

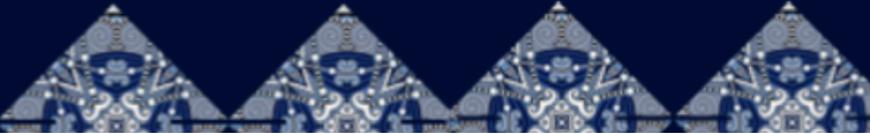


**TALEEM SYLLABUS BOOK  
LAJNA LEVEL II**

# *Tayyebaat*

**Ages 22-25**

**LAJNA IMA'ILLAH  
AUSTRALIA**



## PLEDGE LAJNA IMA'ILLAH

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ °

*Ashahado Al Lailaha Illalloho Wahdahu La  
Sharika Lahu Wa Ashahado Anna  
Muhammadan Abdohu Wa Rasulah.*

"I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of the faith and the community. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat, InshaAllah.

*In the name of Allah, the Gracious, ever Merciful*

# **INTRODUCTION**



Lajna Imaillah Australia has long been feeling it necessary to develop a Taleem Syllabus which should meet the needs and expectations Of our younger members – **Under 25 (Level II)**. This need is being addressed here. This Syllabus has been developed in such a way that, unless essential, minimal changes should be required in it over the next 6 to 8 years. Hence its implementation is expected to lead to a well-planned continuous progress by a batch of Lajna members towards attaining a standard religious knowledge, rather than mere repetition of the same content again and again.

The course covers topics such as selected verses of the Holy Quran, selected Hadith, Prayers, Fiqah and Ahmadiyyat. The selection is kept relevant to the practical aspects of life. The participants are expected to memorize different sections of the Holy Quran, their translation and a brief commentary. Through their regular recitation during Salat, the Lajna members should be able to remember and recall the verses from the Holy Quran selected for this course.

The course has been sub-divided into three groups for facilitating its delivery and assessment:

- (i) **KHASHIA'AT**
- (ii) **A'ABIDAAT**
- (iii) **TAYYEBAAT**

The names for these three groups have been derived from the attributes of women believers as mentioned in the Holy Quran.

Each group has a separate book of syllabus. Lajna members can avail this syllabus to increase their Knowledge and get the maximum benefits.

I am grateful to the National President Lajna Imaillah, Austalia, **Respected Anjum Khan Sahiba** for providing me the opportunity for the completion of this task under her supervision. Jazakallah Ta'ala.

Respected Mah E Nau Sahiba helped me at every step of preparation of this syllabus. I thank her for her assistance. May Allah grant her the best returns for her help. Dr Khurshida Janood Sahiba helped me through her valuable advice and prayers. Respected Shamaila Daud Sahiba and Respected Wurda Jabeen Sahiba helped in typing the contents. May Allah give them all the best rewards. Ameen.

With request for prayers

**Abida Mubashar**

**National Secretary Taleem, Lajna Iam'illah Australia  
20th November, 2016**

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# PREFACE

Dear Sisters,  
Assalam-o-Alaikum Warahmatullah

It is the principal objective of Lajna Imaillah to provide religious education to its members in order to ensure enhancement in the progress of Islam and the reformation of its practice. To do so, every year, the Taleem department of Lajna Imaillah prepares a syllabus with a purpose to increase the knowledge and understanding of its members regarding the different aspects of Islam such as the Holy Quran, Ahadith, religious beliefs and Islamic practices.

This year the syllabus for Lajna-Level II (Under 25) has been compiled to be used not only for the years of 2016-2017 but for the next 6-8 years. The contents of the syllabus have been divided into three separate parts corresponding to the new divisions applied to Lajna-Level II. This has been done to provide further opportunities for our youth to learn and achieve religious knowledge that is more appropriate of their ability to learn understand and grasp concepts.

I would like to thank Abida Mubashir Sahiba and her team in compiling the syllabus with the hope and prayer that it will provide Lajna members with the knowledge and understanding it is intended for.

May Allah increase our knowledge.

Wassalam

**Anjum Khan**

***National President Lajna Ima'illah Australia***

# AN IMPORTANT NOTE



It is to be noted that the section of the Holy Quran (with translation), Hadith (with translation only), Qaseedah (without translation) has been compiled for memorisation and will be included in an assessment later in the year, the section of the Ahmadiyya History and Fiqah is for reading purposes only, while the section of the literature will also be assessed.

Each piece of assessment has been kept relevant to the contents in order of the syllabus.

The following is proposed to Taleem Secretaries for examination and assessment:

1. One Annual assignment or test given by the National office of Lajna Ima'illah Australia:
2. An on-going assessment on local level, which should cover all aspects of the syllabus. Local Secretary Taleem must keep the on-going assessment and progress records of individual members, which should be sent to the National Office on Annual basis.

By the Grace and Provision of Allah the Almighty, Lajna Ima'illah has designed this course after much thinking and deliberations. Its success, however lies in its careful planning for implementation by each Majlis. For this reason, I strongly request Secretary Taleem Sahiba in

each Majlis to appoint a suitable individual or team to assist in each Halqa of their Majlis. The last 20-25 minutes of the monthly Halqa meeting should include a separate session dedicated to this course for Lajna Level II, The topics should be delivered in a systematic manner and individual progress noted.

The Ijtema Syllabus of Lajna Level II will be released each year in conjunction with the release of the annual syllabus of Lajna Level I.

Both Lajna Level I and Level II have same categories of special competition, which currently are:

- Essay writing
- Sayyada Nusrat Jahan Award
- Translation of the Holy Quran
- Remembering poems and couplets
- Further details regarding these competitions will be released each year along with Lajna Level I syllabus.  
InshaAllah

“The Arabic text in this syllabus has been copied from [alislam.org](http://alislam.org). we apologised and seek forgiveness of Allah for any unintentional human errors.  
Jazakallah “

**Abida Mubashar**

20th November, 2016

## SALUTATORY ABBREVIATIONS

**PBUH:** peace and blessings of Allah be upon him and his progeny — whenever the Holy Prophet Muhammad is mentioned.

**AS:** *`alaihi-salaam* — peace be upon him — used for other prophets of Allah.

**RA:** *radiy-Allahu `anhu* — may Allah be pleased with him — used with the names of

companions of the Holy Prophet <sup>PBUH</sup> or the Promised Messiah<sup>AS</sup>.

**RH:** *rahimahu-Llahu `alaihi* — may Allah have mercy on him — used for other holy personages.



# TERMINOLOGY

Age 15-18	<b>KHASHIA'AT</b> Humble Women	خاشعات
Age 19-21	<b>A'ABIDAAT</b> Devote in Worship	عابدات
Age 22-25	<b>TAYYEBAAT</b> Clean & pure Women	طيبات

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# OVERVIEW OF CURRICULUM



## Holy Quran

Chapter: 3: 191-195, Chapter 4: 72-73, Chapter 33:  
41-47

## Hadith

15 Ahadith with Translation & Commentary

## Prayers

3 Quranic prayers

## Qaseedah

21 Couplets (43-70)

## Literature

1. Our God
2. “Islamic Teachings on Ideal Family life”
3. Islam’s Response to Contemporary Issues (Chapter 5 & 6)

## Fiqah

Marriage

## Ahmadiyyat

Organisational Structure

**HOLY  
QURAN**  


**TRANSLATION  
AND  
COMMANTARY**

Age 20-21

Chapter: 3 verses 191-195

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ  
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي  
الْأَبْصَارِ ﴿١٩١﴾

TRANSLATION

In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding;

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ  
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ  
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا  
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٦﴾

### TRANSLATION

Those who remember Allah while standing, sitting, and *lying* on their sides, and ponder over the creation of the heavens and the earth: “Our Lord, Thou hast not created this in vain; *nay*, Holy art Thou; save us, then, from the punishment of the Fire.

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ  
أَخْرَيْتَهُ<sup>ط</sup> وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ<sup>١٩٣</sup>

### TRANSLATION

“Our Lord, whomsoever Thou causes to enter the Fire, him hast Thou surely disgraced. And the wrongdoers shall have no helpers

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ  
أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا  
ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ  
الْأَبْرَارِ ﴿١٩٤﴾

### TRANSLATION

“Our Lord, we have heard a Crier calling *us* unto faith, ‘Believe ye in your Lord,’ and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous.

رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا  
تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ  
الْمِيعَادَ ﴿١٩٥﴾

### TRANSLATION

“Our Lord, give us what Thou hast  
promised to us through Thy Messengers;  
and disgrace us not on the Day of  
Resurrection. Surely, Thou breakest not  
Thy promise.

### COMMENTARY

#### **Commentary verse 191**

The lesson implied in the creation of the heavens and the earth and in the alternation of night and day is that man has been created for both spiritual and temporal progress, and that if he acts righteously, his period of darkness and affliction must need to be followed by one of

sunshine and happiness. For further explanation of this verse see next verse.

## **Commentary verse 192**

Such a grand system to which an allusion has been made in the previous verse could certainly not have been brought into being without a definite purpose. The phenomenon of day and night referred to in the preceding verse affords an illustration of how this purpose is served. With the rising of the sun the whole world is illuminated, and man begin to work. Then night falls and the light of the sun is hidden from our view and men go to sleep, but even then, some heavenly bodies are busy doing their allotted work. Thus, both during day and night heavenly bodies perform their appointed functions and loyally serve man. The whole universe having been created to serve man, the creation of man also must have a great purpose. Of man, some are bright in themselves like the sun and their others who possess no intrinsic light of their own but borrow it from others. Such mean as place themselves in a right relation to the sun of the spiritual realm get lighted, while those that keep away for it are left in the dark. When man ponders over the spiritual implication of the

physical phenomenon of the creation of heavens and earth, the alternation of the day and night and the consummate order that pervades the universe, he is deeply impressed by the great wisdom of the creator, and from the in most depth of his being rises the cry; Our Lord, thou have not created this in vain. Then apprehension takes hold of him lest he should become deprived of the light of the spiritual sun and he cries out, save us from the punishment of fire, which is nothing but being overtaken by spiritual darkness and moral degradation.

