

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/vtAoXgUTdnEp3pQ6A>

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 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

<u>Components</u>	<u>Details</u>	<u>Time</u>
The Holy Quran	<u>Surah At-Tawkir (81:1-30)</u> - 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	<i>The Truth About the Split, by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II(ra)</i>	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: 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)	<i>Haqiqatul Wahi</i>	Individually or Local Book Club or National Online Book Club



MAY 2026

The Holy Quran

May 2026:

Surah At-Takwir (81:13-18)

وَإِذَا الْجَحِيمُ سُعِّرَتْ ۝١٣

وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝١٤ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۝١٥ فَلَا

أُقْسِمُ بِالْخُنُوسِ ۝١٦ الْجَوَارِ الْكُنُوسِ ۝١٧ وَاللَّيْلِ إِذَا عَسْعَسَ ۝١٨

English Commentary	Urdu Commentary
• 5 Volume Commentary - Pg. 3323	• Tafsir Hazrat Masih Maud (as) • Tafsir-e-Kabir • Haqaiq-ul-Furqan • Tarjamatul Quran Class

Arabic Grammar

Lesson 7

الدَّرْسُ السَّابِعُ

The Verb (Fi'l)

الْفِعْلُ

This type of word signifies an action and the time of action.

اسکے معنوں میں کام اور زمانہ۔ دونوں کا مفہوم ہوتا ہے

General Types of Verb

فعل کی قسمیں

1. Active Voice (Fi'l Ma'roof)

۱۔ فِعْلٌ مَعْرُوفٌ۔ یہ فعل کی وہ قسم ہے جس میں

In this type of verb, its subject is known
e.g.:

فاعل یعنی کام کرنے والا معلوم ہو جیسے:

فَعَلْتُ I did

2. Passive Voice (Fi'l Ma'roof)

۲۔ فِعْلٌ مَجْهُولٌ۔ یہ فعل کی وہ قسم ہے جس میں

In this type of verb, its subject is unknown
e.g.:

فاعل کے متعلق علم نہیں ہوتا جیسے:

فُعِلْتُ Was done to me

Types of Verb with Respect to Time

زمانہ کے لحاظ سے فعل کی قسمیں

1. Past Tense (Fi'l Maadee)

فعل ماضی

This signifies an action in the past. In the following table conjugation of past tense with the verb *fa'ala* (فَعَلَ) — to do — has been given. The conjugation with any other similar verb having three letters may be made by following the three harakaat shown in the table as given in the following table:

اس میں گزرے ہوئے زمانہ کا ذکر ہوتا ہے۔ فعل ماضی (معروف) کی گردان دی گئی ہے۔ جو کہ اس گردان کا پہلا صیغہ فعل ہے لیکن چونکہ عربی میں فعل چونکہ عموماً تین حرفوں پر مشتمل ہوتا ہے اسلئے تینوں لفظوں کی جگہ پر اعراب لگا دیئے گئے ہیں۔ اس طرح یہ گردان کسی بھی سہ حرفی فعل کیلئے ہو سکتی ہے

Arabic Grammar

10.2 BASIC ARABIC LESSONS — GRAMMAR

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Conjugation of verbs in the past tense

	Plural (جَمْعٌ)	Dual (مُتَنِيّ)	Singular (مُفْرَدٌ)
3rd. person male	They all did فَعَلُوا نَصَرُوا ضَ رَبُّ وَ	They (two) did فَعَلَا نَصَرَا ضَ رَبَّ ا	He did فَعَلَ نَصَرَ ضَ رَبَّ
3rd. person female	فَعَلْنَ نَصَرْنَ ضَ رَبَّنَ	فَعَلَتَا نَصَرَتَا ضَ رَبَّ تَا	She did فَعَلَتْ نَصَرَتْ ضَ رَبَّتْ
2nd. person male	فَعَلْتُمْ نَصَرْتُمْ ضَ رَبُّ تُمْ	فَعَلْتُمَا نَصَرْتُمَا ضَ رَبَّ تُمَا	You did فَعَلْتَ نَصَرْتَ ضَ رَبَّتْ
2nd. person female	فَعَلْتُنَّ نَصَرْتُنَّ ضَ رَبَّ تُنَّ	فَعَلْتُمَا نَصَرْتُمَا ضَ رَبَّ تُمَا	You did فَعَلْتِ نَصَرْتِ ضَ رَبَّتِ
1st. person male or female	فَعَلْنَا نَصَرْنَا ضَ رَبَّنَا	فَعَلْنَا نَصَرْنَا ضَ رَبَّنَا	I did فَعَلْتُ نَصَرْتُ ضَ رَبَّتْ

Conjugation of 'to be' in the past tense

Plural (جَمْعٌ)	Dual (مُتَنِيّ)	Singular (مُفْرَدٌ)
They (all,m) were كَانُوا	They (two,m) were كَانَا	He was كَانَ
They (all, f) were كُنَّ	They (two,f) were كَانَتَا	She was كَانَتْ
You (all, m) were كُنْتُمْ	You (two) were كُنْتُمَا	You (one,m) were كُنْتَ
You (all, f) Were كُنْتُنَّ	You (two) were كُنْتُمَا	You (one,f) were كُنْتِ
We (all) were كُنَّا	We (two) were كُنَّا	I was كُنْتُ

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BASIC ARABIC LESSONS — GRAMMAR

10.2

2. Present or Future Tense (Fi'l Mudaari')

It tells about an action in present or in future. Most of the verbs in Arabic consist of three-letter roots. A verb can adopt one of the three main forms when changing from *Maadee*(Past) into *Mudaari'*, as given below:

فِعْلٌ مُضَارِعٌ
یہ زمانہ حال یا مستقبل میں کسی کام کے واقع ہونے کی بارہ میں روشنی ڈالتا ہے۔
اکثر فعل تین حرفوں پر مشتمل ہوتے ہیں۔ اور فعل ماضی کو فعل مضارع میں تبدیل کرنے کے طریق زیادہ استعمال میں آتے ہیں جو نیچے دئے گئے ہیں:

دیگر مثالیں	مُضَارِعٌ	مَاضِي	
فَعَلَ يَفْعُلُ ، جَمَعَ يَجْمَعُ ، جَعَلَ يَجْعَلُ	يَفْتَحُ	فَتَحَ	1
كَتَبَ يَكْتُبُ ، نَصَرَ يَنْصُرُ ، قَتَلَ يَقْتُلُ	يَنْصُرُ	نَصَرَ	2
جَلَسَ يَجْلِسُ ، كَشَفَ يَكْشِفُ ، هَبَطَ يَهْبِطُ	يَضْرِبُ	ضَرَبَ	3

When changing into *mudaari'*, the strokes (*irab*) on the middle letter of the root portion of the verb remains constant for all the conjugations in the *mudaari'* form.

	جَمْعٌ (جمع) Plural	مُثْنًى (ثنیہ) Dual	مُفْرَدٌ (واحد) Singular
	They all do / will do	They (two) do / will do	He does / will do
3rd person male	يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلُ
3rd person female	يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ
2nd person male	تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلُ
2en person female	تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلَيْنِ
1st person male or female	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ

Arabic Grammar

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3. Imperative (Fi'l Amar)

In Fi'l Amar, an order or a request is made to do an action. Since this verb addresses a second person only, it has only six forms. Verbs going into the imperative form take one of the following three forms:

فِعْلُ أَمْرٍ

فعل امر میں مخاطب کو کسی کام یا بات کا حکم ہوتا یا اس کیلئے درخواست ہوتی ہے۔ کیونکہ فعل امر کا تعلق صرف مخاطب سے ہوتا ہے اسلئے اسکے صرف مخاطب والے چھ صیغے ہوتے ہیں
فعل امر بنانے کا طریقہ: عموماً ماضی اور مضارع کو مد نظر رکھتے ہوئے درج ذیل تین طریق مستعمل ہیں:

ماضی	مضارع	أَمْرٌ	
فَتَحَ	يَفْتَحُ	اِفْتَحْ	فَعْلٌ يَفْعَلُ اِفْعَلْ
نَصَرَ	يَنْصُرُ	اَنْصُرْ	كَتَبَ يَكْتُبُ اُكْتُبْ
ضَرَبَ	يَضْرِبُ	اِضْرِبْ	جَلَسَ يَجْلِسُ اِجْلِسْ

	مُفْرَدٌ (واحد)	مُتَنِي (ثنیہ)	جَمْعٌ (جمع)
2nd person male	اِفْعَلْ You do	اِفْعَلَا You (two) do	اِفْعَلُوا You all do
2nd person female	اِفْعَلِي You do	اِفْعَلَا You (two) do	اِفْعَلْنَ You all do

4. Negative Imperative (Fi'l Nahee)

In this verb type also, a second person is addressed and he is requested not to do an action. To convert Amar into Nahee, the word *Laa* is prefixed to the Amar form as shown below

فِعْلُ نَهْيٍ

اس میں مخاطب کو کسی بات یا کام نہ کرنے کا حکم یا اسکی درخواست ہوتی ہے اور عموماً فعل امر کے صیغوں سے قبل لا لگا دیتے ہیں اور اسکے پہلے الف کوتا سے بدل دیتے ہیں۔ جیسے اِفْعَلْ سے لَا تَفْعَلْ

	مُفْرَدٌ (واحد)	مُتَنِي (ثنیہ)	جَمْعٌ (جمع)
2nd person male	لَا تَفْعَلْ You don't do	لَا تَفْعَلَا You (two) don't do	لَا تَفْعَلُوا You (all) don't do
2nd person female	لَا تَفْعَلِي You don't do	لَا تَفْعَلَا You (two) don't do	لَا تَفْعَلْنَ You all don't do

The History of Ahmadiyyat

English: Pg. 259-301

Urdu: Pg. 204-223



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

May 2026

[Treasure House of Prayers](#)

29. Humble Prayers of Throne-Bearing Angels for the Believers

The Companions of the Holy Prophet^{sa} were gathered together and were talking about God's Greatness when the Holy Prophet^{sa} came and said, "I also will tell you something about God's Greatness." Then he mentioned the throne-bearing angels of God who are His magnificent creation.¹⁸

Yaḥyā bin Mu'ādh ar-Rāzī^{ra} used to say that if one heavenly angel prays for the forgiveness of the believers, there is hope for God's pardon of sins, let alone the whole host of angels praying collectively.¹⁹

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا
سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي
وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ
وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ-

(Al-Mu'min 40:8-10)

Our Lord, You do comprehend all things in Your mercy and knowledge. So forgive those who repent and follow Your way; and protect them from the punishment of Hell. And make them, our Lord, enter the Gardens of Eternity which You have promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely You are the Mighty, the Wise. And protect them from evils; and he whom You do protect from evils on that day-him has You surely shown mercy. And that indeed is the supreme triumph.

