself in excellent ways in my social contact with people?”

Visualize yourself in how you may treat those whom you may not respect as much or whom you know to not always have others best interests in mind. Are your non-verbal cues apparent? Do you think the other party does not sense your lack of respect? Are there countries in the world who are forced into a feeling of being inferior? Should we not be equal inhabitants of this world and working towards the same cause care and compassion?

This excellence of his conduct was not confined to humans only. He said, “It is a good deed to show compassion to all living beings.” Once when a camel was moaning under the weight of a heavy load, the Holy Prophet<sup>sa</sup> felt the unease of the camel's suffering and walked over to the camel, compassionately patted his head to try and console it. He then told its owner that the camel was complaining of his cruel treatment and that he should treat him with considerateness so that he, himself may be shown compassion in the heavens. In addition, The Prophet<sup>sa</sup> adored cats. He in fact had his own pet cat and was extremely tender and affectionate towards it. In

general Prophet Muhammad<sup>sa</sup> was deeply caring towards animals and taught Muslims to also be so.

These narrations are but a few of many that show the general kindness and benevolence that the Prophet<sup>sa</sup> had and taught. It was this level of love, care and compassion for others that allowed the Holy Prophet<sup>sa</sup> to impart the qualities of absolute justice.

### So what is Justice?

The fourth Khalifa of the Aḥmadiyya Muslim Jamā'at, Hazrat Mirzā Tahir Aḥmad<sup>th</sup> expressed the complexity of this subject in his book, *Absolute Justice, Kindness and Kinship* where he said the following: Justice is not only vast in its application, but it is also profound in its meanings. It is extremely intricate and refined . . . Furthermore, he says that humanity is in desperate need of justice. All its ills – which are responsible for polluting and contaminating human relationships – are directly born out of a lack of justice. Mankind stands in need of justice so desperately that if we do not teach justice to people in the light of the Islāmic guidelines, man will continue to suffer heavily at the hands of man. Simply, every human being and especially nations need to exercise even the smallest of their obligations to each other. This is to be from the kind gesture of a simple smile to the grandness of compassionate human rights.

The Canadian Government is a country that has committed its own mistakes of treatment and relationships in the past. The present and past Governments have owned up to the mistakes and have provided apologies. This act is commendable. In short, Canada's reputation in the world is a country known to be ethical. According to the

Canada is perhaps the one country to lead the world in practicing kindness and justice and calling others out on their lack of it.



Reputation Index, an annual survey ranking developed nations (which Canada has consistently ranked at or near the top), called Canada the “most admired” for its “effective government, absence of corruption, welfare support system,” and yes, its “friendly and welcoming people.” As an example, we should be applauded for how we treated the situation with the Syrian refugees. We did much more than other countries who have more resources and wealth than we do. Yet, we stepped up. The current issue with Rohingya Muslims is most alarming and appears to be heading towards further heartbreak and tragedy. The Canadian Government is trying to help bring some resolution to this matter as they have set up a commission with recommendations. Our Parliamentary Association Award Recipient is not here today to accept his Award as he is travelling to Turkey and Bangladesh to work on the situation of the Rohingya Muslims. Canada is perhaps the one country to lead the world in practicing kindness and justice and calling others out on their lack of it.

The world cannot be peaceful unless justice is applied – and it cannot be applied selectively. Where there is injustice – there are social evils, bad

intentions, and oppressive ideologies – all which lead to the tyranny of people and nations. I would like to remind you again of Islām’s objective. That is to love God and His creation and then display compassion to mankind. This philosophy transcends a belief in just one faith – it applies to us all.

### Let us now go back in history again.

Over 1400 years ago, in the year 570, a child was born in the city of Makkah. This well-mannered child lost both his parents by the age of 6 and was then raised by his grandfather for two years and then his Uncle. As he grew into a young adult, he was well known for his honesty, truthfulness, and trustworthiness amongst a people who were not necessarily known for good morals. He was regarded as the ‘trusted one’ by the various tribes and their leaders. By the age of 40, he was given his first revelation from God and his prophethood began. As with all Prophets of God, the spreading of the message was slow, and few took to his call to the Oneness of Allāh. Ridicule from the Arabs who were proud of their immoral lifestyles was common place. As a few years past and the Prophet’s<sup>sa</sup> message began to find acceptance with more people, the ridicule soon turned to torture for the Prophet<sup>sa</sup> and his followers. This ill-treatment and cruelty lasted for years and began to intensify. Many of the Muslims of Makkah began to leave for various other regions in the Peninsula. Many found themselves leaving for Yathrib (Madinah), which was around 200 km’s away. The early Muslims basically all left over a period of a few years finding refuge in Madinah. The Prophet<sup>sa</sup>, after becoming apparent that his own life was not safe in Makkah, himself then too emigrated in the year 622 to Madinah. He was 52 years of age and approx. 13 years into his Prophethood.