### **Commentary verse 193**

A true believer dreads nothing so much as the displeasure of God which is like fire that burnt

up all traces of goodness, and this fire is the heritage of the wrongdoers only, whom nothing can save from punishment.

### **Commentary verse 194-195**

In 3:191 above the word “day” in the expression, the alternation of the night and the day, is placed after the word “night”, which points to the fact that the spiritual wayfarer, after having passed

through the night of trials and sins, finally basks in the light of the spiritual sun by accepting and following the divine crier. But as the present verse points out, he is afraid lest his weaknesses should retard his progress of lest the dust of his sins and the clouds of his misdeeds should intervene and hide from him the light and warmth of the spiritual sun, so he humbly prays God to disperse the dust of his sins and drive away the clouds of his misdeeds. The expression *توفنا مع الابرار* rendered as, in death number us with the righteous, literally means, cause us to die with the righteous, meaning, cause us to die when we are righteous, or let not death come upon us except when we are righteous.

Age 21-22

Chapter: 4:70-73

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ  
الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ  
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ  
وَحَسَنَ أُولَٰئِكَ رَفِيقًا ۗ

TRANSLATION

And whoso obeys Allah and this Messenger *of His* shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ  
عَلِيمًا ۝٧١

### TRANSLATION

This grace is from Allah, and sufficient  
is Allah, the All-Knowing.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ  
فَانْفِرُوا ثُبَاتٍ أَوْ تَنْفِرُوا جَمِيعًا ۝٧٢

### TRANSLATION

O ye who believe! take your precautions;  
then either go forth in separate parties or  
go forth all together.

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ  
أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ  
عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ۝٧٣

### TRANSLATION

And among you there is he who will tarry behind, and if a misfortune befall you, he says, 'Surely, Allah has been gracious to me, since I was not present with them.

# Commentary

## Commentary verse 70-71

The verse is important inasmuch as it describes the avenues of spiritual progress open to Muslims. The four spiritual ranks: (1) the Prophets (2) the Truthful (3) the Martyrs and (4) the righteous can be attained only by following the Holy Prophet. This is an honour reserved for the Holy Prophet alone. No other Prophet shares it with him. The inference is further supported by the verse which speaks of the Prophets generally and says, *And those who believe in Allah and His Messengers, they are the Truthful and the Martyrs in the presence of their Lord (57:20)*. When read together these two verses purport to mean that whereas the followers of other Prophets could only rise to the rank of the Truthful and the Martyrs, and no higher, the followers of the Holy Prophet can achieve even the higher rank; viz. they can rise to the rank of a Prophet also. Some critics take exception to the particle **مع** rendered as “among” but generally taken to mean “with” and allege that a follower of the Holy Prophet will only be placed “with” the Prophets and not “among” them. Apart from

what has been said under Important Words, if the particle

مع be taken to denote that the follower of the Holy Prophet is merely joined to and placed with these four classes of men, without actually becoming one of them and without attaining their rank, it will follow from construction of the verse that not only no person, by following in the footsteps of the Holy Prophet, can attain to the rank of a Prophet but also that he cannot even attain the rank of a *Siddiq* (Truthful) or a *Shahid* (Martyr) or a *Salih* (Righteous) but that he can only be joined to and place with people holding these ranks without himself attaining to their spiritual status, which is simply absurd. It is evident that the proposition مع rendered as “among” governs all the four nouns equally viz. the *Salihin*, the *Shuhada*, the *Saddiqin* and the *Nabiyyin*, the four having been linked together in one chain. So what holds good in one case should hold good in the other cases as well. Hence, if according to this verse a person can attain the rank of a *Salih* (Righteous) by following the Holy Prophet of Islam, he can also attain the rank of a Prophet. If we deny the rank of the Prophet to the followers of the Holy Prophet, we will have to deny to them the rank of the Righteous also.

Besides, as shown under Important Words, it is wrong to say that the preposition مع always denotes merely being joined to or placed with a class of people physically without attaining to their position or rank. The word has been used at several places in the Quran in the sense of فى i.e. “among” or “from among” (see 3:194 and 4:147). In the latter verse i.e. 4:147, God says that those of the hypocrites who repent and amend will be مع المومنين i.e. “among the believers”. Now by no stretch of imagination can it be presumed that these people will only “be placed with the believers” and will not form part of them. The verse thus definitely proves the word مع has been used in the same sense of فى or “among” and in no other sense. So is the case with 3:194. It is exactly in this verse that it has been used in the present verse. If, in the above-mentioned verses in which the word مع occurs, it is taken to give the sense of mere companionship, these verses would become meaningless. Certainly, it can give no comfort to a believer to be told that as a reward of his submission to God and the Holy Prophet, he would merely be made to sit in the company of the Prophets, the Truthful, the Martyrs and the Righteous, without attaining the spiritual rank they attained. That the preposition مع is not always used in the sense of

companionship finds a further illustration in the words which Holy Prophet is reported to have uttered just before his death viz. *الحقنى بالرفيق الاعلى* i.e. “O God, join me with the exalted companions” (meaning the class of Prophets in Heaven). Now does this prayer of the Holy Prophet offered at the time of his death mean that he only wished to live in the company of these exalted personages and that he himself was not a Prophet of God?

Support for the above-mentioned wrong inference is sometimes sought from the words, *this grace is from Allah*, occurring in the succeeding verse. The word “grace,” it is alleged, indicates that what these people will get will be purely through God’s grace and not as any reward or result of their own works and deeds. But the question is: Did the Prophets, the Truthful, the Martyrs and the Righteous attain to their high spiritual stations independently of the “grace” of God? Did not the Holy Prophet himself, when asked whether he would get salvation by his deeds, say that he too would get it through the “grace” of God? (Bukhari, ch. on Marda). Does this reply of the Prophet mean that he did not “deserve” salvation? In fact, the truth is that every blessing that one receives is a

“grace” of God in spite of the fact that it is the action of the man that draw this grace.

It may here be pointed out that the interpretation we have put on the verse under comment is not a new one. Abu Hayyan, the well-known author of *Bahr al-Muhit*. (vol. iii, p.287) quotes Al-Raghib as saying: “God has divided the believers into four classes in this verse, and has appointed for them four stages, some of which are lower than the others, and He has exhorted true believers not to remain behind any of these staged.” This explanation shows that

both these Commentators of the Quran held that, as hinted in this verse, the rank of prophet hood was attainable by following the holy Prophet. Similarly, the author of the well-known commentary *Ruh al-Ma`ani* in explanation of this verse, writes as follows: “Prophethood is of two kinds, *general*, and *special*. The *special* prophethood, viz. the Law bearing prophethood is now unattainable; but the *general* prophethood, still continues.” In fact, it is only the prophethood with a new Law that has now ceased, the Quran being the final Law of God, but prophethood without a new Law continues and is certainly

attainable by the followers of the Holy Prophet who has himself said: “If my son Ibrahim had lived, he would have become a Prophet” (Majah, ch. on Jana`iz).

It may also be noted that even if the word مع is rendered as “with” and not as “among”, it will not make much difference, for the word “with” very often gives the sense of being one the party. When you are with a people you are one of them. Even in English the word “with” is used in that sense. For fuller discussion of the subject of prophethood see 33:41.

Finally, the word “companions” occurring at the end of the verse should not be construed to mean that mere companionship is meant here; for the expression has been

used to hint at an additional significance, viz, that those who sincerely and truly follow God and His Messenger will not only rank among the Prophets, etc., will also form a sort of a company or brotherhood with them.

### **Commentary verse 72**

The Muslims are warned to be always vigilant and on their guard and in a perfect state of

preparation even when they march out in force. The verse may also be taken in the figurative sense, applying to missionary and cultural activities.

### **Commentary verse 73**

This verse refers to the internal enemies of the Islam. It gives two characteristics of hypocrites: (1) they fail to march out with Muslims and are glad to do so; (2) they do not share with Muslims their joys and sorrows. They are more anxious about their own selves than about the success of Islam. If Muslims meet with trouble, they rejoice that they themselves escaped it by remaining behind, and exultingly remind Muslims of the advice which they gave them and by acting against which the Muslims came to grief, as they did after the battle of Uhud.

It is worthy of note here that though in connection with the battle of Uhud, the Holy Prophet himself was at first in favour of fighting the enemy by staying in Madina, he did not rebuke the Muslims when suffered a reverse by telling them that they had met with a disaster by going against his wish. But the hypocrites did

taunt the Muslims that they had suffered defeat by defying their advice. It is for this taunting that the hypocrites have been reprimanded in this verse, because such a course, if allowed, is calculated to prove detrimental to the cause of communal unity and concord.

*Reference:*

*ENGLISH W/ 5 VOL. COMMENTARY*

*<http://www.alislam.org/quran/tafseer/?page=2870&region=E1&CR=E2&CR=E2>*



Age 22-23

Chapter 33 verse 41-47

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ  
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝٤١

TRANSLATION

Muhammad is not the father of any of your men, but *he is* the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا  
كَثِيرًا ۝٤٢

### TRANSLATION

O ye who believe! remember Allah with  
much remembrance

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٣﴾

### TRANSLATION

And glorify Him morning and evening.

هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ  
لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَكَانَ  
بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٤﴾

### TRANSLATION

He it is Who sends blessings on you,  
as *do* His angels, that He may bring you  
for th from all *kinds of* darkness into  
light. And He is Merciful to the  
believers

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۖ وَ أَعَدَّ  
لَهُمْ أَجْرًا كَرِيمًا ﴿٤٥﴾

### TRANSLATION

Their greeting on the day when they meet Him will be, ‘Peace.’ And He has prepared for them an honorable reward.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا  
وَمُبَشِّرًا وَنَذِيرًا ﴿٤٦﴾

### TRANSLATION

O Prophet, truly We have sent thee as a Witness, and Bearer of glad tidings, and a Warner

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٧﴾

TRANSLATION

And as a Summoner unto Allah by His  
command, and as a Lamp that  
gives *bright* light.

