

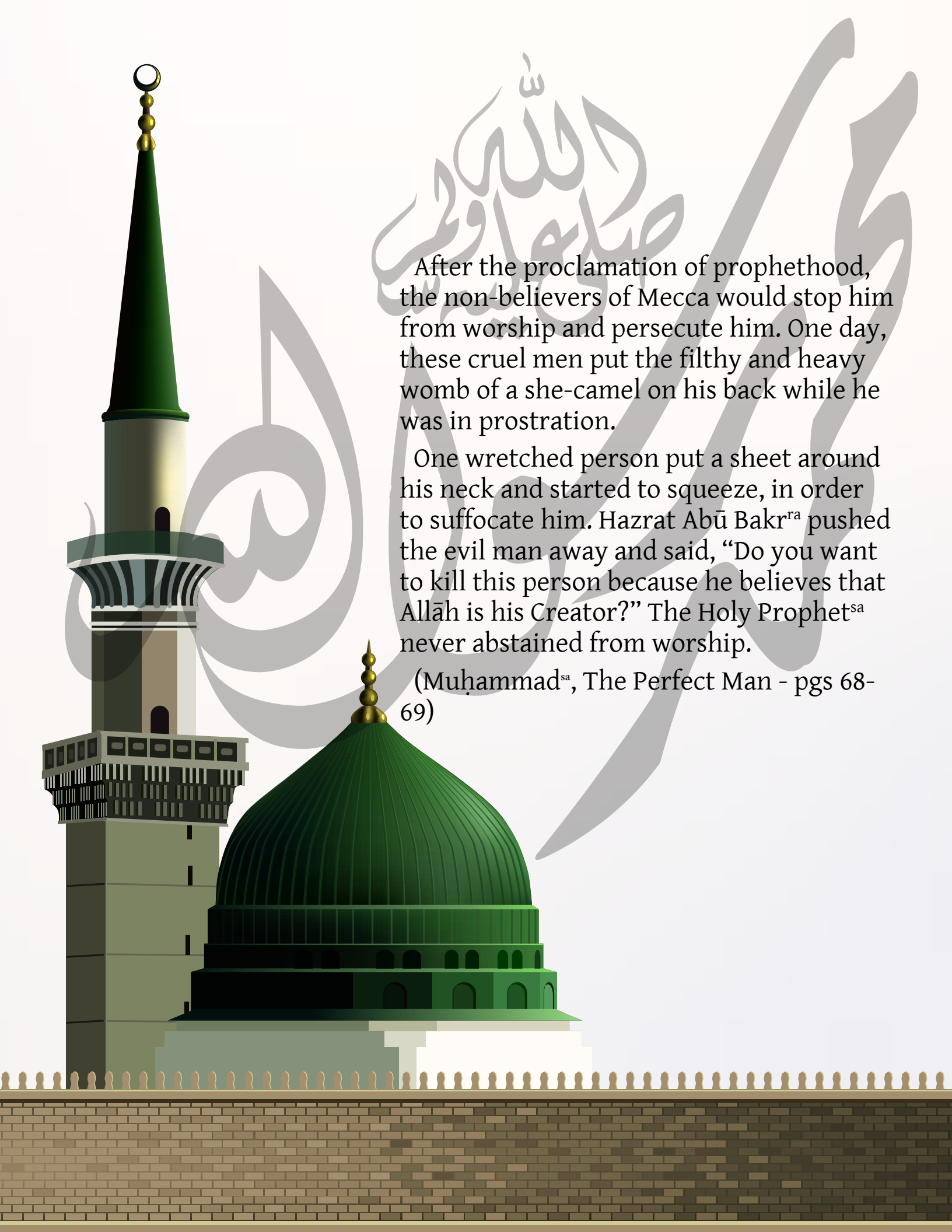
AN-NIDĀ'

T H E C A L L

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MAJLIS KHUDDAMUL AHMADIYYA CANADA

FEBRUARY 2019



After the proclamation of prophethood, the non-believers of Mecca would stop him from worship and persecute him. One day, these cruel men put the filthy and heavy womb of a she-camel on his back while he was in prostration.

One wretched person put a sheet around his neck and started to squeeze, in order to suffocate him. Hazrat Abū Bakr^{ra} pushed the evil man away and said, “Do you want to kill this person because he believes that Allāh is his Creator?” The Holy Prophet^{sa} never abstained from worship.

(Muḥammad^{sa}, The Perfect Man - pgs 68-69)

Contents

The Holy Qur'ān	4
Ḥadīth ^{sa}	5
From the Messiah ^{as}	6
Rope of Allāh	7
Questions Answered	9
Importance of Ṣalāt	11
Have You Ever Felt Empty?	13
Ṣalāt Safeguards Against Ills of the Society	14
Why Is It Important to Establish Ṣalāt?	18
Interview with a Beaver:	19
The Work You Do!	20

GRATITUDES:

Our Khuddām brothers sent articles and participated in cover page design competition. Inshā'Allāh we will use their submissions in other An-Nidā' edition. May Allāh bless them for their contribution. Ameen

Atta ul Hai Nasir ṣāhib – Scarborough South GTA East

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ABBREVIATIONS OF SALUTATIONS:

sa: (Sallallāhu 'alaihi wa Sallam - May peace and blessings of Allāh be upon him)

Usage: Salutation written after the name of the Holy Prophet Muhammad^{sa}

as: (Alaihis-Salām/ 'Alaihas-Salām - May peace be upon him/her!)

Usage: Salutation written after name of Prophets other than the Holy Prophet Muhammad^{sa} and pious women prior to the era of the Holy Prophet Muhammad^{sa}

ra: (RadiAllāhu 'anhu/'anhā/ 'anhum - May Allāh be pleased with him/her/them!)

Usage: Salutation written after names of Companions of the Holy Prophet^{sa} and Companions of the Promised Messiah^{as}

ra: (Raḥimahullāh - May Allāh have mercy upon him!)

Usage: Salutation written after the names of deceased pious Muslims who are not Companions

aa: (Ayadahullahu Ta'ālā binaṣrihil-Azīz - May Allāh be his Helper!)

Usage: Salutation written after the name of Hazrat Mirzā Masroor Ahmad, Khalīfatul-Masiḥ V^{sa}

The editors of An-Nidā' shall be solely responsible for all errors or omissions contained in the publication herein of the writings of the Promised Messiah^{as} or any of his successors, as well as the addresses of Hazrat Mirzā Masroor Ahmad, Khalīfatul-Masiḥ V^{sa}. Articles published in An-Nidā' reflect the views of their respective authors and may not necessarily reflect the views, beliefs and tenets of Majlis Khuddāmul Ahmadiyya Canada.



The Holy Qur'an

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

‘Verily, I am Allāh; there is no God beside Me. So serve Me,
and observe Prayer for My remembrance. (20:15)

Ḥadīth^{sa}

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمَزَةَ، قَالَ حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، وَالِدْرَاوَرْدِيُّ، عَنْ يَزِيدَ،
عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ
سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بَبَابِ أَحَدِكُمْ،
يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ قَالُوا لَا يُبْقِي مِنْ
دَرَنِهِ شَيْئًا. قَالَ فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهَا الْخَطَايَا

Hazrat Abū Huraira^{ra} narrated:

I heard Allāh's Messenger^{sa} saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet^{sa} added, "That is the example of the five prayers with which Allāh blots out (annuls) evil deeds."

Ṣaḥīḥ al-Bukhārī, Book 9, Ḥadīth 7

عليه السلام

الحج

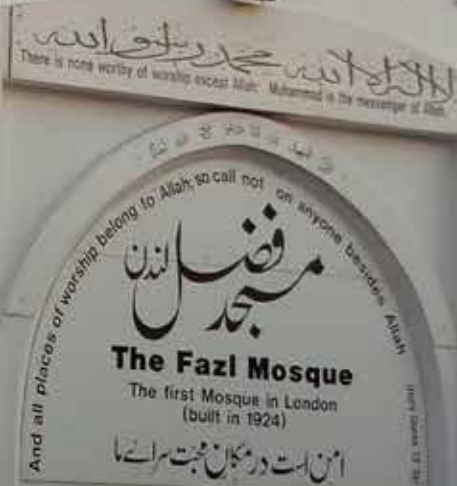
From the Messiah^{as}

“Offer the prayer. Offer the prayer. That is the key to all good fortune.”

Rūḥānī Khazā'in, Vol 3, p.549

“So, all ye people who count yourselves as members of my Jamā'at, in heaven you shall be counted members of my following only when you truly begin to advance on the paths of righteousness. Offer your five daily Obligatory Prayers with such concentration and awe of mind as though you were seeing God in front of you.”

Rūḥānī Khazā'in, Vol 19, p.15



Rope of Allāh

The first point mentioned in this condition (the third condition of Bai‘at) is that the initiate will observe five daily prayers in accordance with the commandment of Allāh and His Messenger^{sa}. The commandment of Allāh is that men and women as well as children who have reached the age of ten should offer prayers at their appointed times. Men have been commanded to establish five daily prayers in congregation, to visit the mosques and inhabit them, and to search for the Grace of Allāh. There is no concession in the matter of five daily prayers. In cases of travel or sickness, some of the requirements have been made lenient, for instance combining prayers or reducing the number of *rak‘āt*. The fact that only during sickness one is permitted not to go to mosque to join prayers shows the importance of prayer in congregation... I wish to stress that everyone who takes the pledge should ponder that whereas we are making a pledge to sell ourselves, are we obeying this explicit commandment of the Holy Qur‘ān? Every Ahmadi has the duty to remind himself. You should examine yourself and watch your own actions. If we all start examining ourselves, a great revolution can be achieved.

[Conditions of Bai‘at and Responsibilities of an Ahmadi, pp. 51-52]



EDITORIAL

In the name of Allāh, the Gracious, the Merciful

Dear Khuddām brothers,

Assalāmo ‘Alaikum wa Raḥmatullāh!

We live in what is known as the digital age. Something that has caused major concern for many experts is the sheer amount of fake news accessible by millions, if not billions, of people. Given this state of our world, the need to find the right, authentic sources of information cannot be emphasized more. In the last many years, Huzoor Anwar (may Allāh be his Helper!) has cautioned us regarding improper use of social media. A February 28, 2019, article published on theguardian.com website notes that both Facebook and Twitter failed to “counter disinformation”.¹ Since these two social media platforms enjoy extreme popularity and they are at the same time the leading sources of news for billions of people, the article’s findings are quite telling. Our role as Aḥmadī Muslims, and as Khuddāmul Aḥmadiyya, is to ensure that—at the very least—our fellow Khuddām can avoid these dangers and always get the right sources of information. An-Nidā’ is one humble attempt, among many, to do just that. Your prayers are requested that Allāh accepts these humble efforts of ours. Ameen.

In this issue, we bring the theme of Ṣalāt and prayer. There is no doubt that even when it comes to spiritual progress, there is a lot of fake news and fake information. A Khādim’s responsibility is to always go to the right source of information and to always seek the most authentic sources for his information – whether it is meant for worldly pursuits or spiritual endeavours. The writings of the Imām of the time, Hazrat Mirzā Ghulām Aḥmad^{as}, and his present Khalīfā, Hazrat Mirzā Masroor Aḥmad (may Allāh be his helper!), help us achieve this. It is only up to us to benefit from them in the best way possible. May Allāh enable us to do so. Ameen.

Wassalām,
Editor, An-Nidā’

¹ <https://www.theguardian.com/commentisfree/2019/feb/28/facebook-twitter-fake-news-eu-elections> [Accessed March 8, 2019]

Questions Answered



Why did Hazrat Khalīfatul-Masīh V^{aa} deliver several Friday Sermons on the companions of the Holy Prophet Muhammad^{sa}?

Such was the status of these Companions that it is a source of blessings for us to mention them and remember them. Despite being weak and poor, they were at the forefront when it came to defending their faith. They were never awed by the strength of their opponents and placed their complete trust in God. After committing loyalty to the Holy Prophet^{sa} and love for him, they did not even hesitate to sacrifice their lives for this cause. And because they kept their pledge, Allāh gave them the tiding of paradise and announced that He was pleased with them

What is the purpose of building mosques, as explained by Hazrat Khalīfatul-Masīh V^{aa} ?

