

In the name of Allah, the Gracious, the Merciful

Basics of Religious Education

Fifth Edition (Revised)

**Compiled by
Sheikh Abdul Hadi**

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Comments of Hadrat Khalifatul Masih IV^{rh}

about a previous edition of this book

During the visit of Hadrat Khalifatul Masih IV^{rh} to Canada, on June 26, 1997, Muhtaram Maulana Naseem Mahdi, then Amir Jama`at Canada, sent the first copy of the 3rd edition of this book, 'Basics of Religious Education', to Huzur^{rh} with a forwarding letter containing the following comments and request for prayers:

Two editions of Sheikh Abdul Hadi's book, 'Basics of Religious Education', have been sold out. By the grace of Almighty Allah, this book has been very popular and it is in high demand in the USA and many other countries. On this Jalsa (1997), the 3rd edition of this book has been printed in 5000 copies, and its first copy is submitted to Huzur^{rh} with request for prayers. Also, its collection of educational material is very beneficial for the children and the new converts.

On reviewing the book, Huzur^{rh} very kindly said:

That is right. Do publish it.

This book should also be translated into other languages.

A few days later, on July 1, 1997, during our family visit with Hadrat Khalifatul Masih IV^{rh}. I (the Compiler) had the privilege to present to Huzur^{rh} a copy of the 3rd edition of this book, when Huzur^{rh} said these kind words:

Sheikh Sahib! Your book is very good.

It is much needed and also in great demand.

Comments of Muhtaram Chaudhary Hameed Ullah - Wakil A`la, Tahrik Jadid Anjuman Ahmadiyya

In February 1998, Muhtaram Chaudhary Hameed Ullah sahib, Wakil A`la, Tahrik Jadid Anjuman Ahmadiyya, Rabwah, Pakistan, in response to a letter from Muhtaram Maulana Naseem Mahdi, then Amir Jama`at Canada, wrote the following:

... Sometimes ago, I received ... one copy of “Basics of Religious Education” from you ... Your Jama`at deserves commendations and congratulations on these publications. Sheikh Abdul Hadi Sahib has done quite useful work. May Allah reward him for this contribution.

Comments of Muhtaram Maulana Dost Muhammad Shahid - Historian of Ahmadiyyat

In March 1998, Muhtaram Maulana Naseem Mahdi, then Amir Jama`at Canada, sent a copy of this book (3rd edition) to Muhtaram Maulana Dost Muhammad Shahid - the renowned Historian of Jama`at Ahmadiyya, for placement in the Khilafat Library, Rabwah, Pakistan. Muhtaram Maulana Sahib very kindly responded:

... Please accept my congratulations on this valuable and excellent addition to Jama`at literature. As regards to the book compiled by Sheikh Abdul Hadi sahib, even our respected Imam (Hadrat Khalifatul Masih IV^{rh}) has expressed his pleasure. Zaalika fadlullahi yo`teehi manyyashaa (This is the grace of Allah; He bestows upon whom He pleases) ...

Foreword

Recently, during the interviews of the applicants for admission to Jamia Ahmadiyya Canada, it was amazing to see that a number of applicants from Canada and the USA, especially the new converts, expressed their heart-felt admiration of the book, ‘Basics of Religious Education’, compiled by Sheikh Abdul Hadi. In fact, since 1993 when its first edition was published, this book has been instrumental in serving both as a resource handbook and a training manual in imparting the fundamentals of Islam and other religious knowledge to Jama`at members of all age groups worldwide.

The outstanding qualities of this book are its simplicity, brevity and clarity, presented in a user-friendly layout through professional formatting and selective use of colours. In the 5th edition, the Compiler has not only made useful additions with respect to Khilafat Ahmadiyya – Centenary Jubilee Year, but has also enhanced the quality of its content based on the response received from its readers.

In conclusion, as we celebrate 100 years of Khilafat Ahmadiyya, let us pray that may Allah make this book a source of spiritual training for Jama`at members to win the pleasure of Allah! May Allah, out of His sheer mercy and grace, accept this work and reward the Compiler and all his helpers with the best of rewards. Aameen!

Lal Khan Malik
Amir Jama`at Ahmadiyya Canada
May 27, 2008

Transliteration Note

The transliteration in this book tries to approximate the Arabic pronunciation. More details are presented on page 41. Some of the general rules followed in the rest of the book are:

All long vowel sounds are denoted by two vowels — aa, ee, oo.

hamza ء is represented by — ’

`ain ع is represented by — ` or — ‘

daal د and *duad* ض are represented by — d

taa ت and *tu’aa* ط are represented by — t

dhaal ذ and *zaa* ز and *zu’aa* ظ are shown by — z

Similarly, *thaa* ث *seen* س and *saad* ص are represented by — s

It is expected that a person eager to discriminate between the above sounds will have learnt, or be in the process of learning Arabic reading. The differences are minute and a balance has to be struck between ease of reading for young children unfamiliar with Arabic and complete faithfulness to the Arabic pronunciation.

However, some common words like *Hadith*, *Tahir*, *Rahman*, *`Uthman*, etc., which have accepted spelling, have not been transliterated according to the strict vowel length rules applied.

Salutory Abbreviations

sa *sAllalahu `alaih wa aalihee wa sallam* — peace and blessings of Allah be upon him and his progeny — whenever the Holy Prophet Muhammad is mentioned.

as *`alaih-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^{saw} or the Promised Messiah^{as}.

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

aa *ayyadahu-Allahu-Ta`aalaa bi-nasri-hil-`Azeez* — may Allah strengthen him with His Mighty help - used with the title of the present *Khalifatul Masih*.

A Note from the Compiler

By the grace of Almighty Allah, the 5th (revised) edition of this book; ‘Basics of Religious Education’ has been published on the eve of the 32nd Jalsa Salana Canada, 2008 – the Centenary Khilafat Jubilee Year. Its first edition was published in 1993 and since then, about 20,000 copies of the book have been printed and are being utilized by Ahmadiyya Muslim Jama`ats world-wide; the book is still in great demand. We have received important comments (see page 362) which clearly testify its great utility for young and old alike. It has become an essential resource handbook book for learning and teaching the Holy Qur’an, Ahadith, prayers, and general religious knowledge. Even our new members of Jama`at are finding it to be very useful and convenient to learn the fundamentals of Islam and general religious knowledge.

Based on the valuable feedback received from the book’s readers, the 5th edition is a revised and enhanced version, containing educative material regarding Khilafat-e-Ahmadiyya and its historic transition from the 4th Khilafat to the 5th Khilafat.

I am very thankful to respected Lal Khan Malik, Amir Jama`-at Ahmadiyya Canada, and to respected Maulana Naseem Mahdi, Naib Amir-I and Missionary Incharge, for their full support and valuable guidance in improving this book. Also, I am grateful to Mr. Falahuddin Odeh, Mr. Abdul Rahman of Mauritius, and Rana Manzur Ahmad Sahib for their valuable advice. In addition, I would like to express my gratitude to all the writers and contributors to the previous editions. I am especially grateful to Mr. Muhsin Shahid who worked day and night in re-designing and formatting the entire book. I am also appreciative of Mr. Ather Naweed Ahmad, National Secretary Isha`at, who coordinated the printing and publishing work. Lastly, I am thankful to my family for their full support in every way possible. May Allah bless and accept our efforts, as all efforts would be in vain without His acceptance. Aameen!

Sheikh Abdul Hadi
National Secretary Ta`limul Qur’an
and Waqf-e ‘Ardi
May 27, 2008

Khilafat-e-Ahmadiyya Centenary Celebrations



1908 - 2008

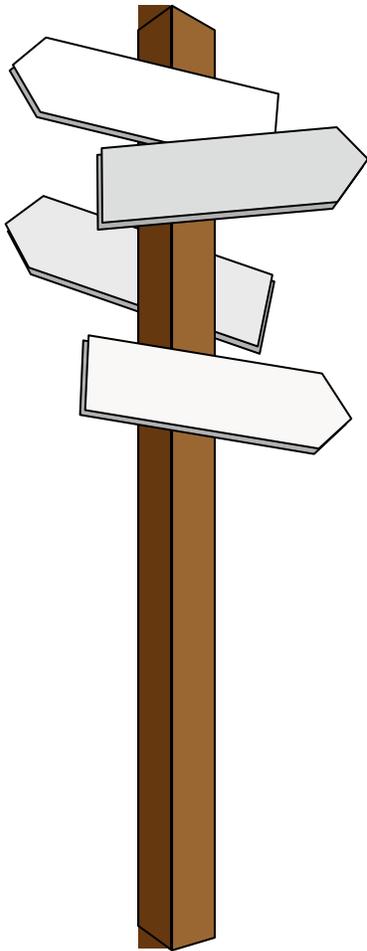
PART 1

Basic Principles of Islam and its Distinctive Features

- 1: Introduction to Islam
- 2: Set of Beliefs
- 3: Acts of Worship
- 4: Code of Conduct and Purpose of Life
- 5: Distinctive Features of Islam
- 6: Ahmadiyyat — the Revival of Islam



By: Sheikh Abdul Hadi



To facilitate their study, Islamic teachings may be grouped into these four main parts:

✓ **Set of Beliefs — Six Articles of Eeman (Faith):** This part deals with the details of *Eeman* (Faith), which is the foundation of Islam.

✓ **Acts of Worship — Five Pillars of Islam:** It describes the details of *Huqooq-uLlah*, i.e., our duties towards Allah, which are called the pillars of Islam.

✓ **Rules of Conduct — Social and Moral Values:** These explain the details of *Huqooqul-`ibaad*, i.e., our duties towards our fellow humans — which improve inter-personal relationships.

✓ **Purpose of Life — Achieving Nearness to Allah:** This part describes the ultimate goal of our life as appointed by Allah, our Creator. To achieve this goal, we must win the pleasure of Allah by closely following the instructions grouped under the first three parts.

Introduction to Islam

All praise belongs to Allah, Who enabled us to become Ahmadi Muslims. We believe, like all other Muslims, in the Holy Prophet Hadrat Muhammad^{sa}, who founded the great religion of Islam under guidance from Allah.

Who we are

We are, however, fortunate to have accepted the Promised Messiah and Mahdi, the Reformer of the present age, as instructed by the Holy Prophet Hadrat Muhammad^{sa}. He had foretold the appearance of this grand Reformer (named *Messiah* and *Mahdi*) for the revival of Islam in the latter days.

In 1889, Hadrat Mirza Ghulam Ahmad^{as} of Qadian, the Promised Messiah^{as}, under Divine guidance, founded the Ahmadiyya Muslim Jama`at. Its main objective is to re-establish the original purity and beauty of Islam. The experience of being members of the Jama`at has brought about a wholesome change in our characters and strengthened our faith in Islam.

Before we discuss the religion of Islam and the mission of the Promised Messiah^{as}, let us try to understand what is meant by ‘religion’ and why there are different religions in the world.

Besides the religion of Islam, many other religions exist in the world such as Christianity, Judaism, Buddhism, Hinduism and others. Most of them have existed for a very long time. In fact, as we learn from history, the world has never been without religions. All the well-established religions of the world have the following features in common:

What is religion?

- ◆ They were founded by the Messengers of Allah and their teachings were based on the revelations from Allah.
- ◆ They define a purpose of human life: to achieve nearness to Allah and to understand one’s duty towards one’s fellow-beings.
- ◆ To attain this purpose, they present a set of beliefs, acts of worship and rules of conduct governing social and moral behaviour.

We may conclude, therefore, that: *Religion is a divine system of beliefs, acts of worship, and rules of conduct that enable human beings to achieve nearness to Allah and lead a peaceful life.*

Why teachings of various religions differ?

If all the religions are from the same God, then why do their teachings differ so much from one another? There can be two sources of differences between various religions:

- a. After Noah's time, it seems likely that people dispersed to different parts of the world, which were far apart. The means of communication were so poor that a prophet in one part could not communicate his message to the rest. Also, the development of the human mind varied from one area to the other. The All-Wise God, therefore, sent a Prophet to each nation with a teaching best suited to the needs of that nation.
- b. As time passed, the teachings of various religions could not remain in their original form. In some cases, the followers of these religions themselves introduced changes in their originally revealed books.

Need of a Universal Religion

As time passed, the human race began to advance. More and more countries began to be inhabited and means of communication between them began to improve. Through mutual contact, people of different countries began to appreciate the need for a universal religion. Also, as noted above, the adulteration of original teachings caused the need for fresh guidance from God Almighty, who is the Original Source.

God Almighty responded to the need of a universal religion by sending His final and perfect message to mankind through the Holy Prophet, Hadrat Muhammad^{sa}. Thus, the final great religion, named Islam, was founded as a Universal religion, about six hundred years after Jesus Christ^{as}.

(Adapted from 'Introduction to the Commentary of the Holy Qur'an by Hadrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul Masih II^{ra})

What is Islam?

Islam is an Arabic word which means: Obedience and Peace. Islam thus means complete submission to the will of God and to be at peace with all the creatures of God. In other words, the fundamental purpose of Islam is to bring back mankind to its Creator and to improve the quality of human relationships. It follows, therefore, that:

Islam is the only religion whose very name tells its believers what to do and how to do it.

