

January

اے عورتو فکر نہ کرو جو تمہیں کتاب ملی ہے وہ انجیل کی طرح انسانی تصرف کی محتاج نہیں اور اُس کتاب میں جیسے مردوں کے حقوق محفوظ ہیں عورتوں کے حقوق بھی محفوظ ہیں
(کشتیءنوح، صفحہ 81)

O women, do not despair. The book that you have been given does not require man-made amendments like the Gospel. It safeguards the rights of men just as it safeguards the rights of women...

(The Promised Messiah^{as}, Noah's Ark, pg. 130)

The Holy Quran / Aim of Marriage

Al Baqarah 2:188 / Al Nisa' 4:2 / Al A'raf 7:190

Self-Study/Teaching Guide

Click on each reference below to learn more about this month's verses.

Al Baqarah 2:188

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 2, pg. 347-348)

[Haqaiqul Furqan](#) (Vol. 1, pg. 309-310)

[Tafseer-e-Kabir](#) (Vol. 1, pg. 408-414)

[Dars-ul-Qur'an: 23rd November 1994 \(Urdu\)](#) (relevant part starts from 50:03)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 1, pg 303-306)

Al Nisa' 4:2

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 3, pg. 269-270)

[Haqaiqul Furqan](#) (Vol. 2, pg. 1-5)

[Dars-ul-Qur'an: 23rd January 1996 \(Urdu\)](#) (relevant part starts from 29:22)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 2, pg. 611-613)

[Dars-ul-Qur'an: 23rd January 1996 \(English Translation\)](#) (relevant part starts from 33:13)

Al A'raf 7:190

URDU

[Haqaiqul Furqan](#) (Vol. 2, pg. 246)

[Dars-ul-Qur'an: 16th November 1995 \(Urdu\)](#) (relevant part starts from 47:34)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 2, pg. 1068-1069)

Al Baqarah 2:188 (www.alislam.org/quran/app/2:188)

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۖ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٍ لِهِنَّ ۗ

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ
 بِأَشْرَاهُمْ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۖ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ
 الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْيَلِّ ۚ وَلَا
 تَبَاشِرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ
 يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٨﴾

نِسَاءٍ
wives

إِلَى
to

الرَّفَثِ
approach

الصِّيَامِ
the fast

لَيْلَةَ
night

لَكُمْ
for you

أُحِلَّ
it was made lawful

لَ
for

لِبَاسٍ
garments

أَنْتُمْ
you

وَ
and

كُمْ
you

لَ
for

لِبَاسٍ
garments

هُنَّ
they

كُمْ
your

تَخْتَانُونَ
you act unjustly

كُنْتُمْ
you were

كُمْ
you

أَنَّ
that

اللَّهُ
Allah

عَلِمَ
He knew

هُنَّ
them

عَفَا
he forgave

وَ
and

كُمْ
you

عَلَى
to (upon)

تَابَ
He turned

فَ
se

كُمْ
your

أَنْفُسِ
selves

مَا
that

أَبْتَغُوا
you seek

وَ
and

هُنَّ
them

بِأَشْرَاهُمْ
you go unto

الآنَ
now

فَ
so

كُمْ
you

عَنْ
about

حَتَّى	اشْرَبُوا	وَ	كُلُوا	وَ	لَكُمْ	اللَّهُ	كَتَبَ
until	you drink	and	you eat	and	for you	Allah	he ordained
الْأَسْوَدِ	الْخَيْطِ	مِنْ	الْأَبْيَضِ	الْخَيْطِ	لَكُمْ	يَتَبَيَّنَ	
black	thread	from	white	thread	for you	it is distinguishable	
الَّيْلِ	إِلَى	الصِّيَامِ	أَتَمُّوْا	ثُمَّ	الْفَجْرِ	مِنْ	الْأَسْوَدِ
night	till	the fast	you complete	then	dawn	from	black
عِكَفُونَ		أَنْتُمْ	وَ	هُنَّ	تُبَاشِرُوْا	لَا	وَ
those who sit in devotion		you	while	them	you go unto	not	and
تَقْرَبُوْا	فَلَا	اللَّهُ	حُدُودُ	تِلْكَ	الْبَسَجِدِ	فِي	
you approach	so not	Allah	limits	these are	the mosques	in	
اللَّهُ		يُبَيِّنُ		كَذَلِكَ		هَا	
Allah		he mentions clearly		thus / likewise		them	
يَتَّقُونَ		لَعَلَّهُمْ		لِلنَّاسِ		آيَاتِهِ	
they become secure (against evil)		so that they		for mankind		His commandments	

