

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



“O MY LORD, INCREASE ME IN KNOWLEDGE”

(HOLY QURAN 20:115)

2025-2026

Annual Lajna Syllabus

Lajna Imo'illah Canada

Letter from Beloved Huzoor-e-Anwar, Khalifatul Masih V (aba)

AHMADIYYA MUSLIM WOMEN'S ASSOCIATION

Dear members of Lajna Imaillah and Nasiratul Ahmadiyya Canada,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I am delighted to learn that by the grace of Allah the Almighty, Lajna Imaillah Canada is holding its National Ijtimā. May Allah Ta'ala make this gathering immensely blessed and successful in every respect, and may all the attendees derive maximum benefit from its programmes. Amin

The occasion of Ijtimā is a time for self-reflection and spiritual rejuvenation. It is an opportunity to strengthen your connection with Allah the Almighty, which is the foundation of a believer's life. The most vital means of fostering this relationship is through the timely observance of Salat (Namaz), offered with true humility and understanding. As the Promised Messiah (as) states at one place: "I tell you once again that if you desire to develop a sincere relationship and living connection with God Almighty, then adhere to the regular observance of your Prayers. Hold fast to this practice in such a manner that not only your body or tongue, but your very soul, its will, its longing, its every passion, becomes entirely an embodiment of prayer." (Malfuzat, Vol. 1, p. 149) This prayer becomes a shield that protects you from the prevalent ills and moral frailties of society, such as materialism and ethical decline. Similarly, the institution of Purdah and modesty is not merely a physical covering but a spiritual guard that fosters dignity, inner purity, and protects a woman's honour. In today's world, where societal pressures are immense and often challenge Islamic values, it is these two pillars, prayer and modesty, that will grant you as an Ahmadi Muslim woman true peace and enable you to become a beacon of light for others.

Letter from Beloved Huzoor-e-Anwar, Khalifatul Masih V (aba)

AHMADIYYA MUSLIM WOMEN'S ASSOCIATION

This spiritual fortitude is most crucial in fulfilling your primary duty of the moral and religious training (Tarbiyyat) of the next generation. Remember, your practical example is the most powerful tool for education, far surpassing mere words or instructions. When your children see you devoted to prayer, steadfast in your modesty, and dedicated to the teachings of the Holy Quran, they will naturally absorb these values and emulate them in their lives. In the environment of the West, where distractions and secular influences abound, this responsibility is of paramount importance to protect their faith and attach them firmly to the Jama'at and Khilafat. Your role in the home is that of the nation-builder, shaping the character of future Ahmadis. If you succeed in raising a righteous generation, you will have guaranteed a bright future for Ahmadiyyat. May Allah the Almighty enable every member of Lajna Imaillah Canada to understand her profound responsibilities and to excel in righteousness and piety.

Amin

Wassalam

Yours sincerely,

MIRZA MASROOR AHMAD

Khalifatul-Masih V

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

LAJNA IMA'ILLAH CANADA

AHMADIYYA MUSLIM WOMEN'S ASSOCIATION

October 1st, 2025

Dear Sisters,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

By the Grace of Allah Almighty, the National Departments of Ta'lim and Tarbiyat of Lajna Ima'illah Canada have prepared the Lajna Syllabus for 2025-26, in accordance with the guidance of the Holy Quran and the instructions of Sayyedna Hazrat Khalifatul Masih V (may Allah be his Helper!).

This year, on the occasion of the National Lajna & Nasirat Ijtimā'at, we were blessed to receive a special message from Beloved Huzoor (aba) in which he advised: "Remember, your practical example is the most powerful tool for education, far surpassing mere words or instructions. **When your children see you devoted to prayer, steadfast in your modesty, and dedicated to the teachings of the Holy Quran, they will naturally absorb these values and emulate them in their lives.** In the environment of the West, where distractions and secular influences abound, this responsibility is of paramount importance to protect their faith and attach them firmly to the Jama'at and Khilafat." Keeping this guidance of Beloved Huzoor (aba) in mind, we must realize the importance of participating in the Ta'lim & Tarbiyat classes. These blessed classes are where we increase in our knowledge of the Holy Quran, the life and character of the Holy Prophet (sas) and the guidance of the Promised Messiah (as) and Khulafa Kiram. We earnestly pray that this syllabus is of spiritual benefit to our dear sisters in faith.

May Allah Almighty enable us to learn the true Islamic teachings and obey our beloved Imam, Sayyedna Hazrat Khalifatul Masih V (aba), in letter and spirit. Ameen!

Jazakumullah wa ahsanaljaza!

Walaikum assalam warahmatullah wabarakatohu

Nadia Mahmood

Serving as
National President
Lajna Ima'illah Canada

Mahwish Choudhry

Serving as
National Secretary Ta'lim
Lajna Ima'illah Canada

Dr. Nazia Nighat

Serving as
National Secretary Tarbiyat
Lajna Ima'illah Canada

How To Use The Lajna Syllabus 2025-2026

By the grace of Allah Ta'ala, Lajna Imā'illah Canada has started a new year as of October 2025 and with it a new Lajna Syllabus is being introduced for our **Ta'lim & Tarbiyat Lajna Classes**.

WHO IS THIS SYLLABUS FOR?

The Lajna syllabus has been designed for all Lajna members, including Lajna students.

The syllabus covers basic fundamentals of Islam and tackles current day issues faced by Ahmadi Muslim women.

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

CLASS STRUCTURE

As before, this syllabus covers Talim & Tarbiyat both departments will work together to organize the Lajna classes. Please note the following:

- Every majlis is expected to hold a minimum of **TWO** classes per centre (so if a majlis has more than one centre that holds this class, then each centre should hold class at least twice).
- Each Majlis is expected to hold a minimum of two classes in English and two in Urdu.
 - there is no longer any exclusive "Lajna Student class" to be held.
- If ALL Lajna members understand English, then a Majlis does not need to organize a class in Urdu. However, if an Urdu class is necessary, then an English class must be arranged as well.
- As per the instructions of Sayyedna Hazrat Khalifatul Masih (may Allah be his Helper), classes must be held in-person and not online.

SUGGESTED CLASS AGENDA

- Majalis are to hold a minimum of 2 Lajna classes a month that are at a minimum, 1 hour long each; therefore, the monthly material should be easily covered within at least 2 hours.
- The class should only be in one language; the suggested agenda does not include time for translation.

HOW ARE WE LEARNING?

- The syllabus has been divided into terms, and each term has 4 months. Each term is then further broken down into months, with content to be covered in Class 1 and 2, per month.
- **THERE WILL BE NO CLASSES IN THE MONTHS OF MARCH, JULY AND AUGUST.**
- As a Lajna member, and student of these classes, I will Inshallah attend and participate in my local Lajna classes and on my own time, I will take the time to study the Lajna Syllabus and explore all the additional resources and links that have been provided.

How To Use The Lajna Syllabus 2025-2026

- As a teacher, I will take the time to properly prepare for the class by studying the additional material and making notes and then put together a plan for how I am going to teach the class (tools I can use for example: PowerPoint slides/[Prezi](#)/[Slidesgo](#), [Kahoot](#) or [Mentimeter](#), zoom poll, etc.)
- A new feature of the Lajna syllabus is the effort to offer an interactive learning experience. **Much of the content in this syllabus includes hyperlinks (in blue).** When we click on the underlined words, a new tab will open with an article/video/book that will help us learn about a topic in-depth.
- Teachers are kindly requested to read the content mentioned in the syllabus at home. In class, teachers are requested to conduct meaningful discussions

WHAT ARE WE LEARNING?

The Holy Quran

- We will be studying 2 Chapters of the Holy Quran. Links have been provided that take you directly to the individual verse and at the top of the section we have included a Self-Study/Teaching Guide where there is a list of commentaries (books of Tafseer), Darsul Quran and Friday Sermon videos that discuss the relevant verse.
- When you Recite the Arabic verses, please ensure that we are following the rules of Tarteel - and revise the rules in class
- Al Islam is pleased to offer these digital tools to help you deepen your study of the Holy Quran. Explore features such as:
 - Flexible and intuitive search
 - Commentaries from Bukhari, the Promised Messiah (as) and the Khulafa
 - Urdu Tarjamatul Quran Classes segmented verse-by-verse
 - Word-by-word translations and Lexicon lookups
- Websites:
 - [OpenQuran.com](#)
 - [Alislam.org/Quran](#)
- Read Quran Digital App: 
- This will be followed by a study in Arabic Grammar lessons

History of Ahmadiyyat & Tarbiyat Discussion

- In this section, we explore the history of Ahmadiyyat. In order to do so, each month includes assigned pages of the book: *The Truth About the Split*.
“*Truth About the Split, the English translation of A'ina'-e-Sadaqat, written by Hazrat Khalifatul-Masih II^(ra), is a detailed reply to The split by Maulawi Muhammad Ali, who after having denied the institution of Khilafat had seceded from the main body of the Ahmadiyya Muslim Jama'at and established his party headquarters at Lahore.*”
- Hyperlinks have been added to guide you to the online copy of the book.

How To Use The Lajna Syllabus 2025-2026

Hadith

- While studying this section, make note of the Sunnah of the Holy Prophet (sas) and how we can inculcate his (sas) beautiful example in our own life.

Prayer

- This sections included prayers that have been highlighted by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba) in his recent sermons. Following his instructions, it is our duty to carefully read and memorize these prayers for our own spiritual progression and enlightenment

History of Islam

- This year we will be studying the Islamic Months in accordance with the Lunar Calendar. We will be delving into the Islamic significance of these months.

Malfuzat Volume 1

- Each month, approximately 1-2 pages have been assigned from *Malfuzat Volume 1*. After reading the assigned section

Book of the Promised Messiah (as)

- We will be reading *Haqiqatul Wahi* this year but it will NOT be covered during class. Members are expected to read on their own and then if they want, either join their local book club (if it's organized) or a National Online Book Club that will be held each term.

Conditions of Bai'at

- Each Month, we will be discussing 1 condition of Ba'a'it through scenario based questions and discussions. Please use these questions as a guide to conduct meaningful discussions.

Salat

- We will be learning the practical example of the Holy Prophet (sas) and how he performed Salat



We pray that sisters will find this new Lajna Syllabus beneficial. We welcome your feedback and suggestions through the Google Form provided below:

<https://forms.gle/vtAoXgUTdnFp3pQ6A>

May Allah the Almighty help our sisters excel in their education, thereby increasing their love and obedience to Him, and striving to place their faith above all else,
Ameen!



Salutatory Abbreviations

sas	<i>sallallahu alaihi wa sallam</i> , meaning “may peace and blessings of Allah be upon him” is written after the name of the Holy Prophet Muhammad (sas)
as	<i>alaihis-salam</i> , meaning “may peace be on him” is written after the names of Prophets other than the Holy Prophet Muhammad (sas)
ra	<i>radiyallahu 'anhul'anhul 'anhum</i> , meaning “may Allah be pleased with him/her/them”, is written after the names of the Companions of the Holy Prophet Muhammad (sas) or of the Promised Messiah (as)
rta	<i>rahmatullahi alaihi/ alaiha/'alaihim</i> , meaning “may Allah shower His mercy upon him/her/them”, is written after the names of those deceased, pious Muslims who are not Companions of the Holy Prophet Muhammad (sas) or of the Promised Messiah (as)
aba	<i>ayyadahullahu Taala binasrihil-Aziz</i> , meaning “may Allah the Almighty help him with His powerful support”, is written after the name of the present head of the Ahmadiyya Muslim Community, Hadrat Mirza Masroor Ahmad (aba), Khalifatul-Masih V

Members are urged to recite the full salutations when reading the syllabus and partaking in the discussions.

TA'LIM & TARBIYAT SYLLABUS
LAJNA IMA'ILLAH CANADA

TERM 1

OCT 2025 – JAN 2026



Overview of Ta'lim & Tarbiyat Syllabus

Term 1: Oct 2025 - Jan 2026

Teachers are requested to teach the class in whichever order they find appropriate, so long as they cover all the below topics, within their respective timings

<u>Components</u>	<u>Details</u>	<u>Time</u>
The Holy Quran	<u>Surah 'Abasa (80:1-43)</u> - Urdu Commentary from Tafsir-e-Kabir OR English Commentary from 5 Vol. Commentary - Cover 10-11 verses per class - Arabic Grammar Lesson	40 min
History of Ahmadiyyat	<i>The Truth About the Split</i>, by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II (ra)	20 min
Hadith & Prayer	1 Hadith & 1 Prayer per month	5 min
History of Islam	<i>Islamic Calendar Months</i>	5 min
Malfuzat: Volume 1 & Tarbiyat Discussion	English Pg: 11-16 Urdu Pg: 11-16	20 min
Tarbiyat Discussion: 10 Conditions of Ba'a'it	Conditions & Discussion Questions	20 min
Salat	Excerpts from "<i>A Primer of Religious Knowledge</i>" by Hazrat Maulana Hakim Nour-ud-deen, Khalifatul Masih I (ra)	10 min
Book of The Promised Messiah (as)	<i>Haqiqatul Wahi</i>	Individually or Local Book Club or National Online Book Club



NOVEMBER 2025

The Holy Quran

November 2025: Surah 'Abasa (80:12-23)

كَلَّا
إِنهَاتَذْكِرَةً ۚ فَمَنْ شَاءَ ذَكَرْهُ ۚ ۞ فِي صُحُفٍ مُّكَرَّمَةٍ ۚ ۞
مَرْفُوعَةٍ مُّطَهَّرَةٍ ۚ ۞ بِأَيْدِي سَفَرَةٍ ۚ ۞ كِرَامٍ بَرَرَةٍ ۚ ۞ قُتِلَ
الْإِنْسَانُ مَا أَكْفَرَهُ ۚ ۞ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۚ ۞ مِنْ نُّطْفَةٍ ۚ ۞
خَلَقَهُ فَقَدَّرَهُ ۚ ۞ ثُمَّ السَّبِيلَ يَسَّرَهُ ۚ ۞ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۚ ۞
ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۚ ۞

English Commentary	Urdu Commentary
• 5 Volume Commentary- Pg 3314.	• Tafsir-e-Kabir • Haqaiq-ul-Furqan • Anwar-ul Quran • Tarjamatul Quran Class

Arabic Grammar

Lesson 2

الدَّرْسُ الثَّانِي الْإِسْمُ

The Noun

Classes of *ism* (noun)

The two main classes of Arabic nouns are:

ism nakirah (indefinit noun) and نَكْرَة:

ism ma`rifah (definit noun) مَعْرِفَة:

اسم کی اقسام

اسم کی دو بڑی قسمیں نکرۃ اور معرفۃ ہیں

Ism Nakirah (indefinit noun)

It is a name of indefinit thing, e.g.

(any) boy وَلَدٌ (any) book كِتَابٌ

الْإِسْمُ النَّكِرَةُ

کسی عام چیز کے نام کو اسم نکرۃ کہتے ہیں۔ جیسے:

Ism Ma`rifah (definit noun)

It is the name of a definite thing, e.g.

the boy الْوَلَدُ the book الْكِتَابُ

الْإِسْمُ الْمَعْرِفَةُ

کسی خاص چیز کے نام کو اسم معرفۃ کہتے ہیں۔ جیسے:

Changing a Indefinit Noun to a Definit Noun

If *al* is prefixed to a indefinit noun, it is changed into a definit noun e.g. :

نکرۃ کو معرفۃ میں تبدیل کرنا

اگر اسم نکرۃ سے پہلے ال لگا دیا جائے تو وہ اسم معرفۃ میں تبدیل ہو جائے گا۔ جیسے:

Any living creature

حَيَوَانٌ

Any person

إِنْسَانٌ

نکرۃ:

The living creature

الْحَيَوَانُ

The person

الْإِنْسَانُ

معرفۃ:

The History of Ahmadiyyat

English: Pg. 44-86

Urdu: Pg. 104-123



The Truth About the Split

آئینہ صداقت

Truth About the Split, the English translation of A'ina'-e-Sadaqat, written by Hazrat Khalifatul-Masih II^(ra), is a detailed reply to The Split by Maulawi Muhammad Ali, who after having denied the institution of Khilafat had seceded from the main body of the Ahmadiyya Muslim Jama'at and established his party headquarters at Lahore. Truth About the Split has been divided into two main parts. The first part consists of the refutation of the eleven misstatements and unfounded charges leveled against Hazrat

Khalifatul-Masih II^(ra) in The Split, and of the thoroughly fabricated story of the Ahmadiyya dissension. First few misstatements revolve around a person named Zahiruddin who was believed to be, by the Lahore Party, the originator of the belief of the prophethood of the Promised Messiah^(as). Another controversy was whether those who denied the Promised Messiah^(as) should be regarded as Muslims or Kafir-bil-Ma'mur. In fact, Hazrat Khalifatul-Masih II^(ra) had already proved that the Promised Messiah^(as) regarded them as the latter. Another controversy generated by Maulawi

Muhammad Ali was that people had pledged Bai'at with the second Khalifa in ignorance, and that they had later renounced their Bai'at with him. The second part of the book deals with the true story of the split. It elaborates how Khawaja Kamaluddin,

Maulawi Muhammad Ali and few others intrigued to bring down the Institution of Khilafat during the time of Hazrat Khalifatul Masih I^(ra), how they openly showed their hostility after his demise by proposing delay in the election of the next Khalifa, and what finally impelled them to set up their own separate organization. The book then sets out, in clear terms—in the light of Al-Wasiyyat by the Promised Messiah^(as)—as to who (Anjuman or the Khalifa) should actually succeed the Promised Messiah^(as).

Prayer

November 2025

[Excerpt from the Friday Sermon - May 7th 2025](#)

According to a narration, the Holy Prophet^(sas) said:

“The supplication that Dhul-Nun (i.e., Prophet Jonah^(as)) made while in the belly of the fish was:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

“[There is no God but Thou; Holy art Thou. I have indeed been of the wrongdoers (Ch. 21, V. 88)]”

He said, “Any Muslim who supplicates with these words in times of distress will certainly have his prayer accepted by Allah the Almighty.” (Tirmidhi, Kitab ad-dawat, Hadith 3505)

پس ہر احمدی کو یہ کوشش کرنی چاہیے کہ اللہ تعالیٰ کے ذکر سے ہم اپنی زبانوں کو تر رکھیں اور یہ کوشش ہونی چاہیے کہ ہمارا ہر فعل ہر عمل اللہ تعالیٰ کی طرف بڑھنے والا ہو۔ ہمارا ہر قدم ایسا ہو جو اللہ تعالیٰ کی طرف لے جانے والا ہو تا کہ اللہ تعالیٰ دوڑ کر ہمارے پاس آئے اور ہمیں اپنے پیار کی چادر میں لپیٹ لے اور ہماری ضروریات کو پورا کرے۔ تنگی اور آسائش اور عمر اور یسر ہر حالت میں ہم اللہ تعالیٰ کے ہی بندے بن کر رہیں۔ ایک روایت میں آتا ہے کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ ذوالنون یعنی حضرت یونس نے مچھلی کے پیٹ میں جو دعا کی وہ یہ تھی کہ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ۔ (الانبیاء: 88) اور فرمایا کہ اس دعا کو جو بھی مسلمان کسی ابتلا کے وقت کرے گا اللہ تعالیٰ اس دعا کو ضرور قبول فرمائے گا۔

(ترمذی کتاب الدعوات باب فی دعوة ذی النون حدیث 3505)

Hadith

November 2025

[Excerpt from the Friday Sermon - May 7th 2025](#)

Hazrat Abu Hurairah^(ra) relates a narration in which the Holy Prophet^(sas) said:

“Our Lord descends to the nearest heaven every night. When the last third of the night remains, He says: ‘Who is there to call upon Me so that I may respond to him? Who is there to ask of Me so that I may grant him? Who is there to seek forgiveness from Me so that I may forgive him?’” (Sahih al-Bukhari, Kitab ad-Da‘wat, Hadith 6321)

This is not something that is conditional on Ramadan. Here, a general principle is being mentioned: whenever a servant calls upon God in the night, He forgives him, grants him what he asks for, and responds to his supplications. Ramadan is an opportunity that Allah the Almighty has created in which everyone naturally turns towards worship. Since the attention of people is directed towards acts of devotion during these days, if you also focus on them, you will develop a habit of worship. And once this habit is established over the course of a month, you will then strive to make it a permanent part of your life.

حضرت ابو ہریرہؓ ایک روایت بیان فرماتے ہیں کہ
آنحضرت صلی اللہ علیہ وسلم نے فرمایا۔ ہمارا رب ہر رات قریبی آسمان تک نزول فرماتا
ہے جب رات کا تیسرا حصہ باقی رہ جاتا ہے تو اللہ تعالیٰ فرماتا ہے کہ کون ہے جو مجھے
پکارے تو میں اس کا جواب دوں۔ کون ہے جو مجھ سے مانگے اور میں اس کو دوں۔
کون ہے جو مجھ سے بخشش طلب کرے تو میں اس کو بخش دوں۔

(بخاری کتاب الدعوات باب الدعاء نصف الدلیل حدیث 6321)

اب یہ کوئی رمضان کے ساتھ تو مشروط نہیں ہے۔ یہاں تو عام حالات کی بات ہو رہی ہے کہ جب
بھی کوئی بندہ مجھ سے رات کے پہر میں مانگتا ہے میں اس کو بخشا ہوں۔ میں اس کو دیتا ہوں اس کی
باتوں کا جواب بھی دیتا ہوں۔ تو رمضان میں تو اللہ تعالیٰ نے ایک ایسا موقع پیدا کر دیا ہے کہ عبادتوں
کی طرف کیونکہ ساروں کی توجہ ہوتی ہے اس لیے ان دنوں میں تم بھی توجہ کر لو گے تو تمہیں پھر ان
نیکیوں کی عادت پڑ جائے گی اور جب ایک مہینے میں عادت پڑ جائے گی تو پھر مستقل اس کو زندگی کا حصہ
بنانے کی کوشش کرو گے۔

History of Islam

Hijri Calendar

جمادی الاول

اسلامی کیلنڈر کا پانچواں قمری مہینہ جمادی الاولیٰ ہے۔ اسلام سے پہلے اس کا نام ”جمادی خمسہ“ تھا اور اس مہینہ کو جمادی اس لیے کہا گیا کہ یہ موسم سرما میں آتا تھا اور اس میں پانی جم جاتا تھا۔ اس مہینے کے مشہور واقعات یہ ہیں۔
۲/ ہجری غزوہ ذوالعشرہ۔ آپ ﷺ کو مکہ کے قریش کی طرف سے خطرہ کی اطلاع موصول ہوئی۔ جس پر آپ تقریباً دو سو صحابہ کے ساتھ مدینہ سے نکلے۔ آپ سفر کرتے ہوئے بحیرہ احمر کے ساحل کے قریب ذوالعشرہ کے مقام پر پہنچے یہاں آپ کا کفار مکہ کے کسی چھوٹے یا بڑے لشکر سے سامنا نہیں ہوا۔ قبیلہ بنو مدل سے صلح کی گئی۔ چند روز کے بعد آنحضرت ﷺ اپنے ساتھیوں کے ہمراہ واپس تشریف لے آئے۔

1- غزوہ بنو لحيان: جمادی الاول سن ۶/ ہجری میں ہوا۔

2- سن ۴/ ہجری میں رجیع کا المناک واقعہ پیش آیا۔ جس میں دس معصوم مسلمانوں کو بے دردی سے شہید کیا گیا تھا۔ اس واقعہ کے پیچھے قبیلہ بنو لحيان کا ہاتھ تھا۔ یہ قبیلہ مسلمانوں کے خلاف ریشہ دوانیوں سے بعض نہیں آ رہا تھا۔ یہ قبیلہ مکہ اور مدینہ کے درمیان آباد تھا۔ جمادی الاولیٰ سن ۶/ ہجری میں حضور ﷺ صحابہ کے ساتھ مدینہ سے نکلے۔ بڑی احتیاط کے باوجود قبیلہ لحيان کو مسلمانوں کی آمد کی خبر ہو گئی۔ اور یہ لوگ چھپ گئے یہاں بھی مسلمانوں کا کسی بھی پارٹی کے ساتھ سامنا نہ ہوا۔ (اسلامی مہینوں میں رونما ہونے والے اہم واقعات۔ مسلم ٹیلی ویژن احمدیہ)

https://youtu.be/737cD_ILNdY?si=L66Hq1lbsd

History of Islam

Hijri Calendar

The 5th Lunar Month: Jumada al-Awwal

The fifth lunar month of the Islamic calendar is Jumada al-Awwal, also referred to as Jumada al-Ula. Scholars have classified the name "Jumada" as feminine, whereas all other months are masculine, except for the two "Jumadas" (Jumada al-Awwal and Jumada al-Thani). Allama Abu Zakariya Yahya bin Ziyad al-Farra explains, "Both Jumada al-Awwal and Jumada al-Thani are feminine because the word 'Jumada' is in the 'Fu'ala' form, which is feminine in Arabic grammar. Therefore, these months are named Jumada al-Awwal and Jumada al-Thani." (Al-Ayyam wal-Layali, Page 42)

Origin of the Name Jumada al-Awwal

The name of this month was assigned during a period of severe cold when water would freeze into ice, hence the name Jumada, which signifies "frozen." In the pre-Islamic era, Jumada al-Awwal was called Jumada Khamsa (the fifth Jumada). It is also said that in Arabia, due to the extended duration of freezing temperatures during winters, two months were named Jumada. The fifth month of the year was referred to as Jumada Khamsa, and the sixth as Jumada Sitta. In Islam, these two months are called Jumada al-Awwal and Jumada al-Thani.

Other Names for Jumada al-Awwal

In pre-Islamic times, this month was also known as Hanīn or Hunayn, with its dual form Hanīnan or Hunīnan and plural Hanā'in. (Al-Ayyam wal-Layali, Page 51)

It was called Hanīn because, after enjoying the comforts and sustenance of their homes during Rabi' al-Awwal and Rabi' al-Thani, Arabs would embark on journeys during Jumada al-Awwal. While traveling, they would reminisce about the time spent at home and long for the extended period of rest they had enjoyed. (Subh al-Asha fi Sina'at al-Insha, Vol. 2, Page 405)

Significance of Jumada al-Awwal

The Qur'an and Sunnah do not attribute any special virtues to the month of Jumada al-Awwal. Some superstitious people believe that major calamities occur during this month, even quoting the phrase, "Al-Ajab Kullu al-Ajab Bayna Jumada wa Rajab", meaning "Wonders, all wonders, occur between Jumada and Rajab." However, this is a baseless claim with no foundation in reality.

History of Islam

Hijri Calendar

Historical Events in Jumada al-Awwal

Several significant events took place in Islamic history during Jumada al-Awwal, including:

1. **Battle of Dhat al-Riqa:** According to Ibn Ishaq, it occurred in Jumada al-Awwal 4 AH, while others, like Sahib al-Rawdah, date it to Muharram 5 AH. (Allah knows best).
2. **Battle of Banu Sulaym:** Fought on 6th Jumada al-Awwal 3 AH.
3. **Death of Hazrat Abdullah bin Uthman (ra):** The grandson of the Prophet (sas) from Hazrat Ruqayyah (ra), passed away at the age of 6 in Jumada al-Awwal 4 AH.
4. **Expedition of Hazrat Zaid bin Harithah (ra):** Against the tribes of Iys and Banu Thalabah in Jumada al-Awwal 6 AH.
5. **Battle of Banu Lahyan:** Reportedly took place in Jumada al-Awwal 6 AH.
6. **Battle of Khaybar:** According to Ibn Sa'd, it occurred in Jumada al-Awwal 7 AH, though other historians like Tabari and Ibn Ishaq place it in the latter days of Muharram or the month of Safar.
7. **Battle of Mu'tah:** Happened in Jumada al-Awwal 8 AH, where Hazrat Zaid bin Harithah (ra) and Hazrat Ja'far bin Abi Talib (ra) were martyred.
8. **Prophecy of Kisra's Death:** Fulfilled on 10th Jumada al-Awwal 9 AH, when Kisra (Chosroes) was killed by his son, as foretold by the Prophet (sas).
9. **Expedition of Hazrat Khalid bin Walid (ra):** Sent to Banu Harith bin Ka'b in Najran in Jumada al-Awwal 10 AH.
10. **Battle of Ajnadayn:** Fought during the caliphate of Hazrat Abu Bakr (ra) in Jumada al-Awwal 13 AH.
11. **Battle of Marj al-Saffar:** Also occurred in Jumada al-Awwal 13 AH.
12. **Conquest of Hamadan:** Achieved during the caliphate of Hazrat Umar (ra) in Jumada al-Awwal 23 AH.
13. **Martyrdom of Hazrat Zubair bin al-Awwam (ra):** Took place in Jumada al-Awwal 36 AH.
14. **Battle of Ayn al-Warda:** Occurred in 65 AH.
15. **Martyrdom of Hazrat Mus'ab bin Zubair (ra):** On 13th Jumada al-Awwal 71 AH, or according to some, in 72 AH.
16. **Martyrdom of Hazrat Abdullah bin Zubair (ra):** On 17th Jumada al-Awwal 73 AH, followed shortly by the death of his mother, Hazrat Asma bint Abu Bakr (ra).
17. **Death of Abdul Aziz bin Marwan bin Hakam:** In Egypt on 6th Jumada al-Awwal 86 AH.
18. **Severe Earthquake in Palestine:** Caused great destruction in Jumada al-Awwal 460 AH.
19. **Conquest of Constantinople:** Fulfilled the prophecy of the Prophet Muhammad (sas) on Jumada al-Awwal 857 AH.

Malfuzat Volume I

November 2025

"Hence, I loudly proclaim once again, and my friends ought to take heed that they must not disregard my words of advice and view them as the tales of a story-teller. Everything that I have said to you, I have said with a burning heart and true sympathy, which are inherently a part of my soul. Heed my words with the ear of your heart and act upon them."

-Hazrat Mirza Ghulam Ahmad of Qadian,
The Promised Messiah & Mahdi (as)

Members are kindly requested to read the pages mentioned in the syllabus at home. During the class, it is recommended that you share a brief summary of what you have learned from the reading and discuss practical ways to implement these teachings in your daily life.

Pg	Topic (English)	Topic (Urdu)
English: 12 Urdu: 12	Every Action Ought to Be in Accordance with the Will of God	ہر ایک فعل خدا کی منشا کے مطابق ہو
English: 12 Urdu: 13	Even Those in the Company of the Righteous Are Safeguarded	متقی کے پاس جو آجاتا ہے وہ بھی بچایا جاتا ہے

Links:

- English - <https://files.alislam.cloud/pdf/Malfuzat-1.pdf>
- Urdu - <https://www.alislam.org/urdu/book/1-ملفوظات/جلد-1>

Conditions of Initiation (Bai'at)

*by Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah and Mahdi (peace
be upon him)*

November 2025

2. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they might be.

As time permits, please choose 3–4 questions from each scenario for discussion.

Scenario 1:

Hiba, a 17-year-old girl in high school, recently connected with a boy through a shared online interest. At first, their messages were light and friendly, but over the weeks, the tone of the conversations has gradually shifted. The chats have become flirtatious and emotionally intimate, though they have never met in person. Hiba justifies it to herself by thinking, "We're just talking—it's not like I'm doing anything physical." She hides the conversations from her parents, knowing they wouldn't approve. While outwardly she maintains the appearance of being a pious, well-behaved Ahmadi girl, inwardly she feels increasingly pulled into the emotional highs of these secret exchanges. She's struggling to recognize this as a form of emotional attachment that compromises her spiritual values, especially since there's no "real-world" consequence—yet.

جبہ، ایک 17 سال کی لڑکی ہے جو ہائی اسکول میں پڑھتی ہے۔ کچھ عرصہ پہلے اس کی ایک لڑکے سے آن لائن بات چیت شروع ہوئی، جو کسی مشترکہ دلچسپی کی وجہ سے تھی۔ شروع میں باتیں ہلکی پھلکی اور عام سی تھیں، لیکن وقت کے ساتھ ساتھ ان کا انداز بدلنے لگا۔ اب یہ بات چیت تھوڑی فلرٹی اور رومانوی ہو گئی ہے، حالانکہ وہ کبھی آپس میں ملے نہیں۔

جبہ اپنے دل کو یہ کہہ کر سمجھاتی ہے کہ "ہم تو صرف بات کر رہے ہیں، کچھ غلط نہیں کر رہے۔" اسے پتا ہے کہ اس کے ماں باپ کو یہ سب پتا چلا تو وہ ناراض ہوں گے، اس لیے وہ یہ باتیں ان سے چھپا رہی ہے۔ باہر سے وہ ایک نیک، تمیزدار احمدی بچی لگتی ہے، لیکن اندر سے وہ اس خفیہ بات چیت کے جذباتی اثر میں آ چکی ہے۔ اسے یہ سمجھنا مشکل ہو رہا ہے کہ یہ بھی ایک طرح کا جذباتی تعلق ہے، جو اسے اس کی دینی اور روحانی قدروں سے ہٹا رہا ہے۔ کیونکہ ابھی تک کوئی بڑا نقصان یا نتیجہ سامنے نہیں آیا۔

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Discussion Questions:

1. In today's digital age, how can we recognize when a seemingly harmless online friendship begins to cross spiritual or moral boundaries?
2. What does Islam teach us about emotional attachment outside of Nikah, and how can we guard our hearts from getting entangled in such connections?
3. Why is secrecy often a sign that something may be harmful to our spiritual health? How can we build the courage to hold ourselves accountable when no one is watching?
4. How do seemingly small compromises—like hiding conversations or justifying flirtatious talk—affect our long-term relationship with Allah?
5. What are some strategies to remove ourselves from emotionally or spiritually risky situations without shame or embarrassment?
6. How can we create a safe space within Lajna circles to talk about these struggles without fear of judgment, and instead seek guidance and strength together?
7. What does true strength look like when navigating emotions and relationships as a young Ahmadi Muslim girl?

آج کے ڈیجیٹل دور میں ہم کیسے پہچانیں کہ ایک عام سی آن لائن دوستی کب آپستہ آپستہ روحانی یا اخلاقی حدیں پار کرنے لگتی ہے؟

اسلام ہمیں ایسے جذباتی لگاؤ کے بارے میں کیا سکھاتا ہے جو نکاح کے بغیر ہو، اور ہم اپنے دل کو ایسے تعلقات میں بندھنے سے کیسے بچا سکتے ہیں؟

اکثر جب ہم کسی بات کو چھپا رہے ہوتے ہیں، تو وہ اس بات کی نشانی ہوتی ہے کہ شاید وہ چیز ہماری ایمانی حالت کے لیے ٹھیک نہیں۔ تو پھر ہم میں یہ ہمت کیسے آئے کہ ہم خود اپنا احتساب کریں، خاص طور پر اُس وقت جب کوئی ہمیں دیکھ بھی نہ رہا ہو؟

چھوٹی چھوٹی باتیں، جیسے کسی سے چھپ کر بات کرنا یا فلرٹی انداز کو "بس مذاق" کہہ کر ٹال دینا—یہ سب آگے چل کر ہمارے اللہ سے تعلق پر کیسے اثر ڈال سکتی ہیں؟

جب ہم کسی ایسی صورتِ حال میں ہوں جو جذباتی یا دینی لحاظ سے ٹھیک نہ ہو، تو ہم بغیر شرمندگی یا خجالت محسوس کیے خود کو اس سے کیسے نکال سکتے ہیں؟ کون سے آسان طریقے ہیں جو اس میں ہماری مدد کر سکتے ہیں؟

ہم لجنہ کے ماحول کو ایسا محفوظ اور اعتبار کے قابل کیسے بنائیں کہ کوئی بہن اگر کسی مشکل میں ہو، تو وہ ڈر یا شرم کے بغیر اپنی بات کر سکے اور سب مل کر اس کی حوصلہ افزائی اور رہنمائی کریں؟

جب ایک نوجوان احمدی مسلم لڑکی اپنے جذبات اور تعلقات کو سمجھنے کی کوشش کرتی ہے، تو اصل ہمت کیسی ہوتی ہے اور وہ کیسے دکھائی دیتی ہے؟

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As time permits, please choose 3–4 questions from each scenario for discussion.

Scenario 2:

Aisha witnesses her coworker being mistreated by their supervisor. She knows it's wrong but fears speaking up might cost her a promotion. She decides to stay silent and later justifies it to herself by saying, "It's not my business." Aisha comes home, and discusses the situation with her mother, who upon Aisha entering the house, realizes something is deeply bothering her daughter.

عائشہ نے دیکھا کہ اس کے دفتر میں اس کے ساتھی کے ساتھ سپروائزر نے برا سلوک کیا۔ عائشہ کو پتہ تھا یہ غلط ہے، لیکن وہ ڈرتی تھی کہ اگر اس نے بات کی تو اسے پروموشن نہیں ملے گی۔ اس لیے وہ خاموش رہنے کا فیصلہ کرتی ہے اور اپنے آپ کو کہتی ہے، "یہ میرا مسئلہ نہیں ہے۔" جب عائشہ گھر واپس آتی ہے تو وہ اپنی ماں کو یہ سب بتاتی ہے، جس نے عائشہ کے گھر میں داخل ہوتے ہی محسوس کر لیا تھا کہ اس کی بیٹی کسی وجہ سے پریشان ہے۔

Discussion Questions:

1. What does cruelty or dishonesty look like in everyday settings?
2. Is silence in the face of injustice a form of complicity?
3. How do we balance self-preservation with standing up for truth?
4. How can a mother help their children work through such ethical conundrums and help them understand these social ills?
5. How can mothers do tarbiyat in a way that their children, no matter their age can feel comfortable sharing with their parents the dishonesty and cruelty they witness as they move about in society?

روزمرہ زندگی میں ظلم یا جھوٹ کیسے نظر آتا ہے؟

جب کسی ناانصافی کے سامنے ہم چپ رہتے ہیں تو کیا ہم بھی اس کا حصہ بن جاتے ہیں؟

ہم خود کو محفوظ رکھتے ہوئے ساتھ ہی سچ کے لیے کھڑے کس طرح رہ سکتے ہیں؟

ماں اپنے بچوں کو ایسے مسائل کیسے سمجھا سکتی ہے اور ان کی مدد کیسے کر سکتی ہے؟

ماں اپنے بچوں کو ایسی تربیت کس طرح دے کہ بچے، چاہے وہ چھوٹے ہوں یا بڑے، اپنی زندگی میں

دیکھے گئے جھوٹ اور ظلم کے بارے میں والدین سے بات کر سکیں؟

Salat

Exerpts from “A Primer of Religious Knowledge”

By Hazrat Maulana Hakeem Noor-ud-Deen, Khalifatul Masih (I)

Manner of Performing Ablution

WUDŪ—When you are about to perform ablution, you should first recite بِسْمِ اللَّهِ [Bismillāh—In the name of Allah]. Then wash both hands to the wrists. Then pour water into the mouth with your right hand, and cleanse your teeth by swishing water. You should rinse your mouth three times, and by pouring water into the nostrils cleanse the nose thoroughly. Then wash the face by pouring water on it three times. Then wash the arms up to the elbows three times each, first the right, then the left. Then, using fresh water, pass your hands over the head and ears once. At the very end, wash both feet up to the ankles three times each, the right foot first, followed by the left.