Islam provides a complete code of life. Its teachings explain in detail how to coordinate beneficently all the human faculties and the bounties provided by Allah, our Creator. The main sources of Islamic teachings are the Holy Qur'an and the Traditions (*Ahadith*) of the Holy Prophet of Islam^{sa}.

Set of Beliefs

Faith or *Eeman* is the foundation of Islam. *Eeman* means our acceptance of all the beliefs, which constitute the Islamic Faith. These are defined in one of the Traditions (*Ahadith*) of the Holy Prophet of Islam, Hadrat Muhammad^{sa}, as follows:

Six Articles of Eeman (Faith)

الْإِيْمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَ مَلَأِكَتِهِ وَ كُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ الْآخِرِ وَ تُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَ شَرِّهِ (مسلم)

“The requirements of Eeman (Faith) are that you should believe in **Allah** and in **His Angels** and in **His Books** and in **His Prophets** and in the **Last Day** and that you should believe in **Allah’s determination of good or of evil (Decree of Allah)**”. (Muslim)

The Six Articles of Islamic Faith mentioned in the above tradition are as follows:

- 1 - Belief in Allah (One God)
- 2 - Belief in the Angels of Allah
- 3 - Belief in the Books of Allah
- 4 - Belief in the Prophets of Allah
- 5 - Belief in the Last Day
- 6 - Belief in the Decree of Allah

The Holy Qur’an (2:4) mentions the righteous people who believe in *al-Ghaib*, i.e., the unseen. Besides other meanings, the Arabic word *al-Ghaib* refers to the above Articles of Faith which are all unseen. No doubt, a revealed Book is visible as a book, but the fact that it is a revealed Book of Allah is unseen. Similarly, a prophet of Allah is visible as a human being, but the fact that he has a mission from God remains unseen.

The first five Articles of Faith are specifically mentioned together in different chapters of the Holy Qur'an (2:178, 4:137), while the sixth article is mentioned separately in other chapters (25:3, 65:4). Let us now briefly discuss these Articles of Faith one by one:

Belief in Allah (One God)

Belief in God, the Creator and the Master of the Universe, is common to all religions. But the Islamic name 'Allah', in Arabic, applies only to One God and to no one else. Islam advocates belief in the absolute Unity of God in its entire purity as its very foundation. Oneness of God means that He is the God of all people on the earth: past, present and future.

Islam stresses the need to have firm belief in various attributes of Allah, the Creator and the Controller of the Universe. He is the Lord of all the worlds. He is the Gracious, the Merciful. He is the Master of the Day of Judgment. The Holy Qur'an refers to over one hundred names of Allah, signifying His various attributes. (Also, see Part 2).

Belief in Angels of Allah

Angels are a form of spiritual beings created by Allah to perform various assigned duties. There are numerous angels. They are bound to obey the commands of Allah. Unlike human beings, they have not been given the choice to do either right or wrong.

In the Holy Qur'an, angels are frequently referred to as *malak* and *rasool* which, in Arabic language, means **power** and **messenger**, respectively. These literal meanings indicate the nature of various duties of the angels.

Angels do not possess any fixed material form. They cannot be seen with our physical eyes due to our limited faculties. But when they appear to human beings (e.g., in a spiritual vision), they appear in such forms which are imaginable by us. For instance, the Archangel Jibra'eel (Gabriel) is known to have appeared to the Prophet Muhammad^{sa} in the form of an ordinary human being. The same Archangel, however, seemed to have appeared to Jesus Christ^{as} in the form of a dove.

The names of some important angels of Allah are as follows:

<i>Jibra'eel</i> (Gabriel)	<i>Mika'eel</i> (Michael)
<i>Israfeel</i> (Raphael)	<i>Izra'eel</i> (Israel)

Some of their assigned tasks are given below:

- ◆ The Archangel Jibra'eel controls the communication of divine revelations to the Prophets. It was he who used to bring the Qur'anic revelation to the Holy Prophet Muhammad^{sa}.
- ◆ The Chief Angel Mika'eel controls the provision and maintenance of life.

- ◆ The Chief Angel Izra'eel controls the phenomenon of death.

There are other angels who:

- ◆ keep record of people's deeds
- ◆ control the maintenance of the universe
- ◆ control the operation of the laws of nature
- ◆ glorify Allah with His praise.

In short, according to Islam, the operation and maintenance of the whole Universe, including our world, is maintained and controlled by Allah through His angels.

The Message of guidance from Allah conveyed to mankind, through His prophets, from time to time, is called the 'Books of Allah'.

Belief in the Books of Allah

Not only do the Muslims believe in the Holy Qur'an but also in the 'Books of Allah' given to other Prophets. The Qur'an makes reference to five revealed Books including the Qur'an itself.

These are as follows:

- 1) ***Suhuf*** (Scrolls): given to prophet Abraham^{as} (87:20)
- 2) ***Taurat*** (Torah): given to prophet Moses^{as} (3:4,5:45)
- 3) ***Zaboor*** (Psalms): given to prophet David^{as} (4:164)
- 4) ***Injeel*** (Gospel): given to prophet Jesus Christ^{as} (5:47)
- 5) ***Qur'an***: given to prophet Muhammad^{sa} (6:20)

There is, however, a note of caution: All revealed Books except the Holy Qur'an were partly changed by their followers and are not preserved in their original form.

As such, the belief of the Muslims in the 'Books of Allah' refers solely to the 'original guidance' received by their prophets, and not to the present-day version of these Books.

The text of the Holy Qur'an, however has always remained unchanged and preserved in its original form. Islam claims that the teachings of the Qur'an are complete, perfect and eternal.

These teachings are fully capable of guiding mankind in all ages.

(Also, see Part 3)

Belief in the Prophets of Allah

A *prophet* is a person chosen by Allah for the reformation and guidance of mankind. The Holy Qur'an uses two Arabic words for a prophet: *Rasool* and *Nabi*.

The term *Rasool* means a 'messenger' and the term *Nabi* means one who gives news of events unknown to people. According to the Holy Qur'an, all prophets are messengers and all messengers are prophets.

Islam makes it compulsory for every Muslim to believe not just in the truth of the Prophet Muhammad^{sa}, but also to believe in the truth of all the other prophets in the world that came before him.

This concept needs further explanation. Let us take the example of Jesus Christ^{as}. We must believe in the truth of Jesus Christ^{as} as a prophet (human being), as described by the Qur'an. But in no case are we supposed to believe in the Christian image of Jesus Christ^{as} as God, because that is not the truth according to Islam.

Belief in the Last Day — The Day of Resurrection

Our lives have a limited time span in this world. Every one of us has to die one day or the other. But on the last Day, we will all be raised again by Allah and will be given a new life, which would, in reality, be a complete reflection of this life. The Promised Messiah^{as} writes on the subject as follows:

The Qur'an sets forth the principle that every human action leaves its hidden impress upon its author and attracts an appropriate divine reaction which preserves the evil or the virtue of that action. Its impress is inscribed on the heart and face and eyes and ears and hands and feet of its performer. This is the hidden record which will become manifest in the Hereafter.

(The Philosophy of the Teachings of Islam, p.92, UK edition, 1996)

Then, in the Hereafter, Allah will reward those of us who had been doing good deeds as directed by Allah and the prophets. They will be welcomed into Heaven, or Paradise, where they will live forever in comfort and peace. In addition, Allah will be very happy with them. These will really be very fortunate people.

Others, who had been doing evil deeds, against the directions of Allah and his prophets, will be punished in Hell. They will remain there until they

are purified, reformed and become fit for their eventual entry into Heaven.

The ‘Last Day’ is also called the ‘Day of Resurrection and Judgment’. After belief in God, belief in the Last Day is most emphasized and described in the Holy Qur’an. (e.g., Chapter 101:2-10).

This is so because belief in Allah is closely related to belief in the life after death. These two beliefs, together, makes our lives effective and useful.

Belief in the ‘Decree of Allah’ (*Taqdeer*) means believing that both the law of nature and the law of religion (*Shari`ah*) have been devised by Allah and He alone holds Supreme power over these laws which are operating in the universe. The above definition may be explained more clearly as follows:

Allah has laid down the principles for every material or spiritual thing. According to these principles, certain actions lead to good results while certain other actions result in evil consequences as a matter of course.

(From the ‘Forty Gems of Beauty’)

One should not forget that Allah alone holds Supreme power over these laws. Therefore, in special circumstances, He may invoke His exceptional laws to produce miracles for the sake of His prophets and saints. However, these exceptional laws are never contrary to His known ways, His promises or His attributes.



Belief in the Decree of Allah — *Taqdeer*

Acts of Worship

Five Pillars of Islam

In the preceding section, we discussed the six fundamentals of *Eeman* or the Islamic Faith. In the present section, we will study the five pillars of 'Islam' or the acts of worship. *Eeman* stands for Faith, whereas Islam stands for Practice according to our Faith. Our Faith and Practice together make our religion complete.

The five pillars of Islam are defined in the following tradition of the Holy Prophet Muhammad^{sa}:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ - شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَ إِقَامُ الصَّلَاةِ وَ إِيتَاءُ
الزَّكَاةِ وَ حَجُّ الْبَيْتِ وَ صَوْمُ رَمَضَانَ (بخارى)

Islam is based on five (pillars):

- 1 - Bearing witness that there is none worthy of worship but Allah, and Muhammad^{sa} is His Servant and His Messenger (**Declaration of Faith**),
- 2- **Observance of Salat** (Daily Prayers),
- 3- **Paying Zakat**,
- 4- **Pilgrimage to** (the Ka`bah,) **the House** (of Allah) and
- 5- **Fasting during Ramadan** (Bukhari-Kitabul-Wahee)

Declaration of Faith — the *Kalimah*

The *Kalimah* or the Declaration of Faith is given below:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is none worthy of worship but Allah; Muhammad^{sa} is the Messenger of Allah.

In the preceding Tradition (*Hadith*), belief in Allah and His prophets is included to express one's faith and its verbal affirmation. Note that in this *Hadith*, it has been given the first place, to make it the basis of one's actions. After Allah, it specifically mentions the name of Hadrat Muhammad^{sa} as His Messenger. The *Kalimah* is followed by the four acts of worship given below:

The first and foremost act of worship is Prayer or *Salat* which means glorification and praise. The purpose of *Salat* is to establish personal communion with Allah, purify one's innerself and seek His help in all difficulties. But to achieve this objective, we must try to make our *Salat* a perfect *Salat*.

Observance of *Salat* — Daily Prayers

According to the Holy Prophet^{sa}, a perfect *Salat* is the one during which the worshipper's attention to Allah reaches such a climax as if he/she is seeing Allah or, at least, that Allah is seeing him/her.

Salat is in fact, the essence of spiritual life. The Holy Prophet^{sa} says in one of his traditions that: ***Salat* is the *Mi`raaj* (apex of spiritual exaltation) of the faithful.**

For more on *Salat*, please see Part 5.

Payment of *Zakat* is the second act of worship in Islam. It is levied on surplus money, gold, and silver at the rate of two and a half percent annually. *Zakat* means purification of property and increase of goods.

Paying *Zakat*

By payment of the *Zakat* tax, the rich in fact deduct a share for the poor from their surplus wealth thus purifying it. The poor, on the other hand, are provided with monetary assistance to help raise their living standard.

In short, *Zakat* plays a great role in regulating the national wealth and protecting the society from social problems arising from the unequal distribution of wealth.

The *Hajj* or Pilgrimage to Mecca is obligatory upon every such Muslim adult (at least once in his/her lifetime) who can afford to undertake the journey and has safe access to Mecca (3:98). The time appointed for the Hajj is fixed ten weeks after *Eid-ul-Fitr*. Thus it starts on the eighth and continues up to the twelfth of the lunar month of *Dhul-Hijjah*.

Pilgrimage to the House of Allah — Hajj

This pilgrimage to the holiest places is associated with the sacrifice performed by the prophets Ibraheem^{as} (Abraham) and his son Isma'eel^{as} (Ishmael). With *Hajj* are also associated the holy traditions of the early sufferings and sacrifices of the Holy Prophet Muhammad^{sa}. It offers a golden opportunity to the Muslims of different countries and diverse races to meet and discuss matters of mutual and national interest.

The Holy Ka`bah

The *Ka`bah*, the focal point of *Hajj*, is the first place set up in the world for the worship of Allah in prehistoric times (4:97). It was rebuilt by the prophets Ibraheem^{as} and Isma'eel^{as} some four thousand years ago. Muslims all over the world face the *Ka`bah* when they offer their prayers.

The Various ceremonies of *Hajj* are summarized below:

Ihraam and *Talbiyyah*

The *Hajj* starts when the pilgrims reach certain designated places close to Mecca. The pilgrims enter the state of *Ihraam* (for males only) by wearing only two seamless white sheets, and recite *Talbiyyah* which consists of saying the following aloud :

Here I am, O Allah, here I am;

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

Here I am, No partner have
You, here I am;

لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

Indeed, all praise and bounty
are Yours, and Yours the
Kingdom;

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ

No partner have You.