Our only purpose and goal, which we must continue to maintain by inaugurating this house of God should be only to attain His pleasure. In order to attain the pleasure of Allāh the Exalted, it is incumbent to follow His injunctions and commandments. The first and foremost among these is fulfilling the right of

Allāh's worship and we must do so in the manner He has prescribed for us.

What is a practical example of Iqāmatus-Ṣalāt [observance of prayer]?

Only those people truly observe prayer who are regular in the observance of congregational prayers. They observe prayer while purely focusing on Allāh the Exalted. They observe prayer with humility, Istighfār [seeking forgiveness] and attentiveness. If their attention is diverted elsewhere, they focus again on God Almighty. Every one of us can analyze as to what extent we are trying to reach this standard of Iqāmatus-Ṣalāt.

What are characteristics of believers that construct mosques and fulfil its due rights?

They offer financial sacrifices for the sake of their religion and for the betterment of humanity. They fulfil the rights that are owed to their fellow men. Following this, Allāh the Exalted says that they fear none but Him. They remain concerned lest Allāh the Exalted becomes displeased with any of their deeds and lest they become deprived of His love. They always remain mindful and act in accordance with the guidance and commandments that Allāh the Exalted has given to a true believer in the Holy Qur'ān.

What has Hazrat Khalīfatul-Masīh V^{aa} stated regarding the writings of the Promised Messiah^{as}?

It is through these means, that one can attain an understanding of the faith and find the ways to attain the nearness of God Almighty. It is through these means that we can reach the intricacies and deep insights of the Holy Qur'ān. It is through these means that we can recognize the true status of the Holy Prophet^{sa}. It is through these means, that we can improve the condition of our faith and also our practical condition. It would be most unfortunate if we did not benefit from this treasure despite having it in our possession. The strength and the holy power that exists in the words of the Promised Messiah^{as} cannot be found in anyone else's words. And why



should this not be the case? After all, he is that Imām, whom God Almighty sent in this age in complete subservience to the Holy Prophet^{sa} for the revival of Islām and to enable mankind to attain the nearness of God Almighty. Thus, it is incumbent upon us, who claim to have come into the Bai‘at of the Promised Messiah^{as}, that we read and listen to his words and try to act upon them and that we improve our condition to the standard that the Promised Messiah^{as} expected from us.

What did Hazrat Khalīfatul-Masīh V^{aa} explain regarding the following verse, ‘Allāh is with those who are righteous and those who do good.’ (16:129)?

The Promised Messiah^{as} further states, “Perhaps it was revealed up to two thousand times – Allāh knows best. The purpose of this is so that the Jamā‘at understands and realizes not to rejoice merely at the fact that they have entered the Jamā‘at or to merely be pleased with a superficial claim of faith. However, you will only receive the nearness and divine succor when you adopt true righteousness along with performing virtues.” The Promised Messiah^{as} further states: “A person should not pride himself on the mere fact that he does not commit adultery, that he has not murdered or killed anyone or that he has not committed a theft.” The Promised Messiah^{as} states, “Is there any excellence in the fact that he prides himself in abstaining from vices?” The fact that we have abstained from vices carries no significance. The Promised Messiah^{as} states, “The truth of the matter is (and the reason for why one does not take pride in this) is that he is aware that if he commits a theft, he will be imprisoned in accordance with the law (i.e. he will be caught, punished and imprisoned).” The Promised Messiah^{as} states, “In the sight of God Almighty, Islām does not simply mean to refrain only from vices.” This is not the ultimate objective of Islām. “Rather, until a person abstains from vices and performs virtues, he will not be able to survive in this spiritual world. Virtues serve as nourishment. Just as a person is unable to survive without physical sustenance, in the same manner he is unable to survive without adopting

virtues.” Thus, after abandoning vices, one has to then perform virtues and only then can one attain the spiritual life.

What is the true meaning of “Bai‘at”?

The Promised Messiah^{as} has stated that “to take Bai‘at means handing over your life to Almighty Allāh.” Thus this matter is not insignificant, once we sell any of our belongings we lose all rights over them. In fact, the buyer is the new owner and he may use it as he pleases. This is the state and mindset that we need to adapt regarding our lives.

When we repeat the pledge of Khuddāmul-Aḥmadiyya, what is meant by “I shall abide by every Ma‘rūf decision of the Khalīfa of the time.”?

Huzoor Anwar^{aa} said that some people who have a negative bent of mind come up with various explanations of the word “Ma‘rūf”. This needs to be discouraged. If people start to come up with their own explanation, then unity cannot be upheld. People will then start quarrelling over what Ma‘rūf means or does not mean. As long as true Khilāfat is in place – and by the Grace of Allāh it will continue to remain – the Khalīfa will never make a decision that contradicts Allāh and His Messenger^{sa}. Therefore, it is incumbent upon everyone to obey the instructions of the Khalīfa with regard to Jamā‘at. Hazrat Muṣṭafā Mau‘ūd^{ra} says that even if the Khalīfa happens to make a wrong decision, Allāh will save the Jamā‘at from its harmful effects. Huzoor Anwar^{aa} said: This is the only way to preserve the unity of the Jamā‘at, and this will lead to more and more people becoming sincere and faithful Aḥmadīs. We can only benefit from being Aḥmadīs if we follow this injunction. The Promised Messiah^{as} says, “One who does not offer full obedience tarnishes the name of the Jamā‘at.”

*Selected from Friday sermons delivered by
Hazrat Khalīfatul Masīh V^{aa} on:*

- Friday Sermon 12 October 2018
- Friday Sermon 19 October 2018
- Friday Sermon 26 October 2018
- Friday Sermon 02 November 2018

Importance of Ṣalāt

Shahzad Ahmed, Emery Village

As everyone knows that since they were a child, they were told that one of the pillars of Islām is Ṣalāt. We are told over and over, from an early age, about the importance of Ṣalāt. However, time and time again, we are always in need of a reminder.

In one of the Friday Sermons delivered by Huzoor Anwar^{aa} on June 22, 2012, he mentioned that it is indeed a blessing of Allāh Almighty on us that we believe in the Reformer of the Age^{as}. However, despite this belief, there are many among us whose actions do not support their words. During general discussions, they will be quick in confirming that their forefathers were companions of the Promised Messiah^{as}. They will also affirm that their faith in Aḥmadiyyat is so strong that no amount of persecution shall waiver them from their beliefs. Many of our forefathers have made sacrifices where they offered their lives and properties. So, there is no doubt that in this community, there are a great deal of people who are sincere in their claim of belief and fulfill their obligations to Allāh and His creation. The purpose of the advent of the Promised Messiah^{as} was to introduce a revolution in a person's life. Our forefathers brought about that revolution in their own lives and brought about transformations within themselves such that their words agreed with their practical actions. But the later generations are not setting the same standards for themselves. Thus, each individual, whether a born Aḥmadī or accepted Aḥmadiyyat later in life, needs to assess him or herself as to whether he or she is striving to make those efforts to raise the standard of their practical actions. Huzoor Anwar^{aa} elaborated on the importance of Ṣalāt with focus on the conditions of Bai'at, the fact that it is a pillar of Islām and as it is highlighted in the Holy Qur'ān. The third condition of Bai'at lays emphasis on this fundamental commandment in these words:

“That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet^{sa}.”

Allāh Almighty says: **“Establish your prayer”** many times throughout the Holy Qur'ān. The Promised Messiah^{as} says: “Man cannot attain nearness to Allāh unless he performs prayers as it behoves to do so.” In the context of the era we live in, the importance of offering

Ṣalāt increases more so because it is linked with the promise of Khilāfat, which is a blessing for those who offer Ṣalāt. Ṣalāt should be offered in congregation, should be offered regularly, and should be offered on time. Allāh Almighty says: Establish prayer and give Zakāt and prostrate with those who bow before God (2:44). This verse emphasizes that offering prayer and making financial sacrifices takes the best form when offered in congregation and as a community. We see that in a narration the Holy Prophet^{sa} has said that offering prayers in congregation increases the reward 27 times. Huzoor Anwar^{aa} said that we hear this in our annual convention speeches, but implementing these into practice doesn't happen much, therefore, we must make a very strong effort in this context. Even when prayers are offered, more emphasis needs to be laid on offering them in congregation.

Many people are occupied at work during the daytime, however, Fajr, Maghrib and 'Ishā prayers can be offered in the mosque. Many Aḥmadīs living in the western countries live only a couple miles from a mosque or prayer centre, but still do not make the effort to go to the centre to offer Ṣalāt in congregation. If everyone who possesses a car for worldly matters uses it for gaining God's pleasure, then the purpose of these vehicles will become the service of Islām and the individual will gain both worldly and religious rewards. Wherever it is not possible to go to the mosque or prayer centre, a few Aḥmadīs living close by should organize to get together in one home to offer prayers in congregation or another option can be carpooling. And those Aḥmadīs living in remote areas should make arrangements within the household to offer prayers in congregation with family members. The children will also learn the importance of Ṣalāt in this manner. Such arrangements will also safeguard the children from getting involved in other activities outside the home. Huzoor Anwar^{aa} said, on weekends, families have plans for outings but if they do not have such plans, then they should plan to go to the mosque, together, as family.

Without Ṣalāt, a Muslim cannot earn the privilege of being called a Muslim. By the time a person reaches adulthood, his habit of offering Ṣalāt should have

progressed to the point where it becomes well founded and firm. Huzoor Anwar^{aa} said that families who offer prayers in congregation on their leisure outdoor trips also become a source of doing tabligh by offering a good example to those who are around them. The Promised Messiah^{as} said that a person who has not become an Aḥmadi, and commits wrongdoings, then indeed he is a sinner, but the ones who have accepted Aḥmadiyyat are even more accountable for their actions after performing the Bai'at. Huzoor Anwar^{aa} says that when people request him to pray for them, he in return asks them to pray for their own selves, and to focus on offering Ṣalāt, because without Ṣalāt, no prayers will have any effects.

Huzoor Anwar^{aa} said that as Aḥmadis, we must strive towards bringing about a spiritual transformation in our lives such that we can safeguard our own, our

children's and our society's lives. The best way to supplicate is through Ṣalāt, therefore, every Aḥmadi is responsible and accountable for his actions. The Promised Messiah^{as} has said that: "One should offer five prayers with such humility as if you see God. No action can reach God without the element of prayer. The root of every goodness is righteousness (taqwa). An action which contains even an iota of taqwa shall not be wasted. What is Ṣalāt? It is a prayer that is offered with extreme intensity. While supplicating during Ṣalāt, do not bind yourselves to Arabic language, but offer humble prayers in your own words, so that it has an impact on your heart."

May Allāh enable us to become regular in our prayers and realize the importance of Ṣalāt.



