

2018 *Ta'lim & Tarbiyat* HANDBOOK

A Guide for Ansar Monthly Meetings



SAVING
OUR
FAMILIES

2018

Ta‘līm and Tarbiyat Handbook

(A Guide for Monthly Meetings)

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ
وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ ﴿٦٦﴾

[66:7] O ye who believe! **Save yourselves and your families from a Fire** whose fuel is men and stones, over which are appointed angels, stern *and* severe, who disobey not Allāh in what He commands them and do as they are commanded.

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Anṣār Pledge

Say this part three times:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*Ash-hadu • allā ilāha • illallāhu • waḥdahū •
lā sharīka lahū • wa ash-hadu • anna
Muḥammadan • ‘abduhū • wa rasūluh*

Say this part once:

*I bear witness • that there is none worthy of worship • except Allāh. • He is One • (and) has no partner, •
and I bear witness • that Muḥammad (peace be upon him) • is His servant • and messenger.*

Say this part once:

*I solemnly pledge • that I shall endeavor • throughout my life • for the propagation • and consolidation •
of Aḥmadiyyat in Islām, • and shall stand guard • in defense of • the institution of Khilāfat. • I shall not
hesitate • to offer any sacrifice • in this regard. • Moreover, • I shall exhort my children • to always remain
dedicated • and devoted • to Khilāfat. • Inshā’allāh.*

Notes:

- *Text in parentheses is not in the original Arabic text and has been added to the translation.*
- *“•” in the text indicates where person leading the pledge should pause to allow members to repeat the same portion.*

**Dear Brothers,
As-Salāmu ‘Alaikum Wa Raḥmatullāh**

Alḥamdulillāh, over the last 4 years, the attendance in our monthly meetings have gradually increased reaching close to 50%. This is an expression of our strong brotherhood and is merely due to Allāh’s Grace. Let’s strengthen this brotherhood further by continuing to grow our monthly meetings attendance and being truly grateful to Almighty Allāh.

Four years ago, we changed the monthly meeting format to include interactive discussions around various Tarbiyat-related scenarios from real life. Two years ago, we further enhanced it with technology by adding multimedia features. This year, we will keep all of the existing features and move the interactive discussions one step further. For this year, we have selected the theme of each monthly meeting around a Friday sermon of Khalīfatul-Masīḥ (may Allāh be his helper). In each monthly meeting, a synopsis of the selected Friday sermon will be presented followed by two main discussion scenarios. After each scenario, the discussion will be pushed forward by adding a few variations of the same scenario. We hope that it will further spark the discussion among our brothers and will help us self-analyze ourselves and bring about those pious changes in us which Ḥuḍūr (ayyadahullāh) expects from us.

Two additional features are being introduced this year as well. After the first scenario, a list of potential action items will be shared with all brothers highlighting the vast spectrum of various activities, which we can do to change our lives according to Ḥuḍūr’s guidance. Similarly, after the second scenario, a few examples from the selected Friday sermon will be suggested which we can use to stimulate discussion among our family members. Afterall, Ḥuḍūr has repeatedly reminded us to “save yourselves and your families from a fire.” (The Holy Qur’ān, 66:7)

We will also continue to include health related tips in our monthly meetings. Additionally, we are including useful information of general nature, which can help us age gracefully—both spiritually and secularly. The PowerPoint slides will be available to download with a full-featured monthly meeting guide for each of the ten months. However, this printed version will contain only the synopsis of the Friday sermons both in English and Urdu followed by two discussion scenarios after each sermon.

If you enjoy these changes in the new format, please remember your brothers Rizwan Alladin, Moeenuddin Sirajee, Asad Choudry, Shahzad Amjad, Rafi Malik, Naveed Malik, and all three Nā’ib Ṣadrān for their valuable contribution to make this happen. May Almighty Allāh abundantly reward them and their families! Āmīn.

And if you find a fault here and there in the printed version or accompanied PowerPoint slides, I take full responsibility and seek forgiveness in the light of the prayer taught in the Holy Qur’ān, “Our Lord, do not punish us, if we forget or fall into error.” (The Holy Qur’ān, 2:287). If you find any omission or error, please pray for me and send me your feedback at sadr@ansarusa.org but do not argue it with your Za’īm or with other brothers, as that is not the tradition of our Jamā’at. After sending your feedback directly to me, I would request you not to dwell on this further allowing it to divide us in any way. We are all brothers and we ought to continue to take steps to strengthen our brotherhood.

Wassalām,

Humbly,

Imran Hayee
Serving Majlis Anṣārullāh USA
Jan 1, 2018

Selected Friday Sermons for *the Monthly Meetings*

#	Month	Topic of the Sermon	Sermon Date
1	January	Ṣalāt – The path to success and salvation	9/29/2017
2	February	Truth, lies and arrogance	6/16/2017
3	March	Matrimonial alliances and issues	3/3/2017
4	April	Invite to Allāh with wisdom and goodly exhortation	9/8/2017
5	May	True compliance with conditions of Bai‘at	8/11/2017
-	June	Ramaḍān and Jalsa USA	Break
6	July	The best among you are the best to their women	5/19/2017
7	August	Vie with each other in good deeds	10/27/2017
-	September	Anṣār Ijtimā‘	Break
8	October	Tablīgh and revival of Islām	4/9/2010
9	November	Striving for moral excellence: The Islāmīc teachings	1/13/2017
10	December	The Islāmīc way of celebrating the new year	12/30/2016

Suggested Agenda for *the Monthly Meetings*

- Recitation of the Holy Qur’ān (selected verse from the Friday sermon)
- Pledge
- Priorities of the year 2018
- Sermon of the month (topic and date)
- Health Tip
- General Tip
- Reminders/announcements
- Silent prayer

Topic 1: Ṣalāt – The path to success and salvation (FS: 9/29/2017)

Synopsis: The Ijtima of Majlis Anṣārullāh UK is starting from today. Anṣār should pay special attention towards daily Prayers. As one crosses the age of 40, he should realize that his days in this world are numbered and we will be held accountable in front of our God after our death. We should be worried that we go to our Lord in such condition that we are fulfilling both the rights of Allāh and the rights of His creation. We should remember that Allāh has asked us to establish Prayer which means that it should be offered in congregation and should be offered on time. Therefore, members of Anṣārullāh should pay special attention towards this as they cannot become true Anṣārullāh (helpers of Allāh) without fulfilling these obligations. The Promised Messiah (as) has said that the weapon of our victory is Prayer, so how can one aid in his mission without being regular in Prayers. The Promised Messiah (as) has said that you should be regular in offering Prayers. Some people only pray once a day. Ṣalāt is never forgiven, even for the Prophets of God. Once a group of people came to the Holy Prophet (saw) to excuse themselves from daily Prayer. The Holy Prophet (saw) denied their request saying that a religion without practical actions amounts to nothing. Explaining the reality of Prayer, the Promised Messiah (as) says that what is Ṣalāt? It's a special Prayer, but people consider it like a tax from king. These unwise people do not comprehend that what benefit and need is there for God for our Prayers? In reality, it is beneficial for the man himself as he achieves his true purpose through Prayer. Then he says that Ṣalāt is such that it benefits one's worldly life and his faith. But the majority of people offer such Prayer that it becomes a curse for them. Ṣalāt is such that it safeguards man from every evil act, but such Prayer cannot be achieved without Allāh's help. And for this, you need to pray and demonstrate extreme heartfelt pain and restlessness in front of God. Therefore, none of your days should be empty of Prayers. The Promised Messiah (as) says that people become lazy in Ṣalāt because they aren't aware of that pleasure which Allāh has placed in Prayer. One should pray to Allāh that just like we taste the sweetness you have placed in fruits, similarly enable us to experience the pleasure in Prayer. Man always remembers what he himself has tasted. Then Promised Messiah (as) says that I see that when a drunkard doesn't become intoxicated, he keeps drinking more and more. A wise person can benefit from this. This means that if man doesn't experience pleasure in Prayer, he should stay consistent and continue to offer Prayers until he experiences that enjoyment. The Promised Messiah (as) says that when man displays laziness in daily Prayers, it is because he is inclined to things other than God. This is why the habit of Prayers and turning towards Allāh is extremely important. This gradually leads to such condition that man is naturally inclined towards Prayer and a special light is bestowed upon him. About different thoughts and distractions in Prayer, the Promised Messiah (as) says that these thoughts come to those who have not yet perfected their inclination and attention towards God. For example, look at how a criminal stands in front of a judge and pays attention to every word. Similarly, if man concentrates towards God, Satan would not be able to distract him with such thoughts. In the Holy Qur'ān, Allāh says that those who struggle towards us, we will surely guide them towards our ways. The Promised Messiah (as) says that if you continue to struggle in the way of Allāh with complete effort, you will eventually reach your ultimate goal. The Promised Messiah (as) has also drawn our attention to Tahajjud Prayer. Members of Anṣārullāh should pay special attention towards this. He said that if man spends all his breaths seeking this world, what has he collected for the hereafter? Wake up for Tahajjud and offer it with absolute zeal and passion. The Holy Prophet (saw) has said that the delight of my eyes lies in prayer. May Allāh enable us to offer and safeguard our daily Prayers.

خلاصہ: آج سے مجلس انصار اللہ یو کے کا اجتماع شروع ہو رہا ہے۔ انصار کو خاص طور پر نماز کی طرف توجہ دینی چاہئے۔ چالیس سال کی عمر کے بعد انسان کو اس بات کا احساس زیادہ ہونا چاہئے کہ ہماری عمر کے ایام کم ہو رہے ہیں اور مرنے کے بعد ہم نے اپنے رب کے حضور حساب دینا ہے۔ ہمیں فکر ہونی چاہئے کہ ایسی حالت میں اللہ تعالیٰ کے حضور حاضر ہوں کہ دونوں حقوق اللہ اور حقوق العباد کو ادا کرنے والے ہوں۔ نماز کے متعلق یاد رکھنا چاہئے کہ اللہ تعالیٰ نے نماز قائم کرنے کا حکم دیا ہے جس کا مطلب ہے کہ ایک تو نماز کو باجماعت ادا کیا جائے اور دوسرا یہ کہ وقت پر ادا کی جائے۔ پس انصار کو خاص طور پر اس طرف توجہ دینی چاہئے اور وہ حقیقی انصار اللہ یعنی اللہ کے مددگار اسی وقت بن سکتے ہیں جب یہ فرائض پورے کرنے والے ہوں۔ حضرت مسیح موعود نے فرمایا ہے کہ ہماری فتح کا ہتھیار دعا ہے تو نماز میں باقاعدگی کے بغیر ہم کس طرح آپکے مشن میں مددگار ہو سکتے ہیں۔ حضرت مسیح موعود علیہ السلام نے فرمایا کہ نمازوں کو باقاعدگی سے پڑھو۔ بعض لوگ دن میں صرف ایک نماز پڑھ لیتے ہیں۔ نماز ہرگز معاف نہیں ہوتی یہاں تک کہ انبیاء کو بھی معاف نہیں ہوتیں۔ ایک مرتبہ رسول اللہ صلی اللہ علیہ وسلم کے پاس ایک جماعت آئی جس نے نماز کی معافی چاہی۔ آپ صلی اللہ علیہ وسلم نے فرمایا کہ جس مذہب میں عمل نہیں اس میں کچھ نہیں۔ پھر نماز کی حقیقت بیان کرتے ہوئے فرمایا کہ نماز کیا ہے؟ ایک خاص دعا ہے لیکن لوگ اس کو بادشاہوں کا ٹیکس سمجھتے ہیں۔ نادان یہ نہیں سمجھتے کہ خدا کو اس کا کیا فائدہ ہے۔ اس سے انسان کا ہی فائدہ ہے کہ اس کے ذریعہ وہ اپنے حقیقی مقصد تک پہنچ جاتا ہے۔ پھر فرمایا کہ نماز ایسی چیز ہے کہ اس سے دنیا بھی سنور جاتی ہے اور دین بھی۔ لیکن اکثر لوگ ایسی نماز پڑھتے ہیں کہ نماز ان پر لعنت بھیجتی ہے۔ نماز تو ایسی چیز ہے کہ وہ ہر بد عمل سے بچایا جاتا ہے اور ایسی نماز اللہ تعالیٰ کی مدد کے بغیر حاصل نہیں ہوتی۔ اور اس کیلئے اللہ کے حضور دعاوں اور خشوع و خضوع کی ضرورت ہے۔ پس تمہارا کوئی دن دعا سے خالی نہ ہو۔ پھر فرمایا کہ میں دیکھتا ہوں کہ لوگ نمازوں میں غافل اس لئے ہوتے ہیں کہ ان کو اس لذت کی اطلاع نہیں جو اللہ تعالیٰ نے نماز میں رکھی ہے۔ پس اللہ تعالیٰ سے نہایت سوز سے دعا کرنی چاہئے کہ جس طرح پھل میں مزہ رکھا ہے اسی طرح ایک دفعہ نماز کی لذت کا بھی مزہ چکھا دے۔ کھایا ہوا انسان کو یاد دہتا ہے۔ فرمایا کہ میں دیکھتا ہوں کہ ایک شرابی کو جب نشہ نہیں آتا تو وہ شراب کے پیالے پی جاتا ہے۔ ایک عقلمند انسان اس سے فائدہ اٹھا سکتا ہے۔ یعنی اگر انسان کو نماز میں لذت پیدا نہ ہو تو نماز پر دوام کرے یعنی جب تک مزہ نہ آئے وہ پڑھتا جاوے یہاں تک کہ اس کو سرور آجاوے۔ حضرت مسیح موعود علیہ السلام نے فرمایا کہ انسان جب نماز میں سستی دکھاتا ہے تو اس کی حقیقی وجہ یہ ہے کہ انسان کی توجہ اللہ تعالیٰ کی بجائے دوسری چیزوں کی طرف ہے۔ اسی لئے نماز کی حادث اور باقاعدہ رجوع الی اللہ بہت ضروری ہے۔ اس سے آہستہ آہستہ وہ وقت آجاتا ہے کہ طبعی میلان پیدا ہو جاتا ہے اور ایک خاص نور انسان کو عطا ہوتا ہے۔ نماز میں وساوس پیدا ہونے کے متعلق فرمایا کہ جن لوگوں کا جھکاؤ پوری طرح اللہ تعالیٰ کی طرف نہیں ہوتا ان کے دل میں اور خیال پیدا ہوتے ہیں۔ فرمایا کہ ایک قیدی کو دیکھو کہ کس طرح حاکم کے آگے پوری توجہ سے کھڑا ہوتا ہے۔ اسی طرح انسان جب سچے دل سے اللہ تعالیٰ کی طرف توجہ کرے تو کیا مجال شیطان کی کہ دل میں وساوس پیدا کر سکے۔ لہٰذا اللہ تعالیٰ نے قرآن کریم میں فرمایا ہے کہ وَالَّذِينَ جَاهِدُوا فِينَا لِنُصِّبَهُمْ سُلُطٰنًا مِّنْ جُودِ اللّٰهِ تَعَالٰی کی طرف توجہ کرتے ہیں ہم ضرور انہیں اپنی راہوں کی طرف ہدایت دیں گے۔ حضرت مسیح موعود علیہ السلام نے فرمایا کہ پوری کوشش سے اللہ تعالیٰ کی راہ میں لگے رہو تو منزل مقصود تک پہنچ جاؤ گے۔ نماز ہی ایسی چیز ہے جو مراتب کے معراج تک پہنچا دیتی ہے۔ یہ ہے تو سب کچھ ہے۔ اسی طرح حضرت مسیح موعود علیہ السلام نے جماعت کو نماز تہجد کی طرف بھی توجہ دلائی ہے۔ اور انصار اللہ کو خاص طور پر اس طرف توجہ کرنی چاہئے۔ فرمایا کہ اس زندگی کے کل انفاس اگر دنیوی کاموں میں گزار دے تو آخرت کیلئے کیا اکٹھا کیا۔ تہجد کیلئے اٹھو اور خاص ذوق و شوق سے اس کو ادا کرو۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا ہے کہ قرۃ عین فی فی الصلوٰۃ یعنی میری آنکھوں کی ٹھنڈک نماز ہی میں ہے۔ اللہ تعالیٰ ہم سب کو اپنی نمازوں کی حفاظت کرنے کی توفیق دے اور ہم پر سرور نمازیں ادا کرنے والے ہوں۔ آمین۔

Discussion Scenario 1:

You are sitting with some cousins, some of whom you know are not very consistent in their Prayers. It's time for Maghrib Prayer, but these cousins suggest that you pray later as the family is in the middle of a good conversation. One of these cousins even mocks you playfully, calling you the family "Maulawī."