لَا شَرِيكَ لَكَ

Tawaaf of the *Ka`bah* and *Sa`ee* between *Safa* and *Marwah*

The pilgrims then perform the *Tawaaf* of the *Ka`bah* by going around it seven times, starting from the position of the Black Stone, in an anti-clockwise direction. Next, they perform the *Sa`ee* by running between the hillocks of *Safa* and *Marwah* located near the *Ka`bah*, in memory of Hadrat Hajirah^{ra}, who ran in search of water in this place.

From Mecca they move to *Minaa*, a plain four miles east of *Mecca*. Next morning after *Fajr* prayer, they leave for *`Arafaat*.

They worship during their stay at *`Arafaat* from the afternoon of the 9th *Dhul Hijjah* to the sunset. This is the place where the Holy Prophet^{sa} delivered his Farewell Sermon. On their way back to Mecca they worship at *Muzdalifah*, and then stay at *Minaa* on the 10th of *Dhul-Hijjah*.

Stay at the Plain of *`Arafaat*

The pilgrims stay at Mina on the tenth day of *Dhul Hijjah*, where at first they perform the ceremony of ***Ramy-al-Hijaar***, a symbolic act to strike the devil by throwing small stones at three pillars.

Stay at *Minaa*

Next, the pilgrims sacrifice their animals, then shave their own heads and **end the state of *Ihraam*** by wearing normal dress. On this day, Muslims all over the world celebrate ***Eid-ul-Ad-hiya***. Before the 10th day of *Dhul-Hijjah* ends, they perform ***Tawaaf* and *Sa`ee* for the second time at Mecca** and once again return to *Minaa*.

After passing one or two more days at Mina, the pilgrims return to Mecca on the 12th or the 13th of *Dhul Hijjah*, and perform the ***farewell Tawaaf*** of the *Ka`bah*, which marks the completion of *Hajj*.

Farewell *Tawaaf* at Mecca and the End of *Hajj*

Whereas the *Hajj* may be performed during the prescribed dates only, *`Umrah* or Lesser Pilgrimage may be done at any time during the year. This also involves the state of *Ihraam*, *Tawaaf* of *Ka`bah* and *Sa`ee* between the hillocks of *Safaa* and *Marwah*.

`Umrah

Fasting in the month of Ramadan is obligatory upon every adult Muslim. Those who are sick, or travelling, are exempt from fasting in Ramadan. They must, however, make up all the missed days of fasting at another time. Those who are really unable (i.e. too old or too weak) to fast, are allowed to feed a poor person for every day of fasting that they miss. (2:184-186)

Fasting During Ramadan

In addition to the obligatory fasting of Ramadan, we may observe voluntary fasting whenever we like. There are, however, six commonly observed voluntary days of fasting in the beginning of the lunar month of *Shawwaal* (month after Ramadan), as practised by the Holy Prophet Muhammad^{sa}.

Voluntary Fasting

Blessings of Fasting

Fasting is a source of many blessings. Some of these are summarized below:

Keeps away from evil: By fasting, a Muslim abstains even from his essential and lawful requirements solely for the sake of Allah. Thus it becomes easy for him to keep away from the unlawful acts and evil deeds which are forbidden by Allah.

Promotes self-discipline and human sympathy: Fasting promotes self-discipline and endurance. It also reinforces the bonds of human sympathy, especially for the poor. During Ramadan, the Holy Prophet^{sa} was very generous in giving charity to the poor.

Promotes spiritual elevation: Fasting promotes spiritual elevation and love of Allah for His servants. According to the Holy Prophet^{sa}, Allah Himself becomes the reward for a believer who is fasting, by forgiving his sins and accepting his prayers.

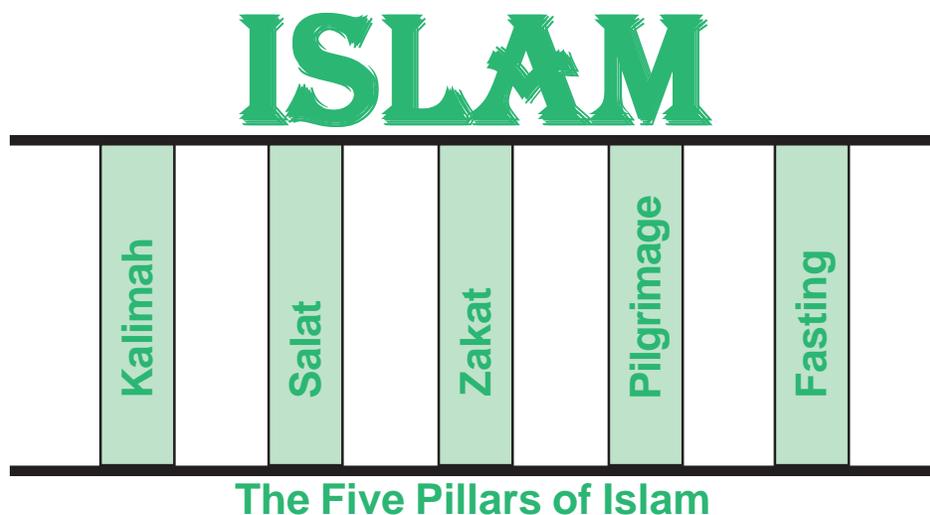
Improves physical health: Fasting brings a healthy change in our body systems and promotes better health.

The Night of Decree

Allah becomes very generous to accept prayers and forgives those who can find the *Lailatul Qadr* or the Night of Decree, which may be any one of the last ten nights of Ramadan.

I'tikaaf

Retirement to a mosque, during the last ten (minimum of three) days and nights of Ramadan, solely for the sake of worship and remembrance of Allah, is called *I'tikaaf*.



Code of Conduct and Purpose of Life

In the preceding sections we have discussed our duties towards Allah. This chapter deals with our duties towards our fellow human beings. All of these rules of conduct are based on the following sources:

Code of Conduct

- ◆ The *Holy Qur'an*, which is the revealed word of God and contains broad principles of guidance.
- ◆ The *Sunnah*, which is the practical example of the Holy Prophet^{sa} to demonstrate Qur'anic principles.
- ◆ The *Hadith*, which is the spoken word of the Holy Prophet^{sa} and serves as a supporting witness for *Sunnah*.

A brief discussion of the broad principles of social and moral conduct:

Acts of worship without service to humanity are not acceptable to Allah. The rights of human beings are as important as the rights of Allah. In specific cases, even more emphasis has been laid on the service to humanity. The Holy Prophet^{sa} says: “*One who, does not show mercy (to people) will not be shown mercy (by Allah)*”.

Love For Fellow Human Beings

This saying of the Holy Prophet^{sa} teaches us another important principle of social conduct. We must try to follow the attributes of Allah in our daily lives. As a result of this, Allah's attributes would become operative in our favour. For instance, if we forgive our fellow human beings, Allah will forgive us.

'Follow the Attributes of Allah'

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Verily, you have in the Prophet of Allah an excellent model...(33:22)

'For you there is a noble example in the Prophet of Allah'

This verse of the Holy Qur'an tells us that Prophet Muhammad^{sa} was a perfect model for the whole mankind. Therefore, It becomes, possible for us to adopt good morals by following his noble examples.

Some of the detailed commandments of social and moral conduct may be found in Part III under ‘Selected Sayings of the Holy Prophet^{sa}’.

Purpose of Life

Allah is the Creator and the Master of all of us. Therefore, He alone can appoint a purpose for us. The Holy Qur’an, which is the word of God, makes reference to this objective as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I have not created the Jinn and the men but that they may worship Me. (51:57)

Thus, according to Islam, the purpose of man’s creation is the understanding and worship of Allah with complete devotion to Him. We can achieve this goal if —

- ◆ we are firm in the Six Articles of Eeman (Set of Beliefs),
- ◆ we comply with the Five Pillars of Islam (Acts of Worship), and
- ◆ we abide by the rules of social and moral behaviour.

Our Allah, the Gracious, has bestowed upon us all the necessary faculties to fulfill these conditions of Islam. Thus we achieve nearness to Allah, and lead a happy and peaceful life on earth.

In his book, *The Philosophy of the Teachings of Islam*, the Promised Messiah^{as} writes:

پس ظاہر ہے کہ انسان کا اعلیٰ کمال خدا تعالیٰ کا وصال ہے۔ لہذا
اس کی زندگی کا اصل مدعا یہی ہے کہ خدا کی طرف اس کے دل کی
کھڑکی کھلے۔

“... It is obvious, therefore, that the highest reach of man’s faculties is to meet Allah, the Exalted. Thus the true purpose of his life is that the window of his heart should open towards Allah”

(The Philosophy of the Teachings of Islam, p.86)

Distinctive Features of Islam

(Adapted from Distinctive Features of Islam, by Hadrat Mirza Tahir Ahmad, Khalifatul Masih IVth)

Islam presents itself as a universal religion with the remarkable and unique features mentioned in the Holy Qur'an as follows:

- ◆ Its God is the Lord, Who is '*the Sustainer of all the worlds*', and '*the Lord of mankind*'. (1:2, 114:2)
- ◆ Its Message, the Holy Qur'an, is '*a Message for all the worlds*'. (81:28)
- ◆ Its prophet is the '*Messenger for the whole humanity*'. (7:159)

All other religions had always presented their God, their Messenger and their Message to be only applicable to their specific regions or tribes. It is only the religion of Islam, which has claimed to be applicable to the whole of mankind.

Islam — a Universal Religion

The Holy Qur'an says that all the prophets were true, because they were sent by the same God to different races and people:

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

And there is no people to whom a Warner has not been sent. (35:25)

The Holy Qur'an reaffirms the original truth of other revealed Books and the Muslims are admonished to believe in all other prophets in the same manner as they believe in their own Prophet. This is not the case with other religions, who believe in the truth of their own prophets only.

Islam advocates the Truth of all the Prophets and their Books

Islam — An Eternal Religion

Islam claims to be an eternal religion. This unique claim is based on the reason and logic that its **Message is complete and perfect, and also guaranteed to be preserved** in its original form. Almighty God Himself claims in the Holy Qur'an:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ط

This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. (5:4)

Safeguarding of the Qur'an

The Almighty God, Who sent down the Qur'an, has Himself promised to safeguard the verity of its contents:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian. (15:10)

Preserving its Text

In view of this Divine guarantee, the text of the Qur'an has not suffered even the slightest change, whereas the other books have been altered greatly. This fact has also been confirmed by a large number of non-Muslim scholars.

Preserving its Essence

Almighty God foretold that He has provided another important measure of safeguarding the real essence of the Qur'an.

He appointed Reformers (*Mujaddideen*) in the beginning of each century, and sent the **Promised Messiah^{as} in the latter days**, to safeguard the true spirit of the Holy Qur'an.

Islam Combines all Truth in a New Perspective

Islam combines the best features of the earlier teachings with the everlasting and comprehensive teachings of its own. The Almighty God says in the Holy Qur'an:

فِيهَا كُتِبَ قَيِّمَةٌ ۝

Therein are the everlasting teachings. (98:4)

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ

صُّحُفِ إِبْرَاهِيمَ وَ مُوسَىٰ ۝

*This indeed is (what is taught) in the former Scriptures;
The Scriptures of Abraham and Moses (87:19-20)*

Islam emphasizes the Unity and Universality of God. It teaches that God is the ultimate cause of all creation. He is the All-Knowing and living God. None of His attributes has been suspended and, therefore, He communicates with mankind as before.

**Greater
Insight into
God's
Attributes**

Islam holds that there is no contradiction between God's words and His actions, and provides far greater insight into the various attributes of God, compared to the other religions. (Also, see Part II)

Islam is distinct from other Faiths in providing a comprehensive code of social and moral behaviour.

**Complete
Code of
Conduct and
a Perfect
Model**

Also, to facilitate the observance of this code, the Almighty provided a perfect Model in the person of the Holy Prophet of Islam^{sa}. He passed through numerous stages of human experience, and set noble examples for mankind.

The Ahmadiyya Muslim Jama`at was founded in 1889, by Hadrat Mirza Ghulam Ahmad^{as}. He claimed, under Divine guidance, to be the Promised Reformer, whose advent was foretold by the Holy Prophet of Islam and many other faiths. The fact that the Jama`at stands for the revival of Islam is another important distinction of Islam. Let us now study the important mission of the Promised Messiah^{as}.

**Revival in the
Latter Days**

Ahmadiyyat — the Revival of Islam

The Grand Mission of the Promised Messiah^{as}

For all Ahmadi Muslims, i.e. the followers of the Promised Messiah^{as}, it is very important to understand his mission as foretold by the Holy Prophet of Islam^{sa}. This mission may be summarized as follows:

- ◆ He would restore faith back to the earth even if it had ascended to the Pleiades (*Muslim*), i.e. he would re-establish faith by means of heavenly signs.
- ◆ In his capacity as *hakam* and *adal* (*Bukhari*) i.e., a divine arbitrator and judge, he would decide what was right and what was wrong in the beliefs and practices of people.
- ◆ He would demonstrate the truth of Islam to the nations of the world by means of his personal examples, convincing arguments and heavenly signs.