## Commentary

### **Commentary verse 41**

Much confusions and misunderstandings seems to prevail as to what is the real spiritual status and position of the Holy Prophet as indicated by the expression *خاتم النبيين* i.e. the Seal of the Prophets. A careful study of the context. However, removes the prevalent misconception. At Mecca when all the Holy Prophet's male children died in their childhood. His enemies taunted him with being *ابتر* (one who has no male issue). Meaning that in the absence of male heirs to succeed him his Movement would sooner or later would come to an end (Muhit). In answer to this taunt of disbelievers it was empathetically declared in Sura Kausar *كوثر* that not the Holy Prophet but his enemies would remain issueless. After the revelation of Sura Kausar the idea naturally found favor with the early Muslims that the Holy Prophet would be blessed with sons who would live to the adult age.

The verse under the comment removed that misconception inasmuch as it declared that the Prophet is not, never was, nor will ever be the father of any grownup young men *رجال*

(meaning grownup young men). The verse under comment while appearing to be in conflict with Surah Kausar in which

not the Holy Prophet but his enemies have been threatened with bring issueless, in reality seeks to set at rest doubts and misgivings to which this seeming contradiction gives rise. It says that the Holy Prophet is رسول الله i.e. the spiritual father of the whole *Ummat* and he is also خاتم النبيين signifying that he is the spiritual father of all the past and future Prophets. So when he is the spiritual father of all the believers and all Prophets, how can he be said be ابرئ i.e. issueless. But if the expression خاتم النبيين be taken to mean that the Holy Prophet is the last of the Prophets and that no Prophet will come after him, then the verse appears to be out of tune with the context and instead refuting the objection of the disbelievers that the Holy Prophet was issueless, supports and reinforces it.

Briefly, according to the meaning of the word خاتم النبيين the expression خاتم النبيين can have four possible meanings:

(1) That the Holy Prophet was the Seal of the Prophets, i.e. no Prophet, past or future, can

be regarded as true unless his Prophethood bears the seal of the Holy Prophet. The Prophethood of every past Prophet must be confirmed and testified to by the Holy Prophet and nobody can attain to Prophethood after him except by being his *أمتي* (follower). All claims to Prophethood must be judged and tested by reference to the revelation received by the Holy Prophet and to his teachings.

(2) That the Holy Prophet was the best, the noblest and the most perfect of all the Prophets and that he was also a source of embellishment for them (Zurqani, *Sharah Mawahib al-Ladunniyya*).

(3) That the Holy Prophet was the last of the Law bearing Prophets. The interpretation has been accepted by many eminent Muslim theologians, saints and savants such as Ibn ‘Arabi, Shah Wali-Allah Imam, ‘Ali Qari, Mujaddid Alf Thani, etc. According to these scholars and saints no Prophet can come after the Holy Prophet who should abrogate his *Millat* or should not be in his *Ummat* (Fatuhah, Tafhimat, Mukatabat & Yawaqit wa’l Jawahir). ‘A’ishah <sup>RA</sup>, the talented spouse of the Holy

Prophet, has removed all ambiguity about the meaning of the expression **خاتم النبيين** -She is reported to have said: **قولوا انه خاتم النبيين و** **لا تقولوا لا نبي بعده** i.e. Say that he (the Holy Prophet) is **خاتم النبيين** but do not say that there will be no Prophet after him (Manthur). This saying of 'A'ishah makes it quite clear that the expression **خاتم النبيين** and **لا نبي بعده** were considered by her to be contradictory to each other in meaning and significance.

(4) That the Holy Prophet was the last of the Prophets, but only in this sense that all the qualities and attributes found their most perfect communication and expression in him; **خاتم** in the sense of being the last word in excellence of common use.

Moreover, the Qur'an clearly speaks of the advent of Prophets after the Holy Prophet. The following two verses leave no ambiguity on this point:

***And those who obey Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely the Prophets, the Truthful, the Martyrs and the Righteous. And excellent companions are these (4:70).***

*O children of Adam! If Messengers come to you from among yourselves, rehearsing My Signs come unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve (7:36).*

The Holy Prophet himself was clear in his mind as to the continuity of prophethood after him. He is reported to have said: “if Abraham (his son) had lived long, he would have been a Prophet” (Maja, kitab al-Janai’z) and, “Abu Bakr is best of men after me, except that a Prophet should appear” (Kanz al-‘Ummal).

#### **Commentary verse 44**

The verse means to say that the remembrance of God will play a great part in the revolution that the Holy Prophet will bring about among his people by his noble example.

The Surah under comment primarily deals with the domestic life of the Holy Prophet and tells us, how it was not only pure and beyond reproach but was an ideal and exemplary one. The present and the next few verses serve as a prelude to the real subject of marriage and divorce in relation to the Prophet, which begins with v. 50 below. The marriages of the Holy Prophet have been

subjected to much mean and vile criticism. To this a somewhat detailed reference has already been made (33:38).

The present verse, however, means to say that that great and noble Prophet who brought about such a wonderful revolution in the lives of his people and “brought them forth darkness into light” could not be the type of man his traducers vainly try to depict him.

The words **يُصَلِّي عَلَيْكُمْ** when used about God means “He sends down blessings upon you” but when used about the angels or the believers mean, ‘they pray for you’.

### **Commentary verse 46**

In this and the next verse five prominent qualities of the Holy Prophet have been mentioned to show that he possesses all the necessary qualifications which a spiritual leader who is entrusted with the divine mission “to bring men out of the darkness into light,” should possess; (1) he is a Witness, i.e. a promulgator of the Law and a model; (2) he is Bearer of glad tidings, i.e. God has not lost interest in men and continues to send His Messengers and Prophets to reclaim lost humanity when there is need one;

(3) he is Warner telling men that if they did not benefit by his teachings and persisted in their evil ways, they will come to grief; (4) he is a Summoner unto Allah by His command, i.e. he is not a self-appointed reformer but a Divinely-commissioned Teacher; and (5) he is a Lamp that gives light, i.e. now, he alone is “the light and the way”.

### **Commentary verse 47**

In this verse the Holy Prophet is likened to the sun, thus indicating as the sun is the central point in the physical universe so is the Holy Prophet the central in the spiritual realm, i.e., he is like the sun in the firmament of Prophets who are like many stars and moons in comparison with him. He is also like the sun among his own Companions whom he himself has likened to stars. He is reported to have said that: My Companions are like so many stars; whomsoever of them you follow you will be rightly guided (Saghir

Age 23-24

Chapter 66: AL-Tahrim verse 7-9

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ  
وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ  
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ  
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ  
مَا يُؤْمَرُونَ ﴿٧﴾

TRANSLATION

O ye who believe! save yourselves and your families from a Fire whose fuel is men and stones, over which are appointed angels, stern *and* severe, who disobey not Allah in what He commands them and do as they are commanded.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ  
 إِنَّمَا تُجْرُونَ مَا كُنْتُمْ تَعْمَلُونَ ۝  
 ١٩

### TRANSLATION

O ye who disbelieve! make no excuses this day. You are requited for what you did.

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً  
 نُّصُوحًا ۖ عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ  
 سَيِّئَاتِكُمْ وَيُدْخِلَكُمُ جَنَّاتٍ تَجْرِي مِنْ  
 تَحْتِهَا الْأَنْهَارُ ۗ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ  
 وَالَّذِينَ آمَنُوا مَعَهُ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ  
 أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا  
 أَتَمِّمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا ۖ إِنَّكَ عَلَىٰ  
 كُلِّ شَيْءٍ قَدِيرٌ ۝

## TRANSLATION

O ye who believe! turn to Allah in sincere repentance. It may be that your Lord will remove the evil *consequences* of your deeds and make you enter Gardens through which rivers flow, on the day when Allah will not abase the Prophet nor those who have believed with him. Their light will run before them and on their right hands. They will say, 'Our Lord, perfect our light for us and forgive us; surely Thou hast power over all things.

## Commentary

### **Commentary verse 7**

As the Sura deals particularly with domestic disagreements and conflicts, believers are enjoined to train and educate members of their household in such a way that there should reign complete harmony, peace and concord in the house as it prevails in paradise.

## Commentary verse 9

They never-ceasing desire for perfection on the part of believers in Paradise as expressed in the words, 'Our Lord perfect our light for us,' shows that life in paradise will not be a life of inaction. On the contrary, spiritual advance in paradise will know no end, for as the believers will attain excellence, characteristics of a certain stage, they will not stop at that, but seeing in front of it a higher stage of excellence and thus finding

that the stage at which they had arrived was not the highest stage, will desire the attainment of the next higher stage, and soon without end.

In short the believers will go on making advancement in Paradise and shall never recede a step. Their activity far from ceasing will rather increase. The Holy Prophet is reported to have said that in the paradise the believers will be imparted knowledge of new attributes of God which they will try to copy in themselves.

From the verse, it further appears that after entering Paradise, the believers will seek maghfirat, i.e., "suppression of a defect." In this sense of maghfirat the verse means that the righteous will be continually praying to God for the attainment of perfection and complete

immersion in Divine light. They will be continually going upwards and will regard each state as defective in comparison with a higher one to which they will aspire and will therefore, pray to God to suppress the defective state that they may be able to get to the higher one. This is the true significance of Istighfar of which the literal meaning is, “asking forgiveness for one’s lapses.”

REFERENCE:

ENGLISH W/ 5 VOL. COMMENTARY

<http://www.alislam.org/quran/tafseer/?page=2870&region=E1&CR=E2&CR=E2>



# HADITH



Hadith No 1  
A Word of Goodness

الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ .

**A word of goodness is an act of charity**  
*(Bukhari)*

If you tell someone about an act of virtue and persuade him to do so, and then if he reforms himself and performs a good deed, you too will share in an equal reward. So, saying something virtuous to someone, and for him to act upon it, is like performing that virtuous act yourself.