Madinah was a city of people divided by hostility and malice and the system of tribalism prevailed. However, the

people of Madinah were for the most part, welcoming and had open minds to the Prophet<sup>sa</sup> and his message. So, when having arrived in Madinah, the Prophet<sup>sa</sup>, through the will of the people, dedicated himself to the organization of the city so as to implement peace and reconciliation among the various quarreling factions. The city was divided into three religious groups – the monotheists (mainly the Jewish), the Muslims and the Pagan Arabs.

It is here that we see the Prophet’s<sup>sa</sup>



wisdom and his application of a nationalistic system based on absolute justice. In this re-organization, the Holy Prophet<sup>sa</sup> created the “Charter of Madinah.” This was a written Constitution and it started the first modern national state. The Charter of Madinah is rather significant from a historical perspective and does not get the attention it rightly deserves. It predates the Magna Carta by approximately 600 years. What makes it truly remarkable is not only that it was conceived and written during the time that it was, but that it created a system of justice, nationalism and patriotism to replace individualism and the dominant system of tribal blood feuds. In addition, the Charter stood the test of time. The Charter of Madinah could not be labelled as an Islāmic Charter either. First, it was not titled as such and second, approximately half of the Qur’ān had yet to be revealed so the full system of Islāmic jurisprudence was not yet known.

With divine wisdom of the Prophet<sup>sa</sup> and his application of absolute justice—he

created a system that promoted a plural society. The charter provided equal rights to citizens, gave them consultative say in government, provided religious freedom, created a system of law and order, promoted brotherhood and good morals, promoted a common nationality amongst the different cultures and religions, and a system of national defence. Think about this for a moment. Approximately 1400 years ago, before a modern Europe or America – there was a tribal society in the deserts of Arabia that were banded together by a Charter that promoted the systems we so cherish and envy today in our modern cultures.

The Prophet<sup>sa</sup> was able to create this Charter, because he had the trust of the people as a noble and honest man. In addition, it was his ability to understand that for a system to truly work and to have cooperation amongst its citizens, the system itself had to be just towards its residents. That is equal rights, equal opportunities, equal say in the matters of

the state, and a true bond of nationalism and brotherhood. In short – this was a pure blessing! The charter profoundly exhibited the qualities of giving the Holy Prophet<sup>sa</sup> the title – the Beacon of Absolute Justice.

Another example of the Holy Prophet’s<sup>sa</sup> wisdom in justice was at the time of the formation of the Treaty of Hudaibiya. In short, in the year 628, the Muslims in Madinah were feeling homesick as it had been approximately half a decade since they set foot in their home city of Makkah. Nostalgia was natural. That year, the Prophet of Islām had a revelation that the Muslims were performing the shorter 3-day Pilgrimage at the Ka’aba in Makkah. Approximately 1400 Muslims left for the 200km journey to Makkah. The Quraish Tribe of Makkah learned of the plan and prepared for confrontation and sent message to the Prophet<sup>sa</sup> and his followers that they will not be allowed to enter Makkah.

While negotiations continued, the Holy



Prophet<sup>sa</sup> and the Muslims camped outside of Makkah in a place called Hudaibiya. It is here where a resolution was met. The discussions between both sides resulted in the following terms. First, the Muslims will not be allowed to perform the shorter pilgrimage this year. They would be allowed to return next year for 3 days only and would be unarmed. In addition, there was to be no fighting for a period of ten years between both sides. Either side was free to join the other side – that is a Muslim was free to leave and join the Quraish of Makkah with no respite. Last, if young adults were to join either side, only the Muslims would be relegated to return the young adult to the other side. The Makkans were not obligated to do so.

The Treaty, by most accounts, was considered rather one-sided and did not give favour to the Muslims. However, this was Prophet Muhammad's<sup>sa</sup> application of Justice. The Muslim followers did not like the terms. The Holy Prophet<sup>sa</sup>, knew that the Makkans were a proud people and by taking the lower position in the negotiations, was able to give due justice to the Quraish of Makkah and more so, to his own followers. Present day negotiations between individuals in dispute, or amongst corporations or nations versus nations, we see the mentality of 'win at all cost' and unruly want of the upper hand. The Holy Prophet of Islām knew that winning was not the objective but rather a creation of respect and justice. The Makkans got what they wanted. They were able to turn away the Muslims and have a sense of their pride upheld.

What the Muslims received was the right to be able to come to Makkah, albeit the following year. The Prophet<sup>sa</sup> was also able to provide both sides with much needed comfort of safety as there was to be a halt in confrontations for a very long period. The Treaty is said to have the catalyst for peace in the Arab Peninsula.

Unfortunately, the Peace Treaty did not last too long. The Makkans eventually compromised the non-confrontation clause after a short couple of years.