Accordingly, the Promised Messiah^{as} himself described his mission:

I have been sent that I should prove that Islam alone is the living religion. And I have been blessed with spiritual powers that render helpless the followers of other faiths, and also those from among us who are spiritually blind. I can demonstrate to every opponent that the Qur'an is a miracle in its teachings, its enlightened knowledge, its deep and delicate insight, and in its perfect eloquence. It excels the miracles of Moses, and those of Jesus a hundred-fold.

(Translated from Urdu, Anjaam-i-Atham, Roohaani Khazaa'in vol. 11, pp. 345-346)

Fundamental Points of Distinction of Ahmadi Muslims

(Adapted from an article by Hadrat Maulvi Sher Ali^{ra}, published in The Review of Religions of April 1991)

There is no doubt that Hadrat Ahmad, the Promised Messiah^{as}, followed and taught the same religion which the rest of the Muslims profess to follow. One may, then, ask the following questions:

1. What is the difference between his followers and other Muslims?
2. Is the difference confined only to the fact that Ahmadi Muslims accepted the Promised Messiah and Mahdi^{as}, while others did not, or does it go beyond that ?

The answer to these questions is that mere acceptance of the Promised Messiah^{as}, by the Ahmadi Muslims, is by no means the principle factor, which distinguishes them from other Muslims. They are in fact distinguished because through Hadrat Ahmad^{as}, they became spiritually purified and they undertook the grand mission of the revival of Islam, associated with the advent of the Promised Messiah, as foretold by the Holy Prophet of Islam^{sa}. In view of the above, the fundamental points of distinction between Ahmadis and non-Ahmadis may be summarized as follows:

- ◆ Ahmadi Muslims are distinguished from the non-Ahmadis because they submitted themselves to the holy influence of Hadrat Ahmad, Promised Messiah^{as} and witnessed the heavenly signs which God showed to re-establish faith. As a result of this, they are spiritually transformed and their faith in God, the Holy Prophet^{sa} and the Holy Qur'an is strengthened.
- ◆ They are distinguished because they have responded to the call of Hadrat Ahmad^{as} to serve Islam and are devoting all their energies to its propagation, in the same manner in which the companions of the Holy Prophet of Islam had devoted themselves to the service of Islam.
- ◆ They are distinguished because they accepted what Hadrat Ahmad^{as} judged, in his capacity of the divine arbitrator and judge, of the errors that had found their way into the beliefs and practices of people with the passage of time. But the non-Ahmadis refused to abandon their wrong beliefs. This has created a divergence between beliefs and practices of Ahmadis and non-Ahmadis.

Spiritual
Transformation

Devotion to the
Cause of Islam

Reformation of
Wrong Beliefs

An overview of the most important differences in the beliefs of Ahmadi and non-Ahmadi Muslims is given below:

The non-Ahmadis believe that the Holy Prophet of Islam^{sa} was the last prophet with whom God Almighty spoke and that since then this attribute of God has been in abeyance. The Ahmadis regard such a belief to be irreverent towards God and hold that no attribute of God can be suspended. They believe that just as God used to have communication with His holy servants in the past, so does He do even now and will continue to do so up to the end of time.

Overview of
Differences

Continuity of
Divine Attributes

Interpretation of *Khaatamun-nabiyyeen* (Seal of the Prophets)

Both the Ahmadis and the non-Ahmadis believe that the Holy Prophet of Islam is *Khaatamun-nabiyyeen*, i.e. **Seal of the Prophets**, but they differ as to the interpretation of this Qur'anic term. The verse is:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن
رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ط

Muhammad^{sa} is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets (33:41)

According to the non-Ahmadis, all doors to prophethood are forever closed and nobody can attain prophethood after the Holy Prophet^{sa}, who, in their view, was the last prophet in order of time.

The Ahmadis, however, regard this view as derogatory to the Holy Prophet of Islam^{sa}, for it represents him as the one who put an end to the greatest gift of God, viz., prophethood. According to the Ahmadi belief, all doors to the prophethood are now closed, except the door of the Holy Prophet^{sa}. It is through this door alone that prophethood (i.e. without a new law) is now attainable.

The Holy Qur'an (4:70) describes the divine gift of prophethood as still attainable by the followers of the Holy Prophet^{sa}. He is thus the *Seal of Prophets*, i.e., he is not only a great prophet but also a prophet-maker.

Belief in all the Prophets

In conformity with the Holy Qur'an (35:25), the Ahmadis revere all those great men as prophets (e.g., Zoroaster, Buddha, Krishna and Rama Chandra) whom a larger section of humanity has accepted as Divine messengers. Their teachings may have been tampered with but, according to the Ahmadis, the original teachings which these holy men gave were based on Divine revelation.

The non-Ahmadis, however, denounce this attitude of the Ahmadis towards these reformers and refuse to acknowledge them as prophets — a view which is against the Qur'anic teachings. (35:25)

Belief Regarding Jesus Christ^{as}

Most of the non-Ahmadis hold that when the Jews tried to arrest Jesus Christ in order to hang him on the cross, God changed the appearance of another man and made him look exactly like Jesus Christ. This change deceived the Jews who seized the transfigured person and crucified him, while God raised Jesus to heaven in order to put him beyond the reach of the Jews. Since then, Jesus has lived in the second heaven with his physical body and would

come back to earth in the latter days to fulfill the prophecy relating to his second advent.

The Ahmadis reject the above statement and hold that it was Jesus who was put on the cross, but he being a righteous man, God delivered him from the ‘accursed death’ of the cross. Jesus did not die on the cross, but fell into a swoon and looked like one dead. He was alive when he was laid in the sepulchre (tomb) and came out of it alive on the third day. Then he met his disciples in secret and assured them of being alive.

Jesus^{as} then traveled to Afghanistan and Kashmir, where a portion of his ‘sheep’ — the *lost tribes* of Israel — were settled. He died in Kashmir and visitors to Srinagr may still see his tomb in the Khan Yar Street. This tomb is still known as that of a prophet, Yuz Asaf, i.e. the tomb of Jesus, the Prophet. After his death, his soul rose to God like the souls of all righteous men. In the Holy Qur’an, there exists a divine promise regarding Jesus Christ:

يُعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

When Allah said, ‘O Jesus, I will cause thee to die (a natural death) and will exalt thee to Myself ... (3:56)

This Divine promise only meant that God would not allow Jesus Christ to die the accursed death on the cross, but would cause him to die a natural death and would raise his soul to Himself like those of all righteous persons.

The Ahmadis interpret the prophecy of the second advent of Jesus in the same way in which Jesus interpreted the prophecy of the second advent of *Elijah*. Jesus was not to come back in person, but another man was to come in the spirit and character of Jesus, just as John the Baptist came in the spirit and character of *Elijah*.

The prophecy of the second advent of Jesus, the Ahmadis believe, has been fulfilled by the advent of Hadrat Ahmad^{as}, who came in the spirit and power of Jesus, as John had come in the spirit and power of *Elijah*.

The non-Ahmadis are expecting a *Mahdi* who will wage war and spread Islam by means of the sword. The Ahmadis reject such incorrect doctrines. The *Mahdi*, according to them, is no other than the Promised Messiah who was to come to spread Islam — not with the sword, but by heavenly signs and arguments (see pg. 312). They believe that the Mahdi has already appeared in the person of Hadrat Mirza Ghulam Ahmad^{as} of Qadian, and they are not looking forward, like the non-Ahmadis, to the advent of a Mahdi who would come to shed non-Muslim blood in the world.

Jihad in Islam

Hadrat Mirza Ghulam Ahmad^{as} rendered an inestimable service not only to Islam, but to humanity at large, by his powerful refutations of these incorrect doctrines. It is due to the repudiation of these doctrines that his followers have been, and still are, subjected to severe persecution by ignorant Mullahs and their followers.

Conclusion

To conclude this section, let us pray that may Allah give us the strength to truly follow the real and peaceful teachings of Islam, which the Promised Messiah^{as} taught us. Such a pure precept of peaceful and blessed principles is bound to promote world peace and tranquillity. The more these teachings spread among nations, the better the chances of world peace.

It is certainly fortunate that through the Promised Messiah^{as} and his Khulafa (Successors), the grand spiritual revolution of the latter days, as foretold by the Holy Prophet of Islam^{sa}, is gaining momentum throughout the nations of the world. This is a Divine mission which is bound to succeed and no power on Earth will ever be able to block its onward march. *Insha-Allah!*

The Ultimate Victory

(by the Promised Messiah^{as})

"زمین کے لوگ خیال کرتے ہوں گے کہ شاید انجام کار عیسائی مذہب دنیا میں پھیل جائے یا بدھ مذہب تمام دنیا پر حاوی ہو جائے مگر وہ اس خیال میں غلطی پر ہیں۔ یاد رہے کہ زمین پر کوئی بات ظہور میں نہیں آتی جب تک وہ آسمان پر قرار نہ پائے۔ سو آسمان کا خدا مجھے بتلاتا ہے آخر کار اسلام کا مذہب دلوں کو فتح کرے گا۔" (روحانی خزائن جلد ۲۱ براہین احمدیہ حصہ پنجم ۴۲۷)

People of the world may be inclined to think that it is Christianity which may ultimately spread throughout the world, or it may be Buddhism which will prevail in the end. But they are certainly wrong in their conjectures. Remember that nothing happens on this Earth unless it has been so willed in the Heaven. And, it is the God of Heaven who reveals to me that ultimately it will be the religion of Islam which will conquer the hearts of people.

(Roohani Khazaa'in Vol. 21 — Braheen-e-Ahmadiyya, Part 5, p.427)

PART 2

Allah and His Message — the Holy Qur'an

- 1: Allah and His Attributes
- 2: The Holy Qur'an and its Etiquette
- 3: A Guide to Correct Recitation
- 4: Alphabetical List of Surahs
- 5: Surah Al-Faatihah and Commentary
- 6: Selected Surahs and Verses



By: Sheikh Abdul Hadi

Allah, the Exalted

(by the Promised Messiah^{as})

”ہمارا بہشت ہمارا خدا ہے۔ ہماری اعلیٰ لذات ہمارے خدا میں ہیں کیونکہ ہم نے اس کو دیکھا اور ہر ایک خوبصورتی اس میں پائی۔ یہ دولت لینے کے لائق ہے اگرچہ جان دینے سے ملے اور یہ لعل خریدنے کے لائق ہے اگرچہ تمام وجود کھونے سے حاصل ہو۔ اے محرومو! اس چشمے کی طرف دوڑو کہ یہ تمہیں سیراب کرے گا۔ یہ زندگی کا چشمہ ہے جو تمہیں بچائے گا۔ میں کیا کروں اور کس طرح اس خوشخبری کو دلوں میں بٹھا دوں۔ کس دف سے بازاروں میں منادی کروں کہ تمہارا یہ خدا ہے تا لوگ سن لیں اور کس دوا سے علاج کروں تا سننے کے لئے لوگوں کے کان کھلیں۔

اگر تم خدا کے ہو جاؤ گے تو یقیناً سمجھو کہ خدا تمہارا ہی ہے۔“

(روحانی خزائن جلد ۱۹ کشتی نوح صفحہ ۲۱ تا ۲۲)

Our paradise is in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one may have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose one's self to acquire it. O ye who are bereft, run to this fountain and it will save you. What may I do, and how may I instill this Good News in the hearts, and by what drum shall I make the announcement that this is your God, so that people might hear? What remedy may I apply to their ears so that they should listen.

If you belong to Allah, rest assured that Allah will indeed belong to you.

(Roohani Khazain Vol. 19: Kashti Nuh, pp. 21-22)

Allah and His Attributes

The Islamic name of God is 'Allah'. This name, in Arabic, applies only to the One Supreme Being and to no one else. The word 'Allah' is never used in the plural, because Islam advocates the belief in the absolute unity of Allah.

God—Allah

In addition to the proper name 'Allah', Allah has many beautiful names called *al-Asmaa'ul Husnaa* (59:25), signifying His various attributes.

Attributes of Allah

The opening Chapter of the Qur'an (*Surah al-Fatihah*) explains (commentary follows) that those Divine attributes that relate to human beings in any manner, branch out from His four principle attributes as follows:

- ◆ *Rabbul-'Aalameen* (Lord of all the Worlds). This means that Allah creates everything and then fosters everything gradually towards perfection;
- ◆ *Ar-Rahmaan* (the Gracious). This means that without any effort on the part of His creatures, Allah provides everything that is necessary for their development and progress;
- ◆ *Ar-Raheem* (the Merciful). This means that Allah is the Giver of the best and highest reward for those who do good voluntarily, and that reward continues indefinitely; and,
- ◆ *Maaliki-yaumiddeen* (Master of the Day of Judgment). This means that the ultimate judgment concerning everything rests with Allah alone.

Four Principle Attributes of Allah

The Holy Qur'an & *Ahadith* refer to over one hundred attributes of Allah. Islam stresses the need to have firm belief in them and to follow them.

The Holy Prophet^{sa} advises in one of his *Ahadith*: “Follow the attributes of Allah.”

All these attributes may be divided into three categories as follows:

Three Categories of Allah's Attributes

Attributes unique to Allah alone: These attributes are unique to Allah alone and not related in any way to His creatures. For example: *Al-Hayy* (The Living); *Al-Qaadir* (The Possessor of power and authority); *Al-Maajid* (The Glorious).

