

AHMADIYYA

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**MAKE EXEMPLARY
FINANCIAL SACRIFICES**

**THINK BEYOND
PERSONAL**

IMPLEMENT DECISIONS

**COUNSEL TO PLEASE
GOD**

**QUALITIES
OF THOSE
WHO
COUNSEL**

**OBSERVE PRAYER
AND WORSHIP**

**BUSY IN
SUPPLICATIONS**

**Hazrat Khalīfatul-Masīh V (may Allāh be his Helper)
Friday Sermon, March 12, 2004**

SHURĀ

Khalīfatul-Masīh as the Axis of Nizām Shūrā

The axis and real spirit of Nizām Shūrā
is obedience to the blessed personage

of Khalīfatul-
Masīh.



Whether Majlis Shūrā or Sadr Anjuman Ahmadiyya (central administration); to head them, both, is the work of the Khalīfa. From an organizational perspective, he is the guide of the Anjuman, and in terms of legislation and decision of matters, he is the President of Majlis Shūrā representatives, and holds the supreme status of guidance. (Sawān Fazl 'Umar, Vol 2, p. 204)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

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Pearls of Wisdom



THE HOLY QUR'ĀN

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

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

And those who, when a wrong is done to them, defend themselves.

And the recompense of an injury is an injury the like thereof; but whoso forgives and *his act* brings about reformation, his reward is with Allāh. Surely, He loves not the wrongdoers.

(42: 37-41)

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ
اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
﴿٤٢﴾ وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَثْمِ وَالْفَوَاحِشَ وَإِذَا
مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٤٣﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَ
أَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ﴿٤٤﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ
﴿٤٥﴾ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ
فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٦﴾

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat Umm Salamah^{ra} narrates that the Holy Prophet^{sa} said:

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

(*Jāmi‘ Tirmidhī*).

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: أَلَسْتُ شَارِ مُؤْتَمِنٍ -

(جامع ترمذی، ابواب الاستيذان والاداب باب ان البستشار مؤتمن -

بحواله حديقة الصالحين، صفحہ ۲۲۷)

Hazrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said:

“If your counsel is sought, then give proper advise. If you do not do so, you will have betrayed him”

(*Musnad Al-Imām Al-A‘zam*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: مَنْ اسْتَشَارَكَ فَأَشْرَهُ بِا لِرُّشْدٍ فَإِنْ لَمْ تَفْعَلْ
فَقَدْ خُنْتَهُ -

(مسند الامام الا عظم، كتاب الادب بحواله حديقة الصالحين،

صفحہ ۲۲۹)

So Said the Promised Messiah^{as}



The Holy Qur'ān as the Source of all Counsel

“The fact of the matter is that, when a person is purged of base desires, and abandoning the ego, treads life according to the dictates of God, none of his actions are impermissible. Rather, every act is according to the will of God. Whenever people fall into trials, it is because an action is contrary to the dictates of God. And such actions oppose the pleasure of God. Such a person acts according to his emotions. For example, in a state of rage, he carries out actions which result in lawsuits and criminal cases.

However, if someone resolves never to act without consulting the Book of Allāh [the Holy Qur'ān], he will then defer to the Holy Qur'ān for each and every matter. Undoubtedly, the Book of Allāh will provide counsel as it says, ‘Nor is there a grain in the deep darkness of the earth, nor anything green or dry, but is *recorded* in a clear Book’ (6:60).

So, if we resolve to take counsel from the Book of Allāh, then we will definitely find [its] counsel. However, one who is subdued by the emotions, will surely suffer loss. And sometimes he will have to account for them. In contrary to this, Allāh says that, My friends always speak to Me. It is, as though they are completely engrossed in Him [Allāh]. So, the less a person is engrossed in Allāh, the farther he is from Him.

However, if he is engrossed in Allāh, as stated by Him, there is no limit to his faith. In support of such people, Allāh the Exalted says, ‘Whosoever opposes My friend, opposes Me’ (*Hadith*). Now, look at the high honour of a *Muttaqī* [God-fearing and righteous person], and how high is his [or her] status. Imagine how Allāh would be the Supporter and Helper of one so close to Him that, going against him is going against Allāh!

People fall into various troubles, but the *Muttaqī* are saved from such troubles. In fact, even those who come to them are saved. There is no limit to troubles. Even man, in his own being, is full of problems that are innumerable. Looking only at illnesses, even they are, in themselves, enough to create thousands of problems. However, one who is in the fortress of *Taqwā* is safeguarded from them. He who is outside of this fortress is in a jungle filled with ferocious animals” (*Malḡūzāt* Vol. 1 pp. 9-10).

Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

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

Virtues of Congregational Ṣalāt

Friday Sermon Delivered on January 20, 2017

It is the duty of missionaries and office-bearers to constantly remind members of the Jamā‘at about the importance of congregational prayers. We should become punctual in our congregational prayers and through them seek spiritual pleasure and bliss. Every Aḥmadī man and woman should be punctual in their prayers. And men in particular should strive to offer their prayers in the mosque in congregation.

On January 20, 2017, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday sermon at Baitul Futūḥ Mosque, London.

Huzoor Anwar^{aa} said that we all know that Ṣalāt has been enjoined upon every Muslim and that the Holy Qur’ān is full of exhortations to this effect. The Holy Prophet^{sa} said that Ṣalāt is the essence of worship and that forsaking Ṣalāt brings one closer to infidelity and idolatry. The Holy Prophet^{sa} said that children should be exhorted to offer Ṣalāt when they are

seven years old, and when they reach the age of ten parents can, if necessary, use strict measures to make them regular in Ṣalāt.

Huzoor Anwar^{aa} said that children hear these teachings about the importance of Ṣalāt in various gatherings, but they have no effect on them if they go home and see that their own parents are not punctual in their prayers. Such children will think that these commandments are not important, and they will then start ignoring all Islāmīc commandments. Such parents remain deprived and will also deprive their children. Parents often worry about the material desires and progress of their children, but have scant regard for the things that truly matter. The Holy Prophet^{sa} said that prayer is like an outpost that is set up on a country’s border to save it from attacks.

Huzoor Anwar^{aa} said that the greatest enemies of man from which he needs protection are Satan, sinfulness and the

desire of this world; and the thing that protects him is Ṣalāt in congregation. The Promised Messiah^{as} said that the reason why Ṣalāt in congregation merits 27 times greater reward is because it fosters unity.

Huzoor Anwar^{aa} said that it is true that Ṣalāt is obligatory upon every individual believer and everyone needs to pay attention to it, but it is also the duty of the Jamā‘at and office-bearers to keep reminding and raising awareness about it. Huzoor Anwar^{aa} said that he often stresses on this commandment in his sermons, but it is the task of missionaries and other office-bearers of the Jamā‘at to convey this message again and again to every member. We will only become true Aḥmadīs if we offer our prayers punctually and derive spiritual pleasure from them.

The Promised Messiah^{as} said that just as a drunkard drinks and keeps drinking until he becomes intoxicated, in the same way a believer should pray and keep praying

The
question
is...

I recently received a report from Khuddāmul Ahmadiyya Pakistan which said that thousands more Khuddām are now listening to my Friday Sermon. However, the figure of those who offer congregational prayers was only a third of those who listen to the Friday Sermon. **The question is**, what is the use of listening to the Sermon if we do not attend to our fundamental obligations?

steadfastly until he experiences spiritual pleasure. Huzoor Anwar^{aa} said that this is the target we should bear in mind and, whether things are going well or badly, we need to remain consistent in *Ṣalāt* until we receive spiritual pleasure out of it.

Huzoor Anwar^{aa} said that not only our personal troubles, but also the general worrisome condition of the world, should create anguish in our hearts so that we offer fervent prayers. The situation in Pakistan is very troubling and the oppression has reached an extreme; therefore, every Ahmadi in Pakistan should strive to offer prayers that bring spiritual pleasure.

Huzoor Anwar^{aa} said: I recently received a report from Khuddāmul Ahmadiyya Pakistan which said that thousands more Khuddām are now listening to my Friday Sermon. However, the figure of those who offer congregational prayers was only a third of those who listen to the Friday Sermon. The question is, what is the use of listening to the Sermon if we do not attend to our fundamental obligations? Huzoor Anwar^{aa} said: I stress the importance of congregational prayers in almost every second or third sermon. Also, considering the situation in Pakistan, if members still do not fully turn towards God, then when will they do so? Are we trying to test God by saying that we will not reform ourselves, and that it is His job to change our

circumstances? In such a situation, we have no right to complain to God. God never says that once you have believed in the Promised Messiah^{as} then you can do whatever you like, and that He will grant success nonetheless. Huzoor Anwar^{aa} said, success will not come through slumber and heedlessness.

Huzoor Anwar^{aa} said: When we look at the Jamā'ats there is a lot of room for improvement. In some Jamā'ats the attendance in mosques is good but still many people miss one or two prayers. And the reason is that the office-bearers do not give this matter their full attention and their priorities seem to lie elsewhere.

Huzoor Anwar^{aa} said: Everyone listens to my sermons, but it is the duty of the office-bearers to constantly remind the members about it. If members become worshippers who find pleasure in worship, they will automatically be motivated to make financial sacrifices, and even many of the difficulties of other departments, such as 'Umūr 'Āma and Qadā' etc. will be resolved.

Huzoor Anwar^{aa} said: The overall situation of the world is such that war seems to be on the horizon. At such a time we need God's refuge, and, in the words of the Promised Messiah^{as}, we have to love the Lord of Miracles. One way to do this is to offer *Ṣalāt* in the prescribed manner and seek spiritual pleasure in offering it.

Huzoor Anwar^{aa} said: Some people

think that the people of the West are progressing even without performing any worship, and we at least offer two or three prayers a day. They should remember that a punishment awaits those who forget God in the hereafter, therefore we should not follow in their footsteps. If we wish to save ourselves and our children, we should not look at them, but we should follow the teaching that God has given us. And the first thing God commands us after believing in Him is to offer *Ṣalāt*.

Every Ahmadi man and woman should be mindful of this, and men in particular should strive to offer their prayers with congregation. In this age The Promised Messiah^{as} has fully elucidated for us the importance, method and philosophy of prayer. Allāh has given us the honour of accepting him, but if we do not follow his teachings and rest content with offering just two or three prayers in a day, then our Ba'at is of no use.

At the end of the sermon, Huzoor Anwar^{aa} prayed that Allāh may enable us to become regular in our prayers and that we offer them solely for His sake and for seeking His pleasure. May Allāh grant us spiritual pleasure in our prayers, and grant us the realization that we can only be saved from today's calamities and tribulations if we become God's true servants. May Allāh enable us to do so! Amīn!

Ṣalāt and Its Etiquettes

Friday Sermon Delivered on January 27, 2017

The auxiliary organizations and the Jamā'at administration should organize things in such a manner that, instead of deterioration, every new day leads the Jamā'at towards further progress and we are able to achieve the very objective of our creation.

Utmost attention should be paid towards punctual offering of the daily prayers. The solutions to jurisprudential questions about daily prayers in the light of the decisions of the Promised Messiah^{as}. It is the duty of women to inculcate the habit of prayer in children, and to remind and urge men to attend prayers in the mosque.

On January 27, 2017, Hazrat Khalīfatul-

Masiḥ V^{aa} delivered the Friday sermon at Baitul Futūḥ Mosque, London.

Huzoor Anwar^{aa} said that in the last sermon he reminded the Jamā'at about the importance of the observance of the daily prayers. He had received letters from many individuals, Jamā'ats and auxiliary organizations expressing remorse for past laxity and promising to make enduring plans for the future. May Allāh enable them to do so, and may our mosques be inhabited by worshippers in the true sense. Office-bearers should, however, remember that to get the best results out of anything, it is important to have consistency and steadfastness. Many tasks are undertaken with great zeal, but slowly people become lax, and this is partly due to human nature. Laxity

among individuals, although worrisome, is not as dangerous as laxity on the part of office-bearers. If the system set up to invigorate the members itself becomes lax or loses interest, then it becomes very difficult to overcome the laxity that besets individuals on account of their human nature.

Therefore, Huzoor Anwar^{aa} said that Jamā'ats and auxiliary organizations should draw out solid plans for the attendance of prayers — which God has declared to be the purpose of our lives — so that with time, instead of growing lax, our every step should be towards progress. Only by progressing in worship will we find success. Hence, this is a matter of crucial importance that office-bearers need to be very serious about.

If it was a matter of one's own desire whether to pray or not, then why did the Holy Prophet^{sa} say that whoever between a husband and wife wakes up first should wake the other and if they still keep sleeping, to sprinkle some water on them.



