

LESSON FOR BLOG TALK RADIO

WAQFE NAU CLASS Feb. 4, 2012

(Week 17 of 2nd six monthly syllabus Age Group 10-14)

Extract from the Friday Sermon of Hazur aba delivered on Feb. 3, 2012 (Please go through the entire text/viewing)

Those who do good for the sake of God's pleasure are the righteous and they are the ones who walk the path of Taqwa. The Promised Messiah (on whom be peace) has described a righteous person as one who essentially avoids every big and small sin, essentially progresses in virtues and high morals and essentially has a truly sincere connection with God. Hudhur explained that true sincerity with God entails effort to fulfill the dues of worship of God and to try to the best of one's ability to fulfill God's commandments. Once this is achieved, as the verse recited at the start of the sermon states, it is the next stage from Taqwa, i.e. 'and those who do good...'. Mohsin [the Arabic word used in the verse] means one who confer something on someone without any effort on the other person's part or treats others well or excel in his or her own work and performs each act most excellently in accordance to the given situation. Hudhur said there are two types of Mohsin. One type is of those people who are ever ready to help others with a sense of sympathy regardless of race, religion etc. Who help others in time of need and surpass in their service to bring about ease for others. Hudhur said it is the duty of each Ahmadi to serve others with these sentiments and with the grace of God, many Ahmadi indeed serve humanity with these sentiments. These are Mohsineen [plural of Mohsin], but not of the type who boast about what they do; doing that is not a demonstration of Taqwa and good qualities.

Age Group 10-11

poem *Quran Sab se Achha ...* قرآن سب سے اچھا قرآن سب سے عیارا

Quran the most beautiful, Quran the most dear one
Quran is the strength of the heart and Quran is the support
It's God's letter delivered in my name
My dear teacher! Swiftly teach me a part (*siparah*) of Quran
First I want to cool my eyes with the simple recitation
And once I go through the entire reading then teach me the translation
How would it be possible to do the practice
Without knowing the translation? it just can't happen
So that it could be a solution of all the miseries and treatment of each pain
My heart may be filled with faith and my chest be full of Divine light
Ofcourse, if it happens so, surly then I will be a heavenly star

Asmaul Husna :

Al Mumim الْمُؤْمِن Bestower of Security; derived from *Amina* أَمِنْ in a state of safety or security; عَبْدٌ مُؤْمِنٌ a believing slave (*Al Baqrah* 2: 222)

Al Muhaimin الْمُهِيمِنُ The Protector or Guardian ; word derived from *Hamina* Afforder of security and peace;

وَمُهَيِّمًا عَلَيْهِ And as a Guardian over it (*Al Maida* 5:49)

Age Group 11 – 12

Quran e Majeed :

Sura *Al Baqrah* 2 : 286 Waqafeen o Waqifa't of this age group remember that we were memorizing the verse 285, with the translation in our last month syllabus. Now we shall proceed to verse 286, with translation and will be learning the meanings of the difficult words as well.

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

[2:286] This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers: all of them believe in Allah, and in His angels, and in His Books, and in His Messengers, saying, 'We make no distinction between any of His Messengers;' and they say, 'We hear, and we obey. We implore Thy forgiveness, O our Lord, and to Thee is the returning.'

Ar Rasool	الرَّسُولُ	This messenger	Samai'na	سَمِعْنَا	we hear
Al Muminoon	الْمُؤْمِنُونَ	the believers	Ata'na	أَطَعْنَا	we obey
Mala'ikati'hi	مَلَائِكَتِهِ	His angels	Ghufrana'ka	غُفْرَانَكَ	*we implore Thy
Kutubi'hi	كُتُبِهِ	His books			forgiveness *[being understood]
Rusuli'hi	رُسُلِهِ	His messengers	Rabba'na	رَبَّنَا	O our Lord
La Nufarriqu	لَا نُفَرِّقُ	no distinction	Ilaikal maser	إِلَيْكَ الْمَصِيرُ	to Thee is the returning

Hadith : لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ. La yashkurullah mal-la yashkurunnas - One who is not thankful to people, is not thankful to Allah

Age Group 12 – 13

Hadith : مَا هَلَكَ امْرَأٌ عَرَفَ قَدْرَهُ “He who knows his own worth, will never perish.”
Certainly knowing the worth will save someone to be wasted at the same time Prophet^{saw} gave us a guide line how to improve this worth because the high values must keep progressing in believers. The Hadith which is in this context is as follows:

٦٨٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُنْ وَرِعًا تَكُنْ أَعْبَدَ النَّاسِ وَ كُنْ تَبِعًا تَكُنْ أَشْكَرَ النَّاسِ وَ أَحَبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُؤْمِنًا وَ أَحْسِنُ مَجَاوِرَةً مَنْ جَاوَرَكَ تَكُنْ مُسْلِمًا وَ أَقْبَلِ الضَّحْكَ فَإِنَّ كَثْرَةَ الضَّحْكَ تُبْعِثُ الْقُلُوبَ -

(تشریح باب القناعہ ص ٥٨)

حضرت ابو ہریرہ رضی اللہ عنہ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا۔ متقی ہو۔ سب سے بڑے نادرین جاؤ گے۔ تمناعت اختیار کرو سب سے زیادہ شکر گزار سمجھے جاؤ گے۔ لوگوں کے لئے وہی چاہو جو اپنے لئے چاہتے ہو۔ حقیقی مومن کہلاؤ گے۔ اچھے پڑوسی تو پیسے مسلمان کہلاؤ گے۔ کم ہنسو کیونکہ زیادہ ہنسا دل کو مردہ بنا دیتا ہے۔

Hazrat Abu Hurairah ^{rtā} narrates that Rasoolullah ^{saw} said that “be God fearing so that you’ll be counted as the most pious person, adopt contentment so that you’ll be remembered as the most grateful one, whatever you desire for yourself same you desire for others so that you may be called a true believer, be a good neighbor so that you may be called an honest Muslim, laugh a little because the abundance of it makes the heart dead”.