The Holy Quran (2:264) further expands on this concept:

*“A kind word and forgiveness is better than Sadaqah (charity) followed by injury.”*

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## Hadith No 2

### Control over Anger

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ  
الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ .

**The strong person is not he who defeats others in wrestling. The strong person is he who has full control over himself during his anger (*Bukhari–Kitabul Adab*)**

As one's ego constantly incites one to do evil deeds, one's real jihad is with one's own self. Anger leads to extreme behaviour and deprives one of the chance to have a balanced conduct which is a characteristic of a true believer. The Holy Qur'an (3:135) describes the God-fearing people as those who suppress their anger and forgive others. So,

one's true strength is revealed only when one succeeds in suppressing one's rage and does not behave in an extreme manner.

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### Hadith No 3

## Allah Looks at Your Hearts

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَىٰ أَجْسَامِكُمْ وَلَا  
إِلَىٰ صُورِكُمْ وَلَكِنَّ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ

**Allah does not look upon your bodies and your outward appearance but He looks at your hearts (*Muslim*).**

We go to all lengths to beautify ourselves and make our physical appearance attractive to other human beings. Human beings can, at best, be judges of superficial beauty, as they cannot

look into the beauty and purity of someone's heart. God, however, is not impressed by our physical attractiveness, or lack of it: God is fully aware of what we have in the depths of our hearts, and appreciates the genuineness of our intentions and motives.

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**Hadith No 4**  
**Three Characteristics of a**  
**Hypocrite**

أَيُّهُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا  
وَعَدَ أَخْلَفَ وَإِذَا أَوْثَمَنَ خَانَ.

**A hypocrite has three characteristics: When he speaks, he tells a lie; when he makes a**

**promise, he breaks it; and when entrusted  
(with something), he violates the trust  
(*Bukhari*)**

Three vices are inter-related: telling lies, not keeping one's promises, and not honouring the trust that is given to one. Telling lies is the root of all these vices. A hypocrite, by definition, is a person who feels one thing in his heart but allows his tongue to say quite the opposite — and this is the essence of lying.

Since a hypocrite is a habitual liar, when he makes a promise, he is simply lying about it, and has no intention of keeping it. Similarly, when he undertakes to keep someone's secret, or something precious with him for safekeeping, he is just lying about it, too. The Holy Qur'an (22:31, 2:178, 17:35 and (23:9) commands us to avoid these sins.



**Hadith No 5**  
**Allah's Help**

اللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

**God helps a person who helps his brother (in mankind) (*Bukhari; Muslim Kitabuz Zikr*)**

The Holy Qur'an (5:3) commands us to help one another in acts of righteousness and piety, and prohibits us from helping one another in matters of sin or in committing excesses against others. If adopted, this golden principle would win a twofold reward: **i.** helping one's fellow human beings in righteous deeds would make one righteous too, and **ii.** one would be fulfilling one's duty towards them. The Qur'an (45:20 and 7:129) tells us that only the righteous receive God's help and only they prosper.

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Age 22-23

**Hadith No 6**

**A Muslim is a Mirror**

المُسلِمُ مِرآةُ المُسلِمِ-

**A Muslim is a mirror of another Muslim**

**(Bukhari)**

*Hazrat Khalifatul Masih IV<sup>Ra</sup> in his address, Jalsa Salana Canada on July 7, 1991, (Ahmadiyya Gazette Nov.1991), said:*

“A mirror always provide the true image of a person who chooses to consult it, high- lighting all the details of his beauty or ugliness. He would receive this message without any negative reaction against the mirror, because the message is based on truth, honesty and secrecy. He would rather be grateful to the discretion mirror if it was a living thing.

“This is exactly how the believers should reform a society, by inviting people to goodness and preventing them from following evil things. If *da`een il-Allah* (callers to the path of Allah) makes use of this golden rule, he will begin to attract people to the path of Allah.” ( Al-Qur'an 3:105, 3:111)

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### Hadith No 7

## Abuse is a Sin

سَبَابُ الْمُسْلِمِ فُسُوقٌ-

**Abuse by (or of) a Muslim is an evil (*Bukhari*)**

According to an other hadis a Muslim to be one whose tongue and hands do not lash out against other

Muslims. The tongue is mentioned first, because it is easier to use foul language against someone before one considers hitting him with the hand.

*Similarly some other ahadis also* emphasized the need to suppress one's anger. So, a true Muslim is one who keeps his temper under control and restrains his language and his hands in times of anger.

The Holy Qur'an (6:109) prohibits the Muslims to abuse even the false gods of the idolators.

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## Hadith No 8

### Etiquette of Eating

يَا غُلَامُ سَمِّ اللَّهَ (تَعَالَى) وَكُلْ  
بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ.

**Listen my child! Say the name of Allah, eat  
with your right hand, and eat from that  
which is in front of you (*Bukhari*)**

The Holy Qur'an teaches us to invoke the name of God before starting anything good and virtuous. It is necessary to say God's name before eating.

This is because God is *Rahmaan* (i.e., He produces all the resources in the world, without our asking, which result in the production of the food we eat) and He is

*Raheem* (i.e., He rewards our efforts generously, e.g. the efforts we make in earning our livelihood which then

enables us to buy food).

Eating from in front of you makes you dignified, and keeps you from overeating. Also it keeps you from spoiling the food which is in excess of your requirement.



## Hadith No 9

### Three Noble Actions

عُودُوا الْمَرِيضَ وَأَطْعَمُوا الْجَائِعَ  
وَفُكُّوا الْعَانِيَّ

**Visit the sick, feed the hungry and liberate  
those in bondage (*Bukhari*)**

This *Hadith* emphasizes the need to bring relief to people suffering from three kinds of trouble. A person who is confined to bed due to sickness, feels lonely and forsaken. If you visit him socially, he feels happy at this welcome diversion. The command to feed the hungry and to free those who are suffering under the bond of slavery appears in the Holy Qur'an (90:13-17). These virtues are classified as top-notch.

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## Hadith No 10

### Rights of Neighbour

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
فَلَا يُؤْذِ جَارَهُ

**Whoever believes in Allah and the Day of  
Judgement should not hurt his neighbour  
(Bukhari)**

The high regard in which one's neighbour is held and the emphasis placed on the good treatment of one's neighbour is such that it is mentioned just after the command to believe in Allah and the Hereafter. In the Holy Qur'an (4:37), this command is mentioned soon after the command to worship Allah, and avoid associating any gods with Allah. This indicates its importance

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Age 23-24

Hadith No 11

Cleanliness

الطُّهُورُ شَطْرُ الْإِيمَانِ-

**Cleanliness is a requirement of faith (*Muslim*)**

There is another *Hadith* which has the same meaning.

The Holy Qur'an (5:7) commands the believers to clean their bodies and environment. This makes it obvious that cleanliness is an integral part of our belief, system and faith. No religion except Islam has taught its followers that cleanliness is a religious duty.

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## Hadith No 12

### Kind Treatment of One's Spouse and Children

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ  
لِأَهْلِي-

*Raheem* (i.e., He rewards our efforts generously, e.g. the efforts we make in earning our livelihood which then enables us to buy food).

Eating from in front of you makes you dignified, and keeps you from overeating. Also it keeps you from spoiling the food which is in excess of your requirement.

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## Hadith No 13

### Three Noble Actions

إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ  
بِالسَّلَامِ

**Visit the sick, feed the hungry and liberate  
those in bondage (*Bukhari*)**

This *Hadith* emphasizes the need to bring relief to people suffering from three kinds of trouble. A person who is confined to bed due to sickness, feels lonely and forsaken. If you visit him socially, he feels happy at this welcome diversion. The command to feed the hungry and to free those who are suffering under the bond of slavery appears in the Holy Qur'an (90:13-17). These virtues are classified as top-notch.

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## Hadith No 14

### Everyone is a Ruler

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.

**Everyone of you is a ruler and will be answerable in respect of his subjects**  
*(Bukhari-Kitabun Nikah)*

The Holy Prophet <sup>PBUH</sup> has observed that in spite of being a subject in some respects (as in an office), everyone of us is certainly a ruler in other respects (as in his house).

As a result of this, everyone of us shall be answerable in relation to his subjects i.e., whether he upheld their rights.

The Holy Qur'an (23:9) explains the same point: *“And those who are watchful of their trusts and their covenants.”*  
Besides the above mentioned responsibility, this *Hadith*

also contains the encouraging change in one's outlook, that even a subordinate in one respect is a ruler in another respect. Thus, he has a good reason to be thankful to God, so that He may grant him roles of even greater importance.

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### Hadith No 15

## Do not sever ties of kinship

لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ

**A person who severs the ties of kinship will  
not enter Paradise (*Bukhari*)**

The Holy Qur'an (2:178) commands us to treat our relatives well and establishes their rights that we must observe. A great part of how we act towards other human beings actually consists of how we deal with our relatives.

Age 24-25

Hadith No 16

## Show Mercy to Others

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ-

**One who does not show mercy will not be shown mercy (*Bukhari- Kitabul Adab*)**

Allah is *Rahmaan* and *Raheem*, and His mercy covers everything (Al-Qur'an 6:148). In fact, Allah has charged Himself to be Merciful towards everything (Al-Qur'an 6:13).

The purpose of our creation is to fulfil the demand of our worship of God (Al-Qur'an 51:57). This can be done properly only if one learns about Divine Attributes and makes every effort to mould one's every action on the pattern of God's attributes. Since God is Merciful and His

mercy encompasses everything, therefore a person who does not try to act mercifully in his daily life, is really unaware of an important attribute of God. He, therefore, is not worshipping God as properly as he could have — he is not making any effort to fulfil the purpose for which God created him. How can he, then, expect God's mercy?