The Prophet's<sup>sa</sup> practice of justice and extreme benevolence was most evident at the time when the Peace Treaty of Hudaibiya had been disregarded by the Makkans. The peace truce was but a farce on the part of the Makkans as plans were being hatched to dislodge the relative safety of the Muslims in Madinah – some 200 km's away.

Thus, the Holy Prophet of Islām<sup>sa</sup> and the Muslim followers travelled to Makkah to confront their attackers. By God's design, when entering Makkah, practically no blood was shed and the Makkans conceded. At this moment, the Holy Prophet could have ordered any level of punishment to the offenders.

So, after experiencing years of constant severe pain and extreme suffering, having a price on his head, and seeing those that were near and dear to him brutally tortured and martyred, he did not utter

even a single word of reprimand or lay down any punishments to those who had inflicted so much pain. He forgave them with a magnanimity unparalleled in human history with the words, 'Go, you are all free. No blame shall lie on you this day; may Allāh also forgive you'

Thus, the Prophet of Islām, Muhammad<sup>sa</sup>, teaches us that in order to establish true peace, the very highest forms of justice need to be adopted. It is a level of justice that requires one to Love his Creator and Love His Creation and to show compassion. It is a form of Justice that has no label of war, or revenge, but one that looks at what is the most just for the collective, the society, and for peace.

Prophet Muhammad<sup>sa</sup> was a perfect example for mankind. His characteristics are what we should all aspire towards. The history of his life and his actions are, in no doubt, fully documented – and with an honest eye, the only conclusion one can have is that he was kind, benevolent and just!

From the Holy Prophet of Islām's<sup>sa</sup> last sermon before his demise in the

“**The Holy Prophet of Islām knew that winning was not the objective but rather a creation of respect and justice.**”

year 632, he said “And Guard yourself against committing injustice . . . Further, he stated, As God has made you one brotherhood, so be not divided. An Arab has no superiority over a non-Arab, nor a non-Arab over an Arab; nor is a white one to be preferred to a dark one, or a dark one to a white one.” He concluded by also stating to “obey those in authority among you.”

The global village is now smaller than ever. Social Media, Twitter, 24/7 news has allowed the human family to truly be interconnected in a way never seen before. The injustices being committed around the world are known and better understood by almost all.

So, what is the duty of the state to its citizens? What are the goals of absolute justice? It is mainly to provide peace, Security and Well-Being to its inhabitants and its neighbours.

There are many current issues in the world that one could say that peace, security and well-being are not the main concerns. Are these principles honestly being applied to dealings with Syria, Israel/Palestine, Iran, North Korea or with issues



the standards of justice that God expects from us is not even being found in our

tolerance.

unite them. In terms of the major religions, the unifying figure is God Almighty Himself, but this does not mean that a religious person can have nothing in common with a non-religious person. Thus, the Qur'an has taught us how to build a peaceful, multicultural society, where people of all faiths and beliefs are able to live side by side. The key ingredients are mutual respect and

**It is the duty of a Muslim to fulfill the rights of other people, irrespective of their beliefs or background, and to wish them well, to care for them and to help them in their times of need.**

of global free trade, sanctions, weapons sales, immigration, and refugees?

Canada, through moral suasion, could be the leader on this front. Canada should encompass Absolute Justice into all of its dealings within the country and with its international dealings. Canada should call other countries out for their lack of Injustice. Canada's main export to the world should be Absolute Justice. If Canada truly applied Absolute Justice in all its dealings, the world would take notice. Canada has the respect of the world. Let's leverage it to truly effect change. Change that is full of goodness, honesty, sincerity, love, benevolence, and brotherhood.

The current Caliph of the Aḥmadiyya Muslim Jamā'at provides us with a weekly Friday sermon where we receive nuggets of guidance and teachings. One such sermon last year was solely focused on Truth and Justice. He reminded us that

households today. In matters of domestic conflict, a large number of people do not tell the truth and usurp the rights of others. They even deceive the courts. Then there are rulers who are unjust at a national level; neither are they just with their subjects, and nor are they fair in their international dealings.

His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> the Caliph of Islām has delivered several lectures at significant locales and has written several letters to world leaders. The compilation can be found in the book – *Pathway to Peace*. The core messaging of the book is establishing world peace which can be obtained by simply establishing absolute justice in all of our dealings.

In the Peace Conference of 2017, His Holiness reminds us of a Qur'anic verse that lays down a golden principle in the cause of peace, whereby it states that people should focus on those things that

For my final remarks, I conclude with His Holiness' comments from Canada's Peace Conference of 2016, where he states that as Muslims, we must seek prosperity not only for ourselves but also for others. We must open our hearts to humanity. We should consider the pain of others as though it is our own pain and grief. It is the duty of a Muslim to fulfill the rights of other people, irrespective of their beliefs or background, and to wish them well, to care for them and to help them in their times of need.