Huzoor Anwar^{aa} said that Lajna should also play their role in this regard. It is the duty of women to observe children at home and inculcate in them the habit of offering prayers punctually. It is also their duty to keep reminding and urging men to attend their prayers in the mosques. If women fulfil their duty in this regard, it can bring about an extraordinary transformation.

Huzoor Anwar^{aa} said that some people, when reminded about prayers, answer back that they do not need to be reminded because it is a matter between them and God. Likewise, some women say that when they remind their husbands about prayers, they start quarrelling. And some men tell their wives not to wake them for *Fajr* because at that time they are in deep sleep.

Huzoor Anwar^{aa} said that if it was a matter of one's own desire whether to pray or not, then why did the Holy Prophet^{sa} say that whoever between a husband and wife wakes up first should wake the other and if they still keep sleeping, to sprinkle some water on them. Huzoor Anwar^{aa} said that in another *ḥadīth* there is even stronger admonition in this regard.

Huzoor Anwar^{aa} said that it is wrong to think that we are free whether to pray or not and that it is a matter between us and God. If the Jamā'at we profess to be a part of takes a survey and asks us about our prayers, then instead of becoming angry and furious we should cooperate. On the other hand, if a person prays and then goes about bragging about his prayers, this is not a commendable act. The importance of *Ṣalāt* should be clear to everyone, and we should all try to observe *Ṣalāt* in keeping with the commandments of God and the Holy Prophet^{sa}.

Huzoor Anwar^{aa} said that by the Grace of Allāh people from various sects have joined the Aḥmadiyya Muslim Jamā'at. Some of these people bring with them customs that are not normally practiced

in the Jamā'at. Having believed in the Promised Messiah^{as} as *Ḥakam* and '*Adl*, we have to follow what he has taught us. And whatever he has told us is in conformity with what we have learned from the Holy Prophet^{sa} and his Companions^{ra}.

With regard to the custom of *Rafa' Yadain*, or raising of hands during prayer, the Promised Messiah^{as} said that there seems to be no harm in it, and it does not matter if someone practices it or not. It seems that the Holy Prophet^{sa} used to practice *Rafa' Yadain* at one time and then gave up the practice. Once the Promised Messiah^{as} was asked about reciting *Sūrah Fātiḥah* along with the recitation of the Imām, *Rafa' Yadain* [elevating hands], and saying *Amīn* aloud, and the Promised Messiah^{as} said that these practices are proven from *ḥadīth* and can be followed. Hazrat 'Abdullāh Sanauri Ṣāhib^{ra} was a companion of the Promised Messiah^{as} who used to practice *Rafa' Yadain* [elevating hands] and *Amīn bil Jahr* [saying *Amīn* out loud] constantly. After a time, the Promised Messiah^{as} said that this custom seems to have been practised quite enough and the Promised Messiah^{as} was alluding to *Rafa' Yadain*.

Regarding the question where hands should be placed while standing in prayer, the Promised Messiah^{as} said, "My own inclination is to hold them above the naval." Later, the Promised Messiah^{as} said that he had found an authentic *ḥadīth* to support this view.

In answer to the question as to why we raise the index finger when reciting *Tashahud* during prayer, the Promised Messiah^{as} said that in the age of ignorance, the disbelievers used to raise this finger when cursing. Allāh corrected the Arabs in this and enjoined that the finger be raised when professing the Oneness of God so that this former connotation is negated.

Addressing the question of whether verses of the Holy Qur'ān should be

recited during *Rukū* or *Sajdah*, the Promised Messiah^{as} said that this should not be done, because the Word of God is majestic, whereas *Rukū* and *Sajdah* are states of humility and meekness, and the Word of God has to be respected.

With regard to reciting *Sūrah Fātiḥah* along with the Imām, the Promised Messiah^{as} sought the counsel of several scholars and said: "Our faith is that لا صلاة الا بفاتحة الكتاب ("there is no prayers without *Fātiḥah*"). Therefore, whether one is praying alone or behind an Imām, one should recite *Sūrah Fātiḥah*.

Regarding the person who is late in joining the prayer, the Promised Messiah^{as} said that it is written in a *ḥadīth* that whoever joins the *Rukū*, joins the *Rakāh*. But one who does this deliberately is a sinner.

Regarding the sequence of prayers, Hazrat Khalifatul-Masīḥ II^{ra} said that it is important to offer the prayers in their proper sequence. However, if one does not know which prayer the Imām is leading, then the worshipper will be offering whichever prayer the Imām is offering, and the worshipper can offer his earlier prayer afterwards.

Huzoor Anwar^{aa} prayed that Allāh may enable us to become sincere members of the Jamā'at in the manner that the Promised Messiah^{as} desired of us.

At the end of the sermon Huzoor Anwar^{aa} spoke about the atrocities being perpetrated against the Jamā'at in Algiers and the bravery and steadfastness demonstrated by Aḥmadīs. Then Huzoor Anwar^{aa} asked the Jamā'at to pray that Allāh may remove their difficulties and grant them steadfastness and protect Aḥmadīs from false accusations! *Amīn!*

Purpose of Jalsa Sālāna

Friday Sermon Delivered on February 3, 2017

We should always remember the aims of the Jalsa, because these are not confined to these three days but apply to our entire lives.

The aims and objectives of the Jalsa stated by The Promised Messiah^{as} and the start of Jalsa Sālāna in Bangladesh and Sierra Leone.

We can only acquire piety and experience true worship if we fulfil our obligations to God and to His creatures. Give up personal enmities and pray for your reformation.

On February 3, 2017, Hazrat Khalifatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Huzoor Anwar^{aa} said: Today is the beginning of Jalsa Sālāna Bangladesh. This time I am not going to address the last day of this Jalsa, therefore the Bangladesh Jamā'at has requested that I say something about them in this Friday sermon. By the grace of Allāh, Bangladesh is a Jamā'at of sincere members. It is also one of the countries where Aḥmadīs have sacrificed their lives and borne hardships but remained firm in their faith in Ahmadiyyat, the true Islām. May Allāh ever increase them in faith and conviction. Likewise, Jamā'at Sierra Leone is also holding its Jalsa Sālāna. They have also asked for prayers for the success of the Jalsa. They have fear about bad weather and security. May Allāh bless this Jalsa in every way! Amīn!

Huzoor Anwar^{aa} said we should always bear in mind the aims and the spirit of Jalsa Sālāna. These objectives have been outlined by The Promised Messiah^{as}. Every Ahmadi in the world should always

bear them in mind, because they are not related to just the three days of the Jalsa but they are the aims of our entire lives.

The Promised Messiah^{as} said that one of the aims of the Jalsa is to inspire piety and righteousness. These are lifelong objectives. Another aim of coming to the Jalsa is to gain true understating of the fear of God. This fear is not that which frightens you but it is the kind of fear that one has of displeasing one's beloved. Another aim of the Jalsa is that its atmosphere should soften the hearts, inspire us to strive for God's love, and foster such harmony and brotherhood that others should look upon us with admiration for demonstrating the true teachings of Islām. The Promised Messiah^{as} also taught that his followers should be meek and humble and should cast aside all arrogance and pride. They should attain spiritual heights and then spread spirituality among their countrymen. Opposition cannot stop us from our mission. It is our duty to keep spreading the message of Islām everywhere with wisdom and sagacity.

Huzoor Anwar^{aa} said that today when Muslims have deviated from the teachings of Islām, it is Aḥmadīs who have to inform the world of its teachings, and for this it is essential to have a relationship with God, to beseech him, and to show our own high moral examples, so that the world can see that the true example of Islāmic teaching and worship and human sympathy and high morals are only to be seen among Aḥmadīs.

Huzoor Anwar^{aa} said: The Jalsa is not held only so that Aḥmadīs can come together for three days and listen to matters of

faith, rather its purpose is that members should make use of this atmosphere to remove the rust from their hearts. There is no doubt that Bangladeshi Aḥmadīs are very firm in their faith and have sacrificed their lives for it. Allāh desires from each of us that in this time of the rejuvenation of Islām we should progress in practice as well. We should offer our prayers punctually and in their true spirit, as I have elaborated in my previous sermons, and we should fulfil our obligations to our fellow creatures with all our ability.

The Promised Messiah^{as} says, "Taqwa means to avoid the subtle paths of sin . . . True piety is that man should serve mankind and show such fidelity in the path of God as to be ready to sacrifice one's very life. This is why Allāh says "Allāh is with those who shun evil and do good deeds." Do remember that it is no merit in merely shunning evil unless one also performs good deeds. Taqwa is the lowest step, and it can be likened to the cleaning of a utensil before the choicest food can be put in it. Now, if a utensil is cleansed but no food is put on it, will it serve to satiate one's hunger? Of course not! The same is the case with Taqwa, which means to clean the utensil of the ego."

The Promised Messiah^{as} also says, "Prayer is the elixir that can turn soil into gold. It is the water that washes our inner impurities. It is with prayer that one's soul melts and flows like water onto the threshold of the One God. Prayer means to stand before God and bow and prostrate, and its reflection is the Ṣalāt that Islām teaches. The purpose of physical worship that, on account of the mutual relationship between

Today when Muslims have deviated from the teachings of Islām, **it is Aḥmadīs** who have to inform the world of its teachings, and for this it is essential to have a relationship with God, to beseech him, and to

show our own high moral examples, so that the world can see that the true example of Islāmic teaching and worship and human sympathy and high morals are only to be seen among Aḥmadīs.

It is
Aḥmadīs

the body and the soul, the soul should move toward God and should become engaged in a spiritual standing, bowing, and prostrating. Man requires striving for progress, and prayer is also a kind of striving.”

Huzoor Anwar^{aa} said: True Ṣalāt is only experienced after one receives true knowledge from God by His grace, and this requires striving, effort, and steadfastness. Taqwa and true worship can only be achieved after one fulfils one’s obligations to God and His creatures. The Promised Messiah^{as} says, “The fact is that the most difficult matters are those that relate to our obligations towards our fellow creatures, because we have to deal with them all the time and we are always faced with this test. This is why it is important to be vigilant in these matters. My belief is that one

should not even treat the enemy with excessive severity . . . I say truly, do not take anyone to be your personal enemy and free yourself completely of rancour. If you are with God and He is with you, then he can turn your enemies into your servants. But if you are estranged from God and disobey Him, then you have no enemy greater than God. Man can protect himself against the creatures, but no one can escape God’s wrath . . . Once Hazrat Ali^{ra} was fighting an enemy for the sake of God, and overcame him and sat on his chest. At once the fallen man spat on Hazrat Ali’s^{ra} face, whereupon Hazrat Ali^{ra} stood up and let him go saying, “I was fighting you for the sake of God, but now that you have spat on my face, my ego has become a part of it, and I do not wish to kill you for myself.” This shows that he did not consider his personal enemy to be his real enemy. If

you deceive someone for selfish reason and spread enmity all around, then there is nothing that invites God’s wrath more.

Huzoor Anwar^{aa} said that, no one should be hurt on the basis of personal grievances. And when you see that someone is the enemy of God and the Holy Prophet^{sa}, you should leave him and pray for him and strive to reform him and respond to his attacks in lawful ways, but never should you become an all-out enemy of such a person.

At the end of the sermon Huzoor Anwar^{aa} prayed that Allāh may grant us the true understanding of Taqwa, and make our prayers and our Ṣalāt the means to draw us closer to Him. May we understand the subtleties of our obligations to God’s creatures. May our every action be undertaken first and foremost with the intention of pleasing God! Amīn!



Officers of Jalsa Sālāna Canada 2017

By the grace and blessings of God Almighty, Aḥmadiyya Muslim Jamā‘at Canada will, Inshā’Allāh, be holding the 41st Jalsa Sālāna Canada on July 7 to 9, 2017 at the International Centre in Mississauga.

Respected Lal Khan Malik Sāhib, Amīr Jamā‘at Aḥmadiyya Canada has graciously appointed the following officers to oversee the collective arrangements of Jalsa Sālāna Canada.

Afsar Jalsa Sālāna: Respected Rizwan Masood Mian Sāhib

Afsar Jalsa Gāh: Respected Shahid Mansoor Sāhib

Afsar Khidmat Khalq: Respected Kashif Mahmood Danish Sāhib

Members of the Jamā‘at are requested to pray that Allāh Almighty may enable all the arrangements of the 41st Jalsa Sālāna Canada to be made in a successful manner, and enable the appointed officers to serve in the best possible manner! Amīn!

Muhammad Aamir Mahmood Sheikh,

Officer Rābita, Jalsa Sālāna Canada 2017

2016 National Majlis Shūrā UK



The following is the address of Syedna Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) delivered at the National Majlis Shūrā UK on Saturday June 4, 2016. It has been transcribed by Mishall Malik.