It is made lawful for you to go in unto your wives on the night of the fast. They are a garment for you, and you are a garment for them. Allah knows that you have been acting unjustly to yourselves, wherefore He has turned to you with mercy and afforded you relief. So you may now go in unto them and seek what Allah has ordained for you; and eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then complete the fast till nightfall and do not go in unto them while you remain in the mosques for devotion. These are the limits fixed by Allah, so approach

them not. Thus does Allah make His commandments clear to men that they may become secure against evil.

تمہارے لئے (ماہ) صیام کی راتوں میں اپنی بیویوں سے تعلقات جائز قرار دیئے گئے ہیں۔ وہ تمہارا لباس ہیں اور تم ان کا لباس ہو۔ اللہ جانتا ہے کہ تم اپنے نفسوں کا حق مارتے رہے ہو۔ پس وہ تم پر رحمت کے ساتھ جھکا اور تم سے درگزر کی۔ لہذا اب ان کے ساتھ (بے شک) ازدواجی تعلقات قائم کرو اور اس کی طلب کرو جو اللہ نے تمہارے حق میں لکھ دیا ہے۔ اور کھاؤ اور پیو یہاں تک کہ فجر (کے ظہور) کی وجہ سے (صبح کی) سفید دھاری (رات کی) سیاہ دھاری سے تمہارے لئے ممتاز ہو جائے۔ پھر روزے کو رات تک پورا کرو۔ اور ان سے ازدواجی تعلقات قائم نہ کرو جبکہ تم مساجد میں اعتکاف بیٹھے ہوئے ہو۔ یہ اللہ کی حدود ہیں پس ان کے قریب بھی نہ جاؤ۔ اسی طرح اللہ اپنی آیات لوگوں کے لئے کھول کھول کر بیان کرتا ہے تاکہ وہ تقویٰ اختیار کریں۔

Al Nisa' 4:2 (www.alislam.org/quran/app/4:2)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿٢﴾

يَا أَيُّهَا	النَّاسُ	اتَّقُوا	رَبَّكُمُ	الَّذِي	خَلَقَكُمْ
O you	the people	you fear	your Lord	Who	He created you
مِنْ	نَفْسٍ	وَاحِدَةٍ	وَ	خَلَقَ	مِنْهَا
from	soul	single	and	He created	from it

زَوْجَهَا وَ بَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَ نِسَاءً
its mate and He spread from both men many and women

وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ
and you fear Allah whose you appeal to one another with that

وَ الْأَرْحَامَ إِنَّ اللَّهَ عَلَيْكُمْ
and ties of relationship verily Allah over you He was

رَقِيبًا
one who watches

O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you.

اے لوگو! اپنے رب کا تقویٰ اختیار کرو جس نے تمہیں ایک جان سے پیدا کیا اور اسی سے اس کا جوڑا بنایا اور پھر ان دونوں میں سے مردوں اور عورتوں کو بکثرت پھیلا دیا۔ اور اللہ سے ڈرو جس کے نام کے واسطے دے کر تم ایک دوسرے سے مانگتے ہو اور رحموں (کے تقاضوں) کا بھی خیال رکھو۔ یقیناً اللہ تم پر نگران ہے۔

Al A'raf 7:190 (www.alislam.org/quran/app/7:190)

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَ جَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

فَلَمَّا تَغَشَّاهَا حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهُ رَبَّهُمَا
لَئِنْ آتَيْتَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٩٠﴾

جَعَلَ
He made

وَ
and

وَاحِدَةً
single

نَفْسٍ
soul

مِّنْ
from

خَلَقَكُمْ
He created you

الَّذِي
is it Who

هُوَ
He

فَلَمَّا
so when

إِيَّهَا
in her

لِيَسْكُنَ
for he finds comfort

زَوْجَهَا
its mate

مِنْهَا
from it

فَمَرَّتْ
so she walked

خَفِيفًا
light

حَمَلًا
burden

حَمَلَتْ
she conceived

تَغَشَّاهَا
he covered her

اللَّهُ
Allah

دَعَا
they both prayed

أَثْقَلَتْ
she grew heavy

فَلَمَّا
so when

بِهِ
with it

لَنَكُونَنَّ
surely we will be

صَالِحًا
righteous

آتَيْتَنَا
You gave us

لَئِنْ
indeed if

رَبَّهُمَا
their Lord

الشَّاكِرِينَ
the thankful

مِنَ
among

He it is Who has created you from a single soul, and made therefrom its mate, that he might find comfort in her. And when he knows her, she bears a light burden, and goes about with it. And when

she grows heavy, they both pray to Allah, their Lord, *saying*: 'If Thou give us a good *child*, we will surely be thankful.'