Thus, every Aḥmadi must ensure the highest levels of justice are maintained throughout each home, and justice and equality should be demonstrated in the workplace and also in your surroundings where the highest levels of justice and integrity should be visible, so that the world can see that these people, who desire salvation for the world, are the true followers of Prophet Muḥammad<sup>sa</sup>. May Allāh the Almighty enable everyone that the future for maintaining peace in the world lays in their hands! May God Almighty grant you the ability to carry this through! Amīn!



A FAITH-INSPIRING EXPERIENCE OF A CONVERT

MY JOURNEY TOWARDS LIFE-DEVOTION

Adam Alexander, Wāqf Zindagi

**M**y journey begins when I was a Jehovah's Witness. When I was 11 years old, I would admire the dedication some members of the kingdom hall had towards religion. I would request my mother to allow me to spend more time with a pioneer (someone who has dedicated their life to the kingdom hall). I was partnered with Daniel who was a young and recent pioneer for the Jehovah's Witness community. Daniel taught me the Bible and how to convey the message of Christianity to my neighbours. However, all of this came to an end when my mother was excommunicated from the community, when I was 14 years old. After a long adventure of searching for the people of God, I arrived in Baitul Noor Masjid in Hamilton when I was 23 years old. Shortly after signing the Bai'at form, I expressed my interest in becoming a life-devotee, but was advised to ponder more about my decision, and in the meantime, study the teachings of the Promised Messiah<sup>as</sup>.

Now, I fast forward to my blessed meeting with beloved Huzoor Anwar, Hazrat Khalifatul-Masīh V<sup>aa</sup> in February, 2013. I had arrived in the UK at around 11 am for a layover, on my way back to Canada. I went to the Fazl Mosque to see if I could meet Beloved Huzur Anwar<sup>aa</sup>. They informed me that this is not the usual time to meet with him, so I requested they give him a letter that my 3 year old daughter had written to Huzur Anwar<sup>aa</sup>. Upon receiving the letter, I was invited in to meet with Huzur Anwar<sup>aa</sup>. My first question was a very bold question. I asked Huzur Anwar<sup>aa</sup> if Allāh speaks to him. He told me that we usually don't ask this from people. I said okay and lowered my head, and again I repeated my question "Huzur does Allāh speak to you." This time he answered me by stating that, if Allāh tells him something to announce

to the Community, it would most likely be in one of his Friday sermons, and that I should listen closely to his Friday Sermons. He then informed me about his advice to the Community that every Aḥmadi in the world should pray for the Aḥmadīs in Pakistan regarding their persecution. I asked him if this was inspired by Allāh and he answered in the affirmative. I, then, asked Huzur Anwar<sup>aa</sup> if Allāh has inspired him to travel the world and advising the various nations to lean towards peace and work together to establish peace and justice in their respective nations. He answered in the affirmative.

Now, I fast forward to my trip to the UK this January, taken by the Nau Muba'in (New Aḥmadīs) organized by Majlis Khuddāmul Aḥmadiyya Canada. My brother Derek and I were both blessed to attend this trip together. During the trip, I met with a Wāqf Zindagi named Talhee, a journalist with MTA International. As we were walking I narrated the story of my meeting with Huzur Anwar<sup>aa</sup> in which I had ask him if Allāh speaks to him. Talhee stopped, turned towards me, and asked if I had heard stories of members of the community with whom Allāh had a close relationship. He asked if I had heard about Hazrat Maulwī Ghulam Rasūl Rajeki Sahib<sup>ra</sup>. I responded very happily that I had indeed heard his story. Then, he asked if I had heard of stories regarding the close relationship that Bashir Aḥmad Orchard Sahib had with Allāh. I responded, again, happily that I had heard his stories. After mentioning a few more names of people with whom Allāh had a close relationship, Talhee asked me like a whip cracking through the air "and you had to ask the Khalifa of



Islām<sup>aa</sup> if Allāh speaks to him?" Instantly, I realized in that very moment that I had not truly understood the status of the Khalifatul-Masīh. I would proudly tell people of this story of my meeting Huzur Anwar<sup>aa</sup> and asking him this question. And now, I was ashamed at my ignorance of his Divine appointment as Khalifatul-Masīh. During the rest of the trip, I begged Allāh for forgiveness for my ignorance and for narrating to others of this meeting with such pride. I returned home. My heart would not stop regretting how little I had understood Khilāfat. I started watching more MTA, in which Huzur Anwar<sup>aa</sup> was present. Then, one night while watching Huzur Anwar<sup>aa</sup> on MTA, a powerful thought came to my mind: Khilāfat is real! I asked myself, "if Khilāfat is real, then the Promised Messiah<sup>as</sup> is real! And if he is real, then our Beloved Master Muḥammad<sup>sa</sup> is real! And if he is real, then Allāh is real!" At that very moment my heart pledged alliance to Islām Aḥmadiyyat!