His Holiness Hazrat Khalīfatul-Masīḥ V^{aa} recited Surah Al-Fātiḥah and then stated:

You have gathered here today for the Majlis Shūrā that takes place every year. Many of you sitting before me are those who have participated in the proceedings of the Shūrā before. There are a few important things which I would like to say to you, which some of you might already know.

The first point every Shūrā delegate should remember is that you remain a member of the Shūrā for the entire year, as I explained on several occasions in my sermons. And, so, even after the conclusion of the Shūrā, your responsibility as a member of the Shūrā does not come to an end. As you are aware, at the Shūrā, an agenda is presented and based on this members present their opinions after deliberation. Recommendations and opinions are sent to Khalīfatul-Masīḥ for his approval and guidance. Remember that Khalīfatul-Masīḥ is not obliged to accept your recommendations.

Having received the approval and comments of Khalīfatul-Masīḥ the very

first duty is of the central administration, especially of the Amīr and General Secretary's office, to send these approvals and guidelines to all the local Jamā'ats for implementation. However, this not only relates to the Jamā'at's office bearers; rather, every Shūrā member should be completely familiar with this and work towards the implementation of these approvals as its responsibility. Even if a Shūrā member is not an office holder, he should still be given a copy of the final decision of Khalīfatul-Masīḥ on those issues that are to be implemented at the local Jamā'at level, so that they know whether the recommendations given by Shūrā were approved by Khalīfatul-Masīḥ, as they were presented; or whether Khalīfatul-Masīḥ approved the recommendations with amendments and returned these to the Amīr Jamā'ats for implementation; or some, additional guidance was given by Khalīfatul-Masīḥ.

Although a Shūrā delegate who is not an office bearer cannot play an active role in implementation, as he does not hold any authority, however, it is certainly the case that he should constantly observe whether appropriate implementation is being carried out, as approved, from the grassroots level to above. If there is unsatisfactory implementation and the anticipated goals are not being properly

met, then it is the duty of every Shūrā member to inform the Amīr of their observations that work is not being adequately carried out in accordance with the decision of Khalīfatul-Masīḥ. If two or three months pass by and the lack of implementation persists, then it is the duty of every Shūrā member to report this matter to Khalīfatul-Masīḥ. Adopting this method will ensure the execution of the decisions in the most suitable and effective manner. Otherwise, the institution of Shūrā, and of course Khalīfat, will simply be seen as a joke and a mockery and people will think that we merely came here for the sake of participating, held two days of futile discussions, and wasted the Jamā'at's and Khalīfatul-Masīḥ's time and money, only to return home. Thus, every Shūrā member should keep in mind that they are responsible for ensuring the implementation of the Shūrā decisions in their respective Jamā'ats.

Secondly, and very importantly, is a point that majority of Shūrā members may have knowledge of, but often forget. *Shūrā* is an Arabic word that means mutual consultation, or *Mashwara* means good counsel or consultation; but for what purpose is the consultation taking place?

It is evident that you are giving this counsel to present to Khalīfatul-Masīḥ. However, as I have said, it is also evident

It is evident that you are giving this counsel to present to Khalīfatul-Masīḥ. However, as I have said, it is also evident that it is not compulsory that the suggestions have to be accepted by him. It is up to Khalīfatul-Masīḥ, who will be receiving the suggestions, to either accept them in the exact same format they were sent, or to make amendments to them, or to reject the suggestions outright and completely change the original suggestions all together.

Thus, always remember that the members of Shūrā should never show restlessness due to the fact that the vast majority gave a recommendation but it was not accepted. Indeed, it is the duty of every member of the Shūrā to present their recommendations with honesty and trustworthiness; and this is precisely what Allāh the Almighty has commanded: that fulfil your trust with utmost integrity. And, so, it is your duty to present your suggestions with a completely pure heart and with absolute honesty.



that it is not compulsory that the suggestions have to be accepted by him. It is up to Khalīfatul-Masīḥ, who will be receiving the suggestions, to either accept them in the exact same format they were sent, or to make amendments to them, or to reject the suggestions outright and completely change the original suggestions all together. Khalīfatul-Masīḥ will then make the most suitable decision based on what he deems to be the best course of action. Remember that the command in Islām, while giving counsel to Khalīfatul-Masīḥ, is only to take consultation. Therefore, the majority vote does not constitute a decision in itself. This is a reality that should always be kept in mind. Advice only means to inform Khalīfatul-Masīḥ with your suggestion and opinion so he can form his opinion, keeping all the opinions in view, and then make the strongest decision accordingly. Generally, the statement of Hazrat ‘Umar^{ra} is presented that “Khilāfat cannot be run without consultation”. However, alongside this it should be remembered that nowhere is it written that all suggestions must be accepted. Khalīfatul-Masīḥ has the authority, if he deems it is not in the best interest of the Jamā‘at, to reject any given recommendation.

When the Holy Prophet^{sa} was commanded by Allāh the Almighty to take advice, it was said alongside this:

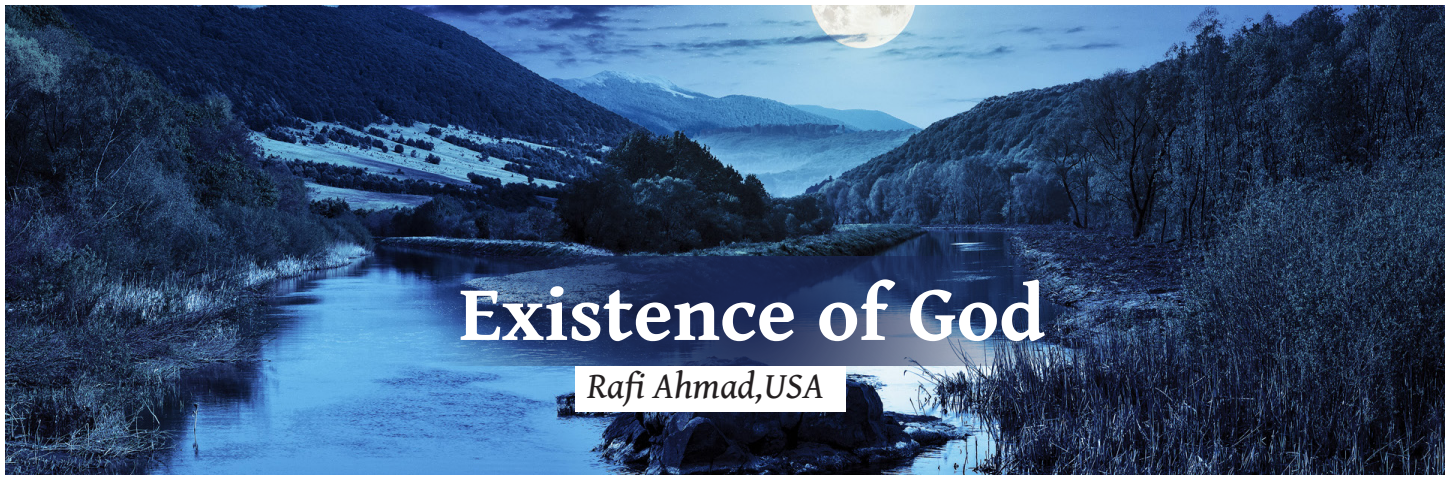
“And when you are determined then put your trust in Allāh.”

The Holy Prophet^{sa} was instructed here by Allāh the Almighty, that after taking advice from anyone, either resolve to implement the suggestions you have been given, or otherwise reject it to form your own opinion and then implement your decision. In either case, do not worry, but rather simply place your trust in Allāh. This blessed example of the Holy Prophet^{sa} and guideline given to him also applies to the approach the Khulafā’ are to adopt.

Thus, always remember that the members of Shūrā should never show restlessness due to the fact that the vast majority gave a recommendation but it was not accepted. Indeed, it is the duty of every member of the Shūrā to present their recommendations with honesty and trustworthiness; and this is precisely what Allāh the Almighty has commanded: that fulfil your trust with utmost integrity. And, so, it is your duty to present your suggestions with a completely pure heart and with absolute honesty.

As you know, an agenda will be presented at the Shūrā and subcommittees will be formed to hold detailed discussions. However, also remember that if any member wants to amend the wording of the original agenda, because he feels by amending it will better fulfill the purpose and requirements, they can suggest the amendment and present this in the full house, after the report of the subcommittee is presented before the house for open discussion. Also remember that the amendment wording of the agenda will be presented and voted first by the Shūrā, and then the original wording of agenda will be discussed and voted afterwards.

Although, every member has the right to speak in the open discussion, you, however, should not exercise it simply for the sake of taking your right. Rather, every member of the Shūrā should deeply reflect and consider whether it is necessary and then take the step to give your opinion. And even when giving your opinion, you should compose the wording in a way which is comprehensive and takes the minimum time, as this will save the time of the Shūrā . . .
(www.alislam.org/v/9752.html)



Existence of God

Rafi Ahmad, USA

There is a raging yet lively debate (1, 2, 3, 4, 5, 6) going on between atheists and theists over the existence of God – a sign of an invigorating intellectual spirit.

Khalifatul-Masih II, Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}, the second Caliph of the Aḥmadiyya Muslim Jamā'at, wrote in his book *Hasti Bari-Ta'āla* ["Existence of God"]:

“If people believe in God on hearsay or declare a belief in God to avoid a debate, then this will not guarantee their salvation . . . Therefore, it is of utmost importance that considerable thought be given to the question of the existence of God” (7).

This essay, therefore, addresses the fundamental question, is there a God? A discussion about God’s existence should start with the acknowledgement that the burden of proof lies with the theists, that is, with those who believe in God. There are some questions that puzzle most reflective people: How did the laws of nature come to be? How did the universe come into existence? And how did life as a phenomenon originate from non-life?

The *Kalām* cosmological argument (8) for the existence of God is a method of argument developed by medieval Muslim logicians and it was popularized in the West by philosopher William Craig. This philosophy entails the following: given that an observable universe exists, there are three possibilities. First, the universe always existed. Second, the universe created itself. Third, an all-powerful and all-knowing transcendent being, which we call God, created it. Let us examine each of these possibilities separately.

Eternal Universe

Consider the possibility of an eternal universe, a universe that existed forever. But the second law of thermodynamics and the theory of entropy preclude this possibility. If the universe really had existed for an infinitely long period of time, its entropy and the measure of its molecular disorder would have reached its maximal value; that is, the universe would have suffered a “heat death”(9, 10). The fact that the universe has not yet died in this fashion implies that it cannot have endured for all eternity.

extremely hot state and then it rapidly cooled down and expanded. The Big Bang theory is considered a cornerstone of modern cosmology. It provides a moment at the origin of the universe when creation could have occurred. At the origin, we encounter a point that physicists call a singularity, at which neither space nor time exists – and at that point the laws of physics breakdown.

If the universe had a beginning, it became entirely sensible, almost inevitable, to ask what produced this beginning. Therefore, the idea of the origin of the universe with a singularity implying a role of God in its creation did not sit well with many atheistic scientists (14). Bondi and Hoyle came up with a steady state theory in an attempt to explain the expansion of the universe in a way that would not require the universe to have had a beginning. But this theory was readily discarded as it did not correspond to the observational data.

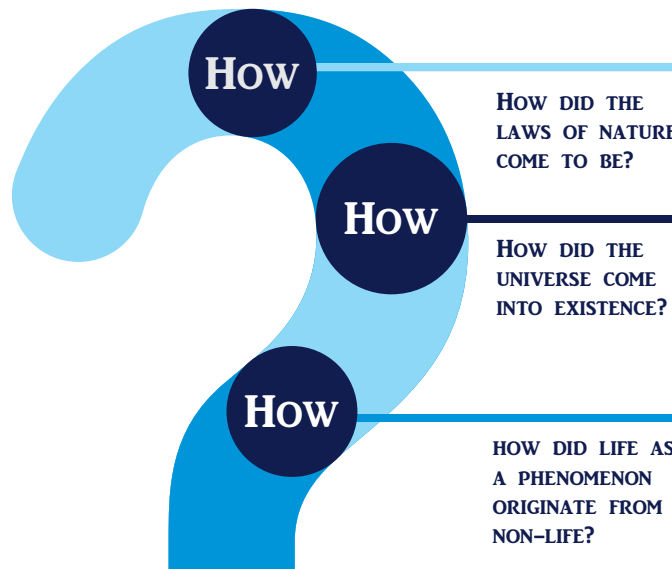
Stephen Hawking, Founder of the Centre for Theoretical Cosmology at Cambridge University, and James Hartle proposed a theory (12) where the universe has no boundary either in space or in time; that

is, it has neither a beginning nor an end. In his book, *A Brief History of Time* (12), Hawking then asked if there was any place for a creator in this scheme.

There are several problems with Hawking’s theory. Hawking’s solution uses imaginary time, invoked to stipulate imaginary universes. It remains an extremely speculative theory with little chance of experimental verification.

