

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 لا پرواہ 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 قصور 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 نوح، 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 Messiahsm, 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 ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٤﴾

وَقَضَىٰ	رَبُّكَ	أَلَّا	تَعْبُدُوا	إِلَّا	إِيَّاهُ	و	بِ
commanded	your Lord	that not	you worship	except	Him	and	with
الْوَالِدَيْنِ	إِحْسَانًا	إِمَّا	يَبُلُغَنَّ	عِنْدَكَ	الْكِبَرَ	أَحَدُ	هُمَا
parents	kindness	if	they attain	with	you	one	of them
أَوْ	كِلَاهُمَا	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۔

وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٥﴾

وَ	اُخْفِضْ	لَ	هُمَا	جَنَاحَ	الذُّلِّ	مِنْ	الرَّحْمَةِ	وَ
and	you lower	for	them	wing	of humility	out of	tenderness	and
قُلْ	رَبِّ	ارْحَمْ	هُمَا	كَمَا	رَبَّيْنِي	صَغِيرًا		
you say	Lord	have mercy	them	just as	nourished me	childhood		

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 لِلْأَوَّابِينَ غَفُورًا ﴿٢٦﴾

رَبُّكُمْ	أَعْلَمُ	بِمَا	فِي	نُفُوسِكُمْ	كُم	إِنْ	تَكُونُوا	صَالِحِينَ
your Lord	knows best	with what	in	minds	your	if	you are	righteous
فَ	إِنَّ	هُ	كَانَ	لِلْأَوَّابِينَ	غَفُورًا			
then	surely	He	is	for those who turn repeatedly	Most Forgiving			

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	parents	kindness	and	if
جَاهِدْ	كَ	لِ	تُشْرِكَ	بِ	مَى	لَيْسَ	لَ
contend	you	so that	you associate	with	Me	not	for
بِ	هَ	عِلْمٌ	فَ	لَا	تُطِعْ	هُمَا	إِلَىٰ
with	it	any knowledge	so	not	you obey	them	to
فَ	أُنَبِّئُ	كُم	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 ۖ وَحَلُّهُ 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	وَصَّيْنَا	الْإِنْسَانَ	بِ	وَالِدَيْ	هِ	إِحْسَنًا	حَصَلَتْ	هُ
and	We enjoined	man	with	parents	his	to be good	bear	him
أُمُّ	هُ	كُرْهًا	وَوَضَعَتْ	هُ	كُرْهًا	وَحَلُّ	هُ	و
mother	his	pain	and	gave birth	him	pain	and	him
فِصْلُ	هُ	ثَلَاثُونَ	شَهْرًا	حَتَّىٰ	إِذَا	بَدَغَ	أَسَدًا	هُ
weaning	his	thirty	months	till	when	he attain	full maturity	his
و	بَدَغَ	أَرْبَعِينَ	سَنَةً	قَالَ	رَبِّ	أَوْزِعْ	نِي	أَنْ
and	reaches	forty	years	say	my Lord	grant	me	that
نِعْمَتَكَ	كَ	الَّتِي	أَنْعَمْتَ	عَلَيَّ	وَعَلَىٰ	وَالِدَيَّ	و	
favour	your	which	you bestowed	upon I	and	my parents	upon	and
أَنْ	أَعْمَلَ	صَالِحًا	تَرْضُ	هُ	و	أَصْلِحْ	لِي	فِي
that	do	good works	please	You	and	make righteous	for I	in

ذُرِّيَّتِي	إِنِّي	تُبْتُ	إِلَى	كَ	وَ	إِنِّي	مِنْ	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)

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعَدَ الصَّادِقُ الَّذِي كَانُوا يُوعَدُونَ ﴿١٧﴾

أُولَئِكَ	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
وَعْدَ	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 أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي ۚ وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَيَقُولُ مَا هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿١٨﴾

و	الَّذِي	قَالَ	لِ	وَالِدَيْ	هِ	أُفٍّ	لَ	كُمَا	أَ	تَعِدَانِ
and	who	said	to	parents	his	fie	for	you both	do	you threaten
نِي	أَنْ	أُخْرَجَ	و	قَدْ	خَلَتِ	الْقُرُونُ	مِنْ			
me	that	brought forth	and	indeed	have passed	generations	from			

قَبْلِي	وَ	هُمَا	يَسْتَغِيثُنِ	اللَّهُ	وَيْلَ	كَ	أَمِنْ	إِنَّ
before I	and	they both	cry to	Allah	woe	you	believe	surely

وَعَدَ	اللَّهُ	حَقُّ	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 اُن 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)

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ ۖ إِنَّهُمْ كَانُوا خَسِرَٰتِينَ ﴿١٩﴾

أُولَٰئِكَ	الَّذِينَ	حَقَّ	عَلَىٰ	هِمْ	الْقَوْلُ	فِي	أُمَمٍ
these	those who	became due	upon	them	sentence	in	communities

قَدْ	خَلَتْ	مِنْ	قَبْلِ	هَمْ	مِنْ	الْجِنِّ	وَ	الْإِنْسِ	إِنَّ
indeed	passed	from	before	them	of	Jinn	and	mankind	indeed
هَمْ	كَانُوا	خَسِرِينَ							
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 رضي 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 تردد ہو 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 مکرر 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 اسْتَزِدُّهُ لَزَادَنِي

(بخاری کتاب الجہاد و السیر باب فضل الجہاد 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

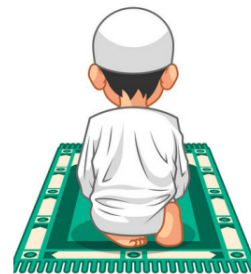
Class #1: Revise Jilsah

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 لِي وَارْحَمْنِي				
O my Lord, forgive me and have mercy on me	اے میرے رب مجھے بخش دے اور مجھ پر رحم فرما				
warham-nee	وَارْحَمْنِي	igh-fir-lee	اغْفِرْ لِي	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	وَاهْدِنِي وَ عَافِنِي وَ اجْبُرْنِي				
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 اجْبُرْنِي	wa aafi-nee	وَ عَافِنِي	wa-hdi-nee	وَ اهْدِنِي
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 ارْزُقْنِي وَ ارْفَعْْنِي				
and provide for me and raise me up (in status)	اور مجھے رزق عطا کر اور (رتبہ) بلند کر میرا۔				
wa-rfa`-nee	وَ ارْفَعْْنِي	wa-rzuq-nee	وَ ارْزُقْنِي		
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 رائج 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 پہ 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 یقینی 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 تھک 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 کے، جو تم پر فضل ہوئے ہیں اس کی کمائی سنا کے 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 پنجا بیوں 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 **واجبترني** “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 Salāt, A Word by Word Commentary on Salāt](#) 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/

مطالعہ کتب حضرت مسیح موعود علیہ السلام: ریویو بر مباحثہ بٹالوی و چکڑالوی

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.

معیار المذاهب، 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/mQ8Gr-ndQVo>



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 III^{rh}

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^{ad} 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 وَذُرِّيَّاتِنَا 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 سیّدہ 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 رضی 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 رضی کا رخصتانہ، ماہ شوال ۲ ہجری، سیرۃ خاتم النبیین صلی اللہ علیہ وسلم، حضرت مرزا بشیر احمد رضی، 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! Tābligh 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 Tābligh 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}