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### Hadith No 17

## All Intoxicants are Unlawful

مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ

**If the large dose of a thing causes  
intoxication, its small quantity is also  
unlawful (*Abu- Dawood*)**

This *Hadith* invites our attention to three important

points. Firstly, that all sorts of intoxicants are unlawful for the Muslims. Secondly, if the larger dose of a thing causes intoxication, even a small dosage of it is unlawful. Thirdly, the true method of eradicating such evils is to cut them at the root. The Holy Qur'an (2:220), in spite of recognizing some benefits of liquor and gambling, advises that their sin and harm outweigh their benefits.

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**Hadith No 18**

## **The Upper Hand**

أَلْيَدُ الْعُلْيَا خَيْرٌ مِّنَ أَلْيَدِ السُّفْلَى -  
أَلْيَدُ الْعُلْيَا خَيْرٌ مِّنَ أَلْيَدِ السُّفْلَى -

**The upper hand is better than the lower hand**  
*(Muslim-Kitabuz Zakat)*

The Holy Prophet <sup>PBUH</sup> has, on the one hand, directed the wealthy not to turn down anyone's request for help, and give *Sadaqah* (charity), as sometimes even a fragment of a date given as *sadaqah* could save you from hell.

On the other hand, he advised the poor to try to abstain from begging, by saying that the upper hand is better than the lower hand. This valuable piece of advice by the Holy Prophet <sup>PBUH</sup>, infused such a spirit of dignity and self-respect in his companions that they abstained from begging even in the most critical situations.

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### Hadith No 19

## Importance of Good Conduct

مَا مِنْ شَيْءٍ فِي الْمِيزَانِ أَثْقَلَ مِنْ  
حُسْنِ الْخُلُقِ-

**Nothing is heavier in the scales (of Allah)  
than the excellence of conduct (*Abu-Dawood*)**

In a large number of Ahadith, the Holy Prophet <sup>PBUH</sup> laid much emphasis on the improvement of moral and social conduct. In this Hadith, he declares that nothing is heavier in the scales of Allah than the excellence of conduct. Hadith No.46 is another example, which states that the one who is not thankful to people is not thankful to Allah. In fact, excellence of conduct is the root of all virtues, and spirituality is but an advanced state of good conduct.

According to the Qur'an, the Holy Prophet <sup>PBUH</sup> possessed sublime moral excellence (68:5), and he was an excellent model for mankind (33:22). That is why, he repeatedly emphasised on the importance of good moral conduct, and he is undoubtedly the best authority to do so.



## Hadith No 20

### The Word of Wisdom

The word of wisdom is the lost property of a

كَلِمَةُ الْحِكْمَةِ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ  
مَا وَجَدَهَا فَهُوَ أَحَقُّ بِهَا.

believer, so that wherever he finds it, he should take it, because he is the one most entitled to it. (*Tirmidhi*)

According to *Hadith* No. 9, the pursuit of knowledge is obligatory upon every Muslim and *Hadith* No. 8 emphasizes the learning and teaching of the Holy Quran, which is a treasure of spiritual wisdom and knowledge. This *Hadith* explains an excellent and vast avenue of acquiring knowledge, which is different from the traditional ways of learning in schools or studying from books.

For a true seeker of knowledge, the whole universe, with all its constituents, is an open book of learning from which he can acquire knowledge to the best of his capacity and efforts. In this *Hadith*, our beloved Prophet Muhammad<sup>PBUH</sup> says that the word of wisdom is the lost property of a believer; so he should take it wherever he finds it.

The use of the the word *dhaallah* (lost property) signifies that the Holy Qur'an, which is the fundamental source of all wisdom and eternal truth, belongs to the believers (98:4). Thus a word of wisdom may, for the time being, be out of the reach of a believer as it is hidden from him, yet it originally belonged to him.



# PRAYERS

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Age 24-25

*Prayer for Chaste Progeny*

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ-

(Al-e-Imran 3:39)

My Lord, grant me from Yourself pure  
offspring;

\*\*\*\*\*

Age 21-22

*Humble Prayer for Receiving Goodness*

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ-

(Al-Qaşaş 28:25)

O my Lord, a beggar I am of whatever  
good You

\*\*\*\*\*

Age 22-23

*Prayer for Obedient and Worshipping  
Children*

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا  
مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ -  
(Al-Baqarah 2:129)

Our Lord, make us submissive to You  
and make of our offspring a people  
submissive to You. And show us our  
ways of worship, and turn to us with  
mercy; for You are Oft-Returning with  
compassion and are Merciful.

\*\*\*\*\*

Age 23-24

*Prayer for the Ability to Decide, Virtue,  
One's Good Repute and for Paradise*

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي  
الْآخِرِينَ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ -  
(Ash-Shu'arā' 26:84-86)

My Lord, bestow wisdom on me and  
join me with the righteous; and give me  
a true reputation among posterity; and  
make me one of the inheritors of the  
Garden of Bliss.

\*\*\*\*\*

# AL- QASEEDAH



In the praise of Holy Prophet <sup>PBUH</sup>

By Hazrat Mizra Ghulam Ahmad Qadiani <sup>AS</sup>  
The Promised Messiah

Age 21-22

سُجِّحٌ كَرِيمٌ، بَاذِلٌ خِلُّ الشُّقَى  
يَحْرُقُ وَفَاقَ طَوَائِفِ الْفِتْيَانِ

*He has great moral qualities (and he) is of noble conduct,  
bountiful, and a friend of (those who are) God-fearing.*

*He is (exceedingly) generous, and he has surpassed the  
(whole) contingent of (charitable) young men.*

فَاقَ الْوَرَى بِكَمَالِهِ وَجَمَالِهِ  
وَجَلَالِهِ وَجَنَانِهِ الرَّيَّانِ

*(The Holy Prophet of Islam) possesses superiority (over  
all creation) due to his (spiritual) excellence, his  
(elegance and) grace*

*And his majesty, and his ever-fresh (and spiritually  
refreshing) heart (and soul).*

لَا شَكَّ أَنَّ مُحَمَّدًا خَيْرُ الْوَرَى  
رَيْقُ الْكِرَامِ وَ نُحْبَةُ الْأَعْيَانِ

*No doubt, it is Muhammad<sup>PBUH</sup> who is the*

*best of all creation;*

*He is the essence (and vital force) of the elect of God.*

تَمَّتْ عَلَيْهِ صِفَاتُ كُلِّ مَرِيَّةٍ  
خُتِمَتْ بِهِ نِعْمَاءُ كُلِّ زَمَانٍ

*All (noble) qualities (pertaining to) every kind of  
superiority, have reached perfection in him;*

*And (also) the (spiritual) bounties for all times have  
reached their climax in him (and Allah will now grant  
these only to those who truly follow Him).*

وَاللَّهِ إِنَّ مُحَمَّدًا كَرِ دَافَةٌ  
وَبِهِ الْوُصُولُ بِسُدَّةِ السُّلْطَانِ

*By God! (the Holy Prophet) Muhammad<sup>PBUH</sup> is certainly  
like the Prime Minister (in his spiritual relation to  
Almighty God)*

*And it is through him (alone) that there can be access (for  
anyone) to the threshold of the King (Almighty God).*

هُوَ فَاخِرُ كُلِّ مُطَهَّرٍ وَ مُقَدَّسٍ  
وَبِهِ يُبَاهَى الْعَسْكَرُ الرُّوعَانِي

*He is the pride of every purified and holy person;*

*And the spiritual troops (of Allah, also cherish him and)  
take pride in him.*

هُوَ خَيْرُ كُلِّ مُقَرَّبٍ مُتَقَدِّمٍ  
وَ الْفَضْلُ بِاَلْاِحْيَاتِ لَا بِزَمَانٍ

*He is preferred over everyone who is frontranking and  
has (achieved) nearness (to Allah).*

*And (remember that) excellence (of spiritual rank) is  
because of virtues, not because of priority in time.*

\*\*\*\*\*

Age 22-23

وَاطَّلَ قَدْ يَبْدُو أَمَامَ الْوَابِلِ  
فَا لَطْلُ طَلُّ لَيْسَ كَمَا لَتَّتَهَاتِبِ

*(Just like) a drizzle comes before a torrential rain,*

*But a drizzle is (nothing more than just) a drizzle; it is  
(certainly) not comparable to a torrential rain.*

بَطْلٌ وَحِيدٌ لَا تَطِيشُ سِنَاهُمُ  
ذُو مُصْمِيَاتٍ مُوْبِقُ الشَّيْطَانِ

*(The Holy Prophet <sup>PBUH</sup> is) the unique champion*

*( a skilled archer ) whose arrows never miss (the target).*

*(In fact) he shoots (his arrows) right on tar- get, and (he)  
is the destroyer of Satan*

هُوَ جَنَّةٌ إِنِّي أَرَى أَثْمَارَهُ  
وَقُطُوفَهُ قَدْ دُلِلْتُ لِجَنَانِي

*He is (like) a (splendid spiritual) garden, and I clearly see  
that its fruits*

*(In the form) of bunches have been made closer to my  
heart.*

أَلْفَيْتُهُ بَحْرَ الْحَقَائِقِ وَالْهُدَى  
وَ رَأَيْتُهُ كَمَا لَدَّرَ فِي اللَّمَعَانِ

*I found (him to be) the ocean of truths and  
guidance,*

*And I saw him sparkle like a pearl.*

قَدَّمَاتِ عَيْسَى مُطَرِّقًا وَ نَبِيِّنَا  
حَيُّ وَ رَبِّي إِنَّهُ وَافَانِي

*No doubt, (Hazrat) Eesa <sup>AS</sup> died a quiet (nor- mal) death,  
but our Prophet (Hazrat Muhammad)*

*Is (spiritually) alive, and by God he has met me*

*(in a vision)*

وَاللَّهِ إِنِّي قَدْ رَأَيْتُ جَمَالَهِ  
بِعُيُونِ جِسْمِي قَاعِدًا بِمَكَانِي

*I swear by Allah, that I indeed witnessed the beauty*

*(of the Holy Prophet <sup>PBUH</sup>)*

*(Because I saw him) with my own eyes while he was  
seated in my house.*

هَإِإ تَظَنِّتَ اِبْنَ مَرِيْمَ عَائِشَا  
فَعَلَيْكَ اِثْبَاتًا مِّنَ الْبُرْهَانِ

