

Friday Sermon Slides February 26th 2010

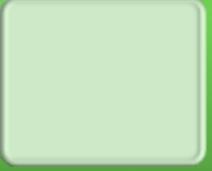


NOTE: Al Islam Team takes full responsibility for any errors or miscommunication in this Synopsis of the Friday Sermon

SUMMARY



Hudhur gave a discourse on the care and upbringing of orphans in his Friday Sermon today.



Hudhur (aba) explained that we are directed to be mindful of the education and training of the orphans who are entrusted in our care to allow them to reach their full potential.



With reference to the Holy Qur'an and Hadith Hudhur(aba) explained the principles on which an orphan's financial matters should be handled

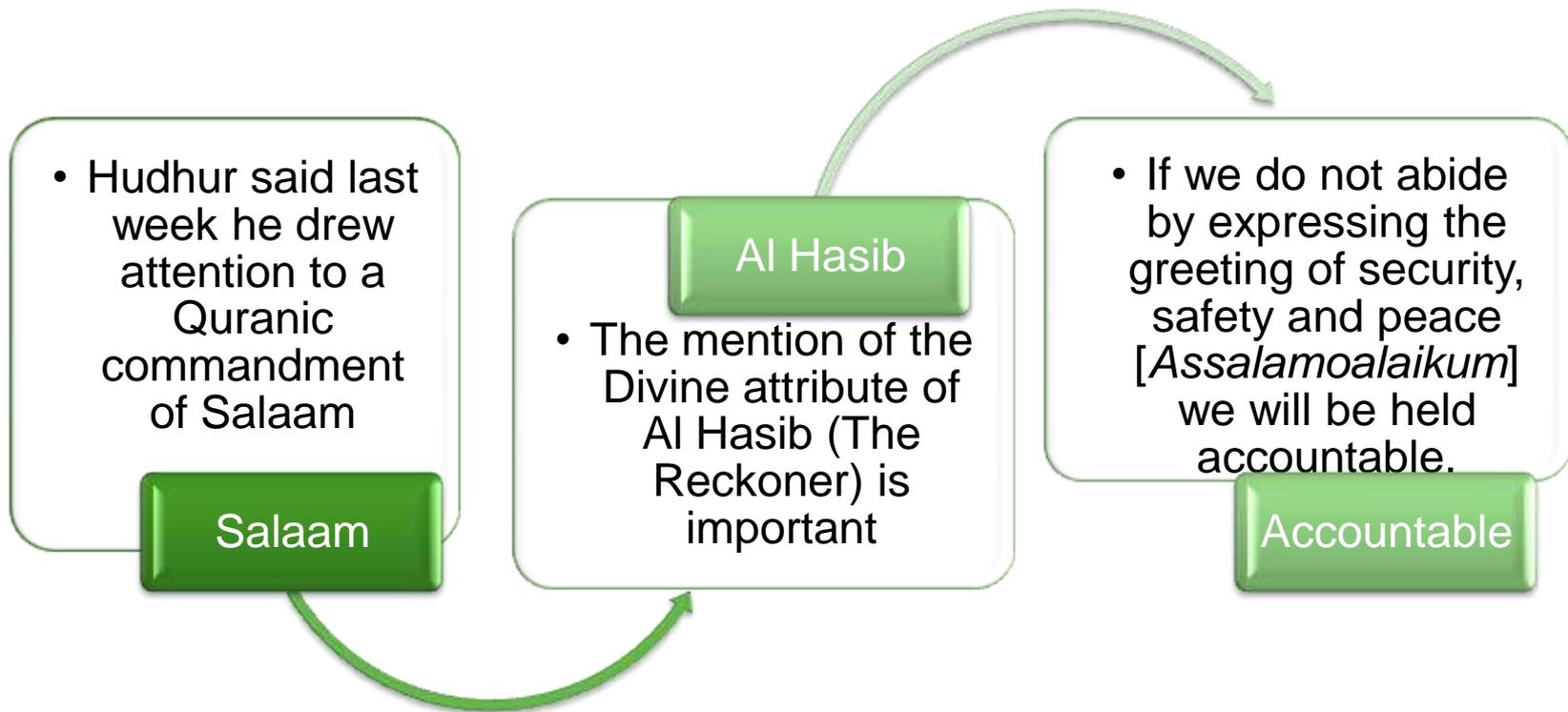


Hudhur (aba) referred to the Holy Qur'an and Ahadith to consolidate the message that looking after orphans is a responsibility of an individual and society



