

March

تقویٰ اختیار کرو دنیا سے اور اُس کی زینت سے بہت دل مت لگاؤ۔ قومی فخر مت کرو کسی عورت سے ٹھٹھاہنی مت کرو خاوندوں سے وہ تقاضے نہ کرو جو ان کی حیثیت سے باہر ہیں کوشش کرو کہ تا تم معصوم اور پاک دامن ہونے کی حالت میں قبروں میں داخل ہو خدا کے فرائض نماز زکوٰۃ وغیرہ میں سستی مت کرو اپنے خاوندوں کی دل و جان سے مطیع رہو بہت سا حصہ ان کی عزت کا تمہارے ہاتھ میں ہے سو تم اپنی اس ذمہ داری کو ایسی عمدگی سے ادا کرو کہ خدا کے نزدیک صالحات قانات میں گنی جاؤ۔ اسراف نہ کرو اور خاوندوں کے مالوں کو بیجا طور پر خرچ نہ کرو، خیانت نہ کرو، چوری نہ کرو، گلہ نہ کرو، ایک عورت دوسری عورت یا مرد پر بہتان نہ لگاؤ۔
(کشتیٰ عنوح، صفحہ 81)

Become righteous and do not entirely attach your heart to this world and its attractions. Forgo your national pride and do not ridicule or mock another woman. Do not demand such things of your husbands as are beyond their capacity. Seek to enter your grave in a state that you are pure and chaste. Do not show laxity in fulfilling the obligations of God such as the prayer and Zakat etc. Be faithful to your husbands with heart and soul for much of their honour rests in your hands. So fulfil this duty with such excellence that God counts you among the virtuous and obedient. Do not be extravagant and do not be wasteful with your husband's wealth. Do not be dishonest, do not steal, do not incessantly complain and do not slander other men and women.

(The Promised Messiah^{as}, Noah's Ark, pg. 131)

The Holy Quran / Reconciliation in Marriage

Ar Rum 30:22 / Al Nisa' 4:36 & 129 / Al Furqan 25:75

Self-Study/Teaching Guide

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

How to Reconcile: Al Nisa' 4:36

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 3, pg. 310)

[Haqaiqul Furqan](#) (Vol. 2, pg. 21)

[Dars-ul-Qur'an: 27th January 1997 \(Urdu\)](#)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 2, pg 648)

How to Reconcile: Al Nisa' 4:129

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 3, pg. 347)

[Haqaiqul Furqan](#) (Vol. 2, pg. 61-62)

[Dars-ul-Qur'an: 14th June 1995 \(Urdu\)](#) (Relevant part starts at 33:47)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 2, pg 709-710)

Importance of Prayer: Al Furqan 25:75

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 6, pg. 190-194)

[Haqaiqul Furqan](#) (Vol. 3, pg. 254)

[Tafseer-e-Kabir](#) (Vol. 6, pg. 594-596)

[Dars-ul-Qur'an: 1st April 1997 \(Urdu\)](#) (Relevant part starts at 36:45)

[سوشل میڈیا](#) pg. 42-47 (English translation: [Social Media](#) pg. 28-33)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 4, pg 2322)

FRIDAY SERMON

[Divine attribute of Al Wahab \(The Bestower\)](#) (November 14, 2008)

Reminder of the Purpose of Marriage: Ar Rum 30:22

URDU

[Haqaiqul Furqan](#) (Vol. 3, pg. 350-354)

[Dars-ul-Qur'an: 22nd October 1997 \(Urdu\)](#) (Relevant part starts at 48:58)

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٦﴾

وَ	إِنْ	خِفْتُمْ	شِقَاقَ	بَيْنَهُمَا	فَابْعَثُوا	حَكَمًا	مِّنْ	أَهْلِهِ	وَ
and	if	you feared	breach / hostility	between them (both)	then appoint	an arbiter	from	his folk	and
حَكَمًا	مِّنْ	أَهْلِهَا	إِنْ	يُرِيدَا	إِصْلَاحًا	يُوَفِّقِ	اللَّهُ	بَيْنَهُمَا	
an arbiter	from	her folk	if	they both desire	reconciliation	He reconciliates	Allah	between them	
إِنَّ	اللَّهُ	كَانَ	عَلِيمًا	خَبِيرًا					
surely	Allah	He was	All-Knowing	All-Aware					

And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they (the arbiters) desire reconciliation, Allah will effect it between them. Surely, Allah is All-Knowing, All-Aware.

