

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 إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسْرِحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٩﴾

يَا أَيُّهَا	النَّبِيُّ	قُلْ	لِ	أَزْوَاجِكَ	إِن	كُنْتُنَّ	تُرِدْنَ	الْحَيَاةَ	الدُّنْيَا
O you	Prophet	say	to	wives	if	you	desire	life	this world
و	زَيْنَتَهَا	هَا	فَ	تَعَالَيْنَ	أُمَتِّعْ	كُنَّ	و	أُسْرِحْ	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۔

وَأَن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ
مِنْكُمْ 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 فَإِذَا

رَأَيْتُمُوهُ فَبَايَعُوهُ وَلَوْ حَبْوًا 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۔

(ملفوظات 2016 ایڈیشن جلد 1، صفحہ 23 & 25، pg. 25، Vol. 1، Malfuzat English Translation)

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 خِلَافَةُ عَلِيٍّ 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 خِلَافَةَ عَلِيٍّ مِنْهَا جِ النَّبُوءَةُ ثُمَّ سَكَتَ.

(مسند احمد جلد ۴ 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	aatinaa	آتِنَا	Rabbanaa	رَبَّنَا
good	بھلائی	in this world	دنیا میں	grant us	عطا فرمائیں	Our Lord	رب ہمارے

wa fil-`aakhirati hasanatanw				وَّ فِي الْآخِرَةِ حَسَنَةً			
as well as good in the world to come				اور اگلے جہان میں بھی بھلائی (عطا فرما)			
hasanatanw	حَسَنَةً	`aakhirati	الْآخِرَةِ	fil	فِي	wa	وَّ
good	بھلائی	the world to come	اگلا جہان (آخرت)	in	میں	as well as	اور

wa qinaa `azaaban-naar				وَّ قِنَا عَذَابَ النَّارِ			
and protect us from the torment of the Fire				اور ہمیں آگ کے عذاب سے بچا			
naar	النَّارِ	`azaaban	عَذَابِ	wa qinaa	قِنَا		
of the Fire	(آگ کے)	from the torment	عذاب	and protect us	اور بچائیں		

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 dhurriyyatee		وَمِنْ ذُرِّيَّتِي					
and make my children too		اور میری اولاد کو بھی۔					
dhurriyyatee			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		وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ					
and to my parents and to the believers		اور میرے والدین کو (بھی) اور (سب) مومنوں کو (بھی)					
wa lil-mu'mineena			وَلِلْمُؤْمِنِينَ	wa li-waali-dayya			وَلِوَالِدَيَّ
and to the believers			اور مومنوں کو	and to my parents			اور والدین کو میرے

yauma yaqoo-mul-hisaab		يَوْمَ يَقُومُ الْحِسَابُ			
on the day when the reckoning will take place		جس دن حساب قائم ہوگا			
ul-hisaab	الْحِسَابُ	yaqoo-mu	يَقُومُ	yauma	يَوْمَ
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 گھر والے 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 توحیدیت 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**

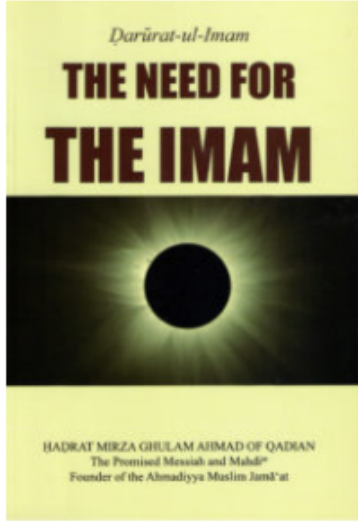


Point to Ponder: The Meaning of the Islamic Veil

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 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: 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)