Huzur (aba) did a Tehrik to Pakistanies living in the West to contribute £10 per person per year to the virtuous act of upbringing of orphans

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Al Hasib

Reminder of last week's message

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وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ
رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا
أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا
عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا

And prove the orphans until they attain *the age* of marriage; then, if you find in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain; and whoso is poor, let him eat *thereof* with equity. And when you deliver to them their property, then call witnesses in their presence. And Allah is sufficient as a Reckoner.

Hudhur (aba) explained the message

Hudhur (aba) explained that we are directed to be mindful of the education and training of the orphans who are entrusted in our care.

Check on the progress in educational and training of orphans in exactly the same way as you do for your own children.

Hone their special interests and aptitude, try to enhance their natural capacities, provide orphans with relevant opportunities to fulfil their true potential so that they do not feel deprived and unsupported.

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Maturity

Hudhur (aba) explained that the verse illustrates that both physical and mental maturity of orphans should be assessed.

Financial affairs

Orphan's rightful property should be given to him only when he has achieved the maturity to handle his financial affairs till then he should be given spending money.

Financial training

Orphans should be given monetary training.

Financial responsibilities towards orphans

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Those who are in-charge of the orphans do not have a free reign in spending the funds left by the parents. It should all be fully accounted for and handed over to orphans upon reaching adulthood.

A further safeguard has been put in place to prevent any arrogation of orphan's inheritance in the term '*falyasta'fif*' (let him abstain).

However, if the person in-charge does not have the means to support the orphan, for his upbringing he may spend out of the property/funds left by the parents.

This should be done with utmost diligence and all accounts should be recorded.

Even the thought of taking something from the property of the orphan should be shaken off as a satanic thought.

Guidelines about orphan's property

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Hudhur (aba) mentioned the Hadith

Relating Hadith Hudhur said a man asked the Holy Prophet (peace and blessings of Allah be on him) that he did not have any funds but he was the carer of an orphan.

He was enjoined that he should use from the orphan's inheritance neither being spendthrift nor niggardly, neither should he use the orphan's inheritance to enhance his own property nor should he use the orphan's money to save his own.

Hudhur (aba) explained the Hadith

The Holy Prophet (peace and blessings of Allah be on him) said that if one spends on an orphan while being well-off or spends while not being well-off, when the orphan reaches adulthood and wisdom he should be returned the money with full accounts. But it is better if the orphan's inheritance is invested in business and is enhanced. .

Hudhur (aba) said if a person of limited means cares for an orphan, he has to give an account of every penny spent out of his inheritance in presence of witnesses. Hudhur (aba) said this safeguard is put in place to dispel any suspicion of financial mismanagement.

Hudhur said this verse enjoins seven fundamental aspects of taking care of orphans: Hudhur (aba) said this would save the carer from any trouble and the orphan from entertaining any ill-thoughts.

Test *the understanding* of the orphans, that is, pay attention to their education and training

The attention to their education and training should continue till they attain adulthood.

When they are capable of looking after their property, it should be promptly returned to them.

The inheritance of an orphan should only be spent on him.

It is certainly not warrantable for a well-off person to take from the orphan's inheritance for his upbringing.

When made a carer of an orphan, a person of meagre means has permission to take appropriate expenses from the orphan's inheritance

When his property is returned to an orphan, witnesses should be called, so that neither the intention of the carer slips nor the orphan harbours any suspicion.

The verse concludes on the reminder that God is watching over all the time and everyone will be called to account.

And come not near the property of the orphan, except in the best way, until he attains his maturity, and fulfil the covenant; for the covenant shall be questioned about.

وَلَا تَقْرَبُوا أَمْوَالَ الْيَتَامَىٰ إِلَّا بِالَّتِي هِيَ أَحْسَنُ
وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ حَتَّىٰ يَبْلُغَ أَشُدَّهُ
﴿١٧﴾ كَانَتْ مَسْئَلًا

Chapter 17, Verse 35

- Hadhrat Musleh Maud (may Allah be pleased with him) elucidated that this covenant is in fact the responsibility of the upbringing, nurturing of the orphan and safeguarding his property. It is an obligation on people as well society.
- Hudhur (aba) said this is not a favour on the orphans; rather it is the obligation of an Islamic society and it is the right of an orphan.
- As God has placed this obligation on Muslims and in their capacity as believers He takes a covenant from them that if they do not fulfil their obligation He will hold them accountable.