Prayer

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(31) فرشتگان عرش کی مومنوں کے حق میں عاجزانہ دعائیں

صحابہ رسولؐ بیان کرتے ہیں کہ ہم اکٹھے ہو کر خدا کی عظمت کا تذکرہ کر رہے تھے کہ رسول اللہؐ تشریف لائے اور فرمایا کہ میں بھی تمہیں خدا کی عظمت کی ایک بات بتاتا ہوں اور پھر آپؐ نے عرش بردار فرشتوں کا ذکر فرمایا جو خدا تعالیٰ کی عظیم الشان مخلوق ہیں۔ (تفسیر الدر المنثور جلد 5 صفحہ 347)

یحییٰ بن معاذ رازی کہا کرتے تھے کہ ایک فرشتہ عرش بھی مومنوں کے لئے استغفار کرے تو بخشش کی توقع ہے کجایہ کہ تمام عرش بردار فرشتے ان کے لئے بخشش طلب کر رہے ہیں۔

(تفسیر قرطبی جزء 15 صفحہ 295)

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا
سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ۝ رَبَّنَا وَادْخُلْهُمْ جَنَّاتٍ عَدْنٍ
الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝ وَقِهِمُ السَّيِّئَاتِ ۖ وَمَنْ تَقِ السَّيِّئَاتِ
يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۖ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝ (المومن: ۸ تا ۱۰)

اے ہمارے رب! ہر ایک چیز کا تو نے اپنی رحمت اور علم سے احاطہ کیا ہوا ہے۔ پس توبہ کرنے والوں کو اور اپنے راستہ کے اوپر چلنے والوں کو معاف فرما اور ان کو دوزخ کے عذاب سے بچالے۔ اے ہمارے رب! اور ان کو اور ان کے باپ دادوں اور ان کی بیویوں اور ان کی اولاد میں سے جو نیک ہوں انہیں جنتوں میں داخل کر جن کا تو نے ان سے وعدہ کیا ہے یقیناً تو غالب حکمت والا ہے۔ اور ان کو برائیوں سے بچالے۔ اور جسے تو اس دن برائیوں (کے بد نتیجہ) سے بچائے بے شک تو نے اس پر رحم کیا اور یہ بہت بڑی کامیابی ہے۔

Hadith

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[Excerpt from the Friday Sermon - November 2nd 2018](#)

The Holy Prophet(sas) said that ostentation in one's deeds and being entangled in its hidden desires are also forms of Shirk. (Mustadrak lil Hakim, Vol.4, p. 366, Kitabul Riqaaq, Hadith No. 7940, Dar-ul-Kutub-ul-Ilmiyyah, 2002, Beirut.) If a person discards a religious command and fulfills a worldly desire instead, he becomes guilty of Shirk."

The Companions(r) were so fearful of Allah the Exalted that it is mentioned in relation to one companion that he was once sitting down and crying. Someone enquired of him the reason for crying, upon which he said, "I remembered this statement of the Holy Prophet(sas) when he said, 'I am fearful that my Ummah will become engrossed in Shirk and their hidden desires.'" (Musnad Ahmad bin Hanbal, Vol. 5, p. 835, Shidaad bin Aus, Hadith 17250, Aalam-ul-Kutub, Beirut, 1998)

معبودات دنیا کیا ہیں؟ دنیاوی مفادات ہیں جن کی خاطر انسان دین کے احکامات اور خدا تعالیٰ کے احکامات کو پس پشت ڈال دیتا ہے۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ اعمال میں ریاء سے کام لینا، دکھاوے سے کام لینا اور مخفی خواہشات میں مبتلا ہونا یہ بھی شرک ہے۔

(مستدرک للحاکم جلد 4 صفحہ 366 کتاب الرقاق حدیث 7940 مطبوعہ دارالکتب العلمیۃ بیروت 2002ء)

اگر کوئی شخص دینی حکم کو پس پشت ڈال کر دنیاوی خواہشات کو پورا کرتا ہے تو شرک کا مرتکب ہوتا ہے۔ صحابہ میں اللہ تعالیٰ کی اس قدر خشیت تھی کہ ایک صحابی کا ذکر آتا ہے ایک دفعہ وہ بیٹھے رو رہے تھے۔ کسی نے رونے کی وجہ پوچھی تو انہوں نے کہا کہ مجھے آنحضرت صلی اللہ علیہ وسلم کی یہ بات یاد آ گئی ہے کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ میں اپنی امت کے بارے میں شرک اور مخفی خواہشات سے ڈرتا ہوں۔

(مسند احمد بن حنبل جلد 5 صفحہ 835 مسند شدا بن اوس حدیث 17250 مطبوعہ عالم الکتب بیروت 1998ء)

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ذوالقعدة

ذوالقعدة اسلامی کیلنڈر کا گیارہواں مہینہ ہے۔ یہ حرمت والے مہینوں میں سے ایک ہے اس کا نام ذوالقعدة اس لیے پڑا کہ عرب اس میں لڑائی جھگڑا اور سفر سے اجتناب کرتے تھے اور اسے حرمت والا مہینہ سمجھ کر جانوروں کے لیے گھاس اور اپنے لیے توشہ کی جستجو سے پرہیز کرتے تھے۔ اللہ تعالیٰ نے اس مقدس مہینے میں لڑائی سے منع فرمایا ہے۔ اس مہینے میں لوگ حج جیسی مقدس عبادت کی تیاری شروع کرتے ہیں۔

* بنو قریظہ کے ساتھ غزوہ بھی اسی مہینے میں ہوا۔

* ذوالقعدة ۶/ ہجری میں صلح حدیبیہ ہوئی جسے اللہ تعالیٰ نے فتح مبین کا نام دیا۔ (ان تمام واقعات کی تواریخ کے مآخذ الطبقات الکبریٰ لابن سعد، فتح الباری، تفسیر ابن کثیر، البدایہ والنہایہ اور المنتظم فی تاریخ الملوک والامم وغیرہ ہیں۔)

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The 11th Lunar Dhu al-Qadah

Allah Almighty has bestowed special honor and significance upon the month of Dhu al-Qadah, making it one of the four sacred months. These sacred months, revered both before and after the advent of Islam, are: Dhu al-Qadah, Dhu al-Hijjah, Muharram, and Rajab.

