

July

اپنے کمال کو پہنچتے ہیں غرض دو قسم کی قدرت ظاہر کرتا ہے (۱) اوّل 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 کمزیریاں 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

وَلَيُمَكِّنَنَّ 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:

وَلَيُمَكِّنَنَّ 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 Messiah[™], 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
و	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	أَحْسَنُ	تَأْوِيلًا
in Allah	and	Day	Last	this is	and	most commendable	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
not	you see	to	those	they pretend	that they	they believed	with that
do							
أَنْزِلَ	إِلَيْكَ	وَ	مَا	أَنْزِلَ	مِنْ	قَبْلِكَ	
it was revealed	to you	and	what	it was revealed	from	before you	

يُرِيدُونَ	أَنْ	يَتَحَاكَمُوا	إِلَى	الطَّاغُوتِ	وَ	قَدْ
they desire	to	they seek judgement	from	rebellious	and	surely
أُمْرًا	أَنْ	يَكْفُرُوا	بِهِ	وَ	يُرِيدُ	الشَّيْطَانُ
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 الْمُنْفِقِينَ
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	الْمُنْفِقِينَ	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
بِاللَّهِ إِنَّ أَرْدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

قَدَّمَتْ

it sent before

بِأَ

because

مُصِيبَةٌ

affliction

أَصَابَتْهُمْ

it befalls them

إِذَا

when

فَكَيْفَ

then how

أَرْدْنَا

we meant

إِنَّ

not

بِاللَّهِ

by Allah

يَحْلِفُونَ

they swear

جَاءُوكَ

they came to you

ثُمَّ

then

أَيْدِيهِمْ

their hands

تَوْفِيقًا

conciliation

وَ

and

إِحْسَانًا

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	فَاعْرِضْ
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 ط 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	تَوَابًا	تَوَابًا	تَوَابًا	تَوَابًا	تَوَابًا
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 عَمْرِو 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 اس پر عمل کرنے لگے تو اس کے لئے اس پر عمل کرنے والوں کے برابر اجر ہو گا اور ان 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

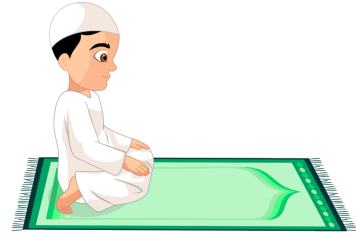
Class #1: Revise Qa'dah: Durud

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				اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ			
O Allah, bless Muhammad ^{saw}				اے اللہ محمد پر خاص فضل فرما			
Muhammadin	مُحَمَّدٍ	alaa	عَلٰى	salli	صَلِّ	Allah-umma	اَللّٰهُمَّ
Muhammad ^{saw}	محمد (ﷺ)	upon	پر	bless	فضل کر	Oh Allah	اے اللہ

wa `alaa aali Muhammadin				وَ عَلٰى اٰلِ مُحَمَّدٍ			
and the people of Muhammad ^{saw}				اور محمد کی آل پر بھی۔			
Muhammadin	مُحَمَّدٍ	aali	اٰلِ	wa `alaa	وَ عَلٰى		
(of) Muhammad ^{saw}	محمد (ﷺ)	people	آل	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 ال پر۔			
Ibraheema	إِبْرَاهِيمَ	aali	آلِ	wa `alaa	وَ عَلَىٰ		
(of) Abraham ^{as}	ابراہیمؑ	people	ال	and upon	اور پر		
innaka Hameed-um-Majeed				إِنَّكَ حَمِيدٌ مَّجِيدٌ ط			
You are indeed the Praiseworthy, the Exalted				یقیناً تو بے انتہا خوبیوں والا بڑی شان والا ہے۔			
Majeed	مَّجِيدٌ	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 Muham-madin				وَ عَلَىٰ آلِ مُحَمَّدٍ			
and the people of Muhammad ^{saw}				اور محمدؐ کی ال پر بھی			
Muham-madin	مُحَمَّدٍ	aali	آلِ	wa `alaa	وَ عَلَىٰ		
(of) Muhammad ^{saw}	محمد (ﷺ)	people	ال	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	پر	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	پیروی کرنے والے	and upon	اور پر		
innaka Hameed-um-Majeed				إِنَّكَ حَمِيدٌ مَّجِيدٌ			
You are indeed the Praiseworthy, the Exalted				یقیناً تو بے انتہا خوبیوں 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 سونے 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*)

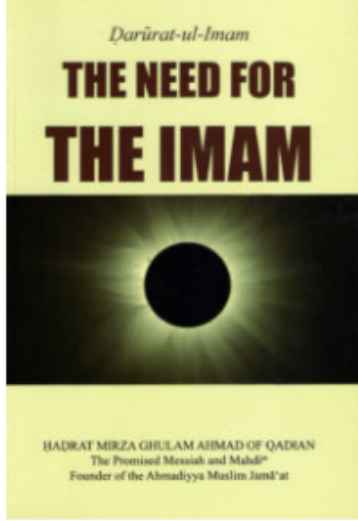
Please listen to the following Friday Sermon of Hazrat Khalifatul Masih IVth on the blessings of Prayer and its etiquette.

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}