

LESSON FOR BLOG TALK RADIO

WAQFE NAU CLASS AUGUST 25, 2012

(Week 20 of 1st six monthly syllabus Age Group 10-14)



Extract of Hazur ^{aba}, Friday sermon of August 24, 2012 on incidents from the lives of early companions of Hazrat Maseeh e Maoud ^{asw}.

Today's Friday sermon was based on incidents from the lives of some companions of the Promised Messiah (on whom be peace). Arab Ahmadis in particular request discourses on incidents of the companions. While each incident raises awareness about the devotion, sincerity, sense of sacrifice and endurance which these companions experienced after taking Bai'at, it is also a source of gleaning information about the blessed life of the Promised Messiah (on whom be peace). Regardless of the nature of the subject under discussion or a particular incident, the excellent deportment of the Promised Messiah (on whom be peace) shines through and the ambiance of his assemblies is understood. These companions are a model for us in this age and are the direct and true recipients of: 'And among others from among them who have not yet joined them.' (62:4). The incidents of the companions are a significant and exemplary model for their families as well as a source of advancement in the faith of every new Ahmadi.

Age Group 10-11 & 11-12 *Memorization of Holy Qur'an - verses 14 & 15 of Sura Al Baqra*

14. And when it is said to them, 'Believe as *other* people have believed,' they say, 'Shall we believe as the fools have believed?' Remember! it is surely they that are the fools,³¹ but they do not know.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ
قَالُوا أَتُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ
أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا
يَعْلَمُونَ ﴿١٤﴾

15. And ^dwhen they meet those who believe, they say, 'We believe;' but when they are alone with their ring-leaders³² they say, 'We are certainly with you; ^ewe were only mocking.'

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا
وَإِذَا خَلَوْا إِلَى شُيُوعِهِمْ قَالُوا إِنَّا
مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٥﴾

Age Group 11-12

Quran e Majeed Ruku 6 of Al Baqrah recitation with translation.(verses 48 – 60)

48. O Children of Israel! ^bremember My favours which I bestowed upon you and that I exalted you above the peoples⁸⁴ of the time.

يَا بَنِي إِسْرَائِيلَ إِذْ كُرُوا أَنْعَمْتِي
الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَلْقَيْتُ
فَضْلِيكُمْ عَلَى الْعَالَمِينَ ﴿٤٨﴾

49. And guard yourselves against the day ^dwhen no soul shall serve as a substitute for another soul at all, nor shall intercession⁸⁵ be accepted for it, ^enor shall ransom⁸⁶ be taken from it, nor shall they be helped.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ
نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ
يُنصَرُونَ ﴿٤٩﴾

Age Group 12-13

Memorization of Holy Qur'an - verses 193 - 195 of Sura A'le Imran

193. 'Our Lord, whomsoever Thou causest to enter the Fire, him Thou hast surely disgraced. And the wrongdoers shall have no helpers;

194. 'Our Lord, we have heard a Crier calling *us* unto faith, *saying*, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our sins⁵⁴⁸ and remit from us our evils and in death join us with the righteous;

195. 'Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise.'

رَبَّنَا إِنَّكَ مَنْ تُذْخِلِ النَّارَ فَقَدْ
أَخْرَيْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٣﴾

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي
بِلَايْمَانَ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا
رَبَّنَا فَاعْفُزْنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١٩٤﴾

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا
تُخْلِفُ الْمِيعَادَ ﴿١٩٥﴾

Age Group 13-14

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بَيْنِي الْأَرْسَلَامُ عَلَى خَمْسٍ شَهَادَةٌ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
وَأَقَامَ الصَّلَاةَ وَرَأَيْتُهُ الزَّكَاةَ وَحَجَّ الْبَيْتِ
وَصَوْمَ رَمَضَانَ (بخاری)

Five Pillars of Islām

Narrated by Ḥaḍrat 'Abdullāh bin 'Umar, (Allāh be pleased with him): Said the Prophet of Allāh (peace of Allāh be on him and His blessings): "Islām is based on five (pillars):

- (1) Testimony, by heart and tongue, that there is none worthy of worship but Allāh and that Muhammad is His Messenger;
- (2) Observing Prayer;
- (3) Paying the Zakāt;
- (4) Performing the pilgrimage to the House of Allāh and
- (5) Fasting in the month of Ramaḍān."