وہی ہے جس نے تمہیں ایک جان سے پیدا کیا اور اسی سے اس کا جوڑا بنایا تاکہ وہ اس کی طرف تسکین کی خاطر مائل ہو۔ پھر جب اس نے اسے ڈھانپ لیا تو اس نے ایک ہلکا سا بوجھ اٹھالیا پھر وہ اسے اٹھائے ہوئے چلنے لگی۔ پس جب وہ بو جھل ہو گئی تو ان دونوں نے اپنے رب کو پکارا کہ اگر تو ہمیں ایک صحت مند (بیٹا) عطا کرے تو یقیناً ہم شکر ادا کرنے والوں میں سے ہوں گے۔

Advanced Reading (Optional)

URDU

Read from [Tafseer Hazrat Masih Mau'ud^{as}](#), Vol. 1 Surah Fatiha, **pg. 101-135** (up to the end of the first paragraph)

ENGLISH

Read from [Commentary on the Holy Qur'an - Vol. 1 Surah Fatiha](#): **pg. 101-135**
(From "Most Gracious, Ever Merciful, Master of the day of Judgement" onwards)

Hadith #1 / Marriage / نکاح

۳۹- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا، فَاظْفُرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ .
(بخاری کتاب النکاح باب الاکفاء فی الدین)

حضرت ابو ہریرہؓ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کسی عورت سے نکاح کرنے کی چار ہی بنیادیں ہو سکتی ہیں یا تو اس کے مال کی وجہ سے یا اس کے خاندان کی وجہ سے یا اس کے حسن و جمال کی وجہ سے یا اس کی دینداری کی وجہ سے، لیکن تو دیندار عورت کو ترجیح دے اللہ تیرا بھلا کرے (تجھے دیندار عورت حاصل ہو)

Hazrat Abu Hurairah, God be pleased with him, narrates that the Holy Prophet, peace and blessings of Allah be upon him, said: "Usually one marries a woman for four reasons: For her wealth, for her family, for her beauty or for her righteousness. Give preference to the one who is righteous. May you remain humble." (Bukhari)

Source: [Muntakhab Ahadees](#) (Urdu) pg. 40 & [Selected Sayings of the Holy Prophet of Islam](#)^{sa} (English) pg. 38

Hadith #2 / Marriage / شادی

378- عَنْ مُسَاوِرِ الْجُهَيْنِيِّ، عَنْ أُمِّهِ، قَالَتْ: سَمِعْتُ أُمَّ سَلَمَةَ، تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ أَيُّمَا امْرَأَةٍ مَاتَتْ، وَرَوَّجَهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ
(ابن ماجہ کتاب النکاح باب حق الزوج علی المرأۃ 1854)

حضرت اُم سلمہؓ بیان کرتی ہیں کہ میں نے رسول اللہ صلی اللہ علیہ وسلم کو فرماتے ہوئے سنا ہے کہ جو کوئی عورت ایسی حالت میں فوت ہو کہ اس کا خاوند اس سے راضی ہو وہ جنت میں داخل ہوگی۔

Hazrat Umm Salamah^{ra} relates that the Holy Prophet^{sa} said: "If a woman dies and her husband is pleased with her she will enter Paradise" (Ibn Maajah).

Source: [Hadiqatul Saliheen](#) (Urdu) pg. 342 & [Gardens of the Righteous](#) (English) pg. 69 (Hadith #288)

Class #1: Revise Qiyam: Al Ikhlas

Step#1: Please listen to the following two audio files (these are in Urdu & English):

Al Ikhlas Audio file:

www.alislam.org/salaat/downloads/10_Surah-Al-Ikhlas.mp3

After Reciting Al Fatihah in the first 2 Raka'at, we must recite another chapter or verses of the Holy Quran. Keep in mind that the portion of the Holy Quran we recite in the second Raka'at should come after what we recite in the first Raka'at, just as they would appear in the Holy Quran.



