

## LESSON FOR BLOG TALK RADIO

WAQFE NAU CLASS MARCH 24, 2012,  
(Week 25 of 2<sup>nd</sup> six monthly syllabus Age Group 10-14)



Extract from Hadhur <sup>aba</sup> Friday Sermon delivered on March 23, 2012., on importance of Bai't and need to accept the Promised Messiah <sup>asw</sup>

‘O ye dear ones, O ye the flourishing branches of the tree of my being, who, by the mercy of God Almighty, which you enjoy because of having entered into the covenant of *bai'at* with me! you are devoting your lives, comfort, and properties to this cause. I am aware that you will deem it your good fortune to carry out whatever I might impose upon you to the full extent of your capacity. But I do not desire to lay down anything by myself as an obligation upon you, so that your service should not be the result of my directive, but should proceed out of your own free will. Who is my friend and who is dear to me? Only he who recognises me. Only he who believes that I have been sent and accepts me as those are accepted who are sent. The world cannot accept me because I am not of the world, but those whose natures have been invested with a portion of the other world accept me and will accept me. He who turns away from me, turns aside from Him Who has sent me. And he who establishes a relationship with me establishes a relationship with Him from Whom I have come. I hold a lamp in my hand. He who comes to me will surely partake of its light, but he who, out of ill-thinking, runs away will be cast into the darkness. I am the citadel of security for this age. He who enters therein will be secure against thieves and robbers and wild beasts. He who seeks to remain away from my walls will be confronted with death from every direction, and even his dead body will not be saved. Who is it who enters my citadel? Only he who discards vice and adopts goodness, and gives up crookedness and treads along the path of truth, and frees himself from the bondage of Satan and becomes an obedient servant of Allah the Almighty. Everyone who does that is in me, and I am in him. But only he has the power to attain to this upon whom Allah the Almighty bestows a pure soul. Then He places His Foot in the hell of such a one's inner self, and it becomes cool as if there had never been any fire in it. Then he marches forward till the spirit of Allah the Almighty dwells in him, and, with a special manifestation, the Lord of the world establishes Himself in his heart. Then his old humanity is consumed and a new and pure humanity is bestowed on him. For him Allah the Almighty becomes a new Allah and establishes a special relationship with him and he is equipped in this very life with the pure fittings of a heavenly life.’ (*Fat-he-Islam, Ruhani Khaza'in, vol. 3, pp. 34-35 - Conditions of Bai'at and Responsibilities of an Ahmadi, pp. 193 - 195*)

### Age Group 13-14

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 <sup>saw</sup>. The distinction between *sunnah* and *hadeeth* is that *sunnah* is a continuous practice which was started by the Holy Prophet <sup>saw</sup>. 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 <sup>saw</sup> 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<sup>SAW</sup> 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<sup>SAW</sup> and did not know their reality. When the time of the companions of the Holy Prophet<sup>SAW</sup> 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).

Qaseeda by Hazrat Masihe Maoud<sup>ASW</sup> in the praise of Muhammad Mustafa Rasoolullah<sup>SAW</sup>

<p>وَ أَرَى الْعُرُوبَ تُسِيلُهَا الْعَيْنَانِ</p> <table border="1" style="margin: 0 auto; border-collapse: collapse;"> <tr> <td style="padding: 2px;">اور میں دیکھتا ہوں کہ</td> <td style="padding: 2px;">غم کی دھند سے</td> <td style="padding: 2px;">ان کی آنکھیں</td> <td style="padding: 2px;">آنسو بہاتی ہیں!</td> </tr> </table>	اور میں دیکھتا ہوں کہ	غم کی دھند سے	ان کی آنکھیں	آنسو بہاتی ہیں!	6	<p>وَ أَرَى الْقُلُوبَ لَدَى الْحَنَاجِرِ كُزْبَةً</p> <table border="1" style="margin: 0 auto; border-collapse: collapse;"> <tr> <td style="padding: 2px;">اور میں دیکھتا ہوں کہ</td> <td style="padding: 2px;">گھبراہٹ کی وجہ سے</td> <td style="padding: 2px;">(ان کے) دل</td> <td style="padding: 2px;">طلق تک آگئے ہیں!</td> </tr> </table>	اور میں دیکھتا ہوں کہ	گھبراہٹ کی وجہ سے	(ان کے) دل	طلق تک آگئے ہیں!
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I see that (their) hearts (are beating) in (such) anxiety (as if they) have reached their throats,  
And I see that (their grieving) eyes shed tears

<p>كَالْتَّيْرَيْنِ وَ نَوَّرَ الصَّلَوَانَ</p> <table border="1" style="margin: 0 auto; border-collapse: collapse;"> <tr> <td style="padding: 2px;">آفتاب اور ماہتاب کی مانند</td> <td style="padding: 2px;">میں نے روشن کر دیا</td> <td style="padding: 2px;">رات اور دن</td> <td style="padding: 2px;">کی روشنی کو</td> </tr> </table>	آفتاب اور ماہتاب کی مانند	میں نے روشن کر دیا	رات اور دن	کی روشنی کو	7	<p>يَا مَنْ غَدَا فِي نُورِهِ وَ ضِيَائِهِ</p> <table border="1" style="margin: 0 auto; border-collapse: collapse;"> <tr> <td style="padding: 2px;">اے وہ جو اپنے نور اور اپنی روشنی سے</td> <td style="padding: 2px;">میں نے</td> <td style="padding: 2px;">اپنی روشنی سے</td> <td style="padding: 2px;">روشن کر دیا</td> </tr> </table>	اے وہ جو اپنے نور اور اپنی روشنی سے	میں نے	اپنی روشنی سے	روشن کر دیا
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O you whose Divine Light and luminescence has rendered him like  
The twin luminaries --- the Sun and the Moon --- lighting up day as well as night