Fine Tuning of the Universe

The universe, with all its laws, appears



Origin of the Universe

As long as the universe could be conveniently thought of without an end and without a beginning, it remained easy to see its existence as a self-explanatory brute fact and perhaps there was not much need to postulate something else that produced it. But the Big Bang theory radically changed the situation.

The Big Bang (5, 11) is a widely-accepted theory of the origin of the universe. According to this theory, more than fourteen billion years ago, the universe emerged from a highly compressed and

to be delicately balanced and fine-tuned (9, 17) to produce human life. Physicists call this finding the anthropic principle. Many of the basic features of the universe are, in essence, determined by the values that are assigned to the fundamental constants and the initial conditions at the beginning of the universe.

Hawking (12) wrote that if the rate of expansion one second after the Big Bang had been smaller by even one part in a hundred thousand trillion, the universe would have re-collapsed before it reached its present size. If the rate of expansion had been slightly higher, then the galaxies would have never formed. Astronomer Martin Rees, in *Just Six Numbers*, argues that six numbers underlie the fundamental physical properties of the universe, and that each is an exact value required for life to exist. If any one of the six (say, the gravitational constant, or the strong nuclear force) were different even to the tiniest degree, there would be no stars, no complex elements and no life. Although Rees disavows the religious implications, he does not hesitate to call the values attached to the six numbers “providential”(22).

In the anthropic principle, the theist sees a purposeful design, the handiwork of God. The atheist looks upon it as a very lucky coincidence where humans exist in a universe with the right parameters to ponder over the mystery of their existence. But the odds of life appearing in the universe are so infinitesimal, so incredibly small, that we need a rational explanation of how something this unlikely could take place.

Multiple Universes

Consequently, many atheists, in desperation, have fled to the second explanation, multiple universes (9, 15) - in fact, an infinity of universes. The uniqueness and fine-tuning of our universe is dismissed by claiming that it is but one among countless universes. In one version of this phantasmagorical theory, universes are springing up everywhere. But please do not ask where and how, as these universes are inaccessible from our

own universe! So, what is the empirical evidence for oscillating and parallel and multiple universes? There is none.

Steven Weinberg shared the Nobel Prize with Dr. Abdus Salam in 1979 for independently proposing the unification of two fundamental forces of nature. Weinberg is one of the greatest physicists of our time and a prominent atheist. Even he admitted that the theories of multiple universes, “are very speculative ideas . . . without any experimental support”(15).

The atheists have invented a complicated set of circumstances to circumvent a much more obvious solution. They seem to abolish one seemingly unobservable God by making up an infinite number of unobservable substitutes, which rightfully belong to the Hollywood genre of science fiction movies.

Laws of Nature

All these models of multi-universes, or Hawking’s boundary-less universe originating out of a collapsing black hole, require pre-existing laws of physics. And no one has an explanation(14) for how these grand laws of physics came into existence. Who devised the code? Who wrote the majestic multi-variable differential equations? And who provided the solutions to the equations?

Indeed, the question can be posed in a deeper way. How can inanimate fundamental particles obey instructions or abide by grand mathematical rules? How can the universe operate without a sustainer?

The atheist viewpoint cannot explain the profound lawfulness of nature itself. Paul Davies, a mathematical physicist and arguably the most influential contemporary expositor of modern science, writes: “If the divine underpinning of the laws is removed, their existence becomes a deep mystery”(9).

Creation of the Creator

Richard Dawkins, an evolutionary biologist and professor of public understanding of science at Oxford, in his

recent book, *The God Delusion*(1), makes a concerted attack against theism and asks if the universe needed a creator, then “Who created God?” Dawkins presents this question as if it was the greatest of all arguments against the theistic position. Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}, second Caliph of the Aḥmadiyya Muslim Community, in *Hasti Bari Ta’āla* (7), refers to a *hadīth* (saying of the Holy Prophet^{sa}) that predicts a time to come when atheistic people will use this question as an argument against the existence of God.

When we examine this question in greater detail, we find that it points to the limitation of inductive reasoning. The question simply does not apply to the Prime Cause, which is, by definition, uncreated. The atheists are reduced to denying the first proposition - that is, everything that has a beginning does not necessarily have a cause, and thus the universe simply is.


Now, either an immeasurably intelligent mind, an all-powerful being, an agent that exists beyond time and space created the universe; or the universe, with neither mind nor consciousness, with neither will nor intelligence, first devised the grand laws of nature and then created itself out of absolute nothingness. It is a simple choice: God or universe. Which is the better candidate to be the Prime Cause? Which is the more rational and intellectually satisfying alternative?

The Unity of Source

Another argument in favour of God’s existence is the establishment of the unity of source - that is, the fact that the authors of the Holy Qur’ān and the universe are the same. Hazrat Mirzā Ṭāhīr Aḥmad^{rh}, fourth Caliph of the Aḥmadiyya Muslim Community, in *Revelation, Rationality, Knowledge and Truth* observes: “The divine scriptures are not textbooks of science, hence any reference therein to scientific subjects could not be merely incidental. The main purpose is to establish the unity of source”(10).

The Holy Qur’ān states: “Do not the disbelievers see that the heavens and

Who Created God?



Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}, second caliph of the Aḥmadiyya Muslim Community, in *Hasti Bari Ta’āla* (7), refers to a *hadīth* (saying of the Holy Prophet^{sa}) that predicts a time to come when atheistic people will use this question as an argument against the existence of God.



The only way to acquiring certainty is to experience God repeatedly by having conversation with Him or by witnessing His extraordinary signs . . .

the earth were a closed-up *mass*, then We opened them out? And We made from water every living thing. Will they not then believe?” (21: 31). This verse alludes to the origin of the universe as envisioned by the Big Bang theory. Creation of life from water is also a well-established scientific fact. What is quite striking about this verse is that it challenges the disbelievers or atheists and raises the fundamental questions of the origins of the universe and of life – which happen to be two of the most hotly debated topics today (1, 2, 4, 5, 6).

In *Revelation, Rationality, Knowledge and Truth* (10) Hazrat Mirzā Ṭāhīr Aḥmadth presents several examples of scientific facts mentioned in the Holy Qur’ān over 1400 years ago that have only been recently discovered by scientists.

Darwinian Evolution

The Darwinian theory of evolution is generally seen by many as evidence against the existence of God. Dawkins, in his book *The Blind Watchmaker* (3) noted that “although atheism might have been logically tenable before Darwin, Darwin made it possible to be an intellectually fulfilled atheist”. The underpinning of the Darwinian Theory is that the role played by a supernatural agency in the evolution of life can be completely eliminated.

It should be emphasized that the Darwinian Theory (6, 16, 17) presupposes the existence of the molecular machinery of cell and the genetic material of RNA and DNA for it to work upon. The theory of evolution cannot provide any explanation for the origin of life or for the genetic material.

We recognize (10) the fact that fossils show emergence of life forms over a period of millions of years in a progressive manner, from relatively simple to the increasingly complex; but linked to these observations is a hypothesis of common descent with modification and of the

Darwinian process of random mutation and natural selection, which is seen as the only creative force behind life in all its myriad variety. That is where we tend to be sceptical, since definite evolutionary pathways of any organism are still missing (16).

Darwinism can often become quite dogmatic with almost a fundamentalist fervour. Richard Dawkins and Steven Pinker (a professor of cognitive science at Harvard) have stated to the effect that natural selection would have to be accepted as the explanation of life even in the absence of any evidence for it, since there is no alternative to natural selection (3, 21). So much for evidence-based science!

The scientists who question Darwinism are still in a minority, but there is a growing scientific dissent. Recently, one hundred eminent religious and non-religious scientists from diverse fields made a public declaration that they: “are sceptical of the claims for the ability of random mutation and natural selection to account for the complexity of life . . . careful examination of the evidence for Darwinian theory should be encouraged”(19).

Hazrat Mirzā Ṭāhīr Aḥmadth expressed similar scepticism about the Darwinian Theory in *Revelation, Rationality, Knowledge and Truth*. He writes: “. . . at every step of creation, choices that had to be made were made not by the blind hand of natural selection but by the will of God”(10).

God of the Gaps

The atheists say that theists often use the “God of the gap” strategy (1, 2, 3) and invoke God to explain the remaining gaps in the scientific knowledge. If a gap in the current knowledge is found, it is assumed that a God, by default, must fill in. But gaps shrink as science advances and the God of the gaps is threatened, eventually having nowhere to hide.

But is that really true? Consider one example from the recent past. Ernst Haeckel was a renowned 19th century evolutionary biologist. He, like many of his contemporaries, believed that a cell was a “simple little lump of protoplasm” (16) and advocated the theory of spontaneous generation of life. In the last fifty years, the science of molecular biology has made tremendous progress. Now we understand that the cell is a molecular machine far more complex in its structure and functionality than anything yet devised by the human mind (6). Spontaneous generation of cellular life is now considered quite inconceivable.

These advancements have not deposed God from anywhere. Quite the contrary, many of the greatest discoveries of the 20th century have established God more firmly in the intellectual discourse (5, 6).

Reason for the Rejection of God

Many atheists are intelligent, thoughtful and sincere people. This poses the nagging question as to why there is such disbelief and such persistent rejection on the part of those who should apparently know better. In my view, their rejection of the existence of God has very little to do with scientific enterprise, although scientific enterprise remains essentially agnostic.

The things that make people reject God arise from the human condition; free will under Divine Omniscience, creation of evil by a God of virtue, belief in eternal damnation and human suffering inflicted by a God of Mercy (1, 2, 15). Perhaps the primary reason for rejecting God and religion is religion itself. The atheistic scientist is justified in despising religious dogmas and scriptures that imply a God whose grandeur does not match up to the grandeur of the universe he knows.

When superstitious folktales, arcane theology, inane ritualism, doctrines of seclusion, marginalization of

women, and dogmas of intolerance and irrationality are attributed to the author of this grand and lofty universe, atheism is a natural consequence. Examples of diabolic acts committed in the name of religion abound. But in a lighter vein, Steven Weinberg captured the problem succinctly. He writes: “Good people will do good things and bad people will do bad things, but for good people to do bad things – that takes religion” (13).

Experiencing God

Perhaps the final and ultimate evidence for the existence of God comes from the personal experience of Divine Signs. Hazrat Mirzā Ghulām Aḥmad^{as}, the Promised Messiah and Mahdī, says:

Search for God is a difficult matter. Observation of the heavens and the earth and reflection of the perfect orderliness of the universe only leads to the conclusion that the universe should have a Creator, yet it is not a proof that such a Creator exists. There is a difference between ought to be and is. (20)

He further goes on to say:

The first duty of a person, therefore, is to acquire certainty with regard to the existence of God, and adopt a religion through which this certainty can be acquired . . . How can this certainty be acquired? It cannot be acquired through mere stories. It cannot be acquired through mere arguments. The only way to acquiring certainty is to experience God repeatedly by having conversation with Him or by witnessing His extraordinary signs. . .

Conclusion

The preceding discussion attempted to provide evidence for the existence of God by making a rational enquiry into the ultimate question. Nonetheless, doctrine, dogma, interpretation, discovery, argument, reasoning, ratiocination or any process by which religious knowledge is externalised, are significant primarily as a means to the end of establishing a relationship between God and human beings. And thus, the final and the most profound confirmation of the existence of God comes from the experiential evidence taking religion to an empirical height.

The Promised Messiah^{as} says:

“The only way to acquiring certainty is to experience God repeatedly by having conversation with Him or by witnessing His extraordinary signs”

(20). Advancement of science reveals the intricacy of the universe and the

grandeur of the divine design and reinforces the fact that in the workings of the universe there are signs for those who reflect. This is a simple truth that is part of our deepest conviction.

The Holy Qur’ān says:

“He is Allāh, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise” (59: 25).

Endnotes:

1. *The God Delusion*, Richard Dawkins, Houghton Mifflin Company, New York, 2006.

2. *God: The Failed Hypothesis*, Victor Stenger, Prometheus Books, 2007.

3. *The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe Without Design*, Richard Dawkins, W.W. Norton, New York, 1996.

4. *There is a God: How the World’s Most Notorious Atheist Changed His Mind*, Antony Flew, Harper Collins, 2007.

5. *God’s Universe*, Owen Gingerich, Harvard University Press, Cambridge, 2006.

6. *The Language of Gods*, Francis Collins, Free Press, New York, 2006.

7. *Hasti Bari Ta’āla*, Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}, Aḥmadīyya Movement in Islām, Qādiān, India, 1941.

8. *The Kalām Cosmological Argument*, William Lane Craig, Barnes and Noble, New York, 1979.

9. *The Mind of God: The Scientific Basis for a Rational World*, Paul Davies, Touchstone Books, New York, 1993.

