

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

Lajna Syllabus 2021-2022



LAJNA IMĀ'ILLĀH CANADA
TA'LIM, TARBIYAT & TABLIGH

وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٥﴾

"Say, 'O my Lord, increase me in knowledge.'"

Al-Tāhā (20:115)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah."

Āl 'Imrān (3:111)

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In the name of Allah, the Gracious, the Merciful.

Lajna Syllabus 2021-2022

National Sadr Lajna Imā'illāh Canada
National Secretary Ta'līm
National Secretary Tarbiyat
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LAJNA IMĀ'ILLĀH CANADA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

LAJNA IMĀ'ILLĀH CANADA

AHMADIYYA MUSLIM WOMEN'S ASSOCIATION

October 7, 2021

Dear Sisters,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The importance of pursuing knowledge is the commandment of the Holy Quran (20:115) that is incumbent upon both men and women. By the Grace of Allah ta'ala, the National Ta'lim, Tarbiyat & Tabligh departments, Lajna Imā'illah Canada, have had the opportunity to prepare a new 1-year Lajna Syllabus for 2021-2022 in light of the instructions of the Holy Quran and the guidance of and obedience to Sayyedna Hazrat Khalifatul Masih V (may Allah be his Helper).

We are blessed to be living in a country in which we are enjoying both freedom of religion and the right to pursue education. Therefore, as Ahmadi women we must exercise both of these rights and strive to attain higher levels of both secular and spiritual knowledge.

May Allah Almighty greatly bless Lajna Ima'illah with excellent knowledge and a higher spiritual status in this world and the next. May Allah Almighty enable us to learn the true Islamic teachings and obey our beloved Imam, Sayyedna Hazrat Khalifatul Masih V (aa), in letter and spirit. May Allah the Almighty enable us to fulfill our pledge to always put faith before the world. Ameen!

Jazakumullah Ahsanaljaza!

Wa Alaikumssalam,

Amatul Salam Malik
Serving as National
President Lajna
Imā'illah Canada

Mahwish Choudhry
Serving as National
Secretary Ta'lim
Lajna Imā'illah Canada

Nadia Mahmood
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How to Use the Lajna Syllabus 2021-22

By the grace of Allah ta'ala, Lajna Ima'illah Canada has started a new year as of October 2021 and with it a new 1-year Lajna Syllabus is being introduced for our **Ta'lim, Tarbiyat & Tabligh Lajna Classes (TTT Classes)**.

WHO IS THIS SYLLABUS FOR?

The Lajna syllabus has been designed for all Lajna members, including Lajna students. There are many new aspects to the Lajna Syllabus and based on feedback from the local level, we have designed a curriculum that covers basic fundamentals of Islam and tackles current day issues faced by Ahmadi Muslim women.

Lajna members in Canada come from different cultural backgrounds and life experiences. The TTT classes are a space to learn from each other so that we have a broader understanding of the world we live in and a stronger connection to each other in our sisterhood.

CLASS STRUCTURE

As before, this syllabus covers Talim, Tarbiyat and Tabligh and **all 3 departments will work together to organize the TTT classes. Every majlis is expected to hold a minimum of two classes per centre** (so if a majlis has more than one centre that holds this class, then each centre should hold class at least twice). Please refer to the next page for the "Suggested Class Agenda" which shows you how each class should be conducted so that every part of the syllabus is covered properly.

***Note on Lajna Student Class** - All majalis are encouraged to organize a Lajna Student Class if Lajna students are not attending the general TTT classes. Please note:

- The Lajna Student Class is **not** the responsibility of the Umoore Talibaat department, as this is a Ta'lim, Tarbiyat & Tabligh class.
- However, the teacher for this class can be anyone who is best suited for this younger age group (i.e. who speaks English fluently, preferably was raised in Canada from a young age and has gone to school here).
- The Lajna student class must cover the **entire Lajna syllabus**

SUGGESTED CLASS AGENDA

- Majalis are to hold a **minimum of 2 TTT classes a month** that are at a **minimum, 1 hour long each**; therefore, the monthly material should be easily covered within at least 2 hours.
- The class should only be in **one language**; the suggested agenda does not include time for translation (zoom should be used so translation is presented on screen)

Section	Class #1	Class #2
Holy Quran	15 minutes	15 minutes
Hadith	5 minutes	5 minutes
Salat	5 minutes	5 minutes
Promised Messiah's ^{as} Book	10 minutes	10 minutes
Pearls of Wisdom	5 minutes	5 minutes
<i>Khilafat Ala Minhajun Nabbuwah</i>	5 minutes	5 minutes
What Should We do?	15 minutes	N/A
How do I respond?	N/A	15 minutes
TOTAL TIME	60 minutes	60 minutes

HOW ARE WE LEARNING?

This 1-year syllabus has been divided in quarters, and each quarter has a specific theme: **My Allah, Marriage, My Family, and Our Jama'at.**

In designing the syllabus we have kept both the individual Lajna member as a student of the TTT class and the teachers of the TTT class in mind.

- As a student, I will Inshallah attend and participate in my local TTT classes and on my own time, I will take the time to study the Lajna Syllabus and explore all of the additional resources and links that have been provided
- As a teacher, I will take the time to properly prepare for the class by studying the additional material and making notes and then put together a plan for how I am going to teach the class (tools I can use for example: powerpoint slides/[Prezi/Slidesgo](#), [Kahoot](#) or [Mentimeter](#), zoom poll, etc)

1. A new feature of the Lajna syllabus is the effort to offer an interactive learning experience. As you scroll through, you will see some words in [blue font](#), which are all links. When we click on the words in blue, a new tab will open with an article/video/book that will help us learn about a topic in-depth.
2. There are sections called “**Self-Study/Teaching Guide**” where we have provided teachers the material to review to prepare for the class and for individual sisters who wish to learn the material in-depth.
3. There are sections that are **optional** - these items have been added for those Majalis who quickly cover all of the required material and teachers need the extra material and/or those sisters who are eager to learn over and above the main syllabus requirements.

WHAT ARE WE LEARNING?

A. The Holy Quran

Based on the topic for the quarter, we will be studying relevant verses of the Holy Quran. Links have been provided that take you directly to the individual verse and at the top of the section we have included a **Self-Study/Teaching Guide** where there is a list of commentaries (books of Tafseer), Darsul Quran and Friday Sermon videos that discuss the relevant verse.

B. Hadith

Like the Holy Quran section, the Ahadith have been selected based on the theme of the quarter. While studying this section, make note of the Sunnah of the Holy Prophet^{sa} and how we can inculcate his^{sa} beautiful example in our own life.

C. Salat

This year we are including a new section on Salat where we are reviewing the prayers and etiquette as well as Huzoor's^{aa} guidance on specific Tarbiyat related issues about Salat. Please take the time to **carefully review and revise** the prayers (audion link included), learn the word-by-word translation, and learn the etiquette of Salat (tip: click on the blue title word "Salat" and it will take you to the Salat Hub - a brand new website for learning Salat).

D. The Promised Messiah's^{as} Book

Again, the books are in keeping with the quarterly theme. Inshallah, we will be reading one book per quarter. This section also includes an optional extra book for those sisters and/or Majalis that cover the mandatory book quickly.

Note to Teachers: Please encourage members to read the book at home on their own time. Use the class time to present the main points, discuss difficult passages that members may not have understood completely, and discuss the impact of the book on our own personal lives.

E. Pearls of Wisdom

Here we are watching one video in each class of guidance of Sayyedna Hazrat Aqdas Khalifatul Masih V^{aa} that is related to the quarterly topic.

In this section, just for the knowledge of members, we are also sharing a new resource each month that will introduce various websites of the Ahmadiyya Muslim Community worldwide.

F. Khilafat Ala Minhajun Nabbuwah

As instructed by Sayyedna Hazrat Aqdas Khalifatul Masih V^{aa}, we are continuing on in the study of this book, *Khilafat Ala Minhajun Nabbuwah*.

G. What Should We do?

This is a new section where we will discuss current **Tarbiyat-related issues** that are in keeping with the quarterly theme. A question or scenario is presented and members are encouraged to ask questions and engage in a discussion. At times it may seem like the topic does not apply to all members, but they actually do. Some are modern day issues that older Lajna members may need to learn about, and some issues that younger members are facing can be solved through the guidance and life experience of older members.

We have included a **Self-Study/Teaching Guide** to help the teacher in her preparation for this discussion and/or for sisters who are interested in learning more about the topic.

H. How do I respond?

In this final section, we will be increasing our knowledge about the history of Islam & Ahmadiyyat for **Tabligh** purposes. In keeping with the quarterly theme, questions have been presented that we may be asked by non-Ahmadis.

We have included a **Self-Study/Teaching Guide** to help the teacher in her preparation for this discussion and/or for sisters who are interested in learning more about the topic.

We pray that sisters will find this new Lajna Syllabus improved and beneficial. We welcome your feedback and suggestions.

May Allah ta'ala help all sisters to excel in their education and thereby increase in their love and obedience to Allah ta'ala and strive to place their faith above all else. Ameen!



First Quarter

MY ALLAH

October

اے سننے والو سنو!! کہ خدا تم سے کیا چاہتا ہے بس یہی کہ تم اُسی کے ہو جاؤ اُس کے ساتھ کسی کو بھی شریک نہ کرو نہ آسمان میں نہ زمین میں۔ ہمارا خدا وہ خدا ہے جو اب بھی زندہ ہے جیسا کہ پہلے زندہ تھا اور اب بھی وہ بولتا ہے جیسا کہ وہ پہلے بولتا تھا اور اب بھی وہ سنتا ہے جیسا کہ پہلے سنتا تھا۔ یہ خیال خام ہے کہ اس زمانہ میں وہ سنتا تو ہے مگر بولتا نہیں بلکہ وہ سنتا ہے اور بولتا بھی ہے، اس کی تمام صفات ازلی ابدی ہیں کوئی صفت بھی معطل نہیں اور نہ کبھی ہوگی۔

(الوصیت، صفحہ 9)

Listen, O you who can: What is it that God desires from you? All He desires is only that you become solely His and do not associate any partners with Him, neither in the heavens nor on the earth. Our God is that God Who is alive even now as He was alive before. He speaks even now as He used to speak before. And even now He hears as He heard before. It is a false notion that in these times He only hears but does not speak. On the contrary, He hears and also speaks. All His Attributes are eternal and everlasting. None of His Attributes is in abeyance, nor will it ever be....

(The Promised Messiah^{as}, The Will, pg. 12)

Self-Study/Teaching Guide

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

URDU

Verse 63: [Tafseer Hazrat Masih Maud^{as}](#) (Vol. 6 pg. 225-226)

Verses 60-67: [Haqaiqul Furqan](#) (Vol. 3 pg. 296-299)

Verses 60-67: [Tafseer-e-Kabir](#) (Vol. pg. 409-431)

Verses 60-67: [Dars-ul-Qur'an: 30th April 1997 \(Urdu\)](#) (relevant part starts at 37:57)

ENGLISH

Verses 60-67: [English with 5-Volume Commentary](#) (Vol. 4 pg. 2415-2418)

FRIDAY SERMON

[Divine attribute of Al-Mujeeb \(Answerer to prayers\)](#) (August 11, 2006)

Al Naml 27:60 (www.alislam.org/quran/app/27:60)

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مِّمَّا يُشْرِكُونَ ﴿٦٠﴾

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مِّمَّا يُشْرِكُونَ ﴿٦٠﴾
His servants upon peace be and Allah for all praise you say

يُشْرِكُونَ مَّا أَنْ خَيْرٌ مِّمَّا اللَّهُ أَصْطَفَىٰ الَّذِينَ
they associate what or better Allah is He chose those whom

Say, 'All praise belongs to Allah, and peace be upon those servants of His whom He has chosen. Is Allah better or what they associate *with Him*?'

کہہ دے کہ سب تعریف اللہ ہی کے لئے ہے اور سلام ہو اس کے بندوں پر جنہیں اس نے چن لیا۔

کیا اللہ بہتر ہے یا وہ جنہیں وہ شریک ٹھہراتے ہیں؟

Al Naml 27:61 (www.alislam.org/quran/app/27:61)

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ
حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ؕ إِنَّ اللَّهَ مَعَ الَّذِينَ
بَلَّغُوا قَوْمَهُمْ يَعْدِلُونَ ﴿٦١﴾

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ
you for sent down and earth and heavens created Who or

حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ؕ إِنَّ اللَّهَ مَعَ الَّذِينَ
orchards it with We cause to grow then water sky from

ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ؕ إِنَّ اللَّهَ مَعَ الَّذِينَ
is their trees to grow that you for was not beautiful having

بَلَّغُوا قَوْمَهُمْ يَعْدِلُونَ
who deviate people they no Allah beside God

Or, Who created the heavens and the earth, and Who sent down water for you from the sky wherewith We cause to grow beautiful orchards? You could not cause their trees to grow. Is there a god besides Allah? Nay, they are a people who deviate *from the right path*.

یا (یہ بتاؤ کہ) کون ہے وہ جس نے آسمانوں اور زمین کو پیدا کیا اور تمہارے لئے آسمان سے پانی اتارا اور اس کے ذریعہ ہم نے پُر رونق باغات اگائے۔ تمہارے بس میں تو نہ تھا کہ تم ان کے درخت پروان چڑھاتے۔ (پس) کیا اللہ کے ساتھ کوئی (اور) معبود ہے؟ (نہیں نہیں) بلکہ وہ ناصافی کرنے والے لوگ ہیں۔

Al Naml 27:62 (www.alislam.org/quran/app/27:62)

أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلْفَهَا أَنْهْرًا وَجَعَلَ لَهَا رَوَاسِيًا وَجَعَلَ
بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ إِيَّاكَ اللَّهُ مَعَ اللَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦٢﴾

أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلْفَهَا أَنْهْرًا وَجَعَلَ لَهَا رَوَاسِيًا وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ إِيَّاكَ اللَّهُ مَعَ اللَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦٢﴾

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Or, Who made the earth a place of rest, and placed rivers in its midst, and placed upon it firm mountains, and put a barrier between the two waters? Is there a god besides Allah? Nay, most of them know not.

یا (پھر) وہ کون ہے جس نے زمین کو قرار پکڑنے کی جگہ بنایا اور اس کے بیچ میں دریا جاری کر دیئے اور جس نے

اس کے پہاڑ بنائے اور دو سمندروں کے درمیان ایک روک بنا دی۔ کیا اللہ کے ساتھ کوئی (اور) معبود ہے؟ (نہیں) بلکہ ان میں سے اکثر نہیں جانتے۔

Al Naml 27:63 (www.alislam.org/quran/app/27:63)

أَمَّنْ يُجِيبُ الْبُظْرَ إِذَا دَعَا وَيُكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ
عَلَىٰ مَعِ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ

و	كُ	دَعَا	إِذَا	الْبُظْرَ	يُجِيبُ	أَمَّنْ
and	Him	calls upon	when	distressed	answers	or, Who
		يُكْشِفُ	و	السُّوءَ	يَجْعَلُ	كُمُ
		He removes	and	evil	makes	you
		خُلَفَاءَ	مَّا	قَلِيلًا	اللَّهِ	مَعِ
		successors	that	little	Allah	with
		تَذَكَّرُونَ	أَلِلَّهِ	عَلَىٰ	الْأَرْضِ	الْأَرْضِ
		you take heed	a God	is	the earth	the earth

Or, Who answers the distressed person when he calls upon Him, and removes the evil, and makes you Successors in the earth? Is there a god besides Allah? Little is it that you reflect.

یا (پھر) وہ کون ہے جو بے قرار کی دعا قبول کرتا ہے جب وہ اسے پکارے اور تکلیف دور کر دیتا ہے اور تمہیں زمین کے وارث بناتا ہے۔ کیا اللہ کے ساتھ کوئی (اور) معبود ہے؟ بہت کم ہے جو تم نصیحت پکڑتے ہو۔

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ
يَدَيْ رَحْمَتِهِ ۗ إِنَّ اللَّهَ مَعَ الَّذِينَ تَعْلَىٰ اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٤﴾

أَمَّنْ Who and الْبَحْرِ sea and الْبَرِّ land ظُلُمَاتِ darkness فِي in كُمْ you يَهْدِي guides or, Who

يُرْسِلُ sends الرِّيْحَ wind بُشْرًا as glad tidings بَيْنَ between يَدَيْ hands رَحْمَتِ mercy ۗ His

إِنَّ a God مَعَ with اللَّهُ Allah تَعْلَىٰ Exalted اللَّهُ Allah عَنِ from مَّا what يُشْرِكُونَ they associate

Or, Who guides you in every *kind* of darkness of the land and of the sea, and Who sends the winds as glad tidings before His mercy? Is there a god besides Allah? Exalted is Allah above what they associate with Him.

یا (پھر) وہ کون ہے جو خشکی اور تری کے اندھیروں میں تمہاری رہنمائی کرتا ہے اور کون ہے وہ جو اپنی رحمت کے

آگے آگے خوشخبری کے طور پر ہوائیں چلاتا ہے۔ کیا اللہ کے ساتھ کوئی (اور) معبود ہے؟ بہت بلند

ہے اللہ اُس سے جو وہ شرک کرتے ہیں۔

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ
عَالِلَهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٥﴾

مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَ مَنْ يَرْزُقُ
Who originates creation then repeats it and Who provides

اللَّهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ
Allah with a God is the earth and heaven from you

قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ
you say bring proof your if you are truthful

Or, Who originates creation, and *then* repeats it and Who provides for you from the heaven and the earth? Is there a god besides Allah? Say, 'Bring forward your proof if you are truthful.'

یا وہ کون ہے جو تخلیق کا آغاز کرتا ہے پھر وہ اُسے دہراتا ہے۔ اور کون ہے جو تمہیں آسمان اور زمین سے رزق عطا کرتا ہے۔ کیا اللہ کے ساتھ کوئی (اور) معبود ہے؟ تو کہہ دے کہ اپنی قطعی دلیل لاؤ اگر تم سچے ہو۔

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ
أَيَّانَ يُبْعَثُونَ ﴿٦٦﴾

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْعَيْبِ
 you say none knows in heavens and earth unseen

إِلَّا اللَّهُ وَ مَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ
 save Allah and not know when they will be raised

Say, 'None in the heavens and the earth knows the unseen save Allah; and they do not know when they will be raised up.'

تو کہہ دے کہ کوئی بھی، جو آسمانوں اور زمین میں ہے، غیب کو نہیں جانتا مگر اللہ۔ اور وہ تو یہ بھی شعور نہیں رکھتے کہ وہ کب اٹھائے جائیں گے۔

Al Naml 27:67 (www.alislam.org/quran/app/27:67)

بَلِ ادْرَاكِ عَلَيْهِمْ فِي الْآخِرَةِ ۚ بَلْ هُمْ فِي شَكٍّ مِّنْهَا ۚ بَلْ هُمْ مِّنْهَا عَمُونَ ﴿٦٧﴾

بَلِ ادْرَاكِ عَلَيْهِمْ فِي الْآخِرَةِ ۚ بَلْ هُمْ فِي شَكٍّ مِّنْهَا ۚ بَلْ هُمْ مِّنْهَا عَمُونَ ﴿٦٧﴾
 they no Hereafter about their knowledge reached end no

بَلِ ادْرَاكِ عَلَيْهِمْ فِي الْآخِرَةِ ۚ بَلْ هُمْ فِي شَكٍّ مِّنْهَا ۚ بَلْ هُمْ مِّنْهَا عَمُونَ ﴿٦٧﴾
 blind it about they no it about doubt in

Nay, their knowledge respecting the Hereafter has reached its end, nay, they are *indeed* in doubt about it; nay, they are blind to it.

بلکہ آخرت کے بارہ میں ان کا علم تمام ہوا۔ بلکہ وہ تو اس کے متعلق شک میں ہیں۔

بلکہ وہ تو اس کے بارہ میں اندھے ہو چکے ہیں۔

Advanced Reading (Optional)

URDU

Read from [Tafseer Hazrat Masih Mau'ud^{as}](#), Vol. 1 Surah Fatiha, pg. 1-32 (up to “*Shaytan ka naam Rajeem rakhnay main Hikmat*”)

ENGLISH

Read from [Commentary on the Holy Qur'an - Vol. 1 Surah Fatiha](#), pg. 1-33 (up to “Significance of Rahimiyyat”)

تہجد کی تاکید

”اس زندگی کے کل انفاس اگر دنیاوی کاموں میں گئے تو آخرت کے لئے کیا ذخیرہ کیا؟ تہجد میں خاص اٹھو اور ذوق اور شوق سے ادا کرو.“

(ملفوظات 2016 ایڈیشن جلد 1، صفحہ 5)

Point to Ponder: An Exhortation to Offer Tahajjud

The Promised Messiah^{as} has said:

“If our entire lives are spent in worldly engagements, what will we have accumulated for the hereafter? Make a special effort to wake up for Tahajjud and offer it with fervour and joy.”

(from [Malfuzat Volume 1](#), English Translation, pg. 5)

۱۰- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : كَانَ مِنْ دُعَاءِ دَاوُدَ عَلَيْهِ السَّلَامُ : اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ ، اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ

(ترمذی کتاب الدعوات)

حضرت ابو ذر رضى الله عنه سے روایت ہے کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا کہ اللہ کے نبی حضرت داؤد علیہ السلام ان الفاظ میں دعا فرماتے تھے۔
اے میرے آقا مجھ کو اپنی محبت کا سزاوار کر اور ان لوگوں کی محبت عطا کر جو تجھ سے محبت کرتے ہیں اور ایسے کام کرنے کا شوق (محبت) عطا کر جس سے تیری خوشنودی (محبت) حاصل ہو۔ اے میرے آقا مجھ کو میری زندگی کی محبت سے بھی بڑھ کر اور اپنے عزیز و اقرباء کی محبت سے بھی بڑھ کر اور اس شخص کی ٹھنڈے پانی کی خواہش سے بھی بڑھ کر جو سخت دھوپ میں گرمی سے مر رہا ہو ان سب سے بڑھ کر اپنی محبت عطا کر۔

Hazrat Abu Darda, God be pleased with him, narrates that the Holy Prophet, peace and blessings of Allah be upon him, said that Prophet David, peace be on him, used to pray in the following words: "o Lord, grant me Thy love and the love of those who love Thee; and the love of the deeds which will enable me to attain to Thy love. o my Lord, make Thy love dearer to me than my own life, my kith and kin, and even dearer than cold water (to a man dying of thirst in scorching heat)." (Tirmidhi)

Source: [Muntakhab Ahadees](#) (Urdu), pg. 10 & [Selected Savings of the Holy Prophet of Islam](#)^{sa} (English), pg. 9

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
 إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فَضُلًّا يَتَّبِعُونَ
 مَجَالِسَ الذِّكْرِ فإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ
 قَعَدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمَلُّوا
 مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعَدُوا
 إِلَى السَّمَاءِ قَالَ: فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ بِهِمْ مِنْ

أَيِّن جِنَّتُمْ فَيَقُولُونَ جِئْنَا مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ
 يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيُحَمِّدُونَكَ وَيَسْتَلُونَكَ،
 قَالَ: وَمَاذَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتِكَ قَالَ وَهَلْ
 رَأَوْا جَنَّتِي؟ قَالُوا: لَا أَيْ رَبِّ، قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي؟
 قَالُوا: وَيَسْتَجِيرُونَكَ قَالَ: وَمَا يَسْتَجِيرُونَ نَبِيَّ؟ قَالُوا: مِنْ
 نَارِكَ يَا رَبِّ، قَالَ وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لَا، قَالَ: فَكَيْفَ
 لَوْ رَأَوْا نَارِي؟ قَالَ وَيَسْتَغْفِرُونَكَ قَالَ: فَيَقُولُ قَدْ غَفَرْتُ
 لَهُمْ فَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجْرْتُهُمْ جِنًّا اسْتَجَارُوا قَالَ
 فَيَقُولُونَ رَبِّ فِيهِمْ فَلَانٌ عَبْدٌ خَطَاءٌ أَمَّا مَرٌّ فَجَلَسَ مَعَهُمْ.
 قَالَ: فَيَقُولُ: وَلَهُ غَفَرْتُ هُمْ الْقَوْمُ لَا يَشْفِي بِهِمْ
 جَلِيسُهُمْ.

(مسلم كتاب الذكر باب فضل مجالس الذكر)

حضرت ابو ہریرہ (رضی اللہ عنہ) نے رسول کریم صلی اللہ علیہ وسلم سے روایت کی ہے کہ اللہ تعالیٰ کے بعض عالی مرتبہ ملائکہ اُن انسانوں کی تلاش میں گھومتے رہتے ہیں جو ذکرا الہی کے لیے مجلسوں میں جمع ہوتے ہیں جب وہ (ملائکہ) کسی ایسی مجلس کو دیکھتے ہیں جو اللہ جل شانہ کے ذکر میں مشغول ہوتی ہے تو ملائکہ ان پر اپنے پڑ پھیلا کر اس میں شریک ہو جاتے ہیں ایسی حالت میں وہ (ملائکہ) ایک دوسرے کے اوپر اُڑ رہے ہوتے ہیں یہاں تک کہ زمین اور پہلے آسمان کے درمیان ساری فضا ان (ملائکہ) کی موجودگی سے پُر ہو جاتی ہے۔

(یہ اللہ تعالیٰ کی بے پایاں رحمت کا استعارہ کے رنگ میں ذکر ہے اور اس کو ظاہری شکل میں نہ لینا چاہئے۔ ناقل) جب لوگ (انسان) اس مجلس سے اُٹھ جاتے ہیں تو ملائکہ بھی آسمان

کی طرف واپس چلے جاتے ہیں۔ تب اللہ جل شانہ ان (فرشتوں) سے پوچھتا ہے (حالانکہ وہ خود بخوبی جانتا ہے کہ کیا واقعہ ہوا ہے۔ تم کہاں سے ہو کر آ رہے ہو؟ تو وہ (ملائکہ) جواب دیتے ہیں ہم تیرے کچھ ایسے بندوں کے پاس سے آ رہے ہیں جو کہ تیری ثنا (تعریف) کر رہے تھے۔ تیری کبریائی کے گن گار رہے تھے۔ تیری توحید کا اعلان کر رہے تھے۔ تیری حمد کر رہے تھے اور تجھ سے دُعائیں مانگ رہے تھے۔ تب اللہ جل شانہ دریافت کریگا کہ وہ دُعائیں مجھ سے کیا مانگ رہے تھے؟ تب فرشتے جواب میں کہتے ہیں وہ تجھ سے تیری جنت مانگ رہے تھے۔ تب اللہ تعالیٰ اُن سے پوچھتا ہے کہ کیا انہوں نے میری جنت دیکھی ہے۔ تو فرشتے جواب دیتے ہیں۔ نہیں ہمارے آقا انہوں نے تیری جنت نہیں دیکھی ہے۔ اُس پر اللہ تعالیٰ فوراً سوال کرتا ہے کہ اگر انہوں نے میری جنت کو دیکھا ہوتا تو پھر کیا مانگتے؟ ملائکہ اپنے جواب کو جاری رکھتے ہوئے کہتے ہیں کہ وہ تیری پناہ مانگتے ہیں۔ اللہ تعالیٰ اس پر پوچھتا ہے کہ وہ کس چیز سے میری پناہ مانگتے ہیں؟ فرشتے جواب دیتے ہیں کہ تیرے آگ کے عذاب سے۔ پھر اللہ تعالیٰ پوچھتا ہے کہ کیا انہوں نے میری آگ کے عذاب کو دیکھا ہے؟ فرشتے جواب دیتے ہیں۔ نہیں۔ انہوں نے وہ آگ نہیں دیکھی ہے۔ اس پر اللہ تعالیٰ فرماتا ہے کہ اگر انہوں نے میری آگ کے عذاب کو دیکھا ہوتا تو کیا ہوتا؟ تب ملائکہ کہتے ہیں کہ وہ تیری طرف سے بخشش کے طلبگار ہیں۔ اللہ تعالیٰ جواب میں کہتا ہے کہ میں نے ان کو وہ سب کچھ عطا کر دیا جو انہوں نے کبھی بھی مجھ سے مانگا اور میں نے ان کو اپنی پناہ میں لے لیا جو انہوں نے مجھ سے مانگی۔ تب فرشتے کہتے ہیں کہ اے ہمارے آقا ان میں سے ایک آدمی تو سخت گناہ گار ہے وہ تو اس (مجلس) کے پاس سے گزر رہا تھا اور ان کے پاس چند لٹھوں کے لئے بیٹھ گیا تھا اللہ تعالیٰ فرماتا ہے کہ اس کو بھی میں نے معاف کیا وہ میرے رحم و کرم کے ایسے مستحق ہیں کہ جو ان کی مجلس میں شریک ہو گیا وہ بھی میری بخشش سے محروم نہیں رہا۔

Hazrat Abu Hurairah, God be pleased with him, narrates that the Holy Prophet, peace and blessings of Allah be upon him, said: "To Allah belong some angels of high rank who are always on the move in search of people who assemble for the purpose of remembering Allah. When they come upon an assembly engaged in the remembrance of Allah The Almighty, the angels begin to join them, extending their wings over them, hovering one upon another until the space between the earth and the nearest heaven is filled with their presence. When people disperse, they too depart ascending back to heaven. Then The Almighty asks them, (while He knows full well what had happened), 'Where do you come from?'

They answer, 'We come from some servants of Thine who were exalting Thee, extolling Thy greatness, proclaiming Thy Unity, glorifying Thee and supplicating Thee.'

'Then The Almighty enquires, 'What did they beg of me?' The angels say, 'They were begging Thee for Thy paradise.'

Then Allah enquires, 'Have they seen My paradise?' The angels reply, 'No, our Lord, they have not seen Thy paradise.'

'What if they had seen My paradise!' exclaims Allah. 'They also seek refuge in Thee,' continue the angels.

Allah says, 'From what do they seek My refuge?' 'From Thy fire,' they reply.

Allah asks, 'Have they seen My fire?' The angels reply, 'No, they have not.'

'What if they had seen My fire!' exclaims Allah. Then the angels say, 'They ask for Thy forgiveness.'

Allah replies, 'That I have already granted them; also I have bestowed upon them all that they ever beseeched of Me, and I have given them the refuge that they sought of Me.'

Then, the angels say, 'O our Lord, there was one among them who was extremely sinful. He was just passing by and chose to sit a while with them.'

'Even him I have forgiven,' says Allah. 'They are so blessed that no one who happens to be in their company remains unblessed.'"* (Muslim)

(* This is a figurative expression of the ever increasing blessings of God upon such an assembly and should not be taken too literally).

Source: [Muntakhab Ahadees](#) (Urdu), pg. 7-9 & [Selected Sayings of the Holy Prophet of Islam^{sa}](#) (English), pg. 6-7

Class #1: Revise Takbir Tahrimah & Niyyah

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

www.alislam.org/salaat/downloads/o6_Niyyah.mp3



Remember to recite Niyyah *after* you start to bring your hands down from saying Takbir Tahrima

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

Niyya - Intention (for Prayer)

نِيَّة

Wajjahtu waj-hiya lilla-dhee		وَجَّهْتُ وَجْهِيَ لِلَّذِي			
I have turned my full attention towards Him Who		میں نے اپنی پوری توجہ کر دی اس ہستی کی طرف جس نے			
lilla-dhee	لِلَّذِي	waj-hiya	وَجْهِيَ	Wajjahtu	وَجَّهْتُ
towards Him Who	اس ہستی کی طرف	my full attention	پوری توجہ اپنی	I have turned	میں نے توجہ کر دی
fataras-samaawaati wal arda haneefan			قَطَرَ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا		
has created the heavens and the earth, being ever-inclined to Him			پیدا کیا آسمان اور زمین کو خالص ہو کر		
haneefan	حَنِيفًا	wal arda	وَالْأَرْضِ	as-samaawaati	fatarata
being ever-inclined	خالص ہو کر	and the earth	اور زمین	The heavens	آسمانوں
				has	created
wa maa ana minal mushrikeen		وَمَا أَنَا مِنَ الْمُشْرِكِينَ			
and I am not one of those who associate partners with Allah		اور میں ہوں میں اللہ کے ساتھ شریک ٹھہرانے والوں میں سے۔			
al mushrikeen	الْمُشْرِكِينَ	min	مِنَ	انا	wa maa
who associate partners (with Allah)	(اللہ کا) شریک ٹھہرانے والوں	(one) of those	سے	I am	میں and not
					اور میں

Class #2: Review Etiquette for entering or attending a mosque during menstruation

Please read the following guidance of Syedna Hazrat Khalifatul Masih V^{aa} on this matter in the following article of Al Fazal and its translation in Al Hakam.
May Allah ta'ala guide all sisters to understand and act upon this divine guidance. Ameen!

سوال :- ایک خاتون نے عورتوں کے مخصوص ایام میں ان کے مسجد میں آنے کے بارے میں مختلف احادیث نیز موجودہ دور میں خواتین کو ان ایام میں اپنی صفائی وغیرہ کے لیے میسر جدید سازوسامان کے ذکر پر مبنی ایک نوٹ حضور انور کی خدمت اقدس میں پیش کر کے مساجد میں ہونے والی جماعتی میٹنگز اور اجلاسات وغیرہ میں ایسی عورتوں کی شمولیت اور ایسی غیر مسلم خواتین کو مسجد کا وزٹ وغیرہ کروانے کے بارے میں حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز سے رہنمائی طلب کی۔ جس پر حضور انور نے اپنے مکتوب مورخہ 14 مئی 2020ء میں درج ذیل جواب عطا فرمایا:

جواب :- ایام حیض والی خواتین کے مسجد میں سے کوئی چیز لانے یا مسجد میں پھوڑ کر آنے نیز مسجد میں جا کر بیٹھنے کے بارہ میں الگ الگ احکامات بڑی وضاحت سے حضور ﷺ نے ہمیں سمجھا دیے ہیں۔ چنانچہ جیسا کہ آپ نے اپنے خط میں بھی ذکر فرمایا ہے کہ حضور ﷺ اپنی ازواج کو اس حالت میں چٹائی وغیرہ بچھانے کے لیے مسجد میں جانے کی اجازت فرمایا کرتے تھے۔ لیکن جہاں تک اس حالت میں مسجد میں جا کر بیٹھنے کا تعلق ہے تو اس بارہ میں بھی حضور ﷺ کی مانعت بڑی صراحت کے ساتھ احادیث میں مذکور ہے۔ چنانچہ حضور ﷺ نے عیدین کے موقع پر کنواری لڑکیوں، جوان و پردہ دار اور حاضرہ تمام قسم کی عورتوں کو عید کے لیے جانے کی تاکید اہدایت فرمائی یہاں تک کہ ایسی خاتون جس کے پاس اوڑھنی نہ ہو اسے بھی فرمایا کہ وہ اپنی کسی بہن سے عاریہ اوڑھنی لے کر جائے۔ لیکن اس کے ساتھ ایام حیض والی خواتین کے لیے یہ بھی ہدایت فرمائی کہ وہ نماز کی جگہ سے الگ رہ کر دعائیں شامل ہوں۔

اسی طرح حجۃ الوداع کے موقع پر جب حج سے پہلے دیگر مسلمان عمرہ کر رہے تھے، حضرت عائشہ رضی اللہ عنہا اپنے مخصوص ایام میں تھیں۔ چنانچہ حضور ﷺ نے انہیں عمرہ کی اجازت نہ دی کیونکہ طواف کرنے کے لیے مسجد میں زیادہ دیر تک رہنا پڑتا ہے۔ پھر جب وہ ان ایام سے فارغ ہو گئیں تو حج کے بعد انہیں الگ عمرہ کے لیے بھیجا۔

پس احادیث میں اس قدر صراحت کے بیان کے بعد کوئی وجہ نہیں رہ جاتی کہ ہم اپنی خواہشات پوری کرنے کے لیے نئی نئی راہیں تلاش کریں۔

جہاں تک اس بات کا تعلق ہے کہ پہلے زمانہ میں عورتوں کو اپنی صفائی کے لیے ایسے ذرائع میسر نہیں تھے جیسے اب ہیں۔ ٹھیک ہے ایسے جدید ذرائع میسر نہیں تھے لیکن اس کا یہ ہرگز مطلب نہیں کہ وہ اپنی صفائی کا خیال ہی نہیں رکھ سکتی تھیں اور ان کے حیض کے خون ادھر ادھر گرتے پڑتے تھے۔ انسان نے ہر زمانہ میں اپنی ضروریات کے لیے بہتر سے بہتر انتظام حاصل کرنے کی کوشش کی ہے۔ پس پہلے زمانہ میں بھی عورتیں اپنی صفائی ستھرائی کے لیے بہترین انتظام کیا کرتی تھیں۔

پھر اس جدید دور کے ذرائع صفائی ستھرائی میں بھی بہر حال سقم موجود ہیں۔ ایسی خواتین جن کو بہت زیادہ خون آتا ہے بعض اوقات ان کا پیڈ Leak کر جانے کی وجہ سے کپڑے خراب ہو جاتے ہیں۔

پس اسلام کی جو تعلیمات دائمی اور ہر زمانہ کے لیے یکساں ہیں، ان پر ہر زمانہ میں اسی طرح عمل ہوگا جس طرح آنحضرت ﷺ کے زمانہ میں ہوتا تھا۔

اگر کسی جگہ مجبوری ہے اور نماز کے کمرہ کے علاوہ اور کوئی جگہ نہیں تو اسی کمرہ کے آخر پر دروازہ کے قریب ایک ایسی جگہ مخصوص کی جاسکتی ہے جہاں نماز پڑھی جائے اور ایسی عورتیں وہاں بیٹھ جایا کریں، یا مسجد کے آخر حصہ میں ایسی عورتوں کے لیے کرسیاں رکھ کر ان کے بیٹھنے کا انتظام کر دیا جائے، تاکہ نماز پڑھنے کی جگہ کے گندا ہونے کا ہلکا سا بھی شبہ باقی نہ رہے۔

جہاں تک غیر مسلم عورتوں کے مساجد کا وزٹ کرنے کی بات ہے تو اقول تو وزٹ کے دوران انہیں مساجد میں بٹھایا نہیں جاتا بلکہ صرف مساجد کا وزٹ کروایا جاتا ہے۔ جس کا دورانیہ تقریباً اتنا ہی ہوتا ہے جتنا کہ مسجد سے چٹائی لانے یا پچھا کر آنے کا دورانیہ ہوتا ہے۔ لیکن اگر کہیں انہیں مسجد میں بٹھانے کی ضرورت پڑے تو نیچے صفحوں پر نماز پڑھنے کی جگہ بٹھانے کی بجائے مسجد کے آخر پر کرسیوں پر انہیں بٹھائیں۔

(اس سوال کے جواب میں ایام حیض والی خواتین کے عید کے موقع پر دعائیں شامل ہونے کے لیے حضور ﷺ کی تاکید اہدایت کا جو اوپر ذکر ہوا ہے۔ اس حوالہ سے خطبہ عید کے سننے کے بارہ میں ایک سوال کے جواب میں حضور ایدہ اللہ تعالیٰ بنصرہ العزیز نے حدیث نبویہ ﷺ کی روشنی میں جو جواب عطا فرمایا اسے بھی احباب کے استفادہ کے لیے یہاں درج کیا جا رہا ہے۔ مرتب)

(Source: www.alfazl.com/2020/11/01/23968/)

Translation:

A lady sent a note to Huzoor-e-Anwar^{aa}, referencing various ahadith with regard to the issue of ladies attending [prayer rooms of] mosques during menstruation while mentioning the availability of modern female hygiene products. She asked about the permissibility of menstruating women attending Jamaat meetings that are held in mosques and about giving menstruating non-Muslim female guests a tour of the mosque and requested Huzoor^{aa} to provide guidance. Upon this, Huzoor^{aa}, in his letter dated 14 May 2020, gave the following answer:

“The Holy Prophet^{sa} has clearly elucidated the separate instructions regarding menstruating women fetching something from the mosque, bringing something to the mosque and sitting in the mosque. Hence, as you have mentioned in your letter, the Holy Prophet^{sa} would allow his wives, who were menstruating, to lay out the mats in the mosque for example. However, as far as sitting in the mosque during menstruation is concerned, the Holy Prophet^{sa} has very clearly prohibited that in ahadith.

“Hence, at the occasion of both the Eids, the Holy Prophet^{sa} would emphatically instruct unmarried girls, young women observing purdah and the menstruating women – all of them – to attend the Eid prayers, so much so that he instructed women, who did not have scarves readily available, to borrow them from their sisters to attend the Eid prayers. However, he also instructed menstruating women to participate in the supplications [before or after Eid Salat] while staying out of the prayer room.

“Likewise, at the occasion of Hijjatul Wada‘ [the Farewell Pilgrimage] while other Muslims were performing Hajj prior to Umrah, Hazrat Aishara was menstruating. Therefore, the Holy Prophet^{sa} did not allow her to perform Umrah for one is required to spend considerable time in the mosque to perform the tawaf i.e circling the Ka‘bah. When, after the Hajj, her menstruation had finished, he sent her separately to perform the Umrah.

“Thus, after such clear guidance contained in ahadith, there should be no reason left for us to find ever new ways to fulfil our own desires.

“As far as this aspect is concerned, that women did not have the means of hygiene that are available to them today, it is correct that they did not have such modern means. However, this does not mean that they could not take care of their hygiene at all and that their outer garments were soiled from the menses. Mankind has tried to find better arrangements to fulfil its needs in every era. Thus, women used to look after their hygiene in the best possible way in the past as well.

“Moreover, there are definitely some flaws even in the modern-day hygiene products. Such women who bleed heavily, their clothes sometimes get spoiled due to leaking pads.

“Thus, such teachings of Islam will be acted upon in every era that are everlasting and equally applicable for all times, just like they were acted upon during the time of the Holy Prophet^{sa}.

“If there are constraints somewhere to the effect that there is no other space available apart from the prayer room, then one can designate a space at the end of that room, next to the door where one usually does not pray. Menstruating women can sit there. Otherwise, chairs can be arranged for such women at the end of the prayer area so that there is not even a slight possibility of the prayer area being spoiled.

“As far as non-Muslim female visitors to the mosque are concerned, firstly, they are usually not seated in the mosque; rather, a walking tour of the mosque is provided to them, the

duration of which is equivalent to the time it takes to bring a mat from the mosque or lay out a mat there [as mentioned in the hadith above]. However, if it becomes necessary to seat them in the prayer area, you should seat them on chairs towards the end of the mosque instead of seating them on the prayer mats in the prayer area.”

In the above reply, the emphatic instruction of the Holy Prophet^{sa} to menstruating women to join in the supplication at the occasion of Eid has been mentioned.

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

Additional Activity (Optional)

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

Understanding Surah Fatiha (November 30, 1990)

Urdu Video: <https://khut.ba/30nov1990>

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

Point to Ponder: Why do we say اللهُ أَكْبَرُ (Allah is the greatest)?

When we stand before Allah presenting ourselves to Him, but our mind is thinking about someone else, then in that moment, that someone is greater to us than Allah.

Hazrat Musleh Mau'ūd^{ra} said, “When *Allāhu Akbar* is called he is warned: Stand with full attention because the One in Whose presence you are standing is the Greatest.” (*Remembrance of Allah*, pg. 43)

Saying ‘Allah is the greatest’ seems like a statement of the obvious, but in practical application, it is not. Often, we actually believe others are greater than Allah. For example, when we stand before Allah Almighty in Salāt, sometimes our mind is lost in thinking about someone else. We came to Salāt with the purpose of reflecting on the beauties of Allah, but in reality, we find someone else’s beauty more worthy of attracting our attention than Allah Almighty. When we say ‘Allah is the greatest’, it’s not because we need a reminder of a concept, it’s because we need a reminder of a reality. When we say ‘Allah is the greatest’, we should think of what in our mind is competing with Allah for greatness. What is so attractive about that distraction and what is the cause of our boredom in Salāt? The statement of ‘Allah is the greatest’ is a comparison in application. When we say it, we should remind ourselves that the distraction which seems more attractive than Allah is not greater; rather, Allah is the greatest.

(From [Understanding Salat. A Word by Word Commentary on Salat](#) by Murabbi Rizwan Khan, pg. 5-6)

The Promised Messiah's^{as} Book / LECTURE LAHORE



Islam in Comparison with Other Religions of India, which is commonly known as **Lecture Lahore**, was written by the Promised Messiah^{as} and read out before a large gathering in Lahore on 3rd September, 1904.

This lecture contains a comparative study of Islam, Hinduism and Christianity, and shows that the doctrines and practical teachings of Islam are superior to those of the other two religions.

The Promised Messiah^{as} says the reason for the deluge of sin in the present age is the lack of awareness about God, and this can be remedied neither by the Christian doctrine of Redemption nor by the teachings laid down in the Vedas. True and perfect awareness about God, which is only possible through direct communion with the Almighty, can only be attained through Islam, because all other religions have closed upon themselves the door to Divine revelation and communion.

To read this book in English, please click here: www.alislam.org/book/lecture-lahore/

مطالعہ کتب حضرت مسیح موعود علیہ السلام: لیکچر لاہور

روحانی خزائن جلد 20

Advanced Reading (Optional)

Finished the above assigned book quickly? Click on the title of the following book of the Promised Messiah^{as} below to read it.

برکاتُ الدُّعَا، روحانی خزائن جلد 6

[Blessings of Prayer](#) (Barakatud Du'a)

Pearls of Wisdom / Guidance of Khilafat

Please watch the following two video clips to learn the guidance of Hazrat Khalifatul Masih V^{aa} on these important questions.

Class #1: What is the best way to attain the nearness of God Almighty?

<https://youtu.be/sI3BRpBYIBs>

Class #2: How can we protect ourselves from society's evils?

<https://youtu.be/YRozOmiC3To>



Have you subscribed to the [Ask Lajna YouTube channel](#) yet? This is an initiative of Lajna Ima'illah Canada where we strive to answer questions about religion, secular issues and how to live life according to the teachings of Islam and guidance of Khilafat.

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 274-275

www.alislam.org/urdu/pdf/Khilafat-ala-Minhaj-un-Nubawt-2.pdf

Class #2 Reading:

Volume 2, pg. 277-279

www.alislam.org/urdu/pdf/Khilafat-ala-Minhaj-un-Nubawt-2.pdf

Advanced Reading (Optional)

Looking for something in English? Please click on the title to read the book.

[The Outset of Dissension in Islam](#) by Hazrat Mirza Bashirud-Din Mahmud Ahmad^{ra}

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

This quarter we are focusing on our personal relation with Allah Almighty and taking a hard look at how strong this relationship truly is. One question that sometimes arises is:

“I try to read Salat and the Holy Quran and overall, I’m making efforts to follow Islamic teachings, but I don’t feel connected to God. What can I do to strengthen my relationship with Him?”

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about what we can do to connect with God.

Ask the class, what do we mean by “feeling connected”? We don’t see dreams or think our prayers are being answered? What is a true connection?

Remember to stress the importance of patience and understanding that faith means to strive towards God. He manifests Himself through many different ways in our lives - we just have to use our spiritual eyes to see this. Ask class attendees to take a moment to quietly reflect on the many blessings they have in their lives (e.g. health, a home, food on the table, children, Khilafat). All of the blessings they can think of are a reflection of God’s love for them.

In the end, remind the class that our only job is to worship God and His is to listen. As long as we are doing our job, we should trust that He is doing His.

Click on each reference below to learn more about how to connect with God:

1. **“Means of the attainment of man’s purpose”** [Philosophy of the Teachings of Islam](#) by the Promised Messiah^{as}, pg 161-170

انسانی زندگی کے حصول کے وسائل، اسلامی اصول کی فلاسفی، روحانی خزائن
جلد 10، صفحہ 416-422

2. **“Ten Ways to Achieve Allah’s Love”** Guidance of Hazrat Musleh Mau’ud^{ra}

محبتِ الہی کی حصول کا طریق، تعلق باللہ، انوارالعلوم جلد 23 صفحہ 186-197

3. وہ رستے تلاش کریں جس سے خدا کا پیار حاصل ہو، خطبہ جمعہ 4 مئی 1990ء، فرمودہ

حضرت خلیفۃ المسیح الرابع[ؒ] <https://khut.ba/4may1990> [Urdu only available]

4. “Essence of True Love for Allah”, Hazrat Khalifatul Masih V^{aa} Friday Sermon April 4, 2014

محبتِ الہی کی حقیقت، حصول کا راز اور طریق، اس کی گہرائی اور فلاسفی، خطبہ
جمعہ 4 اپریل 2014ء، فرمودہ حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ

<https://www.alislam.org/urdu/khutba/2014-04-04>، العزیز،

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

As more and more people are shying away from religion, one question that is really important to know the answer to is: **How do I know God exists?** For this question, we aren't focusing on how to convince other people (we'll get to that in December), but ourselves: how do YOU know that God exists?

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes. If time permits, you can even encourage sisters to share their own personal faith-affirming and faith-inspiring incidents.

Self-Study/Teaching Guide

Click on each reference below to learn more about how we can know God exists.

Whether we are born as Ahmadis or we join the Ahmadiyya Muslim Community later in life, we should be aware of how blessed we are to be a part of a tight-knit community. This Community in and of itself is a reflection of the existence of God. The Holy Quran details the stories of various Prophets, each of whom faced great trials and tribulations and were always weak before their opponents initially, but against all odds, they achieved great victory and success due to the firm support of God. Our Jama'at is no exception to this and we have seen the great opposition faced by the Promised Messiah^{as} and how this Community has grown and succeeded and literally fulfilled the prophecy the Promised Messiah^{as} received from God that “I shall cause thy message to spread to the corners of the earth.”

In addition, we can all reflect on our personal lives and find faith-inspiring moments and incidents where we felt connected to God through the support He gave us and our prayers being answered.

Click on each reference below to learn more:

1. Did you know that the Review of Religions held a 2-day summit in June 2021 that tackled this very question about the existence of God? Watch the entire 2-day **God Summit** programme here:

<https://youtube.com/playlist?list=PLYkVoxjDy94Z4UiFCDRvYn5De733BZNjN>

2. “**The Inevitable Victory of Prophets**”, *Our God* by Hazrat Mirza Bashir Ahmad M.A.^{ra}, pg. 111-129.

غلبہ رُسل کی دلیل، ہمارا خدا، حضرت مرزا بشیر احمد^{رحمہ}، ایم اے، صفحہ 129

3. “**8 Foundational Arguments for the Existence of God**” by Murrabi Farhan Iqbal

Dā’i Ilallāh Activity

You don’t have to be an active Dā’i Ilallāh to take part in this activity! Tabligh is something we can all engage in; every effort counts. We invite you to participate in the following effort.

October is Islamic Heritage Month in Canada. How will your Majlis participate?

Some ideas to consider:

- Set up a book stall at your local library (if COVID restrictions allow),
- Reach out to schools to do presentations on Islam or better yet, encourage your children to present on Islam themselves
- Write to your local newspaper about the importance of this month
- Use your social media accounts to promote Islamic Heritage month activities happening in your area
- Have your own ideas? Please share during the class!

Advanced Reading (Optional)

A major part of Tabligh is answering questions. We suggest the following book to help increase our knowledge. Please click on the title to read the book.