*Hark! If you think that (Hazrat) Eesa is (still) alive,*

*Then it is your responsibility to prove (that he is still  
alive) with (a conclusive) argument.*

\*\*\*\*\*

Age 23-24

أَفَأَنْتَ لَا قَيْتَ الْمَسِيحِ بِيَقْظَةٍ  
أَوْ جَاءَكَ الْأَنْبَاءُ مِنْ يَقْظَانِ

*Have you (ever) met (Hazrat) Maseeh (Hazrat Eesa)  
while you were awake?*

*Or, has anyone informed you (about seeing Hazrat  
Maseeh) while awake?*

أَنْظُرْ إِلَى الْقُرْآنِ كَيْفَ يُبَيِّنُ  
أَفَأَنْتَ تُعْرِضُ عَنْ هُدَى الرَّحْمَنِ

*Read the Holy Quran (carefully, and see for yourself) how  
(clearly) it states (the fact of Hazrat Maseeh's death).*

*(Despite that) do you turn away (in disregard) from the  
guidance (given to you) by the Gracious God?*

فَاعْلَمْ بِأَنَّ الْعَيْشَ لَيْسَ بِثَابِتٍ  
بَلْ مَاتَ عِيسَى مِثْلَ عَبْدٍ فَإِنْ

*You must realize that a (never-ending) life can certainly  
not be proven (for any human being),*

*In fact (it is true that Hazrat) Eesa did die like a mortal  
human being.*

و نَبِينَا حَيٌّ وَ إِنِّي شَاهِدٌ  
وَقَدْ اقْتَطَفْتُ قَطَائِفَ اللُّقْيَانِ

*But our Prophet (Hazrat Muhammad) is (spiritually) alive  
and, of course, I stand witness (to it)*

*And I have surely benefitted from the fruits of meeting  
with him.*

وَرَأَيْتُ فِي رَيْعَانِ عُمُرِي وَجْهَهُ  
ثُمَّ النَّبِيَّ بِيَقْظَتِي لَا قَانِي

*I had (earlier)*

*seen his (blessed) face in my*

*adolescence;*

*Later on, the Holy Prophet <sup>PBUH</sup> (graced me with the  
opportunity, when he) met me while I was awake.*

إِنِّي لَقَدْ أَحْيَيْتُ مِنْ إِحْيَائِهِ  
وَأَمَّا لِإِعْجَازِ فَمَا أَحْيَانِي

*Indeed I have come to life due to his life- giving (touch).*

*Bravo! What a miracle! How (perfectly) he brought me to  
(spiritual) life!*

يَا رَبِّ صَلِّ عَلَى نَبِيِّكَ دَائِمًا  
فِي هَذِهِ الدُّنْيَا وَبَعَثِ ثَابِرًا

*O my Lord! Shower Your eternal blessings on Your  
Prophet*

*In this life, as well in the Next Life.*

\*\*\*\*\*

Age 24-25

يَا سَيِّدِي قَدْ جِئْتُ بِأَبِكَ لَاهِفًا  
وَالْقَوْمُ بِالْإِكْفَارِ قَدْ أَذَانِي

*O (Holy Prophet), my Spiritual Master! I have surely  
come to your door, complaining*

*That your followers have hurt me (deeply) by declaring  
me a disbeliever.*

يَفْرِي سِهَامُكَ قَلْبَ كُلِّ مُحَارِبٍ  
وَيَشُجُّ عَزْمُكَ هَامَةَ الثُّعْبَانَ

*(O Holy Prophet) your arrows pierce through the heart  
of every (rival) warrior,*

*And (the strength of) your resolve crushes the head of a  
serpent (i.e., you were a man of great determination).*

لِلّٰهِ دَرْكَ يَا اِمَامَ الْعَالَمِ  
اَنْتَ السَّبُوْقُ وَ سَيِّدُ الشُّجَعَانِ

*May Allah bless you, O Leader of the World!*

*You rank the highest, and are the (bravest) leader of the  
brave.*

اُنْظُرْ اِلَيَّ بِرَحْمَةٍ وَ تَحَنُّنٍ  
يَا سَيِّدِي اَنَا اَحَقُّرُ الْغُلَامَانِ

*Please glance towards my (humble) self, with mercy and  
kindness,*

*O my (spiritual) Master! I am the lowliest one among  
your (humble) servants.*

يَا حِبِّ إِنَّكَ قَدْ دَخَلْتَ مَحَبَّتَهُ  
فِي مُهَجَّتِي وَ مَدَارِكِي وَ جَنَانِي

*O my beloved! Your love has certainly penetrated,*

*My soul, my mind, and my heart.*

مِنْ ذِكْرِ وَجْهِكَ يَا حَدِيقَةَ بَهْجَتِي  
لَمْ أَخْلُ فِي لَحْظٍ وَلَا فِي أَنْ

*O my Garden of Spiritual Delights! (I am ever so  
absorbed in your fond thoughts and) from the  
remembrance of your (blessed) face,*

*I am not free, even for a moment or split-second.*

جِسْمِي يُطِيرُ إِلَيْكَ مِنْ شَوْقٍ عَلا  
يَا لَيْتَ كَانَتْ قُوَّةُ الطَّيْرَانِ

*My body is craving to fly towards you due to (my)  
enormous longing for you (O Holy Prophet)!*

*I wish I (actually) had the (capacity and) power to fly!*

\*\*\*\*\*

# LITERATURE



# LITERATURE

## Age 21-22

### **“Our God“**

By Hazrat Mirza Bashir Ahmad <sup>RA</sup> MA

Page 143-222

Link: <https://www.alislam.org/library/books/Our-God.pdf>

## Age 22-23

### **“Islamic Teachings on Ideal Family life”**

By Mukhtar Ahmad Cheema

Link: <http://www.alislam.org/library/books/Islamic-Teachings-on-Ideal-Family-Life-20090222MN.pdf>

## Age 23-24

**Chapter 5 & Chapter 6 of :**

### **“Islam’s response to contemporary Issues”**

By Hazrat Mirza Tahir Ahmad <sup>RH</sup>

Link

<http://www.alislam.org/library/books/IslamsResponseToContemporaryIssues.pdf>



**ISLAMIC LAW /**  
**JURISPRUDENCE**  
**(FIQAH)**



# **INTRODUCTION**

## **ISLAMIC LAW / JURISPRUDENCE** **(FIQAH)**

Fiqah or Sharia refers to the religious laws which guide Muslims in the practical living of their daily lives. There are three sources of Islamic law: The Holy Qur'an, the Sunnah and the Hadith.

### **1. THE HOLY QUR'AN**

The Holy Qur'an is the Holy Word of Allah conveyed to the Holy Prophet Muhammad <sup>PBUH</sup> by Divine revelation, over a period of 23 years. It is the sacred scripture of Islam which opens up the true and perfect path to salvation. It contains a complete code of teachings and laws suitable to the needs of every age and provides the means for the spiritual and moral development of all mankind, as well as providing the remedy for its ills. The Holy Qur'an explains the true purpose for man's existence, which is to worship and serve Allah, his Creator, and to attain nearness to Him.

The Holy Qur'an is organized into chapters and verses. There are one hundred and fourteen chapters. A chapter is called a "sura"; each one having a specific name and a varying number of verses. Verses are called "ayah." Quotations from the Holy Qur'an are given as the chapter number followed by the verse number. For the purpose of completing the Qur'an during the holy month of Ramadhan it has been divided into thirty parts.

## **2. SUNNAH (PRACTICE OF THE HOLY PROPHET <sup>PBUH</sup>)**

Sunnah is the transformation of the laws and teachings of the Holy Qur'an into action by the Holy Prophet Muhammad<sup>PBUH</sup>. By demonstrating the Word of God in a practical way, he simplified the problems of day to day living. He was the perfect exemplar of a true believer's way of life; a perfect model for his followers and for all mankind.

## **3. HADITH (SAYINGS OF THE HOLY PROPHET <sup>PBUH</sup>)**

Hadith means the words actually spoken by the Holy Prophet (peace and blessings of Allah be on him), or words that describe an observed incident related to his life. Hadith, which encompass

every aspect of Islamic teachings and philosophy, were narrated by his close companions and compiled for the benefit of his followers and posterity. There are many compilations of Hadith. However, six are considered to be the most genuine and authentic. These are the compilations by **Bukhari, Muslim, Tirmidhi, Abu Daud, Ibn e Majah and Nisai.**

#### FOUR SCHOOLS OF JURISPRUDENCE

There are four Schools of Jurisprudence: Hanafi, Hanbali, Maliki and Shafi'i. Each school is a legal system developed out of the "Foundations of the Jurisprudence" (fiqah). The founders of the schools are: Imam Abu Hanifah, Imam Malik ibn e Anas, Imam Muhammad ibn Idris al-Shafi' and Imam Ahmad ibn-e-Hanbal .

#### **SECTS IN ISLAM**

During the course of Islamic history, political events and ideological and theological issues divided the Muslim community into various groups which then started to identify with specific causes. At present there are more than 72 sects in Islam. A Hadith of the Holy Prophet

PBUH states that the Ummat-e- Muslimah will divide into 73 sects:

عن ابى بريرة ان رسول الله صلى الله عليه وسلم  
قال تفرقت اليهود على احدى و سبعين او اثنين و  
سبعين فرقة والنصارى مثل ذلك وتفترق امتى  
على ثلاث و سبعين فرقة  
(ترمذى)

Hadrat Abu Huraira<sup>RA</sup> narrates that the Holy Prophet <sup>PBUH</sup> said: "Jews were divided into 71 or 72 sects. Similarly, the Christians were divided in 71 or 72 sects. My Ummah will divide into 73 sects." (Tirmidhi abwabul iman bab ifta'iq hadhi hil ummati)

The two mainstream sects of Islam are: The , Sunnis and Shi'ite. All other sects developed from these two mainstreams.

