

September

ایسے لوگوں کا انتخاب مومنوں کے اتفاق رائے پر ہوگا۔ پس جس شخص کی نسبت چالیس مومن اتفاق کریں گے کہ وہ اس بات کے لائق ہے کہ میرے نام پر لوگوں سے بیعت لے وہ بیعت لینے کا مجاز ہوگا اور چاہیے کہ وہ اپنے تئیں دوسروں کے لئے نمونہ بناوے۔ خدا نے مجھے خبر دی ہے کہ میں تیری جماعت کے لئے تیری ہی ذریت سے ایک شخص کو قائم کروں گا اور اُس کو اپنے قرب اور وحی سے مخصوص کروں گا اور اس کے ذریعہ سے حق ترقی کرے گا اور بہت سے لوگ سچائی کو قبول کریں گے سو اُن دنوں کے منتظر رہو اور تمہیں یاد رہے کہ ہر ایک کی شناخت اُس کے وقت میں ہوتی ہے اور قبل از وقت ممکن ہے کہ وہ معمولی انسان دکھائی دے یا بعض دھوکہ دینے والے خیالات کی وجہ سے قابل اعتراض ٹھہرے جیسا کہ قبل از وقت ایک کامل انسان بننے والا بھی پیٹ میں صرف ایک نطفہ یا علقہ ہوتا ہے۔ منہ

(رسالہ الوصیت، صفحہ 6)

Such persons will be selected by consensus of the believers. Hence if forty believers agree that a person is competent to accept Bai'at in my name, he will be entitled to accept Bai'at. And such a person ought to make himself an example for others. God has informed me: "I shall raise for thy Jama'at one from thy progeny and shall honour him with My revelation and nearness. Truth will flourish through him and a large number of people accept him." So wait for those days. And you should remember that one is recognized only when one's time comes. And it is possible that before such a time one may appear to be an ordinary person; or because of some deceptive thoughts, one may even be regarded as objectionable; just as one who is destined to be perfect, is at one time, only a drop of semen or clot of blood in the womb.

(The Promised Messiah^{as}, The Will, pg. 8)

The Holy Quran / *Ayat-e-Istikhlaf*

Al Nur 24:52-58

Self-Study/Teaching Guide

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

Al Nur 24:52-58

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 6 pg. 107-168)

[Haqaiqul Furqan](#) (Vol. 3 pg. 223-231)

[Tafseer-e-Kabir](#) (Vol. 6 pg. 365-393)

[Dars-ul-Qur'an: 18th March 1997 \(Urdu\)](#)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 4, pg. 2286-2290)

FRIDAY SERMON

[Khilafat-e-Ahmadivvat](#) (May 24, 2013)

[Khilafat and Obedience](#) (May 24, 2019)

Al Nur 24:52 (www.alislam.org/quran/app/24:52)

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا
سَمِعْنَا وَأَطَعْنَا ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٢﴾

وَ	اللَّهِ	إِلَىٰ	دُعُوا	إِذَا	الْمُؤْمِنِينَ	قَوْلَ	كَانَ	إِنَّمَا
and	Allah	to	they are called	when	of believers	saying	was	indeed
سَمِعْنَا	يَقُولُوا	أَنْ	هُمْ	بَيْنَ	يَحْكُمَ	لِ	رَسُولِ	
we hear	they say	that	them	between	judge	so that	His	Messenger

و	أَطَعْنَا	وَ	أُولَئِكَ	هُمْ	الْمُفْلِحُونَ
and	we obey	and	it is they	who	will prosper

The response of the believers, when they are called to Allah and His Messenger in order that he may judge between them, is only that they say: 'We hear and we obey.' And it is they who will prosper.

مومنوں کا قول جب انہیں اللہ اور اس کے رسول کی طرف بلا یا جاتا ہے تاکہ وہ ان کے درمیان فیصلہ کرے محض یہ ہوتا ہے کہ ہم نے سنا اور اطاعت کی۔ اور یہی ہیں جو مراد پا جانے والے ہیں۔

Al Nur 24:53 (www.alislam.org/quran/app/24:53)

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٣﴾

و	مَنْ	يُطِيعِ	اللَّهَ	وَ	رَسُولَهُ	وَ	يَخْشِ	اللَّهَ	وَ	يَتَّقْهِ	فَأُولَئِكَ	هُمُ	الْفَائِزُونَ
and	whoso	obeys	Allah	and	His Messenger	and	fear	Allah	and	take shield	it is they	who	are successful

And whoso obeys Allah and His Messenger, and fears Allah, and takes Him as a shield *for protection*, it is they who will be successful.