ہمارا خدا، حضرت مرزا بشیر احمد^{رحمہ}، ایم اے

[Our God](#) by Hazrat Mirza Bashir Ahmad M.A.^{ra}

November

وہ وہی واحد لاشریک ہے جس کا کوئی بیٹا نہیں اور جس کی کوئی بیوی نہیں
وہ وہی بے مثل ہے جس کا کوئی ثانی نہیں اور جس کی طرح کوئی فرد کسی خاص صفت سے مخصوص
نہیں اور جس کا کوئی ہمتا نہیں جس کا کوئی ہم صفات نہیں اور جس کی کوئی طاقت کم نہیں وہ قریب
ہے باوجود دور ہونے کے۔ اور دور ہے باوجود نزدیک ہونے کے۔ وہ تمثال کے طور پر
اہل کشف پر اپنے تئیں ظاہر کر سکتا ہے مگر اُس کے لئے نہ کوئی جسم ہے اور نہ کوئی شکل ہے اور وہ
سب سے اوپر ہے مگر نہیں کہہ سکتے کہ اُس کے نیچے کوئی اور بھی ہے۔ اور وہ عرش پر ہے مگر نہیں
کہہ سکتے کہ زمین پر نہیں۔
(الوصیت، صفحہ 9)

...He alone is the One without any associate; He has no son, nor has He any wife. He alone is Peerless and there is no one like Him. And He is the One Who is unique in that none of His Attributes are exclusively possessed by anyone beside Him. He has no equal. He does not share His attributes with anyone. None of His powers is less than perfect. He is near, yet far and He is far, yet near. He can reveal Himself to *Ahl-e-Kashf*. He has no body, nor any shape. He is above all, but it cannot be said that there is anything beneath Him. He is on *'Arsh*, but it can't be said that He is not on the earth. He is the sum total of all Perfect Attributes and He is the Manifestation of every True Praise and He is the source of all that is Good....

(The Promised Messiah^{as}, The Will, pg. 13)

Self-Study/Teaching Guide

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

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 5, pg. 277-279)

[Haqaiqul Furqan](#) (Vol. 3, pg. 82-83)

[Tafseer-e-Kabir](#) (Vol. 5, pg. 389-406 & pg. 410)

[Dars-ul-Qur'an: 10th November 1996 \(Urdu\)](#) (from beginning of video)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 4 pg. 2000-2003 & 2008)

Ta Ha 20:1 (www.alislam.org/quran/app/20:1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحِيمِ	الرَّحْمَنِ	اللَّهُ	اسْمِ	بِ
the Merciful	the Gracious	Allah	name	with

In the name of Allah, the Gracious, the Merciful.

اللہ کے نام کے ساتھ جو بے انتہا رحم کرنے والا، بن مانگے دینے والا (اور) بار بار رحم کرنے والا ہے۔

Ta Ha 20:2 (www.alislam.org/quran/app/20:2)

طه

طه

TaHa

Ta Ha.

طیب۔ ہادی: اے پاک (رسول) اور ہادیء کامل!

Ta Ha 20:3 (www.alislam.org/quran/app/20:3)

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ
not We sent down to you the Quran that you be distressed

We have not sent down the Quran to thee that thou shouldst be distressed,

ہم نے تجھ پر قرآن اس لئے نہیں اتارا کہ تُو دکھ میں مبتلا ہو۔

Ta Ha 20:4 (www.alislam.org/quran/app/20:4)

إِلَّا تَذْكِرَةً لِّمَنْ يَخْشَىٰ

إِلَّا تَذْكِرَةً لِّمَنْ يَخْشَىٰ
but exhortation for who fears

But as an exhortation for him who fears *God*.

مگر (یہ) محض نصیحت کے طور پر ہے اُس کے لئے جو ڈرتا ہے۔

Ta Ha 20:5 (www.alislam.org/quran/app/20:5)

تَنْزِيلًا مِّنْ مَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَىٰ

الْعُلَىٰ
high

السَّمَوَاتِ
the heavens

وَ
and

الْأَرْضَ
earth

خَلَقَ
created

مَّنْ
Who

مِّنْ
from

تَنْزِيلًا
revelation

And a revelation from Him Who created the earth and the high heavens.

اس کا اتارا جانا اس کی طرف سے ہے جس نے زمین اور بلند آسمانوں کو پیدا کیا۔

Ta Ha 20:6 (www.alislam.org/quran/app/20:6)

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ

اسْتَوَىٰ
settled

الْعَرْشِ
Throne

عَلَىٰ
upon

الرَّحْمَنُ
the Gracious

He is the Gracious God Who has settled Himself firmly on the Throne.

رحمن۔ وہ عرش پر متمکن ہوا۔

Ta Ha 20:7 (www.alislam.org/quran/app/20:7)

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ

لَٰهُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ
for Him what in the heavens and what in the earth

وَ مَا بَيْنَ هُمَا وَ مَا تَحْتَهُ
and what between them and what beneath

الْاَرْضِ
moist subsoil

To Him belongs whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the moist subsoil.

اسی کے لئے ہے جو آسمانوں میں ہے اور جو زمین میں ہے اور جو ان دونوں کے درمیان ہے اور وہ بھی جو زمین کی گہرائیوں میں ہے۔

Ta Ha 20:8 (www.alislam.org/quran/app/20:8)

وَ اِنْ تَجْهَرُ بِالْقَوْلِ فَاِنَّهُ يَعْزَمُ السِّرَّ وَ اَخْفٰى

وَ اِنْ تَجْهَرُ بِالْقَوْلِ فَاِنَّهُ يَعْزَمُ السِّرَّ وَ اَخْفٰى
and if you speak aloud with the secret and he knows

اَخْفٰى وَ السِّرَّ
hidden and secret

And if thou speakest aloud, *it makes no difference*, for He knows the secret *thought* and *what is* yet more

hidden.

اور اگر تو اونچی آواز میں بات کرے تو یقیناً وہ تو ہر پوشیدہ اور پوشیدہ تر کو بھی جانتا ہے۔

Ta Ha 20:9 (www.alislam.org/quran/app/20:9)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٩﴾

اللَّهُ	لَا	إِلَهَ	إِلَّا	هُوَ	لِ	هُوَ	لَهُ	الْأَسْمَاءُ	الْحُسْنَى
Allah	no	God	but	He	for	He	but	all names	beautiful

He is Allah. There is no God but He. His are the most beautiful names.

اللہ۔ اس کے سوا کوئی اور معبود نہیں۔ اسی کے تمام خوبصورت نام ہیں۔

Ta Ha 20:15 (www.alislam.org/quran/app/20:15)

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٥﴾

إِنِّي	أَنَا	اللَّهُ	لَا	إِلَهَ	إِلَّا	أَنَا	فَ	اعْبُدْنِي	وَأَقِمِ	الصَّلَاةَ	لِذِكْرِي
verily	I	Allah	no	God	beside	Me	so	serve	and	Prayer	observe

وَأَقِمِ	الصَّلَاةَ	لِذِكْرِي	وَأَقِمِ	الصَّلَاةَ	لِذِكْرِي
observe	Prayer	remembrance	and	Prayer	remembrance

Verily, I am Allah; there is no God beside Me. So serve Me, and observe Prayer for My remembrance,

یقیناً میں ہی اللہ ہوں۔ میرے سوا اور کوئی معبود نہیں۔ پس میری عبادت کر اور میرے ذکر کے لئے نماز کو قائم کر۔

Advanced Reading (Optional)

URDU

Read from [Tafseer Hazrat Masih Mau'ud^{as}](#), Vol. 1 Surah Fatiha, pg. 32-71

ENGLISH

Read from [Commentary on the Holy Qur'an - Vol. 1 Surah Fatiha](#), pg. 33-67 (“*Distinction between Rahmaniyyat and Rahimiyyat*” to “*Two Types of Mercy*”)

نماز کی مختلف حالتوں کا کیا مطلب ہے؟

اور روح 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 اس 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۔

(لیکچر سیالکوٹ، روحانی خزائن جلد 20 صفحہ 224)

Point to Ponder: What do the Postures of Salat mean?

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.

(From [Lecture Sialkot](#) by the Promised Messiah^{as}, pg. 33)

۷- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ - وَرَوَاهُ مُسْلِمٌ: فَقَالَ مَثَلُ الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللَّهُ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ -
(بخاری کتاب الدعوات باب فضل ذکر اللہ تعالیٰ)

حضرت ابو موسیٰ اشعریؓ بیان کرتے ہیں کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا کہ وہ شخص جو ذکر الہی کرتا ہے بمقابلہ اس کے جو ذکر الہی نہیں کرتا اس کی مثال ایسی ہے جیسا کہ ایک زندہ شخص کے مقابلے میں مردہ شخص۔

اور مسلم کی روایت ہے کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا وہ گھر جس میں خدا تعالیٰ کا ذکر ہوتا ہے اور وہ گھر جس میں خدا تعالیٰ کا ذکر نہیں ہوتا اس کی مثال زندہ اور مردہ کی طرح ہے۔

Hazrat Abu Musa al Ash'ari, God be pleased with him, narrates that the Holy Prophet, peace and blessings of Allah be upon him, stated: "The case of the one who remembers Allah as against the one 5 who does not, is like that of the living as compared to the dead. The case of the house in which Allah is remembered and the one in which He is not remembered, is like that of the living as compared to the dead." (Bukhari)

Source: [Muntakhab Ahadees](#) (Urdu), pg. 6 & [Selected Savings of the Holy Prophet of Islam](#)^{sa} (English), pg. 5-6

۵۵- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ . وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ . وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ . وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ تَعَالَى يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَعَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عَمَدًا وَمَنْ يَظْأَرْ بِهٖ عَمَلَهُ لَمْ يُسْرِعْ بِهٖ نَسْبَهُ .

(مسلم کتاب الذکر باب فضل الاجتماع علی تلاوة القرآن وعلی الذکر)

حضرت ابو ہریرہؓ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا جس نے کسی مسلمان کی دنیوی بے چینی اور تکلیف کو دور کیا اللہ تعالیٰ قیامت کے دن اس کی بے چینیوں اور تکلیفوں کو اس سے دور کریگا اور جس شخص نے کسی تنگ دست کو آرام پہنچایا اور اس کے لیے آسانی مہیا کی اللہ تعالیٰ آخرت میں اس کے لئے آسانیاں مہیا کریگا۔ جس نے کسی مسلمان کی پردہ پوشی کی اللہ تعالیٰ آخرت میں اس کی پردہ پوشی کرے گا۔ اللہ تعالیٰ اس بندے کی مدد پر تیار رہتا ہے جو اپنے بھائی کی مدد کے لیے تیار ہو۔ جو شخص علم کی تلاش میں نکلتا ہے اللہ تعالیٰ اس کے لئے جنت کا راستہ آسان کر دیتا ہے جو لوگ اللہ تعالیٰ کے گھروں میں سے کسی گھر میں بیٹھ کر اللہ تعالیٰ کی کتاب کو پڑھتے ہیں اور اس کے درس و تدریس میں لگے رہتے ہیں اللہ تعالیٰ ان پر سکینت اور اطمینان نازل کرتا ہے اللہ تعالیٰ کی رحمت انکو ڈھانپنے رکھتی ہے۔ فرشتے ان کو گھیرے رکھتے ہیں۔ اپنے مقربین میں اللہ تعالیٰ ان کا ذکر کرتا رہتا ہے جو شخص عمل میں سست رہے اس کا نسب اور خاندان اس کو تیز رفتار نہیں بنا سکتا یعنی وہ خاندانی بل بوتے پر جنت میں نہیں جاسکے گا۔

Hazrat Abu Hurairah, God be pleased with him, relates that the Holy Prophet, peace and blessings of Allah be upon him, stated: "Whoever relieves a believer of his worries in this world will have his afflictions removed by Allah on the Day of Judgment. Whoever is lenient to someone whose means of sustenance have been straightened, Allah will be lenient to him in this world and the next. Whoever covers the weakness of a Muslim, Allah will provide him cover in this world and in the world to come. Allah always stands by the side of the one who is helpful to his brother. Whoever treads a path in pursuit of knowledge, Allah will facilitate thereby his way to Paradise. Those who gather in any of the Houses of Allah to recite the Book of Allah and teach each other, are certainly blessed with tranquility; they are covered by His mercy and are surrounded by the angels. Allah mentions them to those who are closest to Him. The one who is left behind because of his deeds, will not have his cause advanced because of the good name of his family." (Muslim)

Source: [Muntakhab Ahadees](#) (Urdu), pg. 43 & [Selected Sayings of the Holy Prophet of Islam^{sa}](#) (English), pg. 41

Point to Ponder: A Magnificent Miracle of the Noble Prophet^{sa}

The Promised Messiah^{as} has explained:

Of all the blessings that were manifested by our Perfect Prophet^{sa}, and if all his other miracles are put to one side, the reformation that he brought about is simply a magnificent miracle in itself. If one reflects upon the prevailing circumstances at the time of his advent and the state that he left behind, one must accept that this influence in itself is a miracle. Although every Prophet is worthy of honour, but as stated in the Holy Quran:

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَن يَّشَآءُ

That is Allah's grace; He bestows it on whom He pleases. (62:5)

If the Holy Prophet, peace and blessings of Allah be upon him, had not appeared, prophethood aside, even proof of God would not have existed in the way that it does now. For it was through the teaching of the Holy Prophet^{sa} that we came to know of the following:

قُلْ هُوَ اللّٰهُ اَحَدٌ اللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهٗ كُهُوًا اَحَدٌ

*Say, 'He is Allah, the One; Allah, the Independent and Besought of all.
'He begets not, nor is He begotten; And there is none like unto Him.'* (112:2-5)

If such a perfectly clear teaching of God's Unity had existed in the Torah, and the Quran had only come to elaborate it further, there would be no Christians in the world today (who believe in the Trinity).

(from [Malfuzat Volume 1](#), English Translation, pg. 38 - Urdu is on last page of this month)

Class #1: Revise Qiyam: Thanaa' & Ta'awwudh

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

Thanaa Audio file: www.alislam.org/salaat/downloads/07_Thana.mp3

Ta'awwudh Audio file:

www.alislam.org/salaat/downloads/08-Taawwudh.mp3



Having trouble focusing during Salat? Imagine that God is standing in front of you and He is right there watching and listening to you pray.

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

Thanaa'

ثَنَاءٌ

Subhaanak-Allahum-ma wa bihamdi-ka		سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ			
Holy are You, O Allah, the Praiseworthy		پاک ہے تو اے اللہ اپنی تعریف کے ساتھ			
wa bihamdi-ka	و بِحَمْدِكَ	Allahum-ma	اللَّهُمَّ	Subhaanak	سُبْحَانَكَ
the Praiseworthy	اور تعریف کے ساتھ تیری	O Allah	اے اللہ	Holy are You	پاک ہے تو

wa tabaara-kasmu-ka wa ta-'aalaa jadduka				وَ تَبَارَكَ اسْمُكَ وَ تَعَالَى جَدُّكَ			
and blessed is Your name and exalted is Your Majesty				اور برکت والا ہے تیرا نام۔ اور بلند ہے تیری شان۔			
jadduka	جَدُّكَ	wa ta-'aalaa	وَ تَعَالَى	ismu-ka	اسْمُكَ	wa tabaaraka	وَ تَبَارَكَ
Your Majesty	شان تیری	and exalted	اور بلند	Your name	نام تیرا	and blessed is	اور برکت

wa laa ilaaha ghairuk			وَلَا إِلَهَ غَيْرُكَ		
and there is none worthy of worship besides You			اور کوئی عبادت کے لائق ہستی نہیں تیرے سوا۔		
ghairuk	غَيْرُكَ	ilaaha	إِلَهَ	wa laa	وَلَا
besides You	سوائے تیرے	worthy of worship	عبادت کے لائق	and (there is) none	اور نہیں

التَّعَوُّذُ

A'oodhu biLlahi minash-shaitaanir-rajeem			أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ				
I seek refuge with Allah from Satan the rejected			میں پناہ مانگتا ہوں اللہ کی مدد کے ساتھ رائدے ہوئے شیطان سے۔				
ar-rajeem	الرَّجِيمِ	minash-shaitaani	مِنَ الشَّيْطَانِ	biLlahi	بِاللَّهِ	A'oodhu	أَعُوذُ
the rejected	رائدہ (دھنکارا) ہوا	from Satan	شیطان سے	with Allah	ساتھ اللہ کے	I seek refuge	میں پناہ مانگتا ہوں

Class #2: Review etiquette for how one should follow an Imam who is leading Salat while sitting

Please read the following guidance of Syedna Hazrat Khalifatul Masih V^{aa} on this matter in the following article of Al Fazal and its translation in Al Hakam. May Allah ta'ala guide all sisters to understand and act upon this divine guidance. Ameen!

سوال: اسی طرح ایک اور مسئلہ کہ ”اگر امام کسی مجبوری کی وجہ سے بیٹھ کر نماز پڑھانے تو مستحبیوں کو کس طرح نماز پڑھنی چاہیے؟“ کے بارے میں بھی حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز نے رہ نمائی فرماتے ہوئے ارشاد فرمایا:

جواب: احادیث میں اس بارے میں بڑی وضاحت کے ساتھ حضور ﷺ کے اسوہ کا پتہ چلتا ہے۔ چنانچہ صحیح بخاری میں حضرت عائشہ اور حضرت انس سے مروی احادیث میں ذکر ہے کہ حضور ﷺ اپنے اوائل زمانہ میں ایک مرتبہ گھوڑے سے گر گئے اور حضور ﷺ نے نماز بیٹھ کر پڑھائی، صحابہ آپ کے پیچھے کھڑے ہو کر نماز پڑھنے لگے تو آپ ﷺ نے انہیں اشارہ سے بیٹھ جانے کا ارشاد فرمایا اور نماز کے بعد انہیں فرمایا کہ امام اس لیے بنایا جاتا ہے کہ اس کی اقتدا کی جائے پس جس طرح وہ نماز پڑھے اسی طرح تم نماز پڑھو۔

لیکن حضور ﷺ کی آخری بیماری میں جس میں آپ کا وصال ہوا، آپ نے حضرت ابو بکر کو نماز کی امامت کا ارشاد فرمایا اور پھر جب حضور ﷺ کی طبیعت کچھ سنبھل گئی تو آپ نماز کے لیے تشریف لے گئے اور حضرت ابو بکر کے بائیں جانب بیٹھ کر نماز ادا فرمائی۔

حضرت عائشہ کہتی ہیں کہ اس وقت حضرت ابو بکر اس نماز میں حضور ﷺ کی اقتدا کر رہے تھے اور لوگ حضرت ابو بکر کی اقتدا کر رہے تھے۔

دراصل لوگ بھی حضور ﷺ کی ہی اقتدا کر رہے تھے۔ لیکن علامت کی وجہ سے حضور ﷺ چونکہ بلند آواز میں تکبیر وغیرہ نہیں کہہ پارہے تھے، اس لیے حضرت ابو بکر مکبر کے طور پر حضور ﷺ کی آواز آگے لوگوں تک پہنچا رہے تھے۔

یہاں یہ بات بھی خاص طور پر قابل ذکر ہے کہ حضور ﷺ کا حضرت ابو بکر کے بائیں طرف بیٹھنا بتاتا ہے کہ حضور ﷺ اس نماز میں امام تھے، کیونکہ امام بائیں طرف ہوتا ہے اور مقتدی دائیں طرف۔ چنانچہ اس بارے میں بھی ہمیں حضور ﷺ کی سنت ملتی ہے کہ ایک موقع پر جب کہ حضور ﷺ تہجد کی نماز ادا کر رہے تھے تو حضرت ابن عباسؓ بعد میں نماز میں شامل ہو کر آپ ﷺ کی بائیں طرف کھڑے ہو گئے تو حضور ﷺ نے انہیں سر سے پکڑ کر اپنی دائیں طرف کر لیا۔

حضرت امام بخاری نے اپنے استاد حمیدی کا اس بارے میں قول درج کیا ہے کہ حضور ﷺ کا پہلا ارشاد یہی تھا کہ اگر امام بیٹھ کر نماز پڑھے تو مقتدی بھی بیٹھ کر ہی نماز پڑھیں۔ لیکن بعد میں حضور ﷺ نے بیٹھ کر نماز پڑھی اور آپ کی اقتدا میں صحابہ نے کھڑے ہو کر نماز ادا کی اور آپ نے انہیں بیٹھنے کا ارشاد نہیں فرمایا۔ اور چونکہ حضور ﷺ کے آخری فعل سے سنہلی جاتی ہے اور حضور ﷺ کا آخری فعل یہی ہے کہ اگر امام اپنی کسی مجبوری کی وجہ سے بیٹھ کر نماز پڑھے تو مقتدی کھڑے ہو کر نماز پڑھیں۔

حضرت مصلح موعود رضی اللہ عنہ اس بارے میں فرماتے ہیں :

”چونکہ مجھے نقرس کا دورہ ہے۔ اس لئے میں خطبہ جمعہ کھڑے ہو کر نہیں پڑھا سکتا۔ اسی طرح نماز بھی کھڑے ہو کر نہیں پڑھا سکتا۔ رسول کریم ﷺ کا ابتداء میں یہ حکم تھا کہ جب امام کھڑے ہو کر نماز نہ پڑھا سکے تو مقتدی بھی بیٹھ کر نماز پڑھا کریں لیکن بعد میں خدا تعالیٰ کی ہدایت کے ماتحت آپ نے اس حکم کو بدل دیا اور فرمایا کہ اگر امام کسی معذوری کی وجہ سے بیٹھ کر نماز پڑھائے تو مقتدی نہ بیٹھیں بلکہ وہ کھڑے ہو کر ہی نماز ادا کریں۔ پس چونکہ میں کھڑے ہو کر نماز نہیں پڑھا سکتا اس لئے میں بیٹھ کر نماز پڑھاؤں گا اور دوست کھڑے ہو کر نماز ادا کریں۔“

(روزنامہ الفضل لاہور، 03 جولائی 1951ء، صفحہ 3)

پس اگر امام اپنی کسی مجبوری کی وجہ سے بیٹھ کر نماز پڑھے تو مقتدی کھڑے ہو کر نماز پڑھیں گے۔

(Source: www.alfazl.com/2021/02/06/26872/)

If an imam is compelled to lead a Salat while sitting down, how should those following him

pray? This issue was raised before Huzoor^{aa}, who gave the following guidance:

“We find the *sunnah* and the practice of the Holy Prophet^{sa} regarding this issue clearly laid out in ahadith. Hence, it is mentioned in the ahadith of *Sahih al-Bukhari*, reported by Hazrat Aisha^{ra} and Hazrat Anas^{ra}, that in the early years of his prophetic mission, the Holy Prophet^{sa} once fell off a horse. Hence, he led the Salat while sitting down. When the Holy Prophet^{sa} realised that the Companions were about to pray behind him while standing as usual, he indicated to them that they should sit down. Upon completing the Salat, the Holy Prophet^{sa} addressed them and said that an imam is appointed so that he may be followed. Thus, they should pray in the same manner as the imam prays.

“However, during the final illness of the Holy Prophet^{sa}, after which he passed away, he had instructed Hazrat Abu Bakr^{ra} to lead the prayers. Later, when he recovered somewhat, he went to offer the congregational Salat and offered it while sitting down to the left of Hazrat Abu Bakr^{ra} [who was standing].

“Hazrat Aisha^{ra} states that at that moment, the Holy Prophet^{sa} was leading Hazrat Abu Bakr^{ra} who was leading the rest of the people in prayer.

The fact is that the people were also following the Holy Prophet^{sa}; however, since the Holy Prophet^{sa} was unable to pronounce the *takbir* etc. loudly due to his illness, Hazrat Abu Bakr^{ra} was conveying the voice of the Holy Prophet^{sa} to the people as a *mukabbir*.

“It is especially noteworthy here that the Holy Prophet’s^{sa} sitting to the left of Hazrat Abu Bakr^{ra} indicates that the Holy Prophet^{sa} was the imam of that Salat because the imam is always on the left and the one following him, on the right.

“We also find the practice of the Holy Prophet^{sa} in this regard. Hence, once, when the Holy Prophet^{sa} was offering the Tahajud prayer, Hazrat Ibn Abbas^{ra} came and stood on his left. The Holy Prophet^{sa} held his head and moved him to his right.

“Hazrat Imam Bukharith has copied a saying of his teacher, al-Humaidi, in this regard, which states that the initial instruction of the Holy Prophet^{sa} was that when an imam prays while sitting down, those following him should do the same. However, later on, the Holy Prophet^{sa} led a Salat while sitting down and the companions who were following him, prayed while standing. The Holy Prophet^{sa} did not instruct them to sit down. A binding precedent was formed on the basis of the latter practice of the Holy Prophet^{sa} and his latter practice was that when an imam is compelled to pray while sitting down, those following him should pray while standing up as usual.

“Hazrat Musleh-e-Maud^{ra} once stated in this regard:

‘As I am suffering from gout-related pain, I cannot deliver the sermon while standing up. Likewise, I cannot lead Salat while standing up. The Holy Prophet^{sa} initially instructed that if an imam is unable to lead Salat while standing up, then those following him should also pray while sitting down. However, he later changed this directive under the instruction of God

Almighty and said that if an imam is compelled to pray while sitting, those following him should not sit and should offer the Salat while standing up as usual. Thus, as I am unable to lead the Salat while standing up, I will lead it sitting down. You should pray standing up.’ (*Al Fazl*, Lahore, 3 July 1951, pg. 3)

“Thus, if an imam is compelled to pray while sitting down, those following him should pray while standing up as usual.”

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

Additional Activity (*Optional*)

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

Understanding Remembrance of Allah (December 7, 1990)

Urdu Video: <https://khut.ba/7dec1990>

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



Point to Ponder: What is the Purpose of the *Thanaa'* prayer?

In *Thanaa'*, we address Allah Almighty five times with the word ‘you,’ as if He is in front of us. The purpose is to create the state of *ihsan*, which is a prerequisite for true Salat. The Holy Prophet^{sa} was asked about *ihsan*, he^{sa} said it is, To worship Allah as if you see Him, and if you cannot achieve this state of devotion, then you must consider that He is looking at you (Sahih Bukhari, Book 2, Chapter 37). Allah Almighty has taught us to address Him directly to make these words more personal. When our mind says the word ‘you,’ our heart will only say it along with us if we are in a state of *ihsan*. Each time we say the word ‘you’ in *Thanaa'*, it carries a personal feeling of closeness and of seeing Allah Almighty.

(From [Understanding Salat, A Word by Word Commentary on Salat](#) by Murabbi Rizwan Khan, pg. 64)

The Promised Messiah's^{as} Book / LECTURE LAHORE



Islam in Comparison with Other Religions of India, which is commonly known as **Lecture Lahore**, was written by the Promised Messiah^{as} and read out before a large gathering in Lahore on 3rd September, 1904.

This lecture contains a comparative study of Islam, Hinduism and Christianity, and shows that the doctrines and practical teachings of Islam are superior to those of the other two religions.

The Promised Messiah^{as} says the reason for the deluge of sin in the present age is the lack of awareness about God, and this can be remedied neither by the Christian doctrine of Redemption nor by the teachings laid down in the Vedas. True and perfect awareness about God, which is only possible through direct communion with the Almighty, can only be attained through Islam, because all other religions have closed upon themselves the door to Divine revelation and communion.

To read this book in English, please click here: www.alislam.org/book/lecture-lahore/

مطالعہ کتب حضرت مسیح موعود علیہ السلام: لیکچر لاہور

روحانی خزائن جلد 20

Advanced Reading (Optional)

Finished the above assigned book quickly? Click on the title of the following book of the Promised Messiah^{as} below to read it.

برکاتُ الدُّعَا، روحانی خزائن جلد 6

[Blessings of Prayer](#) (Barakatud Du'a)

Pearls of Wisdom / Guidance of Khilafat

Please watch the following two video clips to learn the guidance of Hazrat Khalifatul Masih V^{aa} on these important questions.

Class #1: What is the best way to show gratitude to Allah the Almighty?

<https://youtu.be/4xgO17GCIw>

Class #2: When a man seeks forgiveness, how will he know that he has been forgiven?

<https://youtu.be/SIP4hw1qHDC>



Waqf Nau Canada regularly shares short video clips of the pearls of wisdom of Huzoor^{aa} on their YouTube channel, which has over 1 million unique views, Mashallah! Subscribe today and never miss a new upload: www.youtube.com/user/waqifatnaucanada/featured

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 280-282

www.alislam.org/urdu/pdf/Khilafat-ala-Minhaj-un-Nubawt-2.pdf

Class #2 Reading:

Volume 2, pg. 283-286

www.alislam.org/urdu/pdf/Khilafat-ala-Minhaj-un-Nubawt-2.pdf

Advanced Reading (*Optional*)

Looking for something in English? Please click on the title to read the book.

[The Outset of Dissension in Islam](#) by Hazrat Mirza Bashirud-Din Mahmud Ahmad^{ra}

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

This quarter, we are focusing on our personal relationship with Allah Almighty. Life has its ups and downs. During difficult times, the question that can arise is:

“Why does God allow suffering? Is it a punishment?”

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about why there is suffering.

Begin by reminding the class that the Holy Quran informs us that we will face hardship in this life as a test of our faith ([2:156](#); [29:3](#)). However, during such difficult times, the pain and hardship of the situation can sometimes lead people to wonder why they are facing such trials. People question where God is and they think He is not helping or supporting them - but this is not at all true. God is Merciful and with us every step we take in this life. In fact, the Holy Prophet^{sa} has said: “For a Muslim, life is all full of good and nobody but a true believer finds himself in that position; for, if he meets with success, he is grateful to God and becomes the recipient of greater favours from Him. On the other hand, if he suffers pain or tribulation, he endures it with patience and thus again makes himself deserving of God's favours.”

Emphasize to the class that steadfastness and trust in Allah are very important to inculcate in ourselves in order to overcome any difficulties we face in life and win the pleasure and nearness of Allah. If time permits, ask sisters to share their personal story of adversity and how their connection with God helped them through it.

Click on each reference below to learn more about why suffering exists:

1. [“Why does God allow suffering?”](#) (this link includes quotes from the Promised Messiah^{as} and some video clips)
2. **“The Question of Suffering”**; [Revelation, Rationality, Knowledge & Truth](#) by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IVth
دکھ اور الم کا مسئلہ، الہام، عقل، علم اور سچائی، حضرت خلیفۃ المسیح الرابع، صفحہ 157
3. **“If God exists, why is there suffering in the world?”** Presentation at the God Summit by Azhar Hanif Sahib, Naib Amir & Missionary In-Charge USA

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

We sometimes have the opportunity to discuss religion with others, so **how do I prove that Islam points to the right belief in God?**

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes. If time permits, you can even encourage sisters to share how they have discussed the Islamic concept of God with their contacts.

Self-Study/Teaching Guide

Click on each reference below to learn more about how we can know God exists.

For this question, it's important to understand the Islamic teaching of *Tauheed* (Unity of God) and this discussion should begin by asking the class to explain what *Tauheed* is.

When speaking to non-Muslims, it's important to highlight that all religions originally taught that there is only One God and He has no partner. Thus, the concept of *Tauheed* formed the foundation of all religions in their original and pristine form. It's only over time that mankind has strayed from this original teaching.

Islam presents *Tauheed* to the world and invites people back to the path of worshipping only One God and shunning all idols, whether material or immaterial. It is because of Tauheed that true unity in humankind and peace in society can be found.

Click on each reference below to learn more:

1. [Four Questions by Mr. Sirajuddin, a Christian, and their Answers](#) by the Promised Messiah^{as}.

سراج الدین عیسائی کے چار سوالوں کا جواب، روحانی خزائن جلد 12

2. توحید کا نقش قدرت کی ہر چیز میں رکھا ہوا ہے، ملفوظات جلد 1 صفحہ 54

“The Imprint of God's Unity is Present in Every Aspect of Nature”, [Malfuzat Vol. 1](#) of the Promised Messiah^{as}, English Translation pg. 62-63.

3. “Unity of God” in [Elementary Study of Islam](#) by Hazrat Khalifatul Masih IVth
4. “[God - The Greatest Need of Our Time](#)” Presentation at the God Summit 2021 by Murrabi Ayyaz Mahmood Khan

Dā'i Ilallāh Activity

You don't have to be an active Dā'i Ilallāh to take part in this activity! Tabligh is something we can all engage in; every effort counts. We invite you to participate in the following effort.

Build on the new contacts made during Islamic Heritage Month and invite new contacts to join in the Jama'at's annual "Muslims for Remembrance Day" campaign. It was first launched in 2011 to remember and show support for the sacrifices of the Canadian Armed Forces.

Advanced Reading (Optional)

A major part of Tabligh is answering questions. We suggest the following book to help increase our knowledge. Please click on the title to read the book.

زندہ خدا کے زبردست نشان & خدا کے قہری نشان

حضرت خلیفۃ المسیح الثانیؒ ، انوارالعلوم جلد 3

[Signs of the Living God](#) by Hazrat Khalifatul Masih II^{ra}

ہمارے نبی اکمل کی برکات جس قدر
نبی کریم صلی اللہ علیہ وسلم کا عظیم الشان معجزہ
ظہور میں آئیں اگر تمام خوارق کو الگ کر
دیا جاوے تو آپ کی اصلاح ہی ایک عظیم الشان معجزہ ہے۔ اگر کوئی اس حالت پر غور کرے، جب
آپ آئے۔ پھر اس حالت کو دیکھے، جو آپ چھوڑ گئے تو اس کو ماننا پڑے گا کہ یہ اثر بذات خود ایک
اعجاز تھا۔ اگرچہ کل انبیاء عزت کے قابل ہیں لیکن ذلک فضل اللہ یؤتیہ من یشاء (الجمعة: ۵)۔
اگر آنحضرت صلی اللہ علیہ وسلم تشریف نہ لاتے تو نبوت تو درکنار خدائی کا ثبوت بھی اس طرح نہ
ملتا۔ آپ کی تعلیم سے پتہ چلے کہ اللہ واحد۔ اللہ الصمد۔ لم یلد و لم یولد و لم یکن لہ
کفو احد (الاخلاص: ۲ تا ۵) کا لگا۔ اگر تورات میں کوئی ایسی تعلیم ہوتی اور قرآن صرف اس کی
تصریح ہی کرتا تو نصاریٰ کا وجود ہی کیوں ہوتا۔

(ملفوظات 2016 ایڈیشن جلد 1، صفحہ 5)

December

اور جامع ہے تمام طاقتوں کا۔ اور مبداء ہے تمام فیضوں کا۔ اور مرجع ہے ہر ایک شے کا۔ اور مالک ہے ہر ایک ملک کا۔ اور متصف ہے ہر ایک کمال سے۔ اور منزہ ہے ہر ایک عیب اور ضعف سے۔ اور مخصوص ہے اس امر میں کہ زمین والے اور آسمان والے اسی کی عبادت کریں اور اُس کے آگے کوئی بات بھی اُن ہونی نہیں اور تمام روح اور اُن کی طاقتیں اور تمام ذرات اور اُن کی طاقتیں اسی کی پیدائش ہیں۔ اُس کے بغیر کوئی چیز ظاہر نہیں ہوتی۔ وہ اپنی طاقتوں اور اپنی قدرتوں اور اپنے نشانوں سے اپنے تئیں آپ ظاہر کرتا ہے اور اُس کو اسی کے ذریعہ سے ہم پاسکتے ہیں اور وہ راستبازوں پر ہمیشہ اپنا وجود ظاہر کرتا رہتا ہے اور اپنی قدرتیں اُن کو دکھلاتا ہے اسی سے وہ شناخت کیا جاتا اور اسی سے اُس کی پسندیدہ راہ شناخت کی جاتی ہے۔

(الوصیت، صفحہ 10)

... And He encompasses all Powers and He is the source of all forms of Beneficence. He is the One to Whom everything returns. He is the Lord of all the realms. He possesses every Perfection and is free from all defects, imperfections and weakness. It is His sole prerogative that all those who belong to the earth as well as all those who belong to the heavens should worship Him. Nothing is impossible for Him. All souls and their potentialities and all particles and their potentials are His and only His creation. Nothing comes into existence without Him. He reveals Himself through His Powers, His Omnipotence and His Signs. We can attain Him only through Him. He always reveals His Being to the righteous and shows them His Omnipotence—and this is the only means by which He is recognized and the path He favours is recognized.

(The Promised Messiah^{as}, The Will, pg. 13)

Self-Study/Teaching Guide

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

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 7, pg. 47-52)

[Haqaiqul Furqan](#) (Vol. 3, pg. 496-499)

[Dars-ul-Qur'an: 25th March 1998 \(Urdu\)](#) (Verses 1-6)

[Dars-ul-Qur'an: 31st March 1998 \(Urdu\)](#) (Verses 7-9)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 4, pg. 2742-2745)

Al Zumar 39:1 (www.alislam.org/quran/app/39:1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحِيمِ
the Merciful

الرَّحْمَنِ
the Gracious

اللَّهُ
Allah

بِسْمِ
with name

In the name of Allah, the Gracious, the Merciful.

اللہ کے نام کے ساتھ جو بے انتہا رحم کرنے والا، بن مانگے دینے والا (اور) بار بار رحم کرنے والا ہے۔

Al Zumar 39:2 (www.alislam.org/quran/app/39:2)

تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

تَنْزِيلٍ الْكِتَابِ مِنْ اللَّهِ الْعَزِيزِ الْحَكِيمِ
 revelation this Book from Allah the Mighty the Wise

The revelation of this Book is from Allah, the Mighty, the Wise.

اس کامل کتاب کا نزول کامل غلبہ والے (اور) بہت حکمت والے اللہ کی طرف سے ہے۔

Al Zumar 39:3 (www.alislam.org/quran/app/39:3)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٣٠﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَ
 surely We We revealed to you Book with truth so

اعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ
 worship Allah in all sincerity to him faith

Surely, it is We Who have revealed the Book to thee with truth; so worship Allah, being sincere to Him in obedience.

یقیناً ہم نے تیری طرف (اس) کتاب کو حق کے ساتھ اتارا ہے۔ پس اللہ کی عبادت کر اسی کے لئے دین کو خالص کرتے ہوئے۔

Al Zumar 39:4 (www.alislam.org/quran/app/39:4)

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۗ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ
فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٢٠﴾

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَ الَّذِينَ اتَّخَذُوا مِنْ

heed for Allah faith sincere and those who take from

دُونِ ۖ أُولَئِكَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٢٠﴾

beside Him protector not We serve but them for

يُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٢٠﴾

bring near to Allah in station Allah surely Allah judge

بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٢٠﴾

between them in that they in it surely they differ

اللَّهُ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٢٠﴾

Allah not guides him who is an ungrateful liar

Hearken, it is to Allah *alone* that sincere obedience is due. And those who take for protectors others beside Him say, 'We serve them only that they may bring us near to Allah in station.' Surely, Allah will judge between them concerning that wherein they differ. Surely, Allah guides not him who is an ungrateful liar.

خبردار! خالص دین ہی اللہ کے شایانِ شان ہے اور وہ لوگ جنہوں نے اُس کے سوا دوست اپنالئے ہیں (کہتے ہیں کہ) ہم اس مقصد کے سوا اُن کی عبادت نہیں کرتے کہ وہ ہمیں اللہ کے قریب کرتے ہوئے قرب کے اونچے مقام تک پہنچادیں۔ یقیناً اللہ اُن کے درمیان اُس کا فیصلہ کرے گا جس میں وہ اختلاف کیا کرتے تھے۔ اللہ ہرگز اُسے ہدایت نہیں دیتا جو جھوٹا (اور) سخت ناشکر اہو۔

Al Zumar 39:5 (www.alislam.org/quran/app/39:5)

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۗ سُبْحٰنَهُ ۗ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٥﴾

لَوْ	أَرَادَ	اللَّهُ	أَنْ	يَتَّخِذَ	وَلَدًا	لَّ	أَصْطَفَىٰ
if	desire	Allah	that	take Himself	son	surely	have chosen
مِمَّا	يَخْلُقُ	مَا	يَشَاءُ	سُبْحٰنَهُ	هُ		
of that	He creates	what	He pleases	Holy	He		
هُوَ	اللَّهُ	الْوٰحِدُ	الْقَهَّارُ				
He	Allah	only One	Dominant				

If Allah had desired to take Himself a son, He could have chosen whom He pleased out of what He creates. Holy is He! He is Allah, the One, the Most Supreme.

اگر اللہ چاہتا کہ وہ کوئی بیٹا اپنائے تو اسی میں سے جو اس نے پیدا کیا ہے جسے چاہتا اپنالیتا۔ وہ بہت پاک ہے۔ وہی اللہ واحد (اور) صاحبِ جبروت ہے۔

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ
عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى

أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ ﴿٦﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ
created heavens and earth with truth covers night

عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَ
upon day and cover day upon night and

سَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
pressed into service the sun and the moon each pursues course

لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ
for time appointed heed He the Mighty Great Forgiver

He created the heavens and the earth in accordance with *the requirements of* wisdom. He makes the night to cover the day, and He makes the day to cover the night; and He has pressed the sun and the moon into service; each pursues *its* course until an appointed time. Hearken, *it is* He *alone* Who is the Mighty, the Great Forgiver.

اس نے آسمانوں اور زمین کو حق کے ساتھ پیدا کیا۔ وہ دن پر رات کا خول چڑھا دیتا ہے اور رات پر دن کا خول چڑھا دیتا ہے۔ اور اسی نے سورج اور چاند کو مسخر کیا۔ ہر ایک اپنی مقررہ میعاد کی طرف متحرک ہے۔ خبردار وہی کامل غلبہ والا (اور) بہت بخشنے والا ہے۔

Al Zumar 39:7 (www.alislam.org/quran/app/39:7)

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَانزَلَ لَكُمْ مِنَ الْأَنْعَامِ
ثَلَاثَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ
ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَآئِنِ تُصْرَفُونَ ﴿٧﴾

خَلَقَ كُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْ
He created you from a single being then He made from

هَا زَوْجٍ هَا وَ أَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ
it mate and He sent down for you of cattle

ثَلَاثَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ
eight pairs He creates you in wombs of your

خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ
creation from after creation in darkness three that is

اللَّهُ	رَبُّ	كُمُ	لِ	كَ	الْمَلِكُ	لَا	إِلَهَ	إِلَّا	هُوَ	فَ
Allah	Lord	your	for	His	kingdom	no	God	but	He	so
أَنَّى	تُصْرَفُونَ									
whither	you are turned away									

He created you from a single being; then from that He made its mate; and He has sent down for you of the cattle eight pairs. He creates you in the wombs of your mothers, creation after creation, in threefold darkness. This is Allah, your Lord. His is the kingdom. There is no God but He. Whither then are you being turned away?

اس نے تمہیں ایک جان سے پیدا کیا پھر اسی میں سے اُس نے اس کا جوڑا بنایا۔ اور اس نے تمہارے لئے چوپایوں میں سے آٹھ جوڑے نازل کئے۔ وہ تمہیں تمہاری ماؤں کے پیٹوں میں تین اندھیروں میں ایک خلق کے بعد دوسری خلق عطا کرتے ہوئے پیدا کرتا ہے۔ یہ ہے اللہ تمہارا رب۔ اسی کی بادشاہی ہے اس کے سوا اور کوئی معبود نہیں۔ پس تم کہاں اُلٹے پھرائے جاتے ہو؟

Al Zumar 39:8 (www.alislam.org/quran/app/39:8)

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٨﴾

إِنْ	تَكْفُرُوا	فَ	إِنَّ	اللَّهَ	غَنِيٌّ	عَنْ	كُمُ
if	you are ungrateful	so	surely	Allah	Self-Sufficient	of	you

اِنْ وَ الْكُفْرَ ۙ عِبَادِ لِي يَرْضَى لَا وَ
if and ingratitude His servant for He is pleased not and

تَزِرُ لَا وَ كُمْ لَ ۙ يَرْضَى تَشْكُرُوا
will bear no and you for it He likes you be grateful

مَرْجِعُ كُمْ رَبِّ اِلَى ثُمَّ اُخْرَى وَّزَرَ وَاِزْرًا
return your Lord to then another burden bearer of burden

كُنْتُمْ مَا بِ كُمْ يَنْبِئُ فَ كُمْ
you were what with you He inform and your

ذَاتِ بِ عَلِيمٌ ۙ اِنَّ تَعْمَلُونَ
having in with all knower He surely you have been doing

الصُّدُورِ
the breasts

If you are ungrateful, surely Allah is Self-Sufficient, *being independent* of you. And He is not pleased with ungratefulness in His servants. But if you are grateful, He likes it in you. And no bearer shall bear the burden of another. Then to your Lord is your return; and He will inform you of what you have been doing. Surely, He knows full well all that is hidden in the breasts.

اگر تم انکار کرو تو یقیناً اللہ تم سے مستغنی ہے اور وہ اپنے بندوں کے لئے کفر پسند نہیں کرتا اور اگر تم شکر کرو تو وہ اسے تمہارے لئے پسند کرتا ہے۔ اور کوئی بوجھ اٹھانے والی کسی دوسری کا بوجھ نہیں اٹھائے گی۔ پھر تم سب کو اپنے رب کی طرف لوٹنا ہے۔ پس وہ تمہیں ان اعمال سے باخبر کرے گا جو تم کیا کرتے تھے۔ یقیناً

وہ سینوں کے رازوں کو خوب جانتا ہے۔

Al Zumar 39:9 (www.alislam.org/quran/app/39:9)

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ
مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ
قُلْ تَتَّبِعُوا لَكُمْ قَلِيلًا إِنَّكُمْ مِنْ أَصْحَابِ النَّارِ ﴿٩﴾

وَ إِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ
and when befalls man affliction he calls Lord his

مِّنْهُ نِعْمَةً مِّنْهُ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ
from favour him He confers when then Him to turning

مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ
from Him to pray he used to what he forgets Him

يُضِلَّ أَنْدَادًا لِلَّهِ جَعَلَ وَ قَبْلُ
he lead astray that rivals for Allah he made and before

كُفْرًا بِكُمْ تَتَّبِعُوا قُلْ هُوَ سَبِيلُ عَنْ
your disbelief with you benefit say His way from

النَّارِ
the Fire

أَصْحَابِ
inmates

مِنْ
of

كَ
you

إِنَّ
surely

قَلِيلًا
little while

And when an affliction befalls a man, he calls upon his Lord, turning *penitently* to Him. Then, when He confers upon him a favour from Himself, he forgets what he used to pray for before, and begins to assign rivals to Allah, that he may lead *people* astray from His way. Say, 'Benefit from thy disbelief a little; while thou art surely of the inmates of the Fire.'

اور جب انسان کو کوئی تکلیف چھو جاتی ہے تو وہ اپنے رب کو اس کی طرف جھکتے ہوئے پکارتا ہے پھر جب وہ اسے اپنی طرف سے کوئی نعمت عطا کرتا ہے تو وہ اس بات کو بھول جاتا ہے جس کے لئے وہ پہلے دعا کیا کرتا تھا اور وہ اللہ کے شریک ٹھہرانے لگتا ہے تاکہ اس کی راہ سے گمراہ کر دے۔ تو کہہ دے کہ اپنے کفر سے کچھ تھوڑا سا عارضی فائدہ اٹھالے۔ یقیناً تو اہل نار میں سے ہے۔

Al Zumar 39:10 (www.alislam.org/quran/app/39:10)

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ
قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ
أُولُو الْأَلْبَابِ

و
and

سَاجِدًا
prostrating

اللَّيْلِ
of night

آنَاءَ
hours

قَانِتٌ
prays devoutly

هُوَ
he

أَمَّنْ
Is who

رَحْمَةً

mercy

يَرْجُوا

he hopes

وَ

and

الْآخِرَةَ

the Hereafter

يَحْذَرُ

he fears

قَائِبًا

standing

وَ

and

يَعْلَمُونَ

they know

الَّذِينَ

those who

يَسْتَوِي

be equal

هَلْ

can

قُلْ

you say

رَبِّ

his

رَبِّ

Lord

أُولَئِكَ

endowed

يَتَذَكَّرُ

take heed

إِنَّمَا

only

يَعْلَمُونَ

they know

لَا

not

الَّذِينَ

those who

الْأَلْبَابِ

with understanding

Is he who prays devoutly *to God* in the hours of the night, prostrating himself and standing *in prayer* and fears the Hereafter and hopes for the mercy of his Lord, *like him who is disobedient*? Say, 'Are those who know equal to those who know not?' Verily, only those know not?' Verily, only those *endowed* with understanding will take heed.

کیا وہ جو رات کی گھڑیوں میں عبادت کرنے والا ہے (کبھی) سجدہ کی حالت میں، اور (کبھی) قیام کی صورت میں، آخرت سے ڈرتا ہے اور اپنے رب کی رحمت کی امید رکھتا ہے (صاحب علم نہیں ہوتا؟) تو پوچھ کہ کیا وہ لوگ جو علم رکھتے ہیں اور وہ جو علم نہیں رکھتے برابر ہو سکتے ہیں؟ یقیناً عقل والے ہی نصیحت پکڑتے ہیں۔

Advanced Reading (Optional)

URDU

Read from [Tafseer Hazrat Masih Mau'ud^{as}](#), Vol. 1 Surah Fatiha, pg. 72-101 (up to the end of the second paragraph)

ENGLISH

Read from [Commentary on the Holy Qur'an - Vol. 1 Surah Fatiha](#), pg. 67-101 (“*Rahimiyyat stimulates hope and effort*” to “*All powers working in the Universe do not operate on their own, Divine power operates through them*”)

Point to Ponder: Belief in the Existence of Allah Almighty

Hence, I call on my friends to heed my counsel. I reiterate that you ought to listen attentively and take my words to heart. Allah is the most Supreme Being and He is the Light, for He has established His existence and Oneness in the Holy Quran with powerful and simple arguments. Those people who express doubts and harbour suspicion regarding His existence, despite witnessing the powers and miraculous wonders of this Magnificent Being, are truly the most unfortunate. In proof of His Magnificent and Powerful Being, Allah the Exalted has stated:

أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ

Meaning, can there be doubt in the existence of Allah the Exalted, who is the Creator of the heaven and earth (14:11)? Now reflect, is it not perfectly clear and obvious that a created thing leads one to accept the existence of a creator? When a person sees a well-crafted shoe or chest, they are left with no choice but to immediately accept the existence of its craftsman. In the same way it is inexplicably astonishing that there should be any room for denial in the existence of Allah Almighty. How can one reject the existence of a Maker who has created thousands of wonders with which the heaven and earth are replete?

Hence, know for certain that a foolish person who doubts the Being and existence of God, even after observing these works and wonders of nature, which are beyond the power, mind or intellect of man to create, is an unfortunate person caught in the grip of Satan. Such a one ought to seek forgiveness from God. To reject the existence of God has no basis in argument or observation. In fact, to reject the existence of Allah, the Glorious, despite witnessing His powers, and the wonders of His creatures and creation at large, which fill the heaven and earth, is the height of blindness.

There are two forms of blindness: the blindness of one's eyes and the blindness of one's heart. A person's physical blindness does not affect their faith. But a blinded heart does affect a person's faith. Hence, it is necessary and absolutely imperative that every single individual constantly beseeches Allah Almighty with humility and submission so that He may grant them true divine understanding, insight and vision, and so that He may protect them from the evil whisperings of Satan.

(From [Malfuzat Vol. 1 pg 52-53](#) & Urdu: صفحہ 44-45، 1 ایڈیشن 2016 ملفوظات)

Hadith #1 /

قرآن کریم کے احکامات کی اطاعت / Obedience of Quranic Commandments

۱۸- عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِينَا خَطِيبًا فَحَمِدَ اللَّهَ وَأَثَمَى عَلَيْهِ وَوَعظَ وَذَكَرُ ثُمَّ قَالَ: أَمَا بَعْدُ إِلَّا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوْشِكُ أَنْ يَأْتِيَ رَسُولٌ رَبِّي فَأُجِيبُ وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ فَحَفَّتْ عَلَى كِتَابِ اللَّهِ وَرَغَبَ فِيهِ ثُمَّ قَالَ: وَأَهْلُ بَيْتِي أَذْكَرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكَرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكَرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي.