Ṣalāt Safeguards Against Ills of the Society

Omar Farooq, Jām'ia Aḥmadiyya

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared on land and sea because of what men's hands have wrought, that He may make them taste the fruit of some of their doings, so that they may turn back from evil. (30:42)

Head lowered like a branch fully laden with ripe fruits, a triumphant ruler rode upon his horse into a city that had persecuted, shunned, and exiled him. Yet he spoke no harsh word, raised no sword, and desired no wealth, for his aim had never been such. Indeed his opponents had suffered a horrible defeat, however, his true victory was in the fulfillment of a prophecy made long before him as he “shined forth from mount Paran, and he came with ten thousands of saints.” (Deuteronomy 33:2) In a mere ten-year period, a nation rose from the ashes of a dead society, a vile and degenerate world, devoid of all light, akin perhaps to a black hole obliterating the light of morality and righteousness into its bottomless pit of nothingness and oblivion. No society bears more striking resemblance to our own modern global village of moral and spiritual decrepitude, where Satan's claws are extended forth clasping upon the throat of morality, virtue, and belief, than this one. Yet, such a phenomenon manifested upon the sands of Arabia over 1400 years ago that the dead became alive, the blind began to see, and the deaf began to hear. Hence, it is entirely befitting that in order to find the lost light and life amongst the rampant darkness and death in our world, we must turn the dial of time back, once more, 1400 years. For it was upon the sands of Arabia long ago, that the solution to all evils, ills, and vices was miraculously manifested by the nurturing and moral training of our master, the Seal of the Prophets, the Holy Prophet^{sa}. It is regarding this wonderful miracle that the Promised Messiah^{as} beautifully writes:

صَادَفْتُهُمْ قَوْمًا كَرُوثٍ ذِلَّةً فَجَعَلْتَهُمْ كَسَيْبِكَةِ الْعُقَيَّانِ

*You found them to be a group of people who
(because of their sins) were despicable like dung.
But (due to your spiritual power) you transformed
them into an ingot of pure gold.*

It may not be possible to do justice to this vast topic by attempting to discuss every moral issue and ill facing our society. It is in fact impossible for human beings to even comprehend the innumerable ways by which we are increasingly plunging into moral and spiritual decay. Hence, it is only fitting that we should look upon the only One who knows all and sees all, Allāh the Almighty. Allāh, the Most Gracious, has blessed us by simplifying the complicated affair into a mere three words, in the following verse:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

Verily, Allāh enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed. (16:91)

This verse lucidly defines for us the various aspects of all evil and sin: Fahsh (indecency), Munkar (manifest evil), and Baghy (wrongful transgression). The Holy Qur'ān also teaches us which steps must be taken in order to combat the various evils. Islām seeks to provide a total cure from these ills, hence, it also deals with specific ills and vices and clarifies for us what our response to them should be and what their solution is. Furthermore, the greatest quality of Islāmic teachings is that it truly strikes at the root of all problems and solves all issues and matters by demolishing their root and base. Hence, in order to understand and find a working, pragmatic method to safeguard against the modern world's moral ills, it is imperative to explore all these aspects. The Promised Messiah^{as} has explained multiple times that the root of all sin is a lack of Ma'rifat (deep understanding); hence, in order to uproot evils and vices, we must first gain knowledge and understanding into their true nature and ill effects on our body and spirit. Once a state of understanding and recognition is reached regarding any harmful action, we will naturally avoid this action and any path that leads to it. For example, if we are certain that cobras inhabit a place, none would dare even take the path that crosses that place. Hence, recognition and understanding lies at the root of safeguarding ourselves from such evils. Hazrat Muṣṭafā Mau'ūd^{ra} states:

"بدیوں سے بچنے کے لئے اس بات کی اشد ضرورت ہے کہ خدا
تعالیٰ کی کامل معرفت ہو"

"In order safeguard against ill deeds, it is imperative to gain a perfect recognition of God."

Fahsha are such moral evils as pertain to the individual and his or her personal wrongdoings. As Hazrat Khalfatūl-Masih II^{ra} has explained in Tafsīr-e-Kabir under this verse, all those ills fall into this category that may not be affecting other members of the society, but may be done in secret and their circle of influence is the person committing them. There is no lack of such shameful immoral action in our society. In fact, heinous propaganda to jump into this shameful abyss is apparent all around us. This category of moral ills includes all matters related to sexual misconduct—masturbation, hyper-sexualization, premarital and extramarital relations—, addictions, and various other issues. Munkar (manifest evil) points to such evils as not only affect the individual, but negatively affect others as well. Let us first understand the ill effects of these moral evils on our body and spirit, for as Hazrat Muṣṭafā Mau'ūd^{ra} has explained, lack of understanding and true recognition is the mother of sins. Recent studies which have been reproduced time and again show that by the age of 20, 75% of Americans have premarital relations and by the age of 44 that percentage jumps to 95%. Among those 25% of Americans who abstained up until the age of 20, 81% were no longer celibate by the age of 44. Approximately 30-60% of all married persons in the United States of America had an affair and did not remain faithful to their partners. Premarital relations have a strong connection with extra-marital relations, because, due to the culture of dating and breaking-up, they make light of the bond of marriage which can be broken whenever desired. Hence, the rate of divorce also rises. This destroys families, and children who grow up in these broken family systems often grow up to repeat the same wrongful behaviors, thus beginning the cycle anew. Islām places great importance on family systems because they are the building blocks of a society and the center for the moral training of future generations. As these building blocks crumble under the nonchalant, 'playful' and careless behavior of dating and cheating, it only escalates immorality and the domino effect of moral destruction keeps claiming one generation after another. As premarital relations and affairs have risen, so too have the divorce rates. It is estimated by some studies that in the earlier 20th century, the divorce rate was under 5%, however, now studies suggest that in the United States, divorce rates are as high as 40% - 50%.

As far as pornography is concerned, no statistics are required for this. It is a disease so rampant that hardly

anyone is safe from it. Simply thinking about this evil reveals that it is also directly connected to divorce, the hyper-sexualization and objectification of women, and worst of all, assault and violence cases against women. In a study published in *Rolling Stone* magazine, in the 1960s it was found that 11 percent of men and 44 percent of women were sexualized, meaning they were purposefully portrayed in an overtly over-sexualized manner. In the 2000s, the numbers increased to 17 percent of men being portrayed in such a manner and an astounding 83 percent of women. That is a devastating 55% increase; how can we imagine that it would be without any ill effects? All such immoral behaviors are creating a society which accepts and celebrates lustful thoughts and behaviors—be that in music, media or entertainment. This in turn destroys the moral base of the society and severs the connection with God Almighty, which is the grandest and most ill effect of all evils. Hence, Islām lays stress upon modesty and purity of thoughts. The Holy Qur'ān calls adultery an abominable sin and forbids it, and striking at the root of all deeds, it guides one to prevent such thoughts from arising into the mind. Before instructing women to cover their beauty and not display it, it states:

"Say to the believing men that they restrain their looks and guard their private parts. That is purer for them. Surely, Allāh is Well-Aware of what they do." (24:31)

However, we must treat the problem at its grand level, so that a cure can be found which may be applicable not only in specific situations, rather may be effective against all issues. Allāh, the Almighty, states in his blessed word:

أَتْلُ مَا أَوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allāh indeed is the greatest virtue. And Allāh knows what you do. (29:46)

In the simplest words, to answer our question of 'how to safeguard against ills', it is quite clearly stated in the verse quoted above: Ṣalāt. Ṣalāt is the answer that God Almighty has given us in order protect ourselves from both indecency and manifest evil. Hence, it is the most potent cure available to us to combat all forms of moral ills in our society, for these two categories encompass most of our modern society's issues. For a cure to be considered worthy of applying to such a massive issue, two things are necessary in order to testify to its potency and effect. Firstly, is the source of this cure reliable and good? Secondly, is it proven to be effective? In the case of the first question, the source is the Almighty and All-knowing God of all

the worlds, the Creator and Master of everything, therefore, we must agree that the source is the best possible one. To answer the second question, we need only look at the early Muslims who belonged to an insignificant deserted peninsula known as Arabia, who would rise to become the leaders and teachers of the entire world, because a man of God taught them this simple cure. It not only transformed their personal lives but also their national identity. Where they once drank alcohol like water five times a day, it was replaced with a five-time dose of this same cure, and the results are evident to every person, be they friend or foe. The Promised Messiah^{as} states:

"نماز کیا ہے؟ ایک قسم کی دعا ہے جو انسان کو تمام برائیوں اور فواحش سے محفوظ رکھ کر حسنات کا مستحق اور انعام الہی کا مورد بناتی ہے"

What is Ṣalāt? It is a type of prayer which safeguards a person from all evils and indecencies, making them worthy of goodness and receiver of divine blessings”

Hence, when we speak of any type of indecency and moral ill that may be rampant in our society and various ways to safeguard ourselves, the message of God Almighty and His Prophet, the Imām of the age, is crystal clear; Ṣalāt is the answer. The Promised Messiah^{as} further explains:

"نماز تو وہ چیز ہے کہ انسان اس کے پڑھنے سے ہر ایک طرح کی بد عملی اور بے حیائی سے بچایا جاتا ہے"

“Ṣalāt is such a deed that by observing it, a person is saved from every type of evil deed and indecency.”

This fact is also supported by the dearest friend and successor of the Promised Messiah^{as}, Hazrat Khalīfatul-Masīḥ I^{ra}. He states in the commentary of this verse:

Ṣalāt has been made obligatory for the purpose of safeguarding against manifest evil (Munkar) and indecency (Fahshā)”

Now that it has become abundantly clear from all these references that in fact it is Ṣalāt that is our greatest shield against all evils, we must understand how. How is it that a mere composition of movements, standing, bowing, and prostrating, while saying some words in another language can possibly be considered a shield against all vice and evil? In order to understand this, we must understand the truth and essence of prayers and its various parts. Islāmic prayer known as Ṣalāt is not a simple exercise, rather every part of it contains wisdom. It provides the solutions to all forms and shapes of problems one may experience living in any society and at any time in the world. Illuminating upon this topic, Hazrat Khalīfatul-Masīḥ I^{ra} beautifully

states:

Alongside physical cleanliness, washing hands and face, cleaning nostrils, and purifying private parts, Ṣalāt teaches that as I have made myself physically clean, I should also purify and clean myself internally and reach true purity. And then remembering, in the presence of Allāh the Almighty,...that He is the Lord (of all the worlds), His (attributes of) graciousness and mercy, and His powers manifesting from nation to nation, and reflecting upon one’s own responsibilities, one prepares their heart, and places their hands upon their chest and stands before God humbly. If this type of prayer is offered, then such effect and influence is born from it as is mentioned in: ‘Indeed Ṣalāt restrains one from indecency and manifest evil.’

Physical cleanliness taught by prayer is particularly mentioned in this excerpt, which is an extremely important aspect of safeguarding oneself from moral evils. The Holy Prophet^{sa} is reported have said that cleanliness is half of faith, therefore, this highlights for us that it must have an effect on our moral state as well. In fact, cleanliness has a deep connection with purity of mind and abstaining from lustful thoughts and eventual sexual misconduct. Islām clearly stresses cleanliness throughout one’s daily actions, and in fact this starts quite early in age. According to one Hadith, prayer is to be inculcated to children at the age of 7 and then made obligatory at age 10. Hence, along with prayer, cleanliness should also be kept in mind. This age is of particular interest; at this age, a child generally learns of their private parts and girls sometimes even start having periods. Regarding the cleanliness of the child and its effect on them, Hazrat Khalīfatul-Masīḥ II^{ra} states in *Way of the Seekers*:

“Let the child have a clean body. Its impact on his mind will be great. As a consequence, the child will come to have a clean mind and will become immune to sins which are caused by uncleanness. Medical research bears out that a child commits their first sin because they are dirty. Dirt irritates the anal passages which the child rubs and manipulates. They find pleasure in the process and becomes conscious of sex. They can be safeguarded against sexual errors to a very large extent if they are kept clean. This training must begin the very day they are born.”

The Promised Messiah^{as} has explained regarding the importance of cleanliness while speaking about prayers:

“As long as uncleanness remains in a person, Satan remains in love with him.”

There are various other ways that prayer protects us against moral ills. Hazrat Khalīfatul-Masīḥ II^{ra} has explained in the commentary of this verse (29:46), that prayer surely saves one from impurities and

indecencies. It also saves us on an individual level and on a collective level, because the time spent in prayers, especially congregational, will take time away from other activities and keep our minds focused on God. Also, he mentions that Ṣalāt contains many supplications, hence, these supplications shall be a source of not only personal but collective reformation. Then, Ṣalāt (prayer) also contains recitation of the Qur’ān and professing God’s glory and praise, which has a very strong effect on the heart. The most influential effect of Ṣalāt, however, is that it:

“Grants the human heart a shining light and with its help, a person can abstain from evils and bad deeds.”

Then, he explains that this is due to the prayers that Ṣalāt contains “through which the glory of Allāh the Almighty and Him being truly worthy of love becomes manifest upon the person”

As far as addictions are concerned, nothing needs to be said regarding their physical and spiritual harms. That is an obvious and well understood fact. Addictions impair individuals on every level and block the process of conscious thought; it is for this reason a person is told to stay away from prayer in the state of intoxication. When something affects one’s prayer, then that impairs their ability to defend against other evils as well. Hence, addictions in this manner give birth to countless evils. Ṣalāt offers a solution against this as well. Where the other effects have been discussed above, it is very interesting how Ṣalāt ties in with popular habit-reformation techniques and knowledge. The premise for most of habit reformation techniques is quite simple since habits are based on habit loops, starting from a cue, then a routine, ending with a reward. Researchers like Charles Duhigg, author of *The Power of Habit*, suggest that in order to reform a habit, we simply need to replace the routine while keeping the same outcome and cue. Let us now look at Ṣalāt. Most addicts and drunks indulge because they desire to alleviate a stress or other feeling from their life. Their action provides them pleasure and temporary relief. Now, what if the cue—stress, loneliness, etc.—was followed by another routine that resulted in the same reward of pleasure and stress alleviation? The Holy Qur’ān states:

“Aye! It is in the remembrance of Allāh that hearts can find comfort.”