10. *Revelation, Rationality, Knowledge and Truth*, Hazrat Mirzā Ṭāhir Aḥmadth, Islām International Publications, Ltd. U.K., 1998.

11. *The First Three Minutes: A Modern View of the Origin of the Universe*, Steven Weinberg, Basic Books, New York, 1993.

12. *A Brief History of Time*, Stephen Hawking, Bantam, New York, 1996.

13. *Facing Up: Science and Its Cultural Adversaries*, Steven Weinberg, Harvard University Press, 2001.

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IMPORTANCE OF COMPULSORY CHANDAJĀT

Khalid Mahmood Naeem, National Secretary Māl, Jamā'at Ahmadiyya Canada

The Ways of Attaining Nearness of God

It is the practice of God that even prior to sending His commissioned ones, He prepares such righteous people who, immediately after the claim of the prophets, become the first and foremost to believe, and are ever-ready to sacrifice their lives, wealth, time and honour.

Likewise, in this age, through the Promised Messiah^{as}, God has established a very strong financial system in Jamā'at Ahmadiyya Canada. By offering their wealth before God Almighty in this financial Jihād, members of the Jamā'at are, in fact, repeating the history of the predecessors. As a result of these, once again, we are beholding the Grace and Blessings of God Almighty, right before our eyes. To such fortunate people who render these sacrifices, as per His promises, God Almighty is returning their sacrifices, manifold.

God says in the Holy Qur'ān, "Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allāh loves those who do good" (3:135).

The Holy Prophet^{sa} has said:

Hazrat Abū Hurairah^{ra} states that the Holy Prophet^{sa} has said, 'every morning two angels descend. One of them says, 'O Allāh, Grant more to the spender who is generous, and create more who follow his footsteps.' The other angel says, 'O Allāh, destroy the

miserly who withholds and destroy his wealth and provisions' (*Bukhārī, Kitābuz-Zakāt* qtd. in *Hadiqatus-Sālihīn*, p. 697).

The Significance of Financial Sacrifice

Our beloved Imām Hazrat Khalīfatul-Masīh (may Allāh be his Helper) stated in his Friday Sermon on January 8, 2010:

In worldly governments, the funds or taxes collected are limited to worldly wealth, and used for secular schemes like betterment of the country and nation, and for the general and moral progress of society. There is no intention for drawing people towards God Almighty. In contrary, God's admonition to sacrifice and give Him a loan to fulfill needs of religious communities are not limited to wealth, but also include other works that become a source of spiritual upliftment for a believer. That is to say, for the sake and pleasure of God, a believer presents both his wealth and deeds, and when this wealth and works are presented before God with true fidelity and sincerity, God multiplies them manifold and returns them! This is His promise! God Almighty, does not have a need for anything. When Allāh commands believers to sacrifice their wealth, it becomes a source of attaining His nearness because of spending for a good cause. As for good works, doing them for the pleasure of Allāh, they

also become a source of attaining His nearness. Allāh has not said to give Him a goodly loan because He is in need! Rather, He says to give, and spend for His pleasure so that He may multiply it manifold and return it. (*Al-Fazl International*, London, January 29, 2010)

Huzoor Anwar^{aa} has stated regarding those who constantly question and object against Chandajāt in his Friday Sermon on November 7, 2014:

Such people who object are generally those who are weak in offering compulsory Chandajāt, coming to the Mosque, and don't give chanda . . . But it should be remembered that compulsory Chandajāt have first priority and every earning member must give them! After this, based on financial means, offer Chandajāt for Tahrik Jadīd, Waqf Jadīd and other schemes. (*Al-Fazl International*, London, November 28, 2014)

Members of the Jamā'at are requested to give particular attention towards payment of compulsory Chandajāt.

Zakāt, Fitrāna, Hissa Amad, Hissa Jā'idād, Chanda 'Am and Chanda Jalsa Sālāna are all included in compulsory Chandajāt. (*Mālī Qurbanī: Aik Ta'aruf*, p. 73)

May Allāh enable us to continue offering financial sacrifices, and accept our sacrifices! Amīn!

“ It should be remembered that compulsory chandajāt have first priority and every earning member must give them! After this, based on financial means, offer chandajāt for Tahrik Jadid, Waqf Jadid and other schemes. (Khalīfatul-Masīh^{aa}, Friday Sermon on January 8, 2010)



Report of Jāmi'a Aḥmadiyya Canada

November to December, 2016

Danyaal Qureshi (3rd year)

Guest Lectures

As part of the education of students in Jāmi'a Aḥmadiyya Canada, guests from various professional fields are invited to speak and inform the students of important tasks and issues they may face in the field. The following are guest lecturers who visited Jāmi'a in the month of November.

Date	Guest	Topic
November 8, 2016	Maulāna Attaul Ghalib, Missionary, Bolivia	Introduction to Jamā'at Aḥmadiyya Bolivia
November 9, 2016	Respected Mirza Tayyab Ahmad Sāhib, Nā'ib Amīr Jamā'at Karachi, Pakistan	The Duties and Responsibilities of a Missionary
November 5, 2016	Maulānā Attaul Mannan, Missionary, Nazārat Islāh-o-Irshād Rabwah	The Administrative System of Sadr Anjuman Aḥmadiyya
November 22, 2016	Respected Syed Qamar Sulaiman Sāhib, Wakīl Waqf Nau, Rabwah	The Waqf Nau Scheme and the Responsibilities of a Missionary

Educational Competitions

The students of Jāmi'a Aḥmadiyya have been divided into four tutorial groups: *Amānat*, *Diyānat*, *Rafāqat* and *Shujā'at*. These groups compete against each other in educational and sports competitions. The purpose of these groups is to foster the spirit of healthy competition and to hone the extracurricular talents of students.

During the months of November and December, the following educational competitions were held:

Baī'at Bāzi Competition (November 11, 2016)

Position	Group and Team Membersr
1st	Shujā'at Group : Hashir Butt, Omar Farooq, Adil Ahmad, Fateen Riaz

2nd	Amānat Group: Atta-ul-Mussawar Bari, Wajeeh Mirza, Qasim Choudhary, Taqie Khan
3rd	Diyānat Group: Basil Raza Butt, Sarmad Naveed, Muhammad Danial, Fazalullah Muneeb

Urdu Extempore Speech (November 18, 2016)

Position	Name of Student
1st	Najeeb Ullah Ayyaz (Amānat Group)
2nd	Sabahat Ali (Rafāqat Group)
3rd	Basil Raza Butt (Diyānat Group)

English Extempore Speech (November 25, 2016)

Position	Name of Student
1st	Sabahat Ali (Rafāqat Group)
2nd	Basil Raza Butt (Diyānat Group) & Muzzamil Chaudhary (Shujā'at Group)
3rd	Qasid Choudhary (Amānat Group)

Ruhānī Khazā'in Quiz Competition on the book Sirāj-e-Munīr (December 2, 2016)

Position	Group and Team Membersr
1st	Shujā'at Group : Frasad Ahmad, Omar Farooq, Adil Ahmad
2nd	Amānat Group: Najeeb Ullah Ayaz, Qasim Choudhary, Muhammad Ibrahim
3rd	Rafāqat Group: Sabahat Ali, Fatir Ahmad, Aatir Khan

Masroor International Basketball Tournament (MIST)

The annual Masroor International Basketball Tournament was held in the city of Philadelphia this year. Team Jāmi'a Aḥmadiyya Canada was chaperoned by respected Ghulam Misbah Baloch Šāhib, Professor, Jāmi'a Aḥmadiyya Canada, and respected Hammad Ahmad Šāhib, Administrative Secretary, Jāmi'a Aḥmadiyya Canada. The team departed for Philadelphia on the morning of Wednesday, November 23, 2016. They arrived safely

at their destination that night and their accommodations were at the Willingboro Mosque in New Jersey, situated about an hour from where the games were to be played. The tournament began on Friday, November 25, 2016, after Friday prayers. With the Grace of Allāh, Team Jāmi'a emerged victorious through the first day of games, sweeping all three matches. Team Jāmi'a continued on its path to success with a hard fought victory against a championship-contending Houston team in the semi-final, propelling it into the finals against Team D.M.V. (DC, Maryland, Virginia). After an exhilarating game, Jāmi'a, by the Grace and Mercy of Allāh, was crowned Champions of the Tournament, Al-Ḥamdu lillāh!

The championship team comprised of the following players: Arslan Warraich (captain), Sagher Bajwa, Ahmad Zafar, Saffir Goraya, Fateen Riaz, Syed Adil Ahmed, Usama Rehman, Telal Kahloon, Qasim Ghumman and Fahd Peerzada.

Remembrance Day Ceremony

On November 11, 2016, the students and faculty of Jāmi'a Aḥmadiyya Canada gathered in the main auditorium for a Remembrance Day ceremony. On this occasion, the Canadian national anthem was played, after which all attendees took part in a moment of silence to remember those who fought and gave their lives for this country. After the moment of silence, a speech was delivered by Basil Raza Butt, a 6th year student. This speech highlighted the bravery and courage of all who fought and fell in past wars, and it reflected the essence of our gratefulness for their sacrifice.

Arabic and Urdu Language Camps

Beginning on December 22, 2016, the *Mumāhidah* and 'Ula classes participated in a week-long Urdu and Arabic camp, respectively. The Urdu camp was held at the Mississauga Baitul Ḥamd Mosque, while the Arabic camp took place at Hadiqa Aḥmad, Bradford.

Professor Abdul Noor Abid Ṣāhib, Professor Hafiz Mujeeb Ahmad Ṣāhib and Arif Daud Ṣāhib (student, 7th year) led the Urdu camp, where students focused on activities and exercises to build their knowledge and improve their Urdu language

skills. Focus was laid upon Urdu grammar and literature.

The Arabic language camp was headed by Professor Abdur Razzaq Fraz Ṣāhib, Professor Mutaz Al-Kazak Ṣāhib and Professor Hafiz Hibbatur Rahman Ṣāhib. Students of the second year were taught various aspects of Arabic grammar and literature, and were shown a variety of educational Arabic videos to enhance their knowledge of Arabic.

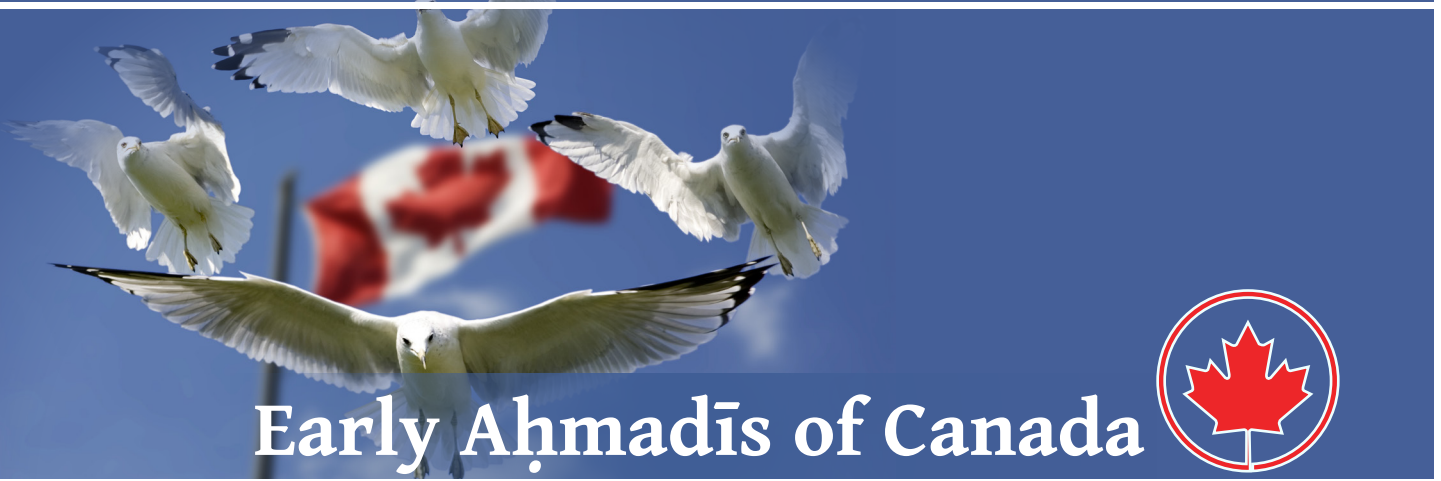
Apart from educational activities, students in both camps participated in sports on a daily basis.