I would humbly request that my dear brothers and sister of this blessed Jamā'at: Ask Allāh the Answerer of Prayers, the Bestower of Faith to increase our understanding of Khilāfat, and elevate our devotion for the service of Islām Aḥmadiyyat.

May Allāh enable myself and all of us to fulfill the Bai'at we have taken at the hands of our beloved Hazrat Khalifatul-Masīh V<sup>aa</sup>! Amīn!

## CANADIAN MINISTER AHMED HUSSEN VISITS HEAD OF AḤMADIYYA MUSLIM COMMUNITY IN LONDON



AḤMADIYYA MUSLIM JAMAAT  
INTERNATIONAL

Aḥmadīyya  
Muslim Jamā'at  
Press Releases

**Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> praises Canadian Prime Minister Trudeau for embracing diversity**

**His Holiness says no change will come in Pakistan so long as extremist clerics continue to wield street power**

**O**n July 21, 2018, Canada's Minister of Immigration, Refugees and Citizenship, Honourable Ahmed Hussien MP visited the Fazl Mosque where he met the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad (may Allāh be his Helper!).

During the meeting, His Holiness and Minister Hussien discussed the continued repercussions of mass immigration to certain Western countries in recent years. Also discussed was the importance of religious freedom, the development of poorer nations and the forthcoming general election in Pakistan.

The Minister also commended the Aḥmadiyya Muslim Community for its continued commitment to peace and its positive engagement with other communities and groups. He expressed his sorrow and condemnation of the attack on an Aḥmadi Mosque in Sialkot in May 2018.

Regarding religious freedom, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

All peoples must have the right to religious freedom and governments should not interfere in the personal religious matters of their citizens. However, it is a cause of regret that such interference continues to occur, especially in the developing world. The persecution of Aḥmadi Muslims in Pakistan is a major example, whilst the current conflict in Yemen is, in essence, a religious sectarian conflict. Thus, there is a lot of work to be done for the establishment of true religious freedom in all parts of the world.

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

It is wrong to infringe upon the religious rights of any community, no matter how small and it is a cause of deep regret that there is religious persecution even in certain Muslim countries despite the fact that the Holy Quran categorically states that there should be no compulsion in matters of faith.

Minister Hussien informed His Holiness<sup>aa</sup> that he had immigrated to Canada in 1993 from Somalia. Upon this, His Holiness noted that within a quarter of a century of entering the nation as an immigrant, he was now the Minister responsible for immigration, refugees and citizenship.



Photo: Makhzan-e-Tasaweer

Upon this, Minister Hussien said:

I have always said that my development in Canada says more about Canada than it does about me personally and reflects the strength of our immigration system and the means of integration. Canada's people are very generous.

Thereafter, His Holiness<sup>aa</sup> spoke about the need for the developed world to help developing countries both in terms of humanitarian relief and the long-term development of infrastructure. His Holiness said real progress would only be made when all forms of corruption and injustice were rooted out in the developing world.

During the meeting, His Holiness<sup>aa</sup> also extended his best wishes to Canada's Prime Minister Justin Trudeau and appreciated the fact that the Canadian Prime Minister embraces diversity and is tolerant of different faiths and beliefs.

The meeting concluded with a discussion regarding the forthcoming political election in Pakistan.

Upon this, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

As long as the sword of the fanatical Mullahs (clerics) remains there will be no real change in Pakistan. The local politicians fear the Mullahs more than their Creator. Some educated and decent people have started to raise their voices against the persecution of Aḥmadi Muslims but the Mullahs have great street power and use it to incite the masses and drown out any voices of reason. For example, a few years ago Punjab's Governor Salman Taseer was shot and killed after speaking in defence of Aḥmadi Muslims and in favour of religious freedom. The clerics use the pulpit of the Mosques to pollute the minds of the people.

# ANNOUNCEMENTS

## ANNOUNCEMENT OF MARRIAGE

By the grace of Allāh, the Nikāh of Miss Quratul Ain Sāhibā, daughter of Malik Ghulam Sarwar Sāhib and Hamida Sultana Sāhibā, of Hafizabad, Pakistan, was announced with Salman Khan Sāhib, son of Mukhtar Ahmad Khan Sāhib and Farkhanda Khan Sāhibā, of Cookstown, Ontario, Canada by Respected Muhammad Mahmood Tahir Sāhib, Nā'ib Nāzir Rishta Nata, on March 8, 2018, in Rabwah, Pakistan. The wedding ceremony was arranged on the same evening in Rabwah.



The Walīma Reception was arranged by Mukhtar Ahmad Khan Sāhib at D-1, Marquee Hall, Nespak Society, Lahore on March 11, 2018.

