

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Ahmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

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 solution of jurisprudential questions about daily prayers in the light of the decisions of the Promised Messiah (a.s).

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 27th January 2017, Hazrat *Khalīfatul-Masīh* V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūh Mosque, London.

Ḥuzoor (May Allāh be his Helper) said: In the last sermon, I reminded the Jamā‘at about the importance of the observance of the daily prayers. I have received letters from many individuals, Jamā‘ats and auxiliary organisations 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. The 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.

Ḥuzoor (May Allāh be his Helper) said: Therefore, Jamā‘ats and auxiliary organisations 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.

Ḥuzoor (May Allāh be his Helper) said: 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.

Ḥuzoor (May Allāh be his Helper) 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.

Ḥuzoor (May Allāh be his Helper) said that if it was a matter of one's own desire whether to pray or not, then why did the Holy Prophet ﷺ say that whoever among husband and wife wakes up first should waken the other, and, if they still keep slumbering, to sprinkle some water on them. Ḥuzoor (May Allāh be his Helper) said that in another hadith there is even stronger admonition in this regard.

Ḥuzoor (May Allāh be his Helper) 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 ﷺ.

Ḥuzoor (May Allāh be his Helper) said: 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 (a.s) as *Hakam* and *Adal*, 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 ﷺ and his Companions.

With regard to the custom of *Rafa Yadain*, or raising of hands during prayer, the Promised Messiah (a.s) said, "There seems to be no harm in it, and it doesn't matter if someone practices it or not... It seems that the Holy Prophet ﷺ used to practice *Rafa Yadain* at one time and then gave up the practice." Once the Promised Messiah (a.s) was asked about reciting *Fatihah* along with the recitation of Imām, *Rafa Yadain*, and saying *Amīn* aloud, and the Promised Messiah (a.s) said, "These practices are proven from Ḥadīth and can be followed." Hazrat Abdullah Sanauri Sahib (r.a) was a companion of the Promised Messiah (a.s) who used to practice *Rafa Yadain* and *Amin bil Jahr* constantly. After a time the Promised Messiah (a.s) said, "This custom seems to have been practised quite enough," and the Promised Messiah (a.s) was alluding to *Rafa Yadain*.

Regarding the question where the hands should be placed while standing in prayer, the Promised Messiah (a.s) said, "My own inclination is to hold them above the naval." Later the Promised Messiah (a.s) said that he had found an authentic Ḥadīth to support this view.

In answer to the question as to why we raise the ring finger when reciting *Shahadat* during prayer, the Promised Messiah (a.s) said, "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 *Ruku* or *Sajdah*, the Promised Messiah (a.s) said that this should

not be done, because the Word of God is majestic whereas *Ruku* and *Sajdah* are states of humility and meekness, and the Word of God has to be respected.

With regard to reciting the *Fatihah* along with the Imām, the Promised Messiah (a.s) sought the counsel of several scholars and said, “Our faith is that لا صلوة الا بفاتحة الكتاب (there is no prayers without *Fatihah*). Therefore whether one is praying alone or behind an Imām , one should recite the *Fatihah*.

Regarding the person who is late in joining the prayer, the Promised Messiah (a.s) said that it is written in a hadith that whoever joins the *Ruku*, joins the *Rakah*. But one who does this deliberately is a sinner.

Regarding the sequence of prayers, Hazrat *Khalīfatul-Masīh* II (r.a) 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.

Ḥuzoor (May Allāh be his Helper) prayed that Allāh may enable us to become the sincere members of the Jamā‘at in the manner that the Promised Messiah (a.s) desired of us

At the end of the sermon Ḥuzoor (May Allāh be his Helper) spoke about the atrocities being perpetrated against the Jamā‘at in Algiers and the bravery and steadfastness demonstrated by Aḥmadīs. Then Ḥuzoor (May Allāh be his Helper) asked the Jamā‘at to pray that Allāh may remove their difficulties and grant them steadfastness and protect Aḥmadīs from false accusations. *Amīn*.

Please convey these guidelines given by Ḥuzoor (May Allāh be his Helper) to members of your Jamā‘at.

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A‘lā,

Tahrīk Jadīd Anjuman Aḥmadiyya Pakistan.

Dated: 2 February 2017