اور جو اللہ اور اس کے رسول کی اطاعت کرے اور اللہ سے ڈرے اور اس کا تقویٰ اختیار کرے تو یہی ہیں جو کامیاب ہونے والے ہیں۔

Al Nur 24:54 (www.alislam.org/quran/app/24:54)

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجْنَ ۗ قُلْ لَا تُقْسِمُوا طَاعَةً

فَ إِنَّمَا عَلَيَّ وَ حِيلَ مَا هِ مَا
 then only upon him and reposed in him what him upon only then

حِيلْتُمْ وَ إِن تَطِيعُوهُ هُ مَا عَلَيَّ
 reposed in you and if you obey him upon not and you will be guided him you obey if and reposed in you

الرَّسُولِ إِلَّا الْبَلْغُ الْبَيِّنُ
 Messenger but delivery of message plain

Say, 'Obey Allah, and obey the Messenger.' But if you turn away, then upon him is his burden, and upon you is your burden. And if you obey him, you will be rightly guided. And the Messenger is not responsible but for the plain delivery of the Message.

کہہ دے کہ اللہ کی اطاعت کرو اور رسول کی اطاعت کرو۔ پس اگر تم پھر جاؤ تو اس پر صرف اتنی ہی ذمہ داری ہے جو اس پر ڈالی گئی ہے اور تم پر بھی اتنی ہی ذمہ داری ہے جتنی تم پر ڈالی گئی ہے۔ اور اگر تم اس کی اطاعت کرو تو ہدایت پا جاؤ گے۔ اور رسول پر کھول کھول کر پیغام پہنچانے کے سوا کچھ ذمہ داری نہیں۔

Al Nur 24:56 (www.alislam.org/quran/app/24:56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
 كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَلَيَسَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
 وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ
 كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

وَعَدَ	اللَّهُ	الَّذِينَ	آمَنُوا	مِنْكُمْ	وَأَعْمَلُوا	الطَّيِّبَاتِ	لَسَوْفَ
promised	Allah	those who	believe	you	and	good	surely
يَسْتَخْلِفَنَّ	هُمْ	فِي	الْأَرْضِ	كَأَنَّهُمْ	اسْتَخْلَفَ	الَّذِينَ	
make successor	them	in	earth	like	made successor	those who	
مِنْ قَبْلِهِمْ	وَأَسْئَلُ	لَهُمْ	يُبَدِّلَنَّ	لَسَوْفَ	وَأَسْئَلُ	الَّذِي	
before them	and	for them	establish	indeed	and	which	
لَهُمْ	وَأَسْئَلُ	يُبَدِّلَنَّ	لَسَوْفَ	وَأَسْئَلُ	لَهُمْ	بَعْدَ	خَوْفِهِمْ
them	and	give in exchange	surely	and	them	after	fear
أَمْنًا	وَأَسْئَلُ	يُبَدِّلَنَّ	لَسَوْفَ	وَأَسْئَلُ	لَهُمْ	بَعْدَ	خَوْفِهِمْ
security	and	give in exchange	surely	and	them	after	fear
هُمْ	وَأَسْئَلُ	يُبَدِّلَنَّ	لَسَوْفَ	وَأَسْئَلُ	لَهُمْ	بَعْدَ	خَوْفِهِمْ
their	and	give in exchange	surely	and	them	after	fear
مَنْ	كَفَرَ	بَعْدَ	ذَلِكَ	فَ	أُولَئِكَ	هُمْ	الْفَاسِقُونَ
whoso	ungrateful	after	that	so	these	they	rebellious

Allah has promised to those among you who believe and do good works that He will surely, make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will, surely establish for them their religion which He has chosen for them; and that He will, surely give them in exchange security *and peace* after their fear; They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

تم میں سے جو لوگ ایمان لائے اور نیک اعمال بجالائے ان سے اللہ نے پختہ وعدہ کیا ہے کہ انہیں ضرور زمین میں خلیفہ بنائے گا جیسا کہ اُس نے ان سے پہلے لوگوں کو خلیفہ بنایا اور ان کے لئے ان کے دین کو، جو اُس نے ان کے لئے پسند کیا، ضرور تمکنت عطا کرے گا اور ان کی خوف کی حالت کے بعد ضرور انہیں امن کی حالت میں بدل دے گا۔ وہ میری عبادت کریں گے۔ میرے ساتھ کسی کو شریک نہیں ٹھہرائیں گے۔ اور جو اُس کے بعد بھی ناشکری کرے تو یہی وہ لوگ ہیں جو نافرمان ہیں۔

وَاقْبُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٧﴾

وَ	أَقْبُوا	الصَّلَاةَ	وَ	آتُوا	الزَّكَاةَ	وَ	أَطِيعُوا	الرَّسُولَ
and	observe	Prayer	and	you give	Zakat	and	you obey	Messenger
							لَعَلَّكُمْ	تُرْحَمُونَ
							so that you	you shown mercy

And observe Prayer and give the Zakah and obey the Messenger, that you may be shown mercy.