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا
وَلَا تَأْكُلُوا أَمْوَالَهُمْ ۖ الْحَبِيثَ بِالطَّيِّبِ
إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا

And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely, it is a great sin.

Hudhur (aba) said here too the same subject is repeated. If one was to mix an orphan's property with one's own property for gain then one's pure earning will become *haram* (forbidden) due to the ill-intention and earning property that is *haram* is a grievous sin.

Chapter 4, Verse 3

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إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى
ظُلْمًا إِنَّهُمْ يَأْكُلُونَ فِي بُطُونِهِمْ
نَارًا وَسَيَصْلُونَ سَعِيرًا

Surely, they who devour the property of orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire.

Hudhur (aba) said thus is the teaching of Islam. It safeguards the disadvantaged in life with great intensity.

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Chapter 4, Verse 11

وَلْيَخْشَ الَّذِينَ لَوْ تَرَ كُفْرًا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُ
فَلْيَتَّقُوا اللَّهَ وَيْلِقُوا صِدْقًا خَافُوا عَلَيْهِمْ
قَوْلًا سَدِيدًا

Chapter 4, Verse 10

And let those fear *God* who, if they should leave behind them their own weak offspring, would be anxious for them. Let them, therefore, fear Allah and let them say the right word.

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- Hudhur (aba) said that orphans should not be spoilt either.
- The objective is to bring orphans up in a manner that they become the best part of society. Orphans can lose their potential due to inferiority complex.
- They should be brought up in a manner that they become the best in society.
- Their upbringing should neither be too strict nor too lenient; it should be like one brings up one's own children.
- The right of an orphan is the same as that of a child with parental support.

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فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ
إِصْلَاحُهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَأَخْوَانُكُمْ وَاللَّهُ
يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ إِنْ
اللَّهُ عَزِيزٌ حَكِيمٌ

(Chapter 2: Verse 221).

Upon this world and the next. And they ask thee concerning the orphans. Say: 'Promotion of their welfare is *an act of* great goodness. And if you intermix with them, they are your brethren. And Allah knows the mischief-maker from the reformer. And if Allah had so willed, He would have put you to hardship. Surely, Allah is Mighty, Wise.'

The Quranic verse does not merely signify commandment about an orphan with inheritance, rather it denotes orphans of all social standing.

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A Hadith relates that the Holy Prophet (peace and blessings of Allah be on him) said, 'a person who puts a compassionate hand on the head of an orphan boy or girl merely for the sake of God will be rewarded with virtues in exchange of every single hair on the head on which his sympathetic hand was placed. A person who treats an orphan boy or girl with kindness and favour will be with me in Paradise like these two', and the Prophet (peace and blessings of Allah be on him) indicated to his two joined fingers.

Thus is the status of one looking after an orphan. God has given him the glad-tiding of Paradise. The Companions of the Holy Prophet (peace and blessings of Allah be on him) used to strive with each other to look after orphans.

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By citing ‘**And if you intermix with them, they are your brethren...**’ the verse signifies the carer as an older brother of the kind who honours his dues. Hence the instruction is to help them very well and in a most self-less manner.

God reminds us that He is present everywhere, thus letting us know that He knows full well who creates disorder and who brings about peace. One’s deportment with the orphans should be to make them the best among society.

It is God’s grace that those with limited means have been given permission to spend out of the inheritance of an orphan for his/her upbringing.

However, if neither the carer nor the orphan has any means then the administration and management of the community should be contacted. The objective is not to put anyone in difficulty.

(Chapter 2: Verse 221).

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Nay, but you honour not the orphan,

كَلَّا بَلْ لَأَتُكْرِمُونَ الْيَتِيمَ

Chapter 89, Verse 18

The Qur'an also states: **'That is the one who drives away the orphan,'** (107:3). Hudhur said that not looking after orphans is an evil which is indicative of the decline of a society.

