



The extract from Friday Sermon Oct.28, 2011, where Hazur ^{aba} quoted from the writings of Promised Messiah^{asw}, relating the contradiction in character of present day Ulemas and therefore why a Jama't based on Taqwa was needed to spread the true message of Islam;

"Elucidating the current-day situation, the Promised Messiah (on whom be peace) said that the condition of the religious leaders of the time befits the Quranic statement of: 'O ye who believe! why do you say what you do not do?' (61:3). Their belief in the Qur'an is all but in name. Ahadith had foretold of a time when the Qur'an would go to heavens and the Promised Messiah (on whom be peace) said that he was certain that the time had come. True purity and Taqwa had left the world. He said why else would God have established the Ahmadiyya mission? Our opponents do not accept this, but a day will come when they will witness that the truth of the Promised Messiah will be as clear as a bright day. He said God is Himself preparing a Community that would accept the Qur'an and every kind of contamination will be removed from the Community and a wholesome body of people will be created. The Promised Messiah (on whom be peace) enjoined us to fully abide by all the commandments, lest anyone stumbles by observing us. He said when God's blessings shower down on the earth, along with the beneficial growth weeds and toxic plants also grow. Hudhr explained that this signifies that some wrong claimants will also rise. The Promised Messiah (on whom be peace) further said that this Community was based on Quranic teachings and Ahadith and is supported and corroborated by heavenly and earthly Signs. He said whoever comes from God is given a seal and in this age the seal granted to him was the Muhammadan seal. Hudhr explained that in the current age, anyone coming from God has to come in subordination of the Holy Prophet (peace and blessings of Allah be on him) and will work under his seal alone."

(to read or to listen to the full text of this sermon, please go to alislam.org or mta.tv)

The following etiquettes that have been learnt should be made a part of daily life:

Etiquette Of Eating

- ❖ Wash your hands before taking meals. If a napkin is available, put it on your lap so that your clothes are not spoiled in case of accidental spillage of food.

٥٥٠ — عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ أَحَبَّ أَنْ يُكْثِرَ اللَّهُ خَيْرَ بَيْتِهِ فَلْيَسْتَوْضِعْ إِذَا حَضَرَ غَذَاءً وَإِذَا رَأَعَ.

(ابن ماجہ ایوب الاطعمہ باب الوضویہ عن الدعاء)

حضرت انس بن مالکؑ بیان کرتے ہیں کہ میں نے آنحضرت صلی اللہ علیہ وسلم کو یہ فرماتے ہوئے سنا کہ جو شخص یہ چاہتا ہے کہ اللہ تعالیٰ اس کے گھر میں خیر و برکت زیادہ کرے تو کھانا کھاتے سے پہنچ بھی نا تھدھو

اور گلی کرے اور کھانا کھانے کے بعد بھی ہاتھ و صورے اور گلی کرے (کھانے کا وضو یہی ہے)۔

Hazrat Ans bin Malik^{rta} narrates that I heard Rasoolullah ^{saw} that anyone who wishes that may Allah Taala bless his home extensively, then he must wash his hands and rinse his mouth before and after the food i.e. the *wadhu* to start the meal. (*ibne Ma'ja*)

- بِسْمِ اللّٰهِ عَلٰى بَرَكَةِ اللّٰهِ
- ❖ Recite the following prayer before starting a meal:
“In the name of Allah and the blessings of Allah”, before starting the meal.
 - ❖ Always eat with your right hand.

٥٢٥ — عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَأْكُلُنَّ أَحَدُكُمْ بِشَيْءَالِهِ وَ
لَا يَشْرَبَنَّ بِهَا، فَإِنَّ الشَّيْطَانَ يَا كُلُّ بِشَيْءَالِهِ وَيَشْرَبُ بِهَا.

(مسلم کتاب الاشریۃ باب ادب الطعام والشراب)

حضرت ابن عمر رضیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم
نے فرمایا تم میں سے کوئی بائیں ہاتھ سے نہ کھائے اور نہ پیسے کیونکہ
شیطان بائیں ہاتھ سے کھا پاتتا ہے۔

Hazrat Ibne Umar^{rta} narrates that Rasoolullah ^{saw} said that “no one amongst you must eat or drink with the left hand because Satan is the one who eats and drinks with the left hand”.