اور نماز کو قائم کرو اور زکوٰۃ ادا کرو اور رسول کی اطاعت کرو تاکہ تم پر رحم کیا جائے۔

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا أُولَئِكَ إِلَّا فِي سَعْدِ الْأَرْضِ وَمَا أُولَئِكَ إِلَّا فِي النَّارِ وَ
لَبِئْسَ الْبَصِيرُ ﴿٥٨﴾

لَا	تَحْسَبَنَّ	الَّذِينَ	كَفَرُوا	مُعْجِزِينَ	فِي	الْأَرْضِ	وَ	مَا أُولَئِكَ
not	you think	those who	disbelieve	frustrate	in	earth	and	abode
							لَبِئْسَ	الْبَصِيرُ
							evil	resort
							وَلَا	النَّارُ
							indeed	Hell
							وَالنَّارُ	هُمْ
							and	their

Think not that those who disbelieve can frustrate *Our plan* in the earth; their abode is Hell; and it is indeed an evil resort.

ہر گز گمان نہ کر کہ وہ لوگ جنہوں نے کفر کیا وہ (مومنوں کو) زمین میں بے بس کرتے پھریں
گے جبکہ ان کا ٹھکانا آگ ہے اور بہت ہی بُرا ٹھکانا ہے۔

Advanced Reading (Optional)

URDU

Read from [Tafsir Hazrat Masih Mau'ud^{as}](#), Vol. 1 Surah Fatiha: pg. 381-416

ENGLISH

Read from [Commentary on the Holy Qur'an - Vol. 1 Surah Fatiha](#): pg. 365-395 (“Allah working through agencies” onwards)

Point to Ponder: Make the Modern Sciences Subservient to Islam

Hence, in this day and age, it is imperative that you learn the modern sciences and study them with toil and effort for the purpose of service to the Faith and the supremacy of God’s Word. However, it is my experience—and so I would like to warn you—that those who became entangled in secular knowledge alone, and became so absorbed and engrossed in such study that they did not receive an opportunity to sit in the company of spiritual and saintly people, and were also themselves devoid of spiritual light, they too have usually stumbled. They became distanced from Islam and instead of looking at these sciences in light of Islam, they made useless attempts to bend Islam to secular thought. And by doing so, in their own fancy, they became defenders in the cause of service to country and nation. But remember, no one can accomplish this task, i.e. of serving the Faith, unless they possess within themselves heavenly light. The fact of the matter is that education in these sciences is influenced by Christian theology and philosophical thought. As a result, people who are fond of these studies continue to instinctively adhere to the traditions of Islam on account of their favourable view of the religion. However, as such a person continues to take further steps towards secular knowledge, they continue to leave Islam further and further behind. Finally, nothing is left but mere rituals and the essence of religion is lost. This outcome does, and has previously come about, due to people becoming engrossed in one-sided investigation and education. Many who are even dubbed leaders of their nation have been unable to understand the point that acquiring knowledge in modern sciences is only beneficial when done so with the sole intention of serving religion, and if one benefits from the company of a holy and divinely inspired man of God.

(From [Malfuzat Vol. 1 pg 67](#) & Urdu: صفحہ 59، جلد 1، ایڈیشن 2016)

157- عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ، عَنِ الْعِرْبَابِ بْنِ سَارِيَةَ، قَالَ وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَعْدَ صَلَاةِ الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ، فَقَالَ رَجُلٌ إِنَّ هَذِهِ مَوْعِظَةٌ مُؤَدِّعٌ فَمَاذَا تَعْهَدُ الْيَنَابِئَا يَا رَسُولَ اللَّهِ؟ قَالَ أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ عَبْدٌ حَبَشِيٌّ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا، وَإِيَّاكُمْ وَهُدًى ثَابِتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْتَدِينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ

(ترمذی کتاب العلم باب با جاء فی الاخذ بالسنة حدیث نمبر 2676)

حضرت عرباض بن ساریہؓ بیان کرتے ہیں کہ ایک دن رسول اللہ ﷺ نے ہمیں صبح کی نماز کے بعد بہت مؤثر فصیح و بلیغ انداز میں ہمیں وعظ فرمایا جس سے (لوگوں کی) آنکھوں سے آنسو بہہ پڑے اور دل ڈر گئے۔ (حاضرین میں سے) ایک شخص نے عرض کی اے اللہ کے رسول! یہ تو الوداعی وعظ لگتا ہے آپ کیا نصیحت فرماتے ہیں؟ آپ ﷺ نے فرمایا میری وصیت یہ ہے کہ اللہ کا تقویٰ اختیار کرو، بات سنو اور اطاعت کرو خواہ تمہارا امیر ایک حبشی غلام ہو۔ کیونکہ ایسا زمانہ آنے والا ہے کہ اگر تم میں سے کوئی میرے بعد زندہ رہا تو بہت بڑے اختلافات دیکھے گا پس تم ان نازک حالات میں میری اور میرے ہدایت یافتہ خلفاء راشدین کی سنت کی پیروی کرنا اور اسے پکڑ لینا۔ دانتوں سے مضبوط گرفت میں کر لینا۔