Attributes concerning the creation of the Universe: These attributes are related to the creation of the Universe and indicate the relationship between Allah and His creatures and His attitude towards them. For example: *Al-Khaaliq* (The Creator) and *Al-Maalik* (The Sovereign).

Attributes concerning the actions of His creatures: These attributes come into operation as a result of the good or bad actions of those of Allah's creatures who are endowed with a will of their own. For example: *Ar-Raheem* (The Merciful); *Al-'Afuww* (The Pardoner) and *Ar-Ra'oof* (The Compassionate).

The Need to Know the Attributes of Allah

According to the Holy Qur'an (51:57), the main objective of our creation is to worship Allah, our Creator. The philosophy of Islamic worship is to establish a loving relationship between Allah and His creatures, which is not possible unless we know and understand the attributes of Allah. Thus, by knowing the attributes of Allah, we will be able to derive abundant spiritual pleasure from our worship of Allah, the Exalted.

Allah says in the Holy Qur'an; '*And to Allah alone belong all perfect attributes. So call on Him by these attributes.*' (7:181). There exists a wonderful relationship between the attributes of Allah and the acceptance of our prayers, as explained in the commentary of *Surah Al-Fatihah* given in the following pages. So it is necessary that while praying to Allah, we should invoke the appropriate attribute of Allah. For example, to seek forgiveness from Allah, we should invoke His attribute, *Al-Ghaffaar*, and to seek the protection of Allah we should invoke His attribute, *Al-Hafeez*, etc. In this way, Allah the Exalted would accept our prayers abundantly.

The Holy Prophet^{saw} has said, "*Follow the attributes of Allah.*" There are some attributes of Allah (like *Ar-Raheem*, *Al-Maalik*, *Al-'Afuww* etc.) which can be adopted by us in a limited fashion. By following these attributes in our daily lives, they will become operative in our favour.

The following pages contain more than one hundred attributes of Allah, obtained from the Holy Qur'an and Ahadith, in a tabular form, with transliteration and translation for ready reference. As a note of caution, however, the complete meaning of these attributes cannot be presented in a single-phrase translation.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى ط

يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ط

وَهُوَ الْعَزِيزُ الْحَكِيمُ ٥

He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise. (59:25)

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا ص

And to Allah alone belong all perfect attributes. So call on Him by these attributes. (7:181)

**Al-Asmaa'ul
Husnaa —
the Most
Beautiful
Names**

رَبُّ الْعَالَمِينَ	Rabbul `aalameen	The Lord of all the worlds	سب جہانوں کا پالنے والا
الرَّحْمَنُ	ar-Rahmaan	The Gracious	بہت مہربان
الرَّحِيمُ	ar-Raheem	The Merciful	نہایت رحم والا
مَالِكِ يَوْمِ الدِّينِ	Maaliki Yaum-id-Deen	Master of the Day of Judgement	مالک جزا سزا کے دن کا
الْمَلِكُ	al-Malik	The Sovereign	بادشاہ
الْقُدُّوسُ	al-Quddoos	The Holy One	پاک ذات
السَّلَامُ	as-Salaam	The Source of Peace	سلامتی کا سرچشمہ
الْمُؤْمِنُ	al-Mu'min	The Bestower of Security	امن دینے والا
الْمُهَيِّمُ	al-Muhaimin	The Protector	پناہ دینے والا
الْعَزِيزُ	al-`Azeez	The Mighty	کامل غلبہ والا

الْجَبَّارُ	<i>al-Jabbaar</i>	The Reformer, The Subduer	ٹوٹے کام بنانے والا، زبردست
الْمُتَكَبِّرُ	<i>al-Mutakabbir</i>	The Exalted	کبریائی والا
الْخَالِقُ	<i>al-Khaaliq</i>	The Creator	پیدا کرنے والا
الْبَارِئُ	<i>al-Baari'u</i>	The Maker	بنانے والا
الْمُصَوِّرُ	<i>al-Musawwir</i>	The Fashioner	صورت بنانے والا
الْغَفَّارُ	<i>al-Ghaffaar</i>	The Great Forgiver	بہت بخشنے والا
الْقَهَّارُ	<i>al-Qahhaar</i>	The Most Supreme	صاحبِ جبروت
الْوَهَّابُ	<i>al-Wahhaab</i>	The Bestower	بہت دینے والا
الرَّزَّاقُ	<i>Ar-Razzaaq</i>	The Provider	روزی دینے والا
الْفَتَّاحُ	<i>al-Fattaah</i>	The Opener (of the doors of success) The Judge	کھولنے والا بہت واضح فیصلہ کرنے والا
الْعَلِيمُ	<i>al-`Aleem</i>	The All-Knowing	جاننے والا
الْقَابِضُ	<i>al-Qaabid</i>	The Seizer; The Controller	گرفت تگ کرنے والا
الْبَاسِطُ	<i>al-Baasit</i>	The Expander; The Enlarger (of means)	کشادہ کرنے والا
الْخَافِضُ	<i>al-Khaafid</i>	The Depressor (of the proud)	پست کرنے والا
الرَّافِعُ	<i>ar-Raafi`</i>	The Exalter	بلند کرنے والا
الْمُعِزُّ	<i>al-Mu`izz</i>	The Bestower of Honour	عزت دینے والا
الْمُذِلُّ	<i>al-Mudhill</i>	The Abaser (of the haughty)	ذلیل کرنے والا
السَّمِيعُ	<i>as-Samee`</i>	The All-Hearing	سننے والا
الْبَصِيرُ	<i>al-Baseer</i>	The All-Seeing	دیکھنے والا
الْحَكَمُ	<i>al-Hakam</i>	The Wise Judge	صاحبِ حکمت فیصلہ کرنے والا

الْعَدْلُ	<i>al-`Adl</i>	The Just	انصاف کرنے والا
الْلَطِيفُ	<i>al-Lateef</i>	The Subtle; Knower of All Subtleties The Incomprehensible	بہت باریک بین
الْخَبِيرُ	<i>al-Khabeer</i>	The All-Aware	خبردار
الْحَلِيمُ	<i>al-Haleem</i>	The Forbearing	تحمل والا
الْعَظِيمُ	<i>al-`Azeem</i>	The Great	عظمت والا
الْغَفُورُ	<i>al-Ghafoor</i>	The Most Forgiving	بخشنے والا
الشَّكُورُ	<i>ash-Shakoor</i>	The Most Appreciating	قدر دان
الْعَلِيُّ	<i>al-`Aliyy</i>	The High	بلندی والا
الْكَبِيرُ	<i>al-Kabeer</i>	The Incomparably Great	بڑائی والا
الْحَفِيظُ	<i>al-Hafeez</i>	The Guardian	حفاظت والا
الْمُقِيتُ	<i>al-Muqeat</i>	The Preserver (of the faculties of His creation) The Powerful	ہر چیز کے قوی بحال رکھنے والا
الْحَسِيبُ	<i>al-Haseeb</i>	The Reckoner	حساب کتاب لینے والا
الْجَلِيلُ	<i>al-Jaleel</i>	The Lord of Majesty	بزرگی والا
الْكَرِيمُ	<i>al-Kareem</i>	The Noble	عزت والا
الرَّقِيبُ	<i>ar-Raqeeb</i>	The Watchful	نگہبان
الْمُجِيبُ	<i>al-Mujeeb</i>	The Answerer (of prayers)	قبول کر نیوالا
الْوَاسِعُ	<i>al-Waasi`</i>	The Bountiful	کشائش والا
الْحَكِيمُ	<i>al-Hakeem</i>	The Wise	حکمت والا
الْوَدُودُ	<i>al-Wadood</i>	The Loving	محبت کرنے والا
الْمَجِيدُ	<i>al-Majeed</i>	The Glorious	بڑی شان والا

الْبَاعِثُ	<i>al-Baa'ith</i>	The Riser (of the dead)	اٹھانے والا
الشَّهِيدُ	<i>ash-Shaheed</i>	The Witness; The Observer	حاضر
الْحَقُّ	<i>al-Haqq</i>	The Truth; The True	سچا
الْوَكِيلُ	<i>al-Wakeel</i>	The Guardian	کارساز، نگران
الْقَوِيُّ	<i>al-Qawiyy</i>	The Powerful	زور آور
الْمَتِينُ	<i>al-Mateen</i>	The Strong	قوت والا
الْوَلِيُّ	<i>al-Waliyy</i>	The Best Friend; The Protector	بہترین دوست، نگہبان
الْحَمِيدُ	<i>al-Hameed</i>	The Praiseworthy	خوبیوں والا
الْمُحْصِي	<i>al-Muhsee</i>	He who Keeps Count	گنتی رکھنے والا
الْمُبْدِي	<i>al-Mubdi`</i>	The Originator (of Life); The Beginner	پہلی بار پیدا کرنے والا
الْمُعِيدُ	<i>al-Mu`eed</i>	The Repeater of Life	بار بار پیدا کرنے والا
الْمُحْيِي	<i>al-Muhyee</i>	The Giver of Life	زندہ کرنے والا
الْمُمِيتُ	<i>al-Mumeet</i>	The Controller of Cause of Death	مارنے والا
الْحَيُّ	<i>al-Hayy</i>	The Living	زندہ
الْقَيُّومُ	<i>al-Qayyoom</i>	The Self-Subsisting and All-Sustaining	سب کا تھامنے والا
الْوَاجِدُ	<i>al-Waajid</i>	The Finder	ہر چیز کو پانے والا
الْمَاجِدُ	<i>al-Maajid</i>	The Glorious	عزت والا
الْوَاحِدُ	<i>al-Waahid</i>	The One	یکتا
الصَّمَدُ	<i>as-Samad</i>	The Independent and Besought of All	بے احتیاج
الْقَادِرُ	<i>al-Qaadir</i>	The Processor of Power and Authority	قدرت والا

الْمُقْتَدِرُ	<i>al-Muqtadir</i>	The Omnipotent	قُدْرَتِ وَالَا
الْمُقَدِّمُ	<i>al-Muqaddim</i>	The Provider of the means of Advancement	آگے کرنے والا
الْمُؤَخِّرُ	<i>al-Mu'akhkhir</i>	The Postponer (of events or punishment)	پچھے کرنے والا
الْأَوَّلُ	<i>al-Awwal</i>	The First	سب سے پہلے
الْآخِرُ	<i>al-Aakhir</i>	The Last	سب سے پچھے
الظَّاهِرُ	<i>az-Zaahir</i>	The Manifest	ظاہر
الْبَاطِنُ	<i>al-Baatin</i>	The Hidden; Revealer of Hidden Realities	نہاں
الْوَالِي	<i>al-Waali</i>	The Ruler	مالک
الْمُتَعَالُ	<i>al-Muta`aal</i>	The Most High; The Incomparably Great	بلند صفتوں والا
الْبَرُّ	<i>al-Barr</i>	The Beneficent	احسان کرنے والا
التَّوَّابُ	<i>at-Tawwaab</i>	Oft-Returning with compassion; the Acceptor of Repentance	توبہ قبول کرنے والا
الْمُنْعِمُ	<i>al-Mun`im</i>	The Bestower of Favour	نعمتیں دینے والا
الْمُنْتَقِمُ	<i>al-Muntaqim</i>	The Awarder of Punishment; The Avenger	بدلہ دینے والا
الْعَفُوُّ	<i>al-`Afuww</i>	The Pardoner	معاف کرنے والا
الرَّؤُوفُ	<i>ar-Ra'oof</i>	The Compassionate	بہت مہربان
مَلِكُ الْمَلِكِ	<i>Maalik-ul-Mulk</i>	The Lord of Sovereignty	ملک کا مالک
الْمُقْسِطُ	<i>al-Musqit</i>	The Equitable	انصاف کرنے والا
الْجَامِعُ	<i>al-Jaami`</i>	The Gatherer	اکٹھا کرنے والا

الْغَنِيِّ	<i>al-Ghaniyy</i>	The Self-Sufficient	بے پرواہ
الْمُغْنِي	<i>al-Mughnee</i>	The Enricher	بے پرواہ کرنے والا
الْمَانِعُ	<i>al-Maani`</i>	The Withholder; The Prohibitor	روکنے والا
الضَّارُّ	<i>ad-Daarr</i>	The Inflictor of Punishment	شریر کو سزا دینے والا
الْناْفِعُ	<i>an-Naafi`</i>	The Benefactor	نفع پہنچانے والا
النُّورُ	<i>an-Noor</i>	The Light	نور ہی نور
الْهَادِي	<i>al-Haadee</i>	The Guide	ہدایت دینے والا
الْبَدِيعُ	<i>al-Badeei`</i>	The Originator	ایجاد کرنے والا
الْباقِي	<i>al-Baaqee</i>	The Ultimate Survivor	باقی رہنے والا
الْوَارِثُ	<i>al-Waarith</i>	The Ultimate Inheritor	سب کا وارث
الرَّشِيدُ	<i>ar-Rasheed</i>	The Director of the Right Path	نیک راہ دکھانے والا
الصَّبُورُ	<i>as-Saboor</i>	The Patient	صبر کرنے والا
ذُو الْعَرْشِ	<i>dhul-`Arsh</i>	The Lord of the Throne	عرش والا
ذُو الْوَقَارِ	<i>dhul-Waqaar</i>	The Possessor of Staidness and Gravity	وقار والا
الْمُتَكَلِّمُ	<i>al-Mutakallim</i>	The Speaker; He Who Speaks to His Servants	ہم کلام ہونے والا
الشَّافِي	<i>ash-Shaafee</i>	The Healer	شفادینے والا
الْكَافِي	<i>al-Kaafee</i>	The Sufficient	کافی
الْأَحَدُ	<i>al-Ahad</i>	The Unique; The Lord of Unity	یگانہ
ذُو الْجَلَالِ وَالْإِكْرَامِ	<i>Dhul-Jalaali- -wal-Ikraam</i>	The Lord of Majesty and Bounty	جلال والا اور اکرام والا

The Holy Qur'an and its Etiquette

The word Qur'an means that which is often read or recited. The Qur'an is the record of the verbal revelations in Arabic from God Almighty to the Holy Prophet Muhammad^{sa}, over a period of about 22 years and 5 months (610-632 A.D.). These revelations first started in the month of Ramadan (Al-Qur'an 2:186). All revelations upto-date were rehearsed to the Holy Prophet every year in Ramadan by the Arch-Angel, Gabriel. In the last Ramadan of the Holy Prophet's life, the whole of the Qur'an was rehearsed to him twice by the Arch-angel, Gabriel.