(مسلم کتاب فضائل الصحابة باب من فضائل علي)

زيد بن ارقم رضی اللہ عنہ سے روایت ہے کہ ایک دن رسول کریم صلی اللہ علیہ وسلم ہم کو خطاب کرنے کے لئے کھڑے ہوئے آپ نے اللہ تعالیٰ کی حمد و ثناء کے بعد یہ تلقین اور تنبیہ کی:-

اے لوگو! میں ایک انسان ہوں۔ ایسا ہونا ہے کہ ایک دن میرے آقا (یعنی اللہ) کا پیغامبر آئے گا اور میں اس دنیا سے رخصت ہو جاؤں گا۔ میں دو اہم چیزیں تمہارے درمیان چھوڑ رہا ہوں۔ اللہ تعالیٰ کی کتاب جس میں ہدایت اور نور ہے پس اللہ تعالیٰ کی کتاب کو مضبوطی سے تھام لو اور اس پر عمل کرو۔ اس طرح آنحضرت صلی اللہ علیہ وسلم نے کتاب اللہ کے بارہ میں جذبہ کو ابھارا (پھر کہا کہ) میں اپنے اہل بیت کو بھی اپنے پیچھے چھوڑ رہا ہوں میں تم کو انتباہ کرتا ہوں کہ تم میرے اہل بیت کے ساتھ سلوک کرنے میں اللہ تعالیٰ سے ڈرتے رہنا۔

Zaid bin Arqam, God be pleased with him, narrates: "One day, the Holy Prophet, peace and blessings of Allah be upon him, stood to address us: he praised Allah, glorified Him, and then exhorted and admonished us, saying: 'o people! I am a human being. It is likely that one day a messenger from my Lord will come to me, and then I will depart from this world. I am leaving

two important things among you: the Book of Allah, containing guidance and light. So, hold fast to the Book of Allah and abide by it.' Thus he aroused our interest and made us excited about the Book of Allah. Then he said: 'I am also leaving behind the members of my household.' He then said three times, 'I caution you to be mindful of Allah as to how you treat my family members.' (Muslim)

Source: [Muntakhab Ahadees](#) (Urdu) pg. 15 & [Selected Savings of the Holy Prophet of Islam^{sa}](#) (English) pg. 14

Hadith #2 / Good Conduct / حُسنِ سلوک

۵۹- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا هُرَيْرَةَ كُنْ وَرِعًا تَكُنْ أَعْبَدَ النَّاسِ وَكُنْ قَنِينًا تَكُنْ أَشْكَرَ النَّاسِ وَأَجِبْ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُؤْمِنًا وَأَحْسِنَ جِوَارَ مَنْ جَاوَرَكَ تَكُنْ مُسْلِمًا وَأَقِلَّ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمَيِّتُ الْقَلْبَ.

(ابن ماجه كتاب الزهد باب الورع والتقوى)

حضرت ابو ہریرہؓ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے ایک بار انکو مخاطب کر کے فرمایا۔ اے ابو ہریرہ! تقویٰ اور پرہیزگاری اختیار کر تو سب سے بڑا عبادت گزار بن جائے گا۔ قناعت اختیار کر تو سب سے بڑا شکر گزار شمار ہوگا۔ جو اپنے لیے پسند کرتے ہو وہی دوسروں کے لئے پسند کرو گے تو صحیح مومن سمجھے جاؤ گے۔ جو تیرے پڑوس میں بستا ہے اس سے اچھے پڑوسیوں والا سلوک کرو تو سچے اور حقیقی مسلم کہلا سکو گے کم ہنسا کرو کیونکہ بہت زیادہ قہقہے لگا کر ہنسا دل کو مُردہ بنا دیتا ہے۔

Hazrat Abu Hurairah, God be pleased with him, states that the Holy Prophet, peace and blessings of Allah be upon him, said: "o Abu Hurairah, be righteous and you will be the best of worshippers. Be content, so that you can be the best of those who are grateful. Choose for others what you like for yourself, then you will become a (true) believer. Treat your neighbour in the best of manners then you will be worthy of being a Muslim. Do not laugh excessively, because excessive laughter causes the heart to die." (Ibn Maajah)

Source: [Muntakhab Ahadees](#) (Urdu) pg. 47 & [Selected Savings of the Holy Prophet of Islam^{sa}](#) (English) pg. 44

Class #1: Revise Qiyam: Al Fatihah

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

Al Fatihah Audio file: www.alislam.org/salaat/downloads/09_Surah-Al-Fatiha.mp3

Remember to keep your feet shoulder width apart and your right arm folded over the left, so that your right wrist is over your left wrist.



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

Surah Al-Fatihah

سُورَةُ الْفَاتِحَةِ

BismilLahir-Rahmaan-ir-Raheem				بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ			
In the name of Allah the Gracious, the Merciful				اللہ کے نام کے ساتھ (شروع کرتا ہوں) جو نہایت مہربان اور بار بار رحم کرنے والا ہے			
Ar-raheemi	الرَّحِیْمِ	Ar-rahmaani	الرَّحْمٰنِ	Allahi	اللّٰه	Bismi	بِسْمِ
the Merciful	اور بار بار رحم کرنے والا	the Gracious	جو نہایت مہربان	of Allah	اللہ	In the name	ساتھ نام

Al-hamdu liLlahi rabbil-'aalameen				الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ			
All praise belongs to Allah, Lord of all the worlds				تمام حمد اللہ ہی کیلئے ہے رب ہے تمام جہانوں کا			
al-'aalameena	الرَّحْمٰنِ	rabbi	رَبِّ	liLlahi	اللّٰه	Al-hamdu	الْحَمْدُ
of All the Worlds	تمام جہانوں کا	Lord	جو رب (ہے)	belongs to Allah	اللہ کے لئے	all praise	تمام حمد (تعریف)

Ar-Rahmaanir-Raheem				الرَّحْمٰنِ الرَّحِیْمِ			
The Gracious, the Merciful				جو نہایت مہربان اور بار بار رحم کرنے والا ہے			
Ar-raheemi	الرَّحِیْمِ	Ar-Rahmani	الرَّحْمٰنِ				
the Merciful	بار بار رحم کرنے والا	the Gracious	نہایت مہربان				

Maaliki yaumid-deen		مَلِكِ يَوْمِ الدِّينِ ۝				
Master of the Day of Judgement		مالک ہے جزا سزا کے دن کا				
addeeni	الدِّينِ	yaumi	يَوْمِ	Maliki	مَلِكِ	
of Judgment	جزا سزا (کا)	of the Day	دن	Master	مالک	
Iyyaaka na`budu wa iyyaaka nasta`een			إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝			
You alone do we worship and You alone do we beseech for help			تیری ہی ہم عبادت کرتے ہیں اور تجھ ہی سے ہم مدد چاہتے ہیں			
nasta`een	نَسْتَعِينُ	wa iyyaaka	وَ إِيَّاكَ	na`budu	لِيَّاكَ	
do we beseech for help	ہم مدد چاہتے ہیں	and You alone	اور تجھی سے	do we worship	تیری ہی	
				ہم عبادت کرتے ہیں	(alone)	
Ihdinas-siraatal-mustaqeem		إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝				
Guide us to the right path.		دکھا ہمیں راستہ سیدھا				
al-mustaqeem	الْمُسْتَقِيمَ	as-siraata	الصِّرَاطَ	Ihdinaa	إِهْدِنَا	
right	سیدھا	the path	راستہ	Guide us to	دکھا ہمیں	
Siraatalla-dheena an`amta `alai-him			صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝			
The path of those upon whom You have bestowed Your blessings			راستہ ان لوگوں کا جن پر تو نے انعام کیا۔			
`alai-him	عَلَيْهِمْ	an`amta	أَنْعَمْتَ	alla-dheena	الَّذِينَ	
upon whom	جن پر	You have bestowed Your blessings	تو نے انعام کیا	of those	ان لوگوں کا	
				the path	راستہ	

ghairil-maghdooobi `alaihim wa lad-daal-leen		غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝					
not of those who have incurred Your displeasure, nor of those who have gone astray (Aa-meen)		نہ کہ ان لوگوں کا (راستہ) جن پر تیرا غضب ہوا۔ اور نہ ہی ان لوگوں کا جنہوں نے گمراہی اختیار کی۔ (آمین)					
wa lad-daal-leen	وَالضَّالِّينَ	alaihim	عَلَيْهِمْ	al-maghdooobi	الْمَغْضُوبِ	ghairi	غَيْرِ
nor of (those) who have gone astray	اور نہ گمراہ لوگ	on them	جن پر	who have incurred (Your) displeasure	غضب ہوا	not (of those)	نہ (کہ)

Class #2: Review etiquette regarding women attending congregational prayers in the mosque

Please read the following guidance of Syedna Hazrat Khalifatul Masih V^{aa} on this matter in the following article of Al Fazal and its translation in Al Hakam.

May Allah ta'ala guide all sisters to understand and act upon this divine guidance. Ameen!

سوال: ایک دوست نے حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز کی خدمت اقدس میں تحریر کیا کہ حضرت سید زین العابدین ولی اللہ شاہ صاحب نے صحیح بخاری کی شرح میں عورتوں کے بھی مردوں کی طرح نماز باجماعت کے لیے مسجد میں آنے کو فرض قرار دیا ہے۔ حضور بھی خواتین کو اس طرف توجہ دلائیں۔ اس پر حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز نے اپنے مکتوب مورخہ 26 نومبر 2018ء میں درج ذیل جواب عطا فرمایا:

جواب: حضرت سید زین العابدین ولی اللہ شاہ صاحب نے اپنی اس شرح میں سورۃ الاحزاب کی آیت وَأَقِمْنَ الصَّلَاةَ سے عورتوں کے لیے مسجد میں آکر نماز باجماعت ادا کرنے کا جو استدلال کیا ہے وہ ان کی ذوقی تشریح ہے جو اسلام کے چودہ سو سالہ تعامل، احادیث نبویہ ﷺ، حضرت مسیح موعود علیہ السلام اور خلفائے احمدیت کی تشریحات کے خلاف ہونے کی وجہ سے درست نہیں ہے۔

اس میں کوئی شبہ نہیں کہ حضرت مسیح موعود علیہ السلام اور حضرت مصلح موعود رضی اللہ عنہ نے قیام نماز کی مختلف تشریحات بیان فرمائی ہیں جن میں مسجد میں پانچ وقت حاضر ہو کر نماز باجماعت ادا کرنا بھی شامل ہے لیکن یہ تشریح صرف مردوں کے لیے ہے۔ عورتوں کے لیے قیام نماز کا مطلب اپنے گھروں میں وقت مقررہ پر پانچ نمازوں کو کامل شرائط کے ساتھ ادا کرنا ہے۔ لیکن اگر کوئی خاتون مسجد میں آکر ان نمازوں کی ادائیگی کرنا چاہے تو اسلام نے اسے منع بھی نہیں کیا جیسا کہ حمد نبوی ﷺ میں خواتین مساجد میں آکر نمازیں ادا کیا کرتی تھیں۔ لیکن حضور ﷺ نے خواتین کے لیے زیادہ یہی پسند فرمایا ہے کہ وہ اپنے گھروں میں ان نمازوں کی ادائیگی کریں۔ چنانچہ حضرت عبداللہ بن مسعودؓ روایت کرتے ہیں کہ حضور ﷺ نے فرمایا:

صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا وَصَلَاتُهَا فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا.

(سنن ابی داؤد کتاب الصلاة)

یعنی عورت کی نماز اپنے کمرے میں اپنے گھر سے بہتر ہے اور اپنی کوٹھڑی میں اس کی نماز اپنے کمرے میں نماز سے بہتر ہے۔

اسی طرح ایک اور روایت میں ام المومنین حضرت عائشہ رضی اللہ عنہا کا ارشاد ہے:

لَوْ أَدْرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَخَذَتِ النِّسَاءُ لَمَتَّعَهُنَّ كَمَا مُنِعَتْ نِسَاءَ بَنِي إِسْرَائِيلَ.

(صحیح بخاری کتاب الاذان)

یعنی اگر نبی کریم ﷺ کے سامنے یہ صورت حال ہوتی جو عورتوں نے اب نئی پیدا کر لی ہے تو آپ ان کو مسجد آنے سے ضرور روک دیتے جیسا کہ بنی اسرائیل کی عورتوں کو روک دیا گیا تھا۔

پس احادیث سے ثابت ہوتا ہے کہ عورتوں کے لیے گھروں میں نماز پڑھنا زیادہ بہتر اور افضل ہے بلکہ یہ بھی ہے کہ گھروں میں بھی صحن یا کھلی جگہ جہاں پر لوگوں کا آنا جانا رہتا ہے وہاں وہ نماز نہ پڑھے۔ گویا صحن میں نماز پڑھنے سے بہتر یہ ہے کہ وہ اپنے حجرے میں نماز پڑھے۔ کجا یہ کہ اسے یہ کہا جائے کہ مسجد میں جا کے نماز پڑھو۔ اس لیے عورت کے لیے گھر میں نماز پڑھنا بہتر حال بہتر ہے اور اس کے لیے مسجد میں جانا ضروری نہیں ہے۔

اُس زمانہ میں چونکہ عورتیں مردوں کے پیچھے نماز پڑھتی تھیں۔ مرد آگے ہوتے تھے۔ اور ان کے لیے آجکل کی طرح باقاعدہ کوئی Enclosure تو ہوتا نہیں تھا اس لیے ہوسکتا ہے کہ مرد آتے جاتے عورتوں کو دیکھ لیتے ہوں تو اس وجہ سے بھی انہیں گھروں میں نماز پڑھنے کی تلقین کی گئی۔ اس صورت میں ایسی احادیث اگرچہ اُس زمانہ کے لحاظ سے تھیں لیکن آجکل بھی عورتوں کے لیے بستر ہی ہے کہ وہ مسجدوں میں جانے کی بجائے اپنے گھروں میں نماز پڑھیں۔ کیونکہ پہلے بیان کردہ دو احادیث واضح طور پر اس کی تائید کرتی ہیں کہ عورتیں گھروں میں نماز پڑھیں۔

(Source: www.alfazl.com/2021/02/06/26872/)

Someone wrote to Huzoor^{aa} that in his commentary of Sahih Bukhari, Hazrat Syed Zainul Abidin Waliullah Shah^{ra} had declared it compulsory for women to attend congregational prayers in the mosque like men. They requested Huzoor^{aa} to draw the attention of women towards this. In a letter dated 26 November 2018, Huzoor^{aa} gave the following reply:

“The inference that Hazrat Syed Zainul Abidin Waliullah Shah^{ra} has made from the verse وَأَقِمْنَ الصَّلَاةَ of Surah al-Ahzab in his commentary – i.e. that it is compulsory for women to attend congregational prayers in the mosque like men – is based on his personal reading, which contradicts the continued and widespread practice of 1,400 years, the ahadith of the Holy Prophet^{sa} and the interpretations of the Promised Messiah^{as} as well as his Khulafa. Hence, it is incorrect.

“There is no doubt that the Promised Messiah^{as} and Hazrat Musleh-e-Maud^{ra} have interpreted the term ‘iqamatus-Salat’ or ‘the observance of prayer’ in various ways and that one of those interpretations is ‘to observe Salat in congregation at the mosque’. However, this interpretation only applies to men.

“For women, ‘iqamatus-Salat’ or ‘qiyam-e-Namaz’ means to observe the five daily prayers at home while assiduously fulfilling all the other conditions. However, if a woman wishes to pray at the mosque, then Islam has not prohibited her from doing so because ladies used to offer prayers in mosques as well. Nonetheless, the Holy Prophet^{sa} has preferred for ladies to observe the Salat at home. Hence, it is narrated by Hazrat Abdullah ibn Mas‘ud^{ra} that the Holy Prophet^{sa} said:

صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا وَصَلَاتُهَا فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا

‘It is more excellent for a woman to pray in her house than in her courtyard, and more excellent for her to pray in her private chamber than in her house.’ (Sunan Abi Daud, Kitab al-Salat)

“Likewise, it is reported by Ummul Momineen, Hazrat Aisha^{ra}, in another narration:

لَوْ أَدْرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ كَمَا مَنَعَتْ نِسَاءَ بَنِي إِسْرَائِيلَ

‘Had Allah’s Messenger^{sa} known of the practice the women have begun to follow [now], he would have forbidden them from going to the mosque as the women of Bani Israel had been forbidden.’ (Sahih al-Bukhari, Kitab al-Azan)

“Thus, it is evident from ahadith that it is better and more meritorious for ladies to pray at home. It is even said that she should avoid praying in the courtyard of the house or such an open area of the house where there is a constant flow of people. In other words, it is better for her to pray in her room rather than the open courtyard, let alone instructing her to go to the mosque to pray. Hence, it is definitely better for ladies to pray at home and it is not compulsory for them to go to the mosque to pray.

“Since ladies used to pray behind men in those days and men used to stand in front and they did not have the facility of an enclosure like they do nowadays, it was possible that men might look at them while entering or exiting. It is probably thus that they were instructed to pray at home.

“Some ahadith related to such scenarios are specific to those circumstances, but even today, it is better for women to pray at home instead of going to the mosque because the above-mentioned ahadith clearly support the view that women should pray at home.”

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

Additional Activity (Optional)

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

Indulge in Mindful Salat (December 14, 1990)

Urdu Video: <https://khut.ba/14dec1990>

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

The Promised Messiah's^{as} Book / LECTURE LAHORE



Islam in Comparison with Other Religions of India, which is commonly known as **Lecture Lahore**, was written by the Promised Messiah^{as} and read out before a large gathering in Lahore on 3rd September, 1904.

This lecture contains a comparative study of Islam, Hinduism and Christianity, and shows that the doctrines and practical teachings of Islam are superior to those of the other two religions.

The Promised Messiah^{as} says the reason for the deluge of sin in the present age is the lack of awareness about God, and this can be remedied neither by the Christian doctrine of Redemption nor by the teachings laid down in the Vedas. True and perfect awareness about God, which is only possible through direct communion with the Almighty, can only be attained through Islam, because all other religions have closed upon themselves the door to Divine revelation and communion.

To read this book in English, please click here: www.alislam.org/book/lecture-lahore/

مطالعہ کتب حضرت مسیح موعود علیہ السلام: لیکچر لاہور

روحانی خزائن جلد 20

Advanced Reading (Optional)

Finished the above assigned book quickly? Click on the title of the following book of the Promised Messiah^{as} below to read it.

برکاتُ الدُّعَا، روحانی خزائن جلد 6

[Blessings of Prayer](#) (Barakatud Du'a)

Pearls of Wisdom / Guidance of Khilafat

Please watch the following two video clips to learn the guidance of Hazrat Khalifatul Masih V^{aa} on these important questions.

Class #1: Despite divine punishment, why does the world still fail to turn towards the Imam of the Age?

https://youtu.be/Go2_2gGIsoE

Class #2: How should righteous people deal with symptoms of depression? What prayers can we recite?

https://youtu.be/hFzS_RKWLGm



On Al Islam, the Ahmadiyya Community's official website, there is a special section called "Ask Islam", which is a library of the popular question and answer sessions held with Hazrat Mirza Tahir Ahmad, Khalifatul Masih IVth. You can search the directory and even download the audio files. Check it out here: www.alislam.org/askislam/

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 287-288

www.alislam.org/urdu/pdf/Khilafat-ala-Minhaj-un-Nubawt-2.pdf

Class #2 Reading:

Volume 2, pg. 289-291

www.alislam.org/urdu/pdf/Khilafat-ala-Minhaj-un-Nubawt-2.pdf

Advanced Reading (Optional)

Looking for something in English? Please click on the title to read the book.

[The Outset of Dissension in Islam](#) by Hazrat Mirza Bashirud-Din Mahmud Ahmad^{ra}

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

This quarter, we are focusing on our personal relationship with Allah Almighty. One absolute of life is its inevitable end. Many religions and cultures have their own customs and traditions surrounding funerals. In Islam, death is treated with great dignity. A deceased Muslim is given utmost respect and their body handled in accordance with the sunnah of the Holy Prophet ^{sa}. Let's **review how funerals are conducted in Islam**.

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes. There is an additional instruction for the Lajna Students class below.

Self-Study/Teaching Guide

Click on each reference below to learn more about Islamic funerals.

Start off this discussion by asking the class if there are any specific customs or traditions related to funerals in Islam. Some class attendees might mention things like *Fatihah Khawani* or *Qul*, which are practiced by some non-Ahmadi Muslims. However, the Holy Prophet ^{sa} never did any of these things and they are considered *Bidaat* (innovations of faith).

Next, walk the class through the **etiquette that we should follow at the time of a funeral**:

1. Islam teaches that there is a very strong connection between the body and the mind. And **Muslims are taught to bear a loss with patience and keep their emotions in control**. When we hear sad news, it can shock us. All of this can eventually manifest itself in our bodies and make us sick. Allah ta'ala has taught Muslims that when we hear about a loss (not necessarily just a death), we should recite a prayer. Ask the class: Does anyone know what the prayer is? What is the translation?

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely, to Allah we belong and to Him shall we return (Holy Quran 2:157)

This prayer is very important because it is the first step in reminding us that **we belong to Allah ta'ala and death is a natural part of life**; so like the deceased, even we will have to return to Him one day. We should pray, be strong and patient at this difficult time.

What we shouldn't do is lose control of our emotions; it's natural to cry and feel sad on seeing someone grieving, but we shouldn't scream, bewail the dead, tear our clothes, beat our chest or face.

2. **We should be quick to give our condolences to the grieving family by visiting or calling them**. This a lot of people find hard to do, because they don't know what to say or do. Just remember the following:

- Embrace each of the family members; a hug means a lot! We don't have to say anything!

- Even though we might not know what to say, we should definitely spend our time praying quietly: Surah Al Fatihah; Durud Sharif; Istighfar; Allah ta'ala has mercy on the deceased and elevates their station in Paradise; Allah ta'ala blesses the grieving relatives with patience and the ability to accept His Will
- If we want to say something, it should only be good things about the deceased. We should not:
 - Engage in vain and unnecessary talk; we should not discuss materialistic topics (e.g. who owns the home; the decoration of the home; recent social event like a wedding)
 - Use our cell phones to check texts/social media, or show our pictures/videos on our cellphones to other people who have come to give condolence

NOTE: If your Majlis holds a Lajna Students Class, please also address: How to call or receive calls of condolence and reference back to the clip #2 in "[Pearls of Wisdom](#)" above to discuss overcoming the loss of a loved one.

3. **Women can attend the Janaza prayer for the deceased.** The Janaza prayer is led by an Imam and it involves only 4 Takbirat (please very briefly review this and encourage members to learn the funeral prayer with translation):

4. **We should not place anything like flowers, plants, candles, lights or decorative stones on the grave - these are Bidaat/UnIslamic customs.** Instead we should always pray for the deceased when we visit their grave. (*NOTE: Review Memorandum from Amir Sahib Canada dated July 2020*)

5. It is important to remember that it was the teaching of the Holy Prophet ^{sa} that **it is not lawful to grieve for someone for more than 3 days, except if it is one's husband. A wife must observe Iddat for 4 months and 10 days after the passing of her husband.** This means that she stays in her home to mourn and pray and take her time to recover emotionally and mentally from his passing. She only leaves her home if she absolutely must (to pick up kids from school, go to an appointment, a job that she needs to survive financially, etc.), but she must attend to these chores only and return home straight away. **She is not permitted to attend social gatherings or programs.** (*NOTE: Review Circular from Lajna Section Markazi dated February 2019*)

Click on each reference below to learn more about Islamic Funerals:

1. "Funeral Prayer" [Salat: The Muslim Prayer Book](#), pg. 98-106

نماز جنازه ، نماز مترجم ، صفحہ 20-23

2. [آداب حیات](#) ، تعزیت کے آداب ، آداب حیات ، pg. 263-271

(Translation: "Etiquette of Condolence", **Etiquette of Life** by Amatul Rafiq Zafar, pg. 263-271)

3. "[The Philosophy behind Islamic Funeral Prayer](#)" by Falah Shams

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

During the time of the Promised Messiah^{as}, Christianity was the greatest threat to Islam. Fast forward to our present day and the greatest threat to Islam (and really to all religions) is the rise of atheism. In a world where more and more people are turning away from God, **how do we convince an atheist that God exists?**

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about how we can discuss God with atheists

Atheists have different arguments for why God does not exist and it's important to know what and how they are arguing. Popular modern day atheists include Richard Dawkins, Christopher Hitchens, Sam Harris and Ayaan Hirsi Ali. Besides what atheists believe, we too need to increase our own knowledge in order to counter their arguments. And ultimately, true belief in God can only come about through personal experience. This can only happen when we pray and call out to Him - something that most atheists are not prepared to do.

Ultimately, we can only present arguments for the existence of God and most importantly, pray for atheists. We are just messengers; the rest is up to them.

Click on each reference below to learn more:

1. [The Philosophy of the Teachings of Islam](#) by the Promised Messiah^{as}
اسلامی اصول کی فلاسفی، روحانی خزائن جلد 10، حضرت مسیح موعود
2. [Ten Proofs for the Existence of God](#) by Hazrat Khalifatul Masih II^{ra}
دس دلائل ہستی باری تعالیٰ، انوارالعلوم جلد 1، حضرت خلیفۃ المسیح الثانی
3. [“How to Convince an Atheist?”](#) Guidance of Syedna Hazrat Khalifatul Masih V^{aa}
4. [Tabligh steps to take in preaching to Atheists](#) Guidance of Syedna Hazrat Khalifatul Masih V^{aa} (Urdu only)
5. [“Evidence of Universal Acceptance”](#), [Our God](#) by Hazrat Mirza Bashir Ahmad M.A.^{ra}, pg. 104-107.
قبولیت عامہ کی دلیل، ہمارا خدا، حضرت مرزا بشیر احمد، ایم اے، صفحہ 120-123
6. [“Talking to Atheists”](#) Presentation at the God Summit 2021 by Murrabi Ayyaz Mahmood Khan

Dā'i Ilallāh Activity

You don't have to be an active Dā'i Ilallāh to take part in this activity! Tabligh is something we can all engage in; every effort counts. We invite you to participate in the following effort.

Invite contacts to join you for a cozy get together with friends for “Chai & Chat” where we discuss the history and evolution of Christmas from a pagan celebration, to a Christian tradition and then to a mainly secular activity in the modern age of Capitalism.

Note: If Covid-19 Restrictions are in place, this can be held online (Lajna members must keep cameras off but guests are welcome to turn theirs on).

Advanced Reading (Optional)

A major part of Tabligh is answering questions. We suggest the following book to help increase our knowledge. Please click on the title to read the book.

دس دلائل ہستی باری تعالیٰ

انوارالعلوم جلد 1، حضرت خلیفۃ المسیح الثانی^{رض}

[Ten Proofs for the Existence of God](#) by Hazrat Khalifatul Masih II^{ra}



Second Quarter

MARRIAGE

January

اے عورتو فکر نہ کرو جو تمہیں کتاب ملی ہے وہ انجیل کی طرح انسانی تصرف کی محتاج نہیں اور اُس کتاب میں جیسے مردوں کے حقوق محفوظ ہیں عورتوں کے حقوق بھی محفوظ ہیں
(کشتیٰ نوح، صفحہ 81)

O women, do not despair. The book that you have been given does not require man-made amendments like the Gospel. It safeguards the rights of men just as it safeguards the rights of women...

(The Promised Messiah^{as}, Noah's Ark, pg. 130)

The Holy Quran / Aim of Marriage

Al Baqarah 2:188 / Al Nisa' 4:2 / Al A'raf 7:190

Self-Study/Teaching Guide

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

Al Baqarah 2:188

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 2, pg. 347-348)

[Haqaiqul Furqan](#) (Vol. 1, pg. 309-310)

[Tafseer-e-Kabir](#) (Vol. 1, pg. 408-414)

[Dars-ul-Qur'an: 23rd November 1994 \(Urdu\)](#) (relevant part starts from 50:03)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 1, pg 303-306)

Al Nisa' 4:2

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 3, pg. 269-270)

[Haqaiqul Furqan](#) (Vol. 2, pg. 1-5)

[Dars-ul-Qur'an: 23rd January 1996 \(Urdu\)](#) (relevant part starts from 29:22)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 2, pg. 611-613)

[Dars-ul-Qur'an: 23rd January 1996 \(English Translation\)](#) (relevant part starts from 33:13)

Al A'raf 7:190

URDU

[Haqaiqul Furqan](#) (Vol. 2, pg. 246)

[Dars-ul-Qur'an: 16th November 1995 \(Urdu\)](#) (relevant part starts from 47:34)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 2, pg. 1068-1069)

Al Baqarah 2:188 (www.alislam.org/quran/app/2:188)

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ط هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٍ لِهِنَّ ط

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ
 بَاشِرُوهُمْ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۖ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ
 الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْيَلِّ ۚ وَلَا
 تَبَاشِرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ
 يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٨﴾

أَجَلَ لَكُمْ لَيْلَةَ الرِّفْتِ إِلَى نِسَاءِ
 it was made lawful for you night the fast approach to wives

كُمُ هُنَّ لِبَاسٌ لَّكُمْ لَ لِبَاسٍ لَّ
 your they garments for you and you garments for

هُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ
 them He knew Allah that you were you act unjustly

أَنْفُسَكُمْ فَ تَابَ عَلَيْكُمْ وَعَفَا
 selves your He turned to (upon) you and he forgave

عَنْكُمْ فَالآنَ بَاشِرُوهُمْ وَأَبْتَغُوا مَا
 about you so now you go unto them and you seek that

كَتَبَ اللهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى

he ordained Allah for you and you eat and you drink until

يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ

it is distinguishable for you white thread from black thread

الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَبُوا إِلَى الْيَلِّ

black from dawn then you complete the fast till night

وَ لَا تُبَاشِرُوا هُنَّ وَأَنْتُمْ عَاكِفُونَ

and not you go unto them while you those who sit in devotion

فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا

in the mosques these are limits Allah so not you approach

هَآ كَذَلِكَ يُبَيِّنُ اللهُ

them thus / likewise he mentions clearly Allah

أَيَّتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

His commandments for mankind so that they they become secure (against evil)

It is made lawful for you to go in unto your wives on the night of the fast. They are a garment for you, and you are a garment for them. Allah knows that you have been acting unjustly to yourselves, wherefore He has turned to you with mercy and afforded you relief. So you may now go in unto them and seek what Allah has ordained for you; and eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then complete the fast till nightfall and do not go in unto them while you remain in the mosques for devotion. These are the limits fixed by Allah, so approach

them not. Thus does Allah make His commandments clear to men that they may become secure against evil.

تمہارے لئے (ماہ) صیام کی راتوں میں اپنی بیویوں سے تعلقات جائز قرار دیئے گئے ہیں۔ وہ تمہارا لباس ہیں اور تم ان کا لباس ہو۔ اللہ جانتا ہے کہ تم اپنے نفسوں کا حق مارتے رہے ہو۔ پس وہ تم پر رحمت کے ساتھ جھکا اور تم سے درگزر کی۔ لہذا اب ان کے ساتھ (بے شک) ازدواجی تعلقات قائم کرو اور اس کی طلب کرو جو اللہ نے تمہارے حق میں لکھ دیا ہے۔ اور کھاؤ اور پیو یہاں تک کہ فجر (کے ظہور) کی وجہ سے (صبح کی) سفید دھاری (رات کی) سیاہ دھاری سے تمہارے لئے ممتاز ہو جائے۔ پھر روزے کو رات تک پورا کرو۔ اور ان سے ازدواجی تعلقات قائم نہ کرو جبکہ تم مساجد میں اعتکاف بیٹھے ہوئے ہو۔ یہ اللہ کی حدود ہیں پس ان کے قریب بھی نہ جاؤ۔ اسی طرح اللہ اپنی آیات لوگوں کے لئے کھول کھول کر بیان کرتا ہے تاکہ وہ تقویٰ اختیار کریں۔

Al Nisa' 4:2 (www.alislam.org/quran/app/4:2)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿٢﴾

يَا أَيُّهَا	النَّاسُ	اتَّقُوا	رَبَّكُمُ	الَّذِي	خَلَقَكُمْ
O you	the people	you fear	your Lord	Who	He created you
مِنْ	نَفْسٍ	وَاحِدَةٍ	وَ	خَلَقَ	مِنْهَا
from	soul	single	and	He created	from it

زَوْجَهَا وَ بَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَ نِسَاءً
its mate and He spread from both men many and women

وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ
and you fear Allah whose you appeal to one another with that

وَ الْأَرْحَامَ إِنَّ اللَّهَ عَلَيْكُمْ
and ties of relationship verily Allah over you
كَانَ He was

رَقِيبًا
one who watches

O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you.

اے لوگو! اپنے رب کا تقویٰ اختیار کرو جس نے تمہیں ایک جان سے پیدا کیا اور اسی سے اس کا جوڑا بنایا اور پھر ان دونوں میں سے مردوں اور عورتوں کو بکثرت پھیلا دیا۔ اور اللہ سے ڈرو جس کے نام کے واسطے دے کر تم ایک دوسرے سے مانگتے ہو اور رحموں (کے تقاضوں) کا بھی خیال رکھو۔ یقیناً اللہ تم پر نگران ہے۔

Al A'raf 7:190 (www.alislam.org/quran/app/7:190)

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَ جَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

فَلَمَّا تَعَشَّىٰ حَمَلْتُ حِمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلْتُ دَعَوَا اللَّهَ رَبَّهُمَا
لَئِن آتَيْتَنَا صَالِحًا لَّنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٩٠﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ
He made and single soul from He created you is it Who He

مِنْهَا رَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا
so when in her for he finds comfort its mate from it

تَعَشَّىٰ حَمَلْتُ حِمْلًا خَفِيفًا فَمَرَّتْ
so she walked light burden she conceived he covered her

بِهِ فَلَمَّا أَثْقَلْتُ دَعَوَا اللَّهَ
Allah they both prayed she grew heavy so when with it

رَبَّهُمَا لَئِن آتَيْتَنَا صَالِحًا لَّنُكُونَنَّ
surely we will be righteous You gave us indeed if their Lord

مِنَ الشَّاكِرِينَ
the thankful among

He it is Who has created you from a single soul, and made therefrom its mate, that he might find comfort in her. And when he knows her, she bears a light burden, and goes about with it. And when

she grows heavy, they both pray to Allah, their Lord, *saying*: 'If Thou give us a good *child*, we will surely be thankful.'

وہی ہے جس نے تمہیں ایک جان سے پیدا کیا اور اسی سے اس کا جوڑا بنایا تاکہ وہ اس کی طرف تسکین کی خاطر مائل ہو۔ پھر جب اس نے اسے ڈھانپ لیا تو اس نے ایک ہلکا سا بوجھ اٹھالیا پھر وہ اسے اٹھائے ہوئے چلنے لگی۔ پس جب وہ بو جھل ہو گئی تو ان دونوں نے اپنے رب کو پکارا کہ اگر تو ہمیں ایک صحت مند (بیٹا) عطا کرے تو یقیناً ہم شکر ادا کرنے والوں میں سے ہوں گے۔

Advanced Reading (Optional)

URDU

Read from [Tafseer Hazrat Masih Mau'ud^{as}](#), Vol. 1 Surah Fatiha, **pg. 101-135** (up to the end of the first paragraph)

ENGLISH

Read from [Commentary on the Holy Qur'an - Vol. 1 Surah Fatiha](#): **pg. 101-135**
(From "Most Gracious, Ever Merciful, Master of the day of Judgement" onwards)

Hadith #1 / Marriage / نکاح

۳۹- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا، فَأَوْفَرُ بِنَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ.
(بخاری کتاب النکاح باب الاکفاء فی الدین)

حضرت ابو ہریرہؓ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کسی عورت سے نکاح کرنے کی چار ہی بنیادیں ہو سکتی ہیں یا تو اس کے مال کی وجہ سے یا اس کے خاندان کی وجہ سے یا اس کے حسن و جمال کی وجہ سے یا اس کی دینداری کی وجہ سے، لیکن تو دیندار عورت کو ترجیح دے اللہ تیرا بھلا کرے (تجھے دیندار عورت حاصل ہو)

Hazrat Abu Hurairah, God be pleased with him, narrates that the Holy Prophet, peace and blessings of Allah be upon him, said: "Usually one marries a woman for four reasons: For her wealth, for her family, for her beauty or for her righteousness. Give preference to the one who is righteous. May you remain humble." (Bukhari)

Source: [Muntakhab Ahadees](#) (Urdu) pg. 40 & [Selected Sayings of the Holy Prophet of Islam](#)^{sa} (English) pg. 38

Hadith #2 / Marriage / شادی

378- عَنْ مُسَاوِرِ الْجُهَيْنِيِّ، عَنْ أُمِّهِ، قَالَتْ: سَمِعْتُ أُمَّ سَلَمَةَ، تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ أَيُّمَا امْرَأَةٍ مَاتَتْ، وَرَوَّجُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ
(ابن ماجہ کتاب النکاح باب حق الزوج علی المرأة 1854)

حضرت اُم سلمہؓ بیان کرتی ہیں کہ میں نے رسول اللہ ﷺ کو فرماتے ہوئے سنا ہے کہ جو کوئی عورت ایسی حالت میں فوت ہو کہ اس کا خاوند اس سے راضی ہو وہ جنت میں داخل ہوگی۔

Hazrat Umm Salamah^{ra} relates that the Holy Prophet^{sa} said: "If a woman dies and her husband is pleased with her she will enter Paradise" (Ibn Maajah).

Source: [Hadiqatul Saliheen](#) (Urdu) pg. 342 & [Gardens of the Righteous](#) (English) pg. 69 (Hadith #288)

Class #1: Revise Qiyam: Al Ikhlas

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

Al Ikhlas Audio file:

www.alislam.org/salaat/downloads/10_Surah-Al-Ikhlas.mp3

After Reciting Al Fatihah in the first 2 Raka'at, we must recite another chapter or verses of the Holy Quran. Keep in mind that the portion of the Holy Quran we recite in the second Raka'at should come after what we recite in the first Raka'at, just as they would appear in the Holy Quran.



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

Surah Al-Ikhlaas

سُورَةُ الْاِخْلَاصِ

BismiLlahi-r-Rahmanir Raheem				بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ			
In the name of Allah, the Gracious, the Merciful				اللہ کے نام کے ساتھ (شروع کرتا ہوں) جو نہایت مہربان اور بار بار رحم کرنے والا ہے			
ar-Raheem	الرَّحِیْمِ	ar-Rahmani	الرَّحْمٰنِ	Allahi	اللّٰه	Bismi	بِسْمِ
the Merciful	(اور) بار بار رحم کرنے والا ہے	the Gracious	(جو) نہایت مہربان	Allah	اللہ کے	in the name	ساتھ نام

Qul Huw-Allahu Ahad				قُلْ هُوَ اللّٰهُ اَحَدٌ			
Say, He is Allah, the One				تو کہو وہ اللہ ایک ہے			
Ahad	اَحَدٌ	Allahu	اللّٰه	Huwa	هُوَ	Qul	قُلْ
the One	(یک) ہے	(is) Allah	اللہ	He	وہ	Say	تو کہو

Allah-us-Samad	اللَّهُ الصَّمَدُ		
Allah, the Independent and Besought of all	اللہ تعالیٰ کے سب محتاج ہیں (وہ بے نیاز ہے)۔		
as-Samad	الصَّمَدُ	Allaahu	اللَّهُ
the Independent and Besought of all	بے احتیاج ہے	Allah	اللہ
Lam yalid wa lam yoolad	لَمْ يَلِدْ وَلَمْ يُولَدْ		
He begets not, nor is He begotten	نہ اس نے کسی کو جنا اور نہ وہ جنا گیا		
wa lam yoolad	وَلَمْ يُولَدْ	Lam yalid	لَمْ يَلِدْ
nor is He begotten	اور نہ وہ جنا گیا	He begets not	نہیں اس نے جنا
wa lam ya-kullahoo kufuwan ahad	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ		
and there is none like unto Him	اور نہیں ہے اس کا ہمسر کوئی بھی		
kufuwan ahad	كُفُوًا أَحَدٌ	wa lam ya-kullahoo	وَلَمْ يَكُنْ لَهُ
like unto Him	ہمسر کوئی بھی	and there is none	اور نہیں ہے اس کا

یہ جو فرمایا ہے إِنَّ الْحَسَنَاتِ يُذْهِبْنَ

السَّيِّئَاتِ (ہود: ۱۱۵) یعنی نیکیاں یا نماز بدیوں کو دُور کرتی ہے یا دوسرے مقام پر فرمایا ہے کہ نماز فواحش اور برائیوں سے بچاتی ہے اور ہم دیکھتے ہیں کہ بعض لوگ باوجود نماز پڑھنے کے پھر بدیاں کرتے ہیں۔ اس کا جواب یہ ہے کہ وہ نمازیں پڑھتے ہیں مگر نہ روح اور راستی کے ساتھ۔ وہ صرف رسم اور عادت کے طور پر ٹکریں مارتے ہیں۔ اُن کی رُوح مُردہ ہے۔ اللہ تعالیٰ نے ان کا نام حسنات نہیں رکھا اور یہاں جو حسنات کا لفظ رکھا الصلوٰۃ کا لفظ نہیں رکھا۔ باوجودیکہ معنی وہی ہیں۔ اس کی وجہ یہ ہے کہ تا نماز کی خوبی اور حسن و جمال کی طرف اشارہ کرے کہ وہ نماز بدیوں کو دُور کرتی ہے جو اپنے اندر ایک سچائی کی روح رکھتی ہے اور فیض کی تاثیر اس میں موجود ہے وہ نماز یقیناً یقیناً برائیوں کو دور کرتی ہے۔ نماز نشست و برخاست کا نام نہیں ہے۔ نماز کا مغز اور رُوح وہ دعا ہے جو ایک لذت اور سُور اپنے اندر رکھتی ہے۔

(ملفوظات 2016 ایڈیشن جلد 1، صفحہ 143 ۞ English translation on next page)

Class #2: Review etiquette regarding reading a portion of the Holy Quran in addition to Surah al-Fatihah in the third and fourth Raka'at of the Sunnah prayers

Please read the following guidance of Syedna Hazrat Khalifatul Masih V^{aa} on this matter in the following article of Al Fazal and its translation in Al Hakam.

May Allah ta'ala guide all sisters to understand and act upon this divine guidance. Ameen!

سوال: ایک دوست نے سنت نمازوں کی تیسری اور چوتھی رکعت میں سورۃ الفاتحہ کے ساتھ قرآن کریم کا کچھ حصہ پڑھنے کے بارے میں رہ نمائی چاہی۔ جس پر حضور نور ایدہ اللہ تعالیٰ بصرہ العزیز نے اپنے مکتوب مورخہ 14 مارچ 2019ء میں اس سوال کا درج ذیل جواب عطا فرمایا۔ حضور نور نے فرمایا:

جواب: احادیث میں جس طرح فرض نمازوں کی پہلی دو رکعات میں سورت فاتحہ کے بعد قرآن کریم کا کچھ حصہ پڑھنے کی بابت صراحت پائی جاتی ہے۔ اس طرح احادیث اور خصوصاً صحیح بخاری اور صحیح مسلم میں یہ کہیں وضاحت نہیں ملتی کہ سنتوں کی چاروں رکعات میں سورت فاتحہ کے ساتھ قرآن کا کچھ حصہ ضرور پڑھا جائے۔

فقہاء کا بھی اس بارے میں اختلاف ہے۔ چنانچہ مالکی اور حنبلی مسالک والے سنتوں کی تمام رکعات میں سورت فاتحہ کے ساتھ قرآن کریم کا کچھ حصہ پڑھتے ہیں جبکہ حنفی اور شافعی تیسری اور چوتھی رکعت میں سورت فاتحہ کے بعد قرآن کریم کا کوئی حصہ نہیں پڑھتے۔

حضرت خلیفۃ المسیح الرابع رحمہ اللہ تعالیٰ کے نزدیک اس معاملہ میں فرض اور سنت نماز میں کوئی فرق نہیں۔ جس طرح فرض نمازوں کی صرف پہلی دو رکعات میں سورت فاتحہ کے بعد قرآن کریم کا کچھ حصہ پڑھا جاتا ہے اسی طرح سنت نمازوں کی بھی صرف پہلی دو رکعات میں ہی سورت فاتحہ کے بعد قرآن کریم کا کچھ حصہ پڑھا جائے گا اور تیسری اور چوتھی رکعات میں صرف سورت فاتحہ پر ہی اکتفا کیا جائے گا۔ اور یہی میرا موقف ہے۔

(Source: www.alfazl.com/2021/03/13/27984/)

Someone asked for guidance on reading a portion of the Holy Quran in addition to Surah al-Fatihah in the third and fourth rak'ah of the sunnah prayers. Hazrat Amirul Momineen^{aa}, in a letter dated 14 March 2019, gave the following reply:

“We find clear statements in the ahadith in favour of reading a portion of the Holy Quran in addition to Surah al-Fatihah in the first two rak'ahs of the fardh prayers. However, we find no such statement at all in ahadith, especially in Sahih Bukhari and Sahih Muslim, which would make it compulsory to read a portion of the Holy Quran in addition to Surah al-Fatihah in all four rak'ahs of the sunnah prayers.

“Jurists differ on this issue. Hence, followers of the Maliki and Hanbali schools read a portion of the Holy Quran in addition to Surah al-Fatihah in all of the rak’ahs of the sunnah prayers, while those who follow the Hanafi and Shafi’i orders do not read any portion of the Holy Quran in addition to Surah al-Fatihah in the third and fourth rak’ah.

“According to Hazrat Khalifatul Masih IVth, as far as this issue is concerned, there is no difference between fardh and sunnah prayers: Just as a portion of the Holy Quran is recited in addition to Surah al-Fatihah only in the first two rak’ahs of the fardh prayers, so too will a portion of the Holy Quran be recited in addition to Surah al-Fatihah only in the first two rak’ahs of the sunnah prayers. Surah al-Fatihah alone should suffice in the third and fourth rak’ah. And that is my position too.”

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

Additional Activity (Optional)

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

Relationship with Allah (December 21, 1990)

Urdu Video: <https://khut.ba/21dec1990>

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

Point to Ponder: The *Husn* (beauty) of prayer

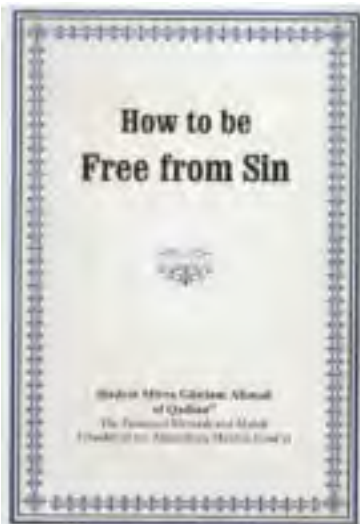
Allah the Exalted has stated:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

and this means that good works or Prayer drives away evil (11:115). In another instance, God Almighty states that Prayer saves one from indecency and manifest evil. However, despite this we observe that there are people who observe Prayer, yet still indulge in evil deeds. The response to this is that they observe Prayer, but not in its true spirit, nor with piety. They only perform useless movements in the form of a custom and habit. Their soul is dead. Allah the Exalted has not described this as *hasanat* (or good works). In this verse, God has used the word *hasanat* as opposed to *as-salat* even though the two words mean one and the same thing. This is because God wishes to allude to the merit and *husn* (or beauty) of Prayer, which in its true form possesses within it a spirit of truth and the effects of divine grace. This form of Prayer does indeed drive away evil. Prayer is not simply a process of sitting and standing. In fact, the essence and soul of the formal Prayer is that supplication which possesses within it a pleasure and satisfaction.

(From *Malfuzat Vol. 1 pg 161* ٢٠١٦ ایڈیشن جلد 1، صفحہ 143 ٢٠١٦)

The Promised Messiah's^{as} Book / HOW TO BE FREE FROM SIN



The Islamic concept of salvation differs from that of other religions, and from Christianity in particular, because Islam rejects the concept of Original Sin and declares man to be responsible only for his own sins. He, therefore, needs to free himself from his own sins in order to attain salvation. In this article, Mirza Ghulam Ahmad, the Promised Messiah^{as}, answers the all-important question: why does man commit sin, and how can he free himself from it.

The Promised Messiah^{as} also argues that a true religion must be judged by its ability to lead its followers to certainty about the existence of God. The holy author makes a detailed comparison between Islam and other major religions, and concludes that Islam alone can lead man to perfect awareness and, consequently, to freedom from sin.

The first English translation of this article was published under the title *How to get rid of the Bondage of Sin*, in the English edition of *The Review of Religions*, January 1902. The current translation has been prepared by Wakalat Tasnif, Rabwah.

To read this book in English, please click here:

www.alislam.org/book/how-to-be-free-from-sin/

مطالعہ کتب حضرت مسیح موعود علیہ السلام: گناہ سے نجات کیوں کر مل سکتی ہے؟
روحانی خزائن جلد 18

Advanced Reading (Optional)

Finished the above assigned book quickly? Click on the title of the following book of the Promised Messiah^{as} below to read it.

پیغام صلح، روحانی خزائن جلد 23

[A Message of Peace \(Paigham-e-Sulh\)](#)

Pearls of Wisdom / Guidance of Khilafat

Please watch the following two video clips to learn the guidance of Hazrat Khalifatul Masih V^{aa} on these important questions.

Class #1: How should we arrange the marriages of Ahmadis?

<https://youtu.be/qAbkVLkk38A>

Class #2: What can we do when beauty & family backgrounds are valued over all else in their daughter-in-laws?

<https://youtu.be/e5jYWBjIQo8>



Every Ahmadi Muslim should understand why they are an Ahmadi and what are the claims of the Promised Messiah^{as}. **Why Ahmadi** is a great resource that also has sections dedicated to responding to allegations, presents the accounts of converts, and refutes atheism. Check it out here: <https://whyahmadi.org/>

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 292-293

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

Class #2 Reading:

Volume 2, pg. 294-296

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

Advanced Reading (Optional)

Looking for something in English? Please click on the title to read the book.

[Khilafat-e-Rashidah](#) by Hazrat Mirza Bashirud-Din Mahmud Ahmad^{ra}

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

This quarter, we are focusing on the topic of marriage. This month we are going to discuss the Rishta Nata (Islamic marriage) process. There are two discussion questions below that should be discussed by the relevant group:

For General Lajna Members:

It is really important for my husband and I to find a suitable match for our child that is from the same caste, but we are having a hard time. What options do we have in finding a good rishta that meets our preference?

For Lajna Students (Note: this is only for those Majalis that hold the Lajna Student class):

I want to get married but my parents want me to finish my education first (I'm in my 3rd year of university). How can I convince them to start looking for a suitable partner for me?

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about the Rishta Nata process.

This is an important moment in any family and requires focus on prayers and open communication between everyone involved, especially between parents and their child for whom they are looking for a suitable match.

But first, when should a family start looking? This depends on each individual child, but for boys and girls, it's better to start sooner, rather than later. Syedna Hazrat Khalifatul Masih V^{aa} has also advised that when a child reaches the age of maturity, a suitable match should be found for them. Remember that it can take some time to find the right match, so it's better not to put it off until we graduate from undergrad or wait until we have the right job. To get married is a commandment of Allah ta'ala. When we strive to follow His commandments, He blesses us with success in our lives.

Parents should first listen to their child and be clear about what are the most important qualities they are looking for. The family should heed the guidance of our beloved Holy Prophet^{sa} to place righteousness above all other things when looking for a suitable spouse (see Hadith #1 of this quarter). Sometimes families stress caste, beauty, wealth, etc, which actually become a hindrance in finding a suitable match. Children who are raised in a Western society also refuse to marry within their own extended relatives, although Islam has given permission for such matches.

Mothers with young children should take note that it's important to openly speak with our children from a younger age about the expectation that they will marry when they are of age,

who the Holy Quran says that they can possibly marry, and the virtuous qualities that should be given preference over worldly characteristics.

When the time comes, a family should utilize both their family and friends to find a suitable match for their child, as well as register with the Rishtha Nata department. This department was created on the instruction of the Promised Messiah^{as} himself and has many blessings attached to it.