Miscellaneous Activites

- On Saturday, November 19, 2016, the students of Jāmi'a Aḥmadiyya Canada, in relation to their duties towards Majlis Khuddāmul Aḥmadiyya, held a potluck/bonfire in Bradford. Students took it upon themselves to plan the entire occasion, making the food and planning all the activities that would happen in Bradford. This event was held to tighten the bonds of brotherhood between each and every student of Jāmi'a and allow them to get to know one another better. After eating, everyone gathered around the bonfire and shared incredible stories, hilarious jokes, and even inspiring experiences regarding Syedna Huzoor Anwar's^{aa} visit.
- On November 28, 2016, as a form of appreciation to the Jāmi'a Aḥmadiyya Championship Basketball Team, a picnic was held in Bradford where students and staff enjoyed a delicious barbecue.
- On December 10, 2016, the Canadian Blood Services held a blood drive in Aiwan Ṭāhir, in which all eligible students of Jāmi'a Aḥmadiyya Canada donated blood.
- From December 18-29, 2016, first semester examinations were held for the academic year 2016-2017.
- Members of the Jamā'at are humbly requested to pray for the spiritual, educational and administrative progress and success of Jāmi'a Aḥmadiyya Canada.



We are happy to announce that Misbah ul Huda Chaudhary Ṣāhib (UK) and Mah Parah Chaudhary Ṣāhibā have been blessed with a baby boy on December 10, 2016. The child has been named Aaid Huda Chaudhary. He is the paternal grandson of Respected Hadi Ali Chaudhary Ṣāhib, Principal Jāmi'a Aḥmadiyya Canada and great grandson of Chaudhary Farzand Ali Ṣāhib. Likewise, the new born is a maternal grandson of Muzafar Ahmad Vance Ṣāhib of Vaughan and great grandson of Chaudhary Muhammd Alyas Ṣāhib. May Allāh grant Aaid Huda Chaudhary a long, healthy and righteous life! Amīn!



Early Aḥmadīs of Canada

Dr. Abdul Momin Khalīfa



Dr. Khalīfa came to Canada in August of 1960 from Karachi, Pakistan. He was born in 1930 in Jammu Tawi (Jammu and Kashmir State), and is a son of a companion of the Promised Messiah^{as}, the late Hazrat Khalīfa Abdur Rahim^{ra}, who was Home Secretary Jammu and Kashmir State. His grandfather was also a companion of the Promised Messiah^{as}, Hazrat Khalīfa Nur-ud-Dīn Jumuni^{ra}, a famous early Aḥmadī from Jammu and Kashmir State.

He studied at T.I. College, Lahore, 1948-1950, after which he studied at King Edward Medical College, Lahore. He then moved to Karachi and established Fazl-e-Omar charitable clinic at Martin Road Karachi in 1958. He later moved to Canada for further studies. He travelled for many weeks through several countries during this trip and reached Regina, Saskatchewan, Canada. While in Regina, he completed his medical internship and joined the Saskatchewan Government as a public health official.

He was the only Aḥmad in Regina at that time; however, there were a few Aḥmadīs in Toronto, Montreal, Ottawa and some other cities. In 1963 he moved to Montreal, and started offering regular Friday prayers together with some other Aḥmadīs. He was also elected the first President of Montreal Jamā'at.

In 1966 he moved to Cape Breton Island, Nova Scotia. He has since been practicing as a medical doctor in Sydney and the surrounding areas. He is currently living in the small fishing village of Port Morien, and named his home, 'Abode of Kashmir'. All his contacts know him well as an Aḥmadī Muslim. He has been President Sydney, Nova Scotia since 1966.

In 2005, the first Aḥmadīyya Mosque in Atlantic Canada was established in Sydney, Nova Scotia. The mosque was named Baitul-Hafeez by Huzoor Anwar^{aa}. Regular Friday prayers and other religious festivities are held there. There is a mission house attached to the mosque, and a permanent missionary, Umran ul Haq Bhatti Ṣāhib, is residing there. The media has covered the Mosque often, promoting the local community and raising awareness. They held the first Eastern Canada Annual Ijtima' (Khuddām & Aṭfāl) in 2009. There were multiple interfaith symposiums held in Cape Breton along with other Jamā'at events. Centenary Khilāfat Celebrations were also held in Sydney. Maulāna Naseem Mahdī Ṣāhib, the former Amīr and Missionary In-Charge visited Cape Breton many times to guide the community. The first missionary in Canada, Maulānā Syed Mansoor Aḥmad Bashīr Ṣāhib also visited Cape Breton. Our present National Amīr, Lal Khan Malik Ṣāhib, held an important meeting with the First Nations (Mi'kmaq) here.

In 1964 Dr. Khalīfa joined the first Canadian Himalayan Expedition to Hachindra Kish in Hunza. He took an "Aḥmadīyya flag" with him on his adventure, placing it high on his tent at about 18000 feet above sea level. The polar explorer Fred Roots, who was known as an 'unsung Canadian hero' was the leader of the expedition.

Dr. Khalīfa joined another Canadian expedition to Baltoro Glacier (Karakoram mountain range) with K2 being the highest mountain in the region, along with Professor Antonio Gualtieri, well-known author of *Conscience and Coercion: Aḥmadī Muslims and Orthodoxy in Pakistan*, and Marcel Masse, Joel Bell, leader Alberto Gualtieri.

Dr. Khalīfa went with Humanity First in 2005 to Muzafarabad and Balakot (Azad Kashmir) after the earthquake that killed thousands of people. He also went with Humanity First to Haiti for ten weeks to help victims of the earthquake.

In July and August 2016 he had the opportunity to lead an expedition guided by Jamā'at Aḥmadīyya Tablīgh Department, the Mobile Muslims. They traveled from the Atlantic coast to the Pacific coast of Canada, covering 10 provinces over the course of 40 days. They stopped and visited 35 towns on their journey of over 20,000 kilometers (the complete Trans-Canada highway); all the way from Saint John's, Newfoundland, to Victoria, British Columbia.

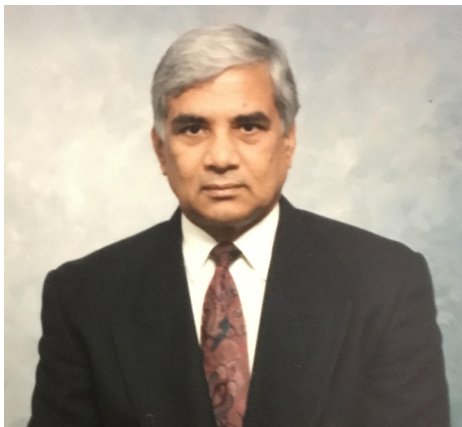
Doctor Khalīfa has three daughters and one grandson.

Dr. Khalīfa said that in short, he is very thankful to Almighty Allāh that he is in Canada and was born in Jammu Tawi (Jammu and Kashmir State, India). He is also very thankful to Allāh that he can

practice his faith and his profession, as well as preach Aḥmadiyyat, the true Islām, and live his life without any persecution.

May Allāh accept all his humanitarian contributions and reward him and his family abundantly for his dedication to the Jamā'at! Amīn!

Mian Mohammad Siddiq



Mian M. Siddiq immigrated to Canada in April 1965 and settled in Toronto. He lived in Mississauga for over 40 years, and has recently moved to Oakville. He was born in a prominent Jamā'at of District Faisalabad. His grandparents and parents

joined Aḥmadiyyat during the Khilāfat of Hazrat Khalīfatul-Masīḥ II^{ra}.

His wife, Mrs. Shaukat Akhtar Siddiq, joined him in December 1966. She is the daughter of Mian Hayat Moḥammad Ṣāhib of Bherah. He has two sons Naeem Siddiq (ME, HBA, High School Principal) and Nadeem A Siddiq (BA, JD, LLM, vice president and senior counselor of a Canadian bank).

After completing his early education at Rabwah (his birthplace) and Hyderabad Sindh, he joined Morrison Knudson Pakistan Ltd. Wapda Lahore and after 4 years, moved to Canada. He studied further in accounting, business administration and financing.

He is one of the early members of the 'Āmila of Jamā'at Canada, when it was under Jamā'at Aḥmadiyya USA. He was the first Secretary Finance of Jamā'at Canada; and according to him, when he took over the treasury it had \$267.00, a humble beginning. He held this office for many years.

He was the first President of Mississauga Jamā'at. He introduced a number of programs including children's education, and built relationships with other communities and City Hall. He also helped to hold a number of public

events, introducing Jamā'at Aḥmadiyya in Mississauga, when Mississauga was newly incorporated and an up and coming city in Canada.

He has been involved in Jamā'at activities and held several offices in the National 'Āmila including Secretary Finance, Director, and was member of a number of committees. He has served as stage secretary and managed a number of programs held in the GTA, including interfaith conferences, annual conventions, etc.

His long time corporate experience, knowledge of government policies and inner workings of government agencies enabled him to introduce to the Jamā'at a subsidized housing scheme launched by Ontario Ministry of Housing. The project, with his dedicated efforts and with the prayers of Hazrat Khalīfatul-Masīḥ IVth, lead to the granting of a community sponsored housing project to the Jamā'at, named Aḥmadiyya Abode of Peace. By the Grace of Allāh, he was a pioneer Board of Director this project.

He has good people skills, and was a prominent face of the community for many years and served the Jamā'at when required and asked. May Allāh accept his services to the Jamā'at and keep him and his family under His protection! Amīn!

41st National Majlis Shūrā, Jamā'at Aḥmadiyya Canada

By the sheer Grace and Blessings of Allāh Almighty, the 40th Majlis Shūrā of Jamā'at Aḥmadiyya Canada will be held on April 2017, 30-29 in Baitul Islām Mosque, Toronto. Inshā'Allāh.

Members of the Jamā'at are requested to pray that Allāh the Almighty may enable elected members of the Shūrā to fulfill the blessed wishes, expectations and instructions of our beloved Imām Hazrat Khalīfatul-Masīḥ V (a.a.)! May Allāh make this Shūrā a source of great blessings for the Jamā'at! May Allāh bless all the participants and volunteers of the Majlis Shūrā! Amīn!

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Du Saint Coran

« Et tout ce qui vous a été donné est seulement une provision temporaire de cette vie, et ce qui est avec Allāh est meilleur et plus durable pour ceux qui croient et placent leur confiance en leur Seigneur, Et ceux qui évitent les péchés les plus graves et les indécences ; et qui, lorsqu'ils sont courroucés pardonnent ;

Et ceux qui écoutent leur Seigneur, et observent la Prière, et dont les affaires sont *décidées* à travers des consultations mutuelles, et qui dépensent de ces dons *et richesses* que Nous leur avons accordés,

Et ceux qui, lorsqu'une injustice leur est faite, ripostent,

Tout en sachant que le paiement d'un préjudice est une sanction proportionnelle ; mais celui qui pardonne et par là apporte une réforme, sa récompense est auprès d'Allāh. Assurément, Il n'aime pas les injustes » (42: 37-41).

Hadith

Hazrat Umm Salamah^{ra} raconte que le Saint Prophète Muhammad^{sa} a dit :

« Celui dont on demande le conseil doit être digne de confiance et loyal. » (*Jāmi' Tirmidhi*)

Hazrat Abu Hurairah^{ra} raconte que le Saint Prophète Muhammad^{sa} a dit : « Celui à qui son frère musulman lui demande de le conseiller, et lui donne un conseil qui n'est pas juste, l'aura alors trahi. » (*Musnad Al-Imām Al-A'zam*)



Ainsi a dit le Messie Promis^{as} ...

Quand une personne s'est débarrassé de ses désirs basés et il met à part son égo pour vivre selon les désirs de Dieu, [puis] rien de ses actions deviennent inadmissibles. Par contre, chacune de ses actions sera selon la volonté de Dieu. Les gens seulement s'attirent d'ennuis quand leurs actions ne sont pas en ligne avec la volonté de Dieu, c.-à-d. [quand] le plaisir de Dieu est au contraire [des actions]. Cette personne se comporte selon ses passions. Par exemple, [une personne] devenant enragée se retrouve avec des procédures judiciaires et des disputes.

Pourtant, si quelqu'un fait son désir ce qu'il n'exécutera jamais une action ni prendra aucun confort sans l'approbation du Livre d'Allāh (c'est-à-dire sans les instructions du Saint Coran), ensuite, il va tourner vers le Coran pour chacune et toutes les affaires. Sans aucun doute, le Livre d'Allāh fournira le conseil, comme il dit,

« et pas une graine dans les ténèbres de la terre, ni rien d'humide ni de sec qui ne soit *consigné* dans un Livre manifestement clair. » (chapitre Al-An'ām, 6 :60)

Donc, si nous résolvions à prendre du conseil du Livre d'Allāh, puis nous trouverions certainement [son] conseil. Pourtant, une personne qui suit seulement ses passions tombera certainement dans la perte. Quelques fois il fera face à la responsabilité. Par contre, Allāh dit, [mon] ami, qui me parle, marche [mon chemin], travail [dans ma cause] est comme il soit absorbé en Lui.