What is the Qur'an

The divine revelations were committed to memory and also written down by scribes appointed by the Holy Prophet^{sa}. He himself indicated the arrangement of verses and chapters in the Qur'an as we find it today. However, the compilation of the whole Qur'an in one volume was undertaken after his death.

Compilation of the Holy Qur'an

The Qur'an is divided into one hundred and fourteen *Surahs* or chapters. This division is based upon their subject matter and has the authority of the Holy Prophet^{sa}. Each *Surah* has a name given to it, and is further divided into *Aayaat* or verses. However, the division of the Qur'an into thirty *Siparahs* or parts is arbitrary. A reference to a particular verse of the Qur'an is generally represented by two numbers separated by a colon ":". For example, the reference (29:49) means the 49th verse of the 29th chapter.

Chapters and Verses of the Holy Qur'an

A very distinctive feature of the Holy Qur'an is that it contains a divine guarantee for its perpetual preservation. *"We sent down this book and verily We shall safeguard it."* (15:10) As a result of this guarantee, the text of the Holy Qur'an has remained unchanged over the past fourteen hundred years.

Safeguarding of the Holy Qur'an

Some More Facts About The Qur'an

- ◆ First Qur'anic revelation: Verses 2-5 of Surah *Al-'Alaq* (96:2-4)
- ◆ Last Qur'anic revelation: Verse 4 of Surah *Al-Maa'idah* (5:4), however Surah *Al-Nasr* was the last Surah revealed.
- ◆ The total number of letters in the Holy Qur'an: 323,760
- ◆ The total number of words in the Holy Qur'an: 86,430
- ◆ The total number of *Ruku'* in the Holy Qur'an: 540
- ◆ The total number of *Sajdah-Tilawat* (prostration during recitation) is 14 (agreed upon).

Etiquette of Recitation

The recitation of the Holy Qur'an is a spiritual experience and provides an enlightenment of the mind and comfort for the soul. To maximize the pleasure of its recitation and the understanding of its content, a summary of the etiquette and correct recitation is presented in the following pages:

Prayer before starting recitation

Allah says in the Holy Qur'an:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

And when you recite the Qur'an, seek refuge with Allah from Satan the rejected. (16:99)

As such, we recite the prayer (*ta'awwuz*) before every recitation session:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah from Satan the rejected.

It is important to understand the philosophy of seeking Allah's protection while reciting the Qur'an. We must seek Allah's protection so that:

- ◆ We may not miss any teaching of the Qur'an due to our negligence, sins or evil company.
- ◆ We may not fail to understand rightly any teaching of the Qur'an.
- ◆ Having understood, may Allah provide us the strength to act upon these teachings and never forget or ignore them.

We should say, *Bismillaahir Rahmaanir Raheem*, before starting any thing.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

This is the first verse of every chapter of the Holy Qur'an, except the 9th Chapter, *At-Taubah*, which is not an independent Chapter, but a continuation of the Chapter, *Al-Anfaal*. There is a saying, reported by Ibn` Abbas, to the effect that whenever a new Chapter was revealed, *Bismillaah* was the first verse to be revealed, and without *Bismillaah* the Holy Prophet did not know that a new Chapter had begun (*Abu Dawood*).

Even when we recite from the middle of a Chapter, we should say, *Bismillaahir Rahmaanir Raheem*.

In a majestic declaration about the Qur'an, Allah says:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝ فِي كِتَابٍ مَّكْنُونٍ ۝ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۝ ط

That this is indeed a noble Qur'an; In a well preserved book; Which none shall touch except those who are purified.
(56:78-80)

Physical and
spiritual
purification

We should be physically clean and, preferably, perform *Wudu* before its recitation.

Also, to fully absorb the blessings of the Qur'an and to understand its real meanings, one should be spiritually pure, clean and sincere in one's beliefs.

Exhorting believers in 73:21, Allah advises: (partial verse)

فَاقْرَأْ وَوَا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ط

Recite, then, as much of the Qur'an as is easy for you.

Recite as much as
is easy

We may read the Holy Qur'an at any convenient time. The best time is dawn, after *Fajr* prayers. In 17:79, Allah says: (partial verse)

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ۝

Verily, the recitation of the Qur'an at dawn is specially acceptable to God.

Time of Recitation

On the subject of listening to the Holy Qur'an, Allah says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ۝

Listen to the
recitation silently
and with devotion

And when the Qur'an is recited, give ear to it and keep silent that you may be shown mercy. (7:205)

Recite the Qur'an thoughtfully

To understand the meaning of the Holy Qur'an well, we should recite it with complete attention. The best way has been described by Allah:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً ۝

And recite the Qur'an slowly and thoughtfully. (73:5)

In addition, the Holy Prophet^{sa} declared:

لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ

One who does not recite the Qur'an in a pleasant voice is not from among us. (Bukhari, Mishkat-Kitabul Faza'il)

Sajdah Tilawat — prostration during recitation

During the recitation of the Holy Qur'an, if you come across a verse that indicates *Sajdah* (prostration), the reciter should perform the prostration and recite the following prayer in that posture:

اللَّهُمَّ سَجَدَ لَكَ رُوحِي وَجَسَدِي وَجَنَانِي

O Allah, my spirit, my body and my heart prostrate before You. (Tirmizi--Fee Sujoodul Qur'an)

Response Prayers

When reciting or listening to the recitation of the Holy Qur'an, response prayers are to be said after certain verses. A selection of the more common ones are given below:

Al-Fatihah

At the end of Surah *Al-Fatihah* (Chapter 1), in response to the prayer ending in **وَلَا الضَّالِّينَ**, one should say **آمِينَ** (*Ameen*)

Al-Fat'h

In response to the phrase in Surah *Al-Fat'h*,

مُحَمَّدٌ رَسُولُ اللَّهِ ط

Muhammad is the Messenger of Allah; (48:30)

we should say:

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

Peace and blessings of Allah be upon him!

In Surah *Al-Rahmaan*, after each repetition of the question:

Ar-Rahmaan

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

Which, then, of the favours of your Lord will you twain deny? (55:14 - 78)

one should respond:

لَا بِشَيْءٍ مِّنْ نِّعْمَتِكَ نُكذِّبُ يَا رَبَّنَا

None of Your favours do we deny, O our Lord!

(Tirmizi-Tafseer Surah Rahman)

After the second verse of Surah *Al-A`laa*,

Al-A`laa

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the name of thy Lord, the Most High (87:2)

we should dutifully say:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Holy is My Lord, the Most High! (Jawahirul Ihsan)

At the end of the following Surah, *Al-Ghashiah*, after —

Al-Ghaashiah

إِنَّ إِلَيْنَا إِيَابَهُمْ ۖ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۖ

Unto Us surely is their return; Then, surely, it is for Us to call them to account. (88:26-27)

the following is recited:

اللّٰهُمَّ حَاسِبْنِي حِسَابًا يَّسِيرًا ۝

*O Allah, bring me to account with leniency!
(Tafseer-e Kabeer Vol.8)*

At-Teen

At the end of Surah *Al-Teen*, when Allah asks —

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَكَمِينَ

Is not Allah the Best of judges? (95:9)

we agree and say,

بَلَىٰ وَآنَا عَلَىٰ ذَٰلِكَ مِنَ الشَّاهِدِينَ ط

Yes! and I am among the witnesses to that! (Jawahirul Ihsan)

An-Nasr

Similarly, at the end of Surah *An-Nasr*;

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ط

Glorify thy Lord, with His praise, and seek forgiveness of Him. (110:4)

one should say,

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لَنَا

Holy are You, O Allah Our Lord, with all Your Praises; O Allah, protect me from sin! (Bukhari Kitabut Tafseer)

Incremental Recitation & completing a “cycle”

Regular recitation (e.g. daily) should be started from the first chapter and continued to the last chapter. Finishing the recitation in this way is known as a “complete cycle”. On completion of each “cycle,” you should start again from the beginning of the Holy Qur’an in the same session — and recite this prayer:

اللَّهُمَّ ارْحَمْنِي بِالْقُرْآنِ وَاجْعَلْهُ لِي إِمَامًا وَنُورًا
وَهُدًى وَرَحْمَةً ۝ اللَّهُمَّ ذَكِّرْنِي مِنْهُ مَا نَسِيتُ وَ
عَلِّمْنِي مِنْهُ مَا جَهِلْتُ وَارْزُقْنِي تِلَاوَتَهُ ۝ أَنَاءَ اللَّيْلِ
وَالنَّهَارِ وَاجْعَلْهُ لِي حُجَّةً يَا رَبَّ الْعَالَمِينَ

O Allah, show mercy on me through the Qur’an, and make it a Director and a Light and a Guidance and a Mercy for me. O Allah, remind me of that which I forget of it; and teach me of it that which I am ignorant of; and bestow on me its recitation through the hours of the night and the day; and make it a decisive reasoning for me; O Lord of the Worlds.

5. Prolongation of Sound

The sound of *fatha* is prolonged either by putting *alif* after the letter with *fatha* or changing the *fatha* into a vertical *fatha*. Thus (بَ) is prolonged to (بَا) or (ب̣̣). The sound of *Kasra* is prolonged by putting *ya* with *Jazm* after the letter with *kasra* or changing *kasra* to vertical *kasra*; thus (بِ) is prolonged to (بِي) or (ب̣̣). Similarly, the sound of *dhamma* is prolonged either by adding *wao* with *jazm* after the letter with *dhamma*, or changing the *dhamma* into an inverted *dhamma*. For example, (بُ) is prolonged to (بُو) or (ب̣̣).

6. More Prolongation of Sound

For further prolongation, a *madda* is put on the prolonged sounds. For example,

بَا and بَ are prolonged to بَا̣ and ب̣̣̣

بِي and بِ are prolonged to بِي̣ and ب̣̣̣

بُو and بُ are prolonged to بُو̣ and ب̣̣̣

Examples: بَطَائِنُهَا يَسْتَحْيَ لَيْسُوْا بَنِي إِسْرَائِيلَ نِسَاءً سَأَحْتِ

7. Other Phonetic Sounds of wao (و) and ya (ي)

If *wao* with *jazm* (وَ) or *ya* with *jazm* (ي) come after a letter with *fatha*, a new sound of these vowels (*wao* and *ya*) is obtained.

e.g. a. قَوْ is *qua* مَوْ is *mau*

b. رَي is *rai* شَي is *shai*

8. Tanween

A double *fatha*, a double *kasra* or a double *dhamma* are called *tanween*. In each such pair, the first one of the strokes remains, while the second one gives the sound of a *noon* with *jazm*. Thus,

$$\begin{array}{ccc} \text{بُ} + \text{نُ} = \text{بُّ} & \text{بِ} + \text{نِ} = \text{بِّ} & \text{بَ} + \text{نَ} = \text{بَّ} \end{array}$$

Examples: غَشَاوَةٌ فَضْلٌ جَهْرَةٌ

9. Jazm (َ)

A letter with *jazm* just after a letter with 'irab, like $\frac{ُ}{\text{ـ}}$ $\frac{ِ}{\text{ـ}}$ $\frac{َ}{\text{ـ}}$ will join directly in accordance with the phonetic sound of the stroke on or below it. For example,

بَبُ بَبِ بَبَ الْحَمْدُ عَلِمْتُمْ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

If a letter with a stroke is followed by an *alif hamza* or 'ain, all with *jazms*, they join with a little jerk. For example,

بَا بَاءِ بُعِ

10. Blank Letters

A letter without an 'irab (stroke), is called a blank letter, and is always silent. However, when an *alif* without an 'irab follows a letter with *fatha*, the *alif* is not silent, but is pronounced (with some exception, which are given in Section 12). For example,

فَاذُ بَالُ شَايُ جَايُ مُوَا

exceptions:

بَا كَا لَا نَا

11. A Blank Bend

A blank bend in a word is also silent. For example,

نَرَبِكَ . أَرَبِنِي . مَيْكَل . بَأَيْدِي .