Step#2: Please review the correct pronunciation of the prayer & the word-by-word translation:

Surah Al-Ikhlaas

سُورَةُ الْإِخْلَاصِ

BismiLlahi-r-Rahmanir Raheem				بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ			
In the name of Allah, the Gracious, the Merciful				اللہ کے نام کے ساتھ (شروع کرتا ہوں) جو نہایت مہربان اور بار بار رحم کرنے والا ہے			
ar-Raheem	الرَّحِيمِ	ar-Rahmani	الرَّحْمَنِ	Allahi	اللَّهُ	Bismi	بِسْمِ
the Merciful	(اور) بار بار رحم کرنے والا ہے	the Gracious	(جو) نہایت مہربان	Allah	اللہ (کے)	in the name	ساتھ نام

Qul Huw-Allahu Ahad				قُلْ هُوَ اللَّهُ أَحَدٌ			
Say, He is Allah, the One				تو کہو اللہ ایک ہے			
Ahad	أَحَدٌ	Allahu	اللَّهُ	Huwa	هُوَ	Qul	قُلْ
the One	ایک ہے	(is) Allah	اللہ	He	وہ	Say	تو کہو

Allah-us-Samad	اللَّهُ الصَّمَدُ		
Allah, the Independent and Besought of all	اللہ تعالیٰ کے سب محتاج ہیں (وہ بے نیاز ہے)۔		
as-Samad	الصَّمَدُ	Allaahu	اللَّهُ
the Independent and Besought of all	بے احتیاج ہے	Allah	اللہ
Lam yalid wa lam yoolad	لَمْ يَلِدْ. وَلَمْ يُولَدْ		
He begets not, nor is He begotten	نہ اس نے کسی کو جنا اور نہ وہ جنا گیا		
wa lam yoolad	وَلَمْ يُولَدْ	Lam yalid	لَمْ يَلِدْ
nor is He begotten	اور نہ وہ جنا گیا	He begets not	نہیں اس نے جنا
wa lam ya-kullahoo kufuwan ahad	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ		
and there is none like unto Him	اور نہیں ہے اس کا ہمسر کوئی بھی		
kufuwan ahad	كُفُوًا أَحَدٌ	wa lam ya-kullahoo	وَلَمْ يَكُنْ لَهُ
like unto Him	ہمسر کوئی بھی	and there is none	اور نہیں ہے اس کا

یہ جو فرمایا ہے إِنَّ الْحَسَنَاتِ يُذْهِبْنَ

السَّيِّئَاتِ (ہود: ۱۱۵) یعنی نیکیاں یا نماز بدیوں کو دُور کرتی ہے یا دوسرے مقام پر فرمایا ہے کہ نماز فواحش اور برائیوں سے بچاتی ہے اور ہم دیکھتے ہیں کہ بعض لوگ باوجود نماز پڑھنے کے پھر بدیاں کرتے ہیں۔ اس کا جواب یہ ہے کہ وہ نمازیں پڑھتے ہیں مگر نہ روح اور راستی کے ساتھ۔ وہ صرف رسم اور عادت کے طور پر ٹکریں مارتے ہیں۔ اُن کی رُوح مُردہ ہے۔ اللہ تعالیٰ نے ان کا نام حسنات نہیں رکھا اور یہاں جو حسنات کا لفظ رکھا الصلوٰۃ کا لفظ نہیں رکھا۔ باوجودیکہ معنی وہی ہیں۔ اس کی وجہ یہ ہے کہ نماز کی خوبی اور حسن و جمال کی طرف اشارہ کرے کہ وہ نماز بدیوں کو دُور کرتی ہے جو اپنے اندر ایک سچائی کی روح رکھتی ہے اور فیض کی تاثیر اس میں موجود ہے وہ نماز یقیناً یقیناً برائیوں کو دور کرتی ہے۔ نماز نشست و برخاست کا نام نہیں ہے۔ نماز کا مغز اور رُوح وہ دعا ہے جو ایک لذت اور سُور اپنے اندر رکھتی ہے۔

(ملفوظات 2016 ایڈیشن جلد 1، صفحہ 143 ۞ English translation on next page)

Class #2: Review etiquette regarding reading a portion of the Holy Quran in addition to Surah al-Fatihah in the third and fourth Raka'at of the Sunnah prayers

Please read the following guidance of Syedna Hazrat Khalifatul Masih V^{aa} on this matter in the following article of Al Fazal and its translation in Al Hakam.