Click on each reference below to learn more about the Islamic marriage process:

1. رشتوں کے معاملات اور عائلی مسائل “Matrimonial Alliances and Issues”. [Friday Sermon March 17, 201](#) (English audio also available here)
2. Guidance of Hazrat Khalifatul Masih V^{aa}:
 - a. [“Prioritize righteousness over caste and tribe when choosing a spouse”](#)
 - b. [“Put emphasis on Deen \(Faith\) over other aspects, when choosing a spouse”](#)
 - c. [“How to overcome challenges in finding a righteous spouse in the Ahmadiyya Muslim Community”](#)
 - d. [“How should we arrange the marriages of Ahmadis?”](#)
 - e. [“What can we do when beauty & family backgrounds are valued over all else in their daughter-in-laws?”](#)
3. Guidance of Hazrat Khalifatul Masih IVth:
 - a. [“What is the best age to get married?”](#)
 - b. [“What is the Islamic teaching on getting married to cousins?”](#)
4. [“A Crumbling Tradition - the benefits and blessings of Marrying while Young”](#). English Speech by Bilal Rana at Jalsa Salana US 2019

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

In Western society, the practice of polygamy is frowned upon and considered taboo. While there are Christian polygamists in Canada, these men are often accused of child abuse and exploitation as their wives are very young. When people hear that Islam allows polygamy, their point of reference is very often these Christian polygamists and this leads to a misconception about Islamic teachings.. Therefore, it's not unusual for a Muslim to be asked **why does Islam allow polygamy?**

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about how we can discuss the Islamic teaching on polygamy.

Yes, Islam does allow men to marry up to four wives at any one time, but it is not generally encouraged. Polygamy is an option under special circumstance and with the purpose of protecting the rights of women and the peace and stability of society.

First of all, it's important to know that polygamy is an ancient practice, but in the past and even today, it has been unrestricted and unlimited. If we look at Western society today, marriage is declining in popularity, as moral values decay. It is normal today for people to have multiple partners. For example, "open marriages" have gained in popularity where a married couple has an understanding between them that either one or both of them can pursue intimate relationships outside of their marriage. The state of relationships today reflect that people are engaging in polygamous practices, but calling it something else.

Islam is the only religion that has limited and restricted polygamy. While a Muslim man can marry more than one wife, this practice is discouraged, as the Holy Quran says: "if you fear you will not deal justly, then marry only one" ([Al Nisa' 4:4](#)).

As explained in the book [Pathway to Paradise](#), Chapter 3: "Polygamy becomes a necessity under certain circumstances, but can only be practiced only under certain conditions, and then with restrictions. A man can marry again if his wife is chronically ill and cannot fulfil the obligations of marriage; or if she is unable to have children; or under certain conditions of wartime, when marrying widows to provide for orphans may be necessary to protect the morals of society. Also it must be emphasized that Ahmadiyya Movement policy requires that Ahmadi citizens obey the law of the land in which they live as long as that law does not conflict with an express command from Allah.

Islam forbids polyandry which is when a woman is married to more than one husband. Women who are married to chronically ill, sterile or impotent husbands are allowed recourse to divorce, if they feel the situation is unbearable.”

Click on each reference below to learn more:

1. “[An Admonition for Women](#)” Noah’s Ark by the Promised Messiah^{as}, pg 129-131
عورتوں کو کچھ نصیحت، کشتی نوح، روحانی خزائن جلد 19، صفحہ 80
2. [English commentary of Al Nisa’ Ch. 4 Verse 4](#) of Hazrat Khalifatul Masih II^{ra}
(5-Volume Commentary, Vol. 2, pg 614-618)
3. “[Why does Islam Allow Polygamy?](#)” by Murrabi Farhan Iqbal
4. [Questions related to polygamy](#) at Ask a Murrabi

Point to Ponder: A Righteous Person and One Who Does Good

It is narrated that Imam Husayn, may Allah be pleased with him, had a servant who brought him a cup of tea. When the servant came close to him, due to his lack of attention, the cup fell on the head of Imam Husayn^{ra}. Due to the inconvenience that he had felt, Hazrat Imam Husayn^{ra} shot the servant a sharp glance. In a submissive voice, the servant said: وَالْكُظْمِينَ الْعَيْظَ (And those who suppress their anger, Holy

Quran 3:135). Upon hearing this, Imam Husayn, may Allah be pleased with him, said كَظَمْتُ (I have

suppressed my anger). Then the servant said: وَالْعَافِينَ عَنِ النَّاسِ (And those who pardon men).

In the state of *kazm* (i.e. suppressing anger) a person subdues their anger and does not express it, but is not pleased from within. This is why the condition of *afw* (i.e. pardoning others), has been set in this verse as well. To this, Hazrat Imam Husayn^{ra} said: ‘I pardon you.’ Then the servant recited the words:

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (And Allah loves those who do good).

For the truly beloved of God are those who, after suppressing their anger and pardoning others, proceed to do good. On hearing this, Imam Husayn^{ra} said: ‘Go then, I free you.’ These are the examples of the pious where a servant is set free for dropping a cup of tea. Now tell me, is this example not due to an excellent doctrine?

(From [Malfuzat Vol. 1 pg. 186-187](#) & صفحہ 166، جلد 1، 2016 ایڈیشن)

Dā'i Ilallāh Activity

You don't have to be an active Dā'i Ilallāh to take part in this activity! Tabligh is something we can all engage in; every effort counts. We invite you to participate in the following effort.

Happy New Year! **Please be sure to write a letter to Syedna Hazrat Khalifatul-Masih V^{aa} for prayers for the New Year and for any contacts that you have** . Also, if you want to, consider giving a present to your neighbours and Tabligh contacts to mark the start of the new year. Some ideas:

- Homemade baked treat like cookies or a cake
- A small basket focused on a specific theme that reflects a hobby or interest of theirs (gardening, sewing, baking/cooking, a sport, chocolate products, etc)
- Gift card
- Have a different idea? Please do share it with the class.

Advanced Reading (Optional)

A major part of Tabligh is answering questions. We suggest the following book to help increase our knowledge. Please click on the title to read the book.

[Garments for Each Other](#) by Hazrat Khalifatul Masih V^{aa}
(Note: not available in Urdu)

February

ہر ایک اپنے کام سے پوچھا جائے گا۔ اگر تم خدا تعالیٰ کی نظر میں نیک بنو تو تمہارا
خاوند بھی نیک کیا جاوے گا
(کشتیٰ نوح، صفحہ 81)

Everyone is answerable for their deeds. If you become pious in the sight of God Almighty, your husband will be made pious also.

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

The Holy Quran / The Rights & Responsibilities of Husband & Wife

Al Baqarah 2:224 & 229 / Al Nisa' 4:20 & 35

Self-Study/Teaching Guide

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

Equity of Rights of Husband and Wife: Al Baqarah 2:229

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 2, pg. 388-389)

[Haqaiqul Furqan](#) (Vol. 1, pg. 363-366)

[Dars-ul-Qur'an: 7th December 1994 \(Urdu\)](#) (Relevant part starts at 21:21)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 1, pg 366-370)

Responsibilities of a Wife: Al Nisa' 4:35

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 3, pg. 308-310)

[Haqaiqul Furqan](#) (Vol. 2, pg. 20-21)

[Dars-ul-Qur'an: 23rd January 1997 \(Urdu\)](#)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 2, pg 645-648)

Responsibilities of a Husband: Al Baqarah 2:224 & Al Nisa' 4:20

URDU

[Tafseer Hazrat Masih Maud^{as}](#) ([Vol. 2, pg. 385-386](#) & [Vol. 3 pg: 297-301](#))

[Haqaiqul Furqan](#) ([Vol. 1, pg. 361](#) & [Vol. 2, pg. 11-13](#))

[Dars-ul-Qur'an: 1st December 1994 \(Urdu\)](#) (Relevant part starts at 59:28 for Ch. 2 Vs. 224) &

[Dars-ul-Qur'an: 17th February 1996 \(Urdu\)](#)

ENGLISH

[English with 5-Volume Commentary](#) ([Vol. 1, pg 361-363](#) & [Vol. 2, pg 632-633](#))

[Dars-ul-Qur'an: 17th February 1996](#) (English Translation)

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ ۖ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ۖ وَقَدِّمُوا لِنَفْسِكُمْ ۖ
وَاتَّقُوا اللَّهَ ۖ وَعَلِمُوا أَنَّكُمْ مُلْقَوَةٌ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٤﴾

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاتُوا حَرْثَكُمْ
your wives tilth for you so you approach your tilth

أَنَّى شِئْتُمْ وَ لِنَفْسِكُمْ قَدِّمُوا
when and how you like and for yourselves you send ahead

وَاتَّقُوا اللَّهَ وَ عَلِمُوا أَنَّكُمْ
and you (all) fear Allah and you (all) know that you

وَمُلْقَوَةٌ وَ بَشِّرِ الْمُؤْمِنِينَ
those who will meet Him and you give glad tidings the believers

Your wives are a tilth for you; so approach your tilth when and how you like and send ahead *some good* for yourselves; and fear Allah and know that you shall meet Him; and give good tidings to those who obey.

تمہاری عورتیں تمہاری کھیتیاں ہیں۔ پس اپنی کھیتوں کے پاس جیسے چاہو آؤ۔ اور اپنے نفوس کے لئے (کچھ) آگے بھیجو۔ اور اللہ سے ڈرو اور جان لو کہ تم ضرور اس سے ملنے والے ہو۔ اور مومنوں کو (اس امر کی) بشارت دے دے۔

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۖ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا
خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَبِعُولَتِهِنَّ
أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۗ وَلَهُنَّ مِثْلُ الَّذِي
عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٩﴾

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ
divorced women and they wait for themselves three courses

وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا
it is lawful for them not to conceal what

خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
He created Allah in their wombs if they are they believe

بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَبِعُولَتِهِنَّ
in (with) Allah and the Day the Last and their husbands

أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا
more right to / with their taking back in this if they desired

عَلَىٰ الَّذِي مِثْلُ لَهُنَّ وَ إِصْلَاحًا
upon that (men) similar for them (women) and reconciliation

عَلَيْهِنَّ لِلرِّجَالِ وَ بِالْمَعْرُوفِ هُنَّ
upon them (women) for men and in (with) equity them (women)

حَكِيمٌ عَزِيزٌ اللَّهُ وَ دَرَجَةٌ
Wise Mighty Allah and rank

And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allah has created in their wombs, if they believe in Allah and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. **And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them.** And Allah is Mighty *and* Wise.

اور مطلقہ عورتوں کو تین حیض کی مدت تک اپنے آپ کو روکے رکھنا ہوگا۔ اور ان کے لئے جائز نہیں، اگر وہ اللہ اور یوم آخرت پر ایمان لاتی ہیں کہ وہ اس چیز کو چھپائیں جو اللہ نے ان کے رحموں میں پیدا کر دی ہے۔ اور اس صورت میں ان کے خاوند زیادہ حقدار ہیں کہ انہیں واپس لے لیں اگر وہ اصلاح چاہتے ہیں۔ اور ان (عورتوں) کا دستور کے مطابق (مردوں پر) اتنا ہی حق ہے جتنا (مردوں کا) ان پر ہے۔ حالانکہ مردوں کو ان پر ایک قسم کی فوقیت بھی ہے۔ اور اللہ کامل غلبہ والا (اور) حکمت والا ہے۔

Al Nisa' 4:20 (www.alislam.org/quran/app/4:20)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَمَا هُنَّ وَلَا تَعْضُلُوهُنَّ

لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ
 وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ
 تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿٣٠﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ
 that for you it is lawful not they believed those who O you

تَرِثُوا النِّسَاءَ وَكَرَّهًا وَ لَا تَعْضُلُوهُنَّ
 you inherit women and dislike not you detain them

لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ
 for you take away with part that you gave them except that

يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ
 they are guilty with evil and you consort them

بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ
 with in kindness and if you disliked them then it may be that

تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا
 you dislike a thing and he makes Allah in it good much

O ye who believe! it is not lawful for you to inherit women against their will; nor should you detain them wrongfully that you may take away part of that which you have given them, except that they be guilty of a flagrant evil; and **consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good.**

اے وہ لوگو جو ایمان لائے ہو! تمہارے لئے جائز نہیں کہ تم زبردستی کرتے ہوئے عورتوں کا ورثہ لو۔ اور انہیں اس غرض سے تنگ نہ کرو کہ تم جو کچھ انہیں دے بیٹھے ہو اس میں سے کچھ (پھر) لے بھاگو، سوائے اس کے کہ وہ کھلی کھلی بے حیائی کی مرتکب ہوئی ہوں۔ اور ان سے نیک سلوک کے ساتھ زندگی بسر کرو۔ اور اگر تم انہیں ناپسند کرو تو عین ممکن ہے کہ تم ایک چیز کو ناپسند کرو اور اللہ اس میں بہت بھلائی رکھ دے۔

Al Nisa' 4:35 (www.alislam.org/quran/app/4:35)

الرِّجَالُ قَوْمُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ
وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۖ فَالْصُّلْحُ خَيْرٌ ۗ قُلْتُمْ حَفِظْتُ لِّلْغَيْبِ بِمَا
حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي
الْبُضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ
إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٥﴾

الرِّجَالُ	قَوْمُونَ	عَلَى	النِّسَاءِ	بِمَا	فَضَّلَ	اللَّهُ
the men	guardians	over	women	because	He excelled	Allah

مِنْ	أَنْفَقُوا	بِأَنَّ	وَ	بَعْضٍ	عَلَى	بَعْضَهُمْ
from	they spent	because	and	some	over	some of them
		قُنِينَتُ	فَالصَّالِحَاتُ	أَمْوَالِهِمْ		
		obedient women	so virtuous women	their wealth		
		بِأَنَّ	لِلْغَيْبِ	حَفِظَتْ		
		with	for secrets	women that safeguard themselves		
نُشُوزَهُنَّ	تَخَافُونَ	الَّتِي	وَ	اللَّهُ	حَفِظَا	
their disobedience	you fear	those (women)	and	Allah	He protected	
الْمَضَاجِعِ	فِي	أَهْجُرُوهُنَّ	وَ	فَعِظُوهُنَّ		
the beds	in	you leave them alone	and	them you admonish them		
تَبْغُوا	فَلَا	أَطَعْنَكُمْ	فَإِنْ	أَضْرِبُوهُنَّ	وَ	
you seek	then not	they obeyed you	then if	you chastise them	and	
كَبِيرًا	عَلِيًّا	كَانَ	اللَّهُ	إِنَّ	سَبِيلًا	عَلَيْهِنَّ
Great	High	He was	Allah	surely	a way	on them

Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth. So virtuous women are those who are obedient, and guard the secrets *of their husbands* with Allah's protection. And *as for* those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allah is High *and* Great.

مرد عورتوں پر نگران ہیں اس فضیلت کی وجہ سے جو اللہ نے ان میں سے بعض کو بعض پر بخشی ہے اور اس وجہ سے بھی کہ وہ اپنے اموال (ان پر) خرچ کرتے ہیں۔ پس نیک عورتیں فرمانبردار اور غیب میں

بھی ان چیزوں کی حفاظت کرنے والی ہوتی ہیں جن کی حفاظت کی اللہ نے تاکید کی ہے۔ اور وہ عورتیں جن سے تمہیں باغیانہ رویے کا خوف ہو تو ان کو (پہلے تو) نصیحت کرو، پھر ان کو بستروں میں الگ چھوڑ دو اور پھر (عند الضرورت) انہیں بدنی سزا بھی دو۔ پس اگر وہ تمہاری اطاعت کریں تو پھر ان کے خلاف کوئی حجت تلاش نہ کرو۔ یقیناً اللہ بہت بلند (اور) بہت بڑا ہے۔

Advanced Reading (Optional)

URDU

Read from [Tafsir Hazrat Masih Mau'ud^{as}](#), Vol. 1 Surah Fatiha: **pg. 135-170** (Second paragraph onwards)

ENGLISH

Read from [Commentary on the Holy Qur'an - Vol. 1 Surah Fatiha](#): **pg. 135-167** (“Four Attributes support throne of Allah” onwards)

Point to Ponder: Turning to Anything Besides Allah

The very essence of Islam is that all of one’s faculties—whether inner or external—must always lay prostrate at the threshold of Allah Almighty, just as a large engine fuels many other parts. In the same way, until a person’s every action and movement is not made to follow the overall power and control of the engine, how can they believe in the divinity of Allah Almighty? Until this is so, can such an individual call themselves ‘one who is ever inclined to God,’ in the true sense when reciting the words:

إِنِّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

(I have turned my face towards Him Who created the heavens and the earth).

If a person reinforces their words through action and turns towards God, then undoubtedly such a one is a Muslim; they are a believer and one who is ever inclined to God. However, one who implores anything or anyone besides God, and submits to others as well, ought to remember that they are most unfortunate and deprived. For a time will soon come when they will no longer be able to submit to Allah Almighty, even with empty words or hollow gestures.

(From [Malfuzat Vol. 1 pg 163](#) & [صفحة 144-145](#)، [1](#)، [ابڈیشن جلد 1](#)، [2016](#) [ملفوظات](#))

377- اَسْمَاءُ بِنْتُ يَزِيدَ الْاَنْصَارِيَّةِ. مِنْ بَنِي عَبْدِ الْاَسْهَلِ. رَسُولَ النِّسَاءِ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَوَى عَنْهَا مُسْلِمٌ بْنُ عَسَدٍ. إِذَا أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بَيْنَ أَصْحَابِهِ، فَقَالَتْ: يَا أُمِّي وَأُمِّي أَنْتَ يَا رَسُولَ اللهِ. أَنَا وَافِدَةٌ النِّسَاءِ إِلَيْكَ، إِنَّ اللهَ - عَزَّ وَجَلَّ - بَعَثَكَ إِلَى الرِّجَالِ وَالنِّسَاءِ كَافَّةً، فَأَمَّا بِكَ وَبِإِلهِكَ، وَإِنَّا مَعْشَرَ النِّسَاءِ مَحْصُورَاتٌ مَقْصُورَاتٌ، قَوَاعِدُ بِيُوتِكُمْ، وَمَقْضَى شَهَوَاتِكُمْ، وَحَامِلَاتُ أَوْلَادِكُمْ. وَإِنكُمْ - مَعْشَرَ الرِّجَالِ - فَضَلْتُمْ عَلَيْنَا بِالْجُمُعِ وَالْجَمَاعَاتِ، وَعِيَادَةِ الْمَرْضَى، وَشُهُودِ الْجَنَائِزِ، وَالْحَجِّ بَعْدَ الْحَجِّ، وَأَفْضَلَ مِنْ ذَلِكَ الْجِهَادِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ وَإِنِ الرَّجُلُ إِذَا خَرَجَ حَاجًّا أَوْ مَعْتَبِرًا أَوْ مُجَاهِدًا، حَفَظْنَا لَكُمْ أَمْوَالَكُمْ، وَغَزَلْنَا أَثْوَابَكُمْ، وَرَبَّيْنَا لَكُمْ أَوْلَادَكُمْ. أَفَمَا نَشَارِكُكُمْ فِي هَذَا الْأَجْرِ وَالْحَيْرِ؟ فَالْتَفَتَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى أَصْحَابِهِ بِوَجْهِهِ كُلِّهِ، ثُمَّ قَالَ: هَلْ سَمِعْتُمْ مَقَالََةَ امْرَأَةٍ قَطُّ أَحْسَنَ مِنْ مُسَاءَلَتِهَا فِي أَمْرِ دِينِهَا مِنْ هَذِهِ؟ فَقَالُوا: يَا رَسُولَ اللهِ، مَا ظَنَنَّا أَنَّ امْرَأَةً تَهْتَدِي إِلَى مِثْلِ هَذَا. فَالْتَفَتَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَيْهَا فَقَالَ: أَفْهَمِي أَيْتِهَا الْمَرْأَةُ، وَأَعْلِمِي مَنْ خَلَقَ مِنَ النِّسَاءِ، أَنْ حُسْنَ تَبَعْلِ الْمَرْأَةِ لِرِزْوَجِهَا وَطَلَبِهَا مَرْضَاتِهِ، وَاتِّبَاعِهَا مُوَافَقَتِهِ، يَعْدَلُ ذَلِكَ كُلَّهُ

(اسد الغابة، كتاب النساء، حرف الهمزة، اسماء بنت يزيد صحابي نمبر 6718 جلد 7 صفحہ 17، 18)

ایک دفعہ اسماء بنت یزید انصاری نبی ﷺ کی خدمت میں عورتوں کی نمائندہ بن کر آئیں اور عرض کیا یا رسول اللہ! میرے ماں باپ آپ ﷺ پر فدا ہوں۔ میں عورتوں کی طرف سے حضور کی خدمت میں حاضر ہوئی ہوں۔ اللہ تعالیٰ نے آپ ﷺ کو مردوں اور عورتوں سب کی طرف مبعوث فرمایا ہے۔ ہم عورتیں گھروں میں بند ہو کر رہ گئی ہیں اور مردوں کو یہ فضیلت اور موقعہ حاصل ہے کہ وہ نماز باجماعت، جمعہ اور دوسرے مواقع اجتماع میں شامل ہوتے ہیں، نماز جنازہ پڑھتے ہیں، حج کے بعد حج کرتے ہیں اور سب سے بڑھ کر اللہ تعالیٰ کی راہ میں جہاد کرتے ہیں اور جب آپ میں سے کوئی حج، عمرہ یا جہاد کی غرض سے جاتا ہے تو ہم عورتیں آپ کی اولاد اور آپ کے اموال کی حفاظت کرتی ہیں اور سوت کات کر آپ کے کپڑے بنتی ہیں، آپ کے بچوں کی دیکھ بھال اور ان کی تعلیم و تربیت کی ذمہ داری بھی سنبھالے ہوئے ہیں۔ کیا مردوں کے ساتھ ہم ثواب میں برابر کی شریک ہو سکتی ہیں؟ جبکہ مرد اپنا فرض ادا کرتے ہیں اور ہم اپنی ذمہ داری نبھاتی ہیں۔ نبی ﷺ اسماء کی یہ باتیں سن کر صحابہؓ کی طرف مڑے اور انہیں مخاطب کر کے فرمایا کہ اس عورت سے زیادہ عمدگی کے ساتھ کوئی عورت اپنے مسئلہ اور کیس کو پیش کر سکتی ہے؟ صحابہؓ نے عرض کیا حضور ہمیں تو گمان بھی نہیں تھا کہ کوئی عورت اتنی عمدگی کے ساتھ اور اتنے اچھے پیرایہ میں اپنا مقدمہ پیش کر سکتی ہے۔ پھر آپ ﷺ اسماء کی طرف متوجہ ہوئے اور فرمایا اے خاتون (محترم) اچھی طرح سمجھ لو اور جن کی تم نمائندہ بن کر آئی ہو ان کو جا کر بتا دو کہ خاوند کے گھر کی عمدگی کے ساتھ دیکھ بھال کرنے والی اور اسے اچھی طرح سنبھالنے والی عورت کو وہی ثواب اور اجر ملے گا جو اس کے خاوند کو اپنی ذمہ داریاں ادا کرنے پر ملتا ہے۔

Once, Hazrat Asma bint Yazid Ansari^{ra} came in the presence of the Holy Prophet^{sa} as a representative of women and said: "Huzoor, may my mother and father be sacrificed for you. I have come as a representative of women in the presence of Huzoor^{sa}. Allah has sent you^{sa} towards both men and women. We women have become constrained to our homes while the men have the honour and opportunity to perform salat in congregation, Friday prayers and other events together; they perform funeral prayers, pilgrimage upon pilgrimage and above all, participate in jihad in the way of Allah. And when one of you goes to perform the Hajj pilgrimage, Umrah, or jihad, then we women take care of your children and your possessions and weave your clothes using the spindle. We have also taken care of the responsibility of looking after your children and their education and moral training. Is it possible for us to be equal sharers in the reward from Allah as the men? Such that men fulfill their responsibilities and we fulfill our duties. Huzoor^{sa}, upon listening to these words from Hazrat Asma^{ra}, turned

towards the sahaba^{ra} and said, “Is it possible for a woman other than this woman to present her problem and case in such an excellent way?” The Sahaba^{ra} replied that, “Huzoor we had never even thought that a woman could present her case with such excellence and in such a good manner.” Then Huzoor^{sa} turned his attention towards Hazrat Asma^{ra} and proclaimed, “O respected lady! Understand well and tell those women who you represent that the woman who takes excellent care of her husband’s house and looks after it well will get the same reward that her husband gets upon fulfilling his duties.”

Source: [Hadiqatul Saliheen](#) (Urdu) pg. 339

Hadith #2 / Responsibilities / ذمہ داریاں

383- عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ الْقُشَيْرِيِّ، عَنِ أَبِيهِ، قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ، مَا حَقُّ زَوْجَةٍ أَحَدِنَا عَلَيْهِ؟ قَالَ أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا كُنَّسَيْتَ، أَوْ اكْتَسَبْتَ، وَلَا تُضْرِبَ الْوَجْهَ، وَلَا تُقَبِّحَ، وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ

(ابوداؤد کتاب النکاح باب فی حق المرأة علی زوجها 2142)

حضرت حکیم بن معاویہ قشیریؓ اپنے والد سے روایت کرتے ہیں کہ میں نے عرض کیا یا رسول اللہ! ہم میں سے کسی ایک کی بیوی کا اس پر کیا حق ہے؟ آپ نے فرمایا جب تم کھانا کھاؤ تو اسے کھلاؤ اور جب تم کپڑا پہنو تو اسے پہناؤ اور چہرہ پر مت مارو اور عیب نہ لگاؤ اور (اس کو) علیحدہ نہ کرو مگر گھر میں۔

Hazrat Mu'awiah ibn Haidah^{ra} relates: I asked the Holy Prophet^{sa}: What is the right of a wife against her husband? He said: Feed her when you feed yourself; clothe her when you clothe yourself, do not strike her on her face, do not revile her and do not separate yourself from her except inside the house (Abu Daud).

Source: [Hadiqatul Saliheen](#) (Urdu) pg. 344 & [Gardens of the Righteous](#) (English) pg. 68 (Hadith #279)

Class #1: Revise Ruku': Tasbih

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

Tasbih in Ruku' Audio file: www.alislam.org/salaat/downloads/11_Ruku.mp3

We can recite this Tasbih during Ruku' three times or more, but in odd numbers only (i.e. 3, 5, 7, 9...)



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

Rukoo'

رُكُوعٌ

Subhaana Rabbi-yal `Azeem		سُبْحَانَ رَبِّيَ الْعَظِيمِ			
Holy is my Lord, the Most Great		پاک ہے میرا رب بڑی عظمت والا ہے			
al `Azeem	العَظِيمِ	Rabbi	رَبِّي	Subhaana	سُبْحَانَ
the Most Great	بڑی عظمت والا	my Lord	میرا رب	Holy is	پاک ہے

Class #2: Review etiquette regarding visiting mosques and reciting the Holy Quran during menstruation

Please read the following guidance of Syedna Hazrat Khalifatul Masih V^{aa} on this matter in the following article of Al Fazal and its translation in Al Hakam.
May Allah ta'ala guide all sisters to understand and act upon this divine guidance. Ameen!

سوال: عورتوں کے ایام حیض میں مسجد میں آکر بیٹھنے نیز ان ایام میں تلاوت قرآن کریم کرنے کے بارے میں ایک خاتون کی ایک تجویز پر حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز نے اپنے مکتوب مورخہ 13 مارچ 2019ء میں درج ذیل ارشادات فرمائے۔ حضور انور نے فرمایا:

جواب: مذکورہ بالا دونوں امور کے بارے میں علماء و فقہاء کی آراء مختلف رہی ہیں اور بزرگان دین نے بھی اپنی قرآن فہمی اور حدیث فہمی کے مطابق اس بارے میں مختلف جوابات دیے ہیں۔ اسی طرح جماعتی لٹریچر میں بھی خلفائے احمدیت کے حوالے سے نیز جماعتی علماء کی طرف سے مختلف جوابات موجود ہیں۔

قرآن کریم، احادیث نبویہ ﷺ اور حضرت مسیح موعود علیہ السلام کے ارشادات کی روشنی میں، خواتین کے ایام حیض میں قرآن کریم پڑھنے کے متعلق میرا موقف ہے کہ ایام حیض میں عورت کو قرآن کریم کا جو حصہ زبانی یاد ہو، وہ اسے ایام حیض میں ذکر و اذکار کے طور پر دل میں دہرا سکتی ہے۔ نیز بوقت ضرورت کسی صاف کپڑے میں قرآن کریم کو پکڑ بھی سکتی ہے اور کسی کو حوالہ وغیرہ بتانے کے لیے یا بچوں کو قرآن کریم پڑھانے کے لیے قرآن کریم کا کوئی حصہ پڑھ بھی سکتی ہے لیکن باقاعدہ تلاوت نہیں کر سکتی۔

اسی طرح ان ایام میں عورت کو کمپیوٹر وغیرہ پر جس میں اسے بظاہر قرآن کریم پکڑنا نہیں پڑتا باقاعدہ تلاوت کی تو اجازت نہیں لیکن کسی ضرورت مثلاً حوالہ تلاش کرنے کے لیے یا کسی کو کوئی حوالہ دکھانے کے لیے کمپیوٹر وغیرہ پر قرآن کریم سے استفادہ کر سکتی ہے۔ اس میں کوئی حرج نہیں۔

ان ایام میں عورت مسجد سے کوئی چیز لانے کے لیے یا مسجد میں کوئی چیز رکھنے کے لیے تو مسجد میں جا سکتی ہے لیکن وہاں جا کر بیٹھ نہیں سکتی۔ اگر اس کی اجازت ہوتی تو حضور ﷺ عید میں شامل ہونے والی ایسی خواتین کے لیے کیوں یہ ہدایت فرماتے کہ وہ نماز کی جگہ سے الگ رہیں۔ پس اس حالت میں عورتوں کو مسجد میں بیٹھنے کی اجازت نہیں۔

اگر کوئی خاتون اس حالت میں مسجد میں آتی ہے یا کوئی بچی ایسی حالت میں اپنی والدہ کے ساتھ مسجد آتی ہے یا چائناک کسی کی یہ حالت شروع ہو گئی ہے تو ان تمام صورتوں میں ایسی خواتین اور بچیاں مسجد کی نماز پڑھنے والی جگہوں میں نہیں بیٹھ سکتیں۔ بلکہ کسی نماز پڑھنے والی جگہ پر ان کے بیٹھنے کا انتظام کیا جائے۔

(Source: www.alfazl.com/2021/03/06/27769/)

Regarding a lady's question about menstruating women coming to sit in the mosque or reciting the Holy Quran during menstruation, Huzoor^{aaa}, in his letter dated 13 March 2019, gave the following instructions:

“There has been a difference of opinion regarding these two issues among fuqaha [jurists] and other scholars. Esteemed elders of the faith have also given various responses to this matter based on their understanding of the Quran and the ahadith. Likewise, in terms of

Jamaat literature, there are different answers from Khulafa-e-Ahmadiyyat and [therefore] from scholars of the Community.

“In light of the Holy Quran, the ahadith of the Holy Prophet^{sa} and the instructions of the Promised Messiahas, my position regarding the recitation of the Holy Quran by menstruating women is that a woman can repeat the previously memorised portions of the Holy Quran by way of zikr [i.e. remembrance and reflection] in her heart during menstruation. Moreover, she can, if necessary, also hold the Holy Quran using a clean piece of cloth and can read out a portion of it in order to provide someone with a reference or to teach it to children. However, she cannot recite it as is done in the regular manner.

“Likewise, a woman is not allowed to recite the Holy Quran in the regular manner during menstruation using computers etc. even though she would not be physically holding the Holy Quran. However, she can read the Holy Quran on computers etc., for instance, to search for a reference or to provide someone with a reference. There is no issue with that.

“During menstruation, a woman can go to the mosque to fetch something or to put something there, but she cannot go and sit there. Had this been permissible, why would the Holy Prophet^{sa} instruct menstruating women who used to participate in Eid [sermon and dua] to stay away from the prayer area? Thus, women are not allowed to sit in the mosque in that condition.

“If a woman comes to the mosque in this state, or a girl comes to the mosque with her mother in such a state, or if someone suddenly starts menstruating, then in all these cases, such women and girls are not allowed to sit in the prayer areas of the mosque. Instead, arrangements should be made for them to sit in a place where no prayers are offered.”

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

Additional Activity (*Optional*)

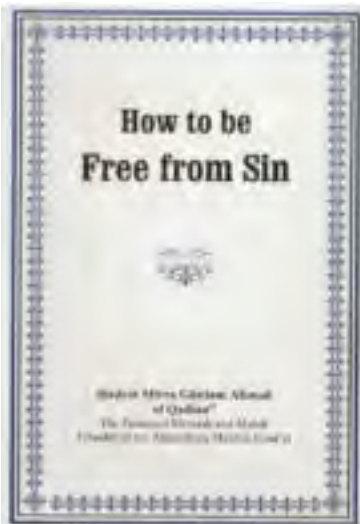
Please listen to the following Friday Sermon of Hazrat Khalifatul Masih IVth on the blessings of Prayer and its etiquette.

Allah's Attribute of Maalik (December 28, 1990)

Urdu Video: <https://khut.ba/28dec1990>

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

The Promised Messiah's^{as} Book / HOW TO BE FREE FROM SIN



The Islamic concept of salvation differs from that of other religions, and from Christianity in particular, because Islam rejects the concept of Original Sin and declares man to be responsible only for his own sins. He, therefore, needs to free himself from his own sins in order to attain salvation. In this article, Mirza Ghulam Ahmad, the Promised Messiah^{as}, answers the all-important question: why does man commit sin, and how can he free himself from it.

The Promised Messiah^{as} also argues that a true religion must be judged by its ability to lead its followers to certainty about the existence of God. The holy author makes a detailed comparison between Islam and other major religions, and concludes that Islam alone can lead man to perfect awareness and, consequently, to freedom from sin.

The first English translation of this article was published under the title *How to get rid of the Bondage of Sin*, in the English edition of *The Review of Religions*, January 1902. The current translation has been prepared by Wakalat Tasnif, Rabwah.

To read this book in English, please click here:

www.alislam.org/book/how-to-be-free-from-sin/

مطالعہ کتب حضرت مسیح موعود علیہ السلام: گناہ سے نجات کیوں کر مل سکتی ہے؟
روحانی خزائن جلد 18

Advanced Reading (Optional)

Finished the above assigned book quickly? Click on the title of the following book of the Promised Messiah^{as} below to read it.

پیغام صلح، روحانی خزائن جلد 23

[A Message of Peace](#) (Paigham-e-Sulh)

Pearls of Wisdom / Guidance of Khilafat

Please watch the following two video clips to learn the guidance of Hazrat Khalifatul Masih V^{aa} on these important questions.

Class #1: Are Ahmadi men allowed to marry women from among the People of the Book (i.e. Jewish and Christian)?

<https://youtu.be/bgjzyjNw8s>

Class #2: Can an Ahmadi woman marry a non-Ahmadi man if he is willing to convert?

<https://youtu.be/TidCxiDoTNE>



اس ویب سائٹ کے ذریعہ یہ کوشش کی گئی ہے کہ جماعت احمدیہ اور اس کے مقدس بانی پر جو اعتراضات کئے جاتے ہیں، ان کو مع جوابات کے پیش کر دیا جائے تاکہ صاف دل والے اس علمی خزانہ سے استفادہ کر سکیں۔

Ask Ahmadiyyat is an Urdu version of the website we shared with you last month. Urdu speaking sisters can check it out here: www.askahmadiyyat.org/

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 297-299

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

Class #2 Reading:

Volume 2, pg. 300-302

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

Advanced Reading (Optional)

Looking for something in English? Please click on the title to read the book.

[Khilafat-e-Rashidah](#) by Hazrat Mirza Bashirud-Din Mahmud Ahmad^{ra}

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

It's February and we are in the dead of winter right now, but that also means that spring is almost around the corner and with it wedding season begins! Last month we looked at the Islamic marriage process (rishta nata). This class we're going to discuss some points to keep in mind once we've moved on to planning our events. It's important for everyone to know **which customs and traditions are allowed and not allowed in Islam at the time of a wedding**.

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about Un-Islamic wedding traditions & customs

Begin this discussion by asking class attendees to give examples of wedding customs or traditions they know of in general (encourage non-Pakistani members to also participate and share what their cultural traditions are).

Then ask class attendees what specific Islamic customs and traditions related to weddings are. The purpose is to highlight Islam's emphasis on **prayer, simplicity and modesty at this important time**. Regardless of what a person's culture or ethnicity is, as a Muslim, a wedding should refrain from excessive spending or immodesty. Trends come and go and Muslims have been warned by the Holy Prophet^{sa} to refrain from imitating the vain practices of non-Muslims:

حضرت ابوسعید خدریؓ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا تم لوگ اپنے سے پہلی اقوام کے طور طریقوں کی اس طرح پیروی کرو گے کہ سرمؤ فرق نہ ہوگا۔ اس طرح جس طرح ایک بالشت دوسری بالشت کی طرح اور ایک ہاتھ دوسرے ہاتھ کی طرح ہوتا ہے۔ اور ان میں کوئی فرق نہیں ہوتا یہاں تک کہ اگر بالفرض وہ کسی گوہ کے سوراخ میں داخل ہوئے تو تم بھی گوہ کے سوراخ میں داخل ہونے کی کوشش کرو گے ہم نے عرض کیا حضور آپ کی مراد یہود و نصاریٰ سے ہے؟ آپ نے فرمایا اور کس سے یعنی مسلمان یہود و نصاریٰ کی طرح بے غیرت اور اخلاقی اقدار سے دور ہو جائیں گے۔

(Hadiqatul Saliheen, Hadith #917, pg 855-856)

Translation: Hazrat Abu Sa'eed Khudri^{ra} relates that The Holy Prophet^{sa} said, "You will follow the ways of the people who were before you to such an extent that there will be no difference between you, just as one span is like the next span and one inch is like the next inch and there is no difference between them. So much so that even if they entered a hole of a lizard, you will try to follow them." We said, "Do you^{sa} mean the Jews and the Christians?" He said, "Who else?" (Bukhari)

Note:

For General Lajna Members emphasize why multiple events (held at various locations) are not permissible, such as Mayun, Mehndi, Raunak, Dholak, etc.

For Lajna Students: Make sure to discuss why bridal showers, bridesmaids, or cake cutting by the bride & groom are not permissible. Please also discuss why GENDER REVEAL PARTIES are not allowed.

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

1. **پرده، حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز،** pg 59-67
English translation: Hijab, pg 55-62 (from "Purda from servants to "The Bride and Female Participants...")
2. **Garments for Each Other** by Hazrat Khalifatul Masih V^{aa} (Chapter 2: "Wedding Functions and Rituals") (*Note: not available in Urdu*)
3. Guidance of Hazrat Khalifatul Masih V^{aa}:
 - a. "Nur (Light) of God, **bad rituals at weddings** and deaths, and raising standards of modesty"; [Friday Sermon January 15, 2010](#).
(www.alislam.org/urdu/khutba/2010-01-15: **اُردو خطبہ ویب سائٹ**)
 - b. "**Harmful Innovations and Customs relating to Marriages**"; [Friday Sermon November 25, 2005](#).
(<https://www.alislam.org/urdu/khutba/2005-11-25>: **اُردو خطبہ ویب سائٹ**)
 - c. "**Why has Huzoor^{aa} stopped us from celebrating Mehndi?**"
4. Memorandums (*Note: Contact your local Sadr Sahiba or Secretary Tarbiyat Sahiba for more information*)
 - a. No men, including the father of the bride or the groom, should enter the ladies' hall until the family picture time has been announced and guests have had a chance to observe proper pardah.
 - b. At weddings the program should only include Tilawat, Nazam, and dua. The Walima should only have dua.

5. **“Why is dancing forbidden in Islam?”**. The Quest of a Curious Muslim by Murrabi Farhan Iqbal & Murrabi Shahrukh Rizwan Abid
6. Examples of weddings held according to the teaching of Islam:
- a. **“Instructions at Times of Sorrow and Joy.”** Muhammad^{sa} - The Perfect Man. pg 447
 - b. **Hazrat Fatima^{ra}** (in Urdu only)
 - c. **Hazrat Amman Jan^{ra}** from Hadhrat Amman Jan^{ra} - An Inspiration for Us All, pg 27-28
سیرة حضرت سیّدۃ النساء اُمّ المؤمنین نصرت جہان بیگم صاحبہ، صفحہ 211
 - d. **Hazrat Nawab Mubarika Begum Sahiba^{ra}**
“A Revolutionary Wedding”. Hadhrat Amman Jan^{ra} - An Inspiration for Us All. pg 107-108
مبارکہ کی کہانی مبارکہ کی زبانی، صفحہ 89-90

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

Last month we looked at the Islamic teaching on polygamy. In relation to marriage, another question about which there is a lot of misunderstanding is:

What does the Holy Quran mean when it says a man can marry “what your right hand possesses” ([Holy Quran 4:25](#))?

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about female prisoners of war.

This verse is speaking about those women who took part in aggressive wars against Islam during the time of the Holy Prophet^{sa} and were subsequently captured by the Muslims. There is a lot of misunderstanding surrounding how these women were treated by the Muslims and if they were taken advantage of. If one studies the Holy Quran carefully as well as the teaching of the Holy Prophet^{sa}, it becomes very clear that Islam strives to restore peace quickly in society and save it from moral decay and protect the rights of all women. It is also important to emphasize that right now in the world Islam is not facing any threat of annihilation, nor are Muslim women being captured and enslaved. Therefore, it is forbidden for Muslims to engage in such practice at this time.

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

1. [English commentary of Al Nisa' Ch. 4 Verse 25](#) of Hazrat Khalifatul Masih II^{ra} (5-Volume Commentary, Vol. 2, pg 638-641)
2. **Guidance of Syedna Hazrat Khalifatul Masih V^{aa}:**
 - a. [“What is the Islamic view on female prisoners of war?”](#)
"لونڈیوں سے نکاح کے متعلق کیا حکم ہے؟"
 - b. [“What is the ruling regarding female prisoners of war?”](#)
"کیا اسلام بر سر پیکار دشمن کی عورتوں کے ساتھ ازدواجی تعلقات قائم کرنے اور ان کو بیچنے کی اجازت دیتا ہے؟"
3. [“Islamic teachings on female prisoners of war”](#) by Murrabi Farhan Iqbal

Dā'i Ilallāh Activity

You don't have to be an active Dā'i Ilallāh to take part in this activity! Tabligh is something we can all engage in; every effort counts. We invite you to participate in the following effort.

Use this month to **reach out to contacts** (friends, teachers, co-workers, doctors, neighbours, etc) to invite them to the upcoming Women's Interfaith Symposium in March. Remember that a personal phone call is more likely to get a positive response than an email/text.

Advanced Reading (Optional)

A major part of Tabligh is answering questions. We suggest the following book to help increase our knowledge. Please click on the title to read the book.

عائلی مسائل اور ان کا حل، حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز

[Domestic Issues and Their Solutions](#) by Hazrat Khalifatul Masih V^{aa}

March

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

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

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

The Holy Quran / Reconciliation in Marriage

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

Self-Study/Teaching Guide

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

How to Reconcile: Al Nisa' 4:36

URDU

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

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

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

ENGLISH

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

How to Reconcile: Al Nisa' 4:129

URDU

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

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

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

ENGLISH

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

Importance of Prayer: Al Furqan 25:75

URDU

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

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

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

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

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

ENGLISH

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

FRIDAY SERMON

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

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

URDU

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

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

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

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

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

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

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

بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا

تَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٩﴾

وَ إِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ
sin so no indifference or ill treatment her husband from she feared woman if and

عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ
it was presented and better reconciliation and reconciliation between both they reconcile that on both

الْأَنْفُسُ الشُّحَّ وَ إِنْ تُحْسِنُوا وَ تَتَّقُوا فَإِنَّ اللَّهَ كَانَ
He was Allah so surely you be righteous and you do good if and miserliness souls

بِمَا تَعْمَلُونَ خَبِيرًا
aware you do with what

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

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

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

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

وَأَجْعَلْنَا لِلْبُتَّةِينَ إِمَامًا ﴿٤٥﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ
ذُرِّيَّتِنَا نَارَ قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْبُتَّةِينَ إِمَامًا
and our spouse from us for grant our Lord they say those who and
leader righteous for us make and eyes delight our children

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

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

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

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

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

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

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

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

Advanced Reading (Optional)

URDU

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

ENGLISH

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

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

Hadith #1 / Reconciliation / صلہ رحمی

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

(مسلم کتاب الرضاع باب الوصية بالنساء 2658)

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

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

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

Hadith #2 / Reconciliation / صلہ رحمی

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

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

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

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

Class #1: Revise Qaumah: Tasmi' & Tahmid

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

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

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



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

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

Tasme'e'

تَسْمِيعٌ

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

Tahmeed

تَحْمِيدٌ

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

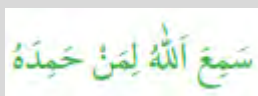
hamdan katheeran tayyiban mubaarakan feeh				حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ			
praise that is abundant, pure and full of blessings				بہت زیادہ تعریف۔ پاکیزہ اور برکت والی۔			
mubaarakan-feeh	مُبَارَكًا فِيهِ	tayyiban	طَيِّبًا	katheeran	كَثِيرًا	hamdan	حَمْدًا
(and) full of blessings	برکت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



Point to Ponder: The Purpose of *Qaumah*

Hazrat Khalifaul Masih IVth explained:

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



“Allah hears him who praises Him”

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

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

Class #2: Review etiquette regarding admonishing children during Salat

Please read the following guidance of Syedna Hazrat Khalifatul Masih V^{aa} on this matter in the following article of Al Fazal and its translation in Al Hakam.

May Allah ta'ala guide all sisters to understand and act upon this divine guidance. Ameen!

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

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

(ملفوظات جلد 2 صفحہ 4۔ ایڈیشن 1984ء)

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

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

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

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

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

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

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

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

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

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

Additional Activity (Optional)

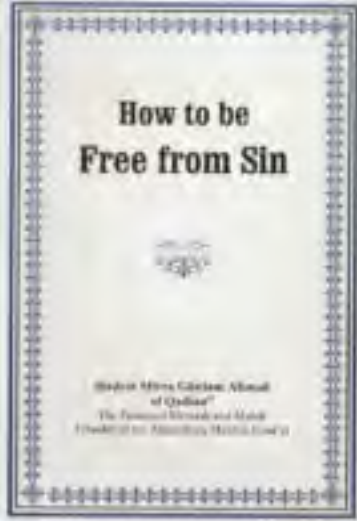
Please listen to the following Friday Sermon of Hazrat Khalifatul Masih IVth on the blessings of Prayer and its etiquette.

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

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

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

The Promised Messiah's^{as} Book / HOW TO BE FREE FROM SIN



The Islamic concept of salvation differs from that of other religions, and from Christianity in particular, because Islam rejects the concept of Original Sin and declares man to be responsible only for his own sins. He, therefore, needs to free himself from his own sins in order to attain salvation. In this article, Mirza Ghulam Ahmad, the Promised Messiah^{as}, answers the all-important question: why does man commit sin, and how can he free himself from it.

The Promised Messiah^{as} also argues that a true religion must be judged by its ability to lead its followers to certainty about the existence of God. The holy author makes a detailed comparison between Islam and other major religions, and concludes that Islam alone can lead man to perfect awareness and, consequently, to freedom from sin.

The first English translation of this article was published under the title *How to get rid of the Bondage of Sin*, in the English edition of *The Review of Religions*, January 1902. The current translation has been prepared by Wakalat Tasnif, Rabwah.

To read this book in English, please click here:

www.alislam.org/book/how-to-be-free-from-sin/

مطالعہ کتب حضرت مسیح موعود علیہ السلام: گناہ سے نجات کیوں کر مل سکتی ہے؟

روحانی خزائن جلد 18

Advanced Reading (Optional)

Finished the above assigned book quickly? Click on the title of the following book of the Promised Messiah^{as} below to read it.

پیغام صلح، روحانی خزائن جلد 23

[A Message of Peace \(Paigham-e-Sulh\)](#)

Pearls of Wisdom / Guidance of Khilafat

Please watch the following two video clips to learn the guidance of Hazrat Khalifatul Masih V^{aa} on these important questions.

Class #1: Should we mention the faults of potential marriage partners when proposals are being considered?

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

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

<https://youtu.be/cdouRko5lFE>



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

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 303-305

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

Class #2 Reading:

Volume 2, pg. 306-308

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

Advanced Reading (Optional)

Looking for something in English? Please click on the title to read the book.

[Khilafat-e-Rashidah](#) by Hazrat Mirza Bashirud-Din Mahmud Ahmad^{ra}

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

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

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

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

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about Responsibilities of a Husband and Wife

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

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

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

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

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

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

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

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

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

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

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

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

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

Why does Islam allow a husband to punish his wife?

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about the marital relations in Islam

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

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

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

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

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

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

Dā’i Ilallāh Activity

You don’t have to be an active Dā’i Ilallāh to take part in this activity! Tabligh is something we can all engage in; every effort counts. We invite you to participate in the following effort.

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

Advanced Reading (Optional)

A major part of Tabligh is answering questions. We suggest the following book to help increase our knowledge. Please click on the title to read the book.

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



Third Quarter

MY FAMILY

April

آن سب باتوں کے بعد پھر میں کہتا ہوں کہ یہ مت خیال کرو کہ ہم نے ظاہری طور پر بیعت کر لی ہے ظاہر کچھ چیز نہیں خدا تمہارے دلوں کو دیکھتا ہے اور اسی کے موافق تم سے معاملہ کرے گا۔ دیکھو میں یہ کہہ کر فرض تبلیغ سے سبکدوش ہوتا ہوں کہ گناہ ایک زہر ہے اُس کو مت کھاؤ۔ خدا کی نافرمانی ایک گندی موت ہے اس سے بچو دعا کرو تا تمہیں طاقت ملے جو شخص دعا کے وقت خدا کو ہر ایک بات پر قادر نہیں سمجھتا بجز وعدہ کی مستثنیات کے وہ میری جماعت میں سے نہیں۔ جو شخص جھوٹ اور فریب کو نہیں چھوڑتا وہ میری جماعت میں سے نہیں ہے۔ جو شخص دنیا کے لالچ میں پھنسا ہوا ہے اور آخرت کی طرف آنکھ اٹھا کر بھی نہیں دیکھتا وہ میری جماعت میں سے نہیں ہے جو شخص درحقیقت دین کو دنیا پر مقدم نہیں رکھتا وہ میری جماعت میں سے نہیں ہے۔

(کشتیٰ نوح، صفحہ 18)

I repeat that you should not be content with having made a superficial covenant of Bai'at, for this amounts to nothing. God looks at your hearts and will deal with you accordingly. Look here, I discharge the obligation of conveying my message by telling you that sin is a poison—do not consume it. Disobedience to God is a filthy death—safeguard yourselves against it. Supplicate so that you might be granted strength. He who at the time of supplication does not believe that God has power over all things, except that which might be contrary to His promise, is not of my community. Whosoever does not give up lying and deceit, is not of my community. Whosoever is consumed by material greed and does not lift his eyes to look at the hereafter, is not of my community. Whosoever does not truly give precedence to religion over the world, is not of my community.