How would you respond?

1. You tell them, "jest if you must, but I have found that praying on time has made my heart increasingly inclined to true pleasure of Ṣalāt".
2. Quietly get up and offer your Ṣalāt on-time knowing that the delight of Ṣalāt is greater than any conversation with anyone else.
3. You request them all to take a break to offer Ṣalāt together because it would be the best festivity of the evening.
4. Any other response

How would your response change?

... if you are generally distracted in your Prayers?

... if you are the host, and these cousins have not visited you in some months?

... if you have been praying fervently for the past few weeks, and have not felt the special light that you were expecting?

... if you are visiting your cousins' home and finding a spot to say your Prayers could be an inconvenience to your hosts?

Guidance from the Friday Sermon

The Promised Messiah (as) states: "One reason for not inclining to Prayer and for laziness is that when a person inclines to beings other than Allāh, his soul and heart incline towards them also." A tree that grows facing a certain way, get inclined that way. People who turn away from God, get inclined to those others than God. This hardens his hearts and soul. The Promised Messiah (as) states" Thus this is a grave matter and something that makes the heart tremble that a person should beg before anyone other than God. This is why it is very important to establish and make the Ṣalāt a constant feature of one's life. Then, gradually that time approaches when a person inherits a light and a pleasure in the state of complete self-annihilation. He then becomes distant from everything else and servers all ties only submitting towards God almighty. At this stage man is bestowed with a light and attains tranquility."

Discussion Scenario 2:

Everyday, you arrive home after a long day at work around 7:30pm. Ṣalātul-‘Ishā’ is at 8:15pm at the Masjid which is just 15 minutes from your home. If you quickly eat dinner, you can get to the Masjid in time. However, your children will likely be asleep by the time you get home, and your wife, who is tired too, will have to carry the burden of making sure their homework is complete and ready for bed.

How would you respond?

1. Ṣalāt at the Masjid is priority. Offer ‘Ishā’ at the Masjid everyday.
2. Though Ṣalāt at the Masjid is priority, your family has rights too. Offer 3 days ‘Ishā’ at the masjid, and 2 days at home.
3. Let your wife and kids decide whether you should offer ‘Ishā’ at the Masjid.
4. Any other response.

How would your response change?

... if you are usually the only one at the Masjid for ‘Ishā’?
... if your wife also works professionally during the day?
... if you don’t find true delight yet in offering Ṣalāt?
... if you have a son over the age of ten, whereby he should also be offering Ṣalāt in the Masjid with you?

Guidance from Friday Sermon

Today, by the Grace of Allāh, the Annual *Ijtimā’* of Majlis Anṣārullāh UK is commencing. In this respect, I wish to draw the attention of the *Anṣār* to an extremely important but fundamental matter. And that is *Ṣalāt* [Prayer]. *Ṣalāt* is obligatory upon every believer. However, after the age of 40, one should have developed an increased sense of awareness [of the fact] that with the passing of each day, one's life is decreasing. Thus, every believer; everyone, who believes in the life after death and the Last Day, should be fully focused on fulfilling the rights of Allāh the Almighty as well as the rights of His servants.

Elaborating on what a real Prayer consists of and how it should be performed, the Promised Messiah (as) says: 'Remember that Prayer is something that adorns and improves one's worldly life as well as faith. .. Also a person must pray and supplicate constantly and committedly and only then can he or she develop a state of humility and pray with intense devotion and weep in their Prayers.

Examples of what we can do to adapt our lives according to Ḥuḍūr's guidance in this sermon:

- Write beloved Ḥuḍūr (aba) that may Almighty Allāh grant you true grace in your Prayers and Ta'luk-billāh (relationship with God).
- Commit to a 40-day Ṣalāt drive, where you will offer all of your Prayers on-time and increase offering Tahajjud.
- Read Remembrance of Allāh (Dhikr-i-Ilāhī) by Ḥaḍrat Muṣliḥ Mau'ūd (ra) to learn some additional techniques to improve your method of worship.
- Commit to offering more Ṣalāt in congregation

Examples of topics from this Friday sermon we can use to stimulate discussion among our family:

- We should offer our Prayers in congregation and in the mosque as often as possible. Let's make a Ṣalāt Schedule for the month. Compare against last month's performance.
- We should we offer our Prayers without any distractions. What distracts us and how can we shut those thoughts out of our minds effectively?
- Share with your family the delight and benefits you get out of Ṣalāt.

Topic 2: Truth, lies and arrogance (FS: 6/16/2017)

Synopsis: The Promised Messiah (as) has said that in order to have true Taqwa, one must instill all good morals in one's self. Therefore, a believer should try to adopt all excellent morals and obey all commandments of God. Allāh has mentioned many morals in the Holy Qur'ān, without which one cannot safeguard his faith. One of these morals is to establish truthfulness and staying away from falsehood. Allāh says in the Holy Qur'ān: (22:31) "Shun therefore the abomination of idols, and shun all words of untruth". The Promised Messiah (as) says that the Holy Qur'ān has likened telling a lie or falsehood to worshipping an idol. A lie is like an idol that if one relies on it, he loses the trust of God. He says that a person who become a habitual liar, it becomes difficulty for him to leave this habit and requires extremely hard work. Then he says that just like a foolish person turns to an idol instead of Allāh, similarly human beings rely upon falsehood to accomplish their tasks. Ḥuḍūr said that people lie in every matter these days. Recently, a study was published in the National Geography magazine on why humans lie? An attempt was made to prove that this is somehow part of human nature. This is false as it is the environment and upbringing which brings about this habit. Reading this study shows how people's lives have become full of lies and deception. And when these lies are revealed, it creates many problems and breaks their households. This is why the following verse of Qur'ān is read out at the time of Nikah: O ye who believe! fear Allāh, and say the right word (33:71). Ḥuḍūr said that if the husband and wife treat each other with absolute truthfulness, not only will their own relationship stay in good terms, but their children will also stay away from many immoralities. People who are far from God have no guidance in these matters, but we have clear commandments of Allāh. Some of us consider the Western world an example for ourselves in these matters, even though our teaching is much better than their morals. The Promised Messiah (as) has guided us that we should stay upon truthfulness in every matter, even if this truth comes from a child. We should stay upon truthfulness, even if it goes against our close relatives. Some people lie in matters of inheritance of properties, even though Allāh has said that we shouldn't even lie to our enemies. We should all self-evaluate that are we completely free of falsehood in all aspects of our lives. Another important moral we should pay attention towards is humility and staying away from arrogance. Allāh says in the Holy Qur'ān :(31:19) 'And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allāh loves not any arrogant boaster. The Promised Messiah (as) has said that some people become arrogant after a few days of Prayers, fasting or Zakāt. Ḥuḍūr said that we should especially pay attention to this in the month of Ramadan. It was Satan who showed arrogance against Adam and as a result was rejected by God. In reality, this is the fate of every arrogant person. Therefore, we should look towards the example of humility of Prophet Adam (as) who prayed in the following words (7:24) Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost. The Promised Messiah (as) has said that I believe that one must be absolutely free of arrogance in order to be spiritually clean. And if you are able to experience a relationship with Allāh and acceptance of prayers, you shouldn't become arrogant; rather try to increase in humility. He said that God is very merciful, but arrogance is a dangerous disease. One who is afflicted with this disease faces spiritual death. Allāh wills that he establishes all true virtues and morals through this Jamā'at. May Allāh enable us to stay away from all immoral acts and instill excellent morals within us by following the Sunnah of the Holy Prophet (saw). May Allāh enable us to act according to the desires of the Promised Messiah (as). Āmīn.

غلاصہ: تقویٰ کے متعلق حضرت مسیح موعود فرماتے ہیں متقی انسان اس وقت بنتا ہے جب اس میں تمام خلق موجود ہیں۔ پس مومن کو کوشش کرنی چاہئے کہ تمام خلق اپنائے اور اللہ تعالیٰ کے احکام کے مطابق عمل کرے۔ ایمان کو قائم رکھنے کیلئے اللہ تعالیٰ نے بعض اخلاق کا ذکر کیا ہے جن پر عمل کے بغیر انسان کا ایمان خطرہ میں پڑ جاتا ہے۔ ان میں سے ایک سچائی پر قائم ہونا ہے اور جھوٹ سے بچنا ہے۔ اللہ تعالیٰ نے قرآن کریم میں فرمایا ہے: 'پس بتوں کی پلیدی سے بچو اور جھوٹ کہنے سے بچو'۔ حضرت مسیح موعود علیہ السلام نے فرمایا ہے کہ قرآن کریم نے دروغ گوئی کو بتوں کی پوجا سے تشبیہ دی ہے۔ اور پھر فرمایا کہ جھوٹ بھی ایک بت ہے جس پر بھروسہ کرنے والا خدا پر بھروسہ چھوڑ دیتا ہے۔ جھوٹ بولنے کی حادث آسانی سے دور نہیں ہوتی بلکہ اس کیلئے اس شخص کو بڑی محنت کرنی پڑتی ہے۔ فرمایا کہ احمق انسان اللہ کو چھوڑ کر بیسے پتھر کے سامنے جھکتا ہے اسی طرح انسان اپنے مقاصد کو حاصل کرنے کے ذریعہ جھوٹ کا سہارا لیتا ہے۔ حضور نے فرمایا کہ آجکل تو لوگ ہر بات میں جھوٹ بولتے ہیں۔ ابھی حال ہی میں رسالہ نیشنل جیوگرافی میں ایک آرٹیکل آیا تھا کہ انسان جھوٹ کیوں بولتے ہیں؟ اور یہ ثابت کرنے کی کوشش کی ہے کہ جھوٹ بولنا انسان کی فطرت میں شامل ہے حالانکہ یہ غلط ہے۔ یہ ماحول کی وجہ سے انسان میں عادت پیدا ہوتی ہے نہ کہ فطرت کی وجہ سے۔ اس مضمون کو پڑھ کر اندازہ ہوتا ہے کہ کس طرح ان لوگوں کی زندگیاں جھوٹ سے بھری ہوئی ہیں۔ اور جب ان لوگوں کے جھوٹ کھلتے ہیں تو بہت سے جھگڑے پیدا ہوتے ہیں اور ان کے گھر برباد ہوتے ہیں۔ اسی وجہ سے نکاح کے وقت اسلام میں یہ آیت پڑھی جاتی ہے: [33:71] اے وہ لوگو جو ایمان لائے ہو! اللہ کا تقویٰ اختیار کرو اور صاف سیدھی بات کیا کرو۔ فرمایا کہ اگر میاں بیوی ایک دوسرے سے سچائی سے پیش آئیں تو نہ صرف تمہارا آپس میں رشتہ اچھے طور پر قائم رہے گا بلکہ تمہارے بچے بہت سی برائیوں سے دور رہیں گے۔ جو لوگ دین سے دور ہیں اور خدا سے دور ہیں ان کو تو ان معاملات میں کوئی ہدایت حاصل نہیں ہے لیکن ہمارے لئے تو واضح احکام موجود ہیں۔ ہم میں سے بعض لوگ ان معاملات میں مغربی دنیا کو اپنے لئے ایک مثال سمجھتے ہیں حالانکہ ہماری تعلیم ان سے بہت بہتر ہے۔ حضرت مسیح موعود علیہ السلام نے بھی ہمیں ہدایت فرمائی ہے کہ ہر معاملہ میں سچائی پر قائم ہو جانا چاہئے بیشک یہ سچائی ایک بچے سے ہی کیوں نہ حاصل ہو۔ اور ہمیشہ سچی گواہی پر قائم ہو جاؤ بیشک وہ تمہارے قریبی رشتہ داروں کے خلاف ہی کیوں نہ ہو۔ اسی طرح بعض لوگ جائیداد کے معاملات میں جھوٹ سے کام لیتے ہیں حالانکہ اللہ تعالیٰ نے تو فرمایا ہے کہ اپنے دشمن سے بھی جھوٹ سے کام نہ لو۔ اس لئے ہم سب کو خاص طور پر اپنے جائزے لینے چاہئے کہ ہمیں ہماری زندگی کے کسی پہلو میں بھی جھوٹ تو شامل نہیں ہے۔ پھر ایک اہم نیکی عاجزی اور سبکدوشی سے دوری ہے جو ہر متقی میں ہونی چاہئے۔ اللہ تعالیٰ قرآن کریم میں فرماتا ہے: [31:19] اور (نخوت سے) انسانوں کے لئے اپنے گال نہ پھلا اور زمین میں یونہی اگرتے ہوئے نہ پھر۔ اللہ کسی سبکدوش کرنے والے (اور) فخر و مباہات کرنے والے کو پسند نہیں کرتا۔ حضرت مسیح موعود علیہ السلام نے یہ تعلیم دی ہے کہ بعض ایسے لوگ ہیں کہ دو دن کی نمازوں یا روزہ، زکوٰۃ کی وجہ سے فخر و سبکدوشی میں پڑ جاتا ہے۔ حضور نے فرمایا کہ آجکل رمضان میں خاص طور پر اس بات کا خیال رکھنا چاہئے۔ شیطان نے سبکدوشی کیا تھا اور اپنے آپکو آدم سے بہتر سمجھا۔ اس کے نتیجہ میں وہ اللہ تعالیٰ سے دور ہو گیا اور یہی حال ہر سبکدوش کا ہوتا ہے۔ اور آدم علیہ السلام کا یہ حال تھا کہ وہ اللہ تعالیٰ کی طرف جھک گئے اور عاجزی اختیار کی اور اس طرح دعا کی کہ: [7:24] اُن دونوں نے کہا کہ اے ہمارے رب! ہم نے اپنی جانوں پر ظلم کیا اور اگر تو نے ہمیں معاف نہ کیا اور ہم پر رحم نہ کیا تو یقیناً ہم گھانا کھانے والوں میں سے ہو جائیں گے۔ حضرت مسیح موعود علیہ السلام نے فرمایا ہے کہ میرے نزدیک پاک ہونے کا یہ طریق ہے کہ کسی قسم کا سبکدوش نہ ہو۔ اور اگر اللہ تعالیٰ سے تعلق پیدا ہو جائے اور قبولیت دعا کا موقع ملے تو سبکدوشی نہ ہو بلکہ مزید انکساری میں بڑھتے جاؤ۔ پھر فرمایا کہ اللہ تعالیٰ بہت رحیم و کریم ہے مگر سبکدوش بہت خطرناک بیماری ہے۔ جس میں یہ پیدا ہو جائے اس کیلئے روحانی موت ہے۔ اللہ تعالیٰ چاہتا ہے کہ اس جماعت کے ذریعہ سے تمام حقیقی نیکیاں اور اخلاق کو دنیا میں قائم کرے۔ اللہ تعالیٰ ہمیں آنحضرت صلی اللہ علیہ وسلم کے اسوہ پر چلتے ہوئے تمام برائیوں سے بچنے اور تمام اعلیٰ اخلاق اپنانے کی توفیق عطا فرمائے۔ اور ہم حضرت مسیح موعود علیہ السلام کی توقعات پر عمل کرنے والے ہوں۔ آمین۔

Discussion Scenario 1:

Late at night, a man breaks into your apartment, demanding all of your money and jewelry while brandishing his weapon. You give him your wallet and your wife gives all the jewelry she is wearing, but the thief is not satisfied. He says angrily, "I know you must have more money and jewelry in your apartment. Is this all?"

How would you respond?

1. Tell him that you're a poor man and this is all the wealth you have (even though you do have more money/jewelry in the apartment).
2. Get him the rest of the jewelry and money you have hidden in your apartment.
3. Just say nothing.
4. Any other response

How would your response change?

... if, by getting the additional assets, you risk awakening your children, complicating the matter?

... if, by getting the additional assets, you will be completely bankrupt?

... if you have a stronger weapon of your own that you can subdue him with, but it's not near your additional assets?

Guidance from the Friday Sermon

The Promised Messiah (as) states: "The one who lies creates his own idol and considers it to be the means of their salvation." He then states: "Remember that there is nothing more cursed than falsehood. Generally, worldly men say that the truthful get caught, but why should I accept this when I myself have been in 7 court cases and by the grace of Allāh, not once have I had to utter a lie. Can anyone say that God Almighty made me suffer defeat in any one of them? God Almighty is Himself the Protector and Helper of the truthful. Can it be that He gives a punishment to a pious person or a truthful person? If this ever happened then no one in the world would ever have the courage to speak the truth and true belief in God would disappear."