May Allah ta'ala guide all sisters to understand and act upon this divine guidance. Ameen!

سوال: ایک دوست نے سنت نمازوں کی تیسری اور چوتھی رکعت میں سورۃ الفاتحہ کے ساتھ قرآن کریم کا کچھ حصہ پڑھنے کے بارے میں رہ نمائی چاہی۔ جس پر حضور انور ایدہ اللہ تعالیٰ بصرہ العزیز نے اپنے مکتوب مورخہ 14 مارچ 2019ء میں اس سوال کا درج ذیل جواب عطا فرمایا۔ حضور انور نے فرمایا:

جواب: احادیث میں جس طرح فرض نمازوں کی پہلی دو رکعات میں سورت فاتحہ کے بعد قرآن کریم کا کچھ حصہ پڑھنے کی بابت صراحت پائی جاتی ہے۔ اس طرح احادیث اور خصوصاً صحیح بخاری اور صحیح مسلم میں یہ کہیں وضاحت نہیں ملتی کہ سنتوں کی چاروں رکعات میں سورت فاتحہ کے ساتھ قرآن کا کچھ حصہ ضرور پڑھا جائے۔

فقہاء کا بھی اس بارے میں اختلاف ہے۔ چنانچہ مالکی اور حنبلی مسالک والے سنتوں کی تمام رکعات میں سورت فاتحہ کے ساتھ قرآن کریم کا کچھ حصہ پڑھتے ہیں جبکہ حنفی اور شافعی تیسری اور چوتھی رکعت میں سورت فاتحہ کے بعد قرآن کریم کا کوئی حصہ نہیں پڑھتے۔

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ کے نزدیک اس معاملہ میں فرض اور سنت نماز میں کوئی فرق نہیں۔ جس طرح فرض نمازوں کی صرف پہلی دو رکعات میں سورت فاتحہ کے بعد قرآن کریم کا کچھ حصہ پڑھا جاتا ہے اسی طرح سنت نمازوں کی بھی صرف پہلی دو رکعات میں ہی سورت فاتحہ کے بعد قرآن کریم کا کچھ حصہ پڑھا جائے گا اور تیسری اور چوتھی رکعات میں صرف سورت فاتحہ پر ہی اکتفا کیا جائے گا۔ اور یہی میرا موقف ہے۔

(Source: www.alfazl.com/2021/03/13/27984/)

Someone asked for guidance on reading a portion of the Holy Quran in addition to Surah al-Fatihah in the third and fourth rak'ah of the sunnah prayers. Hazrat Amirul Momineen^{aa}, in a letter dated 14 March 2019, gave the following reply:

“We find clear statements in the ahadith in favour of reading a portion of the Holy Quran in addition to Surah al-Fatihah in the first two rak'ahs of the fardh prayers. However, we find no such statement at all in ahadith, especially in Sahih Bukhari and Sahih Muslim, which would make it compulsory to read a portion of the Holy Quran in addition to Surah al-Fatihah in all four rak'ahs of the sunnah prayers.

“Jurists differ on this issue. Hence, followers of the Maliki and Hanbali schools read a portion of the Holy Quran in addition to Surah al-Fatihah in all of the rak’ahs of the sunnah prayers, while those who follow the Hanafi and Shafi’i orders do not read any portion of the Holy Quran in addition to Surah al-Fatihah in the third and fourth rak’ah.

“According to Hazrat Khalifatul Masih IVth, as far as this issue is concerned, there is no difference between fardh and sunnah prayers: Just as a portion of the Holy Quran is recited in addition to Surah al-Fatihah only in the first two rak’ahs of the fardh prayers, so too will a portion of the Holy Quran be recited in addition to Surah al-Fatihah only in the first two rak’ahs of the sunnah prayers. Surah al-Fatihah alone should suffice in the third and fourth rak’ah. And that is my position too.”

(Source: www.alhakam.org/answers-to-everyday-issues-part-xi/)

Additional Activity (Optional)

Please listen to the following Friday Sermon of Hazrat Khalifatul Masih IVth on the blessings of Prayer and its etiquette.