## BUDGET FOR COMPULSORY (LĀZMI) DONATIONS

National Secretary Finance, Jamā'at Aḥmadiyya Canada

In regards to submitting your budgets based on your real income for Lāzmi (compulsory) donations Syednā Hazrat Khalīfatul-Masīḥ V (May Allāh be his Helper!) said:

“Remember, whatever you spend and whatever you pledge and whatever is your income, Allāh knows very well. Always try to clear your accounts with Him. To get reward from Allāh, the Almighty, you must give your budget as per your true income and make regular payments as per prescribed rates, so that your spiritual condition gets better and you can excel in righteousness” (Friday Sermon, May 28, 2004).

Currently, throughout Canada, local finance departments are collecting budgets of each and every earning member for the 2018-19 fiscal year. Therefore, it is requested that if you have not submitted your budget to your local secretary finance, do so as soon as possible.

Allāh is well aware of your income, your potential and your needs, and it is only He who can truly reward you for your sacrifices! So do not miss out on this blessed opportunity, and approach your secretary Mal. In the light of the instructions of Huzur Anwar<sup>aa</sup>, you are requested to get in contact with your local secretary finance at your earliest convenience in relation to your budget.

# Experiencing GOD in Today's World



Sunday, September 16, 2018  
12:30 pm - 6:00 pm  
Humanities Theatre  
University of Waterloo



Talks by Distinguished Scholars  
Question/Answer Session  
Scripture Recitals, Exhibition  
Refreshments, Dinner

Moderator



Phil Allt

38<sup>th</sup>  
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# La Gazette

## AHMADIYYA

septembre 2018

### LES PERLES DE LA SAGESSE



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Du Saint Coran

*Dis : « O Mes serviteurs qui avez commis des excès contre votre propre âme! Ne désespérez pas de la miséricorde d'Allāh ; assurément, Allāh pardonne tous les péchés. En vérité, Il est le Très-Pardonnant, le Miséricordieux. »*

(39 :54)



#### Ḥadīth

Le Prophète Muhammad<sup>sa</sup> a dit :

« Allāh (Exalté soit-Il) tend Sa main la nuit pour accepter le repentir de celui qui pèche le jour, et Il tend Sa main le jour pour accepter le repentir de celui qui pèche la nuit, et ce jusqu'au jour où le Soleil se lèvera à l'Ouest (c-à-d le Jour de la Résurrection) »

(Ṣaḥīḥ Muslim)

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



إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

Le Messie Promis<sup>as</sup> déclare : « L'on comprend, grâce à ce verset, que la miséricorde divine est générale et que la colère ou l'attribut de justice est dépendante de certaines conditions. C'est-à-dire que cet attribut entre en action après qu'on ait transgressé certaines lois divines. »

Le Messie Promis<sup>as</sup> explique davantage : « Les avertissements ne sont point sujets à des promesses. Or, la Sainteté d'Allāh exige que le coupable soit puni [...] Cependant lorsque le coupable se repent, implore la clémence divine et s'humilie face à Dieu, la miséricorde de Celui-ci l'emporte sur Sa colère et occulte cette dernière. Voilà le sens du verset : « Je ferai subir Mon châtement à ceux que Je veux ; mais Ma miséricorde se répand sur toutes choses ».

Quand l'on se repent, l'on accomplit l'*Istighfaar* et l'on implore Dieu en toute humilité tout en respectant toutes les exigences nécessaires, Dieu accorde Sa grâce car Il a imposé Sa miséricorde à l'endroit des hommes et non Sa colère.

Sa miséricorde l'emporte sur Sa colère et cette dernière s'évanouit. La *Tawbah* (la pénitence) et l'*Istighfaar* (le repentir) sont deux moyens pour attirer la miséricorde d'Allāh. Le Messie Promis<sup>as</sup> explique : « Le sens premier de l'*Istighfaar* est de demander à Dieu de couvrir toutes ses faiblesses humaines et d'implorer Son soutien. »

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

*Profitez de la miséricorde divin !*

Résumé du sermon du vendredi 08 juin 2018, prononcé par Sa Sainteté le Calife, Hazrat Mirza Masroor Ahmad (qu'Allāh soit son aide), à la mosquée Baitul-Futuh à Londres.

~ « Et décrète du bien pour nous ici-bas ainsi que dans l'Au-Delà; nous nous sommes tournés vers Toi avec repentir'. Allāh répondit : 'Je ferais subir Mon châtement à ceux qu'il Me plaira, mais Ma miséricorde se répand sur toutes choses et Je l'accorderai donc à ceux qui agissent équitablement et paient la Zakat et à ceux qui croient à Nos Signes » [7 :157]

~ Le terme « *Wa Rahmatiy Wasi'at Kulla Shayy'* » démontre que Dieu comble de ses faveurs ceux qui lui sont entièrement dévoués.