However, there is one exception – and only one such in the whole of the Holy Qur'an – where a blank bend is after a letter with a vertical *kasra* below. Here, the sound of the vertical *kasra* is modified and is read as *majray-ha* instead of *majree-ha*: مَجْرِبَهَا

12. Exceptions: when a blank *alif* comes after a *fatha*, it remains silent

- i. If a blank *alif* is in-between a letter with a *fatha* and a letter with a *jazm*. For example,

فَاذْ وَالْ لَافِ فَانَ

- ii. If a blank *alif* is between a letter with a *fatha* and a letter with *shadda*. For example,

وَالَّ نَاسُ هَالَنَّ نَالِرِّ وَالَّذِينَ

- iii. A *noon qutni* (a small *noon* below a blank *alif* and having a *kasra*), is present after the blank *alif*. For example,

خَيْرَ الْوَصِيَّةِ شَيْئًا اتَّخَذَ

- iv. A blank *alif* has either a small circle or a cross over it. This type of *alif* is known as *alif zaidah* (see Section 19). For example,

أَفَائِنٌ مَّاتَ مَلَأَهُ

13. Use of *Shadda*

A letter with *shadda* always joins forcefully to a letter with '*irab* before it and it appears as if the letter with *shadda* gives its sound twice. For example,

رَبُّ = رُبُّ + بُ ظِلٌّ = ظِلُّ + لِ أَبُّ = أَبٌ + بٌ

If a *noon* (ن) or *tanween* joins with wao *shadda* (وَّ) or *ya shadda* (يِّ), they will produce half the sound of *noon* (i.e. a nasal sound), on joining. For example,

مَيِّ مَائِي مِّنْ مِّنْ وَ مَيِّ مَائِي

14. More than one Shadda

When more than one *shadda* is involved, many letters are joined together forcefully, causing a combination of two, three, four, five or six letters. For example,

- | | | |
|-----|---------------|--|
| i | Two letters | إِنَّ كُلَّ إِلٍّ صَوِّ نَزَلَ حُجَّةٌ رَبِّهِمْ |
| ii | Three letters | عَلَّمَتْنَا فِي الدُّنْيَا وَحَدَهُ اشْمَازَتْ |
| iii | Four letters | قَالُوا الطَّيْرَنَا إِنَّ السَّمْعَ أُمِّيُونَ |
| iv | Five letters | دُرِّيُّ يُوَقَّدُ |
| v | Six letters | فِي بَحْرِ لَجِيٍّ يَغْشَاهُ أَتَحَاجُّونِي |

15. Rules for letters with *jazm* before letters with *shadda*

- i. A letter with *jazm* before a letter with *shadda* becomes silent. This is known as 'idgham. For example,

قَدَّتْ = قَدَّتْ قَدَّ تَبَيَّنَ الرَّشْدُ

- ii. If the letter with *jazm* before a letter with *shadda* is a noon, or is a *tanween*, while the letter with *shadda* is either a *wao* or *ya*, then the *noon* with *jazm* or the *tanween*, does not become silent, but rather produces the nasal sound of *noon*. For example,

مَنْ يُهَاجِرُ شَرًّا يَرَهُ فَرَاشًا وَالسَّمَاءَ

- iii. If the letter with *shadda* has a vertical *fatha*, a vertical *kasra* or an inverted *dhamma*, the effect of prolongation of sound will also be considered. For example,

مِنَ الظَّالِمِينَ • نَبِيِّنَ • اللَّهُ • يُحَادُّونَ اللَّهَ • تَأْمُرُونِي

16. How to read *Muqatta'at* (abbreviations)

Here are the methods:

- i. If the letters bear no sign (are blank), they are read like their names
- ii. If the letter bear some 'irabs, they will be read accordingly
- iii. The letters with *madda* are read after prolonging them.

Example,

نَ (noon)	قَ (qaaf)	صَ (saad)	حَمَ (ha-meem)
طَهَ (ta-ha)	الْمَ (alif-laam-meem)	يَسَ (ya-seen)	طَسَ (ta-seen)
الرَّ (alif-laam-raa)	كَهَيَّعَصَ (kaaf-haa-yaa-'aieen-saad)	عَسَقَ (aieen-seen-qaaf)	

17. Noon Qutni

Sometimes, a small noon below a blank *alif* is put between two words or two verses, with or without a pause. It is known as *noon qutni* [see also Sections 12 (3) and 21 (9)]. For example,

خَيْرًا لَوْصِيَّةَ نُوحًا إِبْنَهُ شَيْئًا تَخَذَ

18. Change of the sound of noon by meem

If *ba* is present after a *noon* with *jazm* or a *tanween*, the sound of noon is changed into that of a *meem*. For example,

يَنْبُوعًا نَفْسٍ بِمَا خَيْرًا بَصِيرًا

19. Alif za'idah or "extra alif"

Sometimes, a small circle or an eron is put on a blank *alif* which is after a letter with *fatha* and which remains silent. This *alif* is known as *alif za'idah* and will not be pronounced. For example,

أَفَائِنٌ مَّاتَ مَلَائِهِ

20. Stop signs or pauses

These are divided into the groups given below:

- | | | | | | | | |
|------|--------------------------------|----|---|---|-----|----|------|
| i. | Where one must stop: | م | ع | ط | م | و | ط |
| ii. | Where one may or may not stop: | ج | ل | ص | ج | قف | سكته |
| iii. | Where one should not stop: | لا | ز | ق | صلى | | |

21. Rules of making a stop or pause

- i. If the last letter has *jazm* over it, no change takes place on stopping. For example,

$$\text{كُورَتْ} = \text{كُورَتْ ط}$$

- ii. If the last letter is *hamza* with double *fatha*, one of the *fatha* changes to *alif*. For example,

$$\text{نِسَاء} = \text{نِسَاء ا}$$

- iii. An *'irab* on the last letter always changes to a *jazm*. For example,

$$\text{مَلِكٌ} = \text{مَلِكٌ ط} \quad \text{شُهَدَاءٌ} = \text{شُهَدَاءٌ ط} \quad \text{فِيهِ} = \text{فِيهِ ط}$$

- iv. A round *ta* is always changed to *ha* with *jazm*. For example,

$$\text{قُوَّةٌ} = \text{قُوَّةٌ ط}$$

- v. If the last letter is a blank *alif* but the letter before it has a double *fatha*, one *fatha* is dropped and *alif* becomes active. For example,

$$\text{رَقِيْبًا} = \text{رَقِيْبًا}$$

- vi. If *alif* in the end is blank, but the letter before it does not have a *fatha*, then the *alif* will be silent. For example,

$$\text{تَهْتَدُوا} = \text{تَهْتَدُوا ط}$$

- vii. If the last letter is a blank *ya* and the letter before it has a double *fatha*, *ya* will become silent and the double *fatha* changes to a vertical *fatha*. For example,

$$\text{ضُحًى} = \text{ضُحًى ط}$$

- viii. If the last letter is a blank *ya*, but the letter before it does not have a double *fatha*, there will be no change on making a stop. For example,

$$\text{أَبًى} = \text{أَبًى ط}$$

- ix. If there is a *noon qutni* between two verses, one may or may not stop, with the following results:

- a. If a stop is not made, *noon qutni* will give its sound and the blank *alif* before it becomes silent. For example,

$$\text{إِنَّ أَبَانَ لَفِي ضَلَالٍ مُّبِينٍ ۝ اِقْتُلُوا يُوسُفَ}$$

- b. If a stop is made, *noon qutni* will drop but the blank *alif* over it becomes effective, and the *irab* of the next active letter is given to this *alif*. For example,

$$\text{إِنَّ أَبَانَ لَفِي ضَلَالٍ مُّبِينٍ ۝ اُقْتُلُوا يُوسُفَ}$$

Please note that *Qaidah Yassarnal Qur'an* is the best guide to learn the correct recitation of the Holy Qur'an. However, this short guide has been prepared to enable a revision of all the major rules in a short time.

Summary of the Most Common Stop / Pause Signs During the Recitation of the Holy Qur'an

رموز اوقاف

(Also refer to item 20 - A Guide to Correct Recitation)

This sign indicates the end of a verse – one must stop here.

○ یہ علامت آیت کی ہے یہاں ٹھہرنا ضروری ہے

This sign (*meem*), indicates *waqf lazim* – one must pause here.

م لفظ لازم کا مختصر ہے یہاں ٹھہرنا ضروری ہے

This sign (*tua*), means *waqf mutlaq* – one should pause here.

ط لفظ مطلق کا مخفف ہے ٹھہرنا چاہیے

This sign (*jeem*), means *waqf jaa'z* – one may or may not stop here.

ج علامت جائز۔ ٹھہرنا نہ ٹھہرنا دونوں برابر ہیں

This sign (*zaa*), means that one should not pause here.

ز لفظ تجاوز سے لیا گیا ہے۔ مطلب یہ ہے کہ یہاں سے گزر جانا چاہیے

This sign means *al-waslul aula* – it is better to join the two verses together and not to read them separately.

صلے اَلْوَصْلُ الْاُولٰی کا خلاصہ ہے یعنی ملا کر پڑھنا بہتر ہے

This sign (*saad*), means one may or may not pause here.

ص علامت وقف مرخص۔ اگر تھک کر ٹھہر جائے تو رخصت ہے

This sign (*qaaf*), means that one should not pause here.

ق یہاں ٹھہرنا نہ چاہیے

This sign (*saktah*), means that one should pause very briefly, holding one's breath.

سکتہ یہاں تھوڑا ٹھہرے سانس نہ توڑے

This sign (*laa*), without the *aayat* sign, indicates that one must not stop here.

لا بغیر آیت کے ہو تو ٹھہرنا جائز نہیں

This sign (*laa*) with the *aayat* sign, means that one may or may not stop here. Both options are available. (Pl. see lesson 37 of *Qaidah Yassaral Qur'an*).

لا اگر علامت آیت پر ہو تو یہاں ٹھہریں یا نہ ٹھہریں، دونوں صورتیں درست ہیں۔ مزید تفصیل کے لیے دیکھیں قائدہ یسرنا القرآن سبق ۷۳

Alphabetical List of Surahs (Chapters) of the Holy Qur'an

(Prepared under the guidance of Maulana Naseem Mahdi)

Chapter Name Transliteration (English)	Chapter Number	Chapter Name (Arabic)	Chapter Name Translation (English)	Verse Number(s) Mentioning Chapter Name
al-A'laa	87	الْأَعْلَى	The Most High	2
Abasa	80	عَبَسَ	He Frowned	2
al-'Aadiyaat	100	الْعَادِيَّاتِ	The Chargers	2
al-Ahqaaf	46	الْأَحْقَافِ	The Sand-hills	22
al-Ahzaab	33	الْأَحْزَابِ	The Confederates	21, 23
al-'Alaq	96	الْعَلَقِ	The Clot of Blood	3
al-An'aam	6	الْأَنْعَامِ	The Cattle	137, 140, 143
al-Anbiyaa	21	الْأَنْبِيَاءِ	The Prophets	It contains account of 18 prophets
al-Anfaal	8	الْأَنْفَالِ	Spoils of War	2
al-'Ankaboot	29	الْعَنْكَبُوتِ	The Spider	42
al-A'raaf	7	الْأَعْرَافِ	The Elevated Places	47, 49
al-'Asr	103	الْعَصْرِ	The Declining Day or The Time	2
al-Balad	90	الْبَلَدِ	The City	2, 3
Bani israa'eel	17	بَنِي إِسْرَائِيلَ	Children of Israel	3,5,102,105
al-Baqarah	2	الْبَقَرَةَ	The Cow	68, 69, 70, 72
al-Bayyinah	98	الْبَيِّنَةِ	The Clear Evidence	2, 3
al-Burooj	85	الْبُرُوجِ	The Mansions (of the Stars)	2

ad-Dahr	76	الدَّهْر	The Time	2, 3
ad-Dukhaan	44	الدُّخَان	The Smoke	11
ad-Dhariyyaat	51	الذَّرِيَّت	Those Who Scatter	2
al-Fajr	89	الفَجْر	The Dawn	2
al-Falaq	113	الفَلَق	The Day Break or The Cleaving	2
al-Faatiha	1	الفَاتِحَة	The Opening	The opening chapter(Also called Al-Hamd v. 2)
al-Fath	48	الفَتْح	The Victory	2, 19, 28
al-Faatir	35	الفَاطِر	The Originator	2
al-Feel	105	الفَيْل	The Elephant	2
al-Furqaan	25	الفُرْقَان	The Discrimination	2
al-Ghaashiyah	88	الْغَاشِيَة	The Overwhelming	2
al-Hadeed	57	الحَدِيد	Iron	26
al-Hajj	22	الحَج	The Pilgrimage	28
Hameem as-sajdah	41	حَم السَّجْدَة	Bowing Down	2 (حَم) also called: (فُصِّلَتْ), v. 4,45) Revelation Well Expounded
al-Haaqqah	69	الحَاقَّة	The Inevitable	2, 3, 4
al-Hashr	59	الحَشْر	The Banishment	3
al-Hijr	15	الحَجْر	Hijr	81 (Hijr is a place between Tabuk and Madina)
Hood	11	هُود	Hood (The prophet)	51, 54, 59, 61, 90
al-Hujuraat	49	الحُجْرَات	The Apartments	5
al-Humaza	104	الْهُمَزَة	The Backbiter	2
Ibraheem	14	إِبْرَاهِيم	Abraham (The prophet)	36
al-Ikhlaas	112	الإِخْلَاص	The Deep Attachment	It fosters deep attachment to God. Also called: At-Tauheed (v. 2,5), As-Samad (v. 3)