Relationship with Allah (December 21, 1990)

Urdu Video: <https://khut.ba/21dec1990>

English Audio also available at the link above: **Click on Audio > More Languages > English**

Point to Ponder: The *Husn* (beauty) of prayer

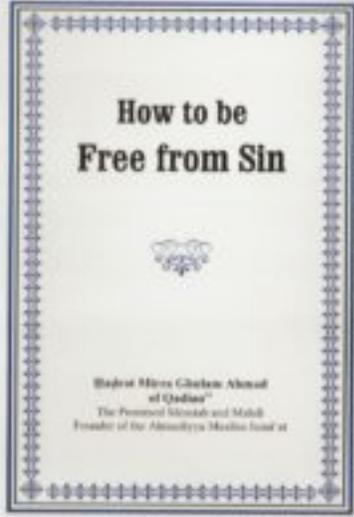
Allah the Exalted has stated:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

and this means that good works or Prayer drives away evil (11:115). In another instance, God Almighty states that Prayer saves one from indecency and manifest evil. However, despite this we observe that there are people who observe Prayer, yet still indulge in evil deeds. The response to this is that they observe Prayer, but not in its true spirit, nor with piety. They only perform useless movements in the form of a custom and habit. Their soul is dead. Allah the Exalted has not described this as *hasanat* (or good works). In this verse, God has used the word *hasanat* as opposed to *as-salat* even though the two words mean one and the same thing. This is because God wishes to allude to the merit and *husn* (or beauty) of Prayer, which in its true form possesses within it a spirit of truth and the effects of divine grace. This form of Prayer does indeed drive away evil. Prayer is not simply a process of sitting and standing. In fact, the essence and soul of the formal Prayer is that supplication which possesses within it a pleasure and satisfaction.

(From *Malfuzat Vol. 1 pg 161* ٢٠١٦ ايڊيشن جلد 1، صفحه 143 ٢٠١٦)

The Promised Messiah's^{as} Book / HOW TO BE FREE FROM SIN



The Islamic concept of salvation differs from that of other religions, and from Christianity in particular, because Islam rejects the concept of Original Sin and declares man to be responsible only for his own sins. He, therefore, needs to free himself from his own sins in order to attain salvation. In this article, Mirza Ghulam Ahmad, the Promised Messiah^{as}, answers the all-important question: why does man commit sin, and how can he free himself from it.

The Promised Messiah^{as} also argues that a true religion must be judged by its ability to lead its followers to certainty about the existence of God. The holy author makes a detailed comparison between Islam and other major religions, and concludes that Islam alone can lead man to perfect awareness and, consequently, to freedom from sin.

The first English translation of this article was published under the title *How to get rid of the Bondage of Sin*, in the English edition of *The Review of Religions*, January 1902. The current translation has been prepared by Wakalat Tasnif, Rabwah.

To read this book in English, please click here:

www.alislam.org/book/how-to-be-free-from-sin/

مطالعہ کتب حضرت مسیح موعود علیہ السلام: گناہ سے نجات کیوں کر مل سکتی ہے؟

روحانی خزائن جلد 18

Advanced Reading (Optional)

Finished the above assigned book quickly? Click on the title of the following book of the Promised Messiah^{as} below to read it.

پیغام صلح، روحانی خزائن جلد 23

[A Message of Peace \(Paigham-e-Sulh\)](#)

Pearls of Wisdom / Guidance of Khilafat

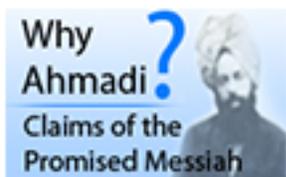
Please watch the following two video clips to learn the guidance of Hazrat Khalifatul Masih V^{aa} on these important questions.

Class #1: How should we arrange the marriages of Ahmadis?

<https://youtu.be/qAbkVLkk38A>

Class #2: What can we do when beauty & family backgrounds are valued over all else in their daughter-in-laws?

<https://youtu.be/e5jYWBjIQo8>



Every Ahmadi Muslim should understand why they are an Ahmadi and what are the claims of the Promised Messiah^{as}. **Why Ahmadi** is a great resource that also has sections dedicated to responding to allegations, presents the accounts of converts, and refutes atheism. Check it out here: <https://whyahmadi.org/>

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 292-293

<https://www.alislam.org/urdu/pdf/Khilafat-ala-Minhaj-un-Nubawt-2.pdf>

Class #2 Reading:

Volume 2, pg. 294-296

<https://www.alislam.org/urdu/pdf/Khilafat-ala-Minhaj-un-Nubawt-2.pdf>

Advanced Reading (Optional)

Looking for something in English? Please click on the title to read the book.