- ❖ Take small morsels of food. Chew properly and noiselessly. Keep your mouth closed while chewing.
- ❖ Do not open your mouth widely when taking a bite.
- ❖ While serving yourself, help yourself from the part of the dish which is in front of you. Do not fish around for the best helping.
- ❖ Do not attempt to fill your plate in the first helping. If the need arises and there is more food available you can always go for seconds.
- ❖ Only serve yourself the amount which you can easily consume. There should be no leftovers on your plate.
- ❖ If the quantity of the food is insufficient, be considerate to others and serve yourself a smaller portion.
- ❖ Do not take a serving that is more than your needs. Eat so that there is room left to breathe. Do not bend over excessively while eating.
- ❖ If you are using cutlery such as forks and spoons, keep them from clanging together or with the plate, so as to minimize noise.
- ❖ Do not attempt to gulp down large quantities of water. Allow a few breathing pauses. Do not go “Haaa” after you have finished drinking.
- ❖ Should you forget to recite the prayer before starting the meal, then recite:

I begin with the name of Allah and I end with the name of Allah.

٥٢٦ — عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَكَلَ أَحَدُكُمْ فَيَذْكُرِ اسْمَ
اللَّهِ تَعَالَى . فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ تَعَالَى فِي أَوَّلِهِ فَلْيَقُلْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(ترجمة كتاب الاطعمة باب ما جاء في التهوية على الطعام)

حضرت عائشہ رضی اللہ عنہا بیان کرتی ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا جب تم میں کوئی شخص کھانا کھانے لگے تو پسیلے اللہ تعالیٰ کا نام لے یعنی اسم اللہ پڑھے۔ اگر شروع میں بھول جائے تو یادتے پر یہ سُمِ اللہ اَوْلَهُ وَآخِرَهُ پڑھ لے۔

Hazrat Ayesha ^{rt}a narrates that Rasoolullah ^{saw} said that when someone amongst you starts the meal then he must begin it with the name of Allah Ta’ala means must say Bismillah; if he forgets it in the beginning then when he recalls could say ‘Bismillah Awwalahu wa Akhirahu’ (*Tirmizi Kitabul Ata’mah*)

- ❖ When done, recite the following prayer:

٥٢٦ — عَنْ أَبِي سَعِيدٍ قَالَ كَانَ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَوْ شَرَبَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ - (ترمذى كتاب الدعوات باب ما يقول اذا فرغ من الطعام) حضرت ابو سعيد خيبران كرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم جب کھانا تناول فرماتے یا پانی پیتے تو یہ دعیں یہ دعا پڑھتے۔ سب تعزیں اُس اللہ کیلئے ہیں جس تے ہیں کھلایا اور پلایا اور سلمان یعنی اطاعت شمار نہیں۔

Hazrat Abu Saeed^{rta} narrates that Rasoolullah^{saw} when takes a meal or drink water then says this prayer “All praise belongs to Allah who provided us with food and drink and enabled us to be Muslims” (submissive to God).

- ❖ If you have a napkin in your lap, then at the end of the meal use it to clean your hands and mouth. Wash your hands and rinse your mouth.
 - ❖ Foods with excess of sugar, salt or spices should be avoided.
 - ❖ Do not eat extremely hot food, nor drink excessively hot beverages.
 - ❖ Do not drink excessively cold water.

Age Group 11-12

PRAYER TO RECITE AFTER THE ADHAN – MEMORIZE THIS PRAYER

٦١٣: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ حَدَّثَنَا شَعِيبٌ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدٍ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبِّ هَذِهِ الدُّعَوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِيْ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَاماً مَحْمُودًا الَّذِي وَعَدْتَهُ حَلَّتْ لَهُ شَفَاعَيْنِ يَوْمَ الْقِيَامَةِ.

Hadith e Nabwi^{saw}; Ali bin Ayash told us and said: Shoaib bin Hamza told us and he was told by Mohammad bin Munkadir that it was narrated by Jabir bin Abdullah^{rta}; Rasoolullah^{saw} told that the one who recited this prayer on listening the Adhan ***“O Allah the Lord of this perfect call, and of the Congressional Prayer to be offered! Bestow on Mohammad^{saw}, the means, the superiority and the high dignity and elevate him to the most exalted rank that you have promised him; surely You do not break Your promise”*** (*The Holy Prophet^{saw} said: I will intercede on the Day of Judgement in the favor of the one who recites this prayer*) - [Bukhari Kiabul A'dhan - Al Dua'

Age Group 12-13 :

Second coming of Messiah

The most controversial issue about the second coming of Messiah is his physical descent from Heaven or Skies. It is most commonly believed amongst Christian and Muslim that Maseeh e Maoud will be descending from heaven on the top of a minaret somewhere in Damascus or on one of the minarets of Baitul Maqdas. The best explanation is given by Hazrat Maseeh e Maoud asw himself in his book Taudihe Maram. (*from Taudih-e-Maram – “Elucidation of Objectives”* by Hazrat Maseeh e Maoud^{asw})

Let it be clear, that according to the Bible, our own books of *Ahadith* and other records, only two Prophets are supposed to have physically ascended to the heavens, namely Elijah, also known as Elias, and Messiah son of Mary, also known as 'Isa or Jesus. Concerning both these Prophets some books of the Old and New Testament say that they were raised to the heavens and shall return to the earth sometime in the latter days, and that people will actually witness their descent from the skies. The *Ahadith* of the Holy Prophets^{sa} also contain words to the same effect. Concerning Elias, whose Biblical name is Elijah, the Gospels positively declare that the prophecy of his descent from the skies has been fulfilled with the birth of Yahya or John, son of Zechariah. The Messiah son of Mary declares in unmistakable terms: "He is indeed the Elijah who was expected to come.