(Bukhārī)

Explanatory Notes

2. The second item of practical worship, enjoined by Islām, is Zakāt which means "purification of property and increase of goods." The principal object of Zakāt tax is that, on the one hand, the share of the poor should be deducted from the wealth of the rich and on the other, the poor and supportless people should be provided with means of assistance to help raise the position of the group and improve the lot of the individuals belonging to it. The Zakāt is levied on property which is surplus to a minimum basic slab

of property and it is called Niṣāb in legal terminology. This is assessed on the value of gold and silver, gold and silver ornaments, gold and silver coins including paper currency at the rate of 2½ %. It must however, be remembered that there is no separate Niṣāb for gold and its Niṣāb is determined on the basis of the current value of the Niṣāb for silver, which will vary with the variation in the relative value of the two metals. Commercial goods are also assessed at the rate of 2½ %. As far as agricultural land and fruit gardens are concerned, it is 10 % of the crop in case of bārānī and 20 % in case of lands irrigated by artificial means. Leaving aside details, it is assessed at the rate of one goat per 40 to 120 goat or sheep, one calf per every 30 cows and buffaloes, one goat for every five camels, and one young she-camel for every 25 camels. On mines, hidden treasures and sealed deposits, it is charged at the flat rate of 20 %. The whole proceeds of the Zakāt tax are to be expended in helping the poor and the destitute, the insolvent, the wayfarers, and those who are not free and in softening hearts and in supporting those who are actively engaged in promoting the cause of the Faith and in remunerating the administrative staff of the Zakāt organization. Zakāt thus plays a great part in regulating national wealth.

3. The third practical form of worship is Ḥajj. Ḥajj means journeying to a Holy Place, and in Islāmic terminology, it means visiting the House of God at the Holy City of Mecca, and making a circuit of the Ṣafā and Marwah Mounts, and halting to pray at the historic site of Arafat plain, 9 miles from Mecca, and on return stopping and worshipping at Muzdalifah, and in the end offering sacrifice at Minā, three miles from Mecca. Ḥajj falls on the 8th, 9th and 10th of the lunar month of Dhul-Ḥajj. It is not merely a pilgrimage to the holiest of places associated with the sacrifice performed by Abraham and Ishmael (may God shower His blessings on them) but the holy traditions of the early sufferings and sacrifices of the Holy Prophet (peace and blessings of Allāh be on him) are also bound up with it. Besides, Ḥajj offers a great opportunity to Muslims of different countries and diverse races to meet one another, to know one another and to consult one another in matters of general interest. The performance of the Ḥajj (pilgrimage) is obligatory once in one's lifetime but, as is explicitly stated in another Ḥadīth concerning the subject, good health, necessary funds to cover expenses of the return journey and peaceful conditions on the way are the necessary conditions precedent to the performance of Ḥajj.

4. The fourth practical form of worship consists in fasting during the month of Ramaḍān. It is obligated on every Muslim who is of age, is neither sick nor is in course of journey. The sick and the traveler must fast at another time for the same number of days. Fasting is called (Ṣaum) in Arabic, which means "holding one's self in restraint." This disciplinary form of worship is performed during the month of Ramaḍān, which according to [the] lunar calendar, coincides with different seasons of the year by rotation. After taking a meal before the dawn of the morning twilight till sunset one must abstain from food and drink and mating. In other words, during the fast, Muslims set a silent example of the sacrifice of their persons and progeny (through self denial and restraint). In addition to purifying the mind and inuring one to hardships, fasting creates a sense of fellow feeling with the poor and has been prescribed to promote the spirit of sacrifice among the Muslims. In truth, fasting is a source of infinite blessing.