## 1. THE SUNNIS

This is the main sect of Muslims today. About 85% of the world's Muslims are Sunnis. They accept the authority of the Khilafate Rashideen (the rightly guided successors) and follow closely the custom and practice (sunnah) of the Holy Prophet (peace and blessings of Allah be on him). They adhere to the Islamic law (Sharia)

as interpreted by the four well-known jurists and Imams: Malik bin Anas, Abu Hanifa, Muhammad bin Idries al Shafi and Ahmad bin Hanbal.

## **2. THE SHI'ITE /SHIAS**

The Shias form a separate faction, originating from their belief that only Hadhrat Ali <sup>RA</sup> was the legitimate successor to the Holy Prophet <sup>PBUH</sup> Hadhrat Ali <sup>RA</sup> was the cousin and also son-in-law of the Holy Prophet <sup>PBUH</sup>, and Shias believe this blood relationship entitled only Ali and his descendants to inherit the spiritual "mantle" of the Holy Prophet (peace and blessings of Allah be on him). They disown the three other Khalifate Rashideen. The Holy Prophet <sup>PBUH</sup> foretold of such divisions among his followers, and indeed, there are now seventy-three sects in Islam. Some important sects and their relationship with the two mainstream sects are:

## **SUNNI STREAM OF ISLAM**

- Ahle Sunnat
- Ahle Hadith
- Wahabis
- Ahmadis

## SHIA STREAM OF ISLAM

- Zaydis
- Twelvers
- Seveners: Nizaris (Ismailis)
- Mustalis (Bohras)

\*\*\*\*\*

## FIQAHI MASAEEL JURISPRUDENCE REGARDING MARRIAGE

Marriage is a sacred institution in Islam. The family is the basic unit of human society. The foundation of a family is laid through marriage. One of the principal consideration to be kept in mind in the choice of a spouse is set out in one of the verses that the Holy Prophet <sup>PBUH</sup>, always recited on the occasion of the celebration of a marriage.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمتْ لِغَدٍ  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O ye who believe! fear Allah; and let soul look to what it sends every forth for the morrow. (59:19)  
This means that the choice should be determined not only with reference to obvious and immediate considerations, but also with reference to the more lasting consequences of the contemplated union, both in this life and in the next.

## PROHIBITIONS CONCERNING MARRIAGE

Allah has laid down prohibitions concerning marriage, and other aspects of relations between men and women:

1. According to the Holy Quran, a Muslim is not permitted to marry the following relatives: mother, father, sister, brother, aunts and uncles, nephews and nieces. However, Muslims are permitted to marry cousins. There are still other prohibited marriage relationships. For example, a man cannot marry his stepdaughter if he has cohabited with her biological mother. Nor can he have two sisters in marriage at the same time.

( Holy Quran, 4:23-24 ' )

2. Islam also makes clear to whom a Muslim is allowed to marry as far as his/her religion is concerned. Marriage with an idolater is totally forbidden for both sexes

(See Holy Quran, 2:222 ' ). However, men are allowed to marry women of the 'people of the Book' (i.e., those who follow a Revealed Scripture), although it is not considered preferable. The Promised Messiah and Mahdi<sup>AS</sup> has limited the category as - of the 'people of the Book' to Jewish and Christian women. He has also prohibited Ahmadi women from marrying

non-Ahmadi men. The reasoning behind this is very sound. A woman is not permitted to marry outside her faith because when she is in her husband's home environment, she and her children are exposed to non-Muslim and non-Ahmadi culture and practices. This makes it very difficult for her to remain steadfast in her own faith and bring up her children as Ahmadi Muslims. A man, on the other hand can more easily influence his wife and bring her into the Islamic way of life.

3. Islam does not allow free mixing of grown-up boys and girls, nor does it allow sex outside marriage. Even preliminary acts of physical love, outside the marriage are prohibited. To remain sexually inactive and chaste before marriage is an extremely important injunction in the Holy Qur'an. Adultery, fornication and having secret relationships with the opposite sex is a heinous moral lapse which is categorically condemned in the strongest terms by Islam. This prohibition includes dating, secret paramours and experimental living together.

As these are regarded as heavy sins, they carry severe penalties (See Holy Quran, 24:3-4).

The Islamic way of life does not approve mixed parties of grown-ups.

### **NIKAH (Announcement of Marriage)**

Nikah is a Sunnah of the Holy Prophet <sup>PBUH</sup>. A person who, despite having the ability and means to do does not do Nikah, he disobeys the clear orders of God Almighty and the Holy Prophet. The Holy Prophet, has very forcefully instructed his followers to do so. He has said about marriage:

***"Marriage is my precept and my practice. Those who do not follow my practice are not of me."***

(Bukhari Kitabunnikah Bab Targhib Fannikah)

By doing Nikah, one develops new relationships, is saved from various sins and dangerous diseases, and lives a peaceful life. However, if one cannot afford monetarily to do or cannot Nikah find a partner to marry, then the person is ordered to keep fasts

## **1. Definition**

Nikah is a marriage contract based upon the conditions of Sharia law- which allows bodily contact between the individuals permissible and the derivation of children lawful

## **2. Consent**

Mature and wise man should himself agree to his Nikah, while a mature and wise woman's consent is required in addition to the consent of her guardian/ representative (the purpose of this is to safeguard her modesty and her rights)

## **3. Competency**

The man should be compatible / have similarities (in various aspects of life) to the woman

## **4. Conduction of the Nikah**

1. The proposal and then the acceptance of the Nikah should take place
2. The above should be conducted in the SAME gathering
3. the Nikhan should be made and announced publicaly.

## 5. Nikah and its conditions

There are three basic conditions as follows:

1. The woman shall be free from all barriers i.e she shall not possess any reasons due to which she cannot marry the man eg not permissible relation like mother, sister, aunty etc.
2. The woman and her guardian **BOTH** must agree and give consent to the Nikah. It is not just the woman who has to consent to her Nikah, rather her guardian too. According to Fiqah Ahmadiyya- whether the girl is mature or not- Nikah cannot take place without the permission of her guardian . This decision is based upon many Ahadith. The guardian can be a close relative like father, brother, uncles etc. An Imam Jamat can also act as her guardian, if her close relative be not residing closely. However, if the guardians are not either acting justly or are forcing the girl, then her lawyer, Imam Jamat can or any other suitable representative from the

Jamata be her guardian. A woman can not act as an guardian.

Witnesses should be present without which the Nikah cannot take place. The witnesses should be wise and mature. Couples must get a legal marriage license and whatever else is required by the law of the land.

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*Taleem Syllabus Lajna Imaillah Australia 2015-16 & 2016-17*  
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# AHMADIYYAT



## **THE AHMADIYYA MOVEMENT**

The Ahmadiyya Movement in Islam was founded by Mirza Ghulam Ahmad of Qadian, India, in 1889. The followers of Mirza Ghulam Ahmad<sup>As</sup> believe that he is the same Messiah and Mahdi whose coming was foretold by the Holy Prophet Muhammad<sup>PBUH</sup>, and was eagerly awaited by all Muslims. His followers call themselves Ahmadi Muslims, only to differentiate themselves from members of other Islamic sects, and strictly follow the orthodox religion of Islam.

### **ORGANIZATIONAL STRUCTURE OF THE AHMADIYYA MUSLIM JAMA'AT**

The Ahmadiyya jama'at is a representation of true Islam. The Jama'at's activities and projects are carried out throughout the world by only a small staff of missionaries, who have devoted their lives, and by volunteers who sacrifice their time, skills, wealth and property for the sake of Allah. Today, the Ahmadiyya Muslim Community is found in 209 countries of the world and is vigorously pursuing its goal to unite the world under one spiritual banner. The Jama'at is active in propagation of true Islam and

serving humanity. It has built more than 5000 mosques and several hundred Mission houses throughout the world. It has also opened clinics and schools globally, and translated the Holy Qur'an into more than over 70 languages.

### **THE ORGANIZATIONAL STRUCTURE:**

The organizational structure of the jama'at includes:

1. Khalifatul Masih
2. Majlis-e-Mushawarat
3. Sadr Anjuman Ahmadiyya
4. Tehrik-e-Jadid Anjuman Ahmadiyya
5. Waqf-e-Jadid
6. Local Anjumans

## **1. KHALIFATUL MASHIH**

The Supreme Head of the Ahmadiyya Movement in Islam, duly elected in accordance with the rules for the election of the Khalifah in the Ahmadiyya community and whom all Ahmadis owe allegiance as envisaged by the teachings of Islam. As the Supreme Head of the jama'at, Khalifatul Masih directs and guides the

activities, and all institutions and associations within the Jama'at's are under him.

## **2. MAJLIS-E-SHURA OR – MAJLIS-E-MUSHAWARAT**

Majlis-e-Shura or Majlis-e-Mushawarat is a consultative body. Its meeting is usually held once a year. However, Khalifatul Masih can call a meeting of Majlis-e-Shura whenever he desires. This consultative body is not under the Sadr Anjuman Ahmadiyya, rather, it is directly under the Khalifatul Masih.

In 1922, the Khalifatul Masih II<sup>RA</sup> set up a consultative (Majlis-e-Shura or Majlis-e-Mushawarat) body to advise the Khalifah on many important matters related to finance, budget, education, missionary projects and other affairs of the community. This advisory body formally meets at least once every year to render its advice to Khalifatul Masih (At the international level) or to Amir Jama'at of a country (at the local level). Thus, it is an advisory and Consultative Council of Jama'at – Ahmadiyya Muslimah as an institution it ranks next after Khalifa in sanctity.

## **i. International Majlis-E-Shura**

The International Majlis –i-Shura , which is presided by the Khalifah of the time and representatives from jama'ats all over the world participate. Proposals for inclusion in the agenda of the Central International are submitted through the Amir Jama'at . Only such proposals are included in the agenda of the International Majlis-e-Shura as have been approved by Hadrat Khalifatul Masih. The subsequent discussions provide a useful barometer of prevailing trends in the opinion of members.