Before Islam, these four months were recognized for their sanctity and the prohibition of fighting and warfare during them. In Islam, the emphasis on their sanctity continues, with a special focus on worship and devotion during these months, as their spiritual merit remains intact.

Origin of Name:

The month of Dhu al-Qadah holds great significance in Islam, particularly for those planning to make the pilgrimage to Mecca for Hajj. The name Dhu al-Qadah translates to “the one of truce” or “the one of calm” or the month of sitting. Meaning to take a step back and refrain from fighting. Also known as a month of truce. It was so that in the pre-Islamic age, those wanting to travel for the pilgrimage may do so freely without fear of war or fighting.

During the month of Dhu al-Qadah, many Muslims choose to fast as a way of gaining blessings and multiplying their good deeds. While fasting is not obligatory during this month, it is common for Muslims to offer extra prayers and engage in charitable acts. The rewards for good deeds during this month are believed to be multiplied, making it a particularly auspicious time for those seeking to earn rewards in the eyes of Allah.

Significant Events:

1. **Tatar Confrontation:** In the year 658 AH
2. **Hudaybiyyah Battle:** During the Month of Dhu al-Qadah in the year 6 AH
3. **The Farewell Pilgrimage:** The Prophet Muhammad (sas) performed the Hajj in the year 15 AH along with a group of Muslims. During this pilgrimage, he combined the Hajj and Umrah and made an important declaration known as the Farewell Sermon. This event marked the end of the Prophet's life and is considered one of the most significant events in Islamic history.

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ذوالحجّة

ذوالحجہ یہ اسلامی کیلنڈر کا آخری یعنی بارہواں مہینہ ہے۔ اس میں اسلامی رکن حج، جیسی عبادت بجالانے کے لیے دنیا بھر سے مسلمان مکہ کا رخ کرتے ہیں۔ یہ بھی حرمت والے مہینوں میں سے ایک ہے، اس کا نام ذوالحجہ اس لیے پڑا کہ اس مہینہ میں عرب حج کو جایا کرتے تھے۔

۹/ذوالحجہ کو تکمیل دین کے بارے میں یہ آیت نازل ہوئی:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا (المائدہ: ۴)

آج کے دن میں نے تمہارے لیے تمہارا دین کامل کر دیا اور تم پر میں نے اپنی نعمت تمام کر دی ہے اور میں نے اسلام کو تمہارے لیے دین کے طور پر پسند کر لیا ہے۔

حضرت عمر بن خطابؓ سے مروی ہے کہ ایک یہودی نے ان سے کہا اے امیر المومنین! آپؓ کی کتاب (قرآن کریم) میں ایک آیت ایسی ہے اگر وہ ہمارے اوپر یعنی دین یہود میں نازل کی جاتی ہے تو ہم اس دن عید مناتے۔ حضرت عمرؓ نے اس یہودی سے پوچھا کہ کونسی آیت؟ یہودی نے کہا: ”آج میں نے تمہارے لیے تمہارا دین مکمل کر دیا اور تم پر اپنی نعمت پوری کر دی اور تمہارے لیے اسلام کو بحیثیت دین پسند کر لیا۔ حضرت عمرؓ نے اس سے فرمایا: ہم اس دن کو خوب جانتے ہیں اور اس جگہ کو بھی اچھی طرح سے جہاں یہ آیت نبی کریم ﷺ پر نازل ہوئی جب آپ ﷺ یوم عرفہ (نویں ذوالحجہ) بروز جمعہ میدان عرفات میں وقوف فرما رہے تھے۔

(صحیح بخاری، باب زیادة الايمان ونقصانه، الرقم: 45)

۹/ذوالحجہ کو مسلمان فریضہ حج کی ادائیگی کے لیے میدان عرفات میں جمع ہوتے ہیں۔

نویں ذوالحجہ (یوم عرفہ) کے روزے کی فضیلت بیان کرتے ہوئے آنحضرت ﷺ نے فرمایا۔ مجھے اللہ سے امید ہے کہ اس دن کا روزہ رکھنا گزشتہ اور آئندہ سال کے گناہوں کا کفارہ بن جائے گا۔

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(مسلم۔ کتاب الصیام۔ باب استحباب ثلاثة ايام من كل شهر وصوم يوم عرفة) یاد رہے یہ روزہ اس کے لیے ہے جو حج نہیں کر رہا۔

مناسک حج کا آغاز ۸/ ذوالحجہ سے ۱۳/ ذوالحجہ تک جاری رہتا ہے۔

تکبیرات: رسول اللہ ﷺ نے فرمایا۔ کوئی بھی عمل اللہ تعالیٰ کو ان دس دنوں میں کیے گئے اعمال سے زیادہ محبوب نہیں، لہذا ان دنوں میں تکبیرات کی کثرت کرو۔ اللہ اکبر، اللہ اکبر، لا الہ الا اللہ، واللہ اکبر، اللہ اکبر، واللہ الحمد۔

اللہ سب سے بڑا ہے، اللہ سب سے بڑا ہے۔ اللہ کے سوا کوئی معبود نہیں۔ اور اللہ سب سے بڑا ہے۔ اللہ سب سے بڑا ہے، اور تمام تعریفیں اللہ کے لیے ہیں۔

حضور ﷺ اور صحابہ کرام بھی نوے ذوالحجہ کی فجر سے لے کر تیرہویں ذوالحجہ کی عصر تک ہر فرض نماز کے بعد تکبیرات پڑھتے تھے۔