Acknowledge him if you will."; Through this arbitration by no less a person than a Prophet of God, the case of Elijah, his ascension to the skies and subsequent descent has been effectively settled and the manner and meaning of the 'Second Coming' clearly determined. This, therefore, is the doctrine, consistent with the Gospels, to which Christians should unanimously subscribe, that Elijah, whose descent was awaited, did, in the time of the Messiah, return from the heavens in the person of John who was born to Zechariah, with the temperament and qualities of Elijah. The Jews, however, continue to await Elijah's descent. They believe that he will physically descend from the skies and land on the minarets of *Baitul Muqaddas*, where the Jews will assemble and lower him down to the ground with the help of ladders or some such device. When you confront the Jews with Jesus Christ's interpretation of the descent of Elijah, they fly into a rage and start abusing not only Jesus Christ but also John the Baptist, and condemn as heresy the solemn declaration of a Prophet of God. In any case, the real connotation of the term 'descent from the skies' has been determined by the verdict of Jesus Christ himself, and the dispute about Elijah's descent has been finally settled. The manner of his descent has also been conclusively established. But, concerning the descent of the Messiah, it is still claimed with great fervour that he will descend from the skies, clad in rich royal robes, accompanied by angels.⁸ The two camps have, however, failed to agree on the place in which he will actually touch down. Will it be Holy Mecca, a church in London or some royal Russian Cathedral? Were the Christians not waylaid by their holding fast to their hackneyed opinions, they could have realized, more readily than the Muslims, that the descent of the Messiah should take place in exact conformity with what has already been spelled out in such clear terms by Jesus Christ himself, for it is impossible for two similar scenarios to admit of contradictory interpretations. This is a point which deserves serious consideration by all serious minded people. If Jesus Christ's interpretation regarding the descent of Elijah from the skies is true, the question

arises that the case of the Messiah being parallel to that of Elijah, why not draw the same conclusion, particularly when a Prophet of God has already lifted the veil off the face of this close secret? And, what is more, this interpretation is also in exact consonance with the laws of nature. Why then digress from the right and straight path and opt for one that is both crooked and objectionable? There is no reason to adopt an alternative interpretation. Can the conscience of honest and enlightened people, fully supported by Jesus' own verdict, accept any other meaning of the term 'Descent'? Incidentally, about ten years ago, some Christians published a prophecy in the British press to the effect that the Messiah's descent would take place within three years of its publication. Now that God has identified the Messiah who was to come, it is incumbent upon the Christians to be the first and foremost to accept him lest they are guilty of defying their own prophecy. (Taudih-e-Maram pp.3-6)

Age Group 13-14

Prayer to memorize

٥٨٥ — عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعُودُ بَعْضَ أَهْلِهِ، يَمْسَحُ بِيَدِهِ الْيَمْنَى وَيَقُولُ : أَللَّهُمَّ رَبَّ النَّاسِ ! اذْهِبْ إِلَيْنَا، إِشْفِقْ، أَنْتَ الشَّافِي، لَا شِفَاعَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُغَادِرُ سَقَماً.

(مسلم كتاب السلام باب استحباب رقية العريض)

حضرت عائشہؓ بیان کرتی ہیں کہ آنحضرت صلی اللہ علیہ وسلم جب اپنے کسی رشتہ دار کی عیاوت کے لئے آتے تو پناہیاں لاتھاں کے سر پر پھیرتے اور یہ دعا کرتے۔ اسے میرے اللہ! جو لوگوں کا رب ہے اس بیماری کو دُور کر دے اور اسے شفاء دے کہ تو ہی شفاء دینے والا ہے۔ تیری شفائد کے سوا کوئی اور شفاء نہیں۔ تو اسے ایسی شفاء دے جو بیماری کا کچھ بھی اثر نہ چھوڑے۔

Hazrat Ayesha ^{rta} narrates that when Holy Prophet ^{saw} visited any member of the family who was sick he would touch his forehead with his right hand and would supplicate this prayer; "O Allah Lord of mankind, remove the affliction, and bestow healing. Thou Art the Healer, there is no Healer save Thy healing. A healing that leaves no ill behind. (Bukhari and Muslim).