~ Le terme *Rahmah*, qui signifie [entre autres] le fait d'être indulgent et gracieux, statue que la miséricorde divine à l'égard de ses serviteurs ne connaît aucune limite.

~ Découlant du terme *Rahmah* sont deux attributs d'Allāh, à savoir *Ar-Rahman* (le Dieu Gracieux) et *Ar-Raheem* (le Dieu Miséricordieux).

~ Usant de sa *Rahmaniyyah*, Dieu nous octroie d'innombrables faveurs sans que nous lui en demandions alors que la *Rahimiyyah* englobe ces faveurs réservées à ceux qui se tournent sincèrement vers Allāh.

~ Certaines personnes, ayant une perception erronée des choses, se demandent « Pourquoi Dieu a-t-il créé l'être humain pour ensuite le punir? ».

~ L'objectif de Dieu n'est pas celui de châtier l'homme. Toutefois, ceux qui ont outrepassé toutes les limites dans leurs transgressions finissent par être punis par le Seigneur; une punition qui est toutefois limitée sur le plan temporel et qui a comme but la réforme.

~ « *Inna Rahmatullahi Qareebun min al-Muhsineen* » (7 :57) **Assurément, la miséricorde d'Allāh est proche de ceux qui font le bien.**

« Grâce à l'*Istighfaar*, Dieu protège l'homme des conséquences de ses péchés antérieurement commises.

~ Ainsi, le *Mouhsin* – c.-à-d. celui qui fait preuve d'une obéissance parfaite à l'égard des préceptes divins – devient récipiendaire de la récompense d'Allāh, et de sa miséricorde.

~ C'est là un décret venu d'Allāh, à savoir que celui qui adopte la voie de la *Taqwa* profitera des faveurs de Dieu.

~ Évoquant ce sujet, le Messie Promis<sup>as</sup> dit :

a. L'homme doit s'abstenir de mettre en usage ses aptitudes à des fins qui sont interdits par le Seigneur.

b. Ainsi, il faut en tout temps être conscient des assauts de Satan. Ce dernier nous incite subtilement à user de nos facultés de manière malséante.

c. En faisant usage à l'expression '*Libaasut-Taqwa*' [le vêtement de la piété], le

Coran insinue que la beauté spirituelle dépend largement sur la *Taqwa*, c.-à-d. le fait d'éviter les voies subtiles que nous propose Satan.

~ Le Ramaḍān est une occasion pour les croyants de progresser en termes de piété. C'est un mois durant lequel Allāh déverse ses faveurs sur ces serviteurs en une plus large mesure.

~ Selon un Ḥadīth, celui qui se consacre à l'adoration de Dieu pendant les

nuits du Ramaḍān et qui respecte les commandements d'Allāh aura ses péchés antérieurs pardonnés.

~ Chanceux sont ces individus qui tirent profit de ce mois sacré. *Huzoor<sup>aa</sup>* attire notre attention concernant la nuit béni qu'est la *Laylatu-l-Qadr* (la nuit du Destin), qu'Allāh a établi comme un moyen de pour se rapprocher de lui.

~ Bien qu'un *Ashra* [10 jours] du Ramaḍān soit dédié au *Maghfirat*, il est à noter qu'Allāh continue à pardonner les péchés durant le reste de l'année. En d'autres mots, la *Maghfirat* de Dieu n'est pas limitée sur une période de quelques jours seulement.

~ Le cas de celui qui régresse vers ses mauvaises habitudes d'antan après le Ramaḍān est comme celui d'une personne qui bâtit une forteresse

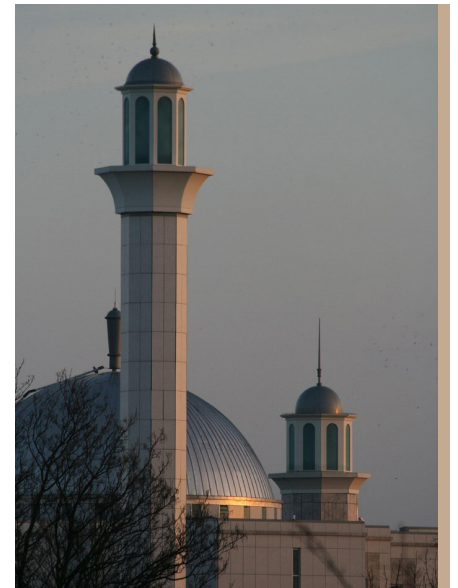


pour ensuite la détruire de ses propres mains.