(The Promised Messiah^{as}, Noah's Ark, pg. 30-31)

The Holy Quran / Importance of *Sabr* (Patience)

Al Baqarah 2:46-47 & 2:154-158

Self-Study/Teaching Guide

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

Al Baqarah 46-47

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 2, pg. 166-167)

[Haqaiqul Furqan](#) (Vol. 1, pg. 148)

[Tafseer-e-Kabir](#) (Vol. 1, pg. 396-398)

[Dars-ul-Qur'an: 11th August 1994](#) (Urdu) (Relevant part starts from 1:19:30)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 1, pg. 122-123)

Al Baqarah 154-158

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 2, pg. 260-284)

[Haqaiqul Furqan](#) (Vol. 1, pg. 264-274)

[Tafseer-e-Kabir](#) (Vol. 1, pg. 283-303)

[Dars-ul-Qur'an: 9th November 1994 \(Urdu\)](#) (Relevant part starts from 46:02)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 1, pg. 256-260)

Al Baqarah 2:46 (www.alislam.org/quran/app/2:46)

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

إِلَّا

except

لَكَبِيرَةٌ

hard

هَا

this

إِنَّ

indeed

وَ

and

الصَّلَاةِ

Prayer

وَ

and

الصَّبْرِ

the patience

بِ

with

اسْتَعِينُوا

you seek help

وَ

and

عَلَى الْخَشِيعِينَ

the humble ones

on

And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit,

اور صبر اور نماز کے ساتھ مدد مانگو اور یقیناً یہ عاجزی کرنے والوں کے سوا سب پر بوجھل ہے۔

Al Baqarah 2:47 (www.alislam.org/quran/app/2:47)

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

هُمْ

they

أَنَّ

that

وَ

and

هِمْ

their

رَبِّ

Lord

مُلْقُوا

will meet

هُمْ

they

أَنَّ

that

يَظُنُّونَ

they know for certain

الَّذِينَ

those who

رَاجِعُونَ

they who return

إِلَى

Him

هِ

to

Who knows for certain that they will meet their Lord, and to Him will they return.

(یعنی) وہ لوگ جو یقین رکھتے ہیں کہ وہ اپنے رب سے ملنے والے ہیں اور یہ کہ وہ اسی کی طرف لوٹ کر جانے والے ہیں۔

Al Baqarah 2:154 (www.alislam.org/quran/app/2:154)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

يَا

O

أَيُّهَا

you

الَّذِينَ

who

آمَنُوا

they believed

اسْتَعِينُوا

you seek help

بِالصَّبْرِ

with

وَالصَّلَاةِ

prayers

وَ

and

اللَّهُ

with

مَعَ

patience

الصَّابِرِينَ

the patient ones

إِنَّ	اللَّهُ	مَعَ	الصَّابِرِينَ
surely	Allah	with	the steadfast

O ye who believe, seek help with patience and Prayer; surely, Allah is with the steadfast.

اے وہ لوگو جو ایمان لائے ہو (اللہ سے) صبر اور صلوٰۃ کے ساتھ مدد مانگو۔ یقیناً اللہ صبر کرنے والوں کے ساتھ ہے۔

Al Baqarah 2:155 (www.alislam.org/quran/app/2:155)

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

و	لَا	تَقُولُوا	لِ	مَنْ	يُقْتَلُ	فِي
and	not	you (all) say / you (all) will say	for	who	he is killed	in
سَبِيلِ	اللَّهُ	أَمْوَاتٌ	بَلْ	أَحْيَاءٌ	وَلَكِنْ	لَا
way / cause	Allah	dead	no	living	but	no
تَشْعُرُونَ						
you perceive / you will perceive						

And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not.

اور جو اللہ کی راہ میں قتل کئے جائیں ان کو مُردے نہ کہو بلکہ (وہ تو) زندہ ہیں لیکن تم شعور نہیں رکھتے۔

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَ
الشَّاتِطِ وَبَشِيرِ الصَّابِرِينَ ﴿١٥٦﴾

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَ
and hunger and fear from with something you We try surely and

نَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَ الشَّاتِطِ وَ
and fruits and lives and wealth of loss

الصَّابِرِينَ
the patient ones

بَشِيرِ
you give glad tidings

And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient.

اور ہم ضرور تمہیں کچھ خوف اور کچھ بھوک اور کچھ اموال اور جانوں اور پھلوں کے نقصان کے ذریعہ آزمائیں گے۔ اور صبر کرنے والوں کو خوشخبری دے دے۔

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٧﴾

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ
for surely we they said misfortune them it overtook when those

رُجِعُونَ	هِ	إِلَى	إِنَّا	وَ	اللَّهُ
those who return	Him	towards	surely we	and	Allah

Who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.'

ان لوگوں کو جن پر جب کوئی مصیبت آتی ہے تو وہ کہتے ہیں ہم یقیناً اللہ ہی کے ہیں اور ہم یقیناً اسی کی طرف لوٹ کر جانے والے ہیں۔

Al Baqarah 2:158 (www.alislam.org/quran/app/2:158)

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٨﴾

أُولَئِكَ	عَلَيْهِمْ	صَلَوَاتٌ	مِّن	رَّبِّهِمْ	وَ	رَحْمَةٌ	وَ
these	upon	blessings	from	their	and	mercy	and
أُولَئِكَ	هُمُ	الْمُهْتَدُونَ					
these are	they	the rightly guided ones					

It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided.

یہی لوگ ہیں جن پر ان کے رب کی طرف سے برکتیں ہیں اور رحمت ہے اور یہی وہ لوگ ہیں جو ہدایت پانے والے ہیں۔

Advanced Reading (Optional)

URDU

Read from [Tafsir Hazrat Masih Mau'ud^{as}](#), Vol. 1 Surah Fatiha: pg. 205-240

ENGLISH

Read from [Commentary on the Holy Qur'an - Vol. 1 Surah Fatiha](#): pg. 201-234 (Start at the bottom of the page with “Five daily prayers are the highest worship” onwards)

Point to Ponder: A Righteous Person and One Who Does Good

It is narrated that Imam Husayn, may Allah be pleased with him, had a servant who brought him a cup of tea. When the servant came close to him, due to his lack of attention, the cup fell on the head of Imam Husayn^{ra}. Due to the inconvenience that he had felt, Hazrat Imam Husayn^{ra} shot the servant a sharp glance. In a submissive voice, the servant said:

وَالْكٰظِمِيْنَ الْغَيْظِ (And those who suppress their anger, Holy Quran 3:135).

Upon hearing this, Imam Husayn, may Allah be pleased with him, said:

كَظَمْتُ (I have suppressed my anger).

Then the servant said: وَالْعٰفِيْنَ عَنِ النَّاسِ (And those who pardon men).

In the state of *kazm* (i.e. suppressing anger) a person subdues their anger and does not express it, but is not pleased from within. This is why the condition of *afw* (i.e. pardoning others), has been set in this verse as well. To this, Hazrat Imam Husayn^{ra} said: ‘I pardon you.’ Then the servant recited the words:

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ (And Allah loves those who do good).

For the truly beloved of God are those who, after suppressing their anger and pardoning others, proceed to do good. On hearing this, Imam Husayn^{ra} said: ‘Go then, I free you.’ These are the examples of the pious where a servant is set free for dropping a cup of tea. Now tell me, is this example not due to an excellent doctrine?

(From [Malfuzat Vol. 1 pg. 186-187](#) و 117 صفحہ، 2016 ایڈیشن جلد 1، ملفوظات)

855- عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجُلَانِ يَسْتَبْتَانِ، فَأَحَدُهُمَا احْمَرَّ وَجْهَهُ، وَانْتَفَخَتْ أَوْذَانُهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ فَقَالُوا لَهُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ

(بخاری کتاب بدء الخلق باب صفة ابليس و جنوده 3282)

حضرت سلیمان بن صرَد بیان کرتے ہیں کہ میں نبی صلی اللہ علیہ وسلم کے پاس بیٹھا ہوا تھا اور دو آدمی آپس میں گالی گلوچ کر رہے تھے۔ ان میں سے ایک کا چہرہ سرخ ہو گیا اور اس کی گردن کی رگیں پھول گئیں۔ نبی صلی اللہ علیہ وسلم نے فرمایا میں ایک کلمہ جانتا ہوں کہ اگر وہ اسے کہے تو جو غصہ اس کو ہے وہ جاتا رہے گا۔ اگر وہ یہ کہے میں شیطان سے اللہ کی پناہ میں آتا ہوں تو جو غصہ اس کو ہے وہ جاتا رہے گا۔ لوگوں نے اس سے کہا کہ نبی صلی اللہ علیہ وسلم نے فرمایا ہے: تم شیطان سے (بچنے کے لیے) اللہ کی پناہ مانگو۔

Hazrat Sulaiman ibn Surad^{ra} relates that he was sitting with the Holy Prophet^{sa} when two men began to quarrel and one of them went red in the face and the veins of his neck stood out.

The Holy Prophet^{sa} said: “If he were to repeat a phrase I know he would be rid of the condition in which he finds himself. The phrase is: ‘I seek refuge with Allah against Satan, the rejected one.’”

So they said to him: “The Holy Prophet^{sa} says: Seek refuge with Allah against Satan, the rejected one” (Bukhari and Muslim).

Source: [Hadiqatul Saliheen](#) (Urdu) pg. 670 & [Gardens of the Righteous](#) (English) pg. 16

409- عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي قَرَابَةً أَصْلُهُمْ وَيَقْطَعُونِي، وَأَحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسْفَهُهُمُ النَّلَّ وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ

(مسلم کتاب البر و الصلة باب صلة الرحم و تحريم قطيعتها 4626)

حضرت ابو ہریرہؓ بیان کرتے ہیں کہ ایک آدمی نے عرض کیا یا رسول اللہ ﷺ! میرے ایسے قرابت دار ہیں کہ میں ان سے تعلق جوڑتا ہوں اور وہ مجھ سے قطع تعلق کرتے ہیں میں ان سے اچھا سلوک کرتا ہوں اور وہ مجھ سے برا سلوک کرتے ہیں۔ میں ان سے حلم سے پیش آتا ہوں وہ مجھ سے جہالت سے پیش آتے ہیں۔ اس پر آپؐ نے فرمایا اگر تم ویسے ہی ہو جیسا کہ تم کہتے ہو۔ تو تم گویا ان پر گرم راکھ ڈالتے ہو۔ جب تک تم اس حال پر رہے اللہ کی طرف سے تمہارے ساتھ ان کے مقابل پر ایک مددگار رہے گا۔

Hazrat Abu Hurairah^{ra} relates that once a person said to the Holy Prophet Muhammad^{sa}, "O Messenger of Allah^{sa}, I have some relatives, I try to establish ties and they cut me asunder. I do them favours and they treat me badly. They respond to my kindness and gentleness with aggression and high handiness".

The Holy Prophet Muhammad^{sa} replied, "If they behave as you have just described, then you are throwing dirt on their faces, meaning you are putting them to shame by doing favours to them. One guardian angel will be appointed for you by God and this angel will stay with you as long as you continue your good behaviour." (Musnad Ahmad bin Hambal, vol.2, p.300. Pg 247)

Source: [Hadiqatul Saliheen](#) (Urdu) pg. 358-359 & [Muhammad^{sa} The Perfect Man](#) (English) pg. 247

Class #1: Revise Sajdah (plural: Sujood)

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

Sujood Audio File: www.alislam.org/salaat/downloads/14_Sajdah.mp3

In Sajdah, only our toes, knees, hands, nose and forehead should be touching the ground - make sure your elbow does not touch the ground.



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

Sajdah

سَجْدَةٌ

Subhaana Rabbi yal a'laa		سُبْحَانَ رَبِّيَ الْأَعْلَى			
Holy is my Lord, the Most High		پاک ہے میرا رب جو بڑی شان والا ہے۔			
al a'laa	الأَعْلَى	Rabbiya	رَبِّي	Subhaana	سُبْحَانَ
the Most High	بلند شان والا (ہے)	my Lord	میرا رب	Holy	پاک

Point to Ponder: The Purpose of Sajdah

The purpose of Sajdah is to come to terms with our reality. As long as we think we are strong, we are not living in reality because we think we are god; we won't feel any need to seek strength from God. We cannot pray to God if we have no need for God. We'll comfortably make plans for the day without realizing that many of the people who died this morning had every hour of today planned out. Before we can start to pray, we have to accept the reality that we have no power and Allah Almighty is All-Powerful. Then we realize how fragile we are. Then we come to terms with how brutal reality is. We now have a need for prayer, and now we have no choice but to fall before Allah Almighty and beg for His help. Sajdah is simply coming to terms with reality; its beauty is in its simplicity.

The Holy Prophet^{sa} said, "The nearest a servant comes to his Lord is when he is prostrating himself, so increase supplications while prostrating." (Sahih Muslim, Book 4, Chapter 42)

(From [Understanding Salat, A Word by Word Commentary on Salat](#) by Murabbi Rizwan Khan, pg. 145)

Class #2: Review etiquette regarding offering Salat behind a non-Ahmadi Imam

Please read the following guidance of Syedna Hazrat Khalifatul Masih V^{aa} on this matter in the following article of Al Fazal and its translation in Al Hakam.

May Allah ta'ala guide all sisters to understand and act upon this divine guidance. Ameen!

سوال: ایک دوست نے بعض احباب کی طرف سے پوچھے جانے والے اس سوال کی بابت حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز سے رہ نمائی چاہی ہے کہ گھانا کے ماحول کو سامنے رکھتے ہوئے جہاں ایسے غیر احمدی امام بھی ہیں جو حضرت مسیح موعود علیہ السلام اور احمدیت کو سچا اور بہترین اسلام سمجھتے ہیں اور مخالفت بھی نہیں کرتے لیکن کسی مجبوری کی وجہ سے قبول احمدیت کی توفیق نہیں پاتے، تو کیا ایسے افراد یا اماموں کے پیچھے نماز پڑھنا جائز ہوگا؟ حضور انور نے اپنے مکتوب مورخہ 22 جولائی 2019ء میں اس کا درج ذیل جواب عطا فرمایا۔ حضور نے فرمایا:

جواب: سیدنا حضرت مسیح موعود علیہ السلام نے غیر احمدی امام کی اقتدا میں نماز نہ پڑھنے کے مسئلہ پر سیر حاصل بحث فرمائی ہے اور جہاں آپ نے اس مسئلہ کے مختلف پہلوؤں کو ہمارے لیے کھول کھول کر بیان فرمایا ہے وہاں آپ کے بیان کردہ مسئلہ پر بھی روشنی ڈالی ہے۔ چنانچہ ایک موقع پر ایسے لوگوں کی نسبت ذکر ہوا جو نہ مکفر ہیں نہ مکذب اور ان کے پیچھے نماز پڑھنے کا مسئلہ دریافت کیا گیا۔ حضرت مسیح موعود علیہ السلام نے فرمایا:

’اگر وہ منافقانہ رنگ میں ایسا نہیں کرتے جیسا کہ بعض لوگوں کی عادت ہوتی ہے کہ (با مسلمان اللہ اللہ، با برہمن رام رام) تو وہ اشتہار دیدیں کہ ہم نہ مکذب ہیں نہ مکفر (بلکہ بزرگ نیک ولی اللہ سمجھتے ہیں) اور مکفرین کو اس لئے کہ وہ ایک مومن کو کافر کہتے ہیں، کافر جانتے ہیں تو ہمیں معلوم ہو کہ وہ سچ کہتے ہیں ورنہ ہم ان کا کیسے اعتبار کر سکتے ہیں اور کیونکر ان کے پیچھے نماز کا حکم دے سکتے ہیں۔ گر حفظ مراتب نہ کنی زندگی۔

نرمی کے موقع پر نرمی اور سختی کے موقع پر سختی کرنی چاہیے فرعون میں ایک قسم کا رشد تھا اور اسی رشد کا نتیجہ تھا کہ اس کے مومنہ سے وہ کلمہ نکلا، جو صد ہا ڈوبنے والے کفار کے منہ سے نہ نکلا۔ یعنی

أَمِنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَتُّوًا إِسْرَائِيلَ۔

اس کے ساتھ نرمی کا حکم ہوا۔

قَوْلًا لَّيِّنًا۔

اور دوسری طرف نبی کریم کو فرمایا

وَأَعْلُظْ عَلَيْهِمْ.

معلوم ہوتا ہے ان لوگوں میں بالکل رشد نہ تھا۔ پس ایسے معترضین کے ساتھ صاف صاف بات کرنی چاہیے تاکہ ان کے دل میں جو گند و نجس پوشیدہ ہے نکل آئے اور ننگ جماعت نہ ہوں۔“

(اخبار بدر نمبر 16 جلد 7 مورخہ 23 اپریل 1908ء صفحہ 4)

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

Huzoor^{aa} was asked for guidance on the following question submitted by some members: “Keeping in mind the environment of Ghana where there are non-Ahmadi imams who consider the Promised Messiah^{as} and Ahmadiyyat to be the true and most excellent representation of Islam and who do not oppose it, but also do not succeed in accepting Ahmadiyyat due to some compelling reason, would it be permissible to offer prayers behind such individuals or imams?” In a letter dated 22 July 2019, Huzoor^{aa} gave the following reply:

“The Promised Messiah^{as} has discussed the issue of not praying behind a non-Ahmadi imam at length. Where he has clearly explained various aspects of this issue to us, he has also shed light on the aspect that you have mentioned. Hence, on one occasion, such people were mentioned, who did not declare the Promised Messiah^{as} a liar or a disbeliever and someone asked whether one could pray behind such people. The Promised Messiah^{as} said:

‘If they do not act in a hypocritical manner as some people do (who follow the mantra of invoking Allah when among Muslims, and invoking Ram when among Hindus), then they should publicise that they neither consider me a liar nor a disbeliever, (and that they rather consider me a pious saint and a waliullah) and that they consider those who declare me a disbeliever to be disbelievers for they attribute disbelief to a believer. Thus, we would know that they are telling the truth. Otherwise, how can we trust them and instruct people to pray behind them?’

گر حفظ مراتب نکنی زندگی

[If you are not considerate of rank, you shall lose your faith.]

‘Gentleness should be adopted where appropriate and firmness where it is appropriate. There was a kind of right-mindedness in Pharaoh and the result of that right-mindedness was that a phrase came out of his mouth, which did not come out of the mouths of hundreds of drowning disbelievers. That is:

أَمَتُّ أَنَّهُ لَا إِلَهَ إِلَّا [الَّذِي] أَمَنَّا بِهِ بَنُو إِسْرَائِيلَ

[I believe that there is no God but He in Whom the children of Israel believe.]

‘The following commandment came with regard to being gentle with him:

قَوْلًا لِّبِنَّا

‘[“(…) address him both of you, with gentle words”.]

‘On the other hand, the Holy Prophet^{sa} was commanded وَأَغْلُظْ عَلَيْهِمْ [“and be severe to them”]. It seems that those people did not have any right-mindedness at all. Therefore, it is necessary to speak candidly to people who raise these kinds of allegations so that whatever filth and malice is in their hearts may manifest itself and they may not bring any reproach upon the Community.’ (Badr, No. 16, Vol. 7, dated 23 April 1908, p. 4)”

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

Additional Activity (Optional)

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

The Blessings of the Last 10 Days of Ramadan (April 5, 1991)

Urdu Audio: <https://khut.ba/5apr1991>

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

یہ بات ٹھیک نہیں کہ بعض اخلاق کے تبدیل پر وہ قادر
ہے اور بعض پر نہیں۔ نہیں نہیں! ہر ایک مرض کا علاج
موجود ہے۔ لِكُلِّ دَاءٍ دَوَاءٌ۔ افسوس! لوگ آپ کے اس مبارک قول کی قدر نہیں کرتے اور اس کو
صرف ظاہری امراض ہی تک محدود سمجھتے ہیں۔ یہ کس قدر نادانی اور غلطی ہے۔ جس حال میں ایک
فانی جسم کے لئے اس کی اصلاح اور بھلائی کے کل سامان موجود ہیں، تو کیا یہ ہو سکتا ہے کہ انسان کی
روحانی امراض کا مداوا اللہ تعالیٰ کے حضور کچھ بھی نہ ہو؟ ہے! اور ضرور ہے!!
یہ ایک واقعی اور یقینی بات ہے کہ خدا تعالیٰ ان لوگوں کی مدد کرتا ہے جو آپ اپنی مدد کرتے ہیں،
لیکن جو کسل اور سستی سے کام کرتے ہیں وہ آخر کار ہلاک ہو جاتے ہیں۔

(ملفوظات 2016 ایڈیشن جلد 1، صفحہ 117 و 118 مضمون: [Malfuzat Vol. 1 pg. 133](#))

The Promised Messiah's^{as} Book /

A REVIEW OF THE DEBATE BETWEEN BATALAVI AND CHAKRHALAVI



In November of 1902 a debate took place between Maulavi Muhammad Husain Batalvi and Maulavi 'Abdullah Chkrhalavi on the importance and position of the Holy Quran, Sunnah and Ahadith.

This book is a succinct yet comprehensive analysis written by Hazrat Mirza Ghulam Ahmad of Qadian, peace be on him, the Promised Messiah and Mahdi, and founder of the Ahmadiyya Muslim Community, on the two flawed and extreme views held by the above-mentioned Maulavis. He eloquently presents a well-reasoned and rational perspective on the issue at hand in his capacity as a divinely appointed Prophet of God. In this comparative analysis the Promised Messiah, peace be on him, elaborates that the Holy Quran and Sunnah ought to be placed above the Ahadith. A verbal narration attributed to the Holy Prophet, peace and blessings of Allah be upon him, which contradicts these two sources of guidance could not possibly be his words. A narration, however, which does not contradict the two aforementioned sources, ought to be readily accepted.

To read this book in English, please click here:

www.alislam.org/book/review-debate-batalavi-chakrhalavi/

مطالعه کتب حضرت مسیح موعود علیہ السلام: ریویو بر مباحثہ بٹالوی و چکرالوی

روحانی خزائن جلد 19

Advanced Reading (Optional)

Finished the above assigned book quickly? Click on the title of the following book of the Promised Messiah^{as} below to read it.

معیارالمذاهب، روحانی خزائن جلد 9

[The Criterion for Religions](#) (Mi'yaarul Madhaahib)

Pearls of Wisdom / Guidance of Khilafat

Please watch the following two video clips to learn the guidance of Hazrat Khalifatul Masih V^{aa} on these important questions.

Class #1: How can we have a good marriage? <https://youtu.be/ObwC2TNU-oQ>

Class #2: How can we reform/discipline our children? <https://youtu.be/dMrOtzYMvTY>



The Review of Religions, in print since 1902, is one of the longest-running comparative religious magazines. The magazine is devoted to promoting intellectual and lively debate that is based on respect for all prophets and religions. Check it out here: www.reviewofreligions.org/ or follow them on Facebook, Instagram, Twitter and YouTube.

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 309-311

www.alislam.org/urdu/pdf/Khilafat-ala-Minhaj-un-Nubawt-2.pdf

Class #2 Reading:

Volume 2, pg. 313-314

www.alislam.org/urdu/pdf/Khilafat-ala-Minhaj-un-Nubawt-2.pdf

Advanced Reading (*Optional*)

Looking for something in English? Please click on the title to read the book.

[Nubuwwat & Khilafat \(Prophethood & Its Successorship\)](#) - A compilation of four speeches delivered under the chairmanship of Hazrat Mirza Nasir Ahmad, Khalifatul Masih IIIth

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

In this quarter we are focusing on the family unit and what we need to do to ensure the strength of our relationships and keep peace and harmony in our homes. We are living in a day and age where many social norms are prevalent, accepted and promoted that are contrary to the teachings of Islam. This makes the task of the moral upbringing (Tarbiyat) of our children all the more difficult, because we cannot assume and trust that our children will be positively influenced when they are outside of the home. The issues we are discussing today is one that every single Lajna member should be informed about so that she can protect her children from its evil influence by educating her children herself on the basis of the Holy Quran, and confidently answer their questions. It is as follows:

“I don't know what LGBTQ+ is except that it is bad. And I'm not sure how my kids are being affected. They just go to school and come straight home. So then how can they be affected by this?”

Note: If your Majlis holds a Lajna Students Class, please discuss the following scenario in their class:

“All of my friends have joined the gay-straight alliance at school and I feel left out. If our Jama'at teaches 'love for all, hatred for none', then why don't we support the LGBTQ+ community?”

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

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about the Islamic teaching on the LGBTQ+.

In today's world, the LGBTQ+ community is increasingly accepted and this is being reflected in mainstream society. Television, books, school, work, etc, all are working to include the LGBTQ+ voice and make sure they are represented, all under the guise of “inclusivity” (a practice/policy of making sure that everyone has equal access to opportunities and resources, especially those marginalized groups that might otherwise be excluded). Inclusivity is very good for individuals with mental or physical disabilities, those who are of different races or cultural backgrounds, or even women. But it becomes dangerous to the peace and stability of society when it includes people who are living a lifestyle that is contrary to Islamic teachings.

What does LGBTQ+ mean? It is an acronym for a community of people that identify themselves in terms of their sexuality and gender. This acronym stands for, Lesbian, Gay,

Bisexual, Transexual, Queer, and the **plus sign (+)** is for many other groups that are also identifying themselves in different ways. Our children are being taught about this in school; if you want to see how much they know, just ask them and see what they tell you. Please note that they are not only being taught about this during Health Class. This topic can now arise at any point and under any subject, including: English, Drama, Social Studies, History, etc. This is especially the case in children grade 6 and up, where they may even have classmates that are identifying as LGTQ+. So, they may learn about this from their friends at recess.

While the LGBTQ+ community is small, they are very loud and have many supporters. This is a social disease that has spread very quickly. Parents must be aware and understand that our children are being influenced through school and the media to accept and think that what the LGBTQ+ community stands for is normal. Society is now teaching that people do not have a choice about who they love or what gender they are. They are claiming that people are born this way, which is very dangerous thinking. They argue that if a person is born as LGBTQ+, they should be accepted for who they are and not forced to be straight. They also argue that a person's sex is not linked to their gender. So just because you have female organs, it doesn't mean that you will necessarily "feel" or believe that you are a girl.

Mothers will be making a mistake to think that their children are not affected. We know that some Ahmadi girls have gone to the bathroom at school and found a transgender student there as well (a boy who identifies as a girl). About transgenderism, [Huzoor Anwar^{aa} has said](#), "It can never be morally right for society to encourage young people to change their biological gender or sex. This is completely against the teachings of Islam. Nonetheless, there are some people who are born intersex and they should be supported and helped by society so that they can live their lives in the best way possible. They should be protected from discrimination or having their human rights usurped."

In Islam, the Holy Quran teaches us that the only relationship that is allowed in the eyes of God is that between a husband and wife. Anything outside of this is a sin. Islam also teaches that how a person is born physically is their gender. We do not choose what our gender is; this is like saying that God, who is our Creator, has made a mistake. Allah Ta'ala is All Knowing and the Wise and He does not make mistakes. When society forgets Allah and strays from chastity and modesty, then they are being led by evil influences and thoughts which lead them to engage in acts that the Holy Quran has called **فَاحِشَةً** (foul deeds; abomination).

The Jama'at's logo is "love for all, hatred for none." What this means is that we love all people, but we hate the sin they commit. If we are a part of the community that is spreading the true teachings of Islam in order to unite humanity, then we have the job of showing our friends, classmates, coworkers, etc the right path through our own deeds and actions. We should be kind and respectful to everyone, and we should pray for them and for society at large.

It must be emphasized to Lajna members that we must create safe spaces for our children to discuss these current issues that they are learning about in school. These topics are no longer taboo in mainstream society, and we should **expect, be prepared, and be proactive** in bringing such topics up at home with our children. We should not be judgemental, angry, upset or embarrassed if our children know about these things and/or want to discuss them. As Syedna Hazrat Khalifatul Masiv V^{aa} has repeatedly emphasized, our children should want to come to their parents first to discuss anything and to do that parents must regularly have open discussions at home where our kids feel safe and comfortable.

It is not a coincidence that we are seeing a rise of atheism alongside the growing LGBTQ+ community. If we want to save our children from the moral depravity of this society we must first strengthen our relationship with Allah Ta'ala (offer Salat, read and study the Holy Quran, read the books of the Promised Messiah^{as}, and keep a link with Khilafat). Then, instill the love of Allah Ta'ala in our children's hearts. When they see us giving precedence to Allah Ta'ala over the world, they will follow our example.

May Allah ta'ala help every mother in the Tarbiyat of her children and keep everyone protected from the evils we face today. Ameen!

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

1. Please review **the story of Hazrat Lut^{as} in the Holy Quran** ([Al A'raf Ch. 7](#); [An Naml Ch. 27](#); [Al Ankabut Ch. 29](#)). Share these specific references with the class and encourage them to read them themselves and make note of them so they can show their children in the Holy Quran why we do not support the LGBTQ+ community.
2. Guidance of Hazrat Khalifatul Masih V^{aa}:
 - a. **Social acceptance of LGBTQ+**. [Virtual mulaqats with Lajna Imaillah the Netherlands](#).
 - b. **“Courage of Our Convictions”** [A Personal Account: COVID-19 – Part 2](#) by Abid Khan
3. **“Relationships in Islam & Gender Identity”**. Video clips of guidance of Khilafat. [Ask Lajna YouTube channel playlist](#).
4. **“Appendix 5: Talking About Homosexuality”**. Paradise Under Your Feet, pg 181. (*Note: Encourage members to read this book*)
5. Faith Matters MTA Program:
 - a. [What to do about homosexual tendencies and how can the Jama'at have the motto “love for all, hatred for non”](#).
 - b. [What is Islamic view on gender identity issues i.e. sex change?](#)

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

Last quarter we looked at specific questions related to Muslim women. This month we want to tackle a widespread misconception about Islamic teaching in regards to gender equality:

Why are Muslim women not considered equal to men in Islam?

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about the marital relations in Islam.

Start this discussion by emphasizing that according to Islamic teaching men are not superior to women. Both enjoy spiritual and social equality. Where there is a difference is in their roles and responsibilities, which we've discussed in the last quarter.

The Holy Qur'an emphasizes that men and women have been created from one soul or *Nafs* (see [4:2](#); [7:190](#); [39:7](#)). *Nafs* is gender neutral, meaning that Allah Almighty created human beings from a single gender neutral source. Therefore, in terms of our creation, men and women are equal.

Next, in terms of spirituality, which is the most important in the sight of Allah, men and women share equality here as well (see: [4:125](#), [16:98](#)). Both are expected to inculcate good moral qualities within themselves, follow all of the Divine Commandments, fulfil Huquq Allah and Huqul Ibad. And if both genders live up to the expectation of Allah Almighty, and if we are true believers, we will be rewarded in Paradise ([33:36](#)). This is a promise Allah Almighty made to both men and women.

Men and women also enjoy equal rights in society, a few of which are the right to an education ([20:115](#)) and the right to an inheritance ([4:8](#)), the right to divorce ([2:230](#)). It should be highlighted that economically there isn't equality because a man must share his income with his family, while a Muslim woman is not obligated to share her income with anyone at all. What she earns, inherits or is gifted is solely hers.

Now, it's important to address why this misconception about gender equality exists in Islam. We are being raised and educated in a world that values secularism, capitalism and patriarchy – it's a very male-dominated materialistic world that we live in. People are valued based on how much money they make and the title they have. The worst thing in Western society is to be a stay-at-home mom. This is contrary to Islamic teaching which divides worldly responsibilities between both genders such that men earn an income outside of the home to provide for their family and women are expected to stay home to take care of the family.

Nowhere in the Holy Qur'an does it say that men are superior to women which is why they should work, or that women are inferior to men because they can't do work as well as men. Yes, women can have careers and they can even be greatly successful at them (and in fact, there's nothing in Islamic teaching that says they can't pursue a career as long as their primary responsibility is not negatively affected). Yes, men can stay home and be successful at being a "stay-at-home" dad. However, it is important for us to see that we are Allah Almighty's creation and that there is Divine Wisdom and purpose behind how men and women have been created. There is a Divine wisdom behind the biological differences between men and women. Those biological differences – be it our physical bodies, our emotional capacities, even our differing chemical or hormonal makeup, thought processes – directly relate to the roles and responsibilities that are best suited for men and women. It is a documented fact, whether or not today's society wants to accept it, but when gender roles and responsibilities are switched, people, the family unit and society at large suffer.

The Islamic teaching on gender equality and the division of roles and responsibility speaks to our inherent, natural capabilities. In some ways both genders are equal and in other ways we are not, which does not mean an inferiority in any way because the difference is a reflection of the strength and skills of each gender.

Click on each reference below to learn more about gender equality in Islam:

1. Guidance of Hazrat Khalifatul Masih V^{aa}
 - a. [“Women’s Status in Islam”](#)
 - b. [“Response to allegations regarding the blessings of Heaven”](#)
2. **“Gender Equality in Islam”**. Video clips of guidance of Khilafat. [Ask Lajna YouTube channel playlist.](#)
3. [“Are women inferior to men in Islam?”](#)
4. [“Gender Equality in Islam”](#) by Murrabi Farhan Iqbal
5. [“Is Islam a misogynistic faith?”](#) The Quest of a Curious Muslim by Murrabi Farhan Iqbal and Murrabi Shahrukh Rizwan Abid

Dā'i Ilallāh Activity

You don't have to be an active Dā'i Ilallāh to take part in this activity! Tabligh is something we can all engage in; every effort counts. We invite you to participate in the following effort.

Use the month of Ramadan to **reach out to neighbours, friends, school teachers, co-workers, etc and wish them Ramadan Mubarak**. Consider giving them a card or sharing some Iftar treats with them to include them in this blessed month.

Advanced Reading (Optional)

A major part of Tabligh is answering questions. We suggest the following book to help increase our knowledge. Please click on the title to read the book.

مسیح ہندوستان میں، روحانی خزائن جلد 15

[Jesus in India](#) by the Promised Messiah^{as}

May

جو شخص پنجگانہ نماز کا التزام نہیں کرتا وہ میری جماعت میں سے نہیں ہے۔ جو شخص دعا میں لگا نہیں رہتا اور انکسار سے خدا کو یاد نہیں کرتا وہ میری جماعت میں سے نہیں ہے۔ جو شخص بدر فیق کو نہیں چھوڑتا جو اس پر بد اثر ڈالتا ہے وہ میری جماعت میں سے نہیں ہے۔ جو شخص اپنے ماں باپ کی عزت نہیں کرتا اور امور معروفہ میں جو خلاف قرآن نہیں ہیں اُن کی بات کو نہیں مانتا اور ان کی تعہد خدمت سے لاپرواہ ہے وہ میری جماعت میں سے نہیں ہے جو شخص اپنی اہلیہ اور اُس کے اقارب سے نرمی اور احسان کے ساتھ معاشرت نہیں کرتا وہ میری جماعت میں سے نہیں ہے۔ جو شخص اپنے ہمسایہ کو ادنیٰ ادنیٰ خیر سے بھی محروم رکھتا ہے وہ میری جماعت میں سے نہیں ہے جو شخص نہیں چاہتا کہ اپنے تصور وار کا گناہ بخشے اور کینہ پرور آدمی ہے وہ میری جماعت میں سے نہیں ہے ہر ایک مرد جو بیوی سے یا بیوی خاوند سے خیانت سے پیش آتی ہے وہ میری جماعت میں سے نہیں ہے جو شخص اُس عہد کو جو اُس نے بیعت کے وقت کیا تھا کسی پہلو سے توڑتا ہے وہ میری جماعت میں سے نہیں ہے

(کشتیٰ ءنوح، صفحہ 19)

Whosoever does not observe the five daily prayers, is not of my community. Whosoever is not constant in supplication and does not remember God with humility, is not of my community. Whosoever does not discard the company of an evil one who influences him towards vice, is not of my community. Whosoever does not honour his parents and does not obey them in all matters that are not contrary to the Quran, and is careless in serving them diligently, is not of my community. Whosoever does not treat his wife and her relatives with gentleness and benevolence, is not of my community. He who refrains from doing even the least bit of good to his neighbour, is not of my community. He who does not desire to forgive an offender and harbours rancour, is not of my community. Every husband who deceives his wife, and every wife who deceives her husband, is not of my community. Whosoever breaks the covenant of Bai'at in any respect, is not of my community.

(The Promised Messiah™, Noah's Ark, pg. 31-32)

The Holy Quran / Treatment of Parents

Bani Isra'il 17:24-26 / Al 'Ankabut 29:9 / Al Ahqaf 46:16-19

Self-Study/Teaching Guide

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

Bani Isra'il 17:24-26

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 5, pg. 113-116)

[Haqaiqul Furqan](#) (Vol. 2, pg. 528-530)

[Tafseer-e-Kabir](#) (Vol. 4, pg. 320-321)

[Dars-ul-Qur'an: 23rd July 1996 \(Urdu\)](#) (Relevant part starts at 54:37)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 3, pg. 1768-1771)

Al 'Ankabut 29:9

URDU

[Haqaiqul Furqan](#) (Vol. 3, pg. 331-332)

[Tafseer-e-Kabir](#) (Vol. 7, pg. 592-594)

[Dars-ul-Qur'an: 2nd September 1997 \(Urdu\)](#) (Relevant part starts at 48:49)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 4, pg. 2470-2970)

Al Ahqaf 46:16-19

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 7, pg. 214-215)

[Haqaiqul Furqan](#) (Vol. 3, pg. 577-578)

[Dars-ul-Qur'an: 15th July 1998 \(Urdu\)](#) (Relevant part starts at 37:32)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 5, pg. 2906-2908)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ الْكِبَرَ
أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٤﴾

و	قَضَىٰ	رَبُّكَ	أَلَّا	تَعْبُدُوا	إِلَّا	إِيَّاهُ	و	بِ
and	commanded	your Lord	that not	you worship	except	Him	and	with
الْوَالِدَيْنِ	إِحْسَانًا	إِنَّمَا	يُبَلِّغُنَّ	عِنْدَكَ	الْكِبَرَ	أَحَدُ	هُمَا	
parents	kindness	if	they attain	with	old age	one	of them	
أَوْ	كِلَيْهِمَا	فَلَا	تَقُلْ	لَهُمَا	أُفٍّ	و	لَا	
or	they both	so not	you say	for	words of disgust	and	never	
تَنْهَرْ	هُمَا	و	قُلْ	لَهُمَا	قَوْلًا	كَرِيمًا		
you reproach	them	and	you say	to	words	kind		

Thy Lord has commanded, "Worship none but Him, and show kindness to parents. If one of them attain old age with thee or both of them, never say unto them any word expressive of disgust nor reproach them, but *always* address them with excellent speech.

اور تیرے رب نے فیصلہ صادر کر دیا ہے کہ تم اُس کے سوا کسی کی عبادت نہ کرو اور والدین سے احسان کا سلوک کرو۔ اگر ان دونوں میں سے کوئی ایک تیرے پاس بڑھاپے کی عمر کو پہنچے یا وہ دونوں ہی، تو انہیں اُف تک نہ کہہ اور انہیں ڈانٹ نہیں اور انہیں نرمی اور عزت کے ساتھ مخاطب کر۔

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٥﴾

وَ	الرَّحْمَةِ	مِنْ	الذُّلِّ	جَنَاحَ	هُمَا	لَ	أَخْفِضْ	وَ
and	tenderness	out of	of humility	wing	them	for	you lower	and
قُلْ	رَبِّ	ارْحَمْ	هُمَا	كَمَا	رَبِّي	صَغِيرًا	رَبِّي	قُلْ
childhood	nourished me	just as	them	have mercy	Lord	you say	Lord	you say

And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in *my* childhood.

اور ان دونوں کے لئے رحم سے عجز کا پر جھکا دے اور کہہ کہ اے میرے رب! ان دونوں پر رحم کر جس طرح ان دونوں نے بچپن میں میری تربیت کی۔

Bani Isra'il 17:26 (www.alislam.org/quran/app/17:26)

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۗ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا ﴿٢٦﴾

رَبُّكُمْ	أَعْلَمُ	بِمَا	فِي	نُفُوسِكُمْ	إِنْ	تَكُونُوا	صَالِحِينَ
your Lord	knows best	with what	in	minds	if	you are	righteous
فَ	إِنَّ	كَانَ	لِلأَوَّابِينَ	غَفُورًا	فَ	إِنَّ	كَانَ
then	surely	is	for those who turn repeatedly	Most Forgiving	then	surely	is

Your Lord knows best what is in your minds: if you are righteous, then surely He is Most Forgiving to those who turn *to Him* again and again.

تمہارا رب سب سے زیادہ جانتا ہے جو تمہارے دلوں میں ہے۔ اگر تم نیک ہو تو وہ یقیناً بکثرت توبہ کرنے والوں کو بہت بخشنے والا ہے۔

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ
فَلَا تُطِعْهُمَا ۗ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩﴾

وَ	وَصَّيْنَا	الْإِنْسَانَ	بِ	وَالِدَيْهِ	حُسْنًا	وَ	إِنْ
and	We enjoined	man	with	his parents	kindness	and	if
جَاهِدَا	كَ	لِ	تُشْرِكَ	بِ	مَىٰ	لَيْسَ	لَكَ
contend	you	so that	you associate	with	Me	not	for you
بِ	عِلْمٌ	فَ لَا	تُطِعْ	هُمَا	إِلَىٰ	مَىٰ	مَرْجِعِكُمْ
with	any knowledge	so	you obey	them	to	Me	your return
فَ	أُنَبِّئُكُمْ	بِ	مَا	كُنتُمْ	تَعْمَلُونَ		
and	inform you	with	what	you were	doing		

And We have enjoined on man kindness to his parents; but if they strive to make thee associate that with Me of which thou hast no knowledge, then obey them not. Unto Me is your return, and I shall inform you of what you did.

اور ہم نے انسان کو تاکید نصیحت کی کہ اپنے والدین سے حسن سلوک کرے اور (کہا کہ) اگر وہ تجھ سے جھگڑیں کہ تو میرا شریک ٹھہرائے، جس کا تجھے کوئی علم نہیں، تو پھر ان دونوں کی اطاعت نہ کر۔ میری ہی طرف تمہارا لوٹ کر آنا ہے پس میں تمہیں ان باتوں سے آگاہ کروں گا جو تم کرتے تھے۔

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۚ حَبَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَ

فِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَدَغَ أَسَدًا وَبَدَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي
 أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
 وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٦﴾

و	وَصَيْنَا	الْإِنْسَانَ	بِ	وَالِدَيْ	هِ	إِحْسِنَا	حَصَلْتُ	هُ
and	We enjoined	man	with	parents	his	to be good	bear	him
وَأُمُّ	هُ	كُرْهًا	وَوَضَعَتْ	هُ	كُرْهًا	وَحَمْلُ	هُ	وَأُمُّ
his	mother	pain	and	gave birth	him	bearing	and	and
فِصْلُ	هُ	ثَلَاثُونَ	شَهْرًا	حَتَّىٰ	إِذَا	بَدَغَ	أَسَدًا	هُ
his	weaning	thirty	months	till	when	he attain	full maturity	his
وَبَدَغَ	أَرْبَعِينَ	سَنَةً	قَالَ	رَبِّ	أَوْزِعْ	نِي	أَنْ	أَشْكُرَ
reaches	forty	years	say	my Lord	grant	me	that	be grateful
نِعْمَتِكَ	الَّتِي	أَنْعَمْتَ	عَلَيَّ	وَعَلَىٰ	وَالِدَيَّ	وَأَعْمَلَ	صَالِحًا	تَرْضَاهُ
your	favoured	which	upon I	and	my parents	do	good works	please
أَنْ	أَعْمَلَ	صَالِحًا	تَرْضَاهُ	وَأَصْلِحْ	لِي	فِي	ذُرِّيَّتِي	ۗ
that	do	good works	please	and	for I	in	make righteous	

ذُرِّيَّتِي	إِنِّي	تُبْتُ	إِلَىٰ	كَ	وَ	إِنِّي	مِنَ	الْمُسْلِمِينَ
my progeny	indeed I	turn	to	you	and	surely I	of	who submit

And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain, and the bearing of him and his weaning *takes* thirty months, till, when he attains his full maturity and reaches *the age of* forty years, he says, 'My Lord, grant me that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and I may do such good works as may please Thee. And establish righteousness among my progeny for me. I do turn to Thee; and, truly, I am of those who submit to Thee.'

اور ہم نے انسان کو تاکید نصیحت کی کہ اپنے والدین سے احسان کرے۔ اسے اس کی ماں نے تکلیف کے ساتھ اٹھائے رکھا اور تکلیف ہی کے ساتھ اُسے جنم دیا۔ اور اُس کے حمل اور دودھ چھڑانے کا زمانہ تیس مہینے ہے۔ یہاں تک کہ جب وہ اپنی پختگی کی عمر کو پہنچا اور چالیس سال کا ہو گیا تو اس نے کہا اے میرے رب! مجھے توفیق عطا کر کہ میں تیری اس نعمت کا شکریہ ادا کر سکوں جو تُو نے مجھ پر اور میرے والدین پر کی اور ایسے نیک اعمال بجا لاؤں جن سے تُو راضی ہو اور میرے لئے میری ذریت کی بھی اصلاح کر دے۔ یقیناً میں تیری ہی طرف رجوع کرتا ہوں اور بلاشبہ میں فرمانبرداروں میں سے ہوں۔

Al Ahqaf 46:17 (www.alislam.org/quran/app/46:17)

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۗ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٧﴾

أُولَٰئِكَ	الَّذِينَ	نَتَقَبَّلُ	عَنْ	هُمْ	أَحْسَنَ	مَا	عَمِلُوا
those	those who	We accept	from	them	good	that	they do

و	نَتَجَاوَزُ	عَنْ	سَيِّئَاتِ	هَمْ	فِي	أَصْحَابِ	الْجَنَّةِ
and	We overlook	from	ill deeds	their	in	inmates	Garden
وَعَدَ	الصِّدْقِ	الَّذِي	كَانُوا	يُوعِدُونَ			
promise	true	which	were	they promised			

Those are they from whom We accept their good works and overlook their ill deeds. *They shall be* among the inmates of the Garden, *in fulfilment of* the true promise which was made to them.

یہی وہ لوگ ہیں کہ جو کچھ انہوں نے کیا اس میں سے ہم بہترین اعمال ان کی طرف سے قبول کریں گے اور ان کی بدیوں سے درگزر کریں گے۔ وہ اصحابِ جنت میں سے ہوں گے۔ یہ سچا وعدہ ہے جو ان سے کیا جاتا تھا۔

Al Ahqaf 46:18 (www.alislam.org/quran/app/46:18)

وَالَّذِي قَالَ لِوَالِدَيْهِ افِ لَكُمْ اَتَعِدْنِي اَنْ اُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ
قَبْلِي ۗ وَهُمَا يَسْتَعْجِلُنِ اللّٰهَ وَيَدَّكُ اَمِنْ ۗ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۗ فَيَقُولُ مَا
هٰذَا اِلَّا اَسَاطِيرُ الْاَوَّلِينَ ﴿١٨﴾

و	الَّذِي	قَالَ	لِ	وَالِدَيْهِ	هِ	اَفِ	لَ	كُمَا	اَ	تَعِدُنِ
and	who	said	to	parents	his	for	me	you both	do	you threaten
نِي	اَنْ	اُخْرَجَ	وَ	قَدْ	خَلَتِ	الْقُرُونُ	مِنْ			
me	that	brought forth	and	indeed	have passed	generations	from			

قَبْلِي	وَ	هُمَا	يَسْتَعِينُ	اللَّهُ	وَيْلَكَ	أَمْنُ	إِنَّ
before I	and	they both	cry to	Allah	woe	you	surely

وَعَدَ	اللَّهُ	حَقٌّ	فَ	يَقُولُ	مَا	هَذَا	إِلَّا	أَسَاطِيرُ	الْأَوَّلِينَ
promise	Allah	true	then	he says	not	this	but	fables	the ancient

But the one who says to his parents, 'Fie on you both! do you threaten me that I shall be brought forth *again*, when generations have already passed away before me?' And they both cry unto Allah for help *and say to him*: 'Woe unto thee! believe; for the promise of Allah is true.' But he says, 'This is nothing but the fables of the ancients.'

اور وہ جس نے اپنے والدین سے کہا افسوس ہے تم دونوں پر۔ کیا تم مجھے اس بات سے ڈراتے ہو کہ میں نکالا جاؤں گا حالانکہ مجھ سے پہلے کتنی ہی قومیں گزر چکی ہیں۔ اور ان دونوں نے اللہ سے فریاد کرتے ہوئے کہا: ہلاکت ہو تجھ پر۔ ایمان لے آ۔ یقیناً اللہ کا وعدہ سچا ہے۔ تب وہ کہنے لگایہ محض پہلے لوگوں کی کہانیاں ہیں۔

Al Ahqaf 46:19 (www.alislam.org/quran/app/46:19)

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿١٩﴾

أُولَئِكَ	الَّذِينَ	حَقَّ	عَلَيْهِمْ	الْقَوْلُ	فِي	أُمَمٍ
these	those who	became due	upon	them	in	communities

قَدْ	خَلَّتْ	مِنْ	قَبْلِ	هَمْ	مِنْ	الْجِنِّ	وَ	الْإِنْسِ	إِنَّ
indeed	passed	from	before	them	of	Jinn	and	mankind	indeed
هَمْ	كَانُوا	خُسْرَيْنِ							
they	were	the losers							

These are they against whom the sentence of *punishment* became due, along with the communities of the jinn and mankind that had gone before them. Indeed, they were the losers.

یہی وہ لوگ ہیں جن پر وہ فرمان صادق آگیا جو ان سے پہلے جن و انس میں سے گزری ہوئی قوموں پر صادق آیا تھا۔ یقیناً یہ سب گھاٹا پانے والے لوگ ہیں۔

Advanced Reading (Optional)

URDU

Read from [Tafsir Hazrat Masih Mau'ud^{as}](#), Vol. 1 Surah Fatiha: pg. 240-275

ENGLISH

Read from [Commentary on the Holy Qur'an - Vol. 1 Surah Fatiha](#): pg. 234-267

("Sirat-i-Mustaqeem objective of worshipper" onwards)

407- عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يُمَدَّ لَهُ فِي عُمُرِهِ، وَيُزَادَ لَهُ فِي رِزْقِهِ، فَلْيَبِرَّ وَالِدَيْهِ، وَلْيَصِلْ رَحْمَتَهُ

(مسند احمد بن حنبل، مسند المكثرين من الصحابة، مسند انس بن مالك رضى الله عنه 13847)

حضرت انس بن مالکؓ بیان کرتے ہیں کہ رسول اللہ ﷺ نے فرمایا جس شخص کی خواہش ہو کہ اس کی عمر لمبی ہو اور رزق میں فراوانی ہو تو اس کو چاہئے کہ اپنے والدین سے حسن سلوک کرے اور صلہ رحمی کی عادت ڈالے۔

Hazrat Anas^{ra} relates that the Holy Prophet^{sa} said: A person who desires that their life be long and their wealth increase should treat their parents well and inculcate the habit of being kind. (Musnad Ahmad)

Source: [Hadiqatul Saliheen](#) (Urdu) pg. 358

پس اگر انسان

اس کو دوسرے جہان میں لے جایا جاتا ہے۔ نہیں تو اُس کی بقا خدا کو بڑی پیاری لگتی ہے۔ پس اگر انسان کی ایسی زندگی نہیں کہ خدا تعالیٰ کو اُس کی جان لینے میں بھی تڑدہ تو وہ حیوانات سے بھی بدتر ہے۔ ایک بکری سے بہت سے آدمی گزارہ کر سکتے ہیں اور اس کا چمڑہ بھی کام آسکتا ہے۔ اور انسان کسی حالت میں کیا مگر بھی کام نہیں آتا، مگر صالح آدمی کا اثر اس کی ذریت پر بھی پڑتا ہے اور وہ بھی اس سے فائدہ اٹھاتی ہے۔ اصل یہ ہے کہ درحقیقت وہ مرتا ہی نہیں مرنے پر بھی اس کو ایک نئی زندگی دی جاتی ہے حضرت داؤد علیہ السلام نے کہا ہے کہ میں بچہ تھا، بوڑھا ہوا۔ میں نے کسی خدا پرست کو ذلیل حالت میں نہیں دیکھا اور نہ اُس کے لڑکوں کو دیکھا کہ وہ ٹکڑے مانگتے ہوں، گویا متقی کی اولاد کا بھی خدا تعالیٰ ذمہ دار ہوتا ہے۔

(ملفوظات 2016 ایڈیشن جلد 1، صفحہ 169 ۞ [Malfuzat Vol. 1 English translation pg. 190](#))

205- قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ يَا رَسُولَ اللَّهِ، أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ الصَّلَاةُ عَلَى مِيقَاتِهَا، قُلْتُ ثُمَّ أَيُّ؟ قَالَ ثُمَّ بِرُّ الْوَالِدَيْنِ، قُلْتُ ثُمَّ أَيُّ؟ قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ فَسَكَتُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَوْ اسْتَزِدَّتْهُ لَزَادَنِي

(بخاری کتاب الجهاد و السیر باب فضل الجهاد و السیر حدیث نمبر 2782)

حضرت عبد اللہ بن مسعود رضی اللہ عنہ کہتے ہیں میں نے رسول اللہ صلی اللہ علیہ وسلم سے پوچھا یا رسول اللہ! کونسا عمل سب سے افضل ہے؟ آپ نے فرمایا نماز کو اس کے وقت پر پڑھنا۔ میں نے پوچھا پھر کونسا؟ آپ نے فرمایا والدین سے نیک سلوک کرنا۔ میں نے پوچھا پھر کونسا؟ آپ نے فرمایا اللہ کی راہ میں جہاد کرنا۔ پھر میں خاموش ہو رہا اور رسول اللہ صلی اللہ علیہ وسلم سے مزید کچھ نہ پوچھا۔ اور اگر میں آپ سے اور پوچھتا تو مجھے اور بھی بتاتے۔

Hazrat Abdullah ibn Mas'ud^{ra} relates that he asked the Holy Prophet^{sa}: “Which action is most acceptable to Allah?”