[Khilafat-e-Rashidah](#) by Hazrat Mirza Bashirud-Din Mahmud Ahmad^{ra}

What Should We Do? / 15 min Discussion on Tarbiyati Matters

This quarter, we are focusing on the topic of marriage. This month we are going to discuss the Rishta Nata (Islamic marriage) process. There are two discussion questions below that should be discussed by the relevant group:

For General Lajna Members:

It is really important for my husband and I to find a suitable match for our child that is from the same caste, but we are having a hard time. What options do we have in finding a good rishta that meets our preference?

For Lajna Students (Note: this is only for those Majalis that hold the Lajna Student class):

I want to get married but my parents want me to finish my education first (I'm in my 3rd year of university). How can I convince them to start looking for a suitable partner for me?

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about the Rishta Nata process.

This is an important moment in any family and requires focus on prayers and open communication between everyone involved, especially between parents and their child for whom they are looking for a suitable match.

But first, when should a family start looking? This depends on each individual child, but for boys and girls, it's better to start sooner, rather than later. Syedna Hazrat Khalifatul Masih V^{aa} has also advised that when a child reaches the age of maturity, a suitable match should be found for them. Remember that it can take some time to find the right match, so it's better not to put it off until we graduate from undergrad or wait until we have the right job. To get married is a commandment of Allah ta'ala. When we strive to follow His commandments, He blesses us with success in our lives.

Parents should first listen to their child and be clear about what are the most important qualities they are looking for. The family should heed the guidance of our beloved Holy Prophet^{sa} to place righteousness above all other things when looking for a suitable spouse (see Hadith #1 of this quarter). Sometimes families stress caste, beauty, wealth, etc, which actually become a hindrance in finding a suitable match. Children who are raised in a Western society also refuse to marry within their own extended relatives, although Islam has given permission for such matches.

Mothers with young children should take note that it's important to openly speak with our children from a younger age about the expectation that they will marry when they are of age,

who the Holy Quran says that they can possibly marry, and the virtuous qualities that should be given preference over worldly characteristics.

When the time comes, a family should utilize both their family and friends to find a suitable match for their child, as well as register with the Rishtha Nata department. This department was created on the instruction of the Promised Messiah^{as} himself and has many blessings attached to it.

Click on each reference below to learn more about the Islamic marriage process:

1. رشتوں کے معاملات اور عائلی مسائل “Matrimonial Alliances and Issues”. [Friday Sermon March 17, 201](#) (English audio also available here)
2. Guidance of Hazrat Khalifatul Masih V^{aa}:
 - a. [“Prioritize righteousness over caste and tribe when choosing a spouse”](#)
 - b. [“Put emphasis on Deen \(Faith\) over other aspects, when choosing a spouse”](#)
 - c. [“How to overcome challenges in finding a righteous spouse in the Ahmadiyya Muslim Community”](#)
 - d. [“How should we arrange the marriages of Ahmadis?”](#)
 - e. [“What can we do when beauty & family backgrounds are valued over all else in their daughter-in-laws?”](#)
3. Guidance of Hazrat Khalifatul Masih IVth:
 - a. [“What is the best age to get married?”](#)
 - b. [“What is the Islamic teaching on getting married to cousins?”](#)
4. [“A Crumbling Tradition - the benefits and blessings of Marrying while Young”](#). English Speech by Bilal Rana at Jalsa Salana US 2019

How Do I Respond? / 15 min Discussion on Tabligh FAQs

In Western society, the practice of polygamy is frowned upon and considered taboo. While there are Christian polygamists in Canada, these men are often accused of child abuse and exploitation as their wives are very young. When people hear that Islam allows polygamy, their point of reference is very often these Christian polygamists and this leads to a misconception about Islamic teachings.. Therefore, it's not unusual for a Muslim to be asked **why does Islam allow polygamy?**

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about how we can discuss the Islamic teaching on polygamy.

Yes, Islam does allow men to marry up to four wives at any one time, but it is not generally encouraged. Polygamy is an option under special circumstance and with the purpose of protecting the rights of women and the peace and stability of society.