The Promised Messiah^{ra} explains regarding prayer: “It is impossible for the sight to rise towards indecencies. Meaning, such pleasure and comfort is attained that I do not understand how I should express it (in words).”

This is not merely a theory. In fact, this was displayed beautifully in the lives of the companions of the Holy Prophet^{sa}; when prayer became their safe-haven,

their hobby, and their passion, it annihilated all other desires. It is to this effect that the Promised Messiah^{as} writes:

تَرَكُوا الْعَبُوقَ وَبَدَلُوا مِنْ دَوَقِهِ
دَوَقَ الدُّعَاءِ بِلَيْلَةِ الْأَحْزَانِ

*They gave up their (habit of) evening drink and, in exchange for drinking pleasure,
They adopted the (practice of deriving) pleasure for prayers in the nights of grief.*

In conclusion, Islāmic moral philosophy is quite simple; do not do things that take you away from God and do things that take you towards God. All moral ills take one away from God, therefore, they are to be shunned entirely, because God Himself is to be loved above all. His attributes, or as mentioned in the Holy Qur’ān “*Sibghat-Allāh*”, are to be adopted in one’s life in order to become closer to him and save oneself from evil. This is the greatest weapon against moral decay and societal evils. In order to achieve this, God Almighty provided us with the gift of Ṣalāt and the other types of worship such as fasting, Zakāt, and Ḥajj. All of these are merely expressions of love for God and teach us to adopt His love in our lives. They allow us to reach the ultimate cure: love of God. All of Islāmic moral philosophy is encapsulated by this simple understanding. At the end of the Biblical verse quoted in the beginning, it states “from his right hand went a fiery law for them.” (Deuteronomy 33:2) This completes the prophecy, and states that the law given by him will be a “fiery law.” As Muslims, this should not be very difficult to understand. Almost every Ramadhan, we are reminded that Saum (Fasting) and Ṣalāt (prayer) mean burning, because they burn away sins. This was the law of the Holy Prophet^{sa}—it burned away all evil. He didn’t just theorize what this teaching would achieve, he practically showed its power and cleansed away the rust and dirt from the hearts of the Arabs for centuries. It is not the movements or words of prayer or the act of fasting that safeguard us against evils; rather, it is because these are forms of worship which connect us to God and allow us to recognize and love Him. It is for this same reason that the Promised Messiah^{as} himself is a source of safeguarding and protecting against all evil and threats to our spiritual health and therefore we must make our bond with him stronger. We must become part of the house for which Allāh himself has promised that “I shall protect whoever is within the fold of this house.” We must gain such a connection with our Imām that no modern ill of this society is able to harm us, for he himself states: “I am the impregnable fortress for this age; whoever enters my fold will be protected.”

Why Is It Important to Establish Ṣalāt?

Talha Bajwa (Muqami)

We live in a society today where everyone is extremely busy and excited with worldly leisure. Nowadays, our Ahmadi Khuddām write to Huzoor Anwar^{aa} about their job acceptance, university education, divorce issues, marriages, family, prayers for health, etc. However, there are perhaps few who write to Huzoor Anwar^{aa} about their strong connection with Allāh the Almighty. These worldly inclinations have made everyone so blind that they don't even think whether they have a connection with Allāh the Almighty at all, so that both worldly and spiritual aspects can be achieved.

The Promised Messiah^{as} states: “If you become God Almighty's, God Almighty will become yours. You would be asleep and God Almighty will be awake for you, you would be oblivious of your enemy, but God Almighty will see him and will make his harmful attempts futile.” [Kashtī-e-Nūh, Rūhānī Khazā'in Volume 19, Page 22]. The most ideal way to create this connection with God Almighty is to offer Ṣalāt. Nowadays, an individual offers Ṣalāt because their parent forces them, or they only remember Allāh when they are going through hardships; but they should realize that offering Ṣalāt regularly will benefit them and not Allāh.

Ṣalāt is the best way for every Muslim to get closer to his Creator. Prayer also helps us to get rid of our sins. It inclines us towards God and gradually purifies us. Allāh the Almighty says “Surely, Prayer restrains one from indecency and manifest evil, and

remembrance of Allāh indeed is the greatest virtue. And Allāh knows what you do” (29:46). It is very important to establish Ṣalāt because reliability, humility, and modesty are the essence of a true believer. Allāh the Almighty also beautifully states: “Surely, success does come to the believers, who are humble in their prayers” [23:2-3]. These words bring so much comfort and satisfaction for a believer as Allāh the Almighty shows us the importance of prayers and the amount of reward we will be gaining from it.

It is significant for all the believers to realize the importance of Ṣalāt, as discontinuing all the worldly works and getting ready to offer prayer only for the sake of Allāh will make all the believers become constant in the remembrance of God. It keeps them away from any unlawful inclinations or any unjust deeds. Ṣalāt helps finding inner peace and fulfillment. Ṣalāt is the source of patience, confidence, stability, equality, courage and most importantly follow and obey His commands which is the true purpose of our lives.



Have You Ever Felt Empty?

Author: Daanyal Qureshi, Jām'ia Aḥmadiyya Student

Have you ever felt empty? Completely devoid of something you can't even identify? You just sit and contemplate what it is you're missing and yet no answers reveal themselves? What did you do at that time? How did you solve this quandary, where did you turn, how did you find comfort?

Unfortunately, for our generation, the answer to this has time and time again been to turn to the material world: social media, friends, drugs, etc. And yet this feeling of deprivation returns over and over and over again. So, what does this mean? That, obviously, what we have sought—time and time again—to fill this void has not been satisfying our desire. This means we need to find a new solution, something we haven't tried, and something that will ease our discomfort and lead us into a state of bliss. What has the power to fulfill such desires and needs? The only solution is God, and the only way to attain God is prayers. Allāh states in the Holy Qur'ān:

“...It is in the remembrance of Allāh that hearts can find comfort” (13 :29)

Only through the remembrance of God can one attain serenity in this stressful and uncomfortable world. The Promised Messiah^{as} explained the power of prayer by using the analogy of a child who cries for his mother's milk, when he cries the milk is suddenly produced by his mother, the child is completely unaware of this prayer he just did yet still the milk is provided for him. This is an experience on a universal scale meaning that if the child whose cries for milk can produce milk, then our cries to our Lord must obviously draw fruits from Him.

As young adults in a modern world, we are under constant pressure from the outside, from material and ungodly forces that try and pull us away from faith. And as we fall further and further into such forces and such pressures, we feel more and more empty and alone. We get a temporary satisfaction from these materials, but after the high from them wears off, we feel even more devoid than before. Whereas the

truth is that only an association created between man and God through ardent prayer and supplication can soothe and comfort our emptiness. Unfortunately, some of us fall so far from God that we forget how to attain Him. Sometimes, we don't even know where to start. For those in this predicament, the answer is simple. Be the child who prays for his mother's milk without being aware that he has even said a prayer, when he is hungry. Cry, and plead with God Almighty to enlighten you onto a path of reformation and redemption. God says in the Holy Qur'ān:

And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.' (2:187)



So do not fear that God won't listen to you because you feel as though you have strayed too far. There is never a distance too far for God. His power traverses the universe and beyond, and for His believers and supplicants who find themselves lost, He covers all distances to bring them to the

truth. Even in their most dire situations, He gives them comfort.

It is said that a man saw in a dream that he was walking along a beach and God was at his side. Across the sky, scenes from his life were playing out and he noticed another set of footprints that belonged to God, in the sand behind him. When he came to the end of his life and turned to look at the footprints left behind, he saw on many occasions that there was only one set of footprints and that this was often during the most difficult and grief-stricken times of his life. He turned to God and asked him, “Why did you abandon me at the most difficult times of my life?” At this, God looked at him lovingly and replied, “My son, those times when you saw only one set of footprints, I did not leave. Rather, it was at those times, when you were at your lowest, when you lost all strength to move forward, when I carried you onwards.”

Interview with a Beaver:

An Insight into the Marvels of a Beaver

Author: Moeen Ahmed Emery Village

Interviewer: Hello Mr. Beaver, how are you?

Mr. Beaver: I am great, thank you.

Interviewer: So I want to start this interview with this question: tell us about your past. How did you end up living such a happy and content life?

Mr. Beaver: Oh you flatter me! Hahaha.

Well, just like any young beaver, when I became independent and stepped away from my family to build a home for myself in the world, I had nothing at all. But by the grace of God, with effort and prayer, I was able to build a wonderful home for myself here.

I came across this small stream. It was the perfect place for me to build my home and as you know, a beaver's home is called a 'lodge'. We beavers usually build our lodge in the middle of a lake, but since I could not find a lake nearby, I decided to settle in this small stream.

In order to build this dam, I started cutting down trees with my sharp front teeth or "incisors". My front teeth are orange in colour as you can see. The reason is they have iron in them to strengthen them which gives them a reddish shade. See how Allāh the Almighty has equipped my body so that I am able to accomplish this. If my teeth had no iron, my teeth would have not been able to cut through the wood and bark.

Interviewer: Amazing! You built a dam all by yourself? That is remarkable. Please continue.

Mr. Beaver: So I cut down many tree branches and I piled them up in the river to make a blockade. This blockade, however, has gaps in it through which water can seep. In order to fill those, I used soil, mud and pebbles from the sea floor. Following the completion of the dam, river water began to accumulate and formed this wonderful lake here which is also my home. So, now that the dam was built, I started to build my lodge. My lodge, as you can see, is a simple



hut which I have erected with branches, mud, pebbles and stones, similar to the construction of the dam.

Interviewer: A very fine lodge indeed. I have heard that your lodge is so strong that even a bear would not be able to break into it! Is that true?

Mr. Beaver: My lodge is quite cozy from the inside. In the winter, my lodge remains

much warmer than the cold air outside, so much so that other small animals like rodents and such come to my home seeking shelter from the cold. I, of course, let them stay in exchange for a rent.

Interviewer: Bravo! You are such a good neighbour! I have heard that you even have a fridge in winter?

Mr. Beaver: Yes indeed! In the winter, the lake's surface can freeze. Due to so much snowfall, all the trees and vegetation is covered with inches of snow. Thus it is not possible for me to get food in the winter. So what I do is, in the summer, I cut the juiciest and most delicious tree branches and leaves and I tuck (insert and fix) those branches in the riverbed. This underwater stash of branches is what many refer to as my fridge. In the winter, I eat vegetation from my fridge as all the fresh vegetation is under heaps of snow.

Interviewer: I hear all your neighbours around this lake talk very highly of you.

Beaver: Yes, I think they are as fond of me as I of them. The lake which I built brings many benefits to them as well. Fish like trout are abundant in the lake which are a good source of food for carnivores. The dam also helps to store water in arid environments where drought is always a possibility, thus it can help prevent that as well.

Interviewer: Thank you Mr. Beaver, it was a pleasure knowing your success story!

The Work You Do!

REFRESHER COURSES:

By the Grace of Allah, in the month of November & early December 2018, Majlis Khuddāmul Ahmadiyya Canada held Refresher Courses throughout Canada. Alhamdulillah, 1,063 'Āmila member attended these Refresher Courses.



Regions	2018 - 19		
Alberta	88	55	63%
Calgary	163	108	66%
Eastern Brampton	116	73	63%
Eastern Canada	104	68	65%
GTA Central	154	99	64%
GTA East	140	76	54%
Halton-Niagara	115	65	57%
Mississauga	108	57	53%
Muqami	148	73	49%
Northern Ontario	87	52	60%
Prairie	103	70	68%
Vancouver	102	79	77%
Vaughan	152	81	53%
Western Brampton	163	84	52%
Western Ontario	71	23	32%
Total	1814	1063	59%



KHIDMAT KHALQ: “I SERVE FOOD” UNDER MERCY FOR MANKIND DRIVE

Ottawa East kicked off the “I Serve Food” initiative on January 25TH, 2019, as a step towards the concept of Langar Khāna. Khuddām, Aṭfāl and Ansār prepared pizza at the mosque kitchen after ‘Ishā’ prayer. The pizza was then delivered and served at a shelter home near the mosque. As seniors enjoyed pizza, Khuddām spent time with them introducing the Jamā‘at and learning about them. Mashā’Allāh, 20 Khuddām and 12 Aṭfāl participated in this event.