He answered: “Performing the salat at its due time”.

I asked: “Which next?”

He said: “Benevolence towards parents”.

I asked: “Which next?”

He said: “Striving in the cause of Allah”

(Bukhari and Muslim).

Source: [Hadiqatul Saliheen](#) (Urdu) pg. 217-218 & [Gardens of the Righteous](#) (English) pg. 73

Class #1: Revise Jilsah

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

Sujood Audio File:

www.alislam.org/salaat/downloads/14_Sajdah.mp3

In Jilsah, our left foot rests horizontally on the ground while our right foot is placed on the ground in a perpendicular position, with the toes facing the Ka'bah.



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

Prayer between two Sajdahs

دو سجدوں کے درمیان کی دعا

Rabigh-fir-lee warham-nee		رَبِّ اغْفِرْ لِيْ وَارْحَمْنِيْ			
O my Lord, forgive me and have mercy on me		اے میرے رب مجھے بخش دے اور مجھ پر رحم فرما			
warham-nee	وارْحَمْنِيْ	igh-fir-lee	اغْفِرْ لِيْ	Rabi	رَبِّ
have mercy on me	اور رحم کر مجھ پر	forgive me	بخش دے مجھے	my Lord	اے میرے رب

wa-hdi-nee wa 'aafi-nee waj-bur-nee		وَ اِهْدِنِيْ وَ عَافِنِيْ وَ اجْبُرْنِيْ			
and guide me and grant me security make good my shortcomings		اور ہدایت دے مجھے اور خیریت سے رکھ مجھے اور اصلاح کر میری			
waj-bur-nee	وَ اجْبُرْنِيْ	wa aafi-nee	وَ عَافِنِيْ	wa-hdi-nee	وَ اِهْدِنِيْ
and make good my shortcomings	اور اصلاح کر میری	and grant me security	اور خیریت سے رکھ مجھے	and guide me	اور ہدایت دے مجھے

wa-rzuq-nee wa-rfa'-nee		وَ اَرْزُقْنِيْ وَ اَرْفَعْنِيْ			
and provide for me and raise me up (in status)		اور مجھے رزق عطا کر اور (رتبہ) بلند کر میرا۔			
wa-rfa'-nee	وَ اَرْفَعْنِيْ	wa-rzuq-nee	وَ اَرْزُقْنِيْ		
and raise me up (in status)	اور (رتبہ) بلند کر میرا	and provide for me	اور رزق عطا کر مجھے		

Class #2: Review how to do Tarbiyat of children

Please read the following guidance of Syedna Hazrat Khalifatul Masih V^{aa} on this matter in the following article of Al Fazal and its translation in Al Hakam.

May Allah ta'ala guide all sisters to understand and act upon this divine guidance. Ameen!

سوال: اسی ملاقات میں ایک خادم نے حضور انور کی خدمت اقدس میں عرض کیا کہ چھوٹے بچوں کی تربیت کے لیے کس طرح اور کیا طریق اختیار کیا جاسکتا ہے؟ اس پر حضور انور نے فرمایا:

جواب: بات یہ ہے کہ اللہ تعالیٰ نے تو کہا ہے کہ جب بچہ پیدا ہوتا ہے اسی وقت تربیت کرو۔ اسی لیے اسلام میں یہ راجح ہے اور یہ سنت ہے، آنحضرت ﷺ بھی یہ فرمایا کرتے تھے اور پھر ہم عمل بھی اسی بات پر کرتے ہیں کہ جب بچہ پیدا ہوتا ہے تو اس کے دائیں کان میں اذان دیتے ہیں اور بائیں کان میں تکبیر پڑھتے ہیں۔ اس لیے کہ اللہ تعالیٰ کا نام اس کے کان میں پڑے اور توحید پر وہ قائم ہو۔ تو تربیت جو ہے وہ تو اللہ تعالیٰ نے کہا ہے کہ پہلے دن سے شروع کر دو۔ یہ نہ دیکھو کہ بچہ چھوٹا ہے اس کو سمجھ نہیں آئے گی۔ بچہ چھوٹا ہے اس کو بتاؤ، کوئی چیز تم دیتے ہو تو تم کہو کہ یہ ہمیں اللہ تعالیٰ نے دی ہے، اللہ تعالیٰ نے تمہارا انتظام کیا۔ اللہ تعالیٰ نے میرے دل میں ڈالا، اللہ تعالیٰ نے مجھے سولت مہیا کی۔ ہم نے توحید کو قائم کرنا ہے اس لیے پہلی بات تو یہ ہے کہ اللہ تعالیٰ پر ان کا ایمان پیدا کرو کہ جو چیز وہ حاصل کرتے ہیں، وہ اللہ تعالیٰ ان کے لیے ان کا انتظام کرتا ہے۔ اس طرح اللہ تعالیٰ پر آہستہ آہستہ یقین بڑھنا شروع ہوگا۔ پھر بتاؤ کہ جب اللہ تعالیٰ ہمیں چیزیں دیتا ہے تو ہم نے اللہ تعالیٰ کا شکر بھی ادا کرنا ہے۔ پھر کہو کہ تم ابھی چھوٹے ہو، تمہیں پتہ نہیں، تم اللہ میاں سے صرف دعا کیا کرو کہ اللہ تعالیٰ ہمیں اسی طرح انعامات دیتا رہے، ہمارے یہ فضل کرتا رہے۔ اور ہم بڑے ہو گئے ہیں اس لیے ہمیں کچھ تھوڑا سا پتہ لگ گیا ہے اس لیے ہم اللہ تعالیٰ کے حضور جھکتے ہیں، نماز پڑھتے ہیں۔ جب تم بڑے ہو گے تو تم بھی نماز پڑھنی شروع کر دو گے۔ پھر جب بچہ سات سال کا ہوتا ہے تو یہی آنحضرت ﷺ نے فرمایا کہ اس کو بتاؤ کہ تم نے نماز پڑھنی ہے یا نماز فرض ہے۔ اور آہستہ آہستہ اس کو دو یا تین یا چار یعنی نمازیں بچہ پڑھ سکتا ہے پڑھتا رہے۔ اور جب دس کا ہو جائے، اس وقت Matured دماغ ہو جاتا ہے، پھر اس کو نماز پڑھنے کی عادت ڈال دو۔ تو یہ شروع کی جو تربیت ہے، وہی ہے جو بچہ کو آخر تک کام دیتی ہے۔ اور پھر قرآن کریم بھی بچہ پڑھتا ہے۔ لیکن اتنا بھی Stress بچہ پر نہ ڈالو کہ تین سال کی عمر میں اسے قرآن کریم پڑھانا شروع کر دو۔ چار سال کی عمر میں وہ تنک جائے اور جب گیارہ سال کی عمر کا ہو تو باہر کے ماحول میں جائے اور آزادی اس کو حاصل ہونا شروع ہو جائے۔ ایک درمیانہ رویہ اختیار کرو۔ بچہ کو سمجھاؤ، اللہ تعالیٰ کی ذات پر ایمان دلاؤ، اسلام کی سچائی کا ثبوت دو۔ اس زمانہ میں مسیح موعودؑ کو دین کی سچائی قائم کرنے کے لیے بھیجا ہے اس کی باتیں بتاؤ۔ چھوٹی چھوٹی کمائیاں سنا کر، صحابہ کے چھوٹے چھوٹے واقعات سنا کر، نبیوں کے واقعات سنا کر، اللہ تعالیٰ کے جو لوگوں پر فضل ہوئے ہیں ان کی کمائیاں سنا کر، جو تم پر فضل ہوئے ہیں اس کی کمائی سنا کر Interest پیدا کرو۔ تو اس طرح ایک محبت پیدا کی جاتی ہے۔ نیک نیتی سے، توجہ سے ماں باپ بچوں کو سمجھاتے رہیں، دین کی طرف لاتے رہیں تو پھر دین سے وہ Attach ہو جائیں گے تو پھر خدا تعالیٰ کی طرف رجحان بھی ہوگا، پھر نمازوں کی طرف توجہ بھی ہوگی۔ لیکن پنجابیوں کی طرح یہ کہہ دینا کہ بچہ کو پھوڑ دو، بڑا ہوگا تو آپ ہی ٹھیک ہو جائے گا۔ یہ کام نہیں چلے گا۔ اللہ تعالیٰ نے تو ہمیں سبق دیا کہ پہلے دن سے تربیت کرو۔ اس لیے ”وڈا ہو کے ٹھیک ہو جائے گا“ والی بات کوئی نہیں ہے۔ بچے کی تربیت ساتھ ساتھ اس کی عمر کے لحاظ سے کرو اور اپنے نمونے دکھاؤ۔

(Source: www.alfazl.com/2021/04/03/28682/)

Huzoor^{aa} said: “The fact of the matter is that Allah the Exalted states that the tarbiyat of a child should start as soon as he is born. That is why it is a custom in Islam and it is also the *sunnah* of the Holy Prophet^{sa}. We act upon what he used to say and that is that when a child is born, we call the *azan* in his right ear and the *takbir* in his left ear so that he may hear the name of Allah the Exalted and he may adhere to *tawhid*, the belief in the unity of Allah. So, Allah the Exalted has said that the tarbiyat of a child should start from day one. Do not think that the child is young and that he will not understand.

“When the child is young, explain things to him. When you give him something, explain to him that Allah the Exalted has granted this to you. Allah the Exalted provided for you. He put it in my heart, He provided me with the means [to provide this for you].

“We have to establish *tawhid*; so, first of all, develop their faith in Allah and explain to them that whatever they attain is all provided to them by Allah the Exalted. In this way, they will gradually increase their faith in Allah the Exalted. Then tell them that when Allah the Exalted grants us with various things, then we should be thankful to Him. Then explain to them that you are young right now and are not aware of everything, but you should always pray to Allah the Exalted that may He continue to bless us with His bounties and may He continue to bestow His blessings upon us. We are older and so we know a bit more than you. That is why we prostrate before Allah the Exalted and pray to Him. When you will grow older you too will begin to offer Salat.

“Then, the Holy Prophet^{sa} has said that when a child turns seven years old, you should explain to the child that he has to offer Salat as it is obligatory upon us. Then, the child should gradually offer two or three or four prayers or however many prayers he can. And when a child reaches the age of ten and becomes more mature, then you should inculcate a regular habit in him of offering his prayers.

“So, the tarbiyat which is done from the very beginning is what becomes fruitful later on in the child’s life. Then the child begins reading the Holy Quran etc.

“However, you should not put so much stress on a child where the child starts reading the Holy Quran at the age of three and by the age of four, he gets tired or fed up with it, and then when he reaches the age of 11, he starts going out in society and begins to take various liberties. A middle path should be adopted.

“Explain things to the child, enable them to develop faith in the existence of Allah the Exalted, present proofs of the truthfulness of Islam, explain to them that God Almighty sent the Promised Messiah^{as} in this era to establish the truthfulness of faith, develop an interest within them by narrating short stories to them; short stories about the companions, about the prophets, about the blessings that Allah the Exalted has bestowed

upon His people and about the blessings that He has bestowed upon you. So, this is how love for their faith is developed. If parents act upon this diligently and with pure intentions and explain these things to their children and bring them towards their faith, then they will become attached to their faith. They will become inclined towards God Almighty and they will be mindful of their prayers.

“However, like Punjabi people, to say, ‘Let the child be; he will get better by himself when he grows older’, is not correct. It will not work out positively in this way. Allah the Exalted has taught us that we should do their tarbiyat from day one. Therefore, the notion that the child will get better when he grows older is not correct. Train your children as they grow older based on their age and display your own example to them.”

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

Additional Activity (Optional)

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

The Path of Those on Whom Thou Has Bestowed Thy Blessings (April 12, 1991)

Urdu Video: <https://khut.ba/12apr1991>

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

Point to Ponder: What does **واجبتي** “make good for me my shortcomings” mean?

With homeopathic medicines, the body’s own capacities are used to overcome an illness. With allopathic medicines, a new substance has to be introduced into the body to combat the illness. However, if a person breaks a bone, no quantity of medicine will fix his fracture. The bone has to be physically forced back into place and then held there for weeks until it heals. These same realities exist in spirituality. For example, some people just need to be reminded to observe Salāt and they will become regular in it. They had the inclination within themselves and only needed a homeopathic remedy to bring that inner quality out. Then there are some who only observe Salāt if they do it in congregation with people; otherwise, they miss their prayers. They need an external influence to combat their own disinclination to Salāt. The spiritual medicine they need is an allopathic medicine. Then there are some people who have become so stubborn that they never observe prayers, and no amount of reminders or good company changes that. They are similar to the one who breaks a bone and lets it heal on its own and harden in a crooked position. The fracture would continuously bother them, but they were too afraid of the pain of having it rebroken and realigned, so they learned to live with the discomfort. Only after a tragedy happens that turns their lives upside down do they suddenly realize that they need to become aligned. Since the awareness of their spiritual health is still alive, the calamity makes them run towards Salāt. Their illness could not have been cured with medicine. They learned to live with the pain of being separated from Allah, and they knew that only a life-changing experience could bring them back, but they were afraid to face it.

(From [Understanding Salat. A Word by Word Commentary on Salat](#) by Murabbi Rizwan Khan, pg. 162)

The Promised Messiah's^{as} Book /

A REVIEW OF THE DEBATE BETWEEN BATALAVI AND CHAKRHALAVI



In November of 1902 a debate took place between Maulavi Muhammad Husain Batalvi and Maulavi 'Abdullah Chkrhalavi on the importance and position of the Holy Quran, Sunnah and Ahadith.

This book is a succinct yet comprehensive analysis written by Hazrat Mirza Ghulam Ahmad of Qadian, peace be on him, the Promised Messiah and Mahdi, and founder of the Ahmadiyya Muslim Community, on the two flawed and extreme views held by the above-mentioned Maulavis. He eloquently presents a well-reasoned and rational perspective on the issue at hand in his capacity as a divinely appointed Prophet of God. In this comparative analysis the Promised Messiah, peace be on him, elaborates that the Holy Quran and Sunnah ought to be placed above the Ahadith. A verbal narration attributed to the Holy Prophet, peace and blessings of Allah be upon him, which contradicts these two sources of guidance could not possibly be his words. A narration, however, which does not contradict the two aforementioned sources, ought to be readily accepted.

To read this book in English, please click here:

www.alislam.org/book/review-debate-batalavi-chakrhalavi/

مطالعه کتب حضرت مسیح موعود علیہ السلام: ریویو بر مباحثہ بٹالوی و چکرالوی

روحانی خزائن جلد 19

Advanced Reading (Optional)

Finished the above assigned book quickly? Click on the title of the following book of the Promised Messiah^{as} below to read it.

معیارالمذاهب، روحانی خزائن جلد 9

[The Criterion for Religions](#) (Mi'yaarul Madhaahib)

Pearls of Wisdom / Guidance of Khilafat

Please watch the following two video clips to learn the guidance of Hazrat Khalifatul Masih V^{aa} on these important questions.

Class #1: Many marriages are not working. What might be the problem?

<https://youtu.be/PFZUrHi4cU>

Class #2: How can we ensure that our children remain on the right path?

<https://youtu.be/mO8Gr-ndOV0>



Al Hakam is a weekly English newspaper for members of the Ahmadiyya Muslim Jama'at around the world. Its aim is to provide Ahmadis with content regarding the beliefs of the true Islam, reintroduced to the world by the Promised Messiah^{as}. Did you know Al Hakam was the first newspaper established by the Jama'at during the time of the Promised Messiah^{as}? Check it out here: www.alhakam.org/

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 315-316

www.alislam.org/urdu/pdf/Khilafat-ala-Minhaj-un-Nubawt-2.pdf

Class #2 Reading:

Volume 2, pg. 317-318

www.alislam.org/urdu/pdf/Khilafat-ala-Minhaj-un-Nubawt-2.pdf

Advanced Reading (*Optional*)

Looking for something in English? Please click on the title to read the book.

[Nubuwwat & Khilafat \(Prophethood & Its Successorship\)](#) - A compilation of four speeches delivered under the chairmanship of Hazrat Mirza Nasir Ahmad, Khalifatul Masih IIIth

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

The success of a marriage requires a lot of prayer, patience, compromise on the part of both husband and wife, and some more patience. Marriage is the coming together of two unique individuals, with their own personalities, experiences, needs and wants. Sometimes there can be enough of a contrast to cause friction in a marriage:

“My husband and I have been having disagreements lately and we just don’t see eye to eye. I think my husband sometimes speaks rudely to me or gets unnecessarily angry over trivial things. And he claims that I don’t listen to him. I feel like there is increased tension in our marriage now and I’m not sure how to deal with him when we have arguments.”

Note: If your Majlis holds a Lajna Students Class, please discuss the following scenario in their class:

“Whenever my parents have disagreements they get really loud and angry with each other. And sometimes after fighting with each other they unload on me and my siblings. I’m not sure how I can get my parents to stop or what I should do when they are fighting except stay in my room until things quiet down.”

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

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about how to manage conflict in a marriage.

Disagreements do happen in a marriage, but how we handle these moments really reflect our own morals and values. It’s really important to remember that the word *taqwa* (righteousness) is repeated 5 times in the Quranic verses that are recited at the time of a Nikah. [Syedna Hazrat Khalifatul Masih V^{aa} has explained](#) the wisdom behind this repetition: “By citing the word *Taqwa* five times at the time of *Nikah*, Allah Almighty has drawn our attention to the point that our every action, every word, every practice should not just be for ourselves. On the contrary, while based on *Taqwa* and fear of Allah Almighty, it should also fulfil the dues of Allah as well as those of one another. In this way children are born who pray for their parents”.

Now, if we let our emotions get the better of us, then adopting *taqwa* will not be something that we think about while we are raising our voice against our husband’s with whom we are fighting. So, how do we keep control of ourselves in these moments? We have only to look at the marriage of the Promised Messiah^{as} and his beloved wife, Hazrat Nusrat Jahan Begum Sahiba^{ra}. History records that they never raised their voices at each other, let alone argued, or let their emotions get the better of them. They truly had an idyllic marriage because they

were patient with each other, they each had the ability to overlook human flaws, and they were mutually respectful. Examples of their marriage that reflect this should be shared with the class, as well as the advice of Hazrat Amman Jan^{ra} that she gave to her own daughter, Hazrat Nawwab Mubarika Begum Sahiba^{ra}, as [shared by Huzoor Anwar^{aa}](#):

She said: **‘never speak when your husband is angry**. If he is angry at a child or a servant, and you know that he is in the wrong, is in a state of anger; telling a child off or saying something to someone else, and it is clear to you that he is wrong, do not say anything to him even then. **A woman who argues with a man while he is in a state of temper, loses her respect**. Often, disagreements occur due to this kind of impatience. The man loses his temper, says something to the children or to someone else, and the woman immediately reacts in the same vein and the conflict escalates.’

She continues: if the husband responds to your intrusion with anger, you will be greatly humiliated. Later, **once the husband has cooled down, you certainly may gently point out his error to him – rectification is also obligatory**.’

Someone in the class may argue that men should be given this guidance as well. They are correct, however, this class is for Lajna members and that is who we are concerned with as an auxiliary organization. But the Promised Messiah^{as} has comforted such women by reminding them that if they adopt *taqwa* and place a pious example in front of their husbands, Allah ta’ala will surely answer their prayers and their husband will follow their example, Inshallah ([Noah’s Ark](#) pg 133).

If the couple has children, it must be kept in mind that children are most definitely negatively affected by any fighting between their parents and we should never subject them to this kind of behaviour. It is foolish to think that even small children don’t realize when there is tension or fighting between their parents. It is always better for one parent to keep quiet when the other is angry and wait for the situation to calm down so that a rational and productive discussion can be had to resolve the disagreement. Otherwise we will be teaching our children that it is normal behaviour to lose control of our anger by shouting, etc, and they will grow up to treat others in this way.

If, unfortunately, a disagreement does occur in front of our children, we should make sure to also speak to our children and let them know that everything is fine and they have nothing to worry about. Sometimes children think that when their parents are fighting that they are in trouble too. We should answer any of their questions and concerns, and show them affection and that we are not angry with them. Our children are innocent and it is absolutely unfair and cruel to subject them to such emotional trauma.

As stated in the beginning prayer is key and we certainly should pray for our spouse and children regularly:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

‘Our Lord, grant us of our spouse and children the delight of our eyes, and make us a model for the righteous.’ (Al Furqan Ch. 25 Vs 75)

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

1. حضرت مسیح موعود علیہ السلام کی اپنے اہل خانہ اور بیٹیوں سے حسن معاشرت و حسن سلوک
2. Guidance of Hazrat Khalifatul Masih V^{aa}
 - a. “[Chapter 3: Marital Issues](#)”. Garments for Each Other. pg 47-133
 - b. [Domestic Issues and their Solutions](#)
 - c. [How can we have a good marriage?](#)
 - d. [Many marriages are not working. What might be the problem?](#)
 - e. [Due to COVID so many issues have risen at home, so what is the solution to this?](#)
3. [Hadrat Amman Jan^{ra} - An Inspiration for us all](#) by Munavara Ghauri, pg 21-32 & pg 51-55
4. اپنی بچیوں کو شادی سے پہلے کی اہم نصائح، حضرت سیدہ نواب مبارکہ بیگم صاحبہ^{رحمہ}

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

There are many misconceptions about Islam in the West and the media does little to correct these erroneous notions. One such misconception is about the age of Hazrat Aisha^{ra} at the time of her marriage. People sometimes want to know:

Is it true that the Holy Prophet^{sa} married one of his wives when she was just a child?

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about the age of Hazrat Aisha^{ra} at the time of her marriage:

There are differing opinions in Hadith, recorded history, commentaries and biographies about the true age of Hazrat Aisha^{ra} at the time of her *Nikah* (marriage), which ranges from 6 to 16 years of age, and *Rukhstana* (sending off), which ranges from 9 to 19 years old. However, Syedna Hazrat Khalifatul Masih V^{aa} has replied to this allegation in great detail and clarified the misunderstanding based on the teaching of the Promised Messiah^{as} and Khulafa' Kiram (please see reference 1 below).

He explains that it was a custom in early Arabia to marry their sons and daughters when they reached the age of maturity. This was also true for Hazrat Aisha^{ra} who was most likely 13 or 14 years old at the time of her marriage. After careful study, there is doubt about the authenticity of the narrations that state her age as being younger or older than this age. Neither the Holy Quran nor the Ahadith support the notion that she was 9 years old at the time of her marriage. She was married at an appropriate and befitting age.

Click on each reference below to learn more about how old Hazrat Aisha^{ra} really was at the time of her marriage:

1. [“How old was Hazrat Aisha \(ra\) at the time of her marriage?”](#) Guidance of Hazrat Khalifatul Masih V^{aa}

آنحضور علیہ وسلم کی حضرت عائشہ رضی اللہ عنہا کے ساتھ شادی کے وقت حضرت عائشہ^{رض} کی عمر

2. [“Rukhsatanah of Hadrat A'ishah^{ra} - Month of Shawwal 2 A.H.”](#), The Life & Character of the Seal of Prophets Vol. 2 by Hazrat Mirza Bashir Ahmad M.A. pg 237-250

حضرت عائشہ^{رض} کا رخصتانہ، ماہ شوال ۲ ہجری، سیرۃ خاتم النبیین صلی اللہ علیہ وسلم، حضرت مرزا بشیر احمد^{رض}، ایم اے، صفحہ 479-489

Dā'i Ilallāh Activity

You don't have to be an active Dā'i Ilallāh to take part in this activity! Tabligh is something we can all engage in; every effort counts. We invite you to participate in the following effort.

In May Yaume Khilafat is celebrated. **Consider gifting a book of Hazrat Khalifatul-Masih V (aa) to a contact** to introduce them to Khilafat-e-Ahmadiyya.

Advanced Reading (Optional)

A major part of Tabligh is answering questions. We suggest the following book to help increase our knowledge. Please click on the title to read the book.

چشمہ مسیحی، روحانی خزائن جلد 20

[Fountain of Christianity](#) by the Promised Messiah^{as}

June

یہ سب زہریں ہیں تم ان زہروں کو کھا کر کسی طرح بچ نہیں سکتے اور تاریکی اور روشنی ایک جگہ جمع نہیں ہو سکتی۔ ہر ایک جو پیچ در پیچ طبیعت رکھتا ہے اور خدا کے ساتھ صاف نہیں ہے وہ اُس برکت کو ہرگز نہیں پاسکتا جو صاف دلوں کو ملتی ہے کیا ہی خوش قسمت وہ لوگ ہیں جو اپنے دلوں کو صاف کرتے ہیں اور اپنے دلوں کو ہر ایک آلودگی سے پاک کر لیتے ہیں اور اپنے خدا سے وفاداری کا عہد باندھتے ہیں کیونکہ وہ ہرگز ضائع نہیں کئے جائیں گے ممکن نہیں کہ خدا ان کو رسوا کرے کیونکہ وہ خدا کے ہیں اور خدا ان کا وہ ہر ایک بلا کے وقت بچائے جائیں گے۔

(کشتیٰ نوح، صفحہ 19-20)

All these are poisons. You cannot consume this poison and survive; light and darkness cannot exist together. Everyone who possesses a crooked disposition and is not straightforward with God, can never achieve the blessing that is bestowed on the pure-hearted. How fortunate are those who cleanse their hearts and purify them of every impurity and swear an oath of loyalty to their God, for they will never be destroyed. It is not possible that God should humiliate them, for they are God's and God is theirs. They will be safeguarded at the time of every calamity. Foolish is the enemy who moves against them, for they are in the lap of God and enjoy His support.

(The Promised Messiah^{as}, Noah's Ark, pg. 32)

The Holy Quran / Treatment of Children

Al An'am 6:152 / Bani Isra'il 17:32 / Luqman 31:14

Self-Study/Teaching Guide

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

Al An'am 6:152

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 4, pg. 171)

[Haqaiqul Furqan](#) (Vol. 2, pg. 192-193)

[Dars-ul-Qur'an: 5th October 1995 \(Urdu\)](#) (Relevant part starts at 43:38)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 2, pg. 941-944)

Bani Isra'il 17:32

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 5, pg. 116)

[Haqaiqul Furqan](#) (Vol. 2, pg. 532-533)

[Tafseer-e-Kabir](#) (Vol. 4, pg. 326-328)

[Dars-ul-Qur'an: 5th August 1996 \(Urdu\)](#) (Relevant part starts at 25:53)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 3, pg. 1774-1776)

Luqman 31:14

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 6, pg. 315-316)

[Haqaiqul Furqan](#) (Vol. 3, pg. 363-366)

[Dars-ul-Qur'an: 12th November 1997 \(Urdu\)](#) (Relevant part starts at 48:26)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 4, pg. 2526-2527)

Al An'am 6:152 (www.alislam.org/quran/app/6:152)

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِ شَيْئًا مِّنْ ذُلِّ الْوَالِدِينَ إِحْسَانًا

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ
وَصُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥٢﴾

قُلْ	تَعَالَوْا	أَتْلُ	مَا	حَرَّمَ	رَبُّكُمْ	عَلَيْكُمْ
you say	you come	I relate	that	he made forbidden	your Lord	for you

أَلَّا	تُشْرِكُوا	بِهِ	شَيْئًا	وَأَ	بِالْوَالِدَيْنِ
that not	you associate partners	with Him	anything	and	with the parents

إِحْسَانًا	وَ	لَا	تَقْتُلُوا	أَوْلَادَكُمْ	مِمَّنْ	إِمْلَاقٍ	نَحْنُ
doing good	and	not	you slay	your children	from	poverty	We

نَرْزُقُكُمْ	وَ	إِيَّاهُمْ	وَ	لَا	تَقْرَبُوا	الْفَوَاحِشَ	مَا
We provide you	and	also them	and	not	you approach	foul deeds	that

ظَهَرَ	مِنْهَا	وَ	مَا	بَطَنَ	وَ	لَا	تَقْتُلُوا
it opened	from it	and	that	it was made secret	and	not	you slay

النَّفْسَ	الَّتِي	حَرَّمَ	اللَّهُ	إِلَّا	بِالْحَقِّ	ذَٰلِكُمْ
the soul	which	he forbade	Allah	except	with justice	this is

تَعْقُلُونَ

you understand

لَعَلَّكُمْ

so that you

بِهِ

with it

وَصَّكُمْ

He enjoined you

Say, 'Come, I will rehearse to you what your Lord has forbidden: that you associate not anything as partner with Him and that you do good to parents, and that you kill not your children for *fear of* poverty—it is We Who provide for you and for them—and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allah has made sacred, save by right. That is what He has enjoined upon you, that you may understand.

تو کہہ دے آؤ میں پڑھ کر سناؤں جو تمہارے رب نے تم پر حرام کر دیا ہے (یعنی) یہ کہ کسی چیز کو اس کا شریک نہ ٹھہراؤ اور (لازم کر دیا ہے کہ) والدین کے ساتھ احسان سے پیش آؤ اور رزق کی تنگی کے خوف سے اپنی اولاد کو قتل نہ کرو۔ ہم ہی تمہیں رزق دیتے ہیں اور ان کو بھی۔ اور تم بے حیائیوں کے جو ان میں ظاہر ہوں اور جو اندر چھپی ہوئی ہوں (دونوں کے) قریب نہ پھٹکو۔ اور کسی ایسی جان کو جسے اللہ نے حرمت بخشی ہو قتل نہ کرو مگر حق کے ساتھ۔ یہی ہے جس کی وہ تمہیں سخت تاکید کرتا ہے تاکہ تم عقل سے کام لو۔

Bani Isra'il 17:32 (www.alislam.org/quran/app/17:32)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّا قَتَلَهُمْ كَانِ

خِطَاً كَبِيرًا ﴿٣٢﴾

هُمْ

them

نَرْزُقُ

provide for

نَحْنُ

We

إِمْلَاقٍ

poverty

خَشْيَةَ

fear

كُمْ

your

أَوْلَادَ

children

تَقْتُلُوا

kill

لَا

not

وَأَيَّاكُمْ

and

خِطَاً كَبِيرًا

great sin

كَانَ

is

هُمْ

them

قَتْلَ

killing

إِنَّ

surely

كُمْ

you

تَقْتُلُونَ

to

Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin.

اور اپنی اولاد کو کنگال ہونے کے ڈر سے قتل نہ کرو۔ ہم ہی ہیں جو انہیں رزق دیتے ہیں اور تمہیں بھی۔
ان کو قتل کرنا یقیناً بہت بڑی خطا ہے۔

Luqman 31:14 (www.alislam.org/quran/app/31:14)

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ
لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

وَ	إِذْ	قَالَ	لُقْمَانُ	لِ	ابْنِهِ	وَ	هُوَ	يَعِظُهُ	يَا	بُنَيَّ	لَا	تُشْرِكْ	بِ	اللَّهِ	إِنَّ	الشِّرْكَ	لَ	ظُلْمٌ	عَظِيمٌ	
and	when	said	Luqman	to	his son	and	he	exhorting	him	O	my son	not	you associate partner	with	Allah	surely	associating partner	is	wrong	grievous

And *remember* when Luqman said to his son while exhorting him, 'O my dear son! associate not partners with Allah. Surely, associating partners *with God* is a grievous wrong.'

اور جب لقمان نے اپنے بیٹے سے کہا جب وہ اسے نصیحت کر رہا تھا کہ اے میرے پیارے بیٹے! اللہ کے ساتھ شریک نہ ٹھہرا۔ یقیناً شرک ایک بہت بڑا ظلم ہے۔

Advanced Reading (Optional)

URDU

Read from [Tafsir Hazrat Masih Mau'ud^{as}](#), Vol. 1 Surah Fatiha: pg. 275-310

ENGLISH

Read from [Commentary on the Holy Qur'an - Vol. 1 Surah Fatiha](#): pg. 267-301 (“Purpose of Promised Messiah's advent is the completion of spiritual edifice of Islam” onwards)

آج کل کے تعلیم یافتوں پر ایک اور بڑی آفت جو آ کر پڑتی ہے وہ یہ ہے کہ ان کو دینی علوم سے مطلق مس ہی نہیں ہوتا۔ پھر جب وہ کسی ہیئت دان یا فلسفہ دان کے اعتراض پڑھتے ہیں تو اسلام کی نسبت شکوک اور وساوس ان کو پیدا ہو جاتے ہیں۔ پھر وہ عیسائی یا دہریہ بن جاتے ہیں۔ ایسی حالت میں ان کے والدین بھی ان پر بڑا ظلم کرتے ہیں کہ وہ دینی علوم کی تحصیل کے لئے ذرا سا وقت بھی ان کو نہیں دیتے اور ابتدا ہی سے ایسے دھندوں اور بکھیڑوں میں ڈالتے ہیں جو انہیں پاک دین سے محروم کر دیتے ہیں۔

Point to Ponder: Responsibility of Parents

Another affliction which plagues the secular academics of today is that they are absolutely ignorant of religious knowledge. And so when they come across an allegation levelled by an astronomer or philosopher, they begin to harbour doubts and objections in relation to Islam. As a result, they either become Christians or atheists. In such circumstances, the parents of such people also commit a grave injustice against their children for not giving them the least bit of time so that they may be educated in religious knowledge; and they involve them in such tasks and engagements from a very young age, which deprive them of pure religion.

(From [Malfuzat Vol. 1 pg. 68](#) ۞ صفحہ 60، 1، ایڈیشن جلد 1، 2016)

Hadith #1 / Moral Training of Children / اولاد کی تربیت

396- حَدَّثَنَا سَعِيدُ بْنُ عُمَارَةَ قَالَ أَخْبَرَنِي الْحَارِثُ بْنُ الثُّعْمَانَ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ، عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَكْرِمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَبَهُمْ

(ابن ماجہ کتاب الادب باب بر الوالد و الاحسان إلى البنات 3671)

حضرت انس بن مالکؓ بیان کرتے ہیں کہ رسول اللہ ﷺ نے فرمایا اپنی اولاد کی عزت کرو اور ان کی اچھی تربیت کرو۔

Hazrat Anas bin Malik^{ra} relates that the Holy Prophet^{sa} said, "Respect your children and give them good training." (Ibni Maajah)

Source: [Hadiqatul Saliheen](#) (Urdu) pg. 352 & [Muhammad^{sa} The Perfect Man](#) (English) pg. 648

Hadith #2 / Moral Training of Children / اولاد کی تربیت

رسول کریم صلی اللہ علیہ وآلہ وسلم نے کیا نکتہ فرمایا ہے کہ بچہ کو گالیاں نہ دو کیونکہ گالیاں دینے پر فرشتے کہتے ہیں۔ ایسا ہی ہو جائے اور وہ ہو جاتا ہے۔

The Holy Prophet^{sa} has said: "Do not curse a child for when you curse, angels add: Let it be like that, and like that it becomes."

Source: [Minhajut Talibeen](#) (Urdu) pg. 62 & [Way of Seekers](#) (English) pg. 54

Class #1: Revise Qa'dah: Tash-shahhud

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

Tash-shahhud Audio file:

www.alislam.org/salaat/downloads/17_Tashahhud.mp3

Remember to raise the index finger of your right hand only when you recite “I bear that there is no God but Allah” during Tash-shahhud because this physically symbolizes the words we are saying at the same time about the Unity of God.



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

at-tahiyyaatu liLlahi		التَّحِيَّاتُ لِلَّهِ	
All verbal worship is due to Allah		تمام زبانی عبادات اللہ کے لئے ہیں۔	
liLlahi	اللَّهِ	at-tahiyyaatu	التَّحِيَّاتُ
is due to Allah	اللہ کیلئے ہیں	All verbal worship	سب زبانی عبادات

was-salawaatu wat-tayyibaatu		وَالصَّلَاةُ وَالطَّيِّبَاتُ	
and all physical acts of worship and financial sacrifices		اور بدنی اور مالی عبادات (بھی)۔	
wat-tayyibaatu	وَالطَّيِّبَاتُ	was-salawaatu	وَالصَّلَاةُ
and all financial sacrifices	اور سب مالی عبادات	and all physical worship	اور سب بدنی عبادات

as-salaamu `alaika ayyuhan-nabiyyu				السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ			
Peace be on you, O Prophet				اے نبی آپ پر اللہ کی سلامتی ہو			
An-nabiyyu	النَّبِيِّ	ayyuha	أَيُّهَا	alaika	عَلَيْكَ	as-salaamu	السَّلَامُ
Prophet	نبی	O!	اے	be on you	آپ پر	Peace	سلامتی

wa rahmat-Ullahi wa barakaatuhoo		و رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ							
and the Mercy of Allah and His Blessings		اور اللہ کی رحمتیں اور اس کی برکات							
wa barakaatuhoo	و بَرَكَاتُهُ	Allahi	اللَّهُ	wa rahmatu	و رَحْمَةُ				
and His Blessings	اور برکات اس کی	of Allah	اللہ (کی)	and the Mercy	اور رحمتیں				
as-slaamu `alainaa		السَّلَامُ عَلَيْنَا							
Peace be on us		(اللہ) کی سلامتی ہو ہم پر (بھی)۔							
wa `alaa `ibaadi-Llahi-ssaaliheen		و عَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ							
and on the righteous servants of Allah		اور اللہ کے نیک بندوں پر۔							
hi-ssaaliheen	الصَّالِحِينَ	i-Llahi	اللَّهُ	wa `alaa `ibaadi	و عَلَىٰ عِبَادِ				
the righteous	نیک	of Allah	اللہ (کے)	and on the servants	اور بندوں پر				
Ash-hadu allaa ilaaha illAllahu		أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ							
I bear witness that there is no God but Allah		میں گواہی دیتا ہوں کہ اللہ کے سوا اور کوئی ہستی عبادت کے لائق نہیں							
illAllahu	إِلَّا اللَّهُ	ilaaha	إِلَهٌ	allaa	أَنْ لَا	Ash-hadu	أَشْهَدُ		
except Allah	سوائے اللہ (کے)	God (worthy of worship)	معبود	(there is) no - that	کہ نہیں (کوئی)	I bear witness	اور میں گواہی دیتا ہوں		
wa ash-hadu anna Muhammadan `abduhoo wa rasooluh		وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ							
and I bear witness that Muhammad is His Servant and Messenger		اور میں گواہی دیتا ہوں کہ (حضرت) محمدؐ اس کے بندے اور اس کے رسول ہیں							
wa rasooluh	و رَسُولُهُ	abduhoo	عَبْدُهُ	Muhammadan	مُحَمَّدًا	anna	أَنَّ	wa ash-hadu	وَأَشْهَدُ
and His Messenger	اور رسول اس کے	is His Servant	بندے اس کے	Muhammad ^{saw}	محمدؐ	that	کہ	and I bear witness	اور میں گواہی دیتا ہوں

Class #2: Review an edict regarding children calling the Adhan in mosques

Please read the following guidance of Syedna Hazrat Khalifatul Masih V^{aa} on this matter in the following article of Al Fazal and its translation in Al Hakam.

May Allah ta'ala guide all sisters to understand and act upon this divine guidance. Ameen!

سوال: مساجد میں نمازوں کے لیے بچوں کے اذان دینے کے بارے میں ایک دوست نے محترم مفتی سلسلہ صاحب سے حاصل کردہ فتوے سے اختلاف کرتے ہوئے اپنی رائے کا اظہار کر کے حضرت امیر المومنین ایہ اللہ تعالیٰ بنصرہ العزیز کی خدمت اقدس میں لکھا کہ چھوٹے بچوں کو اذان دینے کی اجازت نہیں دینی چاہیے۔ حضور انور ایہ اللہ تعالیٰ بنصرہ العزیز نے اپنے مکتوب مورخہ 25 دسمبر 2019ء میں اس کا درج ذیل جواب عطا فرمایا:

جواب: اس مسئلہ پر محترم مفتی صاحب کا جواب بالکل درست ہے اور مجھے اس سے اتفاق ہے۔ اگر اذان دینے والے کے لیے بھی کوئی شرائط ہوتیں تو حضور ﷺ ضرور ان کی طرف بھی ہمیں توجہ دلاتے جیسا کہ آپ نے نماز کی امامت کروانے والے کے لیے کئی شرائط بیان فرمائی ہیں۔ لیکن اذان کے بارے میں حضور ﷺ نے صرف اس قدر فرمایا کہ جب نماز کا وقت ہو تو تم میں سے ایک شخص اذان دے۔ اور اذان دینے والے کے لیے آپ نے کوئی شرائط بیان نہیں فرمائیں۔ پس اذان دینا ایک ثواب کا کام ہے لیکن یہ ایسی ذمہ داری نہیں کہ اس کے لیے غیر معمولی شرائط بیان کی جائیں۔ بلکہ ہر وہ شخص جس کی آواز اچھی ہو اور اسے اذان دینی آتی ہو وہ اس ڈیوٹی کو سرانجام دے سکتا ہے۔

بچوں کو اذان دینے کا موقعہ دینے سے ان کی حوصلہ افزائی ہوتی ہے اور ان میں دین کے کام کرنے کا شوق پیدا ہوتا ہے۔ جو ایک بہت اچھی بات ہے۔ میں خود بھی یہاں مسجد مبارک میں مختلف بچوں سے اذان دلواتا ہوں۔

نوٹ از مرتب:۔ حضور انور ایہ اللہ تعالیٰ نے اپنے مکتوب میں محترم مفتی سلسلہ صاحب کے جس فتوے کی توثیق فرمائی ہے، وہ فتویٰ بھی قارئین کے استفادہ کے لیے ذیل میں درج کیا جا رہا ہے:

استفتاء: اذان دینے کے لیے کم از کم عمر کیا ہے؟ کیا بچہ اذان دے سکتا ہے؟

فتویٰ از مفتی صاحب: مؤذن کے لیے عمر کی کوئی قید ہمیں شریعت میں نہیں مل سکی۔ لہذا اگر کوئی بچہ درست طریق پر اذان دینے کی اہلیت رکھتا ہے تو وہ اذان دے سکتا ہے۔

(Source: <https://www.alfazl.com/2021/04/10/28966>)

Someone obtained a *fatwa* from the Jamaat's Chief Mufti (legal expert) regarding children calling the azan in mosques but held a different view than that of the edict. He then wrote his opinion on the matter to Hazrat Amirul Momineenaa stating that small children should not

be allowed to call the azan.

Huzoor^{aa}, in a letter dated 25 December 2019, gave the following reply:

“The answer of Mufti-e-Silsila [the Jamaat’s Mufti] on this issue is absolutely correct and I concur with it. Had there been any conditions for a *muazzin* [the one who calls the azan], the Holy Prophet^{sa} would have definitely drawn our attention to them in the way that he set out several conditions for leading the Salat. However, regarding azan, the Holy Prophet^{sa} has only said that when it is time for prayers, one of you should call the azan. He did not outline any conditions for the *muazzin*. Thus, although calling the azan is a virtuous act, it is not such a responsibility that requires extraordinary conditions. On the contrary, every person who has a good voice and knows how to call the azan, can perform this duty.

“Giving children the opportunity to call the azan encourages them and instils in them a passion for serving the faith, which is an excellent thing. I myself task different children with calling the azan at Masjid Mubarak.”

(Compiler’s note: The legal opinion of the Mufti-e-Silsila, which was endorsed by Huzoor^{aa} in this letter, is also being produced below for the benefit of the readers:)

Questioner: What is the minimum age for calling the azan? Can a child call the azan?

Mufti-e-Silsila: We could not find any age limit for a *muazzin* in the Shariah. Therefore, if a child is able to call the azan in the correct manner, then he is allowed to do so.

(Source: <https://www.alhakam.org/answers-to-everyday-issues-part-xiii/>)

Additional Activity (Optional)

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

Prayers of the Prophets and Their Wisdom (April 19, 1991)

Urdu Video: <https://khut.ba/19apr1991>

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

The Promised Messiah's^{as} Book /

A REVIEW OF THE DEBATE BETWEEN BATALAVI AND CHAKRHALAVI



In November of 1902 a debate took place between Maulavi Muhammad Husain Batalvi and Maulavi 'Abdullah Chkrhalavi on the importance and position of the Holy Quran, Sunnah and Ahadith.

This book is a succinct yet comprehensive analysis written by Hazrat Mirza Ghulam Ahmad of Qadian, peace be on him, the Promised Messiah and Mahdi, and founder of the Ahmadiyya Muslim Community, on the two flawed and extreme views held by the above-mentioned Maulavis. He eloquently presents a well-reasoned and rational perspective on the issue at hand in his capacity as a divinely appointed Prophet of God. In this comparative analysis the Promised Messiah, peace be on him, elaborates that the Holy Quran and Sunnah ought to be placed above the Ahadith. A verbal narration attributed to the Holy Prophet, peace and blessings of Allah be upon him, which contradicts these two sources of guidance could not possibly be his words. A narration, however, which does not contradict the two aforementioned sources, ought to be readily accepted.

To read this book in English, please click here:

<https://www.alislam.org/book/review-debate-batalavi-chakrhalavi/>

مطالعه کتب حضرت مسیح موعود علیه السلام: ریویو بر مباحثه بٹالوی و چکرالوی

روحانی خزائن جلد 19

Advanced Reading (Optional)

Finished the above assigned book quickly? Click on the title of the following book of the Promised Messiah^{as} below to read it.

معیارالمذاهب، روحانی خزائن جلد 9

[The Criterion for Religions](#) (Mi'yaarul Madhaahib)

Pearls of Wisdom / Guidance of Khilafat

Please watch the following two video clips to learn the guidance of Hazrat Khalifatul Masih V^{aa} on these important questions.

Class #1: What are healthy and clean forms of entertainment? <https://youtu.be/DZO1a8JDO84>

Class #2: If students are unable to find good company in school, then how can they improve their confidence? <https://youtu.be/900PWwY2x00>



Lajna Ima'illah Canada publishes their own magazine, **An-Nisaa'**, which is focused on the moral and spiritual training of Lajna and Nasirat. Contact your local Secretary Isha'at for more information about how to contribute. Be sure to check it out here: <http://www.annisaa.ca/>

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 319-320

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

Class #2 Reading:

Volume 2, pg. 321-322

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

Advanced Reading (Optional)

Looking for something in English? Please click on the title to read the book.

[Nubuwwat & Khilafat \(Prophethood & Its Successorship\)](#) - A compilation of four speeches delivered under the chairmanship of Hazrat Mirza Nasir Ahmad, Khalifatul Masih III^{rh}

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

In Islam, obedience to parents is second only to obedience of God. In fact, kindness and obedience to parents is a commandment of the Holy Quran. But what if a person doesn't have a good relationship with their parent(s)? Let's take a look at one scenario:

“I feel like my kids aren't listening to me or ignoring me. I have to repeat and explain myself a lot, which I find condescending and is making me really angry. They only listen when I shout or scold them or threaten to take away their device. How can I get my kids to listen to me?”

Note: If your Majlis holds a Lajna Students Class, please discuss the following scenario in their class:
“I feel like my parents are not easy to talk to, and whenever I try, they brush me off and don't take my thoughts and feelings seriously. How can I improve my relationship with my parents if they aren't willing to change or understand?”

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

Note to Teachers: *In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.*

Self-Study/Teaching Guide

Click on each reference below to learn more about the Islamic teaching on building a strong bond between parents and children.

In Islam, where we have been commanded to obey and respect our parents, our parents have also been instructed to treat children with respect and kindness. Syedna Hazrat Khalifatul Masih V^{aa} has been instructing parents for several years now to strengthen their bond with their children. This can only be done through earnest prayers, patience, kindness and open communication.

Both scenarios above are indicating that there is miscommunication between the parents and child. A major issue of this can be language, where parents do not speak English well (or at all) and the children don't speak their parents' native language. Cultural differences arise as well. For example, in the West children are encouraged to ask a lot of questions, which in many eastern cultures is considered to be disrespectful and bad behaviour.

Ask class attendees to suggest ideas for how parents can bridge the gap with their children and strengthen their bond with them. Lajna students should be encouraged to discuss what practical steps they can take to improve their relationship with their parents. Members should be made aware of the importance of prayer, patience, sacrifice and kindness. All relationships require a “give and take”. Shouting or scolding are quick fixes that do nothing to improve things in the long run and actually to demonstrate such anger is not what Islam

teaches us, as this is akin to *Shirk*.

Parents should make sure that they make time to just listen to their children daily; stop whatever we are doing, put down our cell phones, and just listen with interest to whatever the child wants to talk about. Our kids need to know that we listen and value what they have to say (i.e. we respect them). In other words, we need to lead by example, so that when we need to talk, our children will know to stop what they are doing and listen carefully.

Think about what we do when we meet someone new and how a friendship forms. It takes time, effort, and sometimes doing what the friend wants, and sometimes doing what we want. The same rule applies to our children (and our parents from the perspective of Lajna students).

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

1. بچوں کو مارنا شرک میں داخل ہے، حضورؐ کی چند دعائیں، تربیت اولاد، ملفوظات 2016

جلد ۱، صفحہ 420-421

Physically Reprimanding Children is to Associate Partners with God, A Few Prayers of the Promised Messiah^{as}, The Upbringing of Children. Guidance of the Promised Messiah^{as}. [Malfuzat Volume II](#), pg 181-182.

2. Guidance of Hazrat Khalifatul Masih IVth:
 - a. “[Respect Children and Give Them a Good Upbringing](#)” Friday Sermon February 11, 2000.
 - b. “[In a multicultural society, do you encounter problems with children becoming rebellious?](#)”
3. Video clips of guidance of Hazrat Khalifatul Masih V^{aa}:
 - a. “[Islamic Teachings on Upbringing of Children](#)”. [Ask Lajna YouTube channel playlist](#).
 - b. “[How should we treat our parents?](#)” [Gulshan-e-Waqfe Nau Atfal - 9th February 2020](#) (from 35:07-36:25)
 - c. “[Parenting advice and dealing with reprimanding](#)” (how children should respond to being scolded/reprimanded). [The Review of Religions](#).
4. “[Respect & Obedience to Parents](#)” by Navida Sayed. [Maryam Magazine April-June 2013](#), pg 12-17.
5. “[Are we allowed to hit our children to discipline them?](#)” by Murrabi Rizwan Khan.
6. [Paradise Under Your Feet - Mother’s Handbook](#) by Lajna Ima’illah USA

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

Honour killings occur when women or girls are killed by their male relatives because it is perceived that they have brought dishonour upon the family in some way. Honour killings occur frequently in the East, but even here in Canada there have been cases of honour killings in Muslim families. It's possible that we could be asked:

Why does Islam allow honour killings?

