



**MAJLIS
ANSARULLAH
USA**

Majlis Ansārullāh Monthly Meeting

June 2024

Concept of Spending in The Holy Quran

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- Recitation and translation of the Holy Quran
- Pledge
- Hadith
- Discussion segment
- Salat (Daily Prayers)
- Al-Wasiyyat
- Zahanat
- Reading The Holy Quran
- Health segment
- Local Time – Missionary Comments/Reminders/Announcements
- Du'a

Recitation of the Holy Quran

You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers, but most of them are disobedient.

Chapter 3, Verse 111

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْبَعْرِوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا
لَّهُمْ ۗ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١١﴾

And in their wealth was a share for one who asked for help and for one who could not.

Chapter 51, Verse 20

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْبَحْرُومِ ﴿٢٠﴾

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

Say this part three times:

Ash-hadu • alla ilaha • illallahu • wahdahu • la sharika lahu • wa ash-hadu • anna Muhammadan • `abduhu • wa rasuluh

Say this part once:

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

Say this part once:

I solemnly promise that • I shall endeavor • till the end of my life • for the consolidation • and propagation of Islām Ahmadiyyat • and for upholding • the institution of Khilafat. • I shall also be prepared • to offer the greatest sacrifice • for this cause. • Moreover, • I shall urge all my children • to remain true • to Khilafat Ahmadiyya. • *Insha'Allah.*

O Allah, Bless Muhammad^{sa} and the people of Muhammad^{sa}, as Thou didst bless Abraham and the people of Abraham. Thou art indeed the Praiseworthy, the Glorious. Prosper, O Allah, Muhammad^{sa} and the people of Muhammad^{sa}, as Thou didst prosper Abraham and the people of Abraham. Thou are the Praiseworthy, the Glorious

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ، اللَّهُمَّ بَارِكْ
عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ -

Abu Dharr^{ra} reported: I was walking along with the Holy Prophet^{saw} in the rocky plain of Medina when we saw Uhud in front of us. He called upon me and I said: At your service Messenger of Allah^{sa}. He said: If I had as much gold as Uhud yonder, it would not please me to have a single dinar out of it by me after the passage of three days, unless I were to retain something for the repayment of a debt. I would distribute it among the servants of Allah like this and this and this to the right and left and rear. He then walked on and said: Those who have much will be the ones who will have the least on the Day of Judgment, except those who spend their wealth like this and this and this, to the right and left and rear, and they are few.

Bukhari and Muslim

Suggested Time 15 mins



Recitation of the Holy Quran

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Chapter 3, Verse 111

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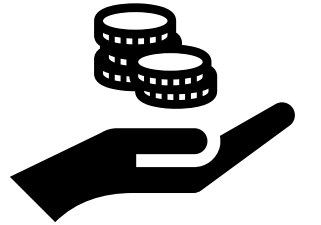
And in their wealth was a share for one who asked for help and for one who could not.

Chapter 51, Verse 20

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْبَحْرُومِ ﴿٢٠﴾

Understanding the verses

Ansar of a Majlis participated in a charity walk to collect funds for a humanitarian project. They encouraged their friends and colleagues to join with them in this cause. One of his friends refused to join complaining that all faith-based activities are discriminatory. They only serve people of their own faith. Islam is no exception and encourages brotherhood amongst Muslims but does not support humanity at large.



- Do you agree with his statement?
- Please provide a counter argument from the Holy Quran

Understanding the verses

And worship Allah and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbor that is a kinsman and the neighbor that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud *and* the boastful

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا
وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنُبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ
أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فَخُورًا ﴿٣٤﴾

Chapter 4, Verse 37

...Quran enjoins a Muslim to make his kindness so comprehensive as to include in its scope the whole of mankind, from parents who are the nearest, to strangers who are the farthest removed.

A person who does not carry out the Divine commandments contained in this verse is condemned as "proud and boastful" because, instead of doing good to others and being kind to them, he looks down upon them and behaves arrogantly.

Five volume commentary



In chapter 3, verse 111, Allah the Almighty has stated that a Muslim is he who 'enjoins what is good and forbids evil.' Here, the Quran explains that true Muslims are people who promote goodness, stay away from evil and injustice and encourage others to do good deeds as well. Only a person who has a sincere love for humankind and feels the anguish of God's creation can be caring and sympathetic, in the way the Quran desires. Such profound love for humanity is only possible if your heart is pure and free from malice and selfishness.

Thereafter, in chapter 51, verse 20, the Holy Quran states that the hallmark of a true Muslim is that he should care for all of God's creation and should comfort and support those in need, whether they seek their help or not. Hence, it is not enough for a Muslim to wait until someone asks for help; rather, it is his duty to recognize the suffering of others and to make whatever sacrifices are required in order to help them overcome their challenges or troubles.

(Hadrat Khalifatul Masih V^{aba}, Inauguration of Nasir Hospital Guatemala)

Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them *shall come* no fear, nor shall they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٥﴾

Chapter 2, Verse 275

Understanding the verses

Islamic commandments have been so made as to meet the exigencies of all times and all seasons. For instance, lunar months which rotate all through the year, have been appointed for the observance of fasts and the performance of Pilgrimage, so that Muslims may keep fasts and perform Pilgrimage both in summer and winter, spring and autumn. Similarly, the five daily Prayers and the two supererogatory Prayers— (*tahajjud* تَهَجُّد) and (*duha* ضَحَى), which are said respectively in the latter part of the night and in the forenoon, are so timed that a Muslim practically performs Prayers at all hours of the day and night. Similarly, charity is to be performed during both day and night, so that this righteous act of man may cover every hour of his life. Observe also the beautiful order of the words. The word "secretly" corresponds to *night*, and the word "openly" to, *day*. Thus, a Muslim has to expend his wealth in the cause of Allah not only in such a way and at such a time that others may be induced to follow his good example by noticing his charity, but also at such time and in such a way that even the recipient of his charity may not know the donor.

It may be noted here that alms are of two kinds:

1. Obligatory (*Zakah* زَكَاة), and 2. Supererogatory (*Sadaqah* صَدَقَةٌ). *Zakah* is collected by the state from every man of a prescribed measure of wealth and is then spent by the state on helping the poor and needy, orphans, widows and wayfarers, etc. In this case, the recipients do not know any particular donor and thus preserve their sense of self-respect. But as *Zakah* is collected by the state, people are apt to look upon it as a tax and not as charity. So, Islam has instituted *Sadaqah* also which is voluntary and is given to individuals out of a desire to help the poor and needy. Thus, *Sadaqah* engenders feelings of sympathy among the well-to-do towards their brethren and feelings of gratefulness among the poor for their benefactors. It also serves to distinguish sincere believers from the insincere. **(Five volume commentary)**

Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ وَمَا تُنْفِقُوا مِنْ
شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾

Chapter 3, Verse 93

Understanding the verses

Since the word البر means, goodness or righteousness of a high order or excellence of morals, the verse purports to say that though God is cognizant of, and suitably rewards, each and every thing that one spends in the cause of Allah, yet the goodness of a high order, most acceptable in His sight, can be achieved only by spending out of things, be they material or otherwise, which one loves most for the obvious reason that such spending involves the greatest sacrifice. In the preceding verse it is said, *there shall not be accepted from anyone of them even an earthful of gold, though he offer it in ransom*. From this some people might conclude that spending in the cause of God was of no use. To remove this possible misunderstanding, it is pointed out here that spending in the cause of God is a highly meritorious act and spending what is best naturally brings the highest good.

It is on record in the Hadith that when this verse was revealed, Abu Talhah^{ra}, a Companion of the Holy Prophet, stood up and addressing him said, "O Messenger of God, my garden known as Bi'r Rauha' (this garden was situated opposite to the Mosque at Medina) is to me the dearest of my property and I hereby give it in charity"

(Bukhari, Chapter on Tafsir).

This illustrates how the early converts to Islam strove to practice the highest good as the Quran enjoined upon them.

(Five volume commentary)



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Sister Organization of Ahmadiyya Muslim Community

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ACROSS 6 CONTINENTS**

FIND YOUR REGION

AFRICA	ASIA	AUSTRALASIA
EUROPE	NORTH AMERICA	SOUTH AMERICA

In short, prayer is the elixir which turns a handful of dust into pure gold. It is water which washes away inner impurities. With such prayer the spirit melts and flows like water to fall prostrate on the threshold of the Holy One. It stands in the presence of God, bows down and prostrates before Him. The *Salat* taught by Islam is only its reflection. The standing of the spirit signifies that it shows readiness to suffer every hardship and to obey every command for the sake of God. The bowing down of the spirit before God means that, by renouncing all other love and relationships, it has turned to God and belongs to Him alone. Its prostration is that it falls on the threshold of God and, forsaking all personal thoughts, loses the very identity of its existence. This is the prayer which helps to establish communion with God, and this is the prayer that Islamic Shariah has depicted in the prescribed daily *Salat* so that physical prayer may inspire spiritual prayer.

Promised Messiah^{as}, Lecture Sialkot. Page 33

غرض دعا وہ اکسیر ہے جو ایک مشت خاک کو کیمیا کر دیتی ہے اور وہ ایک پانی ہے جو اندرونی غلاظتوں کو دھو دیتا ہے۔ اُس دعا کے ساتھ روح پگھلتی ہے اور پانی کی طرح بہہ کر آستانہ حضرت احدیت پر گرتی ہے۔ وہ خدا کے حضور میں کھڑی بھی ہوتی ہے اور رکوع بھی کرتی ہے اور سجدہ بھی کرتی ہے۔ اور اسی کی ظل وہ نماز ہے جو اسلام نے سکھلائی ہے اور رُوح کا کھڑا ہونا یہ ہے کہ وہ خدا کے لئے ہر ایک مصیبت کی برداشت اور حکم ماننے کے بارے میں مستعدی ظاہر کرتی ہے اور اس کا رکوع یعنی جھکنا یہ ہے کہ وہ تمام محبتوں اور تعلقوں کو چھوڑ کر خدا کی طرف جھک آتی ہے اور خدا کے لئے ہو جاتی ہے اور اُس کا سجدہ یہ ہے کہ وہ خدا کے آستانہ پر گر کر اپنے تئیں بکلی کھو دیتی ہے اور اپنے نقش وجود کو مٹا دیتی ہے۔ یہی نماز ہے جو خدا کو ملاتی ہے اور شریعت اسلامی نے اس کی تصویر معمولی نماز میں کھینچ کر دکھلائی ہے تا وہ جسمانی نماز روحانی نماز کی طرف محرک ہو کیونکہ خدا تعالیٰ نے انسان کے وجود کی ایسی بناوٹ پیدا کی ہے کہ رُوح کا اثر جسم پر اور جسم کا اثر رُوح پر ضرور

ہوتا ہے۔

Then I was shown a grave which was brighter than silver and all its soil was silver, and it was said to me: 'This is your grave'. I was shown a place which was named Bahishti Maqbarah (The Heavenly Graveyard), and it was conveyed to me that it contained the graves of such righteous members of the Jama'at as are destined to dwell in heaven. Since then, I have always been concerned that a piece of land should be bought for the purposes of the graveyard. But because in and around Qadian a suitable piece of land was available only at a great cost, this objective remained suspended for a very long time. Now after the death of brother Maulawi 'Abdul Karim Sahib, may Allah have mercy on his soul, and now that about my own death, too, I have received repeated revelations, I thought it proper that arrangements of a graveyard should be made expeditiously.

پھر ایک جگہ مجھے ایک قبر دکھلائی گئی کہ وہ چاندی سے زیادہ چمکتی تھی اور اُس کی تمام مٹی چاندی کی تھی۔ تب مجھے کہا گیا کہ یہ تیری قبر ہے۔ اور ایک جگہ مجھے دکھلائی گئی اور اُس کا نام بہشتی مقبرہ رکھا گیا اور ظاہر کیا گیا کہ وہ اُن برگزیدہ جماعت کے لوگوں کی قبریں ہیں جو بہشتی ہیں۔ تب سے ہمیشہ مجھے یہ فکر رہی کہ جماعت کے لئے ایک قطعہ زمین قبرستان کی غرض سے خریدا جائے لیکن چونکہ موقعہ کی عمدہ زمینیں بہت قیمت سے ملتی تھیں اس لئے یہ غرض مدت دراز تک معرض التواء میں رہی۔ اب اخویم مولوی عبدالکریم صاحب مرحوم کی وفات کے بعد جب کہ میری وفات کی نسبت بھی متواتر وحی الہی ہوئی۔ میں نے مناسب سمجھا کہ قبرستان کا جلدی انتظام کیا جائے

Q. Can a man marry his widow's sister?

1. Yes
2. No

Q. Heavy it is but reverse it's not? What is it?

1. Ton
2. Metal
3. Pile of wood
4. A car

Q. In a year, how many seconds are there?

1. 19
2. 35
3. 12
4. 43

Q. Can a man marry his widow's sister?

1. Yes
2. No – He's deceased

Q. Heavy it is but reverse it's not? What is it?

1. Ton
2. Metal
3. Pile of wood
4. A car

Q. In a year, how many seconds are there?

1. 19
2. 35
3. 12 – Jan 2nd, Feb 2nd and so on
4. 43

Quran Tajweed Basics

Laam-ul-Jalalah (Majestic Laam)

Lam Mushadad in the word ALLAH(الله) will be pronounced with a thick and heavy sound if the preceding letter with harkat carries a Fat'ha or Dammah. Like in كَتَبَ اللهُ

But if the previous letter with harkat bears a Kasrah then it will be pronounced with a thin or light sound like in Bismillah, Lillahi

thin	thick	thin	thick	thin	thick
فَلِلَّهِ	كَتَبَ اللهُ	قُلِ اللهُ	قَالَ اللهُ	بِاللَّهِ	أَلِلَّهِ
أَمْرِ اللهُ	خَلَقَ اللهُ	بِسْمِ اللهُ	نُورِ اللهُ	أَمِ اللهُ	تَالِلِ اللهُ

To pronounce thick, the tongue touches the roof of the mouth, and the Fat'ha on the Laam sounds closer to the [o] in "log".



[Click here for a short video](#)



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Health



Nature and Health

Green and Blue Spaces

- **Green spaces** include forests, gardens, parks, cemeteries, moors, and natural grasslands
- **Blue spaces** included lakes, rivers and the sea
- People living near green spaces reap significant health benefits; having access to green spaces **reduced death rate and improved mental health**
- Going for a walks in a park or by a lake or a tree-lined path **may reduce the need for medication** for anxiety, asthma, depression, blood pressure & insomnia
- Doctors are beginning to prescribe nature as a treatment for mental health



[Nature prescriptions can improve physical and mental health](#)

Enjoying Nature may lessen need for some medication

- Physical activity is thought to be the key mediating factor in the health benefits of green spaces
- Visiting nature 3-4 times a week was associated with 36% lower chances of using blood pressure pills, 33% lower chances of using mental health medications, and 26% lower odds of using asthma medications
- People who live closer to a coast or a river were likely to walk more than 300 minutes / weekly
- Green spaces are great places to do your favorite physical activity, walking cycling, tai-chi, yoga



Nature and Health

- Early morning workouts allow for fresh air, more energy, less distraction and increased metabolism through out the day
- Make it consistent whether you walk or bike or jog in your natural surrounding
- Avoid late night walks or bikes or work out
- Find your favorite park where you live
<https://www.nrpa.org/our-work/park-path-app/>



Nature and Health

- Find your favorite park where you live
<https://www.nrpa.org/our-work/park-path-app/>

You can find activities and programs offered near you or in a specific location using the above link and app for your phone

- We will help you with equipment, planning, and funds to get started with your project
- Want to Start a Bicycle Health Club?
email gaid.health@ansarusa.org
- Want to Start a Walking Club?
email gaid.health@ansarusa.org





- Sign-up for TAQWA Quran classes via the following link
<https://www.altaqwa.us/registration/>
- Sign-up for Waqf e Ardhi via the following link
<https://tinyurl.com/WaqfeArdhiSignup>
- Murabbi Sahib's Comments
- Reminders/announcements
- Du'a
- Adjourn



**Waqf e Ardhi
Sign-up**

Jazakumullah for Participating!
If you enjoyed it, please convey to those brothers who are not here today!

Please take a moment to provide your feedback

<https://tinyurl.com/TalimDeckFeedback>



Feedback