۱۰/ ذوالحجہ کو حاجی قربانی کی سنت ادا کرتے ہیں۔ جبکہ مسلمانوں میں سے وہ لوگ جو حج کی توفیق نہیں پا رہے ہوتے (صاحب استطاعت) اس دن عید الاضحیٰ کا تہوار مناتے ہوئے سنت ابراہیمی کی پیروی میں اللہ کی راہ میں جانوروں کی قربانیاں کرتے ہیں۔

(ان تمام واقعات کی تاریخ کے مآخذ الطبقات الکبریٰ لابن سعد، فتح الباری، تفسیر ابن کثیر، البدایہ والنہایہ اور المنتظم فی تاریخ الملوک والامم وغیرہ ہیں۔)

نبی کریم ﷺ نے فرمایا ہے: سال بارہ مہینے کا ہے۔ ان میں سے چار مہینے قابل عزت ہیں۔ تین پے در پے، ذوالقعدہ، ذوالحجہ، محرم اور جبکہ چوتھا جب مضر جو جمادی الآخریٰ اور شعبان کے درمیان ہے۔ (صحیح البخاری کتاب بدء الخلق باب ۲: مَا جَاءَ فِي سَبْعِ أَذْوَينَ، حدیث: ۳۱۹۷)

حضرت ابن عباس رضی اللہ عنہما سے روایت ہے رسول اللہ ﷺ نے فرمایا، اللہ تعالیٰ کو کوئی نیک عمل کسی دن میں اس قدر پسند نہیں ہے جتنا کہ ان دنوں میں پسندیدہ اور محبوب ہوتا ہے یعنی ذوالحجہ کے پہلے عشرہ میں۔ صحابہ

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نے عرض کیا: اے اللہ کے رسول! کیا جہاد فی سبیل اللہ بھی نہیں؟ آپؐ نے فرمایا: نہیں، جہاد فی سبیل اللہ بھی نہیں مگر جو شخص اپنی جان و مال لے کر نکلا ہو اور پھر کچھ واپس نہ لایا ہو۔ (ابوداؤد کتاب الصیام باب فی صوم العشر حدیث: ۲۴۳۸)

حضرت مصلح موعود رضی اللہ عنہ اس حدیث کی وضاحت کرتے ہوئے فرماتے ہیں: ”ترمذی میں حضرت ابن عباس کی روایت ہے کہ مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيْهِمْ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ (یعنی ذوالحجہ) (جامع ترمذی ابواب الصوم باب ماجاء فی العمل فی ایام العشر) یعنی عمل صالح کے لحاظ سے یوں تو جس دن بھی کوئی شخص نیکی کرے اللہ تعالیٰ کی رضا اور اس کا قرب حاصل کر سکتا ہے مگر وہ ایام جن میں نیکی کی خاص طور پر قدر کی جاتی ہے اور جن میں عمل صالح کرنا اللہ تعالیٰ کو خاص طور پر پسند آتا ہے ان میں سے کوئی بھی دن اللہ تعالیٰ کو اتنا محبوب نہیں جتنا ان دس دنوں یعنی عشرہ ذی الحجہ میں نیک اعمال بجالانا اس کو پسند ہے۔ قَالُوا يَا رَسُولَ اللَّهِ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ فَقَالَ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ لَوْ كُنَّا نَعْلَمُ مَا هِيَ إِلَّا رَجُلًا خَرَجَ بِنَفْسِهِ وَمَالِهِ ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ (تفسیر ابن کثیر زیر آیت وَلَيَالٍ عَشْرٍ) سوائے اس کے کہ کوئی شخص اپنی جان اور اپنا مال لے کر خدا تعالیٰ کی راہ میں نکلے اور پھر مارا بھی جائے اور اس کا سارا مال بھی ضائع ہو جائے اس کے متعلق ہم کہہ سکتے ہیں کہ اس نے ایسا نیک عمل کیا جو ان ایام کے اعمال صالحہ کے برابر ہے ورنہ اور کوئی عمل ان دس ایام کے اعمال کے برابر نہیں ہو سکتا۔“

(تفسیر کبیر جلد ۱۲ صفحہ ۱۶۲ سورۃ الفجر، ایڈیشن ۲۰۰۳ء یو کے)

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حضرت مصلح موعود رضی اللہ عنہ سورۃ الفجر کی آیت لَیَالِ عَشْرِ کی تفسیر بیان کرتے ہوئے فرماتے ہیں: ”واقعہ یہی ہے کہ ذوالحجہ کے دس دنوں کی فضیلت کے متعلق کئی حدیثیں آئی ہیں مگر ایسی کوئی حدیث نہیں جس سے یہ ثابت ہو کہ قرآن کریم میں لَیَالِ عَشْرِ کا جو ذکر آتا ہے اس سے مراد یہی دن ہیں۔ ان دنوں کی فضیلت سے ہم انکار نہیں کرتے۔ ہمیں اعتراف ہے کہ رسول کریم صلی اللہ علیہ وسلم نے ان دنوں کو بہت مبارک اور بہت بڑی اہمیت رکھنے والا قرار دیا ہے۔ مگر یہ ثابت نہیں ہو سکتا کہ کسی حدیث میں یہ ذکر آتا ہو کہ لَیَالِ عَشْرِ سے مراد یہی ایام ذوالحجہ ہیں۔“ (تفسیر کبیر جلد ۱۲ صفحہ ۱۶۷، سورۃ الفجر زیر آیات ۲-۵، ایڈیشن ۲۰۰۳ء، یو کے)