Le degré auquel une personne manque l'absorption [en Dieu], est le même degré à ce qu'il est distant de Dieu. Pourtant, si son absorption est simplement comme l'explique Dieu, puis il n'y a pas d'approximation de sa foi. Pour son secours, Allāh Le Glorifié dit,

« Quiconque s'oppose à mon ami, s'oppose à Moi. »

Maintenant observe comment élevée est la grandeur d'un Muttaqī (une personne qui est consciente de Dieu) et comment élevée est sa stature. Celui de qui la proximité d'Allāh est comme ce que si tu l'affrontes, c'est comme tu affrontes Dieu. Puis [imagine] l'étendue à qui Dieu sera son secours et son aide.

Les gens deviennent attrapés dans pleine de problèmes, mais ceux qui sont Muttaqī sont sauvés. En fait, ceux qui viennent vers lui sont sauvés aussi. Il n'y a aucune limite aux problèmes. L'homme est lui-même rempli avec trop de problèmes qu'il n'y a aucun compte d'eux. Si on regarde seulement les maladies, alors [elles sont elles-mêmes] assez pour créer des milliers de problèmes.

Pourtant, celui qui est dans la forteresse de Taqwa est sauvé d'eux. Celui qui est hors de [cette forteresse] est dans une jungle remplie d'animaux féroces. (*Malfūzāt* Vol. 1 pp. 9-10)

Les directives du Khalifatoul-Messie^{aa}

Les Vertus de la Salāt (prière) en Congrégation

le Sermon Du Vendredi - Le 20 Janvier 2017

Il est du devoir des missionnaires et des titulaires de poste, de constamment faire des rappels aux membres de la Jamā'at sur l'importance de la Salāt en congrégation

Nous devrions devenir ponctuels dans nos prières en congrégation et chercher à travers cela, plaisir et bonheur spirituel.

Tout Aḥmadī, homme ou femme, doit être ponctuel dans ses prières, particulièrement les hommes qui doivent s'efforcer d'assister aux prières en congrégation à la mosquée.

Le 20 janvier 2017, Sa Sainteté le 5ème Calife (qu'Allāh soit son Aide) a prononcé le sermon du vendredi à la mosquée Baitul Futuh à Londres.

Huzoor^{aa} a dit : Nous savons tous que la Salāt est obligatoire pour tout musulman et que le Saint Coran est rempli d'exhortations à ce sujet. Le Saint Prophète^{sa} a dit que la Salāt est le noyau de l'adoration de Dieu et l'abandon de cette pratique religieuse rapproche l'homme de la mécréance et de l'idolâtrie. Le Saint Prophète^{sa} a dit que les parents doivent exhorter les enfants à accomplir leur Salāt à partir de 7 ans et d'être strict envers eux si nécessaire à l'âge de 10 ans afin qu'ils deviennent réguliers dans l'accomplissement de leur Salāt.

Huzoor^{aa} dit : Les enfants écoutent ces enseignements sur l'importance de la Salāt dans diverses réunions, mais cela n'aura aucun effet sur eux s'ils voient que leurs propres parents n'accomplissent pas régulièrement la

Salāt à la maison. Ces enfants croiront que ces commandements n'ont aucune importance et commenceront à ignorer tous les commandements islamiques. Ces parents restent privés et vont également priver leurs enfants. Les parents se soucient souvent des aspirations matérielles et progrès de leurs enfants mais sont à peine préoccupés par les choses qui comptent le plus. Le Saint Prophète^{sa} a dit que la prière est comme les avant-postes placés aux frontières du pays qui servent à le défendre contre les attaques ennemies.

Huzoor^{aa} dit que le plus grand ennemi du croyant dont il doit se protéger est Satan, l'immoralité et aussi les désirs de ce bas monde, et la seule chose qui le protégera est la Salāt.

Le Messie Promis^{as} dit que la raison pour laquelle la Salāt en congrégation comporte 27 fois plus de récompenses est parce ce qu'elle favorise l'unité.

Huzoor^{aa} dit : C'est vrai que la Salāt est obligatoire pour tout croyant et chacun doit faire attention à ce sujet, mais c'est aussi du devoir de la Jamā'at et les titulaires de poste de sensibiliser et continuer à faire des rappels. J'attire souvent l'attention sur ce commandement dans mes sermons, mais c'est aussi la tâche des missionnaires et d'autres titulaires de poste de transmettre ce message de temps en temps à chaque membre. Nous ne deviendrons de vrais Aḥmadīs que si nous offrons nos prières ponctuellement et en tirons du plaisir spirituel. Le Messie Promis^{as} dit que tout comme un ivrogne qui ingurgite verre après verre afin de

connaître l'ivresse, de la même manière, un croyant doit prier et continuer jusqu'à ce qu'il en tire du plaisir spirituel.

Huzoor^{aa} dit que cela est l'objectif qu'on doit avoir à l'esprit et que nous soyons dans le bonheur ou le malheur, il faut être constant en offrant la Salāt jusqu'à ce que nous en tirions du plaisir spirituel. Il ajoute que ce n'est pas seulement nos propres problèmes, mais l'état général inquiétant du monde qui suscitent la détresse dans nos cœurs afin que nous offrions des prières sincères. La situation au Pakistan est très troublante et l'oppression a atteint un extrême, donc tous les Aḥmadīs au Pakistan doivent s'efforcer d'offrir des prières qui apportent le plaisir spirituel.

Huzoor^{aa} dit : J'ai récemment reçu un rapport de la part de Khuddāmul Aḥmadīyya du Pakistan qui dit que tant de milliers de Khuddām (jeunes hommes) écoutent mes sermons du vendredi, pourtant le nombre de ceux qui offrent la Salāt en congrégation est seulement le tiers de ce nombre. La question est celle-ci : à quoi bon écouter les sermons si nous n'appliquons pas nos obligations fondamentales?

J'attire souvent l'attention sur l'importance de la Salāt en congrégation tous les deux ou trois sermons, de plus considérant la situation au Pakistan, si les membres de la Jamā'at ne se tournent pas vers Dieu, quand le ferons-ils? Voulons-nous éprouver Allāh, en disant que nous ne changerons pas et qu'il lui incombe de changer notre situation? Si cela est le cas, nous n'avons aucun droit de nous

plaindre de Dieu car Dieu n'a jamais dit qu'une fois avoir eu la foi en Le Messie Promis^{as}, je vous accorderai le succès peu importe vos actions, que vous respectiez vos devoirs envers Moi ou pas. Non, dit Huzoor, le succès ne viendra pas en dormant ou en étant insouciant. Il ajoute que si on analyse l'état de la Jamā'at, des améliorations seraient envisageables. Dans quelques branches de la Jama'at, la participation aux Salāt est bonne mais toutefois, certains manquent une ou deux prières et la raison est que les titulaires de poste n'attirent pas leurs attentions à ce sujet, ils ont d'autres priorités.

Huzoor^{aa} dit que tout le monde écoute ses sermons mais que c'est du devoir des titulaires de poste de faire des rappels de manière constante. Si les membres deviennent des adorateurs qui prennent plaisir à prier, ils feront naturellement des sacrifices financiers, de plus les affaires qui arrivent aux bureaux de Umur-el-Ama (affaires générales) et Dar- el- Qada (litiges) se régleront en grande partie. Il dit aussi que ces jours-

ci, le risque d'une guerre s'accroît très rapidement et que c'est en ce moment que nous avons besoin de se réfugier vers Dieu, et comme le dit Le Messie Promis^{as} : « il faut aimer Dieu, celui qui fait des merveilles » et une manière de l'aimer est d'accomplir nos actes d'adorations conformément à Ses commandements et à y prendre plaisir.

Huzoor^{aa} dit que certains se disent que l'Occident est très avancé et baigne dans le succès sans accomplir les actes d'adorations, d'autres disent que nous sommes mieux que ces gens-là car au moins nous, nous offrons deux ou trois prières sur cinq! N'oublions pas qu'un châtement est prévu dans l'Au-delà pour ceux qui oublient Dieu, donc il ne faut pas les suivre. Si nous souhaitons protéger notre progéniture, ne nous attardons pas sur l'apparence superficielle de l'Occident et suivons plutôt l'enseignement divin que nous avons reçu.

Tout homme et femme Aḥmadī doit être vigilant à ce sujet, et les hommes en

particulier, doivent s'efforcer de faire leur Salāt en congrégation. À notre époque, Le Messie Promis^{as} nous a éclairé au sujet de l'importance de la prière, la manière de l'accomplir et sur sa philosophie. Par sa grâce, Allāh nous a permis de l'accepter, mais si malgré cela nous ne mettons pas en pratique ce qui est le plus essentiel et nous nous contentons d'accomplir deux ou trois prières pas jour, alors notre bayat n'a aucun intérêt.

À la fin du sermon, Huzoor^{aa} a prié pour que Dieu nous aide à sauvegarder nos Salāt et à les accomplir régulièrement afin de mériter la satisfaction d'Allāh. Qu'Allāh nous en accorde la possibilité et fasse que nous comprenions le fait que nous ne serons à l'abri des calamités et des malheurs de ce monde que lorsque nous respecterons toutes les exigences de l'adoration d'Allāh, l'Exalté! Amīn!

La Salāt et Ses Étiquettes

le Sermon Du Vendredi - Le 27 Janvier 2017

Les organisations auxiliaires et l'administration de la Jamā'at devraient organiser les choses de telle sorte que, au lieu de détériorer, chaque jour amène la Jamā'at vers de nouveaux progrès et nous devenions en mesure d'atteindre l'objectif même de notre création.

La plus grande attention devrait être accordée à l'offrande ponctuelle des prières quotidiennes.

La solution des questions jurisprudentielles sur les prières quotidiennes à la lumière des décisions du Messie Promis^{as}

Il est du devoir des femmes d'inculquer l'habitude de la prière chez les enfants, et de rappeler et d'exhorter les hommes à assister aux prières dans la mosquée.

Le 27 janvier 2017, Hazrat Khalīfatul-Masih V (qu'Allāh soit son Aide) a prononcé le sermon du vendredi à la mosquée Baitul Futuh, à Londres.

Huzoor^{aa} a dit : Dans le dernier sermon, j'ai rappelé à la Jamā'at l'importance de l'observance des prières quotidiennes. J'ai reçu des lettres de la part de nombreuses

personnes, de Jamā'ats et d'organisations auxiliaires exprimant des remords pour le laxisme passé et promettant de faire des plans durables pour l'avenir. Qu'Allāh leur permette de le faire, et que nos mosquées soient habitées par des fidèles dans le vrai sens. Les titulaires de poste devraient cependant se rappeler que pour obtenir les meilleurs résultats dans toute situation, il est important d'avoir la cohérence et la ténacité. Beaucoup de tâches sont entreprises avec grand zèle, mais lentement les gens deviennent laxistes, et cela est en partie dû à la nature humaine. La laxité chez les individus, quoiqu'inquiétante, n'est pas aussi dangereuse que la laxité des titulaires de poste. Si le système mis en place pour revigorer les membres lui-même devient laxiste ou perd de l'intérêt, alors il devient très difficile de surmonter le laxisme qui fait obstacle aux individus à cause de leur nature humaine.

Huzoor^{aa} a dit : Ainsi, les Jamā'ats et les organisations auxiliaires devraient établir des plans solides pour la fréquentation des prières - que Dieu a déclaré être le but de nos vies - afin qu'avec le temps, au lieu de se laxer,

notre chaque pas soit vers le progrès. Ce n'est qu'en progressant dans l'adoration que nous trouverons le succès. Il s'agit donc d'une question d'une importance cruciale que les titulaires de poste doivent prendre très au sérieux.

Huzoor^{aa} a dit : Lajna devrait également jouer leur rôle à cet égard. Il est du devoir des femmes d'observer les enfants à la maison et d'inculquer en eux l'habitude d'offrir les prières ponctuellement. Il est également de leur devoir de rappeler et d'exhorter les hommes à assister à leurs prières dans les mosquées. Si les femmes remplissent leur devoir à cet égard, elles peuvent provoquer une transformation extraordinaire.

Huzoor^{aa} a dit que lorsqu'on donne un rappel à certains concernant les prières, ils répondent qu'ils n'ont pas besoin d'être rappelés parce que c'est une affaire entre eux et Dieu. De même, certaines femmes disent que lorsqu'elles rappellent les prières à leurs maris, ils commencent à se quereller. Et certains hommes disent à leurs femmes de ne pas les réveiller pour *Fajr* parce qu'à ce moment ils sont dans le sommeil profond.