The International Majlis-e-Shura primarily comprises representatives from the, Sadr Anjuman Ahmadiyya, Tehrik-e-Jadid and Waqf-e-Jadid including the Private Secretariat; all missionaries in whatever capacity, such delegates of various national Jama'ats and invited guests as have been approved by Hadhrat Khalifatul Masih.

The Khalifatul Masih presides over all the proceedings of International Majlis-e-Shura although routine matters of calling speakers in turn may be left to an invited assistant.

## **ii. National Majlis-E-Shura**

The National Shura is held under the chairmanship of National Ameer of the country. In this Shura, the national office-bearers, the Presidents and the elected representatives of all local jamaats participate. The recommendations of the National Shura at the conclusion of the, are sent to Khalifatul Masih for his approval. The final decision is that of the Khalifatul Masih. He may accept, reject or partially accept the recommendations of the International and National Shuurs. Whatever is the decision of the Khalifatul Masih, is accepted by the Jama 'at open-heartedly. Jama 'at believes that Khalifa tul Masih after praying, thinking and under the guidance of God Almighty makes a decision regarding acceptance or rejection of the recommendations.

Jama 'at throughout its history has found that the decisions of the Khalifatul Masih have always been blessed for the Jama'at .

National Majlis-e-Shura consists of the following:

1. Ameer
2. All the Local Missionaries

3. All the National Office-bearers of the Organization including Sadr Khuddamul Ahmadiyya and Sadr Ansarullah.
4. All the Presidents of the Local Jama'ats.
5. Elected representatives from Local Jama'ats, specially elected annually for this purpose and approved by the Ameer
6. Where there is no Local Jama'at, the Ameer may invite by special invitation any member living in that area to attend, but such a member shall not have the right to vote.
7. The Ameer may invite, by special invitation, Representatives of affiliated bodies, but such representatives shall have no right to vote.
8. Representatives of Lajna Ima'illah participate as observers and listen to the proceedings while sitting in a separate room. They may give their opinion during the General Body meeting. However, they do not vote .

## **THE INTERNATIONAL HEADQUARTERS**

The original Headquarters of the Community are in Qadian, India, the birth place of the Promised Messiah and Mahdi <sup>AS</sup>. After the division of the subcontinent into India and Pakistan, the Headquarters moved to Rabwah, Pakistan. The International Headquarters of the Ahmadiyya Jama 'at, at present are based in London, England, where Hadhrat Khalifatul Masih IV <sup>aba</sup> currently resides, and in Rabwah, Pakistan. Headquarters work under the guidance and instructions of the Khalifatul Masih and the Center may be changed to any other place if the Khalifatul Masih so directs.

### **3. SADR ANJUMAN AHMADIYYA**

There are several different offices and Nazarat (Directorates) under the supervision of this Anjuman. The head of each (Directorate) is called a Nazir (An inspector or in-charge). The in-charge of the Sadr Anjuman Ahmadiyya is called Nazir-e- A'la (Chief Secretary) who works under the instructions of the Hadrat Khalifatul Masih.

#### **4. TEHRIK-E-JADID ANJUMAN AHMADIYYA**

Like Sadr Anjuman Ahmadiyya, Anjuman Tehrik-e-Jadid several departments have been established. In-charge of each department is called “Vakil “and its offices called “Vakalat” (departments), who is responsible for the supervision of the activities of the department. The President of Tehrik-e-Jadid Anjuman Ahmadiyya called “Sadr”. The Sadr is appointed by Hadrat Khalifatul Masih and holds office at his pleasure.

#### **5. WAQF-E-JADID**

The head of Waqf -e-Jadid is called “Nazim”. Who is responsible for taking care of all the affairs of the Waqf-e-Jadid. The administrative work has been divided into two Departments or Nizamat: Nizamat-e-Mal and Nizamat-e-Irshad. The in-charge of the two offices are called: Nazim Mal and Nazim Islahu Irshad, respectively.

## **6. LOCAL ANJUMANS) (NATIONAL HEADQUARTERS)**

In each country, where Ahmadis are present, under the supervision of Sadr Anjuman Ahmadiyya at the local level, an Anjuman is established with its National Headquarters at a central place. In each country, there is an Ameer or President who takes care and supervises the various activities of the Jama'at in the country. Furthermore, in each country, people are elected at National level to perform the duties of the various departments of the Sadr Anjuman. The in-charge of each department is called a Secretary.

1. Ameer
2. Na'ib Ameer
3. Missionary In-charge
4. Presidents of Local Chapters or Muqami jamats.

## **AUXILIARIES OF THE JAMA'AT**

Hadrat Khalifatul Masih II <sup>RA</sup> from the point of view of moral training of the Jama 'at members divided the ladies, men and children into various

auxiliaries. These organizations are strictly religious organizations and are not involved in politics in any way. These organizations are basically responsible for educational and moral training of their members and to try to stimulate the religious, spiritual and mental capacities of their members. It is compulsory for each member of the Jama 'at to become a member of the auxiliary to which one belongs based on the age and gender of the person. The following is a brief description of the various auxiliaries of the Jama'at:

During his Friday Sermon on November 3, 1989 in the Fadl Mosque, London, the Hadrat Khalifatul Masih IV<sup>RH</sup> had announced following: "In future he will himself supervise all the Auxiliary Organizations viz. Majlis Ansarullah, Majlis Khuddamul Ahmadiyya and Lajna Ima'illah, all over the world. All these organizations will be responsible to Khalifatul Masih and will invariably obtain instructions directly from him. The sphere of Central Auxiliary Organizations at Rabwah shall henceforth be restricted to Pakistan only. At the National level the Heads of these Organizations shall in the future be designated as Sadr (President). (Constitution of Majlis Ansarullah, Hameedullah, Vakilul A'la, 1992

## **LAJNA IMA'ILLAH AND NASIRATUL AHMADIYYA**

### **LAJNA IMAILLAH**

This is a spiritual organization of the lady members of the Jama'at. This organization was established on December 25, 1922 by Hadhrat Khalifa tul Masih II<sup>RA</sup>. Every woman of the age 15 and above is member of the Lajna Imaillah, while the girls younger than the age 15 years are the member of the organization called Nasiratul Ahmadiyya. Nasiratul Ahmadiyya is a branch of Lajna Imaillah. Wherever there are three or more Ahmadi ladies they are required to start a branch of Lajna Ima'illah. Lajna Imaillah makes programs for educational and moral training of its members. They also do social work and preaching to non-Ahmadis. They have their own offices and office-holders on the pattern of Jama'at's offices. Lajna Imaillah also has a Chanda payment system and funds collected are used to carry out various activities of the organization.

Hadrat Khalifatul Masih II<sup>RA</sup> defined the primary objectives of Lajna Ima'illah as:

1. To educate Ahmadi women and reinforce the necessity of living their lives

according to Islamic teachings.

2. To prepare them to serve their fellow beings lovingly and to preach Islam in the best manner possible.
3. To encourage them to instruct, guide and train their children in the precept and practices of Islam.

4. To promote in Ahmadi women such a spirit of sacrifice as – to keep them ever ready for offering their lives, properties and their children in the cause of Islam and for the preservation of the Ahmadiyya Khilafat. The in-charge of wherever the Lajna Ima'illah chapter is established is called Sadr Lajna (President Lajna) and a member of the Sadr's Amila (Executive Body) is called a Secretary.

At the National level, the in-charge of the organization is called Sadr Lajna Markaziyya (National Lajna President) and her Majlis – e-Amila includes the following:

1. Na'ib Sadr
2. General Secretary
3. Na'ib Gen. Secretary
4. Secretary Ta'leem.
5. Secretary Tarbiyyat

6. Secretary Khidmati Khalq.
7. Secretary Maal
8. Secretary Nasirat.
9. Secretary Dastkari.
10. Secretary Isha'at
11. Secretary Islahu Irshad (Tabligh).
12. Secretary Tajnid (Census).
13. Secretary Diafat.
14. Secretary Tehrik-i-Jadid.
15. Secretary Waqf-i-Jadid
16. Secretary Sihat-i-Jismani.
17. Secretary Nau Mubai'at.
18. Nazim Jalsa Salana.
19. Honorary Member

## **NASIRAT UL AHMADIYYA**

In 1928 an organization was started for the training of small girls which was later on named by Hadrat Khalifatul Masih II <sup>RA</sup> as Nasirat ul Ahmadiyya. Nasirat ul Ahmadiyya is a Lajna's subsidiary organization. Seven to fifteen years old girls are members of this organization. Nasirat ul Ahmadiyya under the supervision of Lajna Ima'illah, conduct their own religious and intellectual affairs, and also organize their own Ijtima'at. There are three age groups (Levels):  
Standard I: Fourteen and fifteen year's old girls.

Standard II: Eleven to thirteen years old girls.

Standard III: Seven to ten years old girls. –

The person in-charge of the department is called Secretary Nasiratul Ahmadiyya and she is a member of the executive of the Lajna Imaillah.

Nasirat have their own religious training programs, which are conducted and supervised by the Secretary Nasirat ul Ahmadiyya The secretary sends report of her activities to the President. Nasirat like Lajna, also pay a fixed amount as Chanda Nasirat.

## **MAJLIS KHUDDAM UL AHMADIYYA**

This is a spiritual organization for the youth of the Jama'at. This organization was established on January 31, 1938 and was named Majlis Khuddam ul Ahmadiyya by Hadhrat Khalifatul Masih II<sup>RA</sup> on February 4, 1938.

## **ATFAL UL AHMADIYYA**

A separate organization of the boys between the ages of 7 and 15 years is established which is supervised by Majlis Khuddamul Ahmadiyya. However, they have their own 'modus operandi'.

## MAJLIS ANSARULLAH

This is an organization of the elders of the Jama'at. Men 40 years and over in age are the members of this organization. Hadrat Musleh Ma'ud<sup>RA</sup>, laid foundation of this organization on July 26, 1940

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