اس مہینے کی دسویں تاریخ کو نماز عید ادا کی جاتی ہے۔ عید کا دن بھی فضیلت والا ہوتا ہے اور اس کی رات بھی۔ حضرت ابو امامہؓ سے مروی ہے کہ رسول اللہ ﷺ نے فرمایا: جو شخص دو دنوں عیدوں (عید الفطر اور عید الاضحیٰ) کی راتوں میں ثواب کا یقین رکھتے ہوئے عبادت میں مشغول رہا تو اس کا دل اس دن نہ مرے گا جس دن لوگوں کے دل مردہ ہو جائیں گے۔ (سنن ابن ماجہ، باب لیلتی العیدین، الرقم: ۱۷۸۲)

اس مہینے کی دسویں، گیارہویں اور بارہویں تاریخ کو اللہ کے نام پر متعین جانور کو ذبح کیا جاتا ہے یعنی قربانی کے مبارک عمل کی ادائیگی کی جاتی ہے اس دن اس عمل سے زیادہ کوئی اور عمل زیادہ اجر و ثواب والا نہیں۔ حضرت ابن عباسؓ سے روایت ہے کہ رسول اللہ ﷺ نے ارشاد فرمایا: اللہ تعالیٰ کے ہاں کسی خرچ کی فضیلت اس خرچ سے ہر گز زیادہ نہیں جو عید قربان والے دن قربانی پر کیا جائے۔ (سنن الدار قطنی، الرقم: ۴۸۱۵)

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The 12th Lunar Dhul-Hijjah

Dhul-Hijjah, the 12th month of the Islamic lunar calendar, stands out as one of the sacred months in Islam. When we reflect on this month, we immediately think of the obligation of Hajj, the celebration of Eid al-Adha, and the blessedness of its days. Upon closer examination, we see that all the Islamic pillars are highlighted during this period. As Muslims, the shahadah is deeply ingrained in our hearts, while salat is a daily practice performed five times a day. In Dhul-Hijjah, Zakat is given abundantly, and fasting is observed. And of course, Hajj, one of the five pillars, is exclusively performed during this time. Thus, Dhul-Hijjah holds a special distinction as the month where all five pillars of Islam converge, emphasising its significance in the Islamic calendar.

Hajj, the pilgrimage to Mecca, is the fifth pillar of Islam. Muslims from around the world make this journey every year to Mecca during this month. It is compulsory for Muslims who meet the conditions of Hajj to perform it at least once in their lives. Hajj takes place between the 8th and 12th/13th of Dhul-Hijjah, being a sunnah of the Holy Prophet (sas), who performed Hajj once in his life.

The significance of the 10 blessed days of Dhul-Hijjah

A matter that makes these blessed days special is the fact that Allah swears by them. In Surah al-Fajr, Allah states:

"By the Dawn, And the Ten Nights" (Surah al-Fajr, Ch.89: V.2-3)

In his commentary, Hazrat Musleh-e-Maud (ra) states that Ibn Abbas, along with Abdullah bin Zubair, Mujahid, and numerous scholars from among the salaf, asserts that the "Ten Nights" mentioned refer to the nights of Dhul-Hijjah preceding Eid. This interpretation finds support among later scholars as well. Ibn Abbas, as narrated in Tirmidhi, emphasises the significance of these days, stating that the righteous deeds performed during them are particularly beloved to Allah. While any day can witness acts of goodness earning divine favour, these 10 days hold special importance, marked by heightened value for righteous deeds in the eyes of Allah. Among them, the 10th of Dhul-Hijjah stands as a pinnacle, with no day more cherished by Allah for the performance of good deeds. When asked if Jihad in the path of Allah is superior, the Messenger of God clarified that Jihad does not surpass the actions of these days. The only exception lies in the case of a person sacrificing their life and wealth in the path of God, in which case their sacrifice equals the righteous deeds of their youth. Otherwise, no other deed can match the merit of deeds performed during these ten days. (Tafsir-e-Kabir, Vol. 12, pp. 161-162)

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This has also been alluded to in various commentaries, such as *Tafsir al-Jalalayn*, *Tanwir al-Miqbas min Tafsir Ibn Abbas*, *Tafsir al-Tustari*, under this verse.

The blessings and virtues of Dhul-Hijjah

It is said that good deeds are more blessed these days and its rewards are multiplied. The Holy Prophet (sas) is reported to have said that these days, referring to the first 10 days of Dhul-Hijjah, are the most beloved to Allah in terms of righteous deeds. The Companions (ra) asked that not even Jihad in the cause of Allah? The Prophet (sas) replied, *"Not even Jihad in the cause of Allah."* (Sunan Ibn Majah, Kitab as-siyam, Hadith 1727)

The above-mentioned hadith sheds light on the significance and blessings of performing good deeds during the first 10 days of Dhul-Hijjah.

Further, we read that Hazrat Ibn Abbasra reported that the Holy Prophet (sas) said: *"No deeds are purer in the Sight of Allah Almighty, nor greater in reward than good deeds performed in the ten days of the month of sacrificing."* (Sunan ad-Darimi, Hadith 1727)

As Muslims, we always hear about the importance and significance of Ramadan and the last 10 days when we search for Laylatul Qadr. In the same light, we read: Abu Hurairah (ra) narrated that Allah's Messenger (sas) said: *"There are no days in this world during which worship is more beloved to Allah, Glorious is He, than the first 10 days of Dhul-Hijjah. Fasting on any of these days is equivalent to fasting for a year, and one night among them is equal to Lailatul-Qadr."* (Sunan Ibn Majah, Kitab as-siyam, Hadith 1728)

Thus, the first 10 days of Dhul-Hijjah are exceptionally sacred in Islam. Worship during these days is especially beloved to Allah. To understand this further, one can say that the blessed nights for a Muslim are undoubtedly the last 10 nights of Ramadan, and the blessed days are the 10 days of Dhul-Hijjah.