Huzoor^{aa} a dit que si la prière était

une question de désir personnel, alors pourquoi le Saint Prophète a-t-il dit que quiconque parmi le mari et la femme se réveille d'abord devrait réveiller l'autre et, s'ils continuent à dormir, devrait les arroser d'eau. Huzoor^{aa} a dit que dans un autre hadith il y a une exhortation encore plus forte à cet égard.

Huzoor^{aa} a dit qu'il est erroné de penser que nous sommes libres de prier ou non et que c'est une affaire entre nous et Dieu. Si la Jamā'at à laquelle nous professons appartenir mène un sondage et nous interroge sur nos prières, au lieu de devenir furieux et être en colère, nous devrions coopérer. D'autre part, si une personne prie et ensuite se vante de ses prières, ce n'est pas un acte louable. L'importance de la Salāt devrait être claire pour tout le monde, et nous devrions tous essayer d'observer la Salāt conformément aux commandements de Dieu et du Saint Prophète^{sa}.

Huzoor^{aa} a dit : Par la grâce d'Allāh, des gens de diverses sectes ont rejoint la Jamā'at Musulmane Ahmadiyya. Certains apportent avec eux des coutumes qui ne sont pas normalement pratiquées dans la Jamā'at. Ayant cru au Messie Promis^{as} comme *Hakam* et *Adal*, nous devons suivre ce qu'il nous a enseigné. Et tout ce qu'il nous a dit est conforme à ce que nous avons appris du Saint Prophète^{sa} et de ses compagnons.

En ce qui concerne la coutume de *Rafa Yadain*, ou la levée des mains pendant la prière, Le Messie Promis^{as} a dit : « Il n'y a pas de mal à cela, et il n'importe pas si quelqu'un le pratique ou non ... Il

semble que le Saint Prophète pratiquait *Rafa Yadain* à un moment donné, puis a renoncé à la pratique. » Une fois Le Messie Promis^{as} a été interrogé sur la récitation de *Fātihah* avec le Imâm, *Rafa Yadain*, et le dire d'*Amîn* à haute voix et le Messie Promis^{as} a dit : « Ces pratiques sont prouvées par les Hadith et peuvent être suivies. » Hazrat Abdullah Sanauri Sahib^{ra} était un compagnon du Messie Promis^{as} qui pratiquait régulièrement la *Rafa Yadain* et l'*Amîn bil Jahr*. Après un temps, le Messie Promis^{as} a dit : « Cette coutume semble avoir été assez pratiquée », et le Messie Promis^{as} faisait allusion à *Rafa Yadain*.

Au sujet de la question de l'emplacement des mains pendant la prière, Le Messie Promis^{as} a dit : « Mon propre penchant est de les tenir au-dessus du nombril. » Plus tard, Le Messie Promis^{as} a dit qu'il avait trouvé un hadith authentique pour appuyer ce point de vue.

En réponse à la question de savoir pourquoi nous élevons l'index en récitant la *Shahadat* pendant la prière, le Messie Promis^{as} a dit : « Dans l'âge de l'ignorance, les mécréants levaient ce doigt en maudissant. Allāh a corrigé les Arabes dans ceci et a ordonné que le doigt soit levé en professant l'unité de Dieu pour que cette connotation antérieure soit annulée. »

S'adressant à la question de savoir si les versets du Saint Coran devraient être récités pendant le *Ruku* ou *Sajdah*, le Messie Promis^{as} a dit que cela ne devrait pas se faire parce que la Parole de Dieu est majestueuse tandis que le *Ruku* et *Sajdah*

sont des états d'humilité et de déférence, et la Parole de Dieu doit être respectée.

En ce qui concerne la récitation de la *Fātihah* avec l'Imâm, le Messie Promis^{as} a demandé le conseil de plusieurs savants et a dit : « Notre foi est que (il n'y a pas de prières sans *Fātihah*). » Par conséquent, que l'on prie seul ou derrière un Imâm, il faut réciter la *Fātihah*.

En ce qui concerne une personne qui est en retard à rejoindre la prière, le Messie Promis^{as} a dit qu'il est inscrit dans un hadith que celui qui se joint au *Ruku*, se joint à la *Rakah*. Mais celui qui le fait délibérément est un pécheur.

En ce qui concerne la séquence des prières, *Hazrat Khalīfatul-Masīh II^{ra}* a dit qu'il est important d'offrir les prières dans leur séquence appropriée. Cependant, si l'on ne sait pas quelle prière l'Imâm dirige, alors l'adorateur offrira la prière que l'Imâm offre, et l'adorateur pourra par la suite offrir sa prière antérieure.

Huzoor^{aa} a prié qu'Allāh puisse nous permettre de devenir des membres sincères de la Jamā'at de la manière que le Messie Promis^{as} souhaitait de nous.

À la fin du sermon, Huzoor^{aa} a parlé des atrocités commises contre la Jamā'at à Alger et la bravoure et la fermeté démontrée par les Ahmadiis. Ensuite Huzoor^{aa} a demandé à la Jamā'at de prier qu'Allāh puisse enlever leurs difficultés et leur accorder la fermeté et protéger les Ahmadiis de fausses accusations! *Amîn!*



La Gazette Ahmadiyya invite des collaborateurs à soumettre des articles en français! Rejoignez notre équipe croissante et soumettez des articles sur vos expériences personnelles, des articles d'opinions ou des annonces.

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Financial Sacrifices

*Lal Khan Malik Şāhib,
Amīr Jamā'at Aḥmadiyya Canada*



When contributing towards the building of a House of Allāh, one is actually building a home in Paradise. For its 50 year Anniversary, Jamā'at Aḥmadiyya Canada has also pledged to offer a very special gift to Hazrat Khalifatul-Masīḥ V^{aa} – the gift of building new mosques.

Currently, Masjid Baitul Rahmat, Saskatoon is in the phase of final completion, and Masjid Baitul Mubarak, Brampton is under construction. In addition to this, there is also a plan to convert Namaz Centres across Canada into buildings that look like proper Mosques.

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

By the Grace of Allāh, the construction activity is now moving rapidly. As such, there is an urgent need to turn our attention towards increasing our pledges and starting payments in the National Mosque Fund (NMF).

On November 11, 2005, our beloved Imām, Hazrat Khalifatul-Masīḥ V^{aa} stated the importance of building of mosques in foreign countries:

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

Then, Huzoor Anwar^{aa} further said:

If every year, the auxiliary organizations and the Jamā'at draws their attention to offer Chanda in this contribution head, at the occasion of passing their exams, not only will they be developing the habit of financial sacrifices for building the House of Allāh, they would also be building a bright future by absorbing the Grace and Blessings of Allāh! If parents also educate their kids and strongly encourage them, Allāh Almighty would also free them of certain anxieties that they have (for their kids), especially in this environment. (Khutbāt Masroor, Vol. 3, pp. 665-666)

While members of the Jamā'at (the men and women) offer financial sacrifices under various contribution heads, they are also requested to contribute in the National Mosque Fund, according to their capacity. Likewise, in their occasions of happiness - such as gaining employment or promotion in careers/jobs, buying a new home, or success of the kids in school/college/university - they can attain the pleasure of Allāh by contributing, according to their means, in this blessed National Mosque Fund. May Allāh enable us to do so! Amīn!

“Currently, Masjid Baitul Rahmat, Saskatoon is in the phase of final completion, and Masjid Baitul Mubarak, Brampton is under construction.”



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'Our Lord, grant us of our spouses and children the delight of our eyes, and make us a model for the righteous.'

Notre Seigneur, accorde-nous de nos femmes et de nos enfants la joie de nos yeux, et fais de nous ceux qui craignent Allah le plus.

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National 'Āmila, Jamā'at Ahmadiyya Canada with
Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his
Helper) October 30, 2016



sitting (left to right): Sheikh Abdul Hadi, Muhammad Aamir Mahmood Sheikh, Dr. Syed Mohammad Aslam Daud, Abdul Aziz Khalifa, Lal Khan Malik (Amīr Jamā'at Canada), Huzoor Anwar (May Allāh be his Helper), Mubarak Ahmad Nazir, Abdul Haleem Tayyab, Farhan Khokhar, Mubashar Ahmed, Ahsan Sabih Nasir

Standing (1st row – left to right): Asif Afzal Khan, Khalid Mahmood Malik Dr. Hameed Ahmed Mirza, Sheikh Abdul Wadood, Nasir Ahmad Khan, Shahid Mansoor, Saadat Ahmed, Hafeez Ullah, Shafqat Mahmood , Kaleem Ahmad Malik, Khalid Mahmood Naeem, Rizwan Masood Mian

Standing (2nd row – left to right): Mansoor Ahmed Malik, Dr. Mohyuddin Mirza, Abdul Hamid Waraich, Zubair Afzal, Khalid Mahmood Rasool, Nadeem Mahmood, Mahmood Ashraf Ahmed, Kashif Mahmood Danish

Dept. Rābita, Jalsa Sālāna Canada, with Syednā Hazrat Khalīfatul-Masīh V (may
Allāh be his Helper) October 30, 2016



Sitting (left to right): Abdul Aziz Khalifa, Lal Khan Malik (Amīr Jamā'at Canada), Huzoor Anwar (May Allāh be his Helper), Kaleem Ahmad Malik, Dr. Syed Mohammad Aslam Daud

Standing (left to right): Ataul Malik, Sabih Nasir, Mahmood Ashraf Ahmed, Fahad Ahmad, Fattah Mahmoud Malik

Dept. Jalsa Gāh, Jalsa Sālāna Canada with Syednā Hazrat Khalīfatul-Masīh V (may Allāh be his Helper)

October 30, 2016



Sitting (left to right): Muhammad Ahsan Gerdezi, Mudassir Choudri, Abdul Majid Qureshi, Lal Khan Malik (Amir Jamā'at Canada), Huzoor Anwar (May Allāh be his Helper), Farhan Khokhar, Khalid Mahmood Rasool, Abdul Haleem Tayyab, Abdul Hameed Warich

Standing (1st row – left to right): Muzzfar Malik, Saeed Khalid, Khalid Mahmood Sharma, Shahab Khokhar, Farhan Basharat, Ataul Majeed Zafar, Sheikh Mujeeb-ur-Rahman, Hafiz Anis-ur-Rahman, Saadat Ahmed, Sheikh Abdul Wadood, Mazhar Majeed, Dr. Hameed Ahmad Mirza, Asif Afzal Khan, Syed Hidayatullah Hadi

Standing (2nd row – left to right): Naseem Ahmed Shad, Ch. Mubarik Ahmad, Hifazat Ahmed, Laiq Ahmed Khurshid, Malik Muhammad Arshad, Sheikh Abdul Hadi, Tariq Mahmood Shibli, Mukhtar Ahmad Cheema, Safwan Choudhary, Mian Tariq Mahmood, Javed Zarif, Bashir Nasir, Sharif Ahmad



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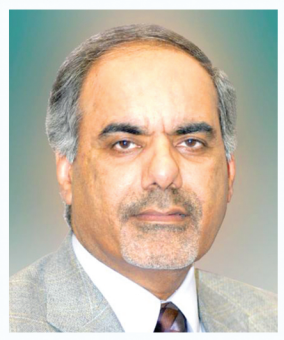
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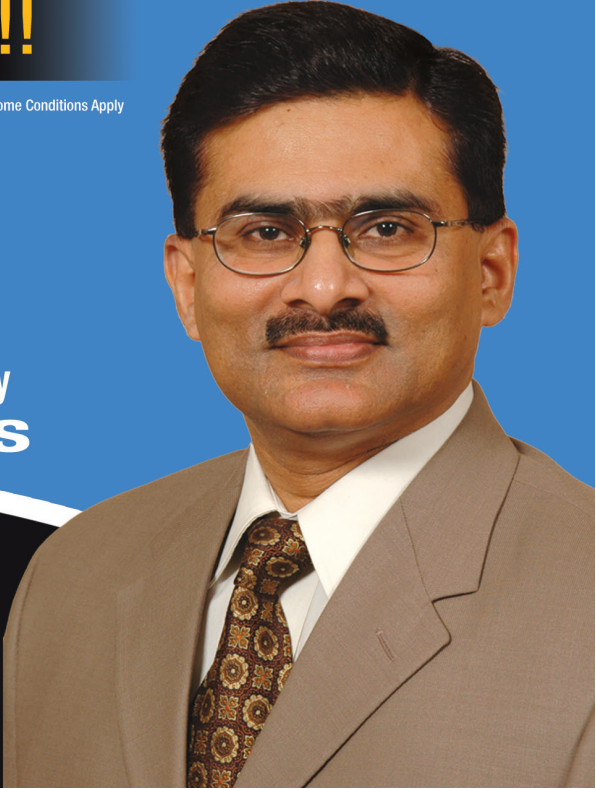
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