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about what Islam says about honour killings

Nowhere in Islam teaching is there a reference to honour killings. Non-Ahmadi Muslims justify honour killings by **misinterpreting** a vision of Prophet Moses^{as} in which he is following a young man related in the Holy Quran in Surah Al Kahf, Ch 18. In fact, Islam values every human life and the Holy Quran tells us clearly that killing one person is akin to killing all of humankind (5:33).

Another issue that is closely linked with this is that of stoning to death as a punishment. Again, nowhere does the Holy Quran sanction such a punishment.

While honour killings and stoning are prevalent in Muslim countries, we should only judge Islam according to the Holy Quran itself and the Sunnah or practice of the Holy Prophet^{sa}.

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

1. Guidance of Hazrat Khalifatul Masih IVth
 - a. [Stoning of Adulterers](#)
 - b. [Did Muhammad^{sa} sentence adulterers to death by stoning after the revelation of the Ouranic verse?](#)
2. Faith Matters
 - a. [Is their Quranic justification for honour killings?](#)
 - b. [How can Islam justify stoning as a punishment?](#)
 - c. [Was any Muslim punished by stoning to death according to law of Torah / Judaic law \(before the Holy Quran\)?](#)
3. [The Philosophy of Punishment in Islam](#). Jalsa Salana UK 2009 speech by Dr. Iftikhar Ahmad Ayaz

Dā'i Ilallāh Activity

You don't have to be an active Dā'i Ilallāh to take part in this activity! Tābligh is something we can all engage in; every effort counts. We invite you to participate in the following effort.

Make the effort to get to know someone and build a friendship by inviting them for tea/coffee. **Be sure to invite them to Jalsa Salana 2022 Canada!**

Advanced Reading (Optional)

A major part of Tābligh is answering questions. We suggest the following book to help increase our knowledge. Please click on the title to read the book.

[Christianity - A Journey From Fact to Fiction](#) by Hazrat Khalifatul Masih IVth

(Note: No Urdu translation available)



Fourth Quarter

OUR JAMA'AT

July

اپنے کمال کو پہنچتے ہیں غرض دو قسم کی قدرت ظاہر کرتا ہے (۱) اول خود نبیوں کے ہاتھ سے اپنی قدرت کا ہاتھ دکھاتا ہے (۲) دوسرے ایسے وقت میں جب نبی کی وفات کے بعد مشکلات کا سامنا پیدا ہو جاتا ہے اور دشمن زور میں آ جاتے ہیں اور خیال کرتے ہیں کہ اب کام بگڑ گیا اور یقین کر لیتے ہیں کہ اب یہ جماعت نابود ہو جائے گی اور خود جماعت کے لوگ بھی تردد میں پڑ جاتے ہیں اور ان کی کمریں ٹوٹ جاتی ہیں اور کئی بد قسمت مرتد ہونے کی راہیں اختیار کر لیتے ہیں۔ تب خدا تعالیٰ دوسری مرتبہ اپنی زبردست قدرت ظاہر کرتا ہے اور گرتی ہوئی جماعت کو سنبھال لیتا ہے پس وہ جو اخیر تک صبر کرتا ہے خدا تعالیٰ کے اس معجزہ کو دیکھتا ہے جیسا کہ حضرت ابو بکر صدیقؓ کے وقت میں ہوا جب کہ آنحضرت صلی اللہ علیہ وسلم کی موت ایک بے وقت موت سمجھی گئی اور بہت سے بادیہ نشین نادان مرتد ہو گئے اور صحابہؓ بھی مارے غم کے دیوانہ کی طرح ہو گئے۔ تب خدا تعالیٰ نے حضرت ابو بکر صدیقؓ کو کھڑا کر کے دوبارہ اپنی قدرت کا نمونہ دکھایا اور اسلام کو نابود ہوتے ہوتے تھام لیا اور اُس وعدہ کو پورا کیا جو فرمایا تھا
وَلَيَكُنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا۔
(رسالہ الوصیت، صفحہ 4-5)

Thus He manifests two kinds of Power. (1) First He shows the Hand of His Power at the hands of His Prophets (as) themselves. (2) Second, when with the death of a Prophet (as), difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jama'at will become extinct and even members of the Jama'at, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jama'at. Thus one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Hadrat Abu Bakr Siddiq (ra), when the demise of the Holy Prophet (sa) was considered untimely and many an ignorant Bedouin turned apostate. The companions (ra) of the Holy Prophet (sa), too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq (ra) and showed for the second time the manifestation of His Power and saved Islam, just when it was about to fall, and fulfilled the promise which was spelled out in the verse:

وَلَيَكُنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

"And that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear." (The Holy Qur'an, Al-Nur 24:56)

(The Promised Messiahsm, The Will, pg. 5-6)

The Holy Quran / Obedience as a Commandment of Allah

An-Nisa' 4:60-65

Self-Study/Teaching Guide

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

An-Nisa' 4:60-65

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 3 pg. 316-320)

[Haqaiqul Furqan](#) (Vol. 2 pg. 30-32)

[Dars-ul-Qur'an: 10th January 1998 \(Urdu\)](#), An-Nisa, Ch. 4, Vs. 60 &

[Dars-ul-Qur'an: 17th May 1995 \(Urdu\)](#), An-Nisa, Ch. 4, Vs. 61-77

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 2, pg. 663-667)

FRIDAY SERMON

[Obedience \(August 27, 2004\)](#)

An-Nisa' 4:60 (www.alislam.org/quran/app/4:60)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	أَطِيعُوا	اللَّهِ	وَ	أَطِيعُوا	الرَّسُولَ
O you	who	they believed	you obey	Allah	and	you obey	Messenger
وَ	أُولِي	الْأَمْرِ	مِنْكُمْ	فَإِنْ	تَنَازَعْتُمْ	فِي	شَيْءٍ
and	those who	in authority	over you	and if	you differed	in	anything

فَرُدُّوهُ	إِلَى	اللَّهِ	وَ	الرَّسُولِ	إِنْ	كُنْتُمْ	تُؤْمِنُونَ
then you refer it	to	Allah	and	His Messenger	if	you were	you believe
بِاللَّهِ	وَ	الْيَوْمِ	الْآخِرِ	ذَلِكَ	وَ	خَيْرٌ	أَحْسَنُ
in Allah	and	Day	Last	this is	and	best	most commendable
تَأْوِيلًا							
end result							

O ye who believe! obey Allah, and obey *His* Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and *His* Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end.

اے وہ لوگو جو ایمان لائے ہو! اللہ کی اطاعت کرو اور رسول کی اطاعت کرو اور اپنے حکام کی بھی۔ اور اگر تم کسی معاملہ میں (اولو الامر سے) اختلاف کرو تو ایسے معاملے اللہ اور رسول کی طرف لوٹا دیا کرو اگر (فی الحقیقت) تم اللہ پر اور یوم آخر پر ایمان لانے والے ہو۔ یہ بہت بہتر (طریق) ہے اور انجام کے لحاظ سے بہت اچھا ہے۔

An-Nisa' 4:61 (www.alislam.org/quran/app/4:61)

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ
يُرِيدُونَ أَنْ يُتَّحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ط وَيُرِيدُ
الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦١﴾

أَلَمْ	تَرَ	إِلَى	الَّذِينَ	يَزْعُمُونَ	أَنَّهُمْ	آمَنُوا	بِمَا
do	you see	to	those	they pretend	that they	they believed	with that
أَنْ	يُرِيدُوا	أَنْ	يَكْفُرُوا	بِهِ	ط	وَيُرِيدُ	الشَّيْطَانُ
do	they want	that	they disbelieve	in it	and	the devil	wants
أَنْ	يُتَّحَاكَمُوا	إِلَى	الطَّاغُوتِ	وَقَدْ	أُمِرُوا	أَنْ	يَكْفُرُوا
that	they be judged	to	the idols	and	they were commanded	that	they disbelieve
أَنْ	يُضِلَّهُمْ	ضَلَالًا	بَعِيدًا	﴿٦١﴾			
that	the devil	mislead	them				

يُرِيدُونَ	أَنْ	يَتَحَاكَمُوا	إِلَى	الطَّٰغُوتِ	وَ	قَدْ
they desire	to	they seek judgement	from	rebellious	and	surely
أُمْرًا	أَنْ	يَكْفُرُوا	بِهِ	وَ	يُرِيدُ	الشَّيْطٰنُ
they were commanded	that	they disobey	with it	and	he desires	Satan
أَنْ	يُضِلَّهُمْ	ضَلًّا	بَعِيدًا			
that	he leads them astray	astray	far away			

Dost thou not know of those who pretend that they believe in what has been revealed to thee and what has been revealed before thee? They desire to seek judgement from the rebellious, although they were commanded not to obey them. And Satan desires to lead them astray far away *from the right path*.

کیا تو نے ان لوگوں کے حال پر نظر کی ہے جو گمان کرتے ہیں کہ وہ اس پر ایمان لے آئے ہیں جو تجھ پر اتارا گیا اور اس پر بھی جو تجھ سے پہلے اتارا گیا۔ وہ چاہتے ہیں کہ فیصلے شیطان سے کروائیں جبکہ انہیں حکم دیا گیا تھا کہ وہ اس کا انکار کریں۔ اور شیطان یہ چاہتا ہے کہ وہ انہیں دُور کی گمراہی میں بہکا دے۔

An-Nisa' 4:62 (www.alislam.org/quran/app/4:62)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا

و	إِذَا	قِيلَ	لَهُمْ	تَعَالَوْا	إِلَىٰ	مَا	أَنْزَلَ	اللَّهُ
and	when	it was said	to them	you come	to	what	He sent down	Allah
وَ	إِلَىٰ	الرَّسُولِ	رَأَيْتَ	الْمُنَافِقِينَ	يَصُدُّونَ	عَنْكَ		
and	to	Messenger	you saw	hypocrites	they turn away	from you		

صُدُّوْذَا

aversion

And when it is said to them, 'Come ye to what Allah has sent down and to *His* Messenger,' thou seest the hypocrites turn away from thee with aversion.

اور جب ان سے کہا جاتا ہے کہ اس کی طرف آؤ جو اللہ نے اتارا ہے اور رسول کی طرف آؤ تو منافقوں کو تو دیکھے گا کہ وہ تجھ سے بہت پرے ہٹ جاتے ہیں۔

An-Nisa' 4:63 (www.alislam.org/quran/app/4:63)

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ^{صلى}
بِاللَّهِ إِنَّ أَرْدْنَا إِلَّا أَحْسَانًا وَتَوْفِيقًا ﴿٦٣﴾

قَدَّمَتْ

it sent before

بِأِ

because

مُصِيبَةٌ

affliction

أَصَابَتْهُمْ

it befalls them

إِذَا

when

فَكَيْفَ

then how

أَرْدْنَا

we meant

إِنْ

not

بِاللَّهِ

by Allah

يَحْلِفُونَ

they swear

جَاءُوكَ

they came to you

ثُمَّ

then

أَيْدِيهِمْ

their hands

تَوْفِيقًا

conciliation

وَ

and

أَحْسَانًا

kindness

إِلَّا

except

Then how is it that when an affliction befalls them because of what their hands have sent on before them, they come to thee swearing by Allah, *saying*, 'We meant nothing but the doing of good and reconciliation?'

پھر انہیں کیا ہو جاتا ہے جب ان پر کوئی مصیبت ٹوٹتی ہے، بسبب اس کے جو ان کے ہاتھوں نے آگے

بھیجا۔ تب وہ تیرے پاس اللہ کی قسمیں کھاتے ہوئے آتے ہیں کہ ہمارا تو احسان کرنے اور اصلاح کرنے کے سوا کوئی ارادہ نہ تھا۔

An-Nisa' 4:64 (www.alislam.org/quran/app/4:64)

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ
فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٤﴾

أُولَئِكَ	الَّذِينَ	يَعْلَمُ	اللَّهُ	مَا	فِي	قُلُوبِهِمْ	فَأَعْرِضْ
these	those who	He knows	Allah	what	in	their hearts	so you turn away
عَنْهُمْ	وَ	عِظْهُمْ	وَ	قُلْ	لَهُمْ	فِي	
from them	and	admonish them	and	you say	to them	in (concerning)	
أَنْفُسِهِمْ	قَوْلًا	بَلِيغًا					
their own selves	a word	effective					

These are they, the secrets of whose hearts Allah knows *well*. So turn away from them and admonish them and speak to them an effective word concerning their own selves.

یہ وہ لوگ ہیں جن کے دلوں کا حال اللہ خوب جانتا ہے۔ پس ان سے اعراض کر اور انہیں نصیحت کر اور انہیں ایسی بات کہہ جو ان کے نفسوں پر گہرا اثر چھوڑنے والی ہو۔

An-Nisa' 4:65 (www.alislam.org/quran/app/4:65)

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ
جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٥﴾

وَ	مَا	أَرْسَلْنَا	مِنْ	رَّسُولٍ	إِلَّا	لِيُطَاعَ	بِإِذْنِ
and	not	We sent	from	Messenger	except	he be obeyed	by command
اللَّهُ	وَ	كَوْ	أَنَّهُمْ	إِذْ	ظَلَمُوا	أَنفُسَهُمْ	جَاءُوكَ
Allah	and	if	that they	when	they wronged	their souls	they came to you
فَاسْتَغْفَرُوا	وَاللَّهُ	وَ	لَهُمْ	اسْتَغْفَرَ	لَهُمْ	فَاسْتَغْفَرُوا	فَاسْتَغْفَرُوا
then they asked forgiveness	Allah	and	for them	he asked forgiveness	for them	then they asked forgiveness	then they asked forgiveness
الرَّسُولِ	لَوْجَدُوا	اللَّهُ	تَوَّابًا	تَوَّابًا	تَوَّابًا	تَوَّابًا	تَوَّابًا
Messenger	surely they found	Allah	Oft-Returning (with compassion)	Oft-Returning (with compassion)	Oft-Returning (with compassion)	Oft-Returning (with compassion)	Oft-Returning (with compassion)
رَّحِيمًا	رَّحِيمًا	رَّحِيمًا	رَّحِيمًا	رَّحِيمًا	رَّحِيمًا	رَّحِيمًا	رَّحِيمًا
Merciful	Merciful	Merciful	Merciful	Merciful	Merciful	Merciful	Merciful

And We have sent no Messenger but that he should be obeyed by the command of Allah. And if they had come to thee when they had wronged their souls, and asked forgiveness of Allah, and if the Messenger also had asked forgiveness for them, they would have surely found Allah Oft-Returning *with compassion, and Merciful.*

اور ہم نے کوئی رسول نہیں بھیجا مگر اس لئے کہ اللہ کے حکم سے اس کی اطاعت کی جائے۔ اور اگر اس وقت جب انہوں نے اپنی جانوں پر ظلم کیا وہ تیرے پاس حاضر ہوتے اور اللہ سے بخشش طلب کرتے اور رسول بھی ان کے لئے بخشش مانگتا تو وہ ضرور اللہ کو بہت توبہ قبول کرنے والا (اور) بار بار رحم کرنے والا پاتے۔

Advanced Reading (*Optional*)

URDU

Read from [Tafsir Hazrat Masih Mau'ud^{as}](#), Vol. 1 Surah Fatiha: pg. 311-346

ENGLISH

Read from [Commentary on the Holy Qur'an - Vol. 1 Surah Fatiha](#): pg. 301-333 (*“Every human action is followed by Divine reaction”* onwards)



Point to Ponder: Moral Miracles Possess Great Influence

One of the miracles of the Holy Prophet, the Chief of the Messengers, peace and blessings of Allah be upon him, in the way of moral miracles is that once the Prophet of Islam lay asleep under a tree when suddenly he was awoken by a hue and cry. Upon waking he noticed a Bedouin of the desert standing above him, sword in hand, who said: ‘O Muhammad! Tell me, who now can save you from my hands?’ ‘Allah,’ replied the Prophet of Islam, with the complete satisfaction and true repose that he was blessed with. This response of the Holy Prophet^{sa} was not superficial as others would say. The name ‘Allah,’ which is the personal name of God Almighty and which is that compendium of all perfect attributes, came forth from the mouth of the Messenger with such heart-felt emotion that it touched the heart of the Bedouin. It is said that this is the Greatest Name (*ism-e-azam*) of God and it possesses tremendous blessings. But as for one who does not even remember Allah, what benefit can such a one derive from this name? Hence, the word ‘Allah’ was uttered by the Holy Prophet^{sa} in such a way that the Bedouin was struck by awe and his hand began to tremble. His sword fell to the ground. The Holy Prophet^{sa} then took hold of the same sword and said: ‘Now you tell me, who can save you from my hands?’ Who could this weak-hearted desert-nomad of the desert name? Ultimately, the Holy Prophet, peace and blessings of Allah be upon him, exhibited his sublime virtues and said: ‘Go, I release you. Learn of clemency and bravery from me.’ This miracle of morality had such an influence on this man that he became a Muslim.

(From [Malfuzat English Translation, Vol. 1 pg. 97](#) و 86 صفحہ 1، ایڈیشن 2016)

160- حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفِ الْمُرَزِيِّ قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي، فَعَمِلَ بِهَا النَّاسُ، كَانَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا، لَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْئًا، وَمَنْ ابْتَدَعَ بِدْعَةً، فَعَمِلَ بِهَا، كَانَ عَلَيْهِ أَوْزَارٌ مِثْلُ مَنْ عَمِلَ بِهَا، لَا يَنْقُصُ مِنْ أَوْزَارِ مَنْ عَمِلَ بِهَا شَيْئًا

(سنن ابن ماجه، كتاب افتتاح الكتاب، باب من احيا سنة قد اميتت 209)

کثیر بن عبد اللہ بن عمرو بن عوف مرزنی نے بیان کیا کہ مجھے میرے باپ نے میرے دادا سے روایت کرتے ہوئے بتایا کہ رسول اللہ ﷺ نے فرمایا جس نے میری سنت میں سے کسی سنت کو زندہ کیا اور لوگ اُس پر عمل کرنے لگے تو اس کے لئے اس پر عمل کرنے والوں کے برابر اجر ہو گا اور اُن کے اجر میں کچھ کمی نہیں ہو گی اور جس نے کوئی بدعت شروع کی اور اس پر عمل ہونے لگا تو اس پر ان سب عمل کرنے والوں کے بوجھ ہوں گے اور ان عمل کرنے والوں کے بوجھ میں کچھ بھی کمی نہ ہو گی۔

Hazrat 'Amr Bin al-'Auf^{ra} has narrated that the Holy Prophet^{sa} said, "The person who revives any one of my sunnah so that others start practicing it, he will reap the reward equal to all those persons' rewards who act upon that sunnah, and their reward shall remain with them as well. The person who introduces an innovation and others adopt it, he shall share in the sins of all those who act on it, and their sins will remain with them as well." (Sunano Ibn-e-Majah, Kitabul-Muqaddimah, Babu man Ahya Sunnatan qad umitat)

Source: [Hadiqatul Saliheen](#) (Urdu), pg. 188 & [Conditions of Bai'at and Responsibilities of an Ahmadi](#) (English), pg. 107

163- عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ دَعُونِي مَا تَرَ كُنُكُمُ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ

(بخاری کتاب الاعتصام باب الاقتداء بسنن رسول الله 7288)

حضرت ابو ہریرہؓ بیان کرتے ہیں کہ نبی ﷺ نے فرمایا جب تک میں تم کو چھوڑے رکھوں اور تم سے کچھ نہ کہوں تم بھی مجھے چھوڑے رکھو (یعنی مجھ سے کچھ نہ پوچھو) کیونکہ تم سے پہلے بہت سے لوگ اس وجہ سے ہلاک ہوئے کہ وہ اپنے انبیاء سے بکثرت سوال کرتے لیکن جب ان کو جواب دیا جاتا تو ان کی خلاف ورزی کرتے اور جواب کے مطابق عمل نہ کرتے۔ پس جب خود میں تم کو کسی چیز سے روکوں تو رک جاؤ اور جس کا حکم دوں اسے اپنی طاقت کے مطابق کرو۔

Hazrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} said: “Leave me alone in respect of that which I do not mention to you. Those who were before you were ruined by their habit of asking too many questions and their differences concerning their Prophets. When I forbid you anything keep away from it altogether, and when I prescribe anything for you carry it out as far as you can.” (Bukhari and Muslim)

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

Class #1: Revise Qa'dah: Durud

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

Durud Audio File:

https://www.alislam.org/salaat/downloads/18_Durud.mp3

The purpose of Durūd (also called *Assalātu-'alannabi*) is that our prayers be devoted to the purpose that the Holy Prophet^{sa} spent his life in prayer for.



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

Salat 'alan Nabee

درود شریف

Allah-umma salli 'alaa Muhammadin				اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ			
O Allah, bless Muhammad ^{saw}				اے اللہ محمد پر خاص فضل فرما			
Muhammadin	مُحَمَّدٍ	alaa	عَلَى	salli	صَلِّ	Allah-umma	اللَّهُمَّ
Muhammad ^{saw}	محمد (ﷺ)	upon	پر	bless	فضل کر	Oh Allah	اے اللہ

wa 'alaa aali Muhammadin				وَعَلَى آلِ مُحَمَّدٍ			
and the people of Muhammad ^{saw}				اور محمد کی آل پر بھی۔			
Muhammadin	مُحَمَّدٍ	aali	آلِ	wa 'alaa	وَعَلَى		
(of) Muhammad ^{saw}	محمد (ﷺ)	people	آلِ	and upon	اور پر		

kamaa sallaita `alaa Ibraheema				كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ			
as You did bless Abraham ^{as}				جیسے تو نے ابراہیمؑ پر فضل فرمایا			
Ibraheema	إِبْرَاهِيمَ	`alaa	عَلَىٰ	sallaita	صَلَّيْتَ	kamaa	كَمَا
Abraham ^{as}	ابراہیمؑ	on	پر	You did bless	تو نے فضل فرمایا	as	جیسے (جو)

wa `alaa aali Ibraheema				وَ عَلَىٰ آلِ إِبْرَاهِيمَ			
and the people of Abraham ^{as}				اور ابراہیمؑ کی آل پر۔			
Ibraheema	إِبْرَاهِيمَ	aali	آلِ	wa `alaa	وَ عَلَىٰ		
(of) Abraham ^{as}	ابراہیمؑ	people	آل	and upon	اور پر		

innaka Hameed-um-Majeed				إِنَّكَ حَمِيدٌ مُّجِيدٌ			
You are indeed the Praiseworthy, the Exalted				یقیناً تو ہے انتہا خوبیوں والا بڑی شان والا ہے۔			
Majeed	مُجِيدٌ	Hameed-um	حَمِيدٌ	innaka	إِنَّكَ		
the Exalted	(بڑی) شان والا	the Praiseworthy	(بڑی) حمد والا	You are indeed	یقیناً تو		

Allah-umma baarik `alaa Muham-madin				اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ			
O Allah, prosper Muhammad ^{saw}				اے اللہ تو برکات نازل فرما محمدؐ پر			
Muham-madin	مُحَمَّدٍ	`alaa	عَلَىٰ	baarik	بَارِكْ	Allah-umma	اللَّهُمَّ
Muhammad ^{saw}	محمد (ﷺ)	upon	پر	prosper	برکات نازل فرما	O Allah	اے اللہ

wa `alaa aali Muhammdin				وَ عَلَىٰ آلِ مُحَمَّدٍ			
and the people of Muhammad ^{saw}				اور محمدؐ کی آل پر بھی			
Muhammdin	مُحَمَّدٍ	aali	آلِ	wa `alaa	وَ عَلَىٰ		
(of) Muhammad ^{saw}	محمد (ﷺ)	people	آل	and upon	اور پر		

kama baarakta `alaa Ibraheema				كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ			
as You did prosper Abraham ^{as}				جیسے تو نے ابراہیم پر برکات نازل فرمائی			
Ibraheema	إِبْرَاهِيمَ	`alaa	عَلَىٰ	baarakta	بَارَكْتَ	kama	كَمَا
Abraham ^{as}	ابراہیم	upon	پہ	You did prosper	تو نے برکات نازل فرمائیں	as	جیسے (جو)
wa `alaa aali Ibraheema				وَ عَلَىٰ آلِ إِبْرَاهِيمَ			
and the people of Abraham ^{as}				اور ابراہیم کی آل پر			
Ibraheema	إِبْرَاهِيمَ	aali	آلِ	wa `alaa	وَ عَلَىٰ		
(of) Abraham ^{as}	ابراہیم	people	بیرونی کرنے والے	and upon	اور پر		
innaka Hameed-um-Majeed				إِنَّكَ حَمِيدٌ مَّجِيدٌ			
You are indeed the Praiseworthy, the Exalted				یقیناً تو بے انتہا خوبوں والا بڑی شان والا ہے			
Majeed	مَجِيدٌ	Hameed-um	حَمِيدٌ	innaka	إِنَّكَ		
the Exalted	(بڑی) شان والا	the Praiseworthy	(بڑی) حمد والا	You are indeed	یقیناً		

Point to Ponder: *Durud* Personally Connects Us to the Holy Prophet^{sa}

If we don't have a personal attachment with the Holy Prophet^{sa}, then the name Muhammad will not mean much to us. *Durūd* will feel like a formality because we're praying for someone we don't really know. When we see people become emotional at a *Siratun Nabi Jalsah* or when they're talking about the Holy Prophet^{sa}, we'll feel awkward, like we're missing out on something. We want to develop this attachment with the Holy Prophet^{sa}, but sometimes we don't know how. The solution is simple; it is reading the biography of the Holy Prophet^{sa}. This method of developing an attachment is so simple that if we read the biography of any historical figure, by the time we finish, we will feel like we know them personally....When we pray for a family member who has passed away, it can make us emotional because the prayer itself reminds us of the pain of loss that we suffered. Similarly, *Durūd* itself can be emotional if it becomes a reminder of the loss we suffered in our own lives. When we say the name Muhammad^{sa}, it reminds us of all the experiences that we had with him^{sa}, and the experience of his passing. Praying for him^{sa} becomes an expression of our mourning his^{sa} loss. That becomes a very personal *Durūd*. When we say the name Muhammad in *Durūd*, it should remind us of a person who we know personally.

(From [Understanding Salat. A Word by Word Commentary on Salat](#) by Murabbi Rizwan Khan, pg. 197 & 200)

Class #2: Review Etiquette for when toddlers divert mothers' attention during Salat

Please read the following guidance of Syedna Hazrat Khalifatul Masih V^{aa} on this matter in the following article of Al Fazal and its translation in Al Hakam.

May Allah ta'ala guide all sisters to understand and act upon this divine guidance. Ameen!

سوال: حضور انور ایدہ اللہ تعالیٰ بصرہ العزیز کے ساتھ نیشنل عالمہ بچہ لاء اللہ بنگلہ دیش کی Virtual ملاقات مورخہ 14 نومبر 2020ء میں ایک بچہ ممبر نے حضور انور کی خدمت اقدس میں عرض کیا کہ چھوٹے بچوں والی ماؤں کو نماز کے وقت بچے کو ساتھ لے کر یا گود میں اٹھا کر نماز پڑھنا پڑتی ہے۔ اس وقت فطرتاً نماز سے زیادہ بچے کی طرف توجہ رہتی ہے۔ اس سے ہم نماز کی فضیلت سے محروم تو نہیں ہو رہی ہوتیں؟ حضور نے فرمایا:

جواب: نہیں محروم نہیں ہو رہی ہوتیں۔ لیکن آپ یہ کیا کریں کہ جب بچہ روتا ہے تو اس کو گود میں اٹھایا اور نماز پڑھ لی اور پھر جب سجدہ میں گئے تو بچہ کو ایک سائیڈ پر بٹھا دیا پھر نماز پڑھ لی۔ یہ تو اضطراری حالت ہے اللہ تعالیٰ دلوں کا حال جانتا ہے۔ کیونکہ آپ نیک نیتی سے نماز پڑھ رہی ہیں تو اللہ تعالیٰ اس کا ثواب دیتا ہے۔ لیکن نماز کا وقت آپ کے پاس کافی ہوتا ہے۔ فجر کے وقت تو بچے عموماً سوتے ہوئے ہوتے ہیں۔ یا فیڈر یا دودھ دے کے، یا فیڈ دے کے، اس کو سلا کے آپ آرام سے فجر کی نماز پڑھ سکتی ہیں۔ عام طور پر کوشش یہ کریں کہ بچہ کو سلانے کے بعد یا بچہ کو فیڈ دے دی ہے تو پھر اس کے بعد اس کو لٹا کے اگر وقفہ ہے تو پھر آرام سے نماز پڑھیں۔ اور اگر وقفہ تھوڑا ہے مثلاً سورج ڈوب رہا ہے یا فجر کی نماز پہ سورج نکل رہا ہے تو پھر مجبوری ہے کہ جلدی جلدی نماز پڑھ لینی ہے۔ یا آپ کی عصر کی نماز سورج ڈوبنے کی وجہ سے ضائع ہو رہی ہے تو جلدی سے پڑھ لیں۔ لیکن عموماً کوشش یہ کریں کہ بچہ سے فارغ ہونے کے بعد اس کو سلا کے، لٹا کے آپ اپنی نماز پڑھ لیں۔ لیکن اگر مجبوری میں آپ کو بچہ کو گود میں لے کے پڑھنی بھی پڑھتی ہے تو اس میں کوئی حرج نہیں ہے۔ لیکن اس میں کوشش کریں کہ جتنی زیادہ توجہ آپ نماز کی طرف قائم کر سکتی ہیں قائم رکھیں، نماز کے جو الفاظ ہیں ان پہ غور کرتی رہیں۔ اللہ تعالیٰ تو ثواب دینے والا ہے، اللہ تعالیٰ رحمن، رحیم ہے اور بخش کرنے والا بھی ہے۔ تو اللہ تعالیٰ یہ ظلم نہیں کرتا۔ اللہ تعالیٰ کو ساری صورت حال پتہ ہے۔ لیکن اگر ساری کوششوں کے باوجود کسی عورت کے پاس وقت نہیں رہتا اور اس کو بچہ کو گود میں لے کے نماز پڑھنا مجبوری ہے تو اللہ تعالیٰ اس کا ثواب دینے والا ہے، دیتا ہے۔

(Source: <https://www.alfazl.com/2021/08/21/33890/>)

During a virtual mulaqat of the national amila of Lajna Imaillah Bangladesh with Hazrat Khalifatul Masih V^{aa}, which was held on 14 November 2020, a member of Lajna Imaillah said to Huzoor^{aa}, “Mothers with small children have to pray while holding the children in their arms or putting them on their laps. In that situation, one is naturally more focused on the child than on the prayers.” She then asked, “Would that not deprive us of the blessings of prayer?”

Huzoor^{aa} replied: “No, you are not being deprived. What you should do is that whenever the child cries, you can put him in your lap and offer your prayer. Then, when you are about to

prostrate, you can put the child to the side and continue the prayer. This is an unavoidable situation and Allah knows the state of the hearts. As you are praying with the correct intention, Allah the Exalted shall reward you.

“Nevertheless, you have sufficient time to pray. At Fajr time, children are usually asleep. Otherwise, you can easily offer the Fajr prayer after putting the child to sleep by giving the child a bottle of milk, or by feeding the child first.

“Generally, try to put the baby to sleep and then offer your prayer in peace once you get a break after they have been put to bed or after he has been fed. If that break is short, for example, the sun is setting or the sun is rising at the time of the Fajr prayer, then one has no choice but to perform the prayer quickly. Or if your Asr prayer is being lost due to the sun setting, then offer it quickly. However, in general, try to take care of your child’s needs, put him to sleep and then offer your prayer.

“However, if you are compelled to take the child in your arms and offer a prayer, then there is no problem with that, but try to focus on prayer as much as you can. Keep pondering over the words of the prayer.

“Allah gives the reward. He is the Gracious, the Merciful and the Most Forgiving. Allah the Exalted is not cruel at all. He is aware of the whole situation. Thus if, in spite of all efforts, a woman does not have time and is compelled to pray with her child in her arms, then the reward lies with Allah the Exalted and He does give the reward.

(Source:

<https://www.alhakam.org/answers-to-everyday-issues-part-xix-ambiguity-in-religion-heaven-and-hell-role-of-mothers-and-message-for-lajna-imaillah/>)

Additional Activity (Optional)

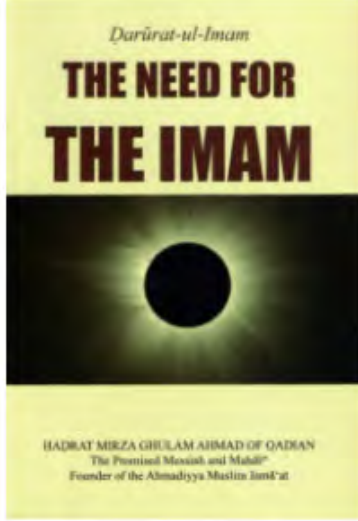
Please listen to the following Friday Sermon of Hazrat Khalifatul Masih IVth on the blessings of Prayer and its etiquette.

Magzoob and Zualin Prayers (July 5, 1991)

Urdu Video: <https://khut.ba/5jul1991>

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

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



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

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

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

مطالعه كتب حضرت مسیح موعود علیه السلام: ضرورة الامام

روحانی خزائن جلد 13

Advanced Reading (Optional)

Finished the above assigned book quickly? Click on the title of the following book of the Promised Messiah^{as} below to read it.

حُجَّة الاسلام، روحانی خزائن جلد 6

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

Pearls of Wisdom / Guidance of Khilafat

Please watch the following two video clips to learn the guidance of Hazrat Khalifatul Masih V^{aa} on these important questions.

Class #1: How can we guide our family members or spouse to be more involved in Jamaat?

<https://youtu.be/febGUAVp2uI>

Class #2: How should we conduct the Tarbiyat of infants so they become contributing members of the Jama'at? <https://youtu.be/UGvqnozRTOI>



Salat Hub is a relatively new website where members of all ages can learn and revise their Salat in an engaging and interactive way. Try their quiz or benefit from their different resources, including a special workbook for kids. Check it out here: <https://salathub.co.uk/>

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 323-324

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

Class #2 Reading:

Volume 2, pg. 325-326

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

Advanced Reading (*Optional*)

Looking for something in English? Please click on the title to read the book.

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

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

The world we currently live in places a lot of emphasis on individuality and placing your own needs and wants first, whether or not those needs and wants are good for you. In a world that teaches people to undermine and question authority, it's not surprising that our children, as well as some adults, struggle with understanding the importance and blessings of obedience in Islam. We should make every effort to listen and wisely respond in a non-judgmental way to questions or comments like the following:

There's a lot of emphasis on obedience to Khilafat. But Huzoor^{aa} is just another human being like us. I don't understand how he can help me succeed in my own life and school/career, since he only advises about spiritual things?

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about the Islamic teaching on the importance of Nizam-e-Khilafat.

For this discussion, start by acknowledging that yes, a Khalifa is a human being, but the word *Khalifa* means that he is a vicegerent (pronounced vice + jerr+ uhnt), i.e. a divinely chosen representative of God. The person elected as Khalifa is chosen by God for his own deep love of and obedience to God, the Holy Prophet^{sa} and the Promised Messiah^{as}. God recognizes that this individual will keep the true teachings of Islam alive and carry forward the divine mission of the Holy Prophet^{sa}. The Promised Messiah^{as} has explained:

“It should be kept in mind that all human beings stand in need of a model. And that model is provided to them in the persons of the prophets, peace be on them. God could write His revelations on the trees but He did not do that. He sent the Messengers and sent His revelation through them ... The reason why he did so was that He wanted the human beings to witness His manifestation which takes place through the Messengers.” (Malfuzat Vol. II, p. 168; qtd in [So Said the Promised Messiah^{as}](#), pg 85)

It's fitting that the word *Islam* itself means both peace and obedience. This is something to really carefully think about - why and how are peace and obedience connected in this way? By studying the Holy Quran and the life of the Holy Prophet^{sa} the answer becomes quite clear. The Holy Quran says: “O ye who believe! obey Allah, and obey His Messenger and those who are in authority among you” (4:60). As a Muslim, a follower of Islam, we are peaceful people who spread peace through our obedience to Allah ta'ala. One way that we obey God is by obeying those He puts in authority over us.

Remind the class that this year we have been reviewing our Salat prayers. And in these

prayers we ask Allah ta'ala several times for success in this world and the next. Islam teaches us that true success in this world is only attainable through Allah ta'ala, which means by attaching ourselves with those individuals He places as His representative or *Khalifa* in this world. If we understand and acknowledge that Islam really is not simply a religion, but *a way of life*, then it makes sense that the Khalifa advises us on both spiritual and worldly matters.

For this class, it would be beneficial to present real-world examples of people who attained success in this world due to their obedience to Khilafat. If possible, having members of the majlis themselves present would be best, otherwise share incidents that you can find at alislam.org or through the Friday sermons.

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

1. Guidance of Hazrat Khalifatul Masih V^{aa}:
 - a. **[“Love Between Ahmadis and the Khalifa”](#)** Friday Sermon May 29, 2020 ([Transcript](#) in English)
 - b. **[“Unconditional Obedience to Khilafat”](#)** Friday Sermon June 6, 2014 ([Press release](#) with direct quotes in English)
 - c. **[“Islamic Principles on Education and Serving Humanity”](#)** Keynote Address at UNESCO Headquarters, October 8, 2019 ([Official Transcript](#) at Review of Religions)
2. **[“Why is one person—the Khalifa—dictating our lives?”](#)** The Quest of a Curious Muslim by Murrabi Farhan Iqbal & Murrabi Shahrukh Rizwan Abid
3. **[“Temporal and Spiritual Authority of the Institution of Khilafat”](#)** by Atif Mir

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

This quarter we are going to focus on discussing practical ways that Lajna members can engage in Tabligh. When people first think about Tabligh, it means communicating with other people to create contacts. But sometimes it seems like the Jama'at has a lot of restrictions on what Ahmadi girls and women are allowed to do. For example, Ahmadi girls and women are not allowed:

- To show their faces during video meeting calls
- To engage in discussions online with other people
- To make their own channels or upload videos/pics
- To do Tabligh to men

So then how are we expected to do Tabligh?

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about what Islam says about how to do Tabligh.

Please read the following excerpt to the class (from the book [Social Media](#)):

Huzoor-e-Anwar^{aa} has repeatedly advised us that Ahmadi girls should only do tabligh to girls. In this regard, he advised the office holders of Lajna Ima'illah and said:

“Lajna Tabligh department should make teams of women and girls and use them for tabligh. However, it should be clearly remembered that girls should only do tabligh to other females. Some people make tabligh contacts on the Internet. Tabligh contacts on the Internet should only be established with women and girls. Leave tabligh towards men for the men, because [otherwise] this causes some issues. It is said that we are doing tabligh; however, what has generally been seen and experienced is that these Internet connections lead to some results that are not appropriate for an Ahmadi female. Girls who are studying in college and universities should talk to other female students about themselves and Islam without any hesitation, embarrassment or inferiority complex. Tell them who we are and, in this way, introduce them to Islam.”

(Address to Ladies Jalsa Salana Australia 15 April 2006. Published Al Fazl International 12 June 2015)

Many girls use Internet for the purpose of tabligh (preaching) and think that this is safer and more effective as compared to direct tabligh. However, soon thereafter, negative consequences manifest themselves. Therefore, Huzoor(aba) gave an important advice about applying Islamic teachings on purdah to current technology. Huzoor-e-Anwar^{aa} said:

“Now I would like to say something pertaining to chatting on the Internet, which also comes under the category of non-observance of purdah. Casually, you connect online and start chatting without realizing with whom you are talking to. Our girls are chatting without knowing whether it is a girl or a boy sitting at the other end. Sometimes boys hide their identity and pretend to be girls to talk to girls.

It has been brought to my attention that our girls talk to boys considering them to be girls and start introducing the Jama'at to them. Our girl, in her mind, is happy that she is calling them towards Allah. She does not know the intentions of [the boy posing to be] the other girl. Even if you have a good intention, you don't know the intentions of the boy sitting at the other end. How would you know? Gradually, it goes to the level where pictures are exchanged. Now, showing your pictures is the extreme of immodesty. In some situations, it has even ended up in a marriage. As I mentioned that it has led to frightening results. Most of these marriages failed within a short while.

Remember, if you would like to preach, then girls should only preach to girls. Girls don't have to preach to boys. Leave it to the boys to do that. As I mentioned earlier, this is a societal ill and we are facing very frightening results.”

(Address at Annual Ijtema Lajna Ima'illah UK 19 October 2003 Baitul Futuh Mosque, London. Published Al Fazl International 17 April 2015)

Next ask the class to share their own personal experience of how they have preached the message of Islam while keeping in mind the instructions of Syedna Hazrat Khalifatul Masih V^{aa}. Be sure to emphasize the importance of “silent tabligh” (i.e. presenting Islam through our modest dressing and good behaviour), which doesn't require actually engaging in a conversation with anyone.

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

1. Guidance of Syedna Hazrat Khalifatul Masih V^{aa}:
 - a. [Daawat Ilallah - Preaching \(Tabligh\)](#). Friday Sermon October 8, 2004.
 - b. [Tabligh and Revival of Islam](#) Friday Sermon April 9, 2010

Dā'i Ilallāh Activity

You don't have to be an active Dā'i Ilallāh to take part in this activity! Tabligh is something we can all engage in; every effort counts. We invite you to participate in the following effort.

Summer has arrived! Each time you go out, **try to start a conversation with someone new and leave them with some knowledge about Islam**, even if it is just to tell them you are an Ahmadi Muslim (now one more person in the world knows about the Ahmadiyyat!)

Advanced Reading (Optional)

A major part of Tabligh is answering questions. We suggest the following book to help increase our knowledge. Please click on the title to read the book.

إسلامی اصول کی فلاسفی، روحانی خزائن جلد 10، حضرت مسیح موعودؑ

[The Philosophy of the Teachings of Islam](#) by the Promised Messiah^{as}

August

اور چاہیے کہ جماعت کے بزرگ جو نفس پاک رکھتے ہیں میرے نام پر میرے بعد لوگوں سے بیعت لیں☆ خدا تعالیٰ چاہتا ہے کہ اُن تمام روحوں کو جو زمین کی متفرق آبادیوں میں آباد ہیں کیا یورپ اور کیا ایشیاء اُن سب کو جو نیک فطرت رکھتے ہیں توحید کی طرف کھینچے اور اپنے بندوں کو دین واحد پر جمع کرے یہی خدا تعالیٰ کا مقصد ہے جس کے لئے میں دنیا میں بھیجا گیا سو تم اس مقصد کی پیروی کرو مگر نرمی اور اخلاق اور دعاؤں پر زور دینے سے۔ اور جب تک کوئی خدا سے روح القدس پا کر کھڑا نہ ہو سب میرے بعد مل کر کام کرو۔
(رسالہ الوصیت، صفحہ 6-7)

Let the righteous persons of the Jama'at who have pure souls accept Bai'at in my name. God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another.

(The Promised Messiah^{as}, The Will, pg. 8-9)

The Holy Quran / Obedience Leads to Success

Aal-e-'Imran 3:32-33 / Al-Nisa' 4:70 / Al Ahzab 33:29-30

Self-Study/Teaching Guide

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

Aal-e-'Imran 3:32-33

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 3 pg. 21-36)

[Haqaiqul Furqan](#) (Vol. 1 pg. 461-464)

[Dars-ul-Qur'an: 12th January 1995 \(Urdu\)](#) (Relevant part starts from 20:55)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 2, pg. 474-475)

FRIDAY SERMON

[True Obedience to the Prophet^{sa}](#) (October 20, 2017)

Al-Nisa' 4:70

URDU

[Tafseer Hazrat Masih Maud^{as}](#) (Vol. 3 pg. 320-330)

[Dars-ul-Qur'an: 15th January 1998 \(Urdu\)](#)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 2, pg. 669-672)

Al Ahzab 33:29-30

URDU

[Haqaiqul Furqan](#) (Vol. 3 pg. 403-407)

[Dars-ul-Qur'an: 3rd December 1997 \(Urdu\)](#) (Relevant part starts from 43:00)

[Anwarul Quran by Hazrat Kalifatul Masih III^{rh}](#) (Vol. 3 pg 65-70)

ENGLISH

[English with 5-Volume Commentary](#) (Vol. 4, pg. 2566-2567)

Aal-e-'Imran 3:32 (www.alislam.org/quran/app/3:32)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ط

وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣٢﴾

يُحِبُّكُمْ	فَاتَّبِعُونِي	اللَّهُ	تُحِبُّونَ	كُنْتُمْ	إِنْ	قُلْ
He will love you	then you follow me	Allah	you love	you were	if	you say
غَفُورٌ	اللَّهُ	وَ	ذُنُوبِكُمْ	لَكُمْ	يَغْفِرُ	وَ
Most Forgiving	Allah	and	your sins	for you	He will forgive	and
						رَّحِيمٌ
						Merciful

Say, 'If you love Allah, follow me: *then* will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.

تو کہہ دے اگر تم اللہ سے محبت کرتے ہو تو میری پیروی کرو اللہ تم سے محبت کرے گا، اور تمہارے گناہ بخش دے گا۔ اور اللہ بہت بخشنے والا (اور) بار بار رحم کرنے والا ہے۔

Aal-e-`Imran 3:33 (www.alislam.org/quran/app/3:33)

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٣﴾

تَوَلَّوْا	فَإِنْ	الرَّسُولَ	وَ	اللَّهُ	أَطِيعُوا	قُلْ
they turned away	but if	the Messenger	and	Allah	you obey	you say
		الْكَافِرِينَ	يُحِبُّ	لَا	اللَّهُ	فَإِنَّ
		the disbelievers	He loves	not	Allah	then surely

Say, 'Obey Allah and His Messenger;' but if they turn away, then *remember that* Allah loves not the

disbelievers.

تو کہہ دے اللہ کی اطاعت کرو اور رسول کی۔ پس اگر وہ پھر جائیں تو یقیناً اللہ کافروں کو پسند نہیں کرتا۔

An-Nisa' 4:70 (www.alislam.org/quran/app/4:70)

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٧٠﴾

وَمَنْ	يُطِيعِ	اللَّهِ	وَالرَّسُولَ	فَأُولَٰئِكَ	مَعَ	وَمَنْ	يُطِيعِ	اللَّهِ	وَالرَّسُولَ	فَأُولَٰئِكَ	مَعَ
and	he obeys	Allah	Messenger	then these	with / among	and	he obeys	Allah	Messenger	then these	with / among
وَالَّذِينَ	أَنْعَمَ	اللَّهُ	عَلَيْهِمْ	مِنَ	النَّبِيِّينَ	وَالصِّدِّيقِينَ	وَالشُّهَدَاءِ	وَالصَّالِحِينَ	وَحَسُنَ	أُولَٰئِكَ	رَفِيقًا
those	He bestowed	Allah	on whom	among	the Prophets	the Truthful	the Martyrs	the Righteous	it was excellent	these are	companion
وَالصِّدِّيقِينَ	وَالشُّهَدَاءِ	وَالصَّالِحِينَ	وَحَسُنَ	أُولَٰئِكَ	رَفِيقًا						
the Truthful	the Martyrs	the Righteous	it was excellent	these are	companion						

And whoso obeys Allah and this Messenger of *His* shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.

اور جو بھی اللہ کی اور اس رسول کی اطاعت کرے تو یہی وہ لوگ ہیں جو ان لوگوں کے ساتھ ہوں گے جن پر اللہ نے انعام کیا ہے (یعنی) نبیوں میں سے، صدیقوں میں سے، شہیدوں میں سے اور صالحین میں سے۔ اور یہ بہت ہی اچھے ساتھی ہیں۔

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
 فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٩﴾

يَا أَيُّهَا	النَّبِيُّ	قُلْ	لِ	أَزْوَاجِكَ	إِنْ	كُنْتُنَّ	تُرِدْنَ	الْحَيَاةَ	الدُّنْيَا
O you	Prophet	say	to	wives	if	you	desire	life	this world
وَ	زِينَتَهَا	هَا	فَ	تَعَالَيْنَ	أُمَتِّعْ	كُنَّ	وَ	أُسَرِّحْ	كُنَّ
and	adornment	its	so	you come	provide	you	and	send away	you
				جَمِيلًا	سَرَاحًا				
				handsome	send off				

O Prophet! say to thy wives, 'If you desire the life of this world, and its adornment, come then, I will provide for you and send you away in a handsome manner.'

اے نبی! اپنی بیویوں سے کہہ دے کہ اگر تم دنیا کی زندگی اور اس کی زینت چاہتی ہو تو آؤ میں تمہیں مالی فائدہ پہنچاؤں اور عہدگی کے ساتھ تمہیں رخصت کروں۔

وَأِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ
 مِنْكُنَّ أَجْرًا عَظِيمًا ﴿٣٠﴾

وَالْآخِرَةَ	الدَّارِ	وَ	هُ	رَسُولَ	وَ	اللَّهِ	تُرِيدُونَ	كُنْتُمْ	إِنْ	وَ
Hereafter	Home	and	His	Messenger	and	Allah	desire	you	if	and
عَظِيمًا	أَجْرًا	كُنَّ	مِنْ	لِمُحْسِنَاتِ	لِ	أَعَدَّ	اللَّهُ	إِنَّ	فَ	
great	reward	you	among	who do good	for	prepared	Allah	truly	so	

But if you desire Allah and His Messenger and the Home of the Hereafter, then truly Allah has prepared for those of you who do good, a great reward.'

اور اگر تم اللہ کو چاہتی ہو اور اس کے رسول کو اور آخرت کے گھر کو تو یقیناً اللہ نے تم میں سے حُسنِ عمل کرنے والیوں کے لئے بہت بڑا اجر تیار کیا ہے۔

Advanced Reading (Optional)

URDU

Read from [Tafsir Hazrat Masih Mau'ud^{as}](#), Vol. 1 Surah Fatiha: pg. 346-381

ENGLISH

Read from [Commentary on the Holy Qur'an - Vol. 1 Surah Fatiha](#): pg. 333-365 ("Two periods of great danger" onwards)

۹۰- عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَادًا

رَأَيْتُمُوهُ فَبَايَعُوهُ وَلَوْ حَبَوًا عَلَى الشَّلْحِ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِي.

(ابن ماجہ کتاب الفتن)

حضرت ثوبانؓ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ جب تم مہدی کو پاؤ تو اس کی بیعت کرو خواہ تمہیں برف کے تودوں پر سے گزر جانا پڑے تو جاؤ۔ کیونکہ وہ خلیفۃ اللہ ہے اور مہدی ہے۔

Hazrat Thaubaan, God be pleased with him, relates that the Holy Prophet, peace and blessings of Allah be upon him, said: 'When you find the Mahdi, perform *bai'ah* (pledge of allegiance) at his hands. You must go to him, even if you have to reach him across icebound mountains on your knees. He is the Mahdi and the Caliph of Allah.' (Ibn Maajah)

Source: [Muntakhab Ahadees](#) (Urdu), pg 70-71 & [Selected Sayings of the Holy Prophet of Islam](#)^{sa} (Eng.), pg 66

سلوک

جیسے فرمایا: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ (ال عمران: ۳۲)

یعنی اگر تم اللہ کے پیارے بنا چاہتے ہو تو رسول اکرم علیہ الصلوٰۃ والسلام کی پیروی کرو۔ وہ بادی کامل وہی رسول ہیں جنہوں نے وہ مصائب اٹھائے کہ دنیا اپنے اندر نظیر نہیں رکھتی۔ ایک دن بھی آرام نہ پایا۔ اب پیروی کرنے والے بھی حقیقی طور سے وہی ہوں گے جو اپنے متبوع کے ہر قول و فعل کی پیروی پوری جدوجہد سے کریں۔ تنبیغ وہی ہے جو سب طرح پیروی کرے گا۔ سہل انگار اور سخت گزار کو اللہ تعالیٰ پسند نہیں کرتا بلکہ وہ تو اللہ تعالیٰ کے غضب میں آوے گا۔ یہاں جو اللہ تعالیٰ نے رسول اکرم (صلی اللہ علیہ وسلم) کی پیروی کا حکم دیا تو سالک کا کام یہ ہوگا کہ اول رسول اکرم (صلی اللہ علیہ وسلم) کی مکمل تاریخ دیکھے اور پھر پیروی کرے۔ اسی کا نام سلوک ہے۔ اس راہ میں بہت مصائب و شدائد ہوتے ہیں ان سب کو اٹھانے کے بعد ہی انسان سالک ہوتا ہے۔

(From [Malfuzat English Translation, Vol. 1 pg. 25](#) & [صفحة 23](#) جلد 1، 2016 ایڈیشن)

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَيَّ مِنْهَا جِ النَّبُوءَةُ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ تَعَالَى أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاصًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ تَعَالَى أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَيَّ مِنْهَا جِ النَّبُوءَةُ ثُمَّ سَكَتَ.