What makes Dhul-Hijjah so special

It's essential that we ponder on these days and understand why it's so beloved to Allah. We read that the *Din*, the religion of Islam was made complete during these days. The famous verse of the Holy Quran:

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"This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion." (Surah al-Ma'idah, Ch.5: V.4)

Thus, we find in a hadith narration that the Jews remarked to Hazrat Umar (ra): *"You Muslims recite a verse, and had it been revealed to us, we would have designated the day of its revelation as a day of celebration."* Hazrat Umar (ra) responded: *"I am well aware of the precise time and location of its revelation, as well as where Allah's Messenger (sas) was at that moment. It was revealed on the day of Arafat (the Hajj Day), and indeed, I was present at Arafat."* (Sahih al-Bukhari, Kitab at-tafsir, Hadith 4606)

We also read that the Holy Prophet (sas) came to Mecca on the morning of the fourth of Dhul-Hijjah. (Sunan an-Nasa'i, Kitab manasiki l-Hajj, Hadith 2872; Sunan Ibn Majah, Kitab iqamati wa s-sunnah, Hadith 1074)

Best prayer and Prophet's (sas) message

We have already mentioned how the Holy Prophet (sas) highlighted the significance of remembrance of Allah during the first 10 days of Dhul-Hijjah, stating that no other day is greater in the sight of Allah for performing good deeds.

Our Master is also reported to have said:

"The best supplication is the supplication made on the Day of Arafah, and the best statement that I or the Prophets before me have said is: 'There is no god but Allah, alone, without any partner'" (Muwatta Malik, Kitab al-Quarn, Hadith 34)

Further, during Hajjat-al-Wada, the Holy Prophet (sas) asked, *"Which month do you consider the most sacred?"* The people replied, *"This current month of ours (Dhul-Hijjah)."* He then asked, *"Which town do you consider the most sacred?"* They answered, *"This city of ours (Mecca)."* He asked again, *"Which day do you consider the most sacred?"* The people said, *"This day of ours."* The Prophet (sas) then said, *"Allah, the Blessed, the Supreme, has made your blood, your property, and your honour as sacred as this day of yours, in this town of yours, in this month of yours."*

He then asked three times, *"Have I conveyed Allah's message to you?"* The Companions (ra) responded each time, *"Yes."* The Prophet (sas) added, *"May Allah be merciful to you! Do not revert to disbelief after me by killing each other."* (Sahih al-Bukhari, Kitab al-Hudud, Hadith 6785)

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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: 19 Urdu: 18	Who is Blind?	اندھا کون ہے؟
English: 19-20 Urdu: 18	A Righteous Person	متقی

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)

May 2026

7. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

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

Scenario 1:

Fatima, a highly educated professional, is helping plan a Jamaat event. A younger member suggests an idea that Fatima knows could be organized more efficiently. Remembering the 7th condition of Bai'at — to give up pride and live with humility, cheerfulness, and forbearance — she praises the effort, encourages the member to take the lead, and offers gentle support from the background.

فاطمہ، جو کہ ایک پڑھی لکھی اور تجربہ کار خاتون ہیں، جماعت کے ایک پروگرام کی تیاری میں مدد کر رہی تھیں۔ ایک نوجوان رکن نے ایک آئیڈیا دیا جو فاطمہ کو معلوم تھا کہ بہتر طریقے سے کیا جا سکتا ہے۔ بیعت کی ساتویں شرط (یعنی غرور چھوڑ کر عاجزی، خوش مزاجی اور صبر کے ساتھ رہنا) کو یاد رکھتے ہوئے، فاطمہ نے اس نوجوان رکن کی کوشش کی تعریف کی، اسے آگے بڑھنے کا موقع دیا، اور خود پیچھے رہ کر اسے سپورٹ کیا۔

Discussion Questions:

1. How can we balance humility with giving constructive feedback in Jamaat work?
2. In what ways can remembering the 7th condition of Bai'at help us avoid discouraging others?
3. How can experienced members guide younger members without making them feel overshadowed?

جماعتی خدمات کے دوران ہم کس طرح عاجزی کے ساتھ دوسروں کو مثبت اور تعمیری رائے دے سکتے ہیں؟

بیعت کی ساتویں شرط کو ذہن میں رکھنا ہمیں دوسروں کی حوصلہ افزائی کرنے اور نرمی اختیار کرنے میں کس طرح مدد فراہم کرتا ہے؟

سینئر یا تجربہ کار ممبرز نوجوانوں کی رہنمائی اس انداز میں کیسے کریں کہ اُن کا اعتماد متاثر نہ ہو اور وہ خود کو کم اہم نہ سمجھیں؟

Conditions of Initiation (Bai'at)

by Hazrat Mirza Ghulam Ahmad of Qadian

*The Promised Messiah and Mahdi (peace
be upon him)*

May 2026

7. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

Scenario 2:

As Sadr Lajna, Mariam receives a complaint from a member in a harsh tone. Instead of replying angrily, she listens patiently, thanks the member for sharing her concern, and assures her that she will look into it. Her calm response prevents the matter from escalating.

بطور صدر لجنہ، مریم کو ایک رکن کی طرف سے سخت لہجے میں شکایت موصول ہوتی ہے۔ وہ غصے سے جواب دینے کے بجائے تحمل سے بات سنتی ہیں، شکایت کرنے والی ممبر کا شکریہ ادا کرتی ہیں کہ اُس نے اپنی بات سامنے رکھی، اور اُسے یقین دلاتی ہیں کہ وہ اس معاملے کو دیکھیں گی۔ مریم کا پرسکون رویہ صورتِ حال کو بگڑنے سے بچا لیتا ہے۔

Discussion Questions:

1. Why is forbearance especially important for someone holding an office in Jama'at?
2. How can cheerfulness and patience in leadership inspire others?
3. How should an office bearer handle personal criticism within Jamaat work?