Discussion Scenario 2:

You are a Jamā‘at office holder and an Aḥmadī lady called you in the evening asking for your help about an issue she’s having with her husband. She asked that you come meet her privately and that you tell NO ONE about her situation.

How would you respond?

1. Tell your wife that you need to go see this lady as she is having a problem. Tell your wife to keep silent about this at the masjid.
2. Think of a legitimate errand that you have to make and tell your wife you are going to run errands.
3. Tell the lady that you can’t help her, unless you bring your wife with you.
4. Any other response.

How would your response change?

- ... if you are not the Jamā‘at President, Secretary Tarbiyyat, or Secretary Amooore-Ama?
- ... if you often feel your wife is of “the jealous type?”
- ... if your wife has trouble keeping secrets?
- ... if you and your wife have been fighting a lot lately?

Guidance from the Friday Sermon

Among the ‘bigger’ lies, is the lying between spouses. If one analyses [the situation] among ourselves, domestic quarrels, separations and divorces take place because people rely on lies, whereas, after understanding this fundamental element of human psyche, one of the verses, we have been told to recite during the Nikah sermon is as follows: “O ye who believe! fear Allāh, and say the right word.” It further states: “He will bless your works for you and forgive you your sins. And whoso obeys Allāh and His Messenger, shall surely attain a mighty success.” Allāh the Almighty has spoken about truthfulness with regards to a relationship between husband and wife to such a great extent so that there should be no bending [of truth], there should be a high standard of truthfulness. In this way, not only will your relationships become pleasant, your children will also be saved from many issues.

Examples of what we can do to adapt our lives according to Ḥuḍūr’s guidance in this sermon:

Write beloved Ḥuḍūr (aba) that may Almighty Allāh free you from the temptation of telling even small lies.

Reflect on your past of when you may have not been fully truthful. What was the underlying issue that prevented you from telling the full truth?

Increase your frequency of offering Istighfār. How many prayers of Istighfār do you know?

Examples of topics from this Friday sermon we can use to stimulate discussion among our family:

- Why do people lie?
- Be transparent with your children. Ask them if there are any small lies that you and your wife may have uttered – recognizing you may have unknowingly lied in parenting.
- Discuss the risks for your children to be tempted not to be fully honest and open with you:
 - Regarding their academics
 - Regarding their internet/smartphone usage
 - Regarding how they interact with opposite gender children

Topic 3: Matrimonial alliances and issues (FS: 3/3/2017)

Synopsis: Ḥuḍūr (ayyadahullāh) said that the matters of finding marriage partners and different matrimonial issues cause restlessness in homes. Due to this, the children also move away from the right path. Sometimes, the marriages of ladies are delayed due to education and sometimes, in the name of rights in these countries, women are given wrong advice by their friends. Ḥuḍūr (ayyadahullāh) said even some girls coming from Pakistan fall into these errors. Such problems, even more so, are also found in men. The reason is that people don't follow the Islāmic command of always saying the simple, plain truth. Mistakes are committed on both sides which causes trouble and has negative impacts on children. Ḥuḍūr (ayyadahullāh) said that sometimes there are wrong expectations such as of material things and parents get excessively involved in these matters. Sometimes, women are wrongly taunted for reasons such as her appearance or due to her employment. A long list of complaints comes out containing only petty matters. In summary, it is because of moving away from one's faith and getting attracted to worldly things. It is imperative to find a solution of this from our faith. We have promised to give precedence to our faith over worldly matters. The Holy Prophet (saw) has advised us to especially practice this in matters of marriage. He said that instead of relying upon family status, wealth or beauty, you should prefer a faithful woman. We also have Istikhārah Prayer in this regard meaning asking Allāh for goodness before deciding for a marriage proposal. We should always ponder upon the verses of Nikah which enjoins Taqwa, righteousness, looking after the relatives and always speaking the plain truth. The Promised Messiah (as) has also said that family status shouldn't be looked upon in marriages, rather one should look at Taqwa. It is true that one should consider Kufw meaning compatibility. Ḥuḍūr (ayyadahullāh) said that if a compatible and righteous marriage proposal exists within one's family, then it should be preferred. However, this is not mandatory. Similarly, as per the instructions of the Holy Prophet (saw), it is allowed to see the woman before marriage and visit her household. However, there should not be any vein talk and the matter shouldn't be prolonged unnecessarily. Women shouldn't be given any emotional pain. Sometimes, the matter of the man having a separate house becomes an issue. If it is due to financial condition or any legitimate reason, then women should show patience. The Islāmic teaching is that, barring any legitimate excuse, the newlywed couple should have a separate house. Ḥaḍrat Khalīfatul-Masīḥ I (ra) said that Qur'ān has instructed men should live with them in a good manner. Even if you see weaknesses in women, you should show patience. Then some issues occur due to man's wish of second marriage. This should only be done when there is a legitimate need. To do this to merely fulfil your desires is absolutely wrong. May Allāh guide all Aḥmadīs to approach these matters with faith and righteousness and may they stay away from worldly attractions.

خلاصہ: حضور انور نے فرمایا کہ رشتوں کے معاملات اور عائلی مسائل گھروں میں پریشانی کا باعث بنتے ہیں۔ اور ان وجوہات کی وجہ سے بعض اوقات اولاد بھی راہِ راست سے ہٹتی چلی جاتی ہے۔ بعض اوقات پڑھائی کی وجہ سے لڑکیوں کے رشتہ کو دیر سے کیا جاتا ہے اور بعض اوقات لڑکیوں کی سہیلیاں وغیرہ عورتوں کو ان ممالک میں حقوق کے نام پر غلط مشورے دیتی ہیں۔ بعض اوقات تو پاکستان سے آنے والی لڑکیاں بھی غلط خواہشات کرتی ہیں۔ اور ایسی ہی برائیاں بلکہ اس سے بڑھ کر لڑکوں میں پائی جاتی ہیں۔ اور اس کی وجہ یہ ہے کہ قولِ سدید یعنی سیدھی بات نہیں کی جاتی۔ دونوں طرف سے غلطیاں ہوتی ہیں۔ بہر حال ان وجوہات کی بنا پر بچے اثر انداز ہوتے ہیں۔ بعض اوقات غلط توقعات رکھی جاتی ہیں مثلاً نئے گھر کی خواہش۔ ماں باپ کی بیجا دخل اندازی ہوتی ہے۔ بعض اوقات غلط وجوہات کی وجہ سے لڑکیوں طعنہ دیا جاتا ہے مثلاً رنگ یا قد کی وجہ سے یا ملازمت کے باعث۔ شکووں کا یہ سلسلہ دونوں طرف سے چلتا چلا جاتا ہے اور صرف بچگانہ باتیں ہوتی ہیں۔ اس کی وجہ یہ ہے کہ دین سے دوری ہے اور دنیا داری میں دلچسپی ہے۔ ہمیں دینی تعلیمات کی روشنی میں ہی اس کا حل تلاش کرنا ہوگا۔ ہم نے دین کو دنیا پر مقدم کرنے کا عہد کیا ہے۔ اور خاص طور پر شادی کے معاملات میں رسول اللہ صلی اللہ علیہ وسلم نے اس کی کید کی ہے۔ مثلاً فرمایا کہ شادی کے وقت خاندان، خوبصورتی، مال و دولت چھوڑ کر س بات کو ترجیح دینی چاہئے وہ یہ ہے کہ دینی عورت سے شادی کی جائے۔ پھر استخارہ کا بھی حکم ہے کہ رشتوں سے پہلے استخارہ کر لیا کرو اگر وہ رشتہ درست نہیں ہے تو اللہ تعالیٰ کوئی روک پیدا کر دے۔ نکاح پر پڑھی جانے والی آیات پر ہمیشہ غور کرتے رہنا چاہئے کہ کس طرح تقویٰ کی نصیحت ہے، رحمی رشتہ داروں کا لحاظ رکھنے کی نصیحت ہے اور قولِ سدید کا حکم ہے۔ حضرت مسیح موعود علیہ السلام نے بھی فرمایا ہے کہ رشتوں میں خاندانوں کو نہیں دیکھنا چاہئے بلکہ تقویٰ کو دیکھنا چاہئے۔ ہاں کفو کو دیکھنا چاہئے۔ کفو کا مطلب ہے کہ حالات کو دیکھ لیا جائے اور مناسب جگہ پر رشتہ کیا ج جائے۔ حضور علیہ السلام نے یہ بھی فرمایا ہے کہ اگر کفو اپنے خاندان میں موجود ہو تو اسے ترجیح دینی چاہئے لیکن یہ فرض نہیں ہے۔ اسی طرح لڑکی دیکھنا یا لڑکیوں کے گھر جانا بھی سنتِ رسول سے ثابت ہے لیکن فضول باتوں میں ملوث نہیں ہونا چاہئے اور بلا وجہ بات کو لگانا بھی نہیں چاہئے۔ لڑکیوں کو جذباتی تکلیف نہیں پہنچانی چاہئے۔ بعض اوقات لڑکے کے علیحدہ گھر نہ ہونے کی وجہ سے مسئلہ بنتا ہے۔ اگر لڑکے کے حالات ایسے نہ ہوں تو لڑکی والوں کو صبر کرنا چاہئے۔ بعض اوقات لڑکے کے ماں باپ کے پریشم کی وجہ سے بغیر کسی وجہ کے علیحدہ گھر نہیں لیتے۔ اس بارہ میں اسلامی تعلیم یہ ہے کہ حضرت خلیفۃ المسیح الاول رضی اللہ عنہ نے فرمایا ہے کہ اسلام نے گھر علیحدہ ہونے کی تلقین کی ہے۔ سو اگرئی جائز مجبوری نہ ہو تو گھر علیحدہ ہونا چاہئے۔ پھر حضرت خلیفۃ المسیح الاول نے فرمایا ہے کہ قرآن نے حاضر و محض بالبر و وف کا حکم دیا ہے یعنی احسن رنگ میں عورتوں کے ساتھ رہو۔ اگرئی برائی بھی دیکھو تو صبر کرو۔ پھر مردوں کی دوسری شادی کی خواہش کی وجہ سے بعض مسائل پیدا ہوتے ہیں۔ اس کے متعلق بھی یاد رکھنا چاہئے کہ ایسا مجبوری میں کرنا چاہئے۔ صرف اپنی نفسانی اغراض پورا کرنے کیلئے ایسا کرنا غلط طریقہ کار ہے۔ اللہ تعالیٰ تمام احمدیوں کو ہدایت دے کہ وہ تقویٰ اور دین کے مطابق ان مسائل حل کریں اور دنیا داری سے وہ بچتے چلے جائیں۔

Discussion Scenario 1:

It is now time to begin looking for a girl for your son. He says he's ready and wants to know his options. Your wife has three girls in mind and has shared her perspectives on each. Which of the profiles would you pursue first?

How would you respond?

1. Girl A: She wears proper Hijāb and serves on the local Lajna Amila. Her father is the Jamā'at President.
2. Girl B: She's an Ivy League graduate and is earning a six-figure salary. Both of her parents are doctors.
3. Girl C: She's strikingly beautiful and has a very quiet, soft personality. The family just moved here three years ago and her father works at a gas station.
4. Any other response

How would your response change?

- ... if your son is not very active Jamā'at activities, though he is regular in Prayers at home?
- ... if your son is also an Ivy League graduate and working in a job with great chances for further advancement?
- ... if your son is very interested in Girl C?
- ... if one of the girls is your niece?

Guidance from the Friday Sermon

Ḥuḍūr (ayyadahullāh) stated that the key to resolve all of these issues can be found if one turns towards faith. We are fortunate to have accepted Islām and have the blessings of the teachings given to us by the Promised Messiah (as). One of those teachings is to give precedence to faith over all worldly pursuits. When it comes to the matter of marriage, even those who are serving the faith forget this key principle, whereas the Holy Prophet (saw) specifically instructed that when dealing with matters of marriage one must always give precedence to faith over all worldly matters. Ḥaḍrat Khalīfatul-Masīḥ I (ra) stated that the first step Islām has mentioned in regards to a Nikah [Islāmic marriage] is that the purpose of the Nikah should be to strengthen ones faith instead of searching for beauty, wealth and status. Similarly, before one enters into a marriage they should perform *Istikhārah* [Prayer to seek guidance in choosing the best outcome of any matter].

Discussion Scenario 2:

You have been approached to consider a match for your daughter. You have known the boy to be a pleasant, handsome, active member of the Jamā‘at. He completed his associate bachelors degree and is currently working at a bank, plus driving for Uber. His parents also work, but are basically hand-to-mouth earners. As they have unmarried daughters, the son currently lives with and helps support the family.

How would you respond?

1. You should pursue the match (i.e., Let the families meet formally to see if there is compatibility).
2. You should pursue the match, with the condition that the boy commits to moving out of his parents' home.
3. You should wait for other matches where the boy may have better career and financial outlook.
4. Any other response.

How would your response change?

... if your well-educated daughter firmly says she doesn't want to live with in-laws at the start of the marriage?

... if your daughter is 29 years old?

... if your daughter was raised with the true Waqfe Nau spirit?

... if the boy doesn't intend to continue for a bachelors degree?

Guidance from the Friday Sermon

At times, the cause of discord in marriage is because the husband does not have his own house and is living with his parents. Sometimes this is because the husband may be experiencing financial difficulties or is still studying and therefore it is not possible for him to buy his own house. In such an instance, the wife should support him and live with her in-laws until he acquires the means to purchase his own house. In certain cases, the women and her parents end the marriage and so such practices are completely wrong. If the girl cannot live with the in-laws then she should have voiced her reservation from the outset. However, there are certain men who are living at home with their parents because of their irresponsible actions and simply cite the excuse that they want to support their elderly parents.

Examples of what we can do to adapt our lives according to Ḥuḍūr's guidance in this sermon:

- Write beloved Ḥuḍūr (aba) that may Almighty Allāh grant you wholesome, righteous spouses for your children.
- On a piece of paper, write down your own personal values to your family on how you will approach finding matches for them.
- Sit with your wife and your son/daughter to align on what kind of spouses would be good for your sons and daughters.

Examples of topics from this Friday sermon we can use to stimulate discussion among our family:

- How to make a marriage a real success?
- The common reasons for broken marriages.
- Financial difficulties you (or other relations) may have faced when first starting out on your marriage.
- Advantages of living with an extended family.
- The importance of Istikhārah Prayer and occasions where it may be beneficial and appropriate.

Topic 4: Invite to Allāh with wisdom and goodly exhortation (FS: 9/8/2017)

Synopsis: Many countries in their Majlis Shūrā ponder over this matter that how can we convey the message of Islām in a better way. We should remember that whether it is for Tablīgh or any other project, once it has been approved by the Khalifa of the time, it is the duty of the members of Majlis Shūrā and all office bearers to get it implemented. When it comes to Tablīgh projects, it is the duty of all office bearers to participate in these efforts and not leave them to only Secretary Tablīgh. When all office bearers will participate in Tablīgh, they will become models for members of Jamā‘at and therefore everyone will contribute.

Another meaning of Hikmat is to do Tablīgh keeping the facts and reality in mind. If wrong things are mentioned during Tablīgh, eventually everything gets exposed. Then another meaning is to do Tablīgh according to the circumstances meaning such arguments shouldn't be presented which may anger or frustrate people. The Holy Prophet (saw) has also said that you should always speak to people according to their intellect and understanding. Then another important matter about Tablīgh is that we need to make contacts throughout the year and do Tablīgh to them. It is not enough to merely do flyer distribution two or three times a year.

The conditions of the world today are due to humanity moving away from Allāh and it is only Aḥmadīs who can bring them back. Therefore, Allāh has asked us to deliver the message keeping these points in mind. Guidance comes from Allāh alone. We do not know the unseen, and therefore do not know who will get influenced by our Tablīgh. We will not be held responsible for the results of our Tablīgh; we will be questioned over whether or not we fulfilled our responsibility and gave the message of Islām according to our capacities. Some people ask that how many people have you converted or how many years will it take if you continue with this kind of Tablīgh? Our answer should be that we have been commanded to do Tablīgh and we will always continue to do so. It is Allāh who will show the fruits of our efforts and we are certain that one day we will be in majority throughout the world.