BLOOD DRIVE



In total, fifteen Khuddām and one Nāṣir confirmed their eligibility and availability. Mashā’Allāh, most of them could make it on the donation day. Two were found ineligible after further scrutiny at the donation center and ten Khuddām donated blood. A notable achievement was that three of the donors were first time donors. Transportation was also provided to those who needed it.



Standing L to R: Abdul Ghaffar Shehzad sahib (Regional Qā'id Halton-Niagara), Ahmed Aziz sahib (Na'ib Mu'tamad), Usman Ahmed sahib (Regional Qā'id Western Brampton), Mir Nasir Saeed sahib (Regional Qā'id GTA Centre), Mahmood Ahmed Mubshar sahib (Regional Qā'id Eastern Brampton), Ghulam Ahmad Maqsood sahib (Murrabi Afzal Halton-Niagra), Kashif Saeed sahib (Regional Qā'id Western Ontario), Zeeshan Iqbal sahib (Regional Naib Qaid Vaughan), Awais Mehmood sahib (Regional Qā'id Eastern Canada), Basharat Ahmad sahib (Na'ib Muhtamim Khidmat Khalq), Mubashar Ahmad sahib (Regional Qā'id Northern Ontario), Mutee ur Rehman Sheikh sahib (Chairman Khidmat Institute), Hassan Shahid sahib (Chairman Press Club), Muhammad Moazzum sahib (Regional Qā'id Calgary), Zain Hafiz (Qā'id Majlis Edmonton East), Aamir Jacob Maharaj sahib (Chairman Explorers Club)

Sitting on Chair L to R: Hibatur Rehman sahib (In-charge International Khuddam section), Iftikhar Ahmed sahib (Na'ib Sadr), Fakhar Ahmad Chughtai sahib (Mu'tamad), Zubair Afzal sahib (Sadr Majlis), **Hazrat Khalifatul Masih V (may Allāh be his Helper)**, Ahmed Zakaria sahib (Na'ib Sadr), Muhammad Khuram Kahloon sahib (Na'ib Sadr), Adnan Rabbani sahib (Na'ib Sadr), Ijaz Iqbal Chattha sahib (Muqami)

Sitting in front L to R: Mohammad Salman Majid sahib (Regional Qā'id GTA East), Mirza Tahir Ahmad sahib (Regional Qā'id Vaughan), Ehsan Mahmood Sardar sahib (Regional Qā'id Mississauga), Luqman Hameed sahib (Na'ib Muhtamim Atfal), Sultan Mubashar sahib (Naib Muhtamim Umumi), Farrukh Sheraz sahib (Regional Qā'id Alberta)



Standing L to R: Adnan Zubair Mangla sahib (San'at-o-Tijarat), Wajahat Ahmad Nasir sahib (Tarbiyat Nau Mubā'īn), Abdul Noor Abid sahib (Tarbiyat), Tauseef Ahmad sahib (Tabligh), Zahid Chaudhry sahib (Tajnid), Ahmed Ibrahim sahib (Qā'id 'Ilāqa), Mohammad Ansar Bajwa sahib (Additional Mal), Ayaz Ahmad Warraich sahib (Aftāl), Rahmat Ul Haq Mansoor sahib (Mu'āwin Sadr), Salman Zubair Mangla sahib (Sehat Jismari), Saba-ul-Zafar Bhatti sahib ('Ummūmi), Muhammad Salah Ud Din sahib (Qā'id 'Ilāqa), Inam Ullah Rajput sahib (Mu'āwin Sadr), Tahir Ahmed sahib (Ishā'at), Chaudhry Munir Ahmed sahib (Mal)

Sitting on Chair L to R: Ijaz Iqbal Rehman sahib (In-charge International Khuddam section), Ifrikhar Ahmed sahib (Nā'ib Sadr), Fakhir Ahmad Chughtai sahib (Mu'tamad), Zubair Afzal sahib (Sadr Majlis), **Hazrat Khalifatul Masih V (may Allāh be his Helper)**, Ahmed Zakaria sahib (Nā'ib Sadr), Muhammad Khuram Kahloon sahib (Nā'ib Sadr), Adnan Rabbani sahib (Qā'id 'Ilāqa), Waqas Taimoor sahib (Qā'id 'Ilāqa).

Sitting in front L to R: Ijaz Iqbal Chattha sahib (Muqami), Ahmed Bazid Sahi sahib (Umūr Talaba), Waseem Ahmad Nasim sahib (Ta'lim), Zubair Ahmad Junjua sahib (Tahrik Jadid), Musawar Ahmad Khan sahib (Mu'āwin Sadr), Saud Ahmad sahib (Khidmat Khalq)



BLOOD DRIVE



Question & Answer session was organized by GTA Centre Region



14 Khuddām from Peace Village South East went for Paintball



GTA Centre holding regional 'Āmila meeting



Khadim Painting MKAC Isha'at Office



STUDENTS' NIGHT

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STUDENTS NIGHTS WERE HELD IN THE FOLLOWING REGIONS:

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- Vaughan
- GTA East
- GTA Center
- Western Brampton
- Eastern Brampton
- Mississauga
- Calgary
- Prairies





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مجلس خدام الاحمدية كينيديا

النداء

فروری 2019


MAJLIS KHUDDAMUL AHMADIYYA CANADA

رسول اللہ ﷺ

دعوی نبوت کے بعد کفار مکہ آپ کو عبادت سے روکتے اور تکالیف دیتے۔ ظالموں نے ایک دن حالت سجدہ میں اونٹنی کی غلیظ نجاست سے بھری ہوئی بچہ دانی رسول اللہ صلی اللہ علیہ وسلم کی پشت پر ڈال دی۔

(بخاری)

ایک بد بخت نے ایک دن حضورؐ کے گلے میں چادر ڈال کر مروڑنا شروع کیا اور گردن دبوچنے لگا۔ دم گھٹنے کو تھا کہ حضرت ابو بکرؓ نے اسے دھکا دیکر ہٹا دیا اور کہا "کیا تم ایک شخص کو اسلئے قتل کرنا چاہتے ہو کہ وہ کہتا ہے اللہ میرا رب ہے۔" مگر آپؐ عبادت سے کب باز آسکتے تھے۔

(بخاری)



النداء

مجلس خدام الاحمدیہ کینیڈا کا تعلیمی، تربیتی و دینی رسالہ
فروری 2019ء

نگران	فہرست مضامین
صدر مجلس خدام الاحمدیہ کینیڈا زبیر افضل مہتمم اشاعت طاہر احمد	4 القرآن الکریم
ایڈیٹوریل بورڈ	5 حدیث نبوی ﷺ
فرحان اقبال عبدالنور عابد فرحان حمزہ قریشی نبیل مرزا اسد طاہر	6 کلام الامام علیہ السلام
گرافکس	7 ارشادات سیدنا امیر المؤمنین
فرحان نصیر مدثر مختار فرخ طاہر عدنان مرزا عمر شاہد	9 اداریہ
	11 سوالات جواباً
	12 نماز اور اس کی اہمیت
	14 کیا میں نے زندگی کا مقصد حاصل کر لیا؟



القرآن الکریم

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

یقیناً میں ہی اللہ ہوں۔ میرے سوا اور کوئی معبود نہیں۔ پس

میری عبادت کر اور میرے ذکر کے لئے نماز کو قائم کر۔

طہ 20:15

حدیث نبوی ﷺ

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمَزَةَ، قَالَ حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، وَالِدْرَاوَرْدِيُّ، عَنْ يَزِيدَ،
عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ
سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِنَابِ أَحَدِكُمْ،
يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ قَالُوا لَا يُبْقِي مِنْ
دَرَنِهِ شَيْئًا. قَالَ فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِ الْخَطَايَا

حضرت ابوہریرہ رضی اللہ عنہ سے روایت ہے کہ انہوں نے رسول اللہ صلی اللہ علیہ
وسلم سے سنا آپ صلی اللہ علیہ وسلم فرماتے تھے کہ اگر کسی شخص کے دروازے پر
نہر جاری ہو اور وہ روزانہ اس میں پانچ دفعہ نہائے تو تمہارا کیا گمان ہے۔ کیا اس کے
بدن پر کچھ بھی میل باقی رہ سکتی ہے؟ صحابہ نے عرض کی کہ نہیں یا رسول اللہ!
ہرگز نہیں۔ آپ صلی اللہ علیہ وسلم نے فرمایا کہ یہی حال پانچوں وقت کی نمازوں کا
ہے کہ اللہ ان کے ذریعہ سے گناہوں کو مٹا دیتا ہے۔

الحج

كلام الامام عليه السلام

حضرت اقدس مسیح موعودؑ فرماتے ہیں کہ

"نماز پڑھو نماز پڑھو کہ وہ تمام سعادتوں کی کنجی ہے۔"

روحانی خزائن، جلد ۳، ازالہ اوہام، صفحہ ۵۴۹

آپؑ مزید فرماتے ہیں

"سو اے وے تمام لوگو! جو اپنے تئیں میری جماعت شمار کرتے ہو۔ آسمان پر تم اس وقت میری جماعت شمار کئے جاؤ گے جب سچ مچ تقویٰ کی راہوں پر قدم مارو گے۔ سو اپنے پنج وقتہ نمازوں کو ایسے خوف اور حضور سے ادا کرو کہ گویا تم خدا تعالیٰ کو دیکھتے ہو۔"

روحانی خزائن، جلد ۱۹، کشتی نوح، صفحہ ۱۵

الحمد لله

لا إله إلا الله محمد عبده

لا إله إلا الله محمد عبده
There is none worthy of worship except Allah: Muhammad is the messenger of Allah

And all places of worship belong to Allah, so call not on anyone besides Allah
مسجد فضل لندن
The Fazi Mosque
The first Mosque in London
(built in 1924)
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ارشادات سیدنا امیر المومنین

حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز

اس شرط (یعنی تیسری شرط بیعت۔ ناقل) میں جو باتیں بیان کی گئی ہیں ان میں نمبر ایک تو یہی ہے کہ اللہ اور رسول کے حکم کے مطابق پانچ وقت نمازیں بلا ناغہ ادا کرے گا۔ اللہ اور رسول کا حکم ہے مردوں اور عورتوں دونوں کیلئے۔ اور ان بچوں کیلئے بھی جو دس سال کی عمر کو پہنچ چکے ہیں کہ نماز وقت پر ادا کرو۔ مردوں کیلئے یہ حکم ہے کہ نماز باجماعت کی ادائیگی کا اہتمام کرو۔ مسجدوں میں جاؤ، ان کو آباد کرو، اس کے فضل تلاش کرو۔ پنج وقتہ نماز کے بارہ میں کوئی چھوٹ نہیں۔ اور سفر میں بھی کچھ رعایت تو ہے یا بیماری میں بھی رعایت ہے۔ یا جیسے یہ ہے کہ جمع کر لو، قصر کر لو۔ اور اگر بیماری میں مسجد نہ جانے کی چھوٹ ہے تو ان باتوں سے اندازہ ہو جانا چاہیے کہ نماز باجماعت کی کتنی اہمیت ہے۔۔۔ ہر بیعت کنندہ کو اپنا جائزہ لینا چاہیے کہ ہم اپنے آپ کو بیچنے کا عہد کر رہے ہیں لیکن کیا اس واضح قرآنی حکم کی پابندی بھی کر رہے ہیں۔ ہر احمدی اپنے نفس کے لئے خود مذکر ہے، خود اپنا جائزہ لیں، خود دیکھیں۔ اگر ہم خود ہی اپنے آپ کو، اپنے نفس کو ٹٹولنے لگیں تو ایک عظیم انقلاب برپا ہو سکتا ہے۔

شرائط بیعت اور ایک احمدی کی ذمہ داریاں، صفحہ ۴۷ تا ۴۸



اداریہ

بسم اللہ الرحمن الرحیم

پیارے خدام بھائیو!

السلام علیکم ورحمۃ اللہ وبرکاتہ!