- ~ Il existe aujourd'hui de nombreuses émissions à caractère obscènes et il incombe à tout Aḥmadī d'éviter de telles futilités.
- ~ La télé, l'internet ainsi que les medias abondent de telles obscénités qui ne font que pervertir l'esprit de nos jeunes. Détournez-vous de telles choses, dit Huzoor<sup>aa</sup>.
- ~ Le Messie Promis<sup>as</sup> explique :
- ~ « Quand Dieu donne un avertissement concernant sa punition, cela ne signifie pas nécessairement que cette-dernière se matérialisera. Dieu a certes décrété que le coupable doit être puni mais si ce-dernier se tourne vers son Seigneur avec humilité et remords, Dieu agit avec clémence »
- ~ L'être humain, étant faible, s'incline souvent vers le péché. L'Istighfaar et la Tawbah sont des moyens par lesquels l'homme parvient à maîtriser ses faiblesses de sorte que celles-ci ne lui fasse pas succomber à ses vils penchants.
- ~ Grâce à l'Istighfaar, Dieu protège l'homme des conséquences de ses péchés antérieurement commises.
- ~ Les aptitudes qui nous ont été si gracieusement conférées par le Seigneur doivent être utilisées à bon-escient. Huzoor<sup>aa</sup> élabore longuement concernant l'attribut *Al-Qayyum* (le Soutien).
- ~ Le Messie Promis<sup>as</sup> dit à propos de l'Istighfaar :
  - a. L'homme n'est pas toujours conscient des méfaits qu'il commet. C'est pour cette raison qu'Allāh a rendu obligatoire l'Istighfaar de sorte que ses serviteurs puissent se protéger des conséquences de leurs péchés consciemment ou inconsciemment.
  - b. Le Coran nous a enseigné la prière qu'avait prononcée Hazrat Adam<sup>as</sup> :
    - ~ « *Rabbanaa Zwalammaa anfusanaa*

*Wa in-lam Taghfir-lana wa Tarhamnaa Lanakuunanna min al Khasireen* », une prière qui fut exaucée par Allāh.

- ~ La *Tawbah* et l'*Istighfaar*, bien qu'elles soient utilisées de manière interchangeable, sont des termes différents.
- ~ Il est important de distinguer entre les deux. L'*Istighfar* permet à l'homme de se protéger des conséquences de ses transgressions alors que la *Tawbah* donne à l'être humain la force de se mettre sur ses pieds.
- ~ Selon le Messie Promis<sup>as</sup>, l'*Istighfaar* commence par porter fruit dans ce monde même. En effet, celui qui accomplit l'*Istighfaar*, Allāh lui récompense par la paix et la sérénité dans ce monde et dans l'au-delà.
- ~ Allāh nous a enseigné la prière :
  - ~ « *Rabbanaa Aatina Fi d-Dunyaa Hasanatan wa Fi l-Akhirati Hasanatan Wa Qinaa 'azaaba n-Naar* »
  - ~ [2 :202] (*Notre Seigneur, accorde-nous une belle part dans ce monde ainsi qu'une belle part dans l'au-delà, et protège-nous contre le châtement du Feu*)
  - ~ Le Messie Promis<sup>as</sup>, expliquant cette prière, déclare :
    - a. Le feu indiqué dans la prière précitée ne fait pas seulement référence au feu de l'au-delà.
    - b. En effet, il existe dans ce monde toutes sortes de feux qui déciment l'homme. La pauvreté, la peur, les calamités, les échecs, les afflictions souffertes à cause de nos épouses et enfants en sont quelques exemples.
    - c. Hazrat Ahmad<sup>as</sup> nous a exhorté de réciter cette prière afin qu'Allāh nous protège de toutes formes de tourmentes.
  - ~ Selon le Messie Promis<sup>as</sup>, trois conditions doivent être respectées par celui qui désire se débarrasser de ses maux. La première condition consiste à éviter toutes pensées qui font naître chez l'homme de vils désirs.



- ~ Deuxièmement, il faut ressentir du remords et finalement il faut être déterminé, c.-à-d. avoir la ferme intention de remplacer ses péchés d'antan par des actes de vertus.
- ~ Le terme « *Rabbanaa* » doit être prononcé avec douleur, et avec remords. L'homme a façonné ses propres déités dans lesquelles il place sa confiance et ses espoirs.
- ~ Tant qu'il ne se détourne pas de ses faux dieux et qu'il se tourne uniquement vers Allāh, l'homme n'a pas compris la vraie signification du terme « *Rabbanaa* »
- ~ Il existe de ceux qui placent leur confiance dans le mensonge. Ils pensent que le succès ne leur viendra jamais tant et aussi longtemps qu'ils n'aient pas recours au mensonge.
- ~ D'autres prennent leur érudition ou leurs richesses comme leur Dieu. De telles personnes n'ont pas compris qu'Allāh est le seul et unique *Rabb*, celui qui pardonne les péchés et qui fait progresser l'homme.
- ~ Qu'Allāh fasse que nous progressions dans notre foi et que nous soyons en tout temps récipiendaire de sa miséricorde. Amin!

Amir Jamā'at : **Lal Khan Malik**

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TRANSLATORS  
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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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