We should also remember that wisdom doesn't mean cowardice or agreeing with something fundamentally wrong. We do not fight with anyone, but should always express our teachings and point of view with wisdom. Recently, some of my comments about shaking hands with women and homosexuality attracted negative commentary in Germany. Recently, a politician in England separated from his party because he was against abortion and homosexuality. Huzoor (aba) said that if worldly politicians do not show cowardice in these matters, how strong should our faith be? We should never leave truthfulness for worldly reasons. Do not worry about opposition as it opens the avenues for truthfulness. The Promised Messiah (as) has said that the more truthfulness is opposed, the more it shines and shows its majesty.

It is also important for Tablīgh that our actions and claims should be equal, meaning we do what we say. Only then will our Tablīgh affect the hearts of people. The Promised Messiah (as) has said that if man doesn't speak with an honest heart and doesn't back it with practical example, his speech will carry no influence. Our claims hold no weight in the sight of Allāh without our actions. May Allāh enable us to act according to these guidelines. Āmīn.

خلاصہ: بہت سے ملک اپنی مجلس شوریٰ میں اس تجویز پر غور کرتے ہیں کہ کس طرح ہم جماعت کا پیغام احسن رنگ میں لوگوں تک پہنچا سکتے ہیں۔ ہمیں یاد رکھنا چاہئے کہ بیشک تبلیغ کا کام ہو یا کوئی بھی اور منصوبہ ہو جب خلیفہ وقت کی طرف سے اسکی منظوری دے دی جائے تو مجلس شوریٰ کے ممبران اور ہر سطح کے حاملہ کے ممبران کا کام ہے کہ ان پر عمل کروایا جائے۔ اور جہاں تبلیغ کے متعلق منصوبہ ہو تو یہ ہر عمدہ دار کا کام ہے کہ اس میں حصہ لے نہ صرف یہ کہ سیکرٹری تبلیغ پر اس کو چھوڑا جائے۔ جب تمام عمدہ دار تبلیغ کے کام میں شامل ہوں گے تو اس سے باقی جماعت کیلئے بھی نمونہ قائم ہو گا اور سب مل کر اس کام کیلئے کوشش کرنے والے ہوں گے۔ حکمت کا ایک یہ مطلب بھی ہے کہ حقائق اور واقعات کے مطابق بات کرنی چاہئے۔ اگر غلط بات کی جائے تو بعد میں وہ کسی نہ کسی رنگ میں کھل ہی جاتی ہے۔۔۔ اسی طرح ایک مطلب یہ ہے کہ موقع اور مناسبت کے لحاظ سے تبلیغ کرنی چاہئے یعنی ایسی دلیل نہیں دینی چاہئے جس سے دوسرے لوگ غصہ میں آجائیں اور فاصلے مزید بڑھ جائیں۔ آنحضرت صلی اللہ علیہ وسلم نے بھی یہ فرمایا ہے کہ لوگوں کے فہم و ادراک کے مطابق ان سے بات کرنی چاہئے۔ پھر ایک اور اہم بات یہ ہے کہ تبلیغ کیلئے ضروری ہے کہ پورا سال تبلیغ کیلئے کونٹیکٹ بنانے اور ان کو تبلیغ کرنے کی ضرورت ہے۔ سال میں دو یا تین مرتبہ پمفلٹ دیکر تبلیغ کی ذمہ داری ادا نہیں ہو سکتی۔ آج جو دنیا کے حالات ہیں احمدی ہی دنیا کو بتا سکتے ہیں کہ یہ اللہ تعالیٰ سے دوری کا نتیجہ ہے۔ پس اللہ تعالیٰ نے فرمایا ہے کہ ان باتوں کو مد نظر رکھتے ہوئے تبلیغ کرنا ہمارا کام ہے اور ہدایت دینا اللہ تعالیٰ کا کام ہے۔ انسان عالم الغیب نہیں ہے اس لئے ہم نہیں جانتے کہ کس شخص پر اثر ہو گا اس لئے ہم نتائج کے بارہ میں ذمہ دار نہیں ہیں۔ ہم سے بس اتنا پوچھا جائیگا کہ کیا ہم نے اپنے فرض پورا کیا اور اپنی عثیت کے مطابق لوگوں تک اسلام کا پیغام پہنچایا یا نہیں۔ اسی طرح بعض لوگ بعض اوقات سوال کرتے ہیں کہ تم نے کتنے احمدی کر لئے یا اس طور پر تبلیغ کرنے سے کتنے سال لگ جائیں گے۔ ہمارا یہی جواب ہونا چاہئے کہ ہمیں تبلیغ کا حکم ہے جس کو ادا کرنے سے ہم ہرگز نہیں رکیں گے۔ اس کا نتیجہ اللہ تعالیٰ نے دکھانا ہے اور ہم اس امید پر قائم ہیں کہ ایک دن اکثریت ہماری ہو جائیگی۔ اسی طرح یہ بھی یاد رکھنا چاہئے کہ حکمت کا مطلب بزدلی نہیں ہے یا غلط باتوں سے ہاں میں ہاں ملانا نہیں ہے۔ اس لئے حکمت سے سچائی بیان کرنی چاہئے۔ ہم نے لونا نہیں ہے لیکن حکمت سے اپنی تعلیم ضرور بیان کرنی چاہئے۔ ابھی حال ہی میں عورتوں سے ہاتھ ملانے پر یا ہم جنسی کے متعلق میرے بعض بیانات پر جرمنی پر منفی تبصرہ بھی کیا گیا۔ فرمایا کہ ابھی حال ہی میں انگلستان کے ایک سیاستدان اس وجہ سے اپنی پارٹی سے الگ ہو گئے کہ وہ ابارش اور ہم جنسی کی تعلیم کے خلاف تھے۔ فرمایا کہ اگر دنیوی سیاستدان ان معاملات میں بزدلی نہیں دکھاتے تو ہمارا کس قدر مضبوط ایمان ہونا چاہئے اور دنیوی وجوہات کی وجہ سے سچائی سے ہٹنا نہیں چاہئے۔ مخالفت کی پروا نہیں کرنی چاہئے کیونکہ مخالفت حق کی راہ کھولتی ہے۔ حضرت مسیح موعود علیہ السلام نے بھی فرمایا ہے کہ حق کی جس قدر مخالفت ہو حق اس قدر ہی زیادہ چمکتا ہے اور اپنی شوکت دکھاتا ہے۔ اسی طرح تبلیغ کیلئے ضروری ہے کہ ہمارا قول اور فعل ایک جیسا ہے۔ ہماری باتوں کا اثر اس وقت ہی ہو گا جب ہمارا قول اور فعل برابر ہو گا۔ حضرت مسیح موعود علیہ السلام فرماتے ہیں کہ اگر انسان کی گفتگو سچے دل سے نہ ہو اور اسے میں عملی طاقت نہ ہو تو وہ اثر پذیر نہیں ہوتی۔ ہماری باتیں عند اللہ کوئی وقعت نہیں رکھتیں جب تک عمل نہ ہو۔ اللہ تعالیٰ ہمیں اس کے مطابق عمل کرنے کی توفیق عطا فرمائے۔

Discussion Scenario 1:

While talking casually with your non-practicing Christian next-door neighbor about the weather, the conversation moves to today's news headlines, about a tragic race-bias incident. You only heard a little about the incident but you still don't know the specifics.

How would you respond?

1. You tell him that as a Muslim, who believes in Mirza Ghulam Ahmad of Qadian, we believe in complete equality of races.
2. You ask him for the details on the matter and then respond based on what he tells you, guiding him to your central belief that all races are equal.
3. You listen to him, asking him deeper questions regarding his concerns about this issue. You then invite him to your house, a couple of days later, after doing your own research.
4. Any other response.

How would your response change?

... if he tells you that "All Lives Matter" and he's tired of these protests?

... if he is African-American?

... if he shows you the details of the incident on his smartphone from an ultra-conservative news source?

... if he has complained to you in the past about how you don't mow your lawn regularly?

Guidance from the Friday Sermon

We need to make efforts towards Tablīgh in the manner taught to us by Allāh the Almighty. Firstly, Allāh the Almighty says to carry out Tablīgh using wisdom (hiqmah). What is this "Ḥikmah?" Hiqmah has wide-ranging meanings, which to be successful in Tablīgh, are essential for us to be aware of and to keep in view. One meaning of Hiqmah is knowledge. Knowledge is required to carry out Tablīgh. Therefore, firstly you need to increase your knowledge so that when you have an intellectual discussion with someone they should be spoken to in a manner based on their level of understanding. Secondly you should be aware of where in our literature and websites the intellectual responses to their questions can be obtained from. Then, arguments should be given to the people of different religions and deniers of the existence of God, according to their mentality, outlook and viewpoints. "Ḥikmah" (wisdom) also denotes 'a resolute and firm word' and 'a conclusive argument, not requiring yet further proofs to establish its validity.'

Discussion Scenario 2:

Your boss is taking the team out for lunch to celebrate Adam's (your co-worker's) upcoming marriage with his boyfriend. This has been a tradition in your office, as you have attended other lunch marriage celebrations before. Everyone else on the team is going.

How would you respond?

1. Attend the lunch celebration.
2. Meet with Adam privately and tell him that as a Muslim, you cannot take part in this celebration.
3. Tell your boss that you cannot attend the event.
4. Any other response.

How would your response change?

... if you don't know Adam very well, being that he joined the company in the past year?

... if you know that Adam was kicked out of his family due to his relationship with his boyfriend?

... if, previously, Adam has written letters to his congressman about the plight of Aḥmadīs in Pakistan?

... if you and Adam have to work closely together the next month to complete an important project before he gets married?

Guidance from the Friday Sermon

Therefore, we should always keep this distinction in mind and not show any kind of pliancy whereby we completely lose our sense of integrity and honour simply because we feel we have to preach and convey the message to others. Though we are not to quarrel and create disorder but at times it is necessary to rebut and counter what is being said. In any case, to use wisdom is necessary; it is important to adopt a soft tone and to demonstrate good morals but at the same time it is also important to actually say wrong to what is wrong. Thus, one should always remember that wisdom does not mean to show cowardice and nor to testify to something incorrect in order to draw someone closer to yourself. For instance, nowadays the worldly people have enacted such laws in the name of freedom which the Shariah [Islāmic law] completely forbids. If we speak out against them, they say that though Aḥmadīs claim to be free from any kind of extremism and speak out against it and demonstrate that they are not extreme, however they are also extreme in regards to certain issues. The examples they give is the issue of shaking hands with women or homosexuality. We do not need to fight but we must say wrong to what is wrong.

Examples of what we can do to adapt our lives according to Ḥuḍūr’s guidance in this sermon:

- Get ahead of the game. Find a reliable news app or read the daily newspaper and keep on top of the main events.
- Sit with Anṣār in your Majlis and discuss the top issues and investigate the Islāmic response.
- If you haven’t done so yet, register to be a Dā’īn Ilallāh and commit yourself to propagation.
- Invite your neighbors over to your home. Find out their viewpoints now– don’t wait for a news event to spark the conversation.

Examples of topics from this Friday sermon we can use to stimulate discussion among our family:

- What is the Islāmic stance on homosexuality, including getting a full understanding of counter arguments
- In light of what Ḥuḍūr (aba) said in this sermon,
 - should we be celebrating Halloween or Valentine’s Day?
 - how should we behave in mix gatherings at school or work regarding shaking women’s hands, alcohol and pork consumption, etc.?

Topic 5: True compliance with conditions of Bai'at (FS: 8/11/2017)

Synopsis: Every Aḥmadī who claims to follow the Promised Messiah (as) also promises to reform himself. Allāh has blessed us with MTA in this age, through which all Aḥmadīs revive their promise of Bai'at. Thereafter, it is important to keep the conditions of Bai'at in mind to bring reform in all aspects of our lives. But sadly, many of us are far from the standards expected by the Promised Messiah (as) of his community.

For example, the conditions of Bai'at include staying away from falsehood, oppression, not being overpowered by our desires, and working for the better of mankind. We accept such matters, but often fall short of obeying these teachings when faced with these situations. For example, some people lie from time to time especially for business matters, some people oppress others to get their own rights etc. It has been seen that some people do not accept the decisions of Qaza with humility and try to violate each other's rights. Some people also write to Ḥuḍūr only because the decision came against them. For such matters to be resolved amicably, it is important that both parties act selflessly and be willing to let go of some of their rights.

The Holy Prophet (saw) has taught us that if you are merciful towards people in this world and deal with them gently in all matters, then Allāh will also be merciful to you. We should always remember that we will also be accounted for by Allāh. If we hope for ease, mercy and forgiveness from Allāh, we should also behave in similar terms towards others.

Ḥuḍūr (aba) said that I do not say that 100% of Qaza decisions are correct, but 80 – 85% are accurate. In any case, decisions are always taken by Qaza with righteous intentions. Some people start blaming Qazis or judges if the decision is against them. Similarly, in matrimonial matters, different financial situations are brought forward such as payment of dowry. Dowry is like a mandatory debt on man, but his conditions also need to be taken into account by Qaza. Such matters should be dealt with righteousness and justice. The receiving party should always be tender and sympathetic and the party in debt should always consider it a burden and try to pay it as soon as possible.

The Holy Prophet (saw) has said that may Allāh provide comfort to such a person who provides ease while doing business and when he demands for repayment of a loan. Then the Holy Prophet (saw) said that whoever provides ease or forgives the loan of a poor person, Allāh will give him shelter on the day of judgment. Therefore, as per our resources, we should try to provide ease and comfort rather than wasting time in courts.

But we should remember that whoever owes anything or is in debt, it is compulsory for him to return it. The Holy Prophet (saw) has said that it is unjust or oppression if a wealthy person doesn't repay his debt. He should be forced to repay it. Ḥuḍūr Anwar said that if it isn't enforced, people will become prone to violating other's rights. This is why Jamā'at also punishes people who violate other's rights by not repaying their debts. The Holy Prophet (saw) did not used to offer the funeral Prayer of someone who was in debt to others.

Therefore we should stay away from loans and be mindful towards this. Ḥaḍrat Muṣliḥ Mau'ūd (ra) has advised Jamā'at to do three things to stay away from loans; 1. Istighaar or seek forgiveness from Allāh - 2. Stay away from overspending or spending aimlessly 3. Repay one's loan in small portions as soon as one receives any money. Huzoor said some people take loans for vain desires (such as new models of car) or start businesses on loan without any experience. As a result, they fall under heavy burden. We should be aware of such matters and keep ourselves away from loans and debts as much as possible. May Allāh enable us to live our lives as true believers. Āmīn.