آج کل جس دور سے ہم گزر رہے ہیں اسے ڈیجیٹل ایج (Digital Age) کہا جاتا ہے۔ بہت سے ماہرین نے اس حوالہ سے بعض خطرات کی طرف ہمیں توجہ دلائی ہے مثلاً انٹرنیٹ اور سوشل میڈیا پر بہت سی غلط خبریں آسانی سے لاکھوں کروڑوں لوگوں تک پہنچائی جاتی ہیں اور اس کو روکنا بہت ہی مشکل ہے۔ ان حالات میں پیارے حضور نے ہمیں احتیاط کرنے کی طرف کئی مرتبہ توجہ دلائی ہے۔ حال ہی میں Guardian ویب سائٹ پر خبر چھپی ہے کہ فیس بک (Facebook) اور ٹویٹر (Twitter) دونوں ہی غلط خبروں کے پھیلاؤ کو روک نہیں سکے۔ یہ بات پریشانی کا باعث ہے کیونکہ یہ دونوں سوشل میڈیا کی ایسی مقبول ویب سائٹس ہیں جن پر لاکھوں لوگ جاتے ہیں اور خبریں پڑھتے ہیں۔ ہمارا کردار بطور احمدی مسلمان اور بطور خدام الاحمدیہ یہ ہے کہ ہم اور ہمارے خدام بھائی ان خطرات سے ہمیشہ محفوظ رہیں اور ہمیشہ ایسے ذرائع سے اپنی معلومات حاصل کریں جو مکمل طور پر صحیح ہوں۔ النداء کی اشاعت اسی کوشش کا ایک چھوٹا سا حصہ ہے۔ قارئین سے درخواست دعا ہے کہ اللہ تعالیٰ ہماری ان عاجزانہ کوششوں کو مشمر بثمراتِ حسنہ بنائے۔ آمین!

النداء کے اس شمارہ کا موضوع صلوة اور دعا رکھا گیا ہے۔ اس بات میں کوئی شک نہیں کہ اس زمانہ میں جہاں دنیوی علوم سے متعلق غلط خبریں اور غلط معلومات ملتی ہیں وہاں روحانی علوم سے متعلق بھی بہت سی غلط معلومات ملتی ہیں۔ ہر ایک خادم کی یہ ذمہ داری ہے کہ ہمیشہ صحیح ذرائع سے اپنی معلومات حاصل کرے۔ اللہ تعالیٰ کے فضل سے ہمارے پاس زمانہ کے امام حضرت مرزا غلام احمد مسیح موعود اور مہدی معبود کی تحریرات اور اسی طرح خلیفہ وقت حضرت مرزا مسرور احمد ایدہ اللہ تعالیٰ بنصرہ العزیز کی کتب، خطبات اور خطابات کا ایک ذخیرہ موجود ہے۔ یہ ذمہ داری ہماری ہے کہ ہم ان ذرائع سے فائدہ اٹھائیں۔ اللہ تعالیٰ ہمیں اس کی توفیق عطا فرمائے۔ آمین!

والسلام

ایڈیٹر۔ النداء

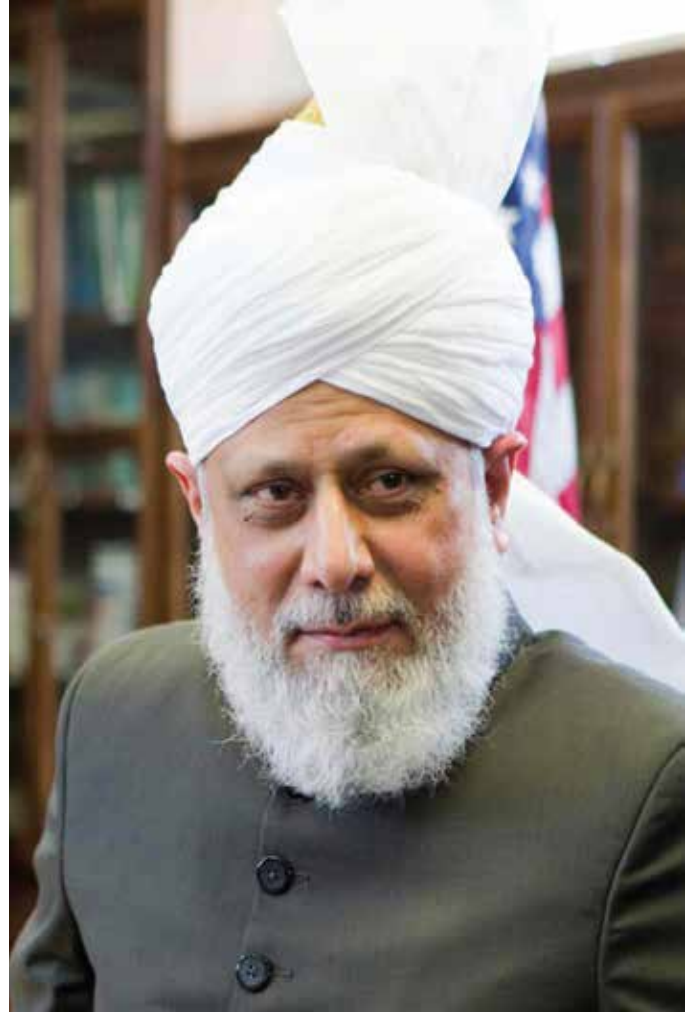
صف اول میں تھے۔ دشمن کی طاقت سے مرعوب نہیں ہوئے بلکہ ان کا تمام تر توکل اللہ تعالیٰ کی ذات پر تھا۔ آنحضرت صلی اللہ علیہ وسلم سے وفا اور محبت کا عہد کیا تو اس کے لئے اپنی جانیں قربان کرنے سے بھی دریغ نہیں کیا۔ ان کے اس عہد وفا کے نبھانے کی وجہ سے اللہ تعالیٰ نے بھی ان کو جنت کی بشارت دی اور ان سے راضی ہونے کا اعلان فرمایا۔

حضور انور نے مسجدوں کی تعمیر کا حقیقی مقصد کیا سمجھایا ہے؟

اللہ تعالیٰ کے اس گھر کی تعمیر سے ہم نے اپنا مدعا اور مقصد جو رکھنا ہے وہ صرف اور صرف یہ ہونا چاہئے کہ اللہ تعالیٰ کی رضا حاصل کرنی ہے۔ اور اللہ تعالیٰ کی رضا حاصل کرنے کے لئے ان باتوں کا کرنا ضروری ہے جن کے کرنے کا اللہ تعالیٰ نے حکم عطا فرمایا ہے، اور اس میں سب سے پہلا اور اولین مقصد اللہ تعالیٰ کی عبادت کا حق ادا کرنا ہے، اور اس طرح ادا کرنا ہے جس طرح اللہ تعالیٰ نے ہمیں بتایا ہے۔

اقام الصلوٰۃ کا عملی اظہار کس طرح ہو سکتا ہے؟

اس کا عملی اظہار ایک تو نماز باجماعت کی ادائیگی میں ہے، دوسرے نماز میں اللہ تعالیٰ کی حضوری اور توجہ کو قائم رکھنا ہے اور یہی ہمیں حضرت مسیح موعود علیہ الصلوٰۃ والسلام کے ارشادات اور تفسیر سے پتہ چلتا ہے۔ پس نماز کا حقیقی قیام کرنے والے وہ لوگ ہیں جو باجماعت نماز کے عادی ہوں اور اپنی توجہ خالص اللہ تعالیٰ کی طرف رکھتے ہوئے نمازیں پڑھنے والے ہوں، دعا، استغفار اور توجہ سے نماز ادا کرنے والے ہوں، توجہ ادھر ادھر ہو تو پھر اپنی توجہ کو خدا تعالیٰ کی طرف لے کر آئیں۔ ہم میں سے ہر ایک اپنا جائزہ لے سکتا ہے کہ کس حد تک ہم اقام الصلوٰۃ کے اس معیار کو حاصل کرنے کی کوشش کرنے والے ہیں۔



سوال جواب

گزشتہ چند خطبات میں سیدنا حضرت خلیفۃ المسیح الخامس نے صحابہ کا ذکر کس حکمت کے تحت کیا ہے؟

ان صحابہ کا جو مقام تھا اور ہے ان کا چاہے مختصر ذکر ہی ہو، ان لوگوں کا ذکر خیر بھی یا ان کو یاد کرنا بھی ہمارے لئے برکت کا موجب ہے۔ یہ وہ لوگ تھے جو غریب اور کمزور ہونے کے باوجود دین کی حفاظت کرنے والوں میں

حضور انور نے مسجدوں کی تعمیر اور انکے حق ادا کرنے والے مومنوں کی کیا مزید تفصیلات بیان فرمائیں ہیں؟

دین کی خاطر مالی قربانی کرنے والے ہیں اور اللہ تعالیٰ کی مخلوق کی بہتری کے لئے بھی، انکے حق ادا کرنے کے لئے بھی مالی قربانی کرنے والے ہیں۔ پھر اللہ تعالیٰ فرماتا ہے ان کو سوائے اللہ تعالیٰ کے خوف کے اور کوئی خوف نہیں ہوتا۔ اس فکر میں رہتے ہیں کہ کہیں ہمارے کسی عمل کی وجہ سے اللہ تعالیٰ ناراض نہ ہو جائے، اللہ تعالیٰ کے پیار سے محروم نہ ہو جائیں۔ اپنے اعمال ان ہدایات کے مطابق کرنے والے ہوتے ہیں، ان حکموں کو اپنے پیش نظر ہر وقت رکھنے والے ہیں جن کا اللہ تعالیٰ نے ایک حقیقی مسلمان کو حکم دیا ہے اور جو قرآن کریم میں اللہ تعالیٰ نے بیان فرمائے ہیں۔ پس یہ کوئی معمولی ذمہ داری نہیں ہے جو ایک مومن، مسلمان کی ہے۔

حضور انور نے حضرت اقدس مسیح موعود علیہ السلام کی تحریرات کے متعلق کیا فرمایا ہے؟

آپ نے اپنے ماننے والوں کو بڑے درد کے ساتھ بیعت کا حق ادا کرنے اور حقیقی مومن بننے کی طرف رہنمائی فرمائی۔ یہ وہ ارشادات ہیں جنہیں ہمیں باقاعدہ اپنے سامنے رکھنا چاہئے اور یہی ہماری روحانی تربیت کا ذریعہ ہے یہی ذریعہ ہے جس کے ذریعہ سے ہم دین کا ادراک بھی حاصل کر سکتے ہیں۔ اور یہی ذریعہ ہے جس سے ہم خدا تعالیٰ کے قرب پانے کے راستے بھی تلاش کر سکتے ہیں۔ یہی ذریعہ ہے جس سے ہم قرآن کریم کے اسرار و معارف تک پہنچ سکتے ہیں۔ اور یہی ذریعہ ہے جس سے ہم آنحضرت صلی اللہ علیہ وسلم کے مقام و مرتبہ کو پہچان سکتے ہیں۔ اور یہی ذریعہ

ہے جس سے ہم اپنی اعتقادی حالتوں کو درست کر سکتے ہیں۔ اور یہی ذریعہ ہے جس سے ہم اپنی عملی حالتوں میں بہتری لاسکتے ہیں۔ یہ بڑی بد قسمتی ہوگی اگر ہم اس خزانے کے ہوتے ہوئے اس سے فائدہ نہ اٹھائیں۔ حضرت مسیح موعود علیہ السلام کے اپنے الفاظ میں جو طاقت اور قوت قدسی ہے اس کا اثر کسی اور کے الفاظ میں نہیں ہو سکتا۔ اور کیوں نہ ہو! یہی تو وہ امام ہے جسے اللہ تعالیٰ نے آنحضرت صلی اللہ علیہ وسلم کی غلامی میں اسلام کی نشاۃ ثانیہ اور اللہ تعالیٰ کا قرب حاصل کرنے کے لئے اس زمانے بھیجا ہے۔ پس یہ ہمارا، جو حضرت مسیح موعود علیہ الصلوٰۃ والسلام کی بیعت میں آنے کا دعویٰ کرتے ہیں، یہ فرض ہے کہ آپ کے الفاظ کو پڑھیں، سنیں اور ان پر عمل کرنے کی کوشش کریں۔ اپنی حالتوں کو اس معیار پر لے کر آئیں جس کی حضرت مسیح موعود علیہ الصلوٰۃ والسلام نے ہم سے توقع کی ہے۔