It is very important to try extremely hard to eradicate this wickedness in order to create a good society. By not honouring the dues of orphans, a community loses its sense of sacrifice and it deprives the orphans from progressing.

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Hudhur (aba) mentioned the Hadith

A Hadith relates that the Holy Prophet (peace and blessings of Allah be on him) said a person who cares for three orphans is like one who offers Tahajjud at night, keeps fasts and does Jihad in the cause of God. They will both be like brothers in Paradise and the Prophet indicated to his forefinger and his middle finger joined.

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And they feed, for
love of Him, the
poor, the orphan,
and the prisoner,

يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ
مَسْكِينًا وَيتِيمًا وَأَسِيرًا

The Holy Prophet (peace and blessings of Allah be on him) also said that Paradise is certain for one who regularly includes an orphan of Muslim parents in his meals, unless he is embroiled in a sin that cannot be forgiven..

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The Tehrik for Yatama

Hudhur (aba) expressed gratitude that the Yatama scheme inaugurated by the Hadhrat Khalifatul Masih IV (may Allah have mercy on him) in 1989, as a mark of thankfulness of the Ahmadiyya Centenary has grown immensely.



We heard the Divine commandments as well as ahadith regarding care of the orphans and realise the significance of the matter. Currently, 2700 orphans belonging to 500 families are being looked after in Pakistan under this scheme.



The monthly expense of this is between 2, 500,000 to 3,000,000 Rupees. The funds are spent most carefully on food, education, medical treatment, marriage of young women and maintenance of any property the orphans may have.



The expenses are vast and it is felt that there is an extreme need in this fund.

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Therefore today Hudhur made a *Tehrik* to all the Pakistani Ahmadiis who live in USA, Canada, Europe and the UK to participate in this scheme.

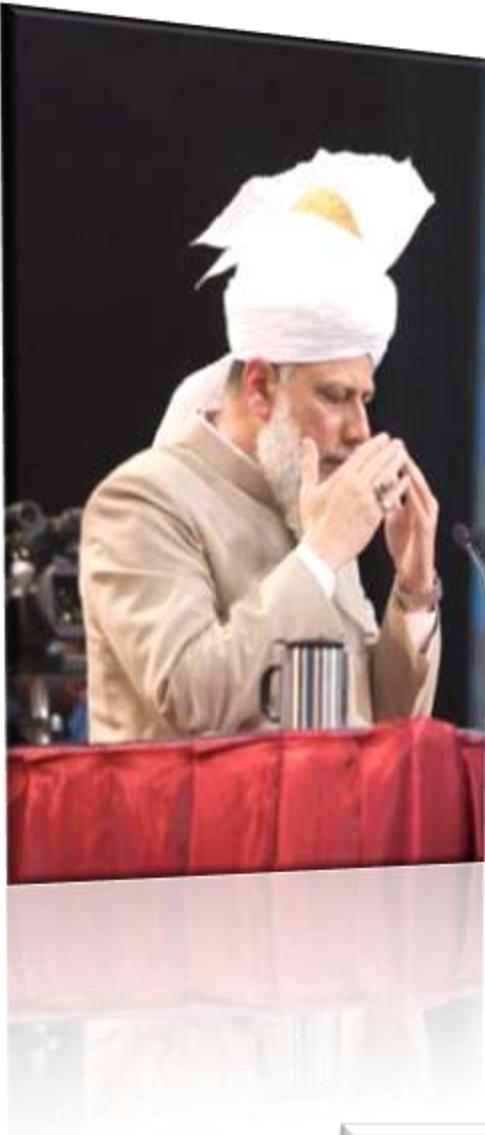
Hudhur said he has estimated that if each person of Ahmadi households of the UK, Europe, Canada and USA paid £7 to £10 per head annually towards this scheme a huge burden of the *Yatama* scheme can be met.

Those who are well-off can give more. Generally the help and support given to the orphans is around 1000 to 3000 Rupee per month.

Tehrik for orphans

£10 per year is a meager amount for people living here, however, it can play a huge role in making the future of many orphans bright.

Hudhur (aba) prayed



May God enable
us to fulfil the
rights of the
disadvantaged
in the society to
the best of our
ability

May we always
be those who
seek God's
pleasure.

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