خلاصہ: ہر احمدی جو حضرت مسیح موعود علیہ السلام کو ماننے والا ہے وہ اپنی اصلاح کا بھی حمد کرتا ہے۔ اس زمانہ میں اللہ تعالیٰ نے ایم ٹی اے کی برکت سے نوازا ہے جس کے ذریعہ سے تمام احمدی تجدید بیعت بھی کرتے ہیں۔ اس تجدید کے بعد ضروری ہے کہ شرائط بیعت کو سامنے رکھا جائے تا ہماری زندگی کے ہر پہلو میں ایک غیر معمولی بہتری پیدا ہو۔ لیکن ہم میں سے بہت سے ہیں جو ان میٹروں سے بہت دور ہیں جن پر حضرت مسیح موعود علیہ السلام اپنی جماعت کو دیکھنا چاہتے ہیں۔ مثلاً شرائط بیعت میں شامل ہے کہ جھوٹ، ظلم نہیں کرنا، نفسانی جوشوں سے مغلوب نہیں ہونا، نیچر نہیں کرنا، بنی نوع انسان کو فائدہ پہنچانا ہے اور تکلیف نہیں دہنی وغیرہ۔ پس ضروری ہے کہ ہم سب ان شرائط کی طرف توجہ دیں۔ ہم میں سے اکثر ان باتوں کو مانتے تو ہیں لیکن وقت آنے پر ان پر عمل نہیں کرتے۔ مثلاً بعض لوگ جھوٹ بول دیتے ہیں خاص طور پر کاروباروں میں، اپنے حقوق کیلئے ظلم بھی کر لیتے ہیں اور خلق اللہ کی حقوق تلفی بھی کر لیتے ہیں۔ خاص طور پر قضا کے معاملات میں دیکھا گیا ہے کہ لوگ عاجزی سے فیصلہ تسلیم نہیں کرتے اور ایک دوسرے کے حقوق مارنے کی کوشش کرتے ہیں۔ بعض لوگ اپنی مرضی کے فیصلہ نہ آنے پر حضور انور کو بھی لکھ دیتے ہیں۔ ان جھگڑوں کو ختم کرنے کیلئے ضروری ہے کہ دونوں فریقین ضد سے بعض آئیں اور اپنے حقوق چھوڑنے کیلئے بھی تیار ہوں۔ آنحضرت صلی اللہ علیہ وسلم نے ہمیں تعلیم دی ہے کہ تم دنیا میں لوگوں پر رحم کرو اور معاملات میں نرمی کرو تو اللہ بھی تمہارے ساتھ نرمی کریگا۔ ہمیں یاد رکھنا چاہئے کہ ایک دن ہمارا بھی حساب ہونا ہے۔ اگر ہم اللہ تعالیٰ سے توہمت اور آسان حساب اور مغفرت کی توقع رکھتے ہیں تو ہمیں بھی ایسا ہی برتاؤ اپنے بھائی کے ساتھ کرنا چاہئے۔ فرمایا کہ میں یہ نہیں بھنکا کہ قضا کے فیصلہ 100 فیصد درست ہوتے ہیں لیکن 80 سے 85 فیصد درست ہوتے ہیں لیکن بہر حال نیک نیتی سے فیصلہ کرتے ہیں۔ بعض لوگ قاضی پر بھی الزام لگانا شروع کر دیتے ہیں۔ اسی طرح عائلی معاملات میں مالی معاملات چلتے ہیں مثلاً حق مہر وغیرہ۔ یہ بہر حال مرد پر قرض ہے لیکن لڑکے کے حالات دیکھنا بھی قضا کیلئے ضروری ہے۔ ان معاملات میں تقویٰ اور انصاف سے کام لینا چاہئے۔ حق لینے والے کو نرمی دکھانی چاہئے اور حق دینے والے کو بہر حال فکر ہونی چاہئے۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ اللہ تعالیٰ آسانی پیدا کرنے والے پر رحم فرمائے جب وہ کاروبار کرتا ہے اور جب قرض کا تقاضا کرتا ہے۔ پھر آپ نے فرمایا کہ جس شخص نے تنگ دست مقروض کے قرض میں آسانی کی یا معاف کر دیا تو اللہ تعالیٰ قیامت کے دن اس کو اپنے عرش کے نیچے سایہ عطا فرمائے گا۔ پس جن کو توفیق ہو ان کو آسانی پیدا کرنی چاہئے نہ یہ کہ عدالتوں میں وقت ضائع کیا جائے۔ لیکن اس کے ساتھ یہ بھی یاد رکھنا چاہئے کہ جن لوگوں کے ذمہ کوئی قرض یا حق ہو اس کیلئے اس کو ادا کرنا ضروری ہے۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ دو متمند کا قرض ادا نہ کرنا ظلم ہے۔ اسے مجبور کر کے قرض کی ادائیگی کروانی چاہئے۔ حضور نے فرمایا کہ اگر ایسا نہ کیا جائے تو حق مارنے والے اور دلیر ہوں گے۔ اسی لئے حق مارنے والوں کو نظام جماعت بھی سزا دیتا ہے۔ اسی لئے آنحضرت صلی اللہ علیہ وسلم ایسے شخص کی نماز جنازہ نہیں پڑھتے تھے جو دوسروں کا مقروض ہو۔ اس لئے قرض سے بچنا چاہئے اور اس بارہ میں فکر کرنی چاہئے۔ حضرت مصلح موعود رضی اللہ عنہ نے فرمایا ہے کہ قرض سے بچنے کیلئے استغفار کرنا چاہئے، فضول خرچی سے بچنا چاہئے اور اگر ایک پیسہ بھی ملے تو ساتھ ساتھ قرض ادا کرنا چاہئے۔ حضور نے فرمایا کہ بعض لوگ فضول خواہشات کی وجہ سے قرض لے لیتے ہیں یا تجربہ کے بغیر قرض لیکر کاروبار کر لیتے ہیں اور پھر مقروض اور محتاج ہو جاتے ہیں۔ ان چیزوں سے اپنے آپکو بچاتے ہوئے قرض سے جس حد تک ممکن ہو دور رہنا چاہئے۔ اللہ تعالیٰ ہمیں اپنی زندگیاں حقیقی مومنانہ رنگ میں بسر کرنے کی توفیق عطا فرمائے۔

Discussion Scenario 1:

A couple of years ago, you lent your cousin \$20,000 to help him and his family during a rough patch. He was jobless and was having difficulty supporting his family. When he got a job, he started paying you back on-and-off, but he still owes you \$17,500. You have reminded him repeatedly about the loan, but he doesn't seem to take you seriously. Recently, after you reminded him again at the masjid, he got made, pulled out his wallet and paid you \$300 and said to quit pushing.

How would you respond?

1. Great! He paid you something. Remind him again next month.
2. That was not nice! Write him a letter stating how upset you are with his attitude.
3. Not cool! Let the Jamā'at President or local Missionary know. This may be the time to get someone else involved to exert some pressure on him.
4. Any other response.

How would your response change?

... if you are a bona fide millionaire and this repayment won't affect your livelihood in any meaningful way?

... if you find out your cousin just bought a new Camry and flew his family to Disney World for a vacation?

... if you find out your cousin's wife has made some ungrateful statements against you to other ladies at the masjid?

... if you are now facing financial difficulties yourself?

Guidance from the Friday Sermon

Thus, if one's intentions are pure then Allāh the Almighty shall create the means and provisions [for its repayment] or will soften the heart of the one who gave the loan. However, if one has ill-intentions then Allāh the Almighty punishes such a person. The Holy Prophet (saw) would generally not offer the funeral Prayer of a person who was in debt and his wealth and money available to him was not enough to repay it. The Holy Prophet (saw) also used to read a prayer to safeguard himself from taking a loan. In fact, he associated Kufr [disbelief] and the taking of loans. In one of the Ḥaḍrat 'Ā'ishah (ra) states: 'The Holy Prophet (saw) used to recite the following prayer in his Ṣalāt: 'O Allāh! I seek refuge with You from sins and taking loans.' Someone then said: 'O Messenger of Allāh! You seek so much protection from taking loans?' The Holy Prophet (saw) replied: 'When a person owes a debt then he utters falsehood when he speaks and after making a pledge then breaks it.'

Discussion Scenario 2:

At dinner table, your high school son who just got his driving license asked you to help him buy a new car. He asks you, “Dad, I have seen this car at a dealership and have saved up 10% for down payment. Could you help me get a loan of remaining money to buy that car?”

How would you respond?

1. No way, car is not good for him during his crucial last year of high school
2. Remind him Ḥuḍūr’s sermon, tell him that you should not be buy car on loan.
3. Ask him to save up more and you would contribute the remaining money to buy him a car without loan.
4. Any other response.

How would your response change?

... if your son generally does not demand unnecessarily before and is maintaining good GPA at school?

... if your son knows that you also bought a car two years ago with a bank loan?

... if your son says that he could go to mosque frequently and help local MKA campaigns more, if he has his own car?

... if you know that you may not qualify for any additional loan?

Guidance from the Friday Sermon

An individual wrote to me saying: 'I own a car, but I prefer such and such model. However, I do not have enough money to buy it. Can I take a loan from the bank to buy that car?' If someone takes a loan once, they will eventually become further immersed in it. Therefore, one should eschew such vain desires. Similarly, many youths have started business without any experience. They take certain sums of money from people for their business, yet due to their inexperience the business collapses and they not only become helpless themselves, but they also waste other people's money. These people [youths] should be more careful and the people who give their money should think twice about giving such [personal] loans, rather than making complaints or filing a case against them. As those that wish to put their money towards a business, they lose their own money, as does the poor helpless individual who took the money (in fact he is not helpless, rather sometimes people take money with mischievous intentions or evil intentions) and then they embroiled in a court case which results in their disgrace and humiliation. Nevertheless, we should avoid these things so that we can create a peaceful environment around us.

Examples of what we can do to adapt our lives according to Ḥuḍūr's guidance in this sermon:

- Reach out to a brother with whom I've loaned money and just ask about his well-being.
- Make a step to end any rift you have with a fellow Aḥmadī brother regarding a (financial) dispute.
- Evaluate outstanding loans and figure out with your loved ones how to pay them off as quickly as possible. Trim household expenses as necessary.
- Offer two Nawāfil focused on repaying a loan you owe, or for a person who owes you.
- Write beloved Ḥuḍūr (aba) that Almighty Allāh may guide you how to best approach a financial dispute.

Examples of topics from this Friday sermon we can use to stimulate discussion among our family:

- Why you should try to avoid taking unnecessary loan and if you have to take a loan, you should worry about returning it without unnecessary delay.
- You should act with mercy and kindness in this world as in return, God the Exalted will also have mercy upon you in heaven.
- Every Aḥmadī who claims to follow the Promised Messiah (as) also promises to reform himself. What is one thing you could improve in yourself?

Topic 6: The best among you are the best to their women (FS: 5/19/2017)

Synopsis: The teachings of Islām guide us in every matter. Allāh has summarized these teachings in this verse of the Holy Qur’ān: You have in The Prophet an excellent example.

Therefore, we always need to keep the model and example of the Holy Prophet (saw) in mind. Islām has explained the responsibilities of men in their different roles, as father, husband, son etc. If these teachings are adopted, a peaceful society can be established. Sometimes, men consider themselves superior to women while not fulfilling the rights of their wives or children. Some people even physically harm women and children. If one doesn’t let go of such ignorant behavior, then the Bai’at of the Promised Messiah (as) hasn’t benefited them in any way.

The Holy Prophet (saw) treated his wives and children with love and affection. Ḥaḍrat ‘Ā’ishah (ra) says that the Holy Prophet (saw) used to wake up at night for Nafl Prayers. Then he used to wake us up with a little sprinkle of water before Fajr time to offer voluntary Prayers. He also used to help his wives in their tasks at home such as cleaning, cooking etc. Keeping his example in mind, Muslim men should analyze their behavior.

The Holy Prophet (saw) said that the best amongst the believers are those who are best in morals, and the best in morals are those who are best in treatment of their wives. The Promised Messiah (as) has said that other than clear indecency, all other weaknesses of women should be tolerated. Then he once said that we find it extremely shameful that being men, we fight with women. Being a man is a blessing of Allāh upon us and its deserved thankfulness is to treat women with kindness and affection. Similarly, the Promised Messiah (as) once said that women have a great tendency to be influenced (by behavior). Woman see the behavior and acts of man. If you want to reform them, then men should first reform themselves.

It is seen that the reason for evils in our homes and bad upbringing of our children is mostly due to the morals and behavior of men. If you would like to have a religious environment in your homes and better upbringing of your children, then it is incumbent for men to make themselves better.

Similarly, men have responsibilities as fathers as well. Do not think that upbringing of children is only for women. Men need to establish their own role model for children, especially for boys. Similarly, it is important to keep a very close eye on your children and their behavior. Earnest prayers for your children are also vital.

Similarly, being a son, Islām has enjoined men to act in a kind fashion towards his parents. After their passing away, it is important to keep a good relationship with their relatives and their friends. You should always be kind towards your father and mother in-laws. Some new Aḥmadīs inquire about treatment of their parents. They should remember that despite changing your faith, it is important to always be kind and compassionate towards your parents. A man is a husband, father and a son among his many other roles. We should try to understand our responsibilities from all aspects. May Allāh enable us to do so.

خلاصہ: اسلام کی تعلیم ہر معاملہ میں ہماری راہنمائی کرتی ہے۔ قرآنی تعلیم کا خلاصہ اللہ تعالیٰ نے ایک جملہ میں یوں بیان کر دیا کہ 'لقد کان لکم فی رسول اللہ اسوۃ حسنہ' پس ہر معاملہ میں آنحضرت صلی اللہ علیہ وسلم کی مثال اور اسوہ سامنے رکھنا ضروری ہے۔ مردوں کی مختلف لحاظ سے جو ذمہ داریاں ہیں ان کو اسلام میں بیان کیا گیا ہے۔ اگر ان تعلیمات کو تمام مرد اپنالیں تو ایک پر امن معاشرہ قائم ہو سکتا ہے۔ بعض اوقات مرد اپنے آپکو افضل سمجھتے ہیں جبکہ نہ اپنی بیویوں کے حقوق ادا کرتے ہیں اور نہ بچوں کے۔ اور بعض لوگ تو بیوی بچوں پر جہانی تشدد بھی کرتے ہیں۔ اگر حضرت مسیح موعود علیہ السلام کی بیعت کرنے کے بعد بھی جاہلوں والا سلوک کرنا ہے تو ایسی بیعت کا کچھ فائدہ نہیں۔ آنحضرت صلی اللہ علیہ وسلم نے اپنے گھروالوں کی تربیت تو پیار اور رحم کے ساتھ کی۔ حضرت عائشہ رضی اللہ عنہا فرماتی ہیں کہ آنحضرت صلی اللہ علیہ وسلم رات کو نفل کیلئے اٹھتے تھے اور پھر فجر سے پہلے ہمیں پانی کے پھیننے سے اٹھاتے تھے۔ نہایت نرمی کا سلوک تھا۔ گھر میں بیویوں کے کام میں ان کی مدد فرماتے تھے۔ ان نمونوں کو سامنے رکھتے ہوئے بہت سے مردوں کو اپنا جائزہ لینا چاہئے۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ مومنوں میں کامل الایمان وہ ہیں جس کے اخلاق اچھے ہیں۔ اور تم میں سے اخلاق کے لحاظ سے وہ بہتر ہے جسکا اپنی بیویوں سے سلوک اچھا ہے۔ حضرت مسیح موعود علیہ السلام فرماتے ہیں کہ فحشاء کے سوا عورتوں کی باقی تمام کمزوریاں برداشت کرنی چاہئیں۔ پھر فرمایا کہ ہمیں کمال بے شرمی معلوم ہوتی ہے کہ مرد ہو کر عورتوں سے لڑائی کریں۔ مرد ہونا خدا تعالیٰ کی ہم پر نعمت ہے اور اس کا شکر یہ ہے کہ عورتوں کے ساتھ نرمی اور لطف سے سلوک کریں۔ اسی طرح حضرت مسیح موعود علیہ السلام نے فرمایا ہے کہ عورتوں میں متاثر ہونے کا مادہ بہت ہوتا ہے۔ مرد کی تمام باتوں اور اوصاف کو عورت دیکھتی ہے۔ اگر اصلاح کرنی ہے تو خاوند اپنی اصلاح کر لیں یوں عورتوں پر بھی اثر ہو جائیگا۔ حضور انور نے فرمایا کہ گھروں میں برائیاں اور بچوں کی تربیت میں کمی کا باعث اکثر اوقات مردوں کے اخلاق ہیں۔ اگر آپ چاہتے ہیں کہ گھر میں دینی معاشرہ ہو اور بچوں کی تربیت اچھی ہو تو لازمی ہے کہ مرد اپنے آپکو بہتر بنائیں۔ اسی طرح مردوں کی باپ ہونے کے لحاظ سے بھی ذمہ داری ہے۔ یہ نہ سمجھیں کہ یہ صرف عورتوں کی ذمہ داری ہے۔ خاص طور پر لڑکوں کی تربیت میں باپوں کو اپنا نمونہ قائم کرنے کی ضرورت ہے۔ تربیت کرنے کے ساتھ ساتھ بچوں پر نظر رکھنا بھی نہایت ضروری ہے۔ اسی طرح بچوں کیلئے دعا کرنا بھی نہایت ضروری ہے۔ ان کے رشتہ دار اور عزیزوں سے اچھا برتاؤ کرو۔ ساس اور شوہر سے نیک اور نرمی کا سلوک کرو۔ بعض اوقات دین میں تبدیلی کی وجہ سے ماں باپ کے تعلقات میں کمی آجاتی ہے۔ اکثر نومبائعین یہ سوال کرتے ہیں۔ ان کو یاد رکھنا چاہئے کہ دین میں تبدیلی کے باوجود بہر حال ماں باپ سے نیک سلوک قائم رکھنا ہے۔ ایک مرد خاوند بھی ہے باپ بھی ہے بیٹا بھی ہے۔ ہر لحاظ سے مردوں کو اپنی ذمہ داریاں سمجھنی چاہئیں۔ اللہ تعالیٰ ہر لحاظ سے ہمیں ذمہ داریوں کو سمجھنے کی توفیق عطا فرمائے۔

Discussion Scenario 1:

It's your 20th wedding anniversary night and your children have surprised you both with dinner reservations at a nice restaurant. Your wife is excited as you both rarely ever go out alone. She puts on nice makeup and gets her hair done at a beauty parlor. While you go out to warm up the car, your wife walks out—looking stunning. However, her purdah is not the usual. Parts of her hair and her makeup are clearly visible.