اور اگر تمہیں ان دو (میاں بیوی) کے درمیان شدید اختلاف کا خوف ہو تو اس (یعنی خاوند) کے گھر والوں میں سے ایک صاحبِ حکمت فیصلہ کرنے والا اور اس (یعنی بیوی) کے گھر والوں میں سے ایک صاحبِ حکمت فیصلہ کرنے والا مقرر کرو۔ اگر وہ دونوں اصلاح چاہیں تو اللہ ان دونوں کے درمیان موافقت پیدا کر دے گا۔ یقیناً اللہ دائمی علم رکھنے والا (اور) خوب باخبر ہے۔

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا

بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٩﴾

وَ	إِنْ	امْرَأَةٌ	خَافَتْ	مِنْ	بَعْلِهَا	نُشُوزًا	أَوْ	إِعْرَاضًا	فَلَا	جُنَاحَ
	if	woman	she feared	from	her husband	ill treatment	or	indifference	so no	sin
عَلَيْهِمَا	أَنْ	يُصْلِحَا	بَيْنَهُمَا	صُلْحًا	وَ	الصُّلْحُ	خَيْرٌ	وَ	أُحْضِرَتِ	
on both	that	they reconcile	between both	reconciliation	and	reconciliation	better	and	it was presented	
الْأَنْفُسُ	الشُّحَّ	وَ	إِنْ	تُحْسِنُوا	وَ	تَتَّقُوا	فَإِنَّ	اللَّهَ	كَانَ	
souls	miserliness	and	if	you do good	and	you be righteous	so surely	Allah	He was	
بِهَا	تَعْمَلُونَ	خَبِيرًا								
with what	you do	aware								

And if a woman fear ill-treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. If you do good and are righteous, surely Allah is aware of what you do.

اور اگر کوئی عورت اپنے خاوند سے مخاصمانہ رویے یا عدم توجہی کا خوف کرے تو ان دونوں پر کوئی گناہ تو نہیں کہ اپنے درمیان اصلاح کرتے ہوئے صلح کر لیں۔ اور صلح (بہر حال) بہتر ہے۔ اور نفوس کو (سرشت میں) بخل و دیعت کر دیا گیا ہے۔ اور اگر تم احسان کرو اور تقویٰ سے کام لو تو یقیناً اللہ اس سے جو تم کرتے ہو خوب باخبر ہے۔

Al Furqan 25:75 (www.alislam.org/quran/app/25:75)

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ

وَأَجْعَلْنَا لِلْبُتِّقِينَ إِمَامًا ﴿٤٥﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ	ذُرِّيَّتِنَا نِعْمَةَ عَيْنٍ وَاجْعَلْ لَنَا لِلْبُتِّقِينَ إِمَامًا
and those who say Our Lord grant us of our wives and children the delight of our eyes, and make us a model for the righteous.	

And those who say, 'Our Lord, grant us of our wives and children the delight of *our* eyes, and make us a model for the righteous.

اور وہ لوگ جو یہ کہتے ہیں کہ اے ہمارے رب! ہمیں اپنے جیون ساتھیوں اور اپنی اولاد سے آنکھوں کی ٹھنڈک عطا کر اور ہمیں متقیوں کا امام بنا دے۔

Al Rum 30:22 (www.alislam.org/quran/app/30:22)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٢﴾

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا	لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ
wives your selves of you for He created that His Signs of and	surely tenderness and love you between He made and them in you find peace that

يَتَفَكَّرُونَ	قَوْمٍ	لِ	آيَاتٍ	لَ	ذَلِكَ	فِي
who reflect	people	for	Signs	are	that	in

And *one* of His Signs is that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect.

اور اس کے نشانات میں سے (یہ بھی) ہے کہ اس نے تمہارے لئے تمہاری ہی جنس میں سے جوڑے بنائے تاکہ تم ان کی طرف تسکین (حاصل کرنے) کے لئے جاؤ اور اس نے تمہارے درمیان محبت اور رحمت پیدا کر دی۔ یقیناً اس میں ایسی قوم کے لئے جو غور و فکر کرتے ہیں بہت سے نشانات ہیں۔

Advanced Reading (Optional)

URDU

Read from [Tafsir Hazrat Masih Mau'ud^{as}](#), Vol. 1 Surah Fatiha: **pg. 170-205** (just to the end of the section)

ENGLISH

Read from [Commentary on the Holy Qur'an - Vol. 1 Surah Fatiha](#): **pg. 167-201**

(*“Holy Prophet Muhammad^{sa} was perfect manifestation of principal Divine attributes onwards*)”

Hadith #1 / Reconciliation / صلہ رحمی

382- عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً،
إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ

(مسلم کتاب الرضاع باب الوصية بالنساء 2658)

حضرت ابو ہریرہؓ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا کوئی مومن مرد کسی مومن عورت سے بغض نہ رکھے اگر وہ اس کے کسی خلق کو ناپسند کرے گا تو کسی خلق کو پسند بھی تو کریگا۔

Hazrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} advised us that “if you see any weaknesses in one another or if there is a quality a husband dislikes in his wife, he should be mindful of another quality that he likes in her.”

Source: [Hadiqatul Saliheen](#) (Urdu) pg. 343-344 & [Garments for Each Other](#) (English) pg. 102

Hadith #2 / Reconciliation / صلہ رحمی

۵۱- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: أَبْغَضُ الْحَلَالَ إِلَى اللَّهِ عَزَّ وَجَلَّ الطَّلَاقُ.
(ابوداؤد کتاب الطلاق باب في كراهية الطلاق)

حضرت ابن عمرؓ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ حلال اور جائز باتوں میں سے اللہ تعالیٰ کو سب سے زیادہ مبغوض اور ناپسندیدہ بات طلاق ہے (یعنی ضرورت کی بنا پر اس کی اجازت تو ہے لیکن ہے خدا کو سخت ناپسند)

Hazrat Ibn Umar, God be pleased with him, relates that the Holy Prophet, peace and blessings of Allah be upon him, said: "The most disliked of all the lawful things in the sight of Allah, the Almighty, is divorce." (Abu Da'ud)

Source: [Muntakhab Ahadees](#) (Urdu) pg. 41 & [Selected Sayings of the Holy Prophet of Islam^{sa}](#) (English) pg. 39

Class #1: Revise Qaumah: Tasmi' & Tahmid

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

Tasmi' Audio file: www.alislam.org/salaat/downloads/12_Tasmeeh.mp3

Tahmid Audio file: www.alislam.org/salaat/downloads/13_Tahmeed.mp3



In Qaumah, remember to keep your sight in front of you at the place where you will soon bow down and place your forehead in Sajdah (prostration).

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

Tasmeeh'

تَسْمِيع

Sami'-Allaahu liman hamidah		سَمِيعَ اللَّهِ لِمَنْ حَمِدَهُ					
Allah hears him who praises Him		سن لی اللہ تعالیٰ نے اسکی (دعا) جس نے اس کی تعریف کی۔					
hamidah	حَمِدَهُ	liman	لِمَنْ	Allaahu	اللَّهُ	Sami'	سَمِيع
praises Him	تعریف کی اسکی	who him	اسکی جس نے	Allah	اللہ (نے)	hears	سن لی

Tahmeed

تَحْمِيد

Rabbanaa wa lakal hamd		رَبَّنَا وَ لَكَ الْحَمْدُ				
Our Lord, Yours is the praise		اے ہمارے رب سب تعریف تیرے ہی لئے ہے۔				
al hamd	الْحَمْدُ	wa laka	وَ لَكَ	Rabbanaa	رَبَّنَا	
the praise	(سب) تعریفیں	Yours is	تیرے لئے	Our Lord	ہمارے رب	

hamdan katheeran tayyiban mubaarakan feeh				حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ط			
praise that is abundant, pure and full of blessings				بہت زیادہ تعریف۔ پاکیزہ اور برکت والی۔			
mubaarakan-feeh	مُبَارَكًا فِيهِ	tayyiban	طَيِّبًا	katheeran	كَثِيرًا	hamdan	حَمْدًا
(and) full of blessings	برکت والی	pure	پاکیزہ	(that is) abundant	بہت زیادہ	praise	تعریف



Point to Ponder: The Purpose of *Qaumah*

Hazrat Khalifaul Masih IVth explained:

My understanding is that as far as the appropriateness of apparent actions goes, Sajdah is the next step after Ruku'. However, if we go directly from Ruku' into Sajdah, the clearness of the distinction between standing and Sajdah is not created. The splendor of humility in Sajdah cannot be created until a person falls into prostration from the standing posture. Thus, in reality, this (*Qaumah*) is an interlude. When we stand for a second time after saying,

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

“Allah hears him who praises Him”

it is a pause between Ruku' and Sajdah. The purpose is to make the splendor of Sajdah distinct. (Khutbāt-e-Tāhir, vol. 4, pp. 994, 20 Sept 1985)

(From [Understanding Salat, A Word by Word Commentary on Salat](#) by Murabbi Rizwan Khan, pg. 113)

Class #2: Review etiquette regarding admonishing children during Salat

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!

جواب: اسلام کی تعلیم کی بڑی خوبی یہ ہے کہ وہ اعتدال پر مبنی تعلیم ہے۔ آنحضرت ﷺ کا یہ ارشاد بھی اپنے اندر اسی اعتدال کو سمونے ہوئے ہے کہ عبادت جو کہ ہر انسان کی پیدائش کا اولین مقصد ہے، بچپن سے ہی اس پر زور دیا جائے اور بچوں کو اپنے نمونہ کے ساتھ ساتھ نماز پڑھنے کی تلقین کی جائے۔ تین سال کی مسلسل تلقین اور نصح کے بعد بھی اگر بچہ اس کی پابندی نہ کرے تو اسے ایک وقت تک مناسب سزا دینے کا حکم ہے۔ لیکن یہ سزا ایسی نہیں ہونی چاہیے جس میں سزا دینے والے کی طرف سے اس بچہ کے ساتھ ایک دشمنی کا رنگ ہو یا انسان یہ تصور کرے کہ اس سزا کے نتیجے میں وہ ضرور اس بچہ کو نماز کا عادی بنا سکتا ہے۔ بلکہ اس سزا میں بھی یہ امر ہی پیش نظر ہونا چاہیے کہ تربیت اللہ تعالیٰ کے فضل سے ہی ہو سکتی ہے، جس کے حصول کا اصل ذریعہ دعا ہی ہے۔ اور جو سزا دینے کی راہ اختیار کی جا رہی ہے وہ بھی دراصل اللہ تعالیٰ ہی کے رسول کے حکم پر اختیار کی جا رہی ہے تاکہ بچہ اس سے عبرت پکڑ کر نماز کی طرف راغب ہو جائے۔ پھر جب بچہ Mature ہو جائے اور بارہ تیرہ سال کی عمر کو پہنچ کر اچھے بڑے کی سمجھ اس میں پیدا ہو جائے تو اس کا معاملہ اللہ تعالیٰ کے سپرد کر کے اس کے لیے صرف دعا اور وعظ و نصیحت کے طریق کو اپنانا چاہیے۔ ایسی ہی سزا کے متعلق حضرت مسیح موعود علیہ السلام فرماتے ہیں:

”اگر کوئی شخص خود دار اور اپنے نفس کی باگ کو قابو سے نہ دینے والا اور پورا متحمل اور بردبار اور باسکون اور باوقار ہو تو اسے البتہ حق پہنچتا ہے کہ کسی وقت مناسب پر کسی حد تک بچہ کو سزا دے یا چشم نمائی کرے۔“

(ملفوظات جلد 2 صفحہ 4۔ ایڈیشن 1984ء)

(Source: www.alfazl.com/2021/02/13/27116/)

Huzoor^{aa} was asked for guidance regarding a hadith of the Holy Prophet^{sa} in which he states, “Instruct your children to observe Salat when they reach the age of seven, and when they reach the age of 10, punish them for failing to do so.” In a letter dated 2 February 2019, Huzoor^{aa} gave the following reply:

“A great distinction of Islamic teachings is that it is based on moderation. That moderation is also incorporated in this instruction of the Holy Prophet^{sa}. It means that one should emphasise on worship right from childhood as it is the foremost purpose of mankind’s creation.

“One should admonish children to observe Salat and also show them one’s own example. If the child does not observe Salat after continuous exhortation and advice for three years, then one is instructed to chastise him/her in an appropriate manner up to a certain time.

However, this punishment should not be such that it stems from any kind of animosity against the child on part of the person who is punishing.

“One should not believe that they can definitely make the child observe prayers as a result of that punishment; one should rather administer such punishment with the view that tarbiyat or good upbringing can only be achieved by the grace of Allah the Exalted, the only true means of receiving which are supplications.

“One should know that the path of punishment that is being adopted is, in fact, in accordance with the instruction of the Messenger^{sa} of Allah, so that the child may learn a lesson and incline towards Salat. As the child matures and develops the ability to distinguish between right and wrong after reaching the age of 12 or 13, then his or her matter should be entrusted to Allah the Exalted. From then on, one should solely adopt the approach of supplications, advice and admonishment.

“Regarding the type of punishment under discussion, the Promised Messiah^{as} states:

‘If an individual holds self-respect, does not lose grasp of the reins of the self, is completely patient, forbearing, of tranquil temperament and of dignified comportment; he holds the right to punish and reprehend children at an appropriate circumstance and to a certain extent.’ (Malfuzat, Vol. 2, p. 4, Edition 1984)”

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

Additional Activity (Optional)

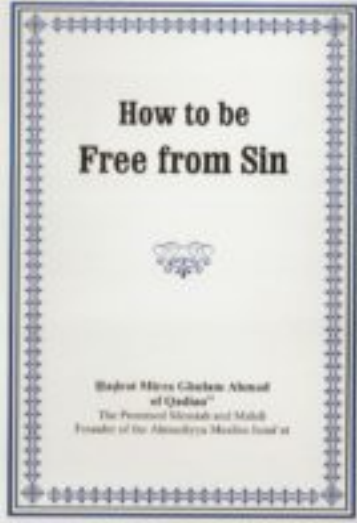
Please listen to the following Friday Sermon of Hazrat Khalifatul Masih IVth on the blessings of Prayer and its etiquette.

In Salat Go Into the Depths of Surah Fatiha (March 22, 1991)

Urdu Video: <https://khut.ba/22mar1991>

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

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: Should we mention the faults of potential marriage partners when proposals are being considered?

<https://youtu.be/2SVfpJbykBs>

Class #2: Are we allowed to meet privately with a guy before the proposal is accepted to get to know him?

<https://youtu.be/cdouRko5lFE>



On Al Islam, the Ahmadiyya Community's official website, there is a special section called "Islamic FAQ", which provides written answers to popular questions that you can search about Islam, Holy Quran, Rituals and traditions, Jama'at, Muslim women, Jihad and terrorism, contemporary issues, and Sharia'. Check it out here: <https://www.alislam.org/questions/>

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 303-305

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

Class #2 Reading:

Volume 2, pg. 306-308

<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

The first three years of marriage are colloquially called the “honeymoon” phase of a marriage, and as a couple settles down into their new responsibilities and daily routines, the realization should occur that marriage requires a lot of prayer, patience, forgiveness and compromise. Let’s discuss an issue that can arise for any modern day couple:

A husband and wife both have important upcoming deadlines for work/school. It’s been a busy week and there is no more leftover food to rely on. And because they are on a budget, they can’t order in. Which of the two is responsible for making dinner?

Note: If your Majlis holds a Lajna Students Class, please discuss the above scenario so they have a better idea of future responsibilities they will have.

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 Responsibilities of a Husband and Wife

There are many Ahmadi women who are completing their education or working while also balancing married life and domestic responsibilities. Include children and a typical day gets even shorter! In this discussion it’s important to focus on understanding and accepting the responsibilities of the husband and the wife as explained in the Holy Quran. **Allah Ta’ala has deemed that ultimately the responsibility is the wife’s.**

According to Islamic teachings, a husband and wife both have specific worldly responsibilities. A husband is responsible for earning an income to provide for his family and maintain their home. His primary place of work is outside of the home so he can ensure the health, happiness and peace of his family by securing material things they need like a house, food, clothing, etc. Similarly, a wife is primarily responsible for the children and maintaining their home. Her primary place of work is inside the home where she physically gives of her body to ensure the physical, emotional and mental health of her children. When a husband fulfils his responsibility to his family, he is providing for them in the present day. When a wife fulfils her responsibility to her family, she is not only providing for them in the present day, but also ensuring a strong, healthy and prosperous future society. This is why the Holy Prophet^{sa} has said, “Paradise lies at the feet of a mother”, because he recognized that a mother that truly fulfils her responsibilities to earn Allah’s pleasure must endure great sacrifices and hardships for the upbringing of her children, and this makes her deserving of paradise.

This discussion does have the possibility of turning to why Ahmadi women are working outside of the home. In Islam, nowhere does it say that women cannot have a career. In fact,

women are encouraged to especially pursue interests that help the Jama'at or women, as long as their primary responsibility of raising her children is fulfilled. There are also situations where women don't have a choice but to work, such as single mothers, divorced or widowed women who have to take care of themselves, women forced to work because their husbands are not fulfilling their responsibilities and providing for the family, etc. For those sisters in such a situation, they have to work very hard to balance their work and family. Also, there are sisters who are completing their education and so have to balance their studies with their domestic responsibilities. Consider inviting class attendees to share tips on how they are maintaining a work-life balance (for example, whenever a sister cooks, she should make enough to freeze half to use later; have a daily routine that includes quality time with husband and/or kids going for a walk/game night/bedtime story, etc).

Please also be prepared that younger Lajna members may argue that they want a career and they expect that their husband will help them with domestic chores 50/50. Such an argument is not surprising. We need to realize that Ahmadi women born or raised in a Western society are being educated under a materialistic ideology. Modern capitalist society looks down upon homemakers and "stay-at-home" moms, considering them to be inferior intellectually because they do not earn an income. This conditions our thinking and makes us embarrassed to say that we do not work (if we don't have a job title, no one will take us seriously). However the modern world has given women a false sense of equality with men. One only has to take a look at the recent [Me Too movement](#), [Canadian statistics on gender pay gap](#), and [the number of women employed in leadership roles](#) to see that we live in a patriarchal society where capitalism reigns supreme, families are suffering and there is less stability and peace in society.

It's important to explain to sisters that Islam places men and women on an equal platform intellectually, which is why education is the right of all human beings. A husband and wife are also equal in terms of domestic responsibilities because both must provide for their family. Islam teaches that the duty of each gender depends on their strengths and capabilities, because they are different for each gender. Islam does not teach that women are inferior and so this is why they must stay home.

After discussing the respective responsibilities of husband and wife, we must also highlight the beautiful example of the Holy Prophet^{sa} who did help his wives in their domestic chores. This is the example that our husbands should follow; but it's not something that we should demand. Any husband who is God-fearing, loves the Holy Prophet^{sa}, and is following the Quranic commandment to be kind ([4:20](#)), will help around the house.

Click on each reference below to learn more about the topic:

1. Guidance of Syedna Hazrat Khalifatul Masih V^{aa}:
 - a. [Domestic Issues and Their Solutions](#), pg 201-217

"احمدی عورت کا اہم کردار اور اس کی ذمہ داریاں"، عائلی مسائل اور اُن کا حل

- b. "[Rights and Responsibilities of Men and Women](#)". Address to Ladies at Jalsa Salana UK 2021. (English summary: <https://alisl.am/e27905>)
- c. "[Relationship of Husband and Wife](#)" Friday sermon July2, 2004.
2. "[Gender Roles in Discussion: A 'TradWife' and an Ahmadi Muslim Woman](#)". Podcast interview by The Review of Religions
3. [Islam on Marital Rights](#) by Maulana Sheikh Mubarak Ahmad, pg 15-21.
4. "[Should married Muslim women be ambitious about the pursuit of careers?](#)"

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

This quarter we have been learning about Islamic teachings regarding marital life. There is a misconception in the West that [Chapter 4 verse 35](#) of the Holy Quran instructs Muslim men to beat their wives to maintain dominance over them. Coupled with the fact that Muslim women are seen as oppressed in the eyes of the West, it is possible to be asked:

Why does Islam allow a husband to punish his wife?

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 marital relations in Islam

The Quranic verse above does give permission to a husband to chastise his wife, but only as an absolute **last resort**. The Holy Prophet^{sa} is reported to have said that if at all a Muslim has to beat his wife, the beating should not be such as to leave any mark on her body (Tirmidhi, ch. on Rida'). However, the Holy Prophet^{sa} himself never hit his wives. It must be emphasized that according to Abu Dau'ud and Nasa'i, the Holy Prophet^{sa} forbade the beating of women at all. He^{sa} said that the husbands who beat their wives were not the best among men (Kathir, iii). And on one occasion he said, "The best among you is he who treats his wife best and I am the best of you in this respect" (Tirmidhi)".

Click on each reference below to learn more about the treatment of female prisoners of war in Islam:

1. [English commentary of Al Nisa' Ch. 4 Verse 35](#) of Hazrat Khalifatul Masih II^{ra} (5-Volume Commentary, Vol. 2, pg 646-648)
2. Guidance of Hazrat Khalifatul Masih IVth:
 - a. ["Who disciplines a husband when he commits wrong?"](#) Liqa Ma'al Arab 10th August 1995 Question/Answer English/Arabic
3. Guidance of Syedna Hazrat Khalifatul Masih V^{aa}:
 - a. ["Men are guardians over women"](#). Domestic Issues and Their Solutions, pg 72-89

مرد عورتوں پر نگران ہیں، عائلی مسائل اور ان کا حل

- b. ["Islam and Women's Rights"](#). Ladies Address Jalsa Salana UK 2008 (please listen to all of it, but especially from 27:25 & English summary: <https://www.alislam.org/articles/islam-and-womens-rights>)

4. “Does Islam promote domestic violence?” [Understanding Islam](#) by Murrabi Farhan Iqbal and Dr Tauseef Ahmad Khan, pg 135-153.
5. “[Islamic lessons for ending domestic violence](#)”

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.

Follow up with all of your contacts that did attend the March interfaith event. Find out how their experience was and answer any questions they may have.

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.

[Islamic Teachings on Ideal Family Life](#) by Mukhtar Ahmed Cheema
(Note: not available in Urdu)