Hazrat 'Irbah ibn Sariah^{ra} relates: The Holy Prophet^{sa} made us a moving address and we said: Messenger of Allah^{sa}, this sounds like a farewell admonition, then tell us some more; whereupon he said: I adjure you to be mindful of your duty to Allah, and to hear and obey even if an Ethiopian slave is put in authority over you. Those of you who survive me will observe much contention. At such time hold fast to my practice and the practice of my rightly guided successors. Hold on to it by your hind teeth, and beware of innovations, for every innovation is error (Abu Daud and Tirmidhi).

Source: [Hadiqatul Saliheen](#) (Urdu), pg. 184-185 & [Gardens of the Righteous](#) (English), pg. 41

Hadith #2 / Obedience to Khilafat / خلافت کی اطاعت

۶۵۳ — عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي.

(مسلم كتاب الامارة باب وجوب طاعة الامراء في غير معصية)

حضرت ابو ہریرہؓ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا۔ جس نے میری اطاعت کی۔ اس نے اللہ کی اطاعت کی۔ جس نے میری نافرمانی کی اس نے اللہ کی نافرمانی کی۔ جس نے حاکم وقت کی اطاعت کی اس نے میری اطاعت کی جو حاکم وقت کا نافرمان ہے وہ میرا نافرمان ہے۔

Hazrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} said: “He who obeys me obeys Allah and he who disobeys me disobeys Allah, and he who obeys my appointee obeys me and he who disobeys my appointee disobeys me” (Bokhari and Muslim).

Source: [Hadiqatul Saliheen, Edition 2015](#) (Urdu), pg. 617 & [Gardens of the Righteous](#) (English), pg. 136

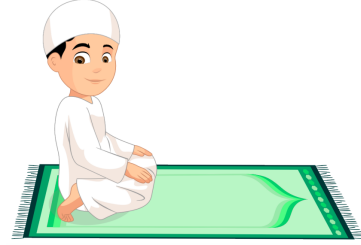
Class #1: Revise Qa'dah: Taslim

Step#1: Please listen to the following audio file (this is in Urdu & English):

Taslim Audio File:

https://www.alislam.org/salaat/downloads/20_Salaam.mp3

We end our Salat by turning our head first to the right and then the left and saying *Salam* each time.



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

Salaam

سَلَام

Assalaamu-alaikum wa Rahmat-Ullah				السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ			
Peace be on you and the blessings of Allah				اللہ کی سلامتی اور انکی رحمتیں تم پر ہوں۔			
Allah	اللَّهُ	wa Rahmat	وَرَحْمَةُ	alaikum	عَلَيْكُمْ	Assalaamu	السَّلَامُ
(of) Allah	اللہ (کی)	and the blessings	اور رحمتیں	on you	تم پر	Peace (be)	سلامتی ہو

Tasbeeh

تَسْبِيح

Subhaan-Allah				سُبْحَانَ اللَّهِ			
Holy is Allah				اللہ تعالیٰ تمام نقائص سے پاک ہے			
Allah	اللَّهُ	Subhaan	سُبْحَانَ				
Allah	اللہ تعالیٰ	Holy	تم نقائص سے پاک				

Alhamdu-Lillah				الْحَمْدُ لِلَّهِ			
All praise belongs to Allah				تمام خوبیاں اللہ تعالیٰ کے لئے ہیں			
Lillah	لِلَّهِ	Alhamdu-	الْحَمْدُ				
belongs to Allah	اللہ تعالیٰ کے لئے	All praise	تمام خوبیاں				

Allahu Akbar	اللَّهُ أَكْبَرُ		
Allah is the Greatest	اللہ سب سے بڑا ہے		
Akbar	اللَّهُ أَكْبَرُ	Allahu	اللَّهُ
(is)the Greatest	اللہ سب سے بڑا	Allah	اللہ

"اللہ تعالیٰ سے تعلق کے لئے ایک محویت کی ضرورت ہے۔ ہم بار بار اپنی جماعت کو اس بات پر قائم ہونے کے لئے کہتے ہیں کیونکہ جب تک دنیا کی طرف سے انقطاع اور اس کی محبت دلوں سے ٹھنڈی ہو کر اللہ تعالیٰ کے لئے فطرتوں میں طبعی جوش اور محویت پیدا نہیں ہوتی اس وقت تک ثبات میسر نہیں آ سکتا۔ بعض صوفیوں نے لکھا ہے کہ صحابہؓ جب نمازیں پڑھا کرتے تھے تو انہیں ایسی محویت ہوتی تھی کہ جب فارغ ہوتے تو ایک دوسرے کو پہچان بھی نہ سکتے تھے۔ جب انسان کسی اور جگہ سے آتا ہے تو شریعت نے حکم دیا ہے کہ وہ آ کر اسلام وعلیکم کہے۔ نماز سے فارغ ہونے پر اسلام وعلیکم و رحمته اللہ کہنے کی حقیقت یہی ہے کہ جب ایک شخص نے نماز کا عقد باندھا اور اللہ اکبر کہا تو وہ گویا اس عالم سے نکل گیا اور ایک نئے جہان میں جا داخل ہوا۔ گویا ایک مقام محویت میں جا پہنچا۔ پھر جب وہاں سے واپس آیا تو اسلام و علیکم و رحمته اللہ کہہ کر آن ملا۔" (ملفوظات 1984 ایڈیشن جلد 10، صفحہ 42-43)