Let me just mention here that to think bad about others, how serious it is, and how Hazrat Masihe Maoud^{asw} has described it.

“The mischief starts when a person indulges in false suspicions and doubts. If a person thinks well in every situation, he is bestowed the capacity to achieve good. A mistake at the very start makes it difficult to reach the goal. Thinking ill of another is a great vice which deprives a person of many opportunities of doing good and which goes on mounting till a person begins to think ill of God Almighty”. (*Malfoozat, Vol. II, p. 107*

۴۱۲ — عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ -

(بيهقي في شعب الایمان مشکوٰۃ باب الشفاعة والرحمة على الخلق ص ۴۲۵)

حضرت عبداللہ بن مسعود رضی اللہ عنہ بیان کرتے ہیں کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا تمام مخلوقات اللہ کی عیال ہیں۔ پس اللہ تعالیٰ کو اپنے مخلوقات میں سے وہ شخص بہت پسند ہے جو اس کے عیال (مخلوق) کے ساتھ اچھا سلوک کرتا ہے اور انکی ضروریات کا خیال رکھتا ہے۔

Hazrat Abdullah bin Masood ^{rtā} narrates that Rasoolullah ^{saw} said that “all the creation of Allah belong Him, so Allah loves the person among His creation who treats His creation kindly and fulfill their needs”. Try to memorize this short prayer, taught by our Prophet ^{saw}

قَوْلِي: اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ -
 کرنا، اے میرے خدا تو بخشنے والا ہے بخشش کو پسند کرتا ہے۔ مجھے بخش دے اور میرے گناہ معاف کر دے۔

‘O our Lord, Thou art good in Forgiving, and you like forgiving, so please forgive me and forgive my sins.’

Age Group 13 – 14

The importance of Hadith as described by Hazrat Masihe Maoud^{asw}

The third source of guidance is *hadeeth*, by which we mean those traditions which were compiled from the statements of diverse narrators a century and a half after the Holy Prophet ^{saw}. The distinction between *sunnah* and *hadeeth* is that *sunnah* is a continuous practice which was started by the Holy Prophet ^{saw}. It is only next to the Holy Quran in its certainty. As the Holy Prophet was commissioned for the propagation of the Quran, he was also commissioned for establishing the *sunnah*. As the Holy Quran is certain so is the continuous *sunnah*. Both these tasks were performed by the Holy Prophet ^{saw} as his duty. For instance, when the Prayer services were made obligatory, the Holy Prophet illustrated by his action how many rakaas were to be performed in each Prayer service. In the same way, he illustrated the performance of the pilgrimage. He thus established thousands

of his companions on his practice. The practical illustration which has been continuous among the Muslims is the *sunnah*. On the other hand, the Holy Prophet^{saw} did not have the *hadeeth* recorded in his presence nor did he make any arrangement for its compilation. Hazrat Abu Bakr, may Allah be pleased with him, had collected some *ahadeeth* and then had them burnt out of greater caution as he himself had not heard them from the Holy Prophet^{saw} and did not know their reality. When the time of the companions of the Holy Prophet^{saw} had passed some of their successors thought of compiling the *ahadeeth* and they were compiled. There is no doubt that most of the compilers of *hadeeth* were very pious and righteous. They tested the accuracy of *ahadeeth* as far as it was possible and tried to steer clear of such of them as in their opinion were manufactured, and they rejected every *hadeeth* any narrator of which was of doubtful veracity. As all this activity was ex post factum, it was no more than conjecture; yet it would be most unfair to say that all *ahadeeth* are vain and useless and false. So much care was taken in compiling the *ahadeeth*, and such research and criticism were employed in the task, that they cannot be matched in any other religion. The Jews also had compilations of *hadeeth* and Jesus was opposed by that sect of the Jews who followed the *ahadeeth*, but it is not proved that the Jewish compilers of *hadeeth* had exercised that care in compiling their collections as the Muslim compilers of *hadeeth* did. Nevertheless, it would be a mistake to imagine that till the *ahadeeth* were compiled, the Muslims were unaware of the details of Prayer services or did not know the proper way of performing the pilgrimage. The practical illustrations of the *sunnah* had taught them all the limits and obligations laid down by Islam. It is true, therefore, that even if the *ahadeeth*, which were collected after a long time, had not been compiled this would not have affected the real teaching of Islam for the Holy Quran and practice had fulfilled this need. The *ahadeeth* only added to that light and Islam became light upon light and the *ahadeeth* became testimonies for the Quran and *sunnah*. Of the many sects that subsequently appeared in Islam, the true one derived great benefit from the true *ahadeeth*. The correct way, therefore, is neither to treat the *ahadeeth* as having greater authority than the Quran, as do the *Ahl-i-hadeeth* of this age, and not to prefer the statements in the *ahadeeth* which are contradictory of the Quran to the Quran itself; nor to regard the *ahadeeth* as vain and false as is the belief of Maulvi Abdullah Chakralvi. The Quran and *sunnah* should judge the *ahadeeth* and those that are not opposed to them should by all means be accepted. This is the straight path and blessed are those who follow it. Most unfortunate and foolish is the person who rejects the *ahadeeth* altogether without regard to the test that we have proposed. It should be the duty of the members of our community that a *hadeeth* which is not opposed to the Quran and *sunnah*, should be accepted and followed, however weak might be its authority, and it should be preferred to the rules framed by jurists *Review on the Debate Between Batalwi and Chakrhalvi* ((*Qadian*, 1902) Now printed in *Ruhani Khazain*, Vol.19 page 3-5).