جماعت میں کوئی عہدہ رکھنے والے فرد کے لیے برداشت سے کام لینا کیوں ضروری ہوتا ہے؟
اگر لیڈر خوش مزاج اور صابر ہو تو یہ دوسروں کو کس طرح اچھے کام کرنے کی طرف مائل کر سکتا ہے؟

اگر کسی عہدے دار پر جماعتی کام کے دوران ذاتی تنقید ہو جائے، تو اُسے اس کا سامنا کس طریقے سے کرنا چاہیے؟

Salat

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

Sunan of Ṣalāt [Excellences of Prayers]

1. Raising of the hands—that is to say, raising both hands up to the ears in a way that the thumb touches the earlobe, or comes parallel to it—and the rest of the fingers should not either be too open or close.
2. Offering Ṣalāt by folding both hands below the navel in a way that the right hand should be placed on the left hand, and hold the left hand with the right hand. From authentic *aḥādīth*, the placing of hands on the chest is also proven.
3. Reciting *Thanā* in the beginning of the Ṣalāt.
4. Reciting *T'awwudh* after *Thanā*.
5. Reciting بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [*Bismillāhir-Raḥmanir-Raḥīm*—In the name of Allah, the Gracious, the Merciful], in the beginning of every *rak'at*.
6. Saying *Āmīn*, after *al-Ḥamdu* [*Sūrah al-Fātiḥah*].
7. While transitioning from one *rukn* [Component] to another *rukn* except for *Qauma* [rising to stand up] one should say, اللَّهُ أَكْبَرُ [*Allāhu Akbar*—Allah is the Greatest]. These are called transitional *takbirāt*.

Salat

Exerpts from “A Primer of Religious Knowledge”

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

8. Reciting *سُبْحَانَ رَبِّيَ الْعَظِيمِ* [*Subhāna Rabbiyal-‘Aẓīm*—Holy is my Lord, the Most Great] three, five, or seven times in *Rukū‘*—the bowing posture.
9. The Imam [person leading the *Ṣalāt*] saying *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* [*Sami‘allāhu liman ḥamidah*—Allah hears him who praises Him] after standing up from the *rukū‘*, that is called *Tasmī‘* and followers should then say *رَبَّنَا لَكَ الْحَمْدُ* [*Rabbanā lakal-ḥamd*—Our Lord, Yours is the praise] and those offering *Ṣalāt* alone can either say just the *tasmī‘* or both.
10. Reciting *سُبْحَانَ رَبِّيَ الْأَعْلَى* [*Subhāna Rabbiyal-A‘lā*—Holy is my Lord, the Most Exalted] three, five, or seven times in the *sajdah*—prostration.
11. Reciting *Durūd-Sharīf* (*Ṣalāt ‘alan-Nabiyy*) after *at-taḥiyyāt*.
12. Reciting any prayer¹ after *Durūd-Sharīf*. Every person may supplicate in his own language.

1. **Footnote:** It is established from authentic *aḥādīth* [See *Ṣaḥīḥ al-Bukhārī*, Kitāb-ul-Adhān, Bāb-ud-Du‘ā fir-Rukū‘, , Hadith 794] that the Holy Prophet^{ṣas} also used to recite the following in the *Sajdah* and the *Rukū‘*:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

[*Subhānak Allāhumma Rabbanā wa biḥamdika Allāhummaghfir lī*—Holy are You, O Allah, and our Lord, all praise is Yours; O Allah, forgive me.]

Indeed, this was what he would ultimately recite.

Salat

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

سنن نماز

- ۱- رفع یدین یعنی نماز کے شروع میں دونوں ہاتھوں کو کانوں تک اٹھانا اس طرح کہ انگوٹھا کان کی لو سے چھو جائے۔ یا اس کے سامنے ہو۔ اور باقی انگلیاں نہ بہت کشاہ ہوں۔ نہ بند۔
- ۲- دونوں ہاتھ باندھ کر نماز پڑھنا اس طرح کہ ناف کے نیچے دائیں ہاتھ کو بائیں ہاتھ پر رکھ کر دائیں ہاتھ سے بائیں ہاتھ کو پکڑ لیں۔ احادیث صحیحہ سے ہاتھوں کو سینہ پر رکھنا بھی ثابت ہے۔
- ۳- نماز کے شروع میں ثناء پڑھنا۔
- ۴- ثناء کے بعد تعوذ پڑھنا۔
- ۵- ہر رکعت کے شروع میں بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ پڑھنا۔
- ۶- اَلْحَمْدُ کے بعد آمین کہنا۔
- ۷- ایک رکن سے دوسرے رکن کی طرف جاتے وقت سوائے قومہ کے اللّٰهُ اَكْبَرُ کہنا اس کو تکبیرات انتقالات کہتے ہیں۔

Salat

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

۸- رکوع میں سُبْحَانَ رَبِّيَ الْعَظِيمِ تین-پانچ-سات بار کہنا۔

۹- رکوع سے کھڑے ہو کر سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ کہنا اس کو تَسْمِيعُ کہتے ہیں اور مقتدی کو رَبَّنَا لَكَ الْحَمْدُ اور تنہا نماز پڑھنے والے کو فقط تسمیع یا دونوں کہنا۔

۱۰- سجدہ میں سُبْحَانَ رَبِّيَ الْأَعْلَى تین-پانچ-سات بار کہنا۔

۱۱- التَّحِيَّات کے بعد درود شریف پڑھنا۔

۱۲- درود شریف کے بعد کوئی دعا پڑھنا ہر شخص اپنی اپنی زبان میں دعا مانگ لے۔

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