Point to Ponder: To Observe Salat is to Leave the World Temporarily

The Promised Messiah^{as} said, "For connection with Allah Almighty, it is necessary that there be an immersion. I repeatedly tell my Jamā'at to be established on this. People must cut themselves off from the world, and their hearts must turn cold to its love. An innate passion for Allah Almighty and an immersion must be born in their nature. Until this happens, they cannot achieve firmness. Some mystics have written that when the Companions^{ra} would observe Salāt, they would be so immersed that when they finished, they could not recognize one another. When one comes from some other place, the Sharī'ah has commanded that he say *Assalāmu 'alaikum*. This is the reality behind saying *Assalāmu 'alaikum* when we finish Salāt. When a person starts prayer and says *Allāhu Akbar*, it is as if he has left this world and has entered a new world. He has reached a stage of immersion. When he returns from it, then he meets the world with *Assalāmu 'alaikum wa rahmatullāh*."

(From [Understanding Salat, A Word by Word Commentary on Salat](#) by Murabbi Rizwan Khan, pg. 227-228)

Class #2: Review Etiquette about Expiation for a Missed 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!

سوال: ایک دوست نے حضور نور ایدہ اللہ تعالیٰ بنصرہ العزیز کی خدمت اقدس میں لکھا ہے کہ میں نے پڑھا ہے کہ ایک مومن کے لیے ہمیشہ بھلائیاں ہی آتی ہیں لیکن دوسری طرف یہ بھی ہے کہ یہ دنیا مومن کے لیے جہنم ہے۔ اس میں کونسی بات ٹھیک ہے۔ نیز یہ کہ کیا یہ درست ہے کہ اگر ایک نماز رہ جائے تو پچھلی چالیس سال کی نمازیں ضائع ہو جاتی ہیں؟ حضور نور ایدہ اللہ تعالیٰ بنصرہ العزیز نے اپنے مکتوب مورخہ 20 فروری 2020ء میں اس سوال کا درج ذیل جواب عطا فرمایا:

جواب: درحقیقت ایک سچے مومن کو دنیاوی چیزوں میں کوئی دلچسپی نہیں ہوتی، وہ انہیں اللہ کے حکم پر صرف عارضی سامان کے طور پر ضرورت کی حد تک استعمال کرتا ہے۔ اور ہر وقت اس کی نظر اللہ تعالیٰ کی رضا اور اس کی خوشنودی پر ہوتی ہے۔ پس ایک مومن چونکہ دنیاوی چیزوں کے پیچھے نہیں بھاگتا کہ وہ اس کے دل میں اللہ تعالیٰ کی یاد کو محو نہ کر دیں اس لیے دنیاوی لحاظ سے اس پر بظاہر تنگی آتی ہے لیکن وہ اس سے تکلیف محسوس نہیں کرتا بلکہ اللہ تعالیٰ کی رضا کی خاطر وہ اس دنیاوی تنگی کو بھی خوشی سے برداشت کر لیتا ہے۔ جس طرح حضرت یوسف علیہ السلام نے دعا کی کہ اے میرے رب! قید خانہ مجھے ان دنیاوی آسائشوں اور آلائشوں سے زیادہ محبوب ہے جس کی طرف یہ خواہیں مجھے بلاتی ہیں۔ (یوسف: 34)

اس کے مقابلے پر ایک کافر چونکہ اس دنیا کو ہی اپنا سب کچھ خیال کرتا اور ہر وقت اسی کے پیچھے بھاگتا رہتا ہے اور دنیاوی سامانوں سے خوب حظ اٹھاتا اور وہی اس کا اوڑھنا پٹھونا ہوتے ہیں۔ پس اس مضمون کو بیان کرتے ہوئے حضور ﷺ نے فرمایا ہے کہ دنیا مومن کے لیے قید خانہ اور کافر کے لیے جنت ہے۔