aali-Imraan	3	الْاِمْرَان	The Family of Imran	34
al-Infitaar	82	الْاِنْفِطَار	The Cleaving	2
al-Inshiqaaq	84	الْاِنْشِقَاق	The Sundering	2
al-Inshiraah	94	الْاِنْشِرَاح	Solace	2
al-Jaathiah	45	الْجَاثِيَة	The Kneeling	29
al-Jinn	72	الْجِن	The Jinn	2, 6, 7
al-Jumuah	62	الْجُمُعَة	The Friday	10
al-Kaafiroon	109	الْكَافِرُون	The Disbeliever	2
al-Kahf	18	الْكَهْف	The Cave	10, 11, 12, 17
al-Kausar	108	الْكَوْثَر	Abundance of Good	2
al-Lahab	111	الْلَّهَب	The Flame	2, 4
al-Lail	92	الْلَّيْل	The Night	2
Luqmaan	31	لُقْمَان	Luqman(The prophet)	13, 14
al-Ma'aidah	5	الْمَائِدَة	The table spread with food	113, 115
al-Ma'aarij	70	الْمَعَارِج	The Great Ascents	4
al-Maa'oon	107	الْمَاعُون	Small Kindnesses	8
Maryam	19	مَرْيَم	Mary	17, 28, 35
al-Muddassir	74	الْمُدَّثِّر	The Cloaked One	2
al-Mujadilah	58	الْمُجَادِلَة	The Pleading	2
Muhammad	47	مُحَمَّد	Muhammad	3
al-Mulk	67	الْمُلْك	The Kingdom	2
al-Mu'min	40	الْمُؤْمِن	The Believer	2, 9 also called Ghaafir (v.4)
al-Mu'minoon	23	الْمُؤْمِنُون	The Believers	2
al-Mumtahanah	60	الْمُمْتَحَنَة	The Examiner	11
al-Munaafiqoon	63	الْمُنَافِقُون	The Hypocrites	2
al-Mursalaat	77	الْمُرْسَلَات	The Emissaries	2

al-Muzzammil	73	الْمُرَّمِّل	The wrapped one	2
an-Naba'	78	النَّبَا'	The News	3
an-Najm	53	النَّجْم	The Star	2
an-Naml	27	النَّمْل	The Tribe of Namal	19
an-Nahl	16	النَّحْل	The Bee	69
an-Naas	114	النَّاس	The Mankind	2, 3, 4, 6, 7
an-Nasr	110	النَّصْر	The Help	2
an-Nazi'aat	79	النَّازِعَات	Those who draw with vigour	2
Nooh	71	نُوح	Noah(The prophet)	2, 22, 27
an-Noor	24	النُّور	The Light	36, 41
an-Nisaa	4	النِّسَاء	The Women	4, 5, 8, 20, 23,25, 33, 35, 44, 76, 99, 128, 130
al-Qadr	97	الْقَدْر	The Decree	2, 3, 4
al-Qaaf	50	ق	The Mighty God	2
al-Qalam	68	الْقَلَم	The Pen	2
al-Qamar	54	الْقَمَر	The Moon	2
al-Qaariah	101	الْقَارِعَة	The Great Clarity	2, 3, 4
al-Qasas	28	الْقَصَص	The Story	26
al-Qayaamah	75	الْقِيَامَة	The Day of Resurrection	2, 7
al-Quraish	106	الْقُرَيْش	The Tribe of Quraish	2
ar-Ra'd	13	الرَّعْد	The Thunder	14
a -Rahmaan	55	الرَّحْمَن	The Gracious God	1, 2
ar-Room	30	الرُّوم	The Romans	3
Sabaa'	34	سَبَاء	The Saba	16
as-Saad	38	ص	The Truthful God	2
as-Saff	61	الصَّف	The Ranks	5

as-Saffaat	37	الصَّافَّات	The Rows (of believers)	2
as-Sajdah	32	السَّجْدَه	The Prostration	16
as-Shams	91	الشَّمْس	The Sun	2
as-Shoora	42	الشُّورَى	The Mutual Consultation	39
al-Shu'araa	26	الشُّعْرَاء	The Poets	225
at-Taghabun	64	التَّغَابُن	The Mutual Loss and Gain	10
Tahaa	20	طَه	Oh Perfect Man	2
at-Tahreem	66	التَّحْرِيم	The Prohibition	2
at-Takaathurr	102	التَّكَاثُر	The Rivalry in worldly increase	2
at-Takweer	81	التَّكْوِير	Wrapping Up	2
at-Talaq	65	الطَّلَاق	The Divorce	2
at-Tariq	86	الطَّارِق	The Morning Star	2, 3
at-Tatfeef	83	التَّطْفِيف	Defrauding	2
at-Taubah	9	التَّوْبَه	The Repentance	104
at-Teen	95	التِّين	The Fig	2
at-Toor	52	الطُّور	The Mountain	2
al-Waaqiah	56	الْوَاقِعَه	The Event	2
Yaaseen	36	يَس	Oh Perfect Leader	2
Yoonus	10	يُونُس	Jonah (The prophet)	99
Yousaf	12	يُوسُف	Joseph (The prophet)	5, 8, 9, 10, 11, 12, 18, 22 and more
az-Zilzaal	99	الزُّلْزَال	The Earthquake	2
az-Zuhaa	93	الزُّحَى	The Morning Hours	2
az-Zukhruf	43	الزُّكْرُف	The Gold	36
az-Zumar	39	الزُّمَر	The Groups	72, 74

Surah *Al-Faatihah* and Commentary

Al-Faatiha -- The opening chapter of the Holy Qur'an and the most comprehensive prayer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞
(میں پڑھتا ہوں) ساتھ نام اللہ کے جو رحمن اور رحیم ہے

1. In the name of Allah, the Gracious, the Merciful.

2. All praise belongs to Allah,
Lord of all the worlds,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۞
سب تعریفیں اللہ کے لئے ہیں (جو) رب ہے تمام جہانوں کا

3. The Gracious, the Merciful,

الرَّحْمَنِ الرَّحِيمِ ۞
رحمن ہے رحیم ہے

4. Master of the Day of Judgment.

مَلِكِ يَوْمِ الدِّينِ ۞
مالک ہے وقت جزا کا

5. Thee alone do we worship and
Thee alone do we implore for help.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۞
تیری ہی ہم عبادت کرتے ہیں اور تجھی سے ہم مدد چاہتے ہیں

6. Guide us in the right path --

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۞
دکھا ہمیں راستہ سیدھا

7. The path of those on whom Thou hast
bestowed Thy blessings,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۞
راستہ ان لوگوں کا انعام کیا تو نے جن پر

those who have not incurred displeas-
ure, and those who have not gone astray.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۞
ندان کا کہ غضب کیا گیا جن پر اور نہ ہی گمراہوں کا

**Commentary
by Hadrat
Mirza Bashir
Ahmad^{ra},
Qamarul
Ambiyaa**

(from the Review of
Religions, April
1991)

This chapter, known as *Sura-Al-Faatihah*, is sometimes called the 'Mother of the Book' because the rest of the Qur'an is, in fact, a commentary on this chapter in which God teaches man to pray to Him for guidance on the right path. We read at the beginning of the next chapter:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۤ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ۝

This is a perfect book; there is no doubt in it. It is a guidance for the righteous. (2:2)

We find in the Qur'an short sketches of the lives of previous prophets on whom God has bestowed His favours and warns us to avoid the evil ways of the enemies of God concerning which we seek protection in the words of the prayer: ". . . those who have not incurred Thy displeasure and those who have not gone astray."

The Qur'an frequently refers to the teachings of the Holy Prophet of Islam^{saw} and the evil practices of his enemies. The reader should understand why *Sura Al-Faatihah* was placed at the beginning of the Qur'an although it was not the first one to be revealed. It commences:

Verse 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismi-Llahir-Rahmaan-ir-Raheem

'In the name of Allah, the Gracious, the Merciful.'

These words should be recited before commencing any undertaking, great or small. They embody a prayer appealing especially to the two attributes of God:

Ar-Rahmaan — The Gracious; and Ar-Raheem — The Merciful

The word Allah occurring in the verse is the distinctive name of the Supreme Being and is never used for any other thing or being.

The word *Ar-Rahmaan* (the Gracious) signifies the free and gratuitous providence of God. All bounties vouchsafed to mankind which have not been earned fall under this attribute. The word signifies the Giver of the best and highest reward for virtue. God has thus taught us to invoke the *Rahmaan* (the Gracious) for all the needs required for any undertaking and then to pray to *Ar-Raheem* (the Merciful) imploring for the highest reward for the labour performed. The Qur'an which is a guidance for mankind

springs from the first (i.e., *Ar-Rahmaan*, the Gracious) of these two attributes and is, therefore, placed first. The fruits of acting upon this guidance follow and depend upon the second attribute *Ar-Raheem*, the Merciful.

The next verse is:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Verse 2

(*Alhamdu liLlahi rabb-il-`alameen*)

'All praise belongs to Allah alone, Lord of all the worlds.'

The word رَبِّ (*Rabb*) signifies both the act of creating and developing. God is not, therefore, only the Creator of all things but also develops them to the highest stage of perfection. The word *rabb* stands in beautiful contrast with the word أَبِّ (*Abb*) meaning father which we hear so much about in Christianity means only father while *Rabb* means God the Creator, Developer and Sustainer.

No doubt, the ties which join a son with his father are strong but they are insignificant with the ties that join one to one's Creator, Developer and Sustainer. A father is related to his son through the fact that he happened to be a means of bringing him into existence while the word *Rabb* signifies a far stronger and nobler tie.

During a battle, the Holy Prophet of Islam^{saw} drew attention to a woman who was hurrying here and there in great distress in search of her only child who had become lost. At last she found him lying on the ground and tears of joy trickled down her cheeks as she clasped him to her bosom. Although the love of a mother is stronger than the love of a father, the Holy Prophet^{saw} said to his companions that the love that God has for His creatures far excels the love that this mother had for her son.

The words رَبِّ الْعَالَمِينَ *Rabbil `Aalameen* (Lord of all the worlds) is a comprehensive term inasmuch as it signifies not only this earth and all the heavenly bodies, but also the different planes of existence. The God of Islam, Allah, is the Creator of the soul as well as the body. The words *Rabbil Aalameen* also points to the universality of the religion of Islam.

The verse teaches us to understand that God is the only Being to whom all praise is really due, for though man becomes the means of bringing into existence many things in this world, yet the real praise is due to God, for He it is who has endowed man with the different faculties necessary to plan and

devise new things.

The verse conveys a great lesson not to forget and be ungrateful to God after every kind of achievement and good fortune. Ninety-nine times out of a hundred, man credits himself and forgets God who is the real author of his achievements and who gave him the power, wisdom and strength to surmount his difficulties and attain success. This point is brought home in the next verse:

Verse 3

الرَّحْمَنُ الرَّحِيمُ

(Ar-Rahmaan-ir-Raheem)

'The Gracious, the Merciful.'

While man does become the means of achieving success he must bear in mind that he has been enabled to become successful through the beneficence of God who is also *Raheem* (the Merciful) in rewarding him for his labours. Some times it happens that some unforeseen difficulties arise and the whole labour expended is brought to naught.

The next verse is:

Verse 4

مَلِكِ يَوْمِ الدِّينِ

Maaliki Yaum-id-deen

'Master of the Day of Judgment'

The word **مَلِكِ** (*Maalik*, the Master) sets up a distinction between the Divine Dispenser of rewards and punishments and an earthly administrator of justice. The latter is a mere judge and he cannot exercise the prerogative of mercy. God however is the Master and He cannot be accused of injustice if He gives an increased reward to the virtuous or shows mercy to the sinner.

Having so far dwelt on the principle attributes of Almighty God, the supplicant of this prayer, which comprises the first chapter of the Qur'an, now experiences a sudden change and actually begins to experience the presence of God. It is generally the case that when one recalls the special characteristics of a person or a thing, then the imagination immediately conjures up a picture of the same before the thinker. Such is the case here. Up to now God was referred to in the third person, but a lively description of

His attributes at once produced the usual effect. Hence, all of a sudden, the supplicant finds himself in the glorious presence of his Lord and Master and turns to Him in all loving confidence, exclaiming:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Verse 5

Iyyaaka na`budu wa iyyaaka nasta`een

'Thee alone do we worship and Thee alone do we implore for help.'

The word *ibaadah*, (i.e., worship) means to throw oneