بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

LAJNA IMA'ILLAH CANADA

"O MY LORD, INCREASE ME IN KNOWLEDGE"

(HOLY QURAN 20:115)

2025-2026

Annual Lajna Syllabus

Lajna Ima'illah Canada

In the Name of Allah, the Gracious, the Merciful

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

AHMADIYYA MUSLIM WOMEN'S ASSOCIATION

Dear members of Lajna Imaillah and Nasiratul Ahmadiyya Canada,

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ

I am delighted to learn that by the grace of Allah the Almighty, Lajna Imaillah Canada is holding its National Ijtima. 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 Ijtima 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)

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

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the Name of Allah, the Gracious, the Merciful

LAJNA IMA'ILLAH CANADA

AHMADIYYA MUSLIM WOMEN'S ASSOCIATION

October 1st, 2025

Dear Sisters,

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

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 Ijtima'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'līm & 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'ait 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	*sallallahu alaihi wa sallam*, meaning "may peace and blessings of Allah be upon him" is written after the name of the Holy Prophet Muhammad (sas)
as	*alaihis-salam*, meaning "may peace be on him" is written after the names of Prophets other than the Holy Prophet Muhammad (sas)
ra	*radiyallahu 'anhul'anhal 'anhum,* 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	*rahmatullahi alaihi/ alaiha/'alaihim*, 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	*ayyadahullahu Taala binasrihil-Aziz*, 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 2
FEB 2026 - MAY 2026

Overview of Ta'lim & Tarbiyat Syllabus Term 2: Feb 2026 - May 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

Components	**Details**	**Time**
The Holy Quran	Surah At-Tawkir (81:1-30) • Urdu Commentary from Tafsir-e-Kabir OR English Commentary from 5 Vol. Commentary • Cover 5-6 verses per class • Arabic Grammar Lessons	40 min
History of Ahmadiyyat	• *The Truth About the Split, 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	• *Islamic Calendar Months*	5 min
Malfuzat: Volume 1 & Tarbiyat Discussion	• **English Pg:** 17-20 • **Urdu Pg:** 16-18	20 min
Tarbiyat Discussion: 10 Conditions of Ba'ait	• Conditions of Ba'ait & Discussion Questions	20 min
Salat	• Excerpts from "*A Primer of Religious Knowledge*" by Hazrat Maulana Hakim Nour-ud-deen, Khalifatul Masih I (ra)	10 min
Book of The Promised Messiah (as)	• *Haqiqatul Wahi*	Individually or Local Book Club or National Online Book Club

FEBRUARY 2026

PLEASE HOLD ONE 2-HOUR LONG CLASS IN THIS MONTH

The Holy Quran

February 2026:
Surah At-Takwir (81:1-6)

سُوْرَةُ التَّكْوِيْرِ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾ أياتها : ٣٠

إِذَا الشَّمْسُ كُوِّرَتْ ﴿٢﴾ وَإِذَا النُّجُوْمُ انْكَدَرَتْ ﴿٣﴾ وَإِذَا
الْجِبَالُ سُيِّرَتْ ﴿٤﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٥﴾ وَإِذَا الْوُحُوْشُ
حُشِرَتْ ﴿٦﴾

English Commentary	Urdu Commentary
• 5 Volume Commentary - Pg. 3320	• Tafsir Hazrat Masih Maud (as) • Tafsir-e-Kabir • Haqaiq-ul-Furqan • Anwar-ul Quran • Tarjamatul Quran Class

Arabic Grammar

Lesson 5 اَلدَّرْسُ الْخَامِسُ

Dhamaa'ir (Pronouns) اَلضَّمَائِرُ

There are two common types of pronouns: *munfasilah* and *muttasilah*.

ضَمَائِر دو قسم کی ہیں۔ ضَمَائِر مُنفَصِلَة اور ضَمَائِر مُتَّصِلَة

Dhamaa'ir Munfasilah (Independent Pronoun) ضَمَائِر مُنْفَصِلَة

These are independently meaningful and do not require another noun to qualify their meanings, e.g. he, she, you, I etc.

وہ جو کسی اسم کے ساتھ ملی ہوئی نہ ہو بلکہ ایک علیحدہ لفظ ہو جیسے هُوَ وہ مرد هِيَ وہ عورت وغیرہ

اَلضَّمَائِرُ الْمُنْفَصِلَةُ

	Plural (جمع) جَمْعٌ	Dual (تثنیہ) مُثَنًّى	Singular (واحد) مُفْرَدٌ
3rd person male	They all (m) هُمْ	They two (m) هُمَا	He هُوَ
3rd person female	They all (f) هُنَّ	They two (f) هُمَا	She هِيَ
2nd person male	They all (m) اَنْتُمْ	You two (m) اَنْتُمَا	You one (m) اَنْتَ
2nd person female	You all (f) اَنْتُنَّ	You two (f) اَنْتُمَا	You one (f) اَنْتِ
1st person m. or f.	We all (m or f) نَحْنُ	We two (m or f) نَحْنُ	I (m or f) اَنَا

Arabic Grammar

Dhamaa'ir Muttasilah (Dependent Pronouns) — اَلضَّمَائِرُ الْمُتَّصِلَةَ

These are always combined with another noun; they cannot give full meanings alone.

وہ جو علیحدہ لفظ کے طور پر نہ آئیں بلکہ کسی اسم کے ساتھ ملی ہوئی ہوں اور کو۔ کے۔ کی کے معنے دیتی ہوں اور اسم کے آخر میں لگیں۔

	Plural (جمع) جَمَعٌ	Dual (تثنیہ) مُثَنّٰی	Singular (واحد) مُفْرَدٌ
3rd person male	Their all(m) هُم	Their two(m) هُمَا	His هٗ ، ـهٗ
3rd person female	Their all(f) هُنَّ	Their two(f) هُمَا	Her هَا
2nd person male	Your all(m) كُمْ	Your two(m) كُمَا	Your one(m) كَ
2nd person female	Your all(f) كُنَّ	Your two(f) كُمَا	Your one(f) كِ
1st person(m or f)	Our all(m or f) نَا	Our two(m or f) نَا	My (m or f) يْ

Examples of Dependent Pronouns ضمائرِ مُتَّصِلہ کی مثالیں		Examples of Independent Pronouns ضمائرِ مُنْفَصِلہ کی مثالیں	
Our aunt	خَالَتُنَا	He is a student	هُوَ تِلْمِيْذٌ
Your (all,m) pen	قَلَمُكُمْ	She is a teacher	هِيَ مُعَلِّمَةٌ
Your (dual, m or f) father	اَبُوْكُمَا	Both of you are brothers	اَنْتُمَا اَخَوَانِ
Your (all,f) teacher	مُعَلِّمَتُكُنَّ	You (all) are daughters	اَنْتُنَّ بَنَاتٌ
Her nose	اَنْفُهَا	I am a boy	اَنَا وَلَدٌ
Their (dual,m or f) book	كِتَابُهُمَا	They both are men	هُمَا رَجُلَانِ
His book	كِتَابُهٗ	They all (f) are teachers	هُنَّ مُعَلِّمَاتٌ

The History of Ahmadiyyat

English: Pg. 173-215
Urdu: Pg. 164-183

The Truth About the Split
آئینۂ 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

February 2026

Excerpt from the Friday Sermon - August 23th 2024

Hazrat Khalifatul Masih III(rta) saw a vision in which an elderly gentleman said to him, "If every member of this community recites the durood 200 times:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ

He then said those who are of a mature age, between the ages of 15-25, should recite it at least 100 times a day, children should recite it at least 33 times; and younger children should repeat after their parents three or four times. Alongside this one should recite Istighfar 100 times.

Furthermore, I wish to add that one should recite:

رَبِّ كُلُّ شَيْءٍ خَادِمُکَ رَبِّ فَاحْفَظْنِيْ وَانْصُرْنِيْ وَارْحَمْنِيْ

100 times. [Recite this], especially during these days and generally going forward. In this vision, Hazrat Khalifatul Masih III(rta) was shown that if you do this, then you will enter a secure fort, in which Satan can never enter. The walls of the fort are made of iron, which reach the heavens. Thus, no crack will remain through which Satan can enter. (Report Majlis-e-Mushawarat Jamaat-e-Ahmadiyya 1968, p. 233)

Prayer

February 2026

[Excerpt from the Friday Sermon - August 23th 2024]

حضرت خلیفۃ المسیح الثالثؒ کا ایک رؤیا تھا کہ ان کو کسی بزرگ نے کہا کہ

اگر جماعت کا ہر فرد، ہر بڑا دو سو ۲۰۰ دفعہ یہ درود شریف پڑھے

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ

اور پھر آپؒ نے فرمایا کہ جو درمیانی عمر کے ہیں پندرہ سے پچیس سال کے لوگ وہ بھی کم از کم سو ۱۰۰ دفعہ پڑھیں۔ بچے بھی کم از کم تینتیس ۳۳ دفعہ پڑھیں۔ چھوٹی عمر کے جو بچے ہیں ان کو ان کے ماں باپ تین ۳، چار ۴، دفعہ یہ پڑھائیں

اور ساتھ ہی سو ۱۰۰ دفعہ استغفار بھی کریں۔

اسی طرح میں یہ بھی شامل کرتا ہوں کہ

سو ۱۰۰ دفعہ رَبِّ كُلُّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِيْ وَانْصُرْنِيْ وَارْحَمْنِيْ کا ورد بھی

ان دنوں میں خاص طور پہ اور عموماً ہمیشہ کے لیے کریں۔ آپؒ کو رؤیا میں یہی دکھایا گیا تھا کہ

اگر یہ کرو گے تو تم ایک محفوظ قلعہ میں محفوظ ہو جاؤ گے جہاں شیطان کبھی داخل نہیں ہو سکتا اور لوہے کی دیواریں ہیں اس قلعہ کی جس کی دیواریں آسمان تک پہنچی ہوئی ہیں۔ پس کوئی سوراخ ایسا نہیں رہے گا جہاں سے شیطان حملہ کر سکے۔

(ماخوذ از رپورٹ مجلس مشاورت جماعت احمدیہ 1968ء مطابق 7,6,5 اپریل 1968ء صفحہ 233)

Hadith

February 2026

Excerpt from the Friday Sermon - May 7th 2025

The Holy Prophet(sas) has said, "Whoever prays during the nights of Ramadan while fulfilling the requirements of faith and seeking reward, his past sins will be forgiven." (Sahih al-Bukhari, Kitab as-sawm, Hadith 1901)

This indeed is His blessed declaration.

Now, one might think that when a person consistently strives to make good deeds a part of their daily life – paying attention to prayers, focusing on Tahajjud, offering nawafil – it will lead to greater devotion during Ramadan. Those who are committed to regular worship perform these virtues with this intention. However, some people mistakenly believe that merely waking up for prayers during the nights of Ramadan is sufficient.

Indeed, humans are prone to making mistakes, but Allah the Almighty is also extremely gracious and merciful, and He is Forgiving. Therefore, he has granted us this opportunity that if one has made mistakes in this regard during the past year, one can now renew their commitment and try to uphold it; that going forward, they will fulfill the rights of worshipping Allah the Almighty and they will perform all those virtuous deeds, which Allah the Almighty has commanded them to perform.

Therefore, a Muslim must especially remember that the worship prescribed by Allah the Almighty during Ramadan is meant to instil true guidance within them. And true guidance is not something to be developed for just one month; rather, it is something that should become a permanent part of one's life. Allah the Almighty has stated that He repeatedly brings Ramadan as a reminder and as an expression of His mercy so that those who have strayed may once again remember their duties.

Hadith

February 2026

Excerpt from the Friday Sermon - May 7th 2025

رمضان میں عبادتوں کی طرف توجہ اللہ تعالیٰ نے اس لیے دلائی ہے کہ پھر تم اسے اپنی زندگی کا حصہ بنالو۔ اگر یہ نہیں تو صرف رمضان کی عبادتیں کچھ کام نہیں کریں گی۔

بلکہ اللہ تعالیٰ فرمائے گا یہ تو تم نے ایک مہینے کی عبادت کی۔ گیارہ مہینے میں کیا کیا؟ پس اس قسم کی غلط فہمی کو انسان کو اپنے اندر سے نکال دینا چاہیے کہ صرف یہی کافی ہے کہ رمضان میں نمازیں پڑھ لیں اور مسجدوں کو آباد کر دیا۔ کیونکہ آنحضور صلی اللہ علیہ وسلم نے فرمایا ہے کہ جو شخص ایمان کے تقاضے اور ثواب کی نیت سے رمضان کی راتوں میں اٹھ کر نماز پڑھتا ہے اس کے گذشتہ گناہ بخش دیے جاتے ہیں۔

(بخاری کتاب الصوم باب من صام رمضان ایمانا ... حدیث 1901)

بیشک یہ آپؐ کا ارشاد ہے۔ اب یہ سوچ ہوسکتی ہے کہ جب انسان مستقل اپنی زندگی کا حصہ ان نیکیوں کو بنانے کی کوشش کرے اور نمازوں کی طرف توجہ دے، تہجد کی طرف توجہ دے، نوافل کی طرف توجہ دے تو رمضان میں زیادہ توجہ پیدا ہو گی۔ جو عبادت کرنے والے ہیں، مستقل عبادت کرنے والے ہیں وہ اس سوچ کے ساتھ یہ کام کرتے ہیں۔ لیکن بعض لوگ سمجھتے ہیں کہ صرف رمضان میں ہی راتوں کو اٹھ لیا یہی کافی ہے۔

انسان غلطیوں کا پتلا ہے، غلطیاں ہوتی ہیں لیکن اللہ تعالیٰ بھی بڑا رحمان اور رحیم ہے۔ وہ بخشنے والا بھی ہے اس لیے اس نے ہمیں یہ موقع مہیا کیا ہے کہ اگر تمہارے سے سال کے دوران میں غلطیاں ہوگئی ہیں تو اب نئے سرے سے یہ عہد کرو اور پھر اس پر قائم رہنے کی کوشش کرو کہ تم آئندہ اللہ تعالیٰ کی عبادت کا حق ادا کرنے والے بنو گے اور ان تمام نیکیوں کو بجالانے والے بنو گے جن کا اللہ تعالیٰ نے حکم دیا۔

پس اس بات کو ایک مسلمان کو خاص طور پر یاد رکھنا چاہیے کہ رمضان کی عبادت کا جو اللہ تعالیٰ نے حکم دیا ہے وہ اس لیے دیا ہے کہ تمہارے اندر رشد اور ہدایت پیدا ہو اور رشد ایک مہینے کے لیے نہیں پیدا ہوتی بلکہ مستقل پیدا کرنے والی چیز ہے۔ اللہ تعالیٰ نے یہی بات فرمائی ہے کہ اللہ تعالیٰ یاد دہانی کروانے کے لیے اور اپنی رحمانیت کا اظہار کرنے کے لیے بار بار رمضان کو لے کے آتا ہے تا کہ انسان جو بھولا بھٹکا ہے اس کو دوبارہ اپنے فرائض یاد آ جائیں۔

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یہ اسلامی کیلنڈر کانواں مہینہ ہے۔رمضان وہ ماہ مبارک ہے جس کا تمام مسلمان سارا سال بڑی شدت سے انتظار کرتے ہیں۔اس کے نام رکھنے کی وجہ تسمیہ یہ ہے کہ جس وقت یہ نام رکھا گیا تھااس وقت گرمی اور سورج کی شدت عروج پر ہوتی تھی۔یہ لقاءِ الٰہی کامہینہ ہے۔یہ ماہ مبارک اللہ تعالیٰ کے فضلوں اور رحمتوں کو حاصل کرنے والا ہے۔

شَهْرُ رَمَضَانَ الَّذِيٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۭ وَمَنْ كَانَ مَرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ۭ يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ ۡ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ وَلَعَلَّكُمْ تَشْكُرُوْنَ(البقرة:۱۸۶)

رمضان کا مہینہ جس میں قرآن انسانوں کے لیے ایک عظیم ہدایت کے طور پر اُتارا گیا اور ایسے کھلے نشانات کے طور پر جن میں ہدایت کی تفصیل اور حق و باطل میں فرق کر دینے والے امور ہیں۔پس جو بھی تم میں سے اس مہینے کو دیکھے تو اِس کے روزے رکھے اور جو مریض ہو یا سفر پر ہو تو گنتی پوری کرنا دوسرے ایام میں ہو گا۔اللہ تمہارے لیے آسانی چاہتا ہے اور تمہارے لئے تنگی نہیں چاہتا اور چاہتا ہے کہ تم (سہولت سے) گنتی کو پورا کرو اور اس ہدایت کی بنا پر اللہ کی بڑائی بیان کرو جو اُس نے تمہیں عطا کی اور تا کہ تم شکر کرو۔

سیدنا حضرت اقدس مسیح موعود علیہ الصلوٰۃ والسلام فرماتے ہیں: "رمضان سورج کی تپش کو کہتے ہیں۔رمضان میں چونکہ انسان اکل و شرب اور تمام جسمانی لذتوں پر صبر کرتا ہے۔دوسرے اللہ تعالیٰ کے احکام کے لئے ایک حرارت اور جوش پیدا کرتا ہے۔روحانی اور جسمانی حرارت اور تپش مل کر رمضان ہوا...رمضان اس حرارت کو بھی کہتے ہیں جس سے پتھر وغیرہ گرم ہو جاتے ہیں۔"(ملفوظات، جلد اول صفحہ ۱۳۶)

*قرآن کریم جیسی اعلیٰ و ارفع کتاب کے نزول کا آغاز بھی اس مبارک مہینہ میں شروع ہوا اور خدا کا یہ کلام بھی اسی مہینہ میں ۲۳ سال کے عرصہ میں تکمیل کو پہنچا۔رمضان کے مہینہ میں کثرت سے قرآن کریم کی تلاوت کرنی چاہیے۔حضور ﷺ فرماتے ہیں۔ماہ رمضان کے استقبال کے لیے یقیناً سارا سال جنت سجائی جاتی ہے۔اور جب رمضان آتا ہے تو جنت کہتی ہے کہ یا اللہ اس مہینے میں اپنے بندوں کو میرے لیے خاص کر دے۔(بیہقی شعب الایمان) اسی لیے آپ ﷺ نے ایک موقعہ پر فرمایا:

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رمضان کا خاص خیال رکھو کیونکہ یہ اللہ تعالیٰ کا مہینہ ہے جو بڑی برکت والا اور بلند شان والا ہے۔ اس نے تمہارے لیے گیارہ ماہ چھوڑ دیئے ہیں جن میں تم کھاتے ہو اور پیتے ہو اور ہر قسم کی لذات حاصل کرتے ہو مگر اس نے اپنے لیے ایک مہینہ کو خاص کر لیا ہے۔ (مجمع الزوائد)

*اس مہینہ کو ''سیّد الشہور'' یعنی تمام مہینوں کا سردار بھی کہا جاتا ہے۔

*رمضان کے آخری عشرہ میں رسول کریم ﷺ اعتکاف فرمایا کرتے تھے۔ آپ ﷺ کی سنت کے مطابق روزے دار بھی مساجد میں آخری عشرہ میں اعتکاف بیٹھتے ہیں۔ یاد رہے کہ اعتکاف صرف مسجد میں ہوتا ہے، گھروں میں جو بہنیں اعتکاف بیٹھتی ہیں وہ عبادت میں شمار ہوتا ہے۔ سوائے اس کے کہ کوئی جان لیوا وبا پھیلی ہو، جیسے کووڈ ۱۹ جیسی موذی وبا جس سے لاکھوں لوگ اپنی جانیں ہار بیٹھے تھے۔

*لیلۃ القدر بھی اس مہینے کے آخری عشرے کی طاق راتوں میں تلاش کی جاتی ہے۔

*رسول کریم ﷺ نے فرمایا ہے۔ جس نے رمضان کے روزے ایمان اور خالص نیت کے ساتھ رکھے، اُس کے پچھلے گناہ بخش دیئے جائیں گے۔ (صحیح بخاری و صحیح مسلم) حضرت ابو سعید خدریؓ بیان کرتے ہیں کہ آنحضرت ﷺ نے فرمایا:

جب کوئی رمضان کے پہلے دن روزہ رکھتا ہے تو اس کے پہلے سب گناہ بخش دئے جاتے ہیں۔ اسی طرح ہر روز ماہ رمضان میں ہوتا ہے اور ہر روز اس کے لیے ستّر ہزار فرشتے اس کی بخشش کی دعائیں صبح کی نماز سے لے کر ان کے پردوں میں چھپنے تک کرتے ہیں۔ (کنز العمال۔ کتاب الصوم) حضرت مسیح موعود علیہ السلام رمضان کے روزوں کی اہمیت بیان کرتے ہوئے فرماتے ہیں:

''میری تو یہ حالت ہے کہ مرنے کے قریب ہو جاؤں تب روزہ چھوڑتا ہوں۔ طبیعت روزہ چھوڑنے کو نہیں چاہتی۔ یہ مبارک دن ہیں اور اللہ تعالیٰ کے فضل و رحمت کے نزول کے دن ہیں۔'' (الحکم ۲۴، جنوری ۱۹۰۱ء صفحہ ۵)

* رمضان سنہ ۸ ہجری کو مکہ فتح ہوا۔ (نبیوں کا سردار، صفحہ ۲۰۵)

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The 9th Lunar Month: Ramadhan

Ramadan is a month of immense spiritual significance, during which a person fasts for the pleasure of Allah and experiences spiritual zeal and enhanced devotion. Through these acts, individuals attain both spiritual and physical vitality, which leads to growth and development. Fasting often involves enduring challenges such as hunger, thirst, and sacrificing sleep for night prayers. However, the pure-hearted believers recognize that these sacrifices result in Allah's immense rewards and blessings.

For this reason, true believers eagerly await this spiritual spring throughout the year, preparing themselves to fully absorb its divine grace. They continue their spiritual practices with consistency so that they can intensify them during this blessed month. When Ramadan arrives, they embrace its challenges wholeheartedly, working tirelessly to seek Allah's mercy. The essence of these efforts is reflected in the name "Ramadan", which carries profound meanings explained below.

Why Was Ramadan Named Ramadan?

According to some linguists, the old name of Ramadan was **"Natq."** In the Arabic lexicon *Taj al-Arus*, it is mentioned:

"Natq, this month, which is now called Ramadan, was its name in the old language."

Similarly, *Lisan al-Arab* explains the word **"Natq"** as meaning "to uproot or shake." The Quran mentions:

"And [remember] when We shook the mountain over them as if it was a canopy." (*Surah Al-A'raf: 172*)

The name **Ramadan** originates from the Arabic root **"Ramad,"** which means "intense heat." During the time the name was assigned (around 412 CE, during the era of Kilab bin Murrah, an ancestor of the Prophet Muhammad (sas)), the weather was extremely hot.

However, **Hazrat Mirza Ghulam Ahmad (as)**, the Promised Messiah, explains:

"Linguists suggest that Ramadan was named because it coincided with summer heat. I do not agree with this, as it cannot be specific to the Arabs. Instead, the spiritual meaning of Ramadan is a period of spiritual zeal and fervor." (*Malfuzat, Vol. 1, Page 136*)

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Meanings of Ramadan

1. **Spiritual Heat and Passion:** The Promised Messiah (as) states: *"Ramadan refers to the heat of the sun. During Ramadan, one abstains from food, drink, and bodily pleasures, developing a fervor for Allah's commands. This merging of spiritual and physical heat embodies Ramadan. The term also refers to the heat that warms stones and other objects."* (*Malfuzat, Vol. 1, Page 136*)
2. **Relief from Spiritual Ailments and Pains:** Hazrat Khalifatul Masih III (ra) explains: *"The word Ramadan is derived from 'Ramad,' which can mean to burn or cause pain. Those who are weak in faith may see Ramadan as a month of hunger, thirst, and hardship. However, Allah's pious servants do not view it this way. Instead, they recognize the spiritual benefits and blessings that outweigh any physical difficulties."* (*Khutbat Nasir, Vol. 1, Pages 54-55*)
3. **Paradise Awaits:** Ramadan is the month that Paradise prepares for throughout the year. It is reported in Hadith: "*The Prophet (sas) used to fast three days each month, anticipating the thirty days of Ramadan."* (*Shu'ab al-Iman, Kitab al-Siyam*). Hazrat Abu Hurairah (ra) narrates that the Prophet (sas) advised him: "*Observe three fasts each month, offer Duha prayer, and perform Witr before sleeping."* (*Sahih Bukhari, Kitab al-Sawm*)
4. **Increasing in Goodness:** The word "Ramad" also means "sharpening." In a Hadith, it is likened to sharpening a blade on a stone, symbolizing how Ramadan refines and intensifies spiritual acts. Hazrat Ibn Abbas (ra) narrates: *"The Prophet (sas) was the most generous of people, and he was even more generous during Ramadan when Jibreel (AS) met him nightly to review the Quran. During these visits, the Prophet's generosity surpassed the swiftest winds."* (*Sahih Bukhari, Kitab al-Sawm*). Hazrat Khalifatul Masih III (ra) adds: *"In Ramadan, believers sharpen their spiritual weapons—nightly prayers and supplications—to achieve their goals more effectively."* (*Khutbat Nasir, Vol. 1, Page 55*)
5. **Seeking Mercy Despite Hardships:** In his work *Aqrab al-Mawarid*, Sa'id ibn Abdullah al-Shartouni explains that **"Ramad"** refers to rain that falls after intense heat, cooling the scorched earth. Hazrat Khalifatul Masih III (ra) interprets this: *"A believer, like a determined hunter, endures hunger, thirst, and exhaustion, seeking Allah's mercy. These difficulties do not deter them; rather, they intensify their pursuit. Just as rain soothes the scorched earth, Allah's mercy soothes the hearts of His servants."* (*Khutbat Nasir, Vol. 1*)

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Ramadan: A Month of Spiritual Revival

The Prophet (sas) described Sha'ban as a cloud and Ramadan as rain. This analogy signifies that Ramadan is the culmination of spiritual preparation, showering believers with Allah's mercy. The word Sha'ban (meaning branch) and Ramadan (heat and rain) together highlight this journey of growth, purification, and fulfillment.

During this month, believers intensify their prayers, fasts, and charity, striving to reach their highest spiritual potential and reap the abundant blessings Allah bestows in this sacred period.

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"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: 17 Urdu: 16-17	A Righteous One Beholds the Hereafter in the Present Life	متّقی کو آئندہ زندگی یہیں دکھلائی جاتی ہے

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

Conditions of Initiation (Bai'at)

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

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5. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trial; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

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

Scenario 1:

Adan's family faces public humiliation due to a false rumor spreading in the community. Despite being innocent, they are mocked and excluded by some members. Adan's first instinct is to fight back and publicly expose others in return — but her mother tells her, "Stay patient. Allah knows the truth."

عدن کے خاندان کے بارے میں ایک جھوٹی افواہ پھیل جاتی ہے، جس کی وجہ سے لوگ ان کا مذاق اُڑاتے ہیں اور انہیں اکیلا کر دیتے ہیں۔ حالانکہ عدن اور اس کے گھر والے بےقصور ہوتے ہیں، پھر بھی کچھ لوگ ان کے ساتھ برا سلوک کرتے ہیں۔ عدن کو بہت غصہ آتا ہے اور وہ چاہتی ہے کہ وہ بھی دوسروں کی غلط باتیں سب کے سامنے لائے۔ لیکن اس کی ماں نرمی سے کہتی ہے: "صبر کرو، اللہ سب کچھ جانتا ہے۔"

Discussion Questions:

1. How can we train ourselves to remain dignified and firm in times of trial or injustice?
2. What does "marching forward" look like in moments when your honor is targeted?
3. What role does tawakkul (trust in Allah) play in enduring hardships?
4. When faced with false accusations or rumors, what inner qualities can help you stay composed and grounded in your faith?
5. How can turning to the Quran, Salat, or prayer circles help rebuild confidence and inner peace during times of social rejection?

ہم اپنی تربیت کس طرح کریں کہ آزمائش یا ناانصافی کے وقت بھی باوقار اور پر ہمّت رہیں؟
جب ہماری عزت کو نشانہ بنایا جائے، تو ایسے وقت میں خاموشی سے اپنا راستہ جاری رکھنا اور حوصلے سے آگے بڑھنا کیا مطلب رکھتا ہے؟
مشکل وقت میں اللہ پر بھروسا (تَوَکُّل) کیسے مدد دیتا ہے؟
جب جھوٹی باتیں یا افواہیں پھیلیں، تو کون سی اندرونی خوبیاں ہمیں پرسکون اور ایمان پر قائم رکھ سکتی ہیں؟
جب لوگ ہمیں نظرانداز کریں یا باتیں کریں، تو قرآن، نماز یا ذکر کی مجالس میں جانے سے کیسے دوبارہ حوصلہ اور دل کا سکون ملتا ہے؟

Conditions of Initiation (Bai'at)

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

February 2026

5. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trial; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

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

Scenario 2:

Areeba, a long-serving and devoted member of Lajna Ima'illah, has always taken pride in her loyalty to the Jamaat and her dedication to Khilafat. Recently, during a regional meeting, a senior Jamaat officeholder made an unnecessarily harsh and dismissive comment toward her suggestion in front of others. Areeba felt humiliated and disheartened. She began to wonder whether her sincere efforts were even valued and quietly withdrew from attending meetings and participating in initiatives. Though her love for the Jamaat remains, she feels conflicted — struggling to reconcile personal hurt with her spiritual responsibilities.

اریبہ، جو لجنہ اماء اللہ کی ایک پرانی، وفادار اور محنتی رکن ہیں، ہمیشہ جماعت سے اپنی وابستگی اور خلافت سے اپنی محبت پر فخر محسوس کرتی رہی ہیں۔ حال ہی میں ایک ریجنل میٹنگ کے دوران، جماعت کے ایک سینیئر عہدیدار نے اُن کی ایک تجویز کو سب کے سامنے غیر ضروری طور پر سختی اور بے اعتنائی سے رد کر دیا۔ یہ رویہ اریبہ کے لیے باعثِ شرمندگی اور دل آزاری بنا۔

اس واقعے کے بعد، اریبہ کے دل میں یہ سوال پیدا ہوا کہ کیا اُن کی مخلصانہ کوششوں کی کوئی قدر ہے بھی یا نہیں۔ آہستہ آہستہ انہوں نے میٹنگز میں آنا اور جماعتی کاموں میں حصہ لینا چھوڑ دیا۔ اگرچہ جماعت سے اُن کی محبت اب بھی قائم ہے، لیکن وہ ایک اندرونی کشمکش کا شکار ہیں — ایک طرف ذاتی دکھ، اور دوسری طرف اپنے روحانی فرائض کی ادائیگی کا احساس۔

Conditions of Initiation (Bai'at)

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Discussion Questions:

1. How can we train ourselves to remain dignified and firm in times of trial or injustice?
2. What does "marching forward" look like in moments when your honor is targeted?
3. What role does tawakkul (trust in Allah) play in enduring hardships?
4. When faced with false accusations or rumors, what inner qualities can help you stay composed and grounded in your faith?
5. How can turning to the Quran, Salat, or prayer circles help rebuild confidence and inner peace during times of social rejection?

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Salat

Exerpts from "A Primer of Religious Knowledge"
By Hazrat Maulana Hakeem Noor-ud-Deen, Khalifatul Masih (I)

Farā'iḍ of Bathing

[Compulsory Parts of Bathing]

1. Rinsing the mouth.
2. Pouring water into the nose.
3. Pouring water once on all [parts of the] body.

Sunan of Bathing

[Excellences of Bathing]

1. Washing both hands after scrubbing them with dust [soap].
2. Cleaning the body of all impurities.
3. Performing the *Wuḍū*.
4. Pouring water three times on the whole body.

Salat

Exerpts from "A Primer of Religious Knowledge"
By Hazrat Maulana Hakeem Noor-ud-Deen, Khalifatul Masih (I)

Permissible Conditions for Tayammum

1. When water is not available.
2. When use of water could lead to illness.
3. When there is the danger that the use of water may increase the intensity of the illness.
4. When there is fear from enemies or wild animals at the water source.
5. When only drinking water is available [due to scarcity of water]. There is not adequate equipment to draw water from the well or the cost is unreasonable or excessive.

Salat

Exerpts from "A Primer of Religious Knowledge"
By Hazrat Maulana Hakeem Noor-ud-Deen, Khalifatul Masih (I)

غسل کے فرائض

۱۔ کلی کرنا۔

۲۔ ناک میں پانی ڈالنا۔

۳۔ سارے بدن پر ایک بار پانی ڈالنا۔

غسل کی سنتیں

۱۔ دونوں ہاتھوں کا مٹی مل کر دھونا۔

۲۔ بدن سے ناپاکی دور کرنا۔

Salat

Exerpts from "A Primer of Religious Knowledge"
By Hazrat Maulana Hakeem Noor-ud-Deen, Khalifatul Masih (I)

۳- وضو کرنا-

۴- تمام بدن پر تین بار پانی بہانا-

تیمّم کن صورتوں میں جائز ہے

۱- پانی نہ مل سکے-

۲- پانی کے استعمال سے بیمار ہو جانے کا اندیشہ ہو-

۳- پانی کے استعمال سے بیماری بڑھ جانے کا اندیشہ ہو-

۴- پانی پر دشمن یا درندہ جانور کا قبضہ ہو-

۵- پانی صرف پینے کے لائق ہو- کنوئیں میں سے پانی کھینچنے کا سامان موجود نہ ہو یا اس پر مال بے جا اور زیادہ خرچ ہو-

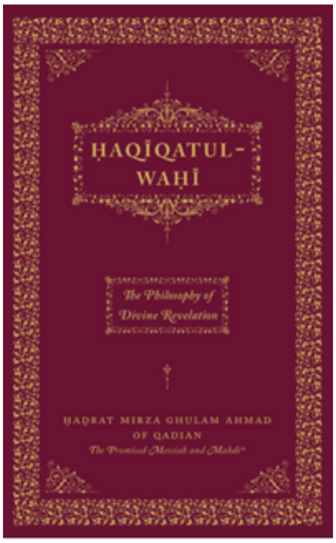
Book of the Promised Messiah (as)

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 عَلٰى مُحَمَّدٍ وَعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى 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.