نماز کے بارے میں آپ کے سوال کا جواب یہ ہے کہ اگر بھول کر کوئی نماز رہ جائے تو حضور ﷺ نے فرمایا ہے کہ جب وہ نماز یاد آئے اسی وقت اسے پڑھ لیا جائے یہی اس نماز کے بھولنے کا کفارہ ہے۔ لیکن اگر جان بوجھ کر کوئی نماز بھول دی جائے تو یہ بہت بڑا گناہ ہے اور اس کی معافی تو بہ، استغفار اور آئندہ ایسی غلطی نہ کرنے کے عہد سے ہی ہو سکتی ہے۔

(Source: <https://www.alfazl.com/2021/05/28/30619/>)

Someone wrote to Hazrat Amirul Momineen, Khalifatul Masih V^{aa} and said, "I have read that only good things come to a believer but also that this world is a Hell for a believer." He asked, "Which of these two statements is true?" The person also asked, "Is it true that if someone misses a single prayer, their prayers of the last 40 years are wasted?"

Huzoor^{aa}, in a letter dated 20 February 2020, gave the following reply:

“In fact, a true believer has no interest in worldly things. They use them only as temporary goods as per the command of Allah to a necessary extent. Their eyes are always on the pleasure and happiness of Allah the Exalted. Therefore, since a believer does not run after worldly things lest they erase the remembrance of Allah from their heart, they face hardship in worldly terms. However, they do not feel any discomfort from it; they rather happily endure this worldly hardship for the sake of Allah the Exalted.

“An example of this is found in the prayer of Hazrat Yusuf^{as} in which he prayed, ‘O my Lord, I would prefer prison to that to which they invite me.’ (Surah Yusuf, Ch.12: V.34)

“On the contrary, a disbeliever considers this world to be everything. They run after it all the time and greatly enjoy worldly possessions that are their sole interest. Thus, while explaining this subject, the Holy Prophet^{sa} has said that the world is a prison for the believer and a Paradise for the disbeliever. (Sahih Muslim, Kitab al-Zuhdi wa al-Raqaiq)

“The answer to your question about Salat is that if a prayer is missed due to forgetting, then the Holy Prophet^{sa} has said that it should be offered as soon as one remembered the missed prayer. This is the expiation for forgetting to offer a prayer. However, it is a grave sin to intentionally skip a prayer. Its forgiveness can only come from repentance [*taubah*], seeking forgiveness [*istighfar*] and a firm resolve and promise not to repeat such a mistake in the future.”

(Source:

<https://www.alhakam.org/answers-to-everyday-issues-part-xx-fridays-mourning-the-dead-women-at-hajj-missing-a-prayer-and-guidance-for-missionaries/>)

Additional Activity (Optional)

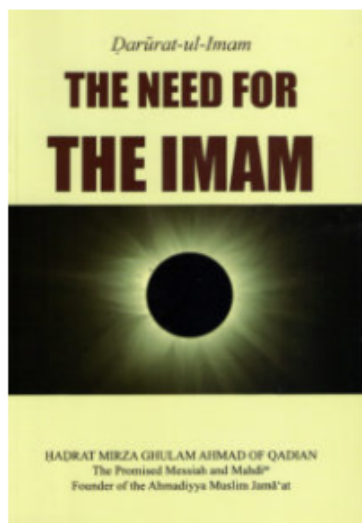
Please listen to the following Friday Sermon of Hazrat Khalifatul Masih IVth on the blessings of Prayer and its etiquette.

Philosophy of Various Prayers in Salat (July 26, 1991)

Urdu Video: <https://khut.ba/26jul1991>

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

The Promised Messiah's^{as} Book / THE NEED FOR THE IMAM



Hazrat Mirza Ghulam Ahmad (1835-1908), the holy founder of the world-wide Ahmadiyya Muslim Jama'at, born in Qadian, a village in rural Punjab, India, was the Divinely appointed Reformer of the latter days and the Promised Messiah and Mahdi. He was sent by God in fulfilment of the prophecies contained in the Holy Bible, the Holy Quran and Hadith, with the express task of rediscovering Islam in its pristine purity and beauty, and bringing mankind back to the Creator.

Darurat-ul-Imam, or The Need for the Imam, spells out in depth the urgency and need for the Imam of the age, and his qualities and hallmarks as the Divinely appointed guide, the voice articulate of the age, and the constant recipient of Divine revelations, and how all these qualities are fully present in the person of the holy author.

To read this book in English, please click here: <https://www.alislam.org/book/need-for-imam/>

مطالعه كتب حضرت مسیح موعود علیه السلام: ضرورة الامام
روحانی خزائن جلد 13

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.

حُجَّة الاسلام، روحانی خزائن جلد 6

[A Conclusive Argument in Favour of Islam](#) (*Hujjat-ul-Islam*)

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 can we bring Ahmadi youth closer to the Jama'at?

<https://youtu.be/S36Cuguz3JU>

Class #2: How can students manage their time in the best possible manner?