How would you respond?

1. Admonish her to go back in and upgrade her purdah.
2. Say nothing and have a nice dinner.
3. Ask her questions about the purdah so she can self-realize.
4. Any other response.

How would your response change?

- ... if this is the first time you both have ever gone out for dinner alone to a nice restaurant?
- ... if you and your wife have been fighting a lot lately?
- ... if you are a Jamā'at Amila office holder?
- ... if your kids are seeing you off at the front door?

Guidance from the Friday Sermon

Thus, if you wish to have a peaceful home, if you wish to bring up the future generations and keep them attached to religion, then men need to be attentive towards their conditions. Thus, this is the standard. All your efforts of preaching and gaining the religious knowledge are futile, if you are not good with your family. When men do not take their responsibilities seriously, homes are shattered and the lives of children are devastated. Men must not force Purdah on women and women should bear in mind that they need to cover their head and body according to the requirements of modesty. This is the command of Allāh the Almighty and so they should be mindful of this. The Promised Messiah (as), explaining this, says, “The relationship between a husband and wife should be like two true and sincere friends. ... If his relationship with his wife is not good, how can he be at peace with God? The Holy Prophet (saw) has said, “The best among you is he who is best towards his wife.”

Discussion Scenario 2:

Your son's grades have been poor during the first few weeks of school. You see him on his smartphone or playing video games a lot, when you think he should be more focused on homework and religious study.

How would you respond?

1. Gently remind him how he needs to spend more time on Ṣalāt, religious study and his homework as his grades are not adequate.
2. Set broad expectations on what you want to see him do during the week.
3. Give your son a specific time schedule for after-school.
4. Any other response.

How would your response change?

... if your son is in elementary school?

... if your son is in middle school?

... if your son is in high school?

... if your son is in college?

... if your son's teacher has reached out to you about your son's poor performance?

... if you work long hours and don't see your son much during the week?

Guidance from the Friday Sermon

Further, husband's need to understand their responsibilities as fathers. Father's should also play their role in the child's training and upbringing. In particular, when boys reach seven or eight years old, they become needful of their father's attention. Men and fathers must establish their good examples. Where fathers should show respect and regard to their children, they develop good morals. A father's good relationship with his children gives them a sense of protection. Thus, to instill in children a sense of security, it is imperative that fathers spend some time in leisure activities with their children and pray for them. The Promised Messiah (as) says, "I pray for my children and require them to follow a broad set of rules of behaviour (what are our teachings, what are its rules, what are its regulations, we draw attention towards them) and no more. Beyond this I put my full trust in Allāh Almighty in the confidence that the seed of good fortune inherent in each of them will flower at its proper time." The Promised Messiah further states, 'The trial of one's children is a great trial. If one's children are virtuous, then what should one worry about. The Promised Messiah (as) further states, 'Behave in a manner that is an excellent example for children and for this it is essential that one should reform oneself.'

Examples of what we can do to adapt our lives according to Ḥuḍūr’s guidance in this sermon:

- Sit with your wife and ask her: “What is the biggest thing you would like me to change about myself?” Resolve not to give her any feedback. This feedback is just for you.
- Take your wife out to dinner as a surprise. Or buy her flowers – something out of the ordinary.
- Write to beloved Ḥuḍūr (aba) and ask for prayers for your wife. Request prayers for guiding on being a better husband.
- Offer a Tahajjud Prayer solely focused on your wife and your marriage.

Examples of topics from this Friday sermon we can use to stimulate discussion among our family:

- How did Prophet Muhammad (saw) treated with his family members?
- Why it is important to treat each family members with love and respect?
- What we can do to improve family relationships in the light of what Ḥuḍūr (aba) said in this sermon.

Topic 7: Vie with each other in good deeds (FS: 10/27/2017)

Synopsis: The Promised Messiah (as) has explained in detail about true virtue and how one can progress in this way. He writes that virtuous actions are a means towards God and Islām. But you should remember what true virtue is. Satan attempts to misguide people from every path. For example, if a person has fresh food, giving old, rotten food to a beggar would be against true virtue according to the teachings of Holy Qur’ān. To attain true virtue, one must be very careful in all matters. And to attain this true virtue, one must have faith in the being of God and that God watches over everything.

Promised Messiah (as) says that true Taqwa is to discard even the smallest of immoral actions. However, Taqwa is not that one did not committed adultery or theft. True virtue is to serve mankind and demonstrate perfect devotion and loyalty in the way of God. Virtue cannot be achieved by just leaving immoral actions; it must be accompanied by righteous actions.

The Promised Messiah (as) says that man shouldn’t become happy or content that he hasn’t committed adultery or hasn’t stolen anything. This isn’t something significant. Unless he acquires good actions after having left immoral actions, he cannot stay alive in the spiritual world. Good actions are like food. Just like man cannot stay alive without food, he cannot stay alive spiritually without virtuous actions.

The Promised Messiah (as) says that a truly virtuous person is he whose inner condition matches his outward state. The root of virtue is faith in God. As man starts to decrease in faith, his good actions diminish as well. Therefore, the foremost duty of our Jamā’at is to acquire true faith in Allāh. Huzoor Anwar (aa) said that this should be our target that we strengthen our belief in God. Only then would we be able to do good actions and be considered among the best of people as mentioned in the Holy Qur’ān.

Promised Messiah (as) says that man can only stay away from immoral actions if he has faith in God. Then the second stage should be to look for ways followed by those who attained closeness to God, meaning Prophets and Saints. These ways can be learned by studying how God treated such people.

The Promised Messiah (as) has also explained that even in use of things that are permissible, virtuous people adopt a moderate way and do not exceed bounds. It is not such that man should not benefit from good things. Allāh has not even forbidden Prophets from using comfortable and good things. However, these people are not overtaken by such possessions meaning their true and primary purpose is always their faith and attaining closeness to God.

The Promised Messiah (as) writes about true virtue: Remember, in my estimation the scope of sympathy is very wide. One should not exclude any group or individual. I do not say—like the ignorant people of this age—that you should limit your kindness to only Muslims. I say that you should have sympathy for all of God’s creation no matter who they are, whether a Hindu, or a Muslim, or something else. I never approve the words of such people who wish to limit sympathy only to their own people.

May Allāh enable us to carry out righteous actions for the sake of Allāh’s pleasure!

خلاصہ: حضرت مسیح موعود علیہ السلام نے اپنی تحریرات میں اس حوالہ سے تفصیل سے بیان کیا ہے کہ حقیقی نیکی کیا ہے اور اس میں کس طرح ترقی کی جاسکتی ہے۔ آپ علیہ السلام نے فرمایا کہ نیکی ایک زینہ ہے خدا اور اسلام کی طرف چڑھنے کا۔ لیکن یاد رکھو کہ نیکی کیا چیز ہے۔ شیطان ہر راہ میں لوگوں کو بہکاتا ہے۔ مثلاً فرمایا کہ تازہ روٹی کے ہوتے ہوئے فقیر کو بھوسہ کھانا دینا حقیقی نیکی کے خلاف بات ہے۔ پس حقیقی نیکی کیلئے ہر معاملہ میں باریکی اور توجہ نہایت ضروری ہے۔ اور یہ حقیقی نیکی کس طرح پیدا ہوتی ہے۔ فرمایا حقیقی نیکی کیلئے ضروری ہے کہ خدا کے وجود پر ایمان ہو اور ایمان یہ ہو کہ اللہ تعالیٰ کی ہر چیز پر نظر ہے۔ حضرت مسیح موعود علیہ السلام فرماتے ہیں: یہ کافی نہیں کہ انسان اتنی ہی بات پر خوش ہو جاوے کہ زنا نہیں کیا یا چوری نہیں کی۔ یہ تو کوئی بڑی بات نہیں۔ بلکہ جب تک کہ وہ بدیاں چھوڑ کر نیکیوں کو اختیار نہیں کرتا اس روحانی زندگی میں زندہ نہیں رہ سکتا۔ نیکیاں بطور غذا کے ہیں یعنی جس طرح غذا کے بغیر انسان زندہ نہیں رہ سکتا اسی طرح نیک اعمال کے بغیر انسان روحانی طور پر زندہ نہیں رہ سکتا۔ حضرت مسیح موعود علیہ السلام نے فرمایا کہ حقیقی نیک وہ ہے جس کا ظاہر و باطن ایک جیسا ہو۔ فرمایا کہ نیکی کی اصل جو خدا تعالیٰ پر ایمان لانا ہے۔ جس قدر انسان کا ایمان کم ہو اسی قدر انسان کے نیک اعمال میں کمی پیدا ہوتی ہے۔ پس ہماری جماعت کا پہلا فرض یہ ہے کہ وہ اللہ تعالیٰ پر سچا ایمان حاصل کریں۔ حضور انور نے فرمایا کہ یہ ہمارا ٹارگٹ ہونا چاہئے کہ اللہ تعالیٰ پر ایمان کو مضبوط کریں۔ تب ہی ہم نیک اعمال بجالائیں گے اور تب ہی خیرِ بریہ میں شامل ہونے والے ہوں گے۔ اسی طرح حضرت مسیح موعود علیہ السلام نے اس بات کو بھی کھول کر بتایا کہ نیک لوگ جائز چیزوں میں بھی اعتدال سے کام لیتے ہیں اور حد سے نہیں بڑھتے۔ ایسا ہرگز نہیں ہے کہ انسان اچھی چیزوں سے فائدہ نہ اٹھائے۔ اللہ تعالیٰ نے انبیاء کو بھی اچھی اور بہترین چیزوں کے استعمال سے منع نہیں کیا۔ ہاں وہ لوگ ان چیزوں میں منہمک نہیں ہوتے یعنی ان کا حقیقی مقصد بہر حال دین اور قربت الہی ہوتا ہے۔ پھر حضرت مسیح موعود علیہ السلام نے نیکی کے متعلق فرمایا کہ یاد رکھو ہمدردی کا دائرہ میرے نزدیک بہت وسیع ہے۔ میں آجکل کے جاہلوں کی طرح یہ نہیں کہتا کہ تم اپنی ہمدردی کو صرف مسلمانوں سے ہی مخصوص کرو۔ میں کہتا ہوں کہ تم خدا تعالیٰ کی ساری مخلوق سے ہمدردی کرو۔ خواہ وہ ہندو ہو یا مسلمان ہو۔ میں کبھی ایسے لوگوں کی باتیں پسند نہیں کرتا جو ہمدردی کو اپنی ہی قوم سے مخصوص کرنا چاہتے ہوں۔ اللہ تعالیٰ ہمیں توفیق دے کہ نیکیوں کو اللہ تعالیٰ کی رضا کی خاطر کرنے والے ہوں۔

Discussion Scenario 1:

Your family has been after you for some time that you join them at a Six Flags amusement park. Your family insists that it's a nice way for the family to spend time together.

How would you respond?

1. You tell them, "There are better ways to spend time together. Going to an amusement park will take up the whole day."
2. You join them for the day at the amusement park.
3. You tell them to go enjoy themselves and you use this "free time" to catch up on Jamā'at work.
4. Any other response.

How would your response change?

- ... if the amusement park will cost \$300-\$400 for tickets, gas, and meals?
- ... if you don't enjoy amusement park rides?
- ... if it will conflict with your monthly Anṣār meeting?
- ... if your family's knowledge of Hadith and Malfoozat is poor?
- ... if you have been excusing yourself for the last 3 years

Guidance from the Friday Sermon

Then whilst explaining that virtue is to keep even permissible things within limits, the Promised Messiah (as) states: "The root of virtue is to not exceed in partaking of lawful pleasures and desires of the world. For example, God Almighty has not forbidden food and drink but if a man makes it his hobby of consuming the same food and drink night and day, then he has given it priority over his faith. The similitude of this is like the horse cart driver when he travels a long distance then after approximately 15 miles he feels the fatigue of the horse and allows it to breath, stops and feeds it in order to remove its fatigue. Hence, in the same way the prophets partake of the delights of the world. Prophets also eat and drink but also partake of the delights of this world. They marry, have children, eat and drink. Prophets also partake in all these things. The Promised Messiah (as) states: "The contentment they receive from worldly entities is of this nature, for the reason that the reformation of the world was a task assigned to them. If the grace of God was not with them then they would have perished.

Discussion Scenario 2:

After much loving reminders, a certain Nasir has increased his Anṣār chanda to an amount that is getting closer matching his income. His chanda in the previous year was a very small amount. He is slowly attending more Anṣār meetings. It is now close to the end of the Taḥrīk Jadīd year and your Majlis is way behind on its collection target. This brother's contribution last year was \$0.

How would you respond?

1. Let the Jamā'at Taḥrīk Jadīd Secretary worry about collecting Taḥrīk Jadīd from this brother. The general Majlis reminders should be enough.
2. Muntazim Taḥrīk Jadīd should encourage him to contribute some small amount to be a participant this year.
3. Muntazim Taḥrīk Jadīd and Za'īm should visit his home and inspire this brother to give a large amount, as a way for Almighty Allāh showing His Grace on this brother.
4. Any other response.

How would your response change?

... if this brother is a rich surgeon?

... if this brother is struggling financially?

... if this brother has become suddenly more active in the Jamā'at and majlis in the past three months?

... if this brother is a Mūṣṭī?

Guidance from the Friday Sermon

How much one should broaden their scope of virtue, the Promised Messiah (as) states: 'Remember, the scope of sympathy in my view is very broad and one should not leave out any nation or person. ... I admonish you again and again that do not limit your scope of sympathy and adhere to the teaching which God Almighty has revealed in regards to sympathy, and that is: The first stage of virtue is that one adopt Adl[justice] and so when one does good to you, you must also do good in return. The second stage is Ihsan, that in response to one's good you must do greater in return. And though this stage is greater than Adl[justice] however it is possible that one who does Ihsan can remind the other of his favours on him. Therefore, the greatest stage of all is that one should do good in a manner as if borne out of one's personal love for the other and it is not done with the intention of bestowing a favour on one but rather like a mother nurtures her child. The mother does not seek any reward or anything in return for bringing up her child, rather it is a natural impulse for which she is ready to sacrifice her every comfort for his nurturing. So much so that if the king were to command the mother to stop feeding the child milk and even if the child dies as a result of this, she will not be held accountable but would the mother be happy to hear such a commandment and follow it? Certainly not! .. Thus, one should do good to others in the same manner and should reach the stage where it becomes a natural act because when a certain practice develops gradually into a natural phenomenon it is then that it attains the stage of perfection.'

Examples of what we can do to adapt our lives according to Ḥuḍūr's guidance in this sermon:

- Select a day each month to devote to spending time with your wife, parents, and family.
- Create a weekly schedule prioritizing congregational Ṣalāt and Jamā'at/auxiliary programs, so that you can reserve time for family and personal needs.

Examples of topics from this Friday sermon we can use to stimulate discussion among our family:

- Adl → Ihsaan → Iytā'zil-Qurbā: how are they different?
- Identify people that you know who may be in need of assistance that deserve your Iytā'zil-Qurbā.
- How can we, as a family, treat each other with more kindness?

Topic 8: Tablīgh and Revival of Islām (FS: 4/9/2010)

Synopsis: Hudhur said today the task of the revival of Islām is the task of each Aḥmadī. For this we need to pay attention to our own condition and actively work towards it. Hudhur said each person of the Jamā'at in Spain needs to pay attention to this and abandon indolence. There is need to utilise the proofs and reasoning from the scholarly treasures that are at our avail and expedite Tablīgh efforts.

Hudhur said it should be clear that in this day and age majority of Christians are far-removed from religion and many have lost belief in the existence of God. They have to be initially brought towards God. For this we need to present good practises and also need to work at our own spiritual development and enhance our taqwa levels otherwise Tablīgh efforts will not be blessed. It is God's decree that the true and living religion is Islām and it is going to triumph and obedience of the Holy Prophet (peace and blessings of Allāh be on him) alone is the way to seek God's pleasure. Acknowledgement of Unity of God and adapting one's practices accordingly are the only means of salvation. This alone is the objective for which we need to endeavour and pray, put it in practise and take the message to others.

Islām draws our attention to rights of God and rights of mankind and a fundamental aspect is that unless prayers are made avail of it will not come to fruition. The real way to spread the true faith is through spiritual development and spiritual development does not come about without prayers and a connection with God. How could the task of summoning people to God be done without first establishing a connection with God? The Promised Messiah (on whom be peace) expounded that our triumph will come about with prayers alone. Tablīgh too requires prayers and bears fruit with effort and prayers combined with special attention given to improving one's own practices.

Hudhur said while it is essential for a Dai' Lillah (summoner to God) to remember this, it is also for every single Aḥmadī, whether he/she is active in Tablīgh or not to be aware that their surroundings and the world knows they are Aḥmadī and their being an Aḥmadī makes them a silent summoner to God. Hudhur said at times he receives letters from people outside Aḥmadiyyat complaining about unfairness of Aḥmadīs. Thus one act of an Aḥmadī becomes a source of disrepute for the entire Community.

It is the duty of every person who calls himself/herself an Aḥmadī and associates himself/herself to the Promised Messiah (on whom be peace) to keep their practices upright for the whole world watches them. If one does not have sufficient religious knowledge to be a Dai' Lillah one can still attract others by one's good practices.

Hudhur said we should all reflect on our inner self and that the fruits of each Aḥmadī are two-faceted. Firstly, improve our own condition and that of our children and adhere to taqwa and secondly, take the beautiful message of Islām to the world. May God enable us to put this in practice and may there be no contradiction between our word and deed, may we ever turn to God and attain His pleasure and be enabled to do the task entrusted to one commissioned by Him in an excellent manner.

خلاصہ: تبلیغ اور تجدید اسلام، حضرت مسیح موعود کی تعلیمات پر عمل کرو اور دنیا تک یہ پیغام پہنچاؤ آج ساری دنیا شرک میں مبتلا ہے، تقویٰ میں ترقی کی ضرورت ہے، قرآن کریم کی تعلیم اور دلائل کو پیش کریں، نیک بنیں اور اپنے اعمال درست کریں، قول اور فعل میں تضاد نہ ہو، اتمام حجت کرتے چلو۔

Discussion Scenario 1:

Your next-door neighbor's son is playing baseball and accidentally hits the ball through a window. The boy's mother runs over to your home to apologize for her son's error. She asks that when you repair the window to give her the bill so she can make up for it.

How would you respond?

1. Repair the window and give her the bill as she requested.
2. Offer to split the bill and invite the neighbor for dinner
3. Refuse to take money and tell start preaching her about how Islām emphasizes on neighbor's rights.
4. Any other response.

How would your response change?

- ... if this is the third time her son has damaged your property?
- ... if she's a single mother struggling to make ends meet?
- ... if you already have had talks with the neighbor about Islām and Aḥmadiyyat?
- ... if this is first time you have ever spoken with this neighbor?

Guidance from the Friday Sermon

The Holy Qur'ān states: 'And who is better in speech than he who invites men to Allāh and does good works and says, 'I am surely of those who submit?' (41:34) God declares summoning people to Him as the best of tasks and everything else as secondary. One is to utilize all resources that are available to perform this task and be included in the best of people. The Holy Qur'ān states hundreds of commands and forbids many things. Good works constitute when man avoids what is forbidden and tries to do what is enjoined. Ḥuḍūr (aba) said if we analyze ourselves there is much piety that we overlook in our daily lives. It is a most significant condition for one who invites people to God to be one who does 'good works'. Then alone can one summon another to the ways showed by the Promised Messiah in the current age. Then alone can one assert that he or she has, to some extent, found inner peace and is heading towards spiritual development and can usher others to listen and try to be obedient as one has been obedient.

Discussion Scenario 2:

Every Tuesday evening, the masjid hosts a Coffee, Cake and True Islām (CCTI). Each Nasir in the masjid is assigned one week to be present. One active Nasir confides in you that he doesn't know how to refute against finality of Prophet-hood, death of Jesus (as), or anything about Christianity. He asks that you not assign him this task.

How would you respond?

1. If he's not comfortable, don't assign him. He can contribute to other Jamā'at activities as he normally does.
2. Team him up with someone else so he does not have to man the CCTI by himself.
3. Inspire him to commit to take on the responsibility. Encourage him to commit some time to study up on relevant Tablīgh topics.
4. Any other response.

How would your response change?

- ... if this brother doesn't speak English well?
- ... if he insists that he will clean the masjid instead the night before?
- ... if he works six days a week at a gas station?

Guidance from the Friday Sermon

It is the duty of every person who calls himself/herself an Aḥmadī and associates himself/herself to the Promised Messiah (on whom be peace) to keep their practices upright for the whole world watches them. If one does not have sufficient religious knowledge to be a *Dai' Lillah* one can still attract others by one's good practices.

Hudhur said generally speaking the reason for most Pakistani Aḥmadīs to be living outside Pakistan is their faith. Therefore while being grateful, as we work to improve our worldly life, we should at least commit one day a week to summon people to God.

Examples of what we can do to adapt our lives according to Ḥuḍūr’s guidance in this sermon:

- Think about last week—were there any meetings or interactions with co-workers or customers that were not in accordance with Islāmic practices?
- Make a concerted effort to invite your neighbors to your home for coffee or dinner
- Think about your driving style—have you driven aggressively that’s not reflective of a true Aḥmadī Muslim?
- Think about your “accounting” practices—are you stretching the rules on your tax returns?

Examples of topics from this Friday sermon we can use to stimulate discussion among our family:

- Islām’s response to Atheism and Agnosticism
- Islām’s response to non-Aḥmadī Muslim arguments
- Islām’s response to Christianity
- What the family can do to commit to Tablīgh on a weekly basis

Topic 9: Striving for moral excellence: The Islāmic teachings (FS: 1/13/2017)

Synopsis: Some people claim that religion limits their personal freedoms. In the Holy Qur'ān, Allāh has said *وما جعل من دين حرج* which means that Allāh has not made anything outstandingly difficult in the matters of religion. The very purpose of religion is to remove our troubles and difficulties. Some matters seem small, but produce horrific results if left unchecked. For example, in this age, we see that nudity or nakedness has become common among men and women. It is natural that this also impacts our children. There are Aḥmadī women who question that why can't we dress like the women of these societies?

Firstly, we should remember that if we want to stay on our faith, then we must follow its teachings. The Holy Prophet(saw) has taught us that Haya or modesty is part of faith. About Pardah, the Promised Messiah(as) said that these days people are supporting the European ideas of freedom of men and women. In reality, due to such freedoms of women, sin has become widespread and men have become like wild animals. Hudhur(aba) said that looking at vices in society today, each word of the Promised Messiah(as) is being proved to be true. Therefore, to safeguard ourselves and our children, Aḥmadīs should follow the teachings of Islām in their entirety.

Ḥuḍūr said that an Aḥmadī girl wrote to me to seek permission if she can work in a bank without her Ḥijāb. In reality, many Aḥmadī girls and women have such questions. Ḥuḍūr said that I had given a limited permission, but it was only for doctors and such girls who are in research. Sometimes, the doctors and researchers in a lab cannot fully function with traditional purdah and their own clothing is also loose. A job in a bank isn't for the service of mankind and therefore such an exception cannot be made. We should always remember that modest dressing is important and vital for having modesty.

Hudhur said that in the name of freedom of expression, the opposing forces are trying their best to do away with the teachings of religion. But we should remember that the community of the Promised Messiah(as) has been given the responsibility to serve the true faith in this age. We are not going to fight them, rather deal with them with wisdom. We should also pray that may Allāh help us. If we are upon truth and we certainly are, then know that we will be victorious.

The Jihad in this age isn't of sword, rather against one's self. Aḥmadīs living in Western nations should come forward to serve their countries. When this happens, such satanic forces will automatically vanish away. We should know that these are dangerous times and we cannot be saved if we let go of our moral and religious teachings. Do not think that our progress is linked with the progress of these nations. Their morals are now such that it will bring about their downfall, Therefore, out of sympathy, we should guide them according to our teachings.

Hudhur explained in detail the teachings of Pardah in Islām for both men and women and the wisdom behind each commandment. It is important for men to observe the Pardah of eyes meaning lowering their gaze in front of women and important for women to observe Pardah from all men who are non-Mahram or not directly related to her. May Allāh enable all of us to follow the teachings of Islām.

خلاصہ: بعض لوگ سمجھتے ہیں کہ مذہب بوجھ ہے اور یہ ان کی آزادی پر پابندی لگاتا ہے حالانکہ اللہ تعالیٰ قرآن کریم میں فرماتا ہے: وما جعل من دین حرج یعنی دین کی تعلیم میں کوئی تنگی کا پہلو نہیں رکھا گیا۔ دین کا تو مقصد ہی ہر قسم کی مشکلات سے بچانا ہے یعنی دین اسلام میں کوئی ایسا حکم نہیں جو تمہیں مشکل میں ڈالے، بعض باتیں بظاہر چھوٹی لگتی ہیں لیکن وقت کے ساتھ ساتھ ان کے نتائج انتہائی بھیانک صورت اختیار کر لیتے ہیں۔ اس زمانہ میں ہم دیکھتے ہیں کہ فیشن کے نام پر ننگ مرد و عورتوں میں عام ہو رہا ہے اور ظاہر ہے کہ اسکا اثر ہمارے بچوں پر بھی ہو گا۔ احمدی بچیاں ہیں جو سوال کرتی ہیں کہ کیوں ہم بھی ان ممالک میں غیر مسلم عورتوں جیسے کپڑے نہیں پہن سکتے۔ پہلی بات تو یہ ہے کہ اگر ہم نے دین پر قائم رہنا ہے تو دین پر عمل بھی کرنا ہو گا۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ حیا ایمان کا حصہ ہے۔ پس حیا دارلباس اور پردہ ہمارے ایمان کو بچانے کیلئے ضروری ہے۔ حضرت مسیح موعود علیہ السلام نے ایک جگہ فرمایا ہے کہ یورپ میں رائج عورتوں کی آزادی کی وجہ سے فسق و فجور ہر جگہ پھیل گیا ہے اور مرد بے لگام گھوڑوں کی طرح ہو گئے ہیں۔ فرمایا کہ آجکل کے معاشرے میں جو برائیاں ہمیں نظر آ رہی ہیں یہ حضرت مسیح موعود علیہ السلام کی ایک بات کو سچ ثابت کرتی ہیں، اس لئے ہر احمدی کو اسلامی تعلیم پر عمل کرنے کی کوشش کرنی چاہئے۔ اسی طرح ہماری نسلیں ان برائیوں سے بچ سکتی ہیں۔ حضور نے فرمایا کہ ایک بچی نے مجھے لکھا کہ بینک میں ایک ابھی نوکری ملنے کی امید ہے۔ اگر یہاں پر حجاب پہننے کی اجازت نہ ہو تو کیا میں حجاب کے بغیر نوکری کر سکتی ہوں۔ فرمایا کہ بہت سی احمدی خواتین کے ایسے ہی سوال ہوتے ہیں، ڈاکٹروں کے بعض کام باقاعدہ پردہ میں نہیں ہو سکتے۔ اسی طرح ریسرچ کرنے والیاں اگر ریسرچ کر رہی ہیں تو لیب والے کپڑے پہن سکتی ہیں۔ بینک کی نوکری کوئی ایسی نوکری نہیں ہے جس سے انسانیت کی خدمت ہو رہی ہو۔ عام نوکری کیلئے حجاب اتارنے کی اجازت نہیں دی جا سکتی۔ ہمیشہ یاد رکھنا چاہئے کہ حیا کے لئے حیا دارلباس ضروری ہے۔ حضور نے فرمایا فرمایا کہ اسلام مخالفت طاقتیں آزادی اظہار کے نام پر بڑی کوشش کر رہی ہیں کہ مذہب کی تعلیمات کو ایک طرف رکھ دیا جائے۔ لیکن ہمیں یاد رکھنا چاہئے کہ اس زمانہ میں تحقیقی مذہب کی خدمت کی ذمہ داری حضرت مسیح موعود علیہ السلام کی جماعت کو سونپی گئی ہے۔ ہم نے لوانی نہیں کرنی لیکن حکمت کے ساتھ ان سے نبٹنا ہے۔ ہمیں دعا بھی کرنی چاہئے کہ اللہ تعالیٰ ہماری مدد بھی فرمائے۔ اگر ہم سچائی پر قائم ہیں اور یقیناً میں تو ایک دن ہم کامیاب ہوں گے۔ حضرت مسیح موعود علیہ السلام کے زمانہ میں تلوار کا جہاد نہیں ہے بلکہ نفس کا جہاد ہے۔ اس لئے مغربی ممالک میں رہنے والے احمدیوں کو ملکی خدمت کیلئے آگے بڑھنا چاہئے اور جب یہ ہو گا تو خود بخود ان شیطانی طاقتوں کا منہ بند ہو جائیگا۔ ہمیں یاد رکھنا چاہئے کہ یہ زمانہ بہت خطرناک زمانہ ہے۔ اگر ہم نے اپنی مذہبی تعلیمات کو قائم نہ رکھا تو پھر ہمارے بچنے کی کوئی ضمانت نہیں۔ یہ نہ سمجھیں کہ ان ترقی یافتہ قوموں کی ترقی میں ہی ہماری کامیابی ہے۔ اب جوان کے اخلاق کی حالت ہے وہ ان کے زوال کی طرف لے جا رہی ہیں اس لئے اب انسانی ہمدردی کے تحت ہمیں ان کی راہنمائی کرنی ہے۔ اس کے بعد حضور انور ایدہ اللہ تعالیٰ نے اسلامی پردہ کی تعلیم کو تفصیل سے بیان کیا کہ مسلمان مردوں اور عورتوں کیلئے پردہ لے لفظ سے اسلام نے کیا کیا احکامات جاری کئے ہیں اور ان احکامات میں کیا حکمت ہے۔ پس ہر قسم کی بے پردگی سے بچیں۔ مثلاً مرد و عورت جو نامحرم میں وہ آپس میں دوستی سے بچیں۔ غصہ بصر سے کام لیں اور عورتیں پردہ کا خیال رکھیں، آخر پر حضرت علیؑ علیہ السلام نے فرمایا۔ اللہ کرے کہ ہم سب حیا کے اعلیٰ معیار قائم کرنے والے اور اسلامی احکام کی ہر طرح سے پابندی کرنے والے ہوں۔ آمین

Discussion Scenario 1:

An important potential client comes to your office to hear about your company's newest product offerings. The head of the client delegation is Ms. Crawford, Senior VP of the client company. Ms. Crawford and her team walk up to you in the meeting room and each holds out their hands for a quick handshake.

How would you respond?

1. You should shake all of their hands.
2. You shake only the men's hands and tell the ladies you don't shake women's hands.
3. You don't give the ladies a full handshake, just a very light touch.
4. Any other response.

How would your response change?

... if winning this client's business is crucial to your company's revenue?

... if Ms. Crawford is known to be an outspoken advocate for equal treatment of women in the workforce?

... if there will be no time to explain why you don't shake women's hands as Ms. Crawford arrived late?

... if you have previously shook hands of other women in your office?

Guidance from the Friday Sermon

Ḥudūr (may Allāh be his Helper) said that anti-Islāmic forces are trying hard to do away with the teachings of Islām. These forces are trying to finish the Islāmic teachings on the name of freedom of expression and freedom of conscious. They want to play a role of sympathizer in a sweet manner like Satan so that blame should not fall on them that they have forced to finish the religion. But we should remember that the renaissance of Islām is the responsibility of the Jamā'at of Promised Messiah (peace be on him). And for that we have to work hard and have to take pain also. We don't have to fight with these people but have to resolve the issues with wisdom. Today if we subjugate to one restriction regarding our religious teachings then slowly more sanctions will follow and it will continue. We must stress on prayers also that the Almighty give us courage and strength to counter these satanic moves and help us also. And if we are holding truth and most certainly we are truthful then one day they will see our success. It is the teachings of Islām which has to prevail. Inshā'allāh.