"یقیناً اللہ ان لوگوں کے ساتھ ہے جو تقویٰ اختیار کرتے ہیں اور جو احسان کرنے والے ہیں" {النحل: ۱۲۹}

اس آیت کریمہ کے متعلق حضور انور نے کیا تشریح بیان فرمائی ہے؟

حضور انور نے فرمایا کہ حضرت مسیح موعود علیہ السلام نے اس کے متعلق فرمایا ہے کہ "مجھے یہ وحی بار بار ہوئی۔ إِنَّ اللّٰهَ مَعَ الَّذِیْنَ اتَّقَوْا وَالَّذِیْنَ هُمْ مُّحْسِنُوْنَ (النحل: ۱۲۹) اور اتنی مرتبہ ہوئی ہے کہ میں گن نہیں سکتا۔" آپ فرماتے ہیں "...خدا جانے دو ہزار مرتبہ ہوئی ہو۔ اس سے غرض یہی ہے کہ تا جماعت کو معلوم ہو جاوے کہ صرف اس بات پر ہی فریفتہ نہیں ہونا چاہئے کہ ہم اس جماعت میں شامل ہو گئے یا صرف خشک خیالی ایمان

اوپر طاری کرنی چاہئے اور یہ وہ سوچ ہے جو ہمیں اپنی جانوں کے بارے میں رکھنی چاہئے۔

خدا م الاحمدیہ کے عہد میں لفظ "طاعت در معروف" سے کیا مراد ہے؟

حضور انور نے فرمایا ہے کہ کچھ ٹیڑھی سوچ رکھنے والے لوگ اس لفظ کی غلط تشریح کرتے ہیں، ہمیں اسے روکنا چاہئے۔ اگر سب اپنی تشریح کریں گے تو اتحاد میں کمی پیدا ہونا شروع ہو جائے گی۔ لفظ معروف کا مطلب واضح ہے کہ اللہ تعالیٰ کے احکامات کو جاری کرنا اور جماعت کو اس کی تلقین کرنا اور ہر شخص جو اپنے آپ کو جماعت کا حصہ سمجھتا ہے اس کا یہ فرض ہے کہ اس عہد کی پابندی کرتے ہوئے خلیفہ وقت کی جو جماعت سے متعلق ہدایات ہیں ان پر عمل کرے۔ حضرت مصلح موعود رضی اللہ عنہم نے بھی یہی فرمایا ہے کہ یہ کبھی نہیں ہو سکتا، اگر کبھی کوئی غلط ہدایت ہو گی بھی تو کیونکہ اللہ تعالیٰ نے خلافت کی حفاظت کرنی ہے اس لئے اس کے نتائج اللہ تعالیٰ کبھی برے نہیں ہونے دے گا اور ایسے حالات پیدا کر دے گا کہ اس کے بہتر نتائج پیدا ہوں۔ (ماخوذ از تفسیر کبیر جلد ۶ صفحہ ۳۷۶-۳۷۷)

۳۷۷ آیت النور: ۵۶) خلیفہ وقت کبھی بھی اللہ تعالیٰ کے احکامات اور اسکے رسول کی تعلیم کے خلاف کوئی بات نہیں کر سکتا۔ حضرت اقدس مسیح موعود علیہ السلام نے فرمایا کہ جو شخص کامل اطاعت نہیں کرتا وہ جماعت کا نام بدنام کرتا ہے۔

جو شخص پورے طور پر اطاعت نہیں کرتا وہ اس سلسلہ کو بدنام کرتا ہے۔" (ملفوظات جلد ۲ صفحہ ۷۳-۷۴۔ ایڈیشن ۱۹۸۵ء مطبوعہ انگلستان)

منتخب از خطبات جمعہ حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز اکتوبر ۲۶، ۱۹، ۱۲، و نومبر ۲، ۲۰۱۸ء

سے راضی ہو جاؤ۔ اللہ تعالیٰ کی معیت اور نصرت اسی وقت ملے گی جب سچا تقویٰ ہو اور پھر نیکی ساتھ ہو۔" پھر فرمایا "یہ فخر کی بات نہیں کہ انسان اتنی ہی بات پر خوش ہو جاوے کہ [مثلاً] وہ زنا نہیں کرتا یا اسے خون نہیں کیا [کسی کو قتل نہیں کیا] چوری نہیں کی۔" فرماتے ہی "یہ کوئی فضیلت ہے کہ برے کاموں سے بچنے کا فخر حاصل کرتا ہے؟" یہ کوئی بات نہیں ہے، اس کی کوئی اہمیت نہیں ہے کہ ہم برے کاموں سے بچے ہوئے ہیں۔ فرماتے ہیں کہ "دراصل وہ جانتا ہے کہ کرنے والا اگر یہ کام نہیں کرتا..." وہ جانتا ہے کہ چوری کرے گا تو... تو قانون کی رو سے زندان میں جاوے گا۔" یعنی قید ہوگا، پکڑا جائے گا، سزا ملے گی۔ فرماتے ہیں کہ "اللہ تعالیٰ کے نزدیک اسلام ایسی چیز کا نام نہیں ہے کہ برے کام سے ہی پرہیز کرے۔" [اتنا ہی اسلام نہیں] بلکہ جب تک بدیوں کو چھوڑ کر نیکیاں اختیار نہ کرے وہ اس روحانی زندگی میں زندہ نہیں رہ سکتا۔ نیکیاں بطور غذا کے ہیں۔ جیسے کوئی شخص بغیر غذا کے زندہ نہیں رہ سکتا اسی طرح جب تک نیکی اختیار نہ کرے تو کچھ نہیں "بدیاں چھوڑو اور نیکیاں کرو تو تب روحانی زندگی ملتی ہے۔"

بیعت سے کیا مراد ہے؟

حضرت مسیح موعود علیہ السلام فرماتے ہیں کہ "بیعت سے مراد خدا تعالیٰ کو جان سپرد کرنا ہے۔ اس سے مراد یہ ہے کہ ہم نے اپنی جان آج خدا تعالیٰ کے ہاتھ بیچ دی۔" [ملفوظات جلد ۷ صفحہ ۲۹-۲۹ ایڈیشن ۱۹۸۵ء مطبوعہ انگلستان] پس یہ کوئی معمولی کام نہیں ہے۔ جب ہم اپنی کوئی چیز کسی کو بیچتے ہیں تو پھر اس پر ہمارا کوئی حق نہیں رہتا بلکہ جس کے پاس بیچی ہو وہ اس کا مالک بن جاتا ہے اور پھر اسے اپنی مرضی کے مطابق استعمال کرتا ہے۔ پس یہ وہ حالت ہے جو ہمیں اپنے

نماز اور اس کی اہمیت

اسد طاہر

لذیذ غذاؤں کے کھانے سے مزا آتا ہے اسی طرح پھر گریا اور بکا کی لذت آئے گی اور یہ حالت جو نماز کی ہے پیدا ہو جائے گی۔ اس سے پہلے جیسے کڑوی دوا کو کھاتا ہے تاکہ صحت حاصل ہو۔ اسی طرح بے ذوقی نماز کو پڑھنا اور دعائیں مانگنا ضروری ہیں۔

(ملفوظات جلد دوم، ص ۶۱۵، الحکم جلد نمبر ۷ تفسیر سورۃ البقرۃ)

صلوٰۃ کا لفظ اس امر پر دلالت کرتا ہے کہ نرے الفاظ اور دعا ہی کافی نہیں بلکہ اس کے ساتھ ضروری ہے کہ ایک سوزش، رقت اور درد ساتھ ہو۔ خدا تعالیٰ کسی دعا کو نہیں سنتا جب تک دعا کرنے والا موت تک نہ پہنچ جاوے۔۔۔ آنحضرت ﷺ جب کسی تکلیف یا ابتلا کو دیکھتے تو فوراً نماز میں کھڑے ہو جاتے تھے اور ہمارا اپنا اور ان راستبازوں کا جو پہلے ہو گزرے ہیں ان سب کا تجربہ ہے کہ

نماز سے بڑھ کر خدا کی طرف لے جانے والی کوئی چیز نہیں

(ملفوظات جلد پنجم، ص ۹۳ تا ۹۴)

فضائل نماز

نماز خدا کا حق ہے اسے خوب ادا کرو۔ اور خدا کے دشمن سے مداہنہ کی زندگی نہ برتو۔ وفا اور صدق کا خیال رکھو۔ اگر سارا گھر غارت ہوتا ہو تو ہونے دو مگر نماز کو ترک مت کرو۔ وہ کافر اور منافق ہیں جو کہ نماز کو منحوس کہتے ہیں۔ اور کہا کرتے ہیں کہ نماز کے شروع

نماز کی اہمیت کے بارہ میں حضرت مسیح موعود علیہ السلام کے چند اقتباسات تحریر کئے جاتے ہیں:

نماز ہر ایک مسلمان پر فرض ہے۔ حدیث شریف میں آیا ہے کہ آنحضرت ﷺ کے پاس ایک قوم اسلام لائی اور عرض کی کہ یا رسول اللہ ﷺ! ہمیں نماز معاف فرمادی جائے کیونکہ ہم کاروباری آدمی ہیں موسیٰ وغیرہ کے سبب سے کپڑوں کا کوئی اعتماد نہیں ہوتا اور نہ ہمیں فرصت ہوتی ہے تو آپ ﷺ نے اس کے جواب میں فرمایا کہ دیکھو کہ جب نماز نہیں تو ہے ہی کیا؟ وہ دین ہی نہیں جس میں نماز نہیں۔ نماز کیا ہے؟ یہی کہ اپنے عجز و نیاز اور کمزوریوں کو خدا کے سامنے پیش کرنا اور اسی سے اپنی حاجت روائی چاہنا۔ کبھی اس کی عظمت اور اس کے احکام کی بجا آوری کے واسطے دست بستہ کھڑا ہونا اور کبھی کمال مذلت اور فروتنی سے اس کے آگے سجدہ میں گر جانا اس سے اپنی حاجات کا مانگنا یہی نماز ہے۔ ایک سائل کی طرح کبھی اس مسؤل کی تعریف کرنا کہ تو ایسا ہے، تو ایسا ہے۔ اس کی عظمت اور جلال کا اظہار کر کے اس کی رحمت کو جنبش دلانا پھر اس سے مانگنا۔ پس جس دین میں یہ نہیں وہ دین ہی کیا۔

(تفسیر حضرت مسیح موعود جلد ۳، صفحہ ۶۱۱ مطبوعہ ربوہ طبع جدید)

نماز دراصل رب العزۃ سے دعا ہے۔ جس کے بغیر انسان زندہ نہیں رہ سکتا اور نہ عافیت اور خوشی کا سامان مل سکتا ہے۔ جب خدا تعالیٰ اس پر اپنا فضل کرے گا اس وقت اسے حقیقی سرور اور راحت ملے گی۔ اس وقت سے اس کو نمازوں میں لذت اور ذوق آنے لگے گا جس طرح



(ازالہٴ اوہام حصہ دوم، روحانی خزائن جلد ۳، ص ۵۴۰)

نماز کو سنوار کر ادا کرو:

نماز کو ایسے ادا نہ کرو جیسے مرغی دانے کے لیے ٹھونگ مارتی ہے بلکہ سوزوگداز سے ادا کرو اور دعائیں بہت کیا کرو۔ نماز مشکلات کی کنجی ہے۔ ماثورہ دعاؤں اور کلمات کے سوا اپنی مادری زبان میں بھی بہت دعا کیا کرو تا اس سے سوزوگداز کی تحریک ہو اور جب تک سوزوگداز نہ ہو اسے ترک مت کرو۔ کیونکہ اس سے تزکیہ نفس ہوتا ہے اور سب کچھ ملتا ہے۔ چاہیے کہ نماز کی جس قدر جسمانی صورتیں ہیں ان سب کے ساتھ دل بھی ویسے ہی تابع ہو۔ اگر جسمانی طور پر کھڑے ہو تو دل بھی خدا کی اطاعت کے لیے ویسے ہی کھڑا ہو۔ اگر جھکو تو دل بھی ویسے ہی جھکے۔ اگر سجدہ کرو تو دل بھی ویسے ہی سجدہ کرے۔ دل کا سجدہ یہ ہے کہ کسی حال میں خدا کو نہ چھوڑے۔ جب یہ حالت ہوگی تو گناہ دور ہونے شروع ہو جاویں گے۔ معرفت بھی ایک شے ہے جو کہ گناہ سے انسان کو روکتی ہے۔ جیسے جو شخص سم الفار، سانپ اور شیر کو ہلاک کرنے والا جانتا ہے تو وہ ان کے نزدیک نہیں جاتا۔ ایسے جب تم کو معرفت ہوگی تو تم گناہ کے نزدیک نہ پھٹکو گے۔