TAYAMMUM—SYMBOLIC ABLUTION—If water is not available, or there is fear of physical or financial distress, then you should perform *tayammum* instead, after declaring in your heart the intent to do so. This will be in place of both *Wudū* and taking a bath. Its method is as follows: First by

Salat

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patting both hands on clean dust or on a surface with dust, rub the hands over your face once. Then the second time by patting hands on dust or on a surface with dust, rub both forearms up to the elbows.¹

And then, after *Wudū* or *tayammum*, recite this:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
*Ashhadu al-lāilāha illAllāhu waḥdahū lā sharīka lahū; wa
ashhadu anna Muḥammadan ‘abduhū wa Rasūluhū.*

I bear witness that there is no one worthy of worship except Allah. He is One and has no partner. And I bear witness that Muhammad is His servant and His Messenger.

In a hadith [see *Jamī‘ Tirmidhī*, Abwāb al-Taḥārat, Hadith 55], it is reported to also recite the following thereafter.

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.
*Allāhummaj‘alnī minattawwābīna waj‘alnī
minal-mutaṭahhirīn.*

O Allah, make me of those who seek forgiveness and make me of those who are cleansed.

1. It has been established from authentic *aḥādīth* [*Ṣaḥīḥ Bukhārī*, Kitāb-al-Tayammum, Bāb al-Mutayammamu, hal Yanfukhu fī-himā, Hadith 338] that after patting hands once on the ground [and] then doing *ma-saḥ* [passing hands through/over] of the face and both the hands to the wrists is also permissible.

Salat

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وضو

طریق وضو: جب وضو کرنے لگو۔ تو پہلے بِسْمِ اللّٰہِ پڑھو۔ پھر دونوں ہاتھ پہنچوں تک دھوؤ۔ اس کے بعد دائیں ہاتھ سے منہ میں پانی ڈالو اور مسواک کرو۔ اور کبھی تین بار کرنا چاہیے اور ناک میں تین بار پانی ڈال کر ناک کو خوب صاف کرو۔ پھر تین ہی دفعہ منہ پر پانی ڈال کر اسے دھوؤ۔ تین تین دفعہ دونوں ہاتھ کہنیوں تک اس طرح دھوؤ کہ پہلے دایاں پیچھے بایاں۔ پھر نیا پانی لے کر سر اور کانوں کا مسح ایک ایک دفعہ کرو۔ اخیر میں دونوں پاؤں ٹخنوں تک تین تین دفعہ اس طرح دھوؤ۔ کہ پہلے دایاں پیچھے بایاں۔

تیمم: پانی نہ ملے یا جسمانی یا مالی تکلیف کا ڈر ہو۔ تو وضو اور غسل دونوں کے عوض دل میں نیت کر کے تیمم کر لینا چاہیے اس کی ترکیب یہ ہے۔ پہلے پاک مٹی یا ایسی چیز پر جس پر مٹی ہو۔ دونوں ہاتھ مار کر ایک مرتبہ

۱۔ احادیث صحیحہ سے ثابت ہوا ہے۔ کہ ایک بار زمین پر ہاتھ مار کر منہ پر مسح کرنا اور دونوں ہاتھوں کو پہنچوں تک مسح کر لینا بھی جائز ہے۔

Salat

Exerpts from "A Primer of Religious Knowledge"

By Hazrat Maulana Hakeem Noor-ud-Deen, Khalifatul Masih (I)

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سارے منہ پر ملو۔ پھر دوسری مرتبہ مٹی یا مٹی والی چیز پر ہاتھ مار کر
دونوں ہاتھ کہنیوں تک ملو۔ اور اخیر میں وضو اور تیمم کے بعد یہ پڑھو۔
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ، وَرَسُولُهُ۔ ایک حدیث میں ہے کہ اس کے بعد یہ
بھی پڑھیں۔ اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ
الْمُتَطَهِّرِيْنَ۔

Book of the Promised Messiah (as)

Haqiqatul Wahi (The Philosophy of Divine Revelation) by Hazrat
Mirza Ghulam Ahmad, The Promised Messiah and Mahdi^(as)

To be studied individually, through a Local Book Club or through the National Online
Book Club

English: The Philosophy of Divine Revelation

Urdu: Haqiqatul Wahi



In this book the Promised Messiah, on whom be peace, discusses the philosophy of divine revelation, the three categories of people who claim to receive revelation, and the distinction of the truthful from the false. He then establishes his truthfulness by documenting over 200 Signs, including the fulfillment of prophecies made by the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, other men of God, earlier scriptures, and his own revelations spanning over twenty-five years.

The author cites numerous examples of his enemies who publicly predicted his downfall and demise, only to become the very victims of their own prophecies. God, however, protected him against every assault, while continuously reassuring him of His promise to bless his Community—a promise which continues to bear the seal and testimony of history.

The author also appeals to the followers of different faiths to read this book cover to cover to appreciate and accept this evidence as proof that God is One and the Holy Prophet Muhammad (sas) is the Messenger of God, and that he is the Promised Messiah (as) raised to unite humanity under the banner of Islam.

Durūd Sharīf [Ṣalāt ‘alan-Nabiyy] **[Praying for Blessings on the Holy Prophet]**

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى
اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔ اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin, kamā ṣallaita ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma innaka Ḥamīdum-Majīd. Allāhumma bārik ‘alā Muḥammadin wa ‘alā āli Muḥammadin, kamā bārakta ‘alā Ibrāhīma, wa ‘alā āli Ibrāhīma innaka Ḥamīdum-Majīd.

O Allah, bless Muhammad and the people of Muhammad, as You did bless Abraham and the people of Abraham. You are indeed the Praiseworthy, the Glorious. O Allah, prosper Muhammad and the people of Muhammad, as You did prosper Abraham and the people of Abraham. You are indeed the Praiseworthy, the Glorious.

Lajna Imo'llah Canada