<https://youtu.be/Oczi9LSooT4>



Take a walk down history lane and look through all of the pictures at **Makhzan-e-Tasaweer**, the Jama'at's official image library. The primary purpose of Makhzan-e-Tasaweer is to collate, archive and preserve photographs related to the Community. Be sure to check out here: www.makhzan.org

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 331-332

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

Class #2 Reading:

Volume 2, pg. 333

<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.

[Truth About the Split](#) by Hazrat Khalifatul Masih II^{ra}

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

There's no doubt that humankind has achieved a level of technological advancement that the world has never seen before. And as with all things in life, technology has its pros and cons. Through the wisdom and blessings of khilafat, the Ahmadiyya Muslim Community has received guidance that has helped members of all ages to navigate this new world. Let's review what that guidance is by considering the following scenario:

My son has just started high school and we finally let him have a cell phone now. But I know that Huzoor^{aa} has given parents a lot of warnings about protecting kids from social media use. I'm not sure what rules to put in place and how to enforce them with my son?

*Note: If your Majlis holds a Lajna Students Class, please discuss the following scenario in their class: **I don't understand why the Jama'at insists that social media is bad. This is the only way that my generation stays in touch with each other. Really, what could go wrong? I've never really heard of anything serious in the news.***

If Lajna Students do not have a separate class and attend the same class as all other Lajna members, we encourage you to also address their question as well, time permitting.

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 Islamic teaching on the guidance of Khilafat about the use of tech and social media by children.

Technology can be good or bad depending on how it is used. Syedna Huzoor Anwar^{aa} has many times explained that technology is one of the many blessings of Allah ta'ala that proves the truth of the claim of the Promised Messiah^{as}. Technology is very important in our Tabligh efforts; but when our direction moves away from Allah ta'ala and turns to worldly objectives, then we are going down the wrong path. Huzoor Anwar^{aa} has explained: "Technology such as cell phones spread news and information, but they also have grave negative consequences; they are destroying peace in the world and families; children are constantly engaged with technology; they are misbehaving and not focused on their studies; family members are no longer engaging with each other in person. People stay up late on their cell phone and therefore they are not offering Salat properly, because they can't get up for Fajr" (qtd. in Abid Khan, Jalsa Salana UK 2018 Part 1 A Personal Account)

Huzoor Anwar^{aa} started to warn the Jama'at about the improper use of technological devices and social media almost 10 years ago. In this past decade, he has repeatedly tried to guide us to properly use our electronic devices.

Ask the class by asking members to share what guidance they already know. The following

should be mentioned as well:

- Refrain from using social media, such as Facebook and TikTok
- The pictures of Lajna and Nasirat and Atfal should not be posted on social media (including as our profile pics)
- Lajna members should not leave comments online and engage in discussions with strangers (this also includes on Twitter)
- Parents should monitor their childrens' internet and tv very carefully and not let them watch anything vulgar
- Mothers should learn how to use the internet so they can monitor their kids
- No children should have a cellphone in their hands all the time
- Children's screen time should be limited to 1 hour daily

One only has to do a quick internet search for "affects of screen time on children" to see that study after study shows the dangerous effects of excessive amounts of screen time. Children can become quickly addicted, it affects their behaviour and studies have actually shown that too much screen time can actually **delay** a child's developmental targets (i.e. language, communication, motor skills, socio-emotional health).

Please emphasize to the class that no child in grade 8 or under needs a cell phone for school or for any other reason. Once children reach high school, the parents can make a decision about whether or not to give their child a cellphone. There is no specific age for when parents can give their children a cell phone as it depends on the maturity of the child and if they understand how to use it appropriately.

Before a child is given a cell phone, it's really important that the parents ask the child to write the rules he/she thinks are important for them to follow in using the cell phone. The parents should review these rules together with the child and finalize them as a family. By allowing the child to draft the rules, it will give the child a sense of responsibility and they will take this seriously. These rules should include:

1. What the passive screen time limit (passive means such activities like games, social media, watching videos, etc)
2. Will the child be allowed to use the cell phone in their bedroom? (it's better if parents designate one floor or room where cell phone use is allowed, like the main area the family is always at (e.g kitchen or family room))
3. The child should not be allowed to have their cell phone (or any tech!) overnight. There should be a time where they hand over their cellphone to their parents. Keep in mind that research has shown that we should not look at any screens 1-2 hours before bedtime in order to have a good sleep.
4. Parents must know the password to their child's cell phone (and all tech devices!)
5. Parents must regularly check their child's phone
6. Children must know to talk to their parents before they sign up for social media platforms and parents should also join whatever platforms their kids use so they can

stay up to date with what is popular and have a better idea of what their child is being exposed to (remember that Tik Tok is one platform we have been told to not join by Huzoor^{aa})

During this class, invite members to share how they have successfully regulated and monitored their children's tech use. There's a lot to learn from each other!