First of all, it's important to know that polygamy is an ancient practice, but in the past and even today, it has been unrestricted and unlimited. If we look at Western society today, marriage is declining in popularity, as moral values decay. It is normal today for people to have multiple partners. For example, "open marriages" have gained in popularity where a married couple has an understanding between them that either one or both of them can pursue intimate relationships outside of their marriage. The state of relationships today reflect that people are engaging in polygamous practices, but calling it something else.

Islam is the only religion that has limited and restricted polygamy. While a Muslim man can marry more than one wife, this practice is discouraged, as the Holy Quran says: "if you fear you will not deal justly, then marry only one" ([Al Nisa' 4:4](#)).

As explained in the book [Pathway to Paradise](#), Chapter 3: "Polygamy becomes a necessity under certain circumstances, but can only be practiced only under certain conditions, and then with restrictions. A man can marry again if his wife is chronically ill and cannot fulfil the obligations of marriage; or if she is unable to have children; or under certain conditions of wartime, when marrying widows to provide for orphans may be necessary to protect the morals of society. Also it must be emphasized that Ahmadiyya Movement policy requires that Ahmadi citizens obey the law of the land in which they live as long as that law does not conflict with an express command from Allah.

Islam forbids polyandry which is when a woman is married to more than one husband. Women who are married to chronically ill, sterile or impotent husbands are allowed recourse to divorce, if they feel the situation is unbearable.”

Click on each reference below to learn more:

1. “[An Admonition for Women](#)” Noah’s Ark by the Promised Messiah^{as}, pg 129-131
عورتوں کو کچھ نصیحت، کشتی نوح، روحانی خزائن جلد 19، صفحہ 80
2. [English commentary of Al Nisa’ Ch. 4 Verse 4](#) of Hazrat Khalifatul Masih II^{ra}
(5-Volume Commentary, Vol. 2, pg 614-618)
3. “[Why does Islam Allow Polygamy?](#)” by Murrabi Farhan Iqbal
4. [Questions related to polygamy](#) at Ask a Murrabi

Point to Ponder: A Righteous Person and One Who Does Good

It is narrated that Imam Husayn, may Allah be pleased with him, had a servant who brought him a cup of tea. When the servant came close to him, due to his lack of attention, the cup fell on the head of Imam Husayn^{ra}. Due to the inconvenience that he had felt, Hazrat Imam Husayn^{ra} shot the servant a sharp glance. In a submissive voice, the servant said: وَالْكُظْمِينَ الْعَيْظَ (And those who suppress their anger, Holy

Quran 3:135). Upon hearing this, Imam Husayn, may Allah be pleased with him, said كَظَمْتُ (I have

suppressed my anger). Then the servant said: وَالْعَافِينَ عَنِ النَّاسِ (And those who pardon men).

In the state of *kazm* (i.e. suppressing anger) a person subdues their anger and does not express it, but is not pleased from within. This is why the condition of *afw* (i.e. pardoning others), has been set in this verse as well. To this, Hazrat Imam Husayn^{ra} said: ‘I pardon you.’ Then the servant recited the words:

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (And Allah loves those who do good).

For the truly beloved of God are those who, after suppressing their anger and pardoning others, proceed to do good. On hearing this, Imam Husayn^{ra} said: ‘Go then, I free you.’ These are the examples of the pious where a servant is set free for dropping a cup of tea. Now tell me, is this example not due to an excellent doctrine?

(From [Malfuzat Vol. 1 pg. 186-187](#) & صفحہ 166، 1، ایڈیشن 2016 ملفوظات)

Dā'i Ilallāh Activity

You don't have to be an active Dā'i Ilallāh to take part in this activity! Tabligh is something we can all engage in; every effort counts. We invite you to participate in the following effort.

Happy New Year! **Please be sure to write a letter to Syedna Hazrat Khalifatul-Masih V^{aa} for prayers for the New Year and for any contacts that you have** . Also, if you want to, consider giving a present to your neighbours and Tabligh contacts to mark the start of the new year. Some ideas:

- Homemade baked treat like cookies or a cake
- A small basket focused on a specific theme that reflects a hobby or interest of theirs (gardening, sewing, baking/cooking, a sport, chocolate products, etc)
- Gift card
- Have a different idea? Please do share it with the class.

Advanced Reading (Optional)

A major part of Tabligh is answering questions. We suggest the following book to help increase our knowledge. Please click on the title to read the book.

[Garments for Each Other](#) by Hazrat Khalifatul Masih V^{aa}
(Note: not available in Urdu)