(ملفوظات جلد سوم، ص ۵۸۹ تا ۵۹۰)

کرنے سے ہمارا فلاں نقصان ہوا ہے۔ نماز ہر گز خدا کے غضب کا ذریعہ نہیں ہے، جو اسے منحوس کہتے ہیں ان کے اندر خود زہر ہے جیسے پہاڑ کو شیرینی کڑوی لگتی ہے۔ ویسے ہی ان کو نماز کا مزا نہیں آتا۔ یہ دین کو درست کرتی ہے اخلاق کو درست کرتی ہے۔ دنیا کو درست کرتی ہے۔ نماز کا مزا دنیا کے ہر ایک مزے پر غالب ہے۔ لذات جسمانی کے لیے ہزاروں خرچ ہوتے ہیں اور پھر ان کا نتیجہ بیماریاں ہوتی ہیں۔ اور یہ مفت کا بہشت ہے۔ جو اسے ملتا ہے۔ قرآن شریف میں دو جنتوں کا ذکر ہے۔ ایک ان میں سے دنیا کی جنت ہے اور وہ نماز کی لذت ہے۔

(ملفوظات جلد سوم، ص ۵۹۱، ۵۹۳)

سچا ایمان:

انسان کی خدا ترسی کا اندازہ کرنے کے لیے اس کے التزام نماز کا دیکھنا کافی ہے کہ کس قدر ہے اور مجھے یقین ہے کہ جو شخص پورے پورے اہتمام سے نماز ادا کرتا ہے اور خوف اور بیماری اور فتنہ کی حالتیں اسکو نماز سے روک نہیں سکتیں وہ بیشک خدائے تعالیٰ پر ایک سچا ایمان رکھتا ہے مگر یہ ایمان غریبوں کو دیا گیا۔ دو لہتمند اس نعمت کو پانے والے بہت ہی تھوڑے ہیں۔

کیا میں نے زندگی کا مقصد حاصل کر لیا؟

طاہر احمد پیس ولیج ویسٹ مقامی

گھائے میں رہا۔ اگر اسکے فرضوں میں کوئی کمی ہوئی تو اللہ تعالیٰ فرمائے گا کہ دیکھو! میرے بندے کے کچھ نوافل بھی ہیں۔ اگر نوافل ہوئے تو فرضوں کی کمی ان نوافل سے پوری کر دی جائے گی۔ اسی طرح اسکے باقی اعمال کا معائنہ ہوگا اور ان کا جائزہ لیا جائے گا (ترمذی کتاب الصلوٰۃ باب ان اول ما یحاسب بالعبد)

سو اگر مجھے زندگی کے امتحان میں کامیاب ہونا ہے تو اس بنیادی سوال کو مد نظر رکھتے ہوئے اپنی ترجیحات کو طے کرنا ہوگا۔ یہ نہ ہو کہ میں ثانوی حیثیت کی حامل چیزوں مثلاً ملازمت، دنیاوی محفلوں، دوستوں کی قربت، دنیاوی امتحانوں کی وجہ سے نماز سو غافل ہو جاؤں اور اپنے مقصد حیات سو دور جا پڑوں۔

حضرت مسیح موعودؑ اس کے متعلق بیان فرماتے ہیں کہ

"پھر جو شخص نماز ہی سے فراغت حاصل کرنی چاہتا ہے اس نے حیوانوں سے بڑھ کر کیا کیا؟ وہی کھانا پینا اور حیوانوں کی طرح سو رہنا۔ یہ تو دین ہر گز نہیں۔ یہ سیرت کفار ہے بلکہ جو دم غافل وہ دم کافروالی بات بالکل راست اور صحیح ہے۔"

(تفسیر حضرت مسیح موعودؑ جلد ۳ صفحہ ۶۱۲ مطبوعہ ربوہ۔ طبع جدید)

حضرت مسیح موعودؑ فرماتے ہیں

زر سے پیار کرتے ہیں اور دل لگاتے ہیں ہوتے ہیں زر کے ایسے کہ بس مر ہی جاتے ہیں

جس طرح انسان کی ہر کوشش، ہر حرکت، ہر کام غرض ہر عمل کے پیچھے ایک مقصد ہوتا ہے مثلاً اگر کوئی شخص مکان بناتا ہے تو اسکا اول مقصد یہ ہوتا ہے کہ وہ رہا نش کے قابل ہو، اگر گاڑی خریدتا ہے تو اول مقصد یہ ہے کہ سفر کرنے میں کام آسکے۔ لیکن اگر غور کریں تو ان کے کرنے میں اور بھی ثانوی حیثیت کی حامل خواہشات ہو سکتی ہیں مثلاً گھر خوبصورت ہونا چاہیے، ہوا کے رخ کے مطابق ہونا چاہیے، سورج کی روشنی گھر میں آنی چاہیے، کار آرام دہ ہونی چاہئے، رفتار زیادہ ہونی چاہیے لیکن بہر حال ثانوی خواہشات کے بغیر تو گزارا ممکن ہے مگر بنیادی اہمیت کو نظر انداز نہیں کیا جا سکتا اسی طرح انسان کے بنانے کا بھی ایک مقصد ہے ہمارے اس دنیا میں آنے کا بھی ایک مقصد ہے اور اس مقصد کو اللہ تعالیٰ قرآن کریم میں یوں بیان کرتا ہے کہ "اور میں نے جن و انس کو پیدا نہیں کیا مگر اس غرض سے کہ وہ میری عبادت کریں" (سورۃ الذاریات آیت نمبر ۵۷)

جیسا کہ اللہ تعالیٰ نے مقصد حیات عبادت کو قرار دیا اور عبادت کا سب سے احسن اور بنیادی جزو نماز ہے۔

نماز کی اہمیت کا اندازا ہمیں اس حدیث سے بخوبی ہوتا ہے حضرت ابو ہریرہؓ بیان کرتے ہیں کہ آنحضرت ﷺ نے فرمایا: قیامت کے دن سب سے پہلے جس چیز کا بندوں سے حساب لیا جائے گا وہ نماز ہے۔ اگر یہ حساب ٹھیک رہا تو وہ کامیاب ہو گیا اور اس نے نجات پالی۔ اور اگر یہ حساب خراب ہوا تو وہ ناکام ہو گیا اور



ممالک میں جو بڑی نسلیں جمعہ کے آدی نہیں رہیں ان کے ماں باپ کا تصور ہے کہ انہوں نے بچپن میں ان کو عادی نہیں بنایا۔ آپ کہہ سکتے ہیں ہاں ہمارے اسکول ہیں ان میں جانا ہوتا ہے اس لئے آپ کے لئے دو choices یا اختیارات ہیں جن میں سے جس کو چاہیں چن لیں یا تو اسکول کو اہمیت دیں دنیا کی تعلیم کو اہمیت دیں یا پھر دین کو اہمیت دیں اور ان کی روحانی زندگی سے ہاتھ دھو بیٹھنے کا فیصلہ کر لیں کیونکہ جمعہ سے غافل بچوں کا کوئی مستقبل نہیں ہے جماعتی لحاظ سے سوائے اسکے خدا تعالیٰ خاص فضل فرما کر اکا دکا کو واپس لے آئے مگر بالعموم نئی نسلیں آپ کی اقدار سے دور ہونا شروع ہو جائیں گی اور یہ تنزل زیادہ تیز رفتار ہوتا چلا جائے گا وقت کے گزرنے کے ساتھ۔ اس لئے جمعہ کی طرف غیر معمولی توجہ کرنے کی ضرورت ہے"

پھر حضور مزید اسکول سے چھٹی لینے کے متعلق بیان فرماتے ہیں

"لیکن اگر رخصت حاصل کرنے میں کامیابی نہ بھی ہو تو قربانی کرنی چاہئے۔ اس کی طرف میں اب جماعت کو بلاتا ہوں۔ کوشش کریں کہ آپ کو رخصت مل جائے

جب اپنے دلبروں کو نہ جلدی سے پاتے ہیں کیا کیا نہ ان کے ہجر میں آنسو بہاتے ہیں پر انکو اس سجن کی طرف کچھ نظر نہیں آنکھیں نہیں ہیں کان نہیں دل میں ڈر نہیں اے غافلاں وفا نہ کند اس سرائے خام دنیائے دوں نمائد و نمائد بہ کس مدام (در ثمین - صفحہ نمبر ۱۲)

اس ملک میں جہاں ایک عام تعارض پایا جاتا ہے کہ روزگار کی بڑی مجبوریاں ہیں، تعلیمی مصروفیات ایسی ہیں کہ نماز کی پابندی کرنا انتہائی مشکل ہے اور بڑی آسانی سے اس عذر کو پیش کر کے اس فریضہ سے راہ فرار اختیار کرنے کی کوشش کی جاتی ہے لیکن یہ بات مد نظر رہنی چاہیے کہ اسلام کے احکامات پوری دنیا کے لئے ایک سے ہیں خواہ وہ پاکستان ہو، خواہ امریکہ اور خواہ کینیڈا۔ نماز یہاں بھی فرض ہے اور سب سے زیادہ اہمیت کی حامل ہے۔ آجکل ایک بڑی کمزوری نماز جمعہ کی ادائیگی میں ہے اور اپنی ملازمت، کاروبار، پڑھائی کی وجہ سے اس اہم فریضہ کی ادائیگی میں سستی ہے۔ حضرت خلیفۃ المسیح الرابعیؒ خطبہ جمعہ ۱ جنوری ۱۹۸۸ میں جمعہ کی اہمیت بیان کرتے ہوئے فرماتے ہیں

"چنانچہ آپ یہاں انگلستان میں اور دیگر یورپین

چکا ہوں اور شاید چند دن یا سال اور ہوں تو پریشان ہو جاتا ہوں کہ کہیں ان ادنیٰ خواہشوں کے پیچھے اعلیٰ مقصد کو پانے میں ناکام تو نہیں ہو گیا۔ پھر ندامت کے ساتھ خدا تعالیٰ کے حضور جھکنے کی توفیق ملتی ہے اور کیونکہ اللہ تعالیٰ غفور رحیم ہے اور اپنے بندہ کی سچی توبہ کو قبول کرتا ہے تو پھر خدا سے اسکی محبت کو مانگتا ہوں اور دعا کرتا ہوں کہ اے اللہ مجھے ہدایت دے، میرے گناہ بخش دے، اپنی محبت عطا کر اور مجھے توفیق دے کہ میں اس امتحان میں امتیازی نمبروں سے پاس ہوں اور اپنی زندگی کے مقصد کو حاصل کرنے میں کامیاب رہوں۔ اللہ ہم سب کو اسکی توفیق عطا کرے۔ آمین

- آپ کے لئے آسانی پیدا ہو جائے لیکن اگر یہ نہیں کر سکتے تو اس دن اپنے بچوں کو اسکول بھیجنا بند کر دیں"

اسی طرح حضور نے اس خطبہ میں تلقین کی کہ اگر ملازمت سے چھٹی لینی پڑتی ہے تو ضرور لیں لیکن جمعہ کی نماز کی ادائیگی ہر حال میں ممکن بنائیں۔ ی

جہاں آج میں اپنے مستقبل کے لئے کوشش کر رہا ہوں اور دن کا بیشتر حصہ اپنی ملازمت میں اور گھر کی مختلف ذمہ داریوں میں گزارتا ہوں اور اپنے تئیں یہ تصور کرتا ہوں کہ ایک کامیاب زندگی بسر کر رہا ہوں، لیکن جب میں دوبارہ اپنی پیدائش کے مقصد کا سوچتا ہوں اور غور کرتا ہوں کہ تقریباً آدھی زندگی گزار

پیارے آقا ایدہ اللہ تعالیٰ بنصرہ العزیز کی درازی عمر کے لئے دعاگو

مجلس خدام الاحمدیہ ویسٹرن بریمپٹن کینیڈا