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

1. Guidance of Syedna Hazrat Khalifatul Masih V^{aa}:
 - a. [Social Media](#) (سوشل میڈیا)
 - b. [Address to Ladies at Jalsa Salana UK 2018](#)
2. [“Think You Know About Social Media? Think Again Says Netflix’s ‘The Social Dilemma’”](#)

مجھے افسوس اور رنج اس امر کا ہوتا ہے کہ لوگ

مسلمان کہلا کر ناطے بیاہ کے برابر بھی تو اسلام کا فکرمیں کرتے اور مجھے اکثر بار پڑھنے کا اتفاق ہوا ہے کہ عیسائی عورتوں تک مرتے وقت لکھو کہ ہاروپہ عیسائی دین کی ترویج اور اشاعت کے لئے وصیت کرتی ہیں اور ان کا اپنی زندگیوں کو عیسائیت کی اشاعت میں صرف کرنا تو ہم روز دیکھتے ہیں۔ ہزار ہا لیڈی مشنریز گھروں اور کوچوں میں پھرتی اور جس طرح بن پڑے نقد ایمان چھینتی پھرتی ہیں۔ مسلمانوں میں سے کسی ایک کو نہیں دیکھا کہ وہ پچاس ہزار روپیہ بھی اشاعت اسلام کے لئے وصیت کرے۔ ہاں شادیوں اور دنیاوی رسوم پر تو بے حد اسراف ہوتے ہیں اور قرض لے کر بھی دل کھول کے فضول خرچیاں کی جاتی ہیں۔ مگر خرچ کرنے کے لئے نہیں تو اسلام کے لئے نہیں۔ افسوس! افسوس!!

اس سے بڑھ کر اور مسلمانوں کی حالت قابل رحم کیا ہوگی؟

(ایڈیشن جلد 1، صفحہ 62 2016 © English translation on next page)

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

This quarter we have been focusing on discussing practical ways that Lajna members can engage in Tabligh. However, one aspect of Tabligh also means acknowledging when we face xenophobic behaviour. There's no doubt that Islamophobia has become more prevalent in Canada. Let's consider the following concern:

“Sometimes I feel that people treat me poorly because of my faith and they think I can't speak English. What should I do if someone speaks rudely or behaves disdainfully?”

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

It's fear of the unknown and ignorance that can lead people to behave rudely and the media's negative portrayal of Islam only serves to increase hatred against Muslims. To tackle this issue we have only to follow the example of the Holy Prophet ^{sa}. If we study his ^{sa} we see that he was severely persecuted, mocked and cursed at. His response was to pray and continue to show his persecutors kindness. It was his high morals, patience and true love for humanity that eventually lead to a revolution in Arabia that saw the spread of Islam.

We should always try to keep our emotions in control and respond with kindness. We must lead by example and show people that we are only harbingers of peace.

Of course, if someone exceeds the limit of decent and lawful behaviour, then we should notify the authorities. And we should have open discussions with our children about how they are treated at school for their faith. Our children should not have to face any type of bullying for their faith and if they are, parents must notify the school teacher and principal. Ask class members to share if they have ever faced any poor treatment due to their faith and how they resolved it.

Click on the reference below to learn more about what Islam actual says about Tabligh:

1. **[“Why does the West fear Islam?”](#)** Guidance of Hazrat Khalifatul Masih IVth. English Mulaqaat (Meeting) on March 16, 1997
2. **[Terrorism was Never Justified by the Prophet Muhammad^{sa}](#)** Guidance of Syedna Hazrat Khalifatul Masih V^{aa}. Peace Symposium 2016. (Click [here](#) for the transcript)
3. **[Islamophobia](#)** Beacon of Truth 2019 (Canada Series)

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.

One of the easiest ways to do Tabligh is to **get involved in our local community**. This month schools will be re-opening and looking for parent volunteers. Or you could volunteer at your local library, women's shelter, senior's residence, etc.

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.

سوشل میڈیا، حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز

[Social Media](#) by Hazrat Khalifatul Masih V^{aa} (hard copy available from Secretary Ishaat)

Point to Ponder: Importance of Spending for the Cause of Islam

What disappoints and pains me is that the Muslims do not care for Islam even to the extent that one cares for their marital relations. I have often had the opportunity to read that even Christian women, on death, bequeath hundreds of thousands of rupees for the propagation and spread of the Christian faith. And as far as devoting their lives for the dissemination of Christianity is concerned, this is something we observe daily. Thousands of lady-missionaries go from home to home and street to street, and strip the people of their faith in any way possible. I have yet to see a single Muslim who has bequeathed even 50,000 rupees on their deathbed for the propagation of Islam. In contrast, at marriages and for worldly customs, they spend extravagantly and even incur debt to squander their wealth relentlessly. But when it comes to Islam, they have nothing. Alas! What a pity! Could the state of the Muslims be any more deplorable?

([Malfuzat English Translation, Vol. 1 pg. 71](#) & Urdu on previous page)