(مسند احمد جلد ۲ صفحہ ۲۷۳ دار الفکر بیروت و مشکوٰۃ باب الانذار و التحذیر)

ترجمہ: حضرت حذیفہ رضی اللہ عنہ بیان کرتے ہیں کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا کہ تمہارے اندر نبوت موجود رہے گی جب تک خدا چاہے گا پھر اللہ تعالیٰ اسے اٹھالے گا پھر خلافت علیٰ منہاج النبوت ہوگی جب تک خدا چاہے گا پھر اللہ تعالیٰ یہ نعمت بھی اٹھالے گا پھر ایک طاقتور اور مضبوط بادشاہت کا دور آئے گا جب تک اللہ چاہے گا وہ رہے گا پھر اسے بھی اٹھالے گا اور ظالم و جابر حکومت کا زمانہ آئے گا پھر خلافت علیٰ منہاج النبوت قائم ہوگی اس کے بعد حضور خاموش ہو گئے۔

Hazrat Huzaifah^{ra} relates that the Holy Prophet^{sa} said, “Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilafat on precept of Prophethood.” The Holy Prophet^{sa} said no more. (Masnad Ahmad)

Source: قندیل صداقت (Beacon of Truth) (Urdu) pg 136 & Friday Sermon May 29, 2015 (English)

Class #1: Revise Qa'dah: Prayers from the Holy Quran

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

Prayers after Durud Audio File:

https://www.alislam.org/salaat/downloads/19_Some-Prayers-after-Durud.mp3

After Durud we can recite any of the prayers that the Holy Prophet^{sa} would recite, including 2:202 and 14:41-42 of the Holy Quran given below.



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

Concluding Prayers (before Salaam)

Rabbanaa aatinaa fid-dunya hasanatanw				رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً			
Our Lord, grant us good in this world				اے ہمارے رب ہمیں اس دنیا میں (ہر قسم کی) بھلائی عطا فرما			
hasanatanw	حَسَنَةً	fid-dunya	فِي الدُّنْيَا	آتِنَا	Rabbanaa	رَبَّنَا	
good	بھلائی	in this world	دنیا میں	grant us	عطا فرما ہمیں	Our Lord	رب ہمارے

wa fil-'aakhirati hasanatanw				وَفِي الْآخِرَةِ حَسَنَةً			
as well as good in the world to come				اور اگلے جہان میں بھی بھلائی (عطا فرما)			
hasanatanw	حَسَنَةً	'aakhirati	الْآخِرَةِ	فِي	wa	وَفِي	
good	بھلائی	the world to come	اگلا جہان (آخرت)	in	میں	as well as	اور

wa qinaa `azaaban-naar				وَقِنَا عَذَابَ النَّارِ			
and protect us from the torment of the Fire				اور ہمیں آگ کے عذاب سے بچا			
naar	النَّارِ	`azaaban	عَذَابِ	wa qinaa	وَقِنَا		
of the Fire	(آگ کے)	from the torment	عذاب	and protect us	اور بچا ہمیں		

Rabbij-al-nee muqeeem-as-salaati		رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ					
My Lord, make me observe Prayer		اے میرے رب مجھے نماز کو قائم کرنے والا بنا					
as-salaati	الصَّلَاةِ	muqeeem-	مُقِيمَ	aj-al-nee	اجْعَلْنِي	Rabbi	رَبِّ
Prayer	نماز	observe	قائم کرنے والا	make me	بنا مجھے	My Lord	(اے) رب میرے
wa min dhurriyatee		وَمِنْ ذُرِّيَّتِي					
and make my children too		اور میری اولاد کو بھی۔					
dhurriyatee			ذُرِّيَّتِي	wa min			وَمِنْ
my children			اولاد میری	and from among			اور سے
Rabbanaa wa taqabbal du'aa		رَبَّنَا وَتَقَبَّلْ دُعَاءَ					
Our Lord, and accept my prayer		اے ہمارے رب تو میری دعا کو قبول فرما۔					
du'aa		دُعَاءَ	wa taqabbal		وَتَقَبَّلْ	Rabbanaa	رَبَّنَا
my prayer		دعا میری	and accept		تو قبول فرما	Our Lord	رب ہمارے
Rabba-naghfir-lee		رَبَّنَا اغْفِرْ لِي					
Our Lord, grant forgiveness to me		اے ہمارے رب، مجھے بخش دے۔					
aghfir-lee			اغْفِرْ لِي	Rabbana			رَبَّنَا
grant me forgiveness			بخش دے مجھے	Our Lord			رب
wa li-waali-dayya wa lil-mu'mineena		وَالْوَالِدَيْنِ وَاللِّمَّةِ مَعِينِينَ					
and to my parents and to the believers		اور میرے والدین کو (بھی) اور (سب) مومنوں کو (بھی)					
wa lil-mu'mineena			وَاللِّمَّةِ مَعِينِينَ	wa li-waali-dayya			وَالْوَالِدَيْنِ
and to the believers			اور مومنوں کو	and to my parents			اور والدین کو میرے

yauma yaqoo-mul-hisaab		يَوْمٌ يَقُومُ الْحِسَابُ			
on the day when the reckoning will take place		جس دن حساب قائم ہوگا			
ul-hisaab	الْحِسَابُ	yaqoo-mu	يَقُومُ	yauma	يَوْمٌ
the reckoning	حساب	will take place	قائم ہوگا	(on) the day	دن

Class #2: Review Etiquette about Ladies calling the *Iqamah* or prompting the Imam

Please read the following guidance of Syedna Hazrat Khalifatul Masih V^{aa} on this matter in the following article of Al Fazal and its translation in Al Hakam.
May Allah ta'ala guide all sisters to understand and act upon this divine guidance. Ameen!

سوال: اسی ملاقات میں خاکسار نے حضور انور کی خدمت اقدس میں عرض کیا کہ آج کل مجبوری کے حالات میں جبکہ گھروالے افراد گھر پر نماز باجماعت ادا کریں تو کیا عورت نماز باجماعت کے لیے اقامت کہہ سکتی ہے، نیز امام کے بھولنے پر لقمہ دے سکتی ہے؟ اس پر حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز نے ارشاد فرمایا:

جواب: اگر صرف گھر کے مرد اور عورتیں ہوں تو لقمہ دے سکتی ہے، لیکن غیر مرد ہوں تو حسب ارشاد حضور ﷺ کسی بھول، سوکی صورت میں تالی بجائے گی۔ لقمہ نہیں دے گی یا سبحان اللہ نہیں کہے گی۔

نیز فرمایا: عورت اقامت نہیں کہے گی خواہ گھر میں ہی نماز ہو رہی ہو کیونکہ حضور ﷺ نے اس کی اجازت نہیں دی اور حضرت مسیح موعود علیہ السلام کے بارے میں بھی آتا ہے کہ آپ جب کسی مجبوری کی وجہ سے گھر پر نماز ادا کرتے تھے اور حضرت اماں جان کو نماز میں اپنے ساتھ کھڑا کر لیا کرتے تھے (حضور علیہ السلام کے حضرت اماں جان کو ساتھ کھڑے کرنے کی مجبوری بھی حضرت اماں جان نے بیان فرمائی ہوئی ہے) لیکن یہ کہیں نہیں آتا کہ آپ نے حضرت اماں جان کو اقامت کہنے کا ارشاد فرمایا ہو۔ اس لیے اقامت مرد خود ہی کہے گا۔ اور ویسے بھی اقامت کے متعلق تو حدیث میں بھی آتا ہے کہ بوقت ضرورت امام خود بھی کہہ سکتا ہے۔

حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز نے اپنے ارشاد مبارک میں جس حدیث کی طرف اشارہ فرمایا وہ سنن ترمذی میں عمرو بن عثمان بن لیثی بن مرہ سے مروی ہے، جسے وہ اپنے والد سے اور وہ ان کے دادا (حضرت لیثی بن مرہ) سے روایت کرتے ہیں کہ وہ لوگ نبی اکرم ﷺ کے ساتھ سفر میں تھے۔ چنانچہ جب وہ ایک تنگ جگہ میں پہنچے تو نماز کا وقت ہو گیا۔ وہاں اوپر آسمان سے بارش برسے لگی اور نیچے زمین پر کچھ ہو گیا۔ پس رسول اللہ ﷺ نے اپنی سواری پر سوار رہتے ہوئے اذان دی اور اقامت کہی۔ پھر حضور ﷺ نے اپنی سواری آگے کی اور اشاروں سے انہیں نماز پڑھاتے ہوئے ان کی امامت کروائی۔ آپ سجدے میں رکوع سے زیادہ جھکتے تھے۔

(جامع ترمذی کتاب الصلاة)

باب مَا جَاءَ فِي الصَّلَاةِ عَلَى الدَّابَّةِ فِي الطَّيْنِ وَالْمَطَرِ

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

In the same mulaqat, I said to Hazrat Amirul Momineen^{aa} that, under the current circumstances, one was compelled to arrange congregational prayers at homes. So, people were praying at homes with their family members. I asked whether a woman could call the *iqamah* for congregational prayers and whether she could prompt the imam if he forgets.

On this, Huzoor^{aa} said: “If there are women and only men from her own family, then a woman may prompt the imam. However, if there are men from outside her family present, then, as per the instruction of the Holy Prophet^{sa}, she would just clap if [the imam makes] any mistake or forgets. She would not prompt him nor say *subhanallah*.”

Huzoor^{aa} also added: “A woman must not say the *iqamah* even if the prayers are being offered at home because the Holy Prophet^{sa} did not allow this and it is also said about the Promised Messiah^{as} that whenever he prayed at home due to some compulsion, he would have Hazrat Amma Jan^{ra} stand next to him. [Hazrat Amma Jan^{ra} has mentioned the compelling reasons as to why the Promised Messiah^{as} would have her stand next to him.] However, it has not been mentioned anywhere that he ever instructed Hazrat Amma Jan^{ra} to call the *iqamah*. Therefore, the man must call the *iqamah* himself. Anyhow, regarding the *iqamah*, it is also mentioned in a hadith that the imam can call it himself when necessary.”

The hadith which Huzoor^{aa} referred to in his blessed guidance has been recorded in Sunan al-Tirmidhi. There, it is reported by Amr bin Uthman bin Ya'la, who narrated it from his father, who narrated it from his [son's] grandfather [Hazrat Ya'la Bin Murrah^{ra}] that they were with the Holy Prophet^{sa} on a journey when they ended up in a narrow area and Salat became due. Then, it began raining and there was mud beneath them. So, Allah's Messenger^{sa} called the *azan* while he was on his mount and then the *iqamah*. Then, he continued moving forward on his mount. He led them in Salat using gestures. He would make his prostrations [*sujood*] lower than his bowing [*ruku'*]. (Sunan al-Tirmidhi, Kitab al-Salat, Bab Ma Ja'a fi as-Salati ala ad-Dabbati fi at-Tini wal-Matar)

(Source: <https://www.alhakam.org/answers-to-everyday-issues-part-xv/>)

Additional Activity (Optional)

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

Salat: The Lessons in Magzoob and Zualin (July 19, 1991)

Urdu Video: <https://khut.ba/19jul1991>

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

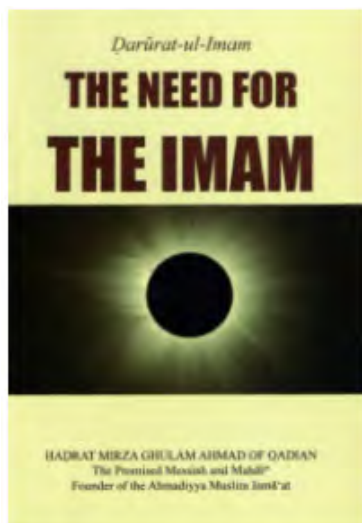


Point to Ponder: The Meaning of the Islamic Veil

In the current day, objections are raised against the veil. However, people do not realise that the Islamic veil is no prison. It is only a barrier which prevents the free mixing of men and women. The veil saves them from stumbling. A just-minded individual would appreciate that if *non-mahram* men and women were to mix without any hesitation and concern, and if they were to go about together, they would surely succumb to the flare of their inner-passions. It has often been heard and observed that certain people see no ill in a *non-mahram* man and woman remaining alone behind closed doors. Civilisation they call it. It is to counter these very adverse effects that the Founder of Islam has forbidden an individual altogether from approaching anything that may lead them to stumble. In this relation, the Holy Prophet^{sa} has stated that where a *non-mahram* man and woman sit in seclusion, the third of them is Satan. Just reflect on the harrowing outcomes that Europe is having to bear as a result of this non-restrictive and unbridled teaching. In certain places, an utterly shameless life of promiscuity is led. This is due to teachings of the sort just mentioned. If you wish to protect a thing from misuse, it must be safeguarded. However, if one does not watch over a possession—and considers the world to be innocent—then keep in mind that it will surely be ruined. The Islamic veil is a truly holy teaching indeed, which through segregation, saves man and woman from stumbling. It has delivered mankind from a grievous and bitter life, on account of which Europe has seen domestic disputes and suicides every other day. The fact that noble women drift into lives of promiscuity is the practical outcome of the permission to gaze freely at non-mahram women.

(From [Malfuzat Vol. 1 pg. 33-34](#) ﷺ صفحہ 29، 1، ایڈیشن جلد 1، 2016

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



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

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

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

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

Advanced Reading (Optional)

Finished the above assigned book quickly? Click on the title of the following book of the Promised Messiah^{as} below to read it.

حُجَّة الاسلام، روحانی خزائن جلد 6

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

Pearls of Wisdom / Guidance of Khilafat

Please watch the following two video clips to learn the guidance of Hazrat Khalifatul Masih V^{aa} on these important questions.

Class #1: Should the Jama'at ask personal questions, such as how regular members are in their prayers? https://youtu.be/igKlJ_4TJIo

Class #2: How can Ahmadis who live far away from the Jama'at stay protected from the influence of others? <https://youtu.be/8s8j7vyWW1k>



In 2021, Syedna Hazrat Khalifatul Masih Vaa launched a new website called **Ahmadipedia.org**, developed by the Ahmadiyya Archive & Research Centre to facilitate research into the Ahmadiyya Muslim Community. Be sure to check it out here: <https://www.ahmadipedia.org/>

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 327-328

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

Class #2 Reading:

Volume 2, pg. 329-330

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

Advanced Reading (Optional)

Looking for something in English? Please click on the title to read the book.

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

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

In regards to modesty, our children are receiving mixed messages because they learn one thing at school, from friends, and from the media and then are taught the opposite at home. Lajna members as well are struggling to adopt or maintain a high standard of pardah. The following is a very common question that is raised:

I feel like every Nasirat and Lajna event focuses on pardah/modesty. But I think in our Western society the hijab is a hindrance in attaining a higher level of success at school/career. The hijab is a mark of oppression, but also an outdated and backward notion. So why does the Jama'at keep emphasizing that I need to not only cover my head, but also wear a coat?!

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about the Islamic teaching on the Islamic teaching on modesty.

In today's world chastity and modesty are not considered important and in fact, frowned upon. A majority of people believe that modest dress belongs to a patriarchal ideology that is in direct opposition to female empowerment. Such people believe that women, and especially Muslim women, are oppressed and forced to cover their heads and bodies because the male members of their family and/or Islamic society force them to. When society seems to be mainly opposed to pardah/modesty, it can be really hard to find the confidence to adopt modesty or even to understand why the Holy Quran commands it.

As just stated, modesty is a *commandment of the Holy Quran* ([24:31-32](#) & [33:60](#)). When an Ahmadi Muslim observes modesty, both men and women, they are solely doing this to attain the love and nearness of Allah ta'ala. We do not wear a hijab and coat because Huzoor^{aa} told us to, or our parents, or an office bearer, or anyone else. Huzoor^{aa}, our parents, family and friends, the Jama'at only serve to remind us to follow the commandments of God.

Islamic teaching is universal and for all time. If we glance at the time of the Holy Prophet^{sa} we see that before Islam, there was no accepted concept of modesty, much like in our world today. And we know from history, that the lack of modesty comes hand in hand with a lack of morals and human decency. If one argues against modest dress on the basis of female empowerment, then why were not the pre-Islamic women empowered? It was Islam that restored their rights and protected them; one of the ways that they regained their right just to live is through the commandment of modesty. As the Holy Prophet^{sa} has said:

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ

“Modesty brings forth nothing but goodness” (Muslim).

Hazrat Khalifatul Masih IVth has explained that one aspect of the Quranic commandment that often gets overlooked is that the purpose of the hijab is so that Muslim women are *recognized*. Not only does our modest dress distinguish us from others, but it unifies Muslim women in society, and around the world in one sisterhood (please see references below).

The Jama'at does and will continue to emphasize the teaching of modesty as it is one of the 700 commandments of God, just as Salat is or kindness to parents or paying the Zakat. As the Holy Prophet^{sa} has also said,

الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

“modesty is a part of faith” (Muslim). For a true believer, it is not backward or oppressive. It is a reflection of being in love with God and His servant.

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

1. Guidance of Hazrat Khalifatul Masih IVth
 - a. [“What is the purpose of pardah?”](#)
 - b. [“What is the difference between Islamic clothes and non-Islamic clothes?”](#)
 - c. [What is the meaning of “zeenat” \(Beauty\), and what is “Ma Zahara Minha”. \(Except that which is apparent\) in 24:32?](#)
2. Guidance of Hazrat Khalifatul Masih V^{aa}:
 - a. [Pardah](#) (English translation: The Veil)
 - b. ہر ایک پرہیز گار کو اس تمدنی زندگی میں غصہ بصر کی عادت ڈالنا چاہئے
خطبہ جمعہ 30 جنوری 2004ء
 - c. [“Striving for Moral Excellence: The Islamic Teachings”](#) Friday Sermon January 13, 2017 (English transcript from Review of Religions, [Wisdom of the Veil](#))
 - d. [“Preparing for Tomorrow – Raising Pious Children”](#) Address to Ladies at Jalsa Salana UK 2017 (Click here for [English Transcript](#))
 - e. [“Women’s Rights and Equality”](#) Address at the national Ijtema Lajna Imaillah UK on Sep 24, 2017 (Click here for [English Transcript](#))
 - f. [“How can we instil the love for Purdah in younger girls?”](#) Sept 2021 Virtual Mulaqats with members of Lajna Imaillah Finland

3. [“Demystifying the Burqa”](#) by Harris Zafar
4. The Review of Religions articles:
 - a. [“My Hijab is Who I Am”](#) by Khalida Jamilah
 - b. [“Safe Relating”](#) by Sarah Waseem
 - c. [“What Does Islam Have to Say About the ‘Male Gaze’?”](#) by Mahrukh Arif-Tayyeb
 - d. [“Thoughts on the Tragic Case of Sarah Everard and How Islam Protects Women”](#) by Munavara Ghauri

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

This quarter we are going to focus on discussing practical ways that Lajna members can engage in Tabligh. Many times, Lajna members want to participate in Tabligh activities and become more active but they don't know where to start. A sister might be wondering:

“ I want to be more active in my Tabligh and make efforts to make contacts, but how can I explain in simple terms what an Ahmadi Muslim is?”

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about what we need to know to do Tabligh.

Start this discussion by asking some class members how they would answer this question. The best answer will explain what an Ahmadi Muslim is but give just enough information to prompt more questions.

Our answer should mention the Promised Messiah^{as}, where he's from and what his mission was. For example, an answer could be: "Ahmadi Muslims believe that Mirza Ghulam Ahmad of Qadian is the Promised Messiah and Reformer of the latter days whose advent was prophesied in all major religions." In just one sentence, the questioner has learned the name of the Promised Messiah^{as}, where he is from, his mission and that he is a universal prophet.

In this class, use the opportunity to also discuss different places where we can do Tabligh. One idea to make this discussion interactive is to ask sisters to role play different situations, such as when talking to a classmate, co-worker, at a Tabligh event, neighbours, or even when we are at the store or park.

Be sure to emphasize the importance of studying the Holy Quran and reading the books of the Promised Messiah^{as} in order to increase our own knowledge and give us the confidence to speak to others about our beliefs. As [Huzoor Anwar^{ra}](#) has said, "... first do training classes for the Lajna members and ensure they themselves understand the true teachings of the Ahmadiyya Muslim Community, the true Islam. Then when they have learned the true teachings of the Ahmadiyya Muslim Community and of the true Islam, they will be able to do Tabligh. But for that, they will have to develop confidence and that confidence can only be created and developed through training." Remember, you can't talk about what you don't know!

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

1. Guidance of Syedna Hazrat Khalifatul Masih V^{aa}:
 - a. “[Can Lajna be part of distributing leaflets and brochures?](#)”
 - b. [Invite to Allah with wisdom and goodly exhortation](#) Friday Sermon Sept 8, 2017.
2. [Tabligh Guide](#) by Naseem Ahmad Bajwa

Dā‘i Ilallāh Activity

You don't have to be an active Dā‘i Ilallāh to take part in this activity! Tabligh is something we can all engage in; every effort counts. We invite you to participate in the following effort.

Make the effort this month to **write to at least one newspaper or magazine on any article of interest to you where you mention Islam and Ahmadiyyat**. You can get help from your local Tabligh secretary.

Advanced Reading (Optional)

A major part of Tabligh is answering questions. We suggest the following book to help increase our knowledge. Please click on the title to read the book.

پردہ، حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز

The Veil by Hazrat Khalifatul Masih V^{aa} (hard copy available from Secretary Isha‘at)

September

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

(رسالہ الوصیت، صفحہ 6)

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

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

The Holy Quran / *Ayat-e-Istikhlaf*

Al Nur 24:52-58

Self-Study/Teaching Guide

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

Al Nur 24:52-58

URDU

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

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

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

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

ENGLISH

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

FRIDAY SERMON

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

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

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

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا
سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

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

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

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

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

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

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

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

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

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

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

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجْنَ ۗ قُلْ لَا تُقْسِمُوا طَاعَةً

مَعْرُوفَةٌ ٥٣ إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْلَمُونَ

وَأَقْسَمُوا	بِاللَّهِ	جَهْدَ	أَيْبَانَ	هَمَّ	لِ	بَيْنَ	أَمَرْتِ
and	Allah	strongest	oaths	their	that	if	you command
هَمَّ	لِ	يَخْرُجْنَ	قُلْ	لَا	تُقْسِمُوا	طَاعَةً	
them	surely	they go forth	you say	not	you swear	obedience	
مَعْرُوفَةٌ	إِنَّ	اللَّهِ	خَيْرٌ	بِ	مَا	تَعْلَمُونَ	
in what is right	surely	Allah	well aware	with	what	you do	

And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, 'Swear not; *what is required is* obedience in what is right. Surely, Allah is well aware of what you do.'

اور انہوں نے اللہ کی پختہ قسمیں کھائیں کہ اگر تو انہیں حکم دے تو وہ ضرور نکل کھڑے ہوں گے۔ تو کہہ دے کہ قسمیں نہ کھاؤ۔ دستور کے مطابق اطاعت (کرو)۔ یقیناً اللہ جو تم کرتے ہو اس سے ہمیشہ باخبر رہتا ہے۔

Al Nur 24:55 (www.alislam.org/quran/app/24:55)

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۗ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۗ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٥﴾

قُلْ	أَطِيعُوا	اللَّهِ	وَ	أَطِيعُوا	الرَّسُولَ	فَ	إِنْ	تَوَلَّوْا
say	you obey	Allah	and	you obey	Messenger	so	if	you turn away

فَ إِنَّمَا عَلَيَّ هِ مَا حُيِّلَ وَ عَلَيَّ كُمْ مَا
 then only upon him what reposed in him and on you that

حُيِّلْتُمْ وَ إِن تَطِيعُوهُ هِ تَهْتَدُوا وَ مَا عَلَيَّ
 reposed in you and if you obey him you will be guided and not upon

الرَّسُولِ إِلَّا الْبَلْغُ الْبَيِّنُ
 Messenger but delivery of message plain

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

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

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

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

وَعَدَ	اللَّهُ	الَّذِينَ	آمَنُوا	مِنْكُمْ	وَأَعْمَلُوا	الطَّيِّبَاتِ	لِ
promised	Allah	those who	believe	you	and	good	surely
يَسْتَخْلِفَنَّ	هُمْ	فِي	الْأَرْضِ	كَ	مَا	اسْتَخْلَفَ	الَّذِينَ
make successor	them	in	earth	like	that	made successor	those who
مِنْ	قَبْلِهِمْ	وَأَن	لَّ	يُيَكِّنَنَّ	لَهُمْ	دِينَهُمْ	الَّذِي
from	before	and	indeed	establish	for them	their religion	which
أَرْتَضَى	لَهُمْ	وَأَن	لَّ	يُبَدِّلَنَّ	هُمْ	مِنْ	بَعْدِ
chosen	for	and	surely	give in exchange	them	from	after
خَوْفِ	وَأَن	يَعْبُدُونِي	وَأَن	لَّا	يُشْرِكُونِي	بِشَيْءٍ	وَأَن
fear	and	they worship	and	not	associate	with	and
أَمْنًا	وَأَن	لَّ	يَكْفُرُوا	بَعْدَ	ذَلِكَ	فَأُولَئِكَ	هُمُ
security	and	so	ungrateful	after	that	so	they
مَنْ	كَفَرَ	بَعْدَ	ذَلِكَ	فَأُولَئِكَ	هُمُ	الْفَاسِقُونَ	مَنْ
whoso	is	after	that	these	they	rebellious	whoso

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

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

وَاقِيْبُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ وَاطِيعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٥٧﴾

وَ	اقِيْبُوا	الصَّلٰوةَ	وَ	آتُوا	الزَّكٰوةَ	وَ	اطِيعُوا	الرَّسُوْلَ
and	observe	Prayer	and	you give	Zakat	and	you obey	Messenger
							لَعَلَّكُمْ	تُرْحَمُوْنَ
							so that you	you shown mercy

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

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

لَا تَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا مُعْجِزِيْنَ فِي الْاَرْضِ وَمَاؤِبُهُمُ النَّارُ ۗ وَ
لَبِئْسَ الْبَصِيْرُ ﴿٥٨﴾

لَا	تَحْسَبَنَّ	الَّذِيْنَ	كَفَرُوْا	مُعْجِزِيْنَ	فِي	الْاَرْضِ	وَ	مَاؤِبُهُمُ	النَّارُ ۗ
not	you think	those who	disbelieve	frustrate	in	earth	and	abode	is Hell
							لَبِئْسَ	الْبَصِيْرُ	هُمُ
							indeed	evil	their

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

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

Advanced Reading (Optional)

URDU

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

ENGLISH

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

Point to Ponder: Make the Modern Sciences Subservient to Islam

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

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

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

(ترمذی کتاب العلم باب با جاء في الاخذ بالسنة حديث نمبر 2676)

حضرت عرباض بن ساریہؓ بیان کرتے ہیں کہ ایک دن رسول اللہ ﷺ نے ہمیں صبح کی نماز کے بعد بہت مؤثر فصیح و بلیغ انداز میں ہمیں وعظ فرمایا جس سے (لوگوں کی) آنکھوں سے آنسو بہہ پڑے اور دل ڈر گئے۔

(حاضرین میں سے) ایک شخص نے عرض کی اے اللہ کے رسول! یہ تو الوداعی وعظ لگتا ہے آپ کیا نصیحت فرماتے ہیں؟ آپ ﷺ نے فرمایا میری وصیت یہ ہے کہ اللہ کا تقویٰ اختیار کرو، بات سنو اور اطاعت کرو خواہ تمہارا امیر ایک حبشی غلام ہو۔ کیونکہ ایسا زمانہ آنے والا ہے کہ اگر تم میں سے کوئی میرے بعد زندہ رہا تو بہت بڑے اختلافات دیکھے گا پس تم ان نازک حالات میں میری اور میرے ہدایت یافتہ خلفاء راشدین کی سنت کی پیروی کرنا اور اسے پکڑ لینا۔ دانتوں سے مضبوط گرفت میں کر لینا۔

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

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

Hadith #2 / Obedience to Khilafat / خلافت کی اطاعت

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

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

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

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

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

Class #1: Revise Qa'dah: Taslim

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

Taslim Audio File:

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

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



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

Salaam

سَلَام

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

Tasbeeh

تَسْبِيح

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

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

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

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

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

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

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

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

Please read the following guidance of Syedna Hazrat Khalifatul Masih V^{aa} on this matter in the following article of Al Fazal and its translation in Al Hakam.

May Allah ta'ala guide all sisters to understand and act upon this divine guidance. Ameen!

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

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

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

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

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

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

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

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

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

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

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

(Source:

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

Additional Activity (Optional)

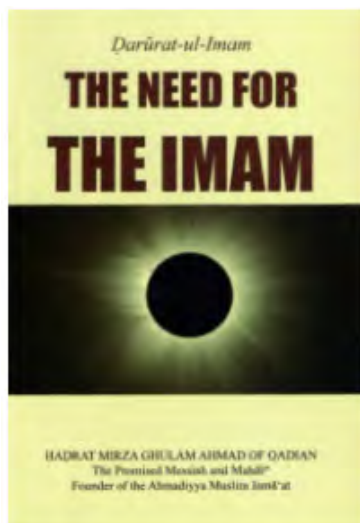
Please listen to the following Friday Sermon of Hazrat Khalifatul Masih IVth on the blessings of Prayer and its etiquette.

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

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

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

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



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

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

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

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

Advanced Reading (Optional)

Finished the above assigned book quickly? Click on the title of the following book of the Promised Messiah^{as} below to read it.

حُجَّة الاسلام، روحانی خزائن جلد 6

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

Pearls of Wisdom / Guidance of Khilafat

Please watch the following two video clips to learn the guidance of Hazrat Khalifatul Masih V^{aa} on these important questions.

Class #1: How can we bring Ahmadi youth closer to the Jama'at?

<https://youtu.be/S36Cuguz3JU>

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

<https://youtu.be/Oczi9LSooT4>



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

Khilafat Ala Minhajun Nabuwwah / History of Khilafat

Class #1 Reading

Volume 2, pg. 331-332

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

Class #2 Reading:

Volume 2, pg. 333

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

Advanced Reading (*Optional*)

Looking for something in English? Please click on the title to read the book.

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

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

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

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

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

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

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

Click on each reference below to learn more about the Islamic teaching on the guidance of Khilafat about the use of tech and social media by children.

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

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

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

should be mentioned as well:

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

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

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

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

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

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

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

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

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

مجھے افسوس اور رنج اس امر کا ہوتا ہے کہ لوگ

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

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

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

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

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

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

Note to Teachers: In order to have a beneficial and engaging discussion, please review the teaching guide resources below and prepare your own notes.

Self-Study/Teaching Guide

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

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

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

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

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

Dā'i Ilallāh Activity

You don't have to be an active Dā'i Ilallāh to take part in this activity! Tabligh is something we can all engage in; every effort counts. We invite you to participate in the following effort.

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

Advanced Reading (Optional)

A major part of Tabligh is answering questions. We suggest the following book to help increase our knowledge. Please click on the title to read the book.

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

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

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

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

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

مطالعہ کتب حضرت مسیح موعودؑ کے لیے شیڈول

کتاب کا نام	تاریخ تکمیل	کتاب کا نام	تاریخ تکمیل	کتاب کا نام	تاریخ تکمیل	کتاب کا نام	تاریخ تکمیل
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برائین احمدیہ حصہ دوم		ایک عیسائی کے تین سوال اور اُنکے جوابات		غیاث الحق	28		
برائین احمدیہ حصہ سوم		آئینہ کمالات اسلام		نورالقرآن ہر دو حصہ	29		
برائین احمدیہ حصہ چہارم		برکات الدعاء		معیار مذاہب	30		
پرائی تحریریں		حُجَّة الاسلام		آریہ و حرم	31		
عُرمہ چشم آریہ		سپائی کا اظہار		ست بچن	32		
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سبز اشتہار		شہادۃ اقرآن		انجام آتم	34		
فتح اسلام		حفہ بغداد		سراج منیر	35		
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44	نعم الہدیٰ			59	إجاز المسح			74	سیرت الابدال		
45	راز حقیقت			60	ایک ظلمی کا ازالہ			75	لکھنؤ لاہور		
46	کشف النظام			61	دافع البلاد			76	لکھنؤ یا لکھنؤ		
47	ایام الصلح			62	الہدیٰ والتبصیرۃ لیتن یدری			77	لکھنؤ مدھیانہ		
48	حقیقۃ الہدیٰ			63	نزول المسح			78	الوصیت		
49	مسح ہندوستان میں			64	گناہ سے نجات کیوں کر مل سکتی ہے؟			79	چشمہ بسکی		
50	ستارہ قیصرہ			65	عصمت انبیاء علیہم السلام			80	تجلیات الہیہ		
51	تزیین القلوب			66	کشتی نوح			81	قادیان کے آریہ اور ہم		
52	حفصہ خزنویہ			67	حفصہ احمدیہ			82	احمدی اور غیر احمدی میں کیا فرق ہے؟		
53	رونیہ اد جلسہ دعا			68	إجاز احمدی			83	برائین احمدیہ حصہ پنجم		
54	خطبہ الہامیہ			69	ریویو بر مباحث بنالوی و کچازالوی			84	حقیقۃ الوحی		
55	لُجَّةُ النور			70	مواہب الرحمن			85	چشمہ سعادت		
56	گورنمنٹ انگریزی اور جہاد			71	نیم دعوت			86	پیغام خلق		

Book Name	✓	Book Name	✓	Book Name	✓	Book Name	✓
Tadhkirah		Noah's Ark		A Gift for the Queen		The Criterion for Religions	
Malfuzat - Vol. I		Our Teaching		A Gift for An-Nadwah		How to be Free from Sin	
Malfuzat - Vol. II		A Message of Peace		Lecture Lahore		The Truth Revealed	
Barahin-e-Ahmadiyya Parts I & II		Jesus in India		Lecture Sialkot		The Green Announcement	
Barahin-e-Ahmadiyya Part III		The Need for the Imam		Lecture Ludhiana		Victory of Islam	
Barahin-e-Ahmadiyya Part IV		The British Government and Jihad		Proceedings of the Prayer Meeting		The Honour of Prophets	
Barahin-e-Ahmadiyya Part V		A Misconception Removed		Arabic - Mother of all Languages		The True Nature of the Mahdi	
The Essence of Islam - Vol. I		Mahmud's Aameen		Four Questions by Mr. Sirajuddin, a Christian, and their Answers		A Conclusive Argument in Favour of Islam	
The Essence of Islam - Vol. II		The Truth Unveiled		Three Questions by a Christians and their Answers		The Will	
The Essence of Islam - Vol. III		The Advent of the Promised Messiah		Fountain of Christianity		So Said the Promised Messiah (as)	
The Essence of Islam - Vol. IV		A Hidden Truth		Blessings of Prayer		Precious Pearls	
The Essence of Islam - Vol. V		Star of the Empress		The Heavenly Sign		Haqiqatul-Wahi (The Philosophy of Divine Revelation)	
Allah the Exalted		Defence Against the Plague		The Heavenly Decree		The Miracle of Ahmad	
Selections from the Writings of the Promised Messiah		A Review of the Debate Between Batalavi and Chakrhalavi		Divine Manifestations			
The Philosophy of the Teachings of Islam		The Narrative of Two Martyrdoms		Elucidations of Objectives			

Annual Ijtima' 2022

Only Lajna age 30 & under will
participate in National Ijtima

LAJNA IMĀ'ILLĀH CANADA
TA'LIM, TARBIYAT & TABLIGH

TILĀWAT-E-QUR'ĀN

Group #1: 15-30 Years & Group #2: 31 Years and Older

Group #1 & #2 will present a melodic recitation with correct pronunciation
(memorization NOT required) of: **Sūrah Al-Baqarah (Ch:2) Ruku: 7-12**

Criteria for Marking	Marks
Correct Pronunciation (i.e. Basic Rules & Stop Signs)	25
Melody & Fluency	25
TOTAL	50

Only 1st position holders from Group #1 will proceed to the National Ijtima.

HIFZ-E-QUR'ĀN

Group #1: 15-30 Years & Group #2: 31 Years and Older

Memorized recitation with correct pronunciation of:

Surāh Bani Isra'il (Ch. 17 Verses 79 to 85)

Surāh Al-Hashr (Ch. 59 Verses 19 to 25)

Criteria for Marking	Marks
Memorization	25
Correct Pronunciation (i.e. Basic Rules & Stop Signs)	25
TOTAL	50

Only 1st position holders from Group #1 will proceed to the National Ijtima.

URDU & ENGLISH SPEECHES UNDER 30

Delivery of a speech in either Urdu or English in 5 minutes (one participant will take part in ONLY ONE speech competition) on the following topics:

أردو تقریر کے عنوانات

1. إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
2. قرآن کریم حکم ہے
3. بد رسومات کے خلاف احمدی عورت کا جہاد (ڈانس، شادی بیاہ کی رسومات، ...)
4. ”آسمان میرے لئے تو نے بنایا اک گواہ“
5. سیرة سیدہ حضرت مریم صدیقہ صاحبہؑ (حضرت چھوٹی آپا جان)

English Speech Topics

1. Our heaven is our Lord
2. Five Fulfilled Scientific Prophecies of the Holy Qur'an
3. UnIslamic Customs and Traditions in the Modern Age (please include gender reveal parties, wedding events, baby showers)
4. Quranic guidance to maintain the bounty of khilafat
5. Nations reformation cannot be done without self-reformation

Criteria for Marking for Urdu & English Speeches	Marks
Content (Excellent Understanding of the Topic)	10
References (i.e. Holy Qurān, Ḥadīth, Writings of the Promised Messiah ^{as} /Khulafā'-e-Karam/Other scholars)	5
Appropriate and Effective Vocabulary	5
Style & Delivery (i.e. Appropriate Pitch & Effective Pauses)	5
Maintain Eye Contact 90% of the Time	5
Correctness & Clarity of Pronunciation	5
Memorization	5
Time (*please see note below)	5
TOTAL	45

***NOTE:** Time Count will begin AFTER recitation of Tashahud by participants. Recitation of Tashahud is mandatory and marks will be deducted if the participant makes a mistake in its recitation.

Tash-shahud in Arabic:

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

أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

****NOTE:** all speech competitions will now end at the regional level.

URDU & ENGLISH EXTEMPORE SPEECHES UNDER 30

Delivery of a 2-minute speech in either Urdu or English on a randomly selected topic chosen by the participant.

Criteria for Marking for Urdu & English Speeches	Marks
Content (Excellent Understanding of the Topic)	10
References (i.e. Holy Qur'an, Hadith, Writings of the Promised Messiah ^{as} /Khulafa'-e-Karam/Other scholars)	5
Appropriate and Effective Vocabulary	5
Style & Delivery (i.e. Appropriate Pitch & Effective Pauses)	5
Maintain Eye Contact	5
Correctness & Clarity of Pronunciation	5
Time (*please see note below)	5
TOTAL	45

***NOTE:** Time begins immediately and therefore, participants may simply recite *Bismillah* to begin their speech.

POEM UNDER 30

Recitation of ONE of the following memorized poems:

دُرِّ ثَمِين: اسلام اور بانئِ اسلام ﷺ سے عشق	
<p>آؤ لوگو کہ یہیں نُورِ خدا پاؤ گے!! آج ان نوروں کا اک زور ہے اس عاجز میں مصطفیٰؐ پر ترا بے حد ہو سلام اور رحمت ربط ہے جانِ محمدؐ سے میری جاں کو مُدام</p>	<p>لو تمہیں طور تسلیٰ کا بتایا ہم نے دل کو ان نوروں کا ہر رنگ دلایا ہم نے اُس سے یہ نور لیا بارِ خدایا ہم نے دل کو وہ جام لبا لب ہے پلایا ہم نے</p>

کلام محمود: نصائح رفیقانہ	
<p>دوستو ہرگز نہیں یہ ناچ اور گانے کے دن اس چمن پر جبکہ تھا دورِ خزاں وہ دن گئے ظلمت و تاریکی و ضدّ و تعصّب مٹ چکے جاہ و حشمت کا زمانہ آنے کو ہے عنقریب</p>	<p>مشرق و مغرب میں ہیں یہ دیں کے پھیلانے کے دن اب تو ہیں اسلام پر یارو بہار آنے کے دن آگئے ہیں اب خدا کے چہرہ دکھلانے کے دن رہ گئے تھوڑے سے ہیں اب گالیاں کھانے کے دن</p>

دُرِّ عدن: پاک محمد مصطفیٰؐ نبیوں کا سردار	
<p>جب دمِ سینے میں گھٹتا ہے جب دل میں ہو کیں اٹھتی ہیں جب بڑے بڑے جی چھوڑتے ہیں جاں دینے کو سر پھوڑتے ہیں یہ برکت سب 'اسلام' کی ہے تعلیم اُس رحمتِ عام کی ہے بے آس کی آس بن جاتا ہے</p>	<p>جب 'جینا' کڑوا لگتا ہے ، جب 'مرنا' دل کو بھاتا ہے اُس وقت بس ایک 'مسلمان' ہے جو صبر کی شان دکھاتا ہے جو 'نسخۂ تسکین' وہ لایا دل مسلم کا ٹھیراتا ہے</p>
<p>پاک محمد مصطفیٰؐ نبیوں کا سردار</p>	<p>بھیج درود اُس محسن پر تو دن میں سو سو بار</p>

کلام طاہر: غزل آپ کے لیئے

غم بھی لگا ہے جان گُسل آپ کے لیئے
جس زندگی کے آج نہ کل آپ کے لیئے
نغمہ سرا ہیں دشت و جبل آپ کے لیئے
گُرا نہ چین سے کوئی پل آپ کے لیئے

دل آپ کا ہے ، آپ کی جان ، آپ کا بدن
میں آپ ہی کا ہوں ، وہ میری زندگی نہیں
گو آرہی ہے میرے ہی گیتوں کی بازگشت
ہر لمحہ فراق ہے عُمر درازِ غم

*NOTE:

1. Repetition of couplets is not allowed.
2. Ta'lim secretaries should help sisters who cannot read Urdu to make sure they have proper pronunciation.

Criteria for Marking	Marks
Memorization	5
Correctness and Clarity of Pronunciation	5
Melody (including Appropriate Pitch)	20
TOTAL	30

BAI'AT BĀZI UNDER 30

Recite couplets from the following books ONLY:

دُرِّ ثَمِين، کلامِ محمود، دُرِّ عَدْن، کلامِ طاہر اور بخارِ دل

***NOTE: This Competition will be held at local, regional and National Ijtema.**

Only one participant from each region will advance to Nationals.

ESSAY WRITING

Submit a 1500-word essay to talim@lajna.ca no later than **March 31, 2022** on one of the following topics:

Urdu	خلافت کی اطاعت میں احمدی عورت کی ذمہ داریاں
English	The guidance of Sayyedna Hazrat Khalifatul Masih V ^{aa} on the appropriate use of social media by Ahmadi girls and ladies.
French	Les conseils de Sayyedna Hazrat Khalifatul Masih V ^{aa} concernant l'utilisation appropriée des médias sociaux par les filles et les femmes ahmadis.

***NOTE #1:** Important Formatting Instructions (marks will be deducted if any of the following criteria are not met)

- Maximum 1500 word limit
- If typing, 12-pt font (English essays should be in Times New Roman or Arial)
- Double-spaced
- 1" (2.54 cm) margins at the top, bottom, right and left of page (if typed)
- On the **FIRST THREE LINES** of your essay, state: **Your Name, Date of Submission, Your Jamā'at.**

***NOTE #2:** Plagiarism will not be tolerated. Plagiarism means to present someone else’s work, words, or ideas as if they are your own.

- All direct or indirect quotes must give references
- References may be given as footnotes, endnotes, or parenthetical citations
- Marks will be deducted if any essay is found to be plagiarized

Criteria for Marking	Marks
Content (Excellent Understanding of the Topic)	20
References (i.e. Holy Qur’ān, Ḥadīth, Writings of the Promised Messiah(as)/Khulafā’-e-Karam/Other scholars)	20
Organization (i.e. essay is well structured with a beginning, body and conclusion; does not digress from thesis; appropriate transitions between paragraphs, etc.)	20
Writing Style (word choice, appropriate tone, sentence structure, author’s voice, etc.)	15
Grammar, Spelling, Punctuation	15
Formatting (word count, font, line spacing, margins, pagination, etc.)	10
TOTAL	100

SPECIAL COMPETITIONS ALL AGE GROUPS

Due Date: January 30, 2022

1- Learn the following Rukkū of the Holy Qur'an with word-by-word translation

A certificate will be given to those Lajna who learn the word-by-word translation of the following:

- (a) Rukkū 1-5 of Surāh Al-Baqarah (for those participating for the first time)
- (b) Rukkū 6-10 of Surāh Al-Baqarah
- (c) Rukkū 11-15 of Surāh Al-Baqarah
- (d) Rukkū 16-20 of Surāh Al-Baqarah

*NOTE:

1. Local President Sahiba or Secretary Ta'lim Sahiba will conduct the test (oral or written, whichever method is convenient for them).
2. Local President Sahiba will submit the winners' names to Regional President Sahiba and prizes will be given at the Regional Ijtemā'.
3. If a participant has received a certificate for competition (a) or (b) listed above in the previous year, they should advance to the next competition listed, as these competitions are in chronological order of the Holy Qur'an.

2- Learn the following parts of the Holy Qur'an with word-by-word translation

A certificate will be given to those Lajna members who complete any of the following by May 30, 2021:

- A) First Two Parts
- B) First Five Parts
- C) Parts 6-10
- D) Parts 11-15
- E) Parts 16-20
- F) Parts 21-25
- G) Parts 26-30

*NOTE:

- If a participant has received a certificate for competitions (A) to (F) above in the previous year, they should advance to the next competition listed, as these competitions are in chronological order of the Holy Qur'an.
- Participants will be asked to translate five portions consisting of at least five lines from one or more verses each. If the participant earns 70% marks, only then will her name be sent for the certificate.

3- HIFZ-E-QUR'ĀN: Memorize all 5 following Surah

[84. Al-Inshiqaq](#)

[85. Al-Buruj](#)

[86. At-Tariq](#)

[87. Al-A`la](#)

[88. Al-Ghashiyah](#)

4-Memorize Forty Aḥadith with Translation.

***NOTE:** The President or Secretary Ta'lim will listen to at least TEN Aḥadith with translation. If a participant has memorized 40 ahadith in a previous year, she must memorize 40 different Ahadith to participate.

5-Memorize the following portions of the Qasīdah written by the Promised Messiah^{as}.

- A) Verses 1-25
- B) Verses 26-50
- C) Verses 51-70

***NOTE:** The participant must recite the ENTIRE SECTION (A or B or C) of the Qasīdah at one time.

6-Read the Life and Character of the Seal of Prophets^{sa} by Hazrat Mirza Bashir Ahmad^{ra}. (any volume)

If a participant has read Volume 1, she will now read Volume 2; if she has read Volume 2, she will read Volume 3.

7-Read Khilāfat 'Ala Minhajun-Nabuwwah.

If a participant has read Volume 1, she will now read Volume 2; if she has read Volume 2, she will read Volume 3.

8-Read any FIVE books of the Promised Messiah^{as}.

***NOTE:**

- If a participant has already received a certificate for reading five books in the previous year, please do not include those same books in this year's competition; participants are expected to read different books.
- For the five books of the Promised Messiah^{as} the participant should write a very brief summary, maximum 1 page, of the book in her own words OR she may verbally summarize what she has read in the book.

9-Memorize the following portion of a Qasidah written by the Promised Messiah^{as}:

وَإِنَّ إِمَامِي سَيِّدَ الرُّسُلِ أَحْمَدُ
وَلَا شَكَّ أَنَّ مُحَمَّدًا شَمْسُ الْهُدَى
لَهُ دَرَجَاتٌ فَوْقَ كُلِّ مَدَارِجٍ
أَبْعَدَ نَبِيِّ اللَّهِ شَيْءٍ يُرْوَقِنِي
عَلَيْكَ سَلَامُ اللَّهِ يَا مَرْجِعَ الْوَرَى
وَيَحْمَدُكَ اللَّهُ الْوَحِيدُ وَجُنْدُهُ
مَدَحَتْ إِمَامَ الْأَنْبِيَاءِ وَأَذَاهُ
دَعُوا كُلُّ فَخْرٍ لِلنَّبِيِّ مُحَمَّدٍ
وَصَلُّوا عَلَيْهِ وَسَلِّمُوا إِلَيْهَا الْوَرَى
رَضِينَا هُ مَتَّبِعَا وَرَبِّي يَنْظُرُ
إِلَيْهِ رَغْبَنَا مُؤْمِنِينَ فَشَكَرُ
لَهُ كَمَعَاتٌ لَا يَلِيهَا تَصَوُّرُ
أَبْعَدَ رَسُولِ اللَّهِ وَجْهٌ مُنَوَّرُ
لِكُلِّ ظَلَامٍ نُورٌ وَجْهَكَ نِيرُ
وَيُنْتِنِي عَلَيْكَ الصُّبْحُ إِذْ هُوَ يَجْشُرُ
لَأَرْفَعُ مِنْ مَدْحِي وَأَعْلَى وَأكْبَرُ
أَمَامَ جَلَالَةِ شَأْنِهِ الشَّمْسُ أَحْقَرُ
وَذُرُّوا لَهُ طُرُقَ النَّشَاجِرِ تَوَجَّرُوا

(القصائد الاحمدية صفحہ 108-107)

Five Goals in Commemoration of Lajna Jubilee 2022

1

Learning the English and Urdu translation of the entire Holy Qur'ān. Classes are being held for Urdu and English translation, from Monday to Thursday (refer to the schedule for details). The test paper will be sent from Markaz.

2

Reading *Tafseer-e-Kabeer, Volume 1* [Written by Hadhrat Mirzā Bashir-ud-Din Mahmood Ahmad Khalifatul Masīh II(ra)], or Volume 1 of *The Five Volume Commentary of the Holy Qur'ān*, by 2022. Both available on the Jama`at website: www.alislam.org.

3

Reading *Hadiqatus Saleheem, or Gardens of The Righteous*, by 2022. Both are available in Urdu or English on the Jama`at website: www.alislam.org.

4

Memorize the entire Qaseedah of the Promised Messiah(as). An assessment will be taken after six months.

5

Reading all the books of the Promised Messiah(as) by 2022 (either in English or Urdu). Write a one page summary of each completed book, which will be checked by local Ta'lim secretary. All written and audio books of the Promised Messiah(as) are available on Jama`at website: www.alislam.org.

The due date of all five Jubilee Competitions is August 15, 2022.