Discussion Scenario 2:

Māshā'allāh, your daughter has been a good student and just landed an analyst job with McKinsey— one of the top management consulting firms in the world. The job has a lot of growth prospects and it will be okay for her to wear Ḥijāb and proper clothing. But she will be working on projects with men and women, and it's expected she will be traveling at least 50% of the time.

How would you respond?

1. This doesn't sound like an appropriate job for a true Aḥmadī woman.
2. Take the job and advise her to follow Islāmic etiquettes as much as possible.
3. Take the job, but plan for your wife to accompany her on all business travel.
4. Any other response.

How would your response change?

... if your daughter says she wants to hold off on marriage for five years as her schedule will be very hectic?

... if this job's pay will help to significantly pay off her student loans (as compared to other jobs)?

... if the job will require a lot of presentations to business executives?

... if your daughter doesn't generally wear proper Ḥijāb?

Guidance from the Friday Sermon

Ḥudūr (may Allāh be his Helper) said that if one has a will to remain modest then one can find many ways. He said that similarly I said to those girls who are genius and are doing research and in the laboratory they have to wear a particular laboratory dress then they can wear that dress and may not take Ḥijāb as they wear caps in there. But as they come out of the laboratory they should keep that modesty which is commanded by Islām. Ḥudūr (may Allāh be his Helper) said that bank job do not deliver any humanitarian services. So for ordinary jobs the permission cannot be granted to remove the Ḥijāb where the girl is in every day dress and makeup there is no special dress required for ordinary jobs. Thus always remember that for modesty a modest dress is necessary. Ḥudūr (may Allāh be his Helper) said that currently Ḥijāb is part of modest dress and if we make any ease in Ḥijāb then modest dress will change and many reasons will be added to that. Then they will pick the color of this society where there is already immodesty at rampant. Ḥudūr (may Allāh be his Helper) said that the world is already bent upon changing the religious people especially changing those Muslims who are practicing the Islām.

Examples of what we can do to adapt our lives according to Ḥuḍūr’s guidance in this sermon:

- Set up an appointment with your boss. Let him or her know that you will not be shaking hands of women anymore.
- Talk to your wife and discuss how you can support each other when these types of awkward situations may arise.
- Offer Nawāfil that Almighty Allāh may guide you on how best to deal with such situations.

Examples of topics from this Friday sermon we can use to stimulate discussion among our family:

- Set expectations with daughters on the type of Ḥijāb they should wear for school and work.
- Discuss how boys and girls in school should interact with each other—whether it’s for academic work or socially.
- Ghaḍḍ al-Başar (lowering the gaze): what it really means for your sons in school.
- How Islāmic Purdah is the best remedy for the sexual harassment crisis Western society has been facing for decades.

Topic 10: The Islāmic way of celebrating the new year (FS: 12/30/2016)

Synopsis: Hazoor (aba) said: According to the Gregorian Calender, the New Year will Inshā'allāh start after two days. Worldly people pass these days in worldly pleasures, thus ending the previous year and starting the New Year in vein and useless activities. The reason is that they have lost their spiritual senses. The true believers stay away from such actions.

The Promised Messiah(as) has presented the essence of Islām for us and has given us the conditions of Bai'at as our guideline. So if we start this New Year by evaluating ourselves and with prayers, only then we will be able to improve our hereafter. If the weaknesses still prevail and the self-evaluation does not give us peace then we should pray to Allāh that the coming year may not be the one that would show us a reduction in spiritual enhancement. Our everyday should be reflective of the good model of the Holy Prophet(saw). Our days and nights should be spent in a way that help us fulfill our pledge to the Promised Messiah(as).

We can evaluate ourselves by asking the question that did we try to stay away from Shirk in this year. The Promised Messiah (as) has said that oneness of God doesn't mean that you just say La Ilaha with your mouth but have thousands of idols in your heart. It is Shirk to give the status of God to any other thing in your life. The question is that did we stay away from falsehood in this year? Did we keep ourselves away from all sources of indecent thoughts? These days there are many such vile programs on TV and internet which is also a form of Zina. Do we keep ourselves away from trespasses of eyes?

The question is that did we keep ourselves away from all quarrels with other believers? Did we stay away from all Zulm or oppression meaning devouring other's wealth unlawfully? Did we stay away from becoming a source of any disorder for anyone? It is also fasad or disorder to misguide a person who follows his faith and Nizam-e-Jamā'at faithfully. Do we offer Prayers and Tahajjud as instructed by Allāh and the Holy Prophet(saw). The Holy Prophet(saw) has said that leaving Prayer takes one close to Shirk and Kufr.

Did we do istighfaar regularly during this year? The Holy Prophet(saw) has said that whoever does istighfaar regularly, Allāh takes away all of his difficulties. Did we maintain a relationship of love and affection with Allāh in this year and did we try our best to follow the Holy Qur'ān and the commandments of the Holy Prophet(saw)? Did we fulfill this promise that we will give precedence to our faith over all worldly matters and will obey the Promised Messiah(as) in all matters? Did we keep a relationship with Ḥaḍrat Khalīfatul-Masīḥ V (aba) in this year and advise our families in this regard?

If the answer is yes to many of these questions, then we have gained a lot in this year despite our weaknesses. If the answer is no, then we should be worried about ourselves and enter the New Year with prayers that may Allāh remove our weaknesses. May Allāh enable us to live our lives according to the wishes of the Promised Messiah(as), may Allāh hide our weaknesses, may Allāh show us the victories destined for this Jamā'at in our lives and may Allāh destroy the evil plans of our enemies and keep all Aḥmadīs safe worldwide, especially in Pakistan and Algeria.

غلاصہ: حضور انور نے فرمایا: دنیا میں رائج کیلینڈر کے مطابق دو دن بعد انشاء اللہ نیا سال شروع ہو رہا ہے۔ دنیا والے تو گزشتہ سال کا اعتناء بھی بیودہ طریقہ سے کرتے ہیں اور نیا سال کا آغاز بھی۔ اس کی وجہ یہ ہے کہ ان کی دینی نگاہ اندھی ہو چکی ہے۔ مومن کو ان لغویات سے نہ صرف بچنا چاہئے بلکہ اپنے گورے سال پر اپنا دینی اور روحانی محاسبہ کرنا چاہئے کہ کیا پایا اور کیا کھویا۔ ہم احمدی خوش قسمت ہیں کہ جنہیں اللہ تعالیٰ نے مسیح موعود کو ماننے کی توفیق عطا فرمائی۔ حضرت مسیح موعود نے ہمارے سامنے اللہ تعالیٰ اور اس کے رسول کی تعلیم کا غلاصہ نکال کر رکھ دیا اور ہمیں کہا کہ تم اس معیار کو سامنے رکھو تو تمہیں پتا چلے گا کہ تم نے اپنی زندگی کے مقصد کو پورا کیا ہے یا نہیں۔ پس ہم سال کی آخری رات اور نئے سال کا آغاز جائزہ اور دعا سے کریں گے تو اپنی عاقبت سنوارنے والے ہونگے۔ اگر کمزوریاں رہ گئیں اور جائزہ تسلی نہیں دلا رہا تو یہ دعا کرنی چاہیے کہ اللہ تعالیٰ ہمارا آنے والا سال گزشتہ سال کی طرح روحانی کمزوری دکھانے والا نہ ہو اور ہر قدم اللہ کی رضا میں اٹھنے والا ہو، ہمارا ہر دن اسوہ رسول ﷺ پر چلنے والا ہو، ہمارے دن و رات حضرت مسیح موعود کے ساتھ حمد بیعت نبھانے کی طرف لے جانے والے ہوں۔ حضور انور نے فرمایا: اصل سوال تو یہ ہے کہ کیا ہم نے گورے سال میں شرک سے اجتناب کا وعدہ پورا کیا، حضرت مسیح موعود نے فرمایا ہے کہ توحید صرف اس چیز کا نام نہیں کہ منہ سے لا الہ الا اللہ کہہ دیا جائے جبکہ دل میں ہزار بت ہوں، پھر یہ سوال ہے کہ کیا ہمارا سارا سال بھوٹ سے پاک ہونے پر گزرا؟ کیا ہم نے اپنے آپ کوئی وی، انٹرنیٹ وغیرہ جو خیالات کو گندا کرنے کا ذریعہ بنتے ہیں ان سے دور رکھنے کی کوشش کی ہے؟ کیا بد نظری سے بچنے کی کوشش کی ہے؟ کیا ہم نے گناہ سے بچنے کی کوشش کی ہے۔ کیا ہم نے اپنے آپکو ظلم سے بچایا ہے یعنی کسی کا مال ناجائز طور پر تو نہیں دیا۔ کیا فساد سے بچنے کی کوشش کی ہے۔ پھل خوری کرنے والے فساد میں محبت کرنے والوں کے درمیان جو بگاڑ پیدا کرتے ہیں وہ فساد میں، کیا ہم نفسانی جوشوں سے مغلوب تو نہیں ہو جاتے، پھر کیا ہم پانچ وقت نمازیں پڑھتے رہے ہیں؟ کیا نماز تہجد پڑھنے کی طرف توجہ رہی؟ اس کی عادت گناہوں سے روکتی ہے برائیوں کو ختم کرتی ہے اور جہانی پیاریوں سے بھی بچاتی ہے۔ پھر ہم نے سوال کرنا ہے کہ کیا ہم آنحضرت صلی اللہ علیہ وسلم پر دورد بھیجنے کی باقاعدہ کوشش کرتے ہیں۔ باقاعدگی سے استغفار کرتے رہے ہیں۔ کیا ہم نے دوسروں کو تکلیف پہنچانے سے بچیں ہیں۔ حاجزی ہمارا امتیاز رہا ہے خوشی غمی اور تنگی آسائش جگہ خدا سے وفا کی ہے شکوہ تو نہیں پیدا ہوا، ہر قسم کی رسوم سے بچیں ہیں۔ جو بدعات کی طرف لے جاتی ہیں۔ کیا قرآن کریم اور رسول کریم صلی اللہ علیہ وسلم کے احکامات کو مکمل طور پر اختیار کرنے کی کوشش کرتے رہے ہیں؟ کیا ہم اس حمد پر قائم رہے کہ ہم دین کو دنیا پر مقدم رکھیں گے اور حضرت مسیح موعود علیہ السلام کی اطاعت کریں گے۔ کیا ہم خلافت سے تعلق رکھتے ہیں اور اپنے اہل و عیال کو بھی اس طرف توجہ کرواتے رہے ہیں۔ اگر تو ان سوالوں کے اکثر جواب مثبت ہیں تو ہم نے باوجود کمزوریوں کے بہت کچھ حاصل کیا۔ اگر جواب نہیں ہے تو پھر ہمیں فکر سے نئے سال میں داخل ہوتے ہوئے دعا کرنی چاہئے کہ اللہ تعالیٰ ہماری کمزوریوں کو دور فرمائے، پھر حضور انور نے حضرت مسیح موعود کے چند اقتباسات پیش فرمائے جس سے پتہ چلتا ہے کہ آپ کو اپنی جماعت سے کیا توقعات تھیں اور نیکی کے کس معیار پر آپ ہمیں دیکھنا چاہتے تھے، پھر دعا فرمائی کہ اللہ کرے کہ ہم اس نصیحت کو سامنے رکھتے ہوئے زندگی گزارنے والے ہوں حمد بیعت کو پورا کرنے والے ہوں زندگیاں خدا کی رضا کے حصول میں گزرنے والی ہوں۔ نیا سال برکتوں کے ساتھ آنے اور دشمنوں کے تمام منصوبے ناکام کرتے ہوئے تمام احمدیوں کو امن میں رکھے خصوصاً پاکستان اور الجزائر میں۔ آمین

Discussion Scenario 1:

A Nasir has invited you and your family to his home for New Year's Eve (Dec 31) dinner and to welcome the New Year.

How would you respond?

1. Decline the invitation.
2. Attend the dinner but inform him that you and your family will leave by 10pm.
3. Enjoy the evening and leave for home just after midnight.
4. Any other response

How would your response change?

- ... if local MKA is hosting a New Year's gathering at the masjid for your sons?
- ... if the Nasir says that he wants to offer prayers together and a special "Du'a" after midnight?
- ... if your Jamā'at is holding a collective Tahajjud followed by Fajr and Darsul Qur'ān starting at 4:30am at the masjid?
- ... if this nasir and his family are not very active in the Jamā'at?

Guidance from the Friday Sermon

Majority of the people have no religious concern therefore they cannot reach out to the depths that a true believer can achieve. The majesty of a true believer is not only to express despair over such worldly activities but also to conduct a self-audit and evaluate the year that has passed. What have we earned and lost through this year? Will the true believer evaluate the year through a worldly lens or will it be through religious and spiritual perspective? And if it has to be on the spiritual scale then need to look into the standard of it so that it can truly reveal what has been lost and what has been gained. We Aḥmadīs are very fortunate that Allāh has given us the instruction of the following of the Promised Messiah (Peace be on Him) who presented to us the summary of the teachings of Allāh and his Prophet (Peace be Upon Him) and also showed us the high standards to evaluate our deeds and spirituality. These are the conditions to rightly judge your standards of good deeds. Every Aḥmadī undertook the Bai'at and thus through this the Promised Messiah (Peace be on Him) gave us the instructions to follow and thus also expected from every Aḥmadī to self-evaluate themselves every day, every week, every month and every year. Thus, if we spend the last night of the previous year and the new day of the New Year pondering over our spiritual conditions and by spending time supplicating towards Allāh then we will be the ones who will be working towards a good life hereafter. And if we also indulge in worldly wishes and affairs, then we will lose a lot and gain nothing.

Discussion Scenario 2:

Your 15-year old son asks for your permission to go over to a friend's house to watch the latest episode of HBO's Game of Thrones, which is the biggest hype in high school. You check the show's reviews – it's rated "TV-MA" meaning it's intended for mature audiences.

How would you respond?

1. Allow him to go to his friend's home and advise him to look away during the "bad" scenes.
2. Ask him to invite his friends to your home to watch instead.
3. Tell him the show is not appropriate.
4. Any other response.

How would your response change?

- ... if your son has been reading all the books of Games of Thrones series?
- ... if your son is regular in Ṣalāt, active in Jamā'at and you can trust he knows what-to-do?
- ... if you and your wife occasionally watch critically acclaimed movies on Hulu/Netflix?
- ... if all of your son's friends will be there?

Guidance from the Friday Sermon

Then there is a question that have we kept ourselves away from such events that lead to ill thoughts? For example, in this world there is television and internet that has programs that lead to development of ill and unpleasant thoughts, did you save yourself from it? If we are watching indecent movies and programs then we are diverting ourselves away from the pledge we have made and our conditions is worthy of worry. These things drive one towards 'Zina'.

Then there is another question that have we protected ourselves from unchaste glances and are we still protecting ourselves? As far as lustful glances are concerned it is a commandment to men and women both. The men and women are both told to lower their gaze and guard their modesty.

Examples of what we can do to adapt our lives according to Ḥuḍūr's guidance in this sermon:

- Analyze yourself in 2018. Did you improve in the following areas:
 - Ṣalāt regularity and in congregation?
 - Were you truthful with everyone?
 - Did you stay away from those things that incite ill thoughts?
 - Were you arrogant or mistreat anyone?
- Write beloved Ḥuḍūr (aba) for prayers for a spiritually-uplifting 2019.
- Learn a new prayer for seeking Almighty Allāh's Forgiveness.

Examples of topics from this Friday sermon we can use to stimulate discussion among our family:

- How sexually inappropriate content is rampant in our society and the steps we must take to avoid falling prey?
- Obedience to Khilāfat and why need to pay heed to beloved Ḥuḍūr's guidance.
- Peer pressure in schools and work and how we can communicate to our classmates and our colleagues about our principles.

Hazrat Khalifatul Masih V (may Allah be his helper) said:

How many of us reflect over our responsibility in being associated with the Promised Messiah (on whom be peace) once a day, once a week, or once a month? What our worship of God and other morals are like? What role are we playing in helping Khilafat? Through God's mercy the Promised Messiah's advent took place and He enabled us to accept him. Does it suffice to come into the Bai'at of a great person? Indeed, when the Holy Prophet (peace and blessings of Allah be on him) said that the latter days will be blessed like the early days of Islam, it signified that the followers of the Messiah will be part of the revolution for which he was sent. Today, it is the task of each Ahmadi to play his or her role in this.

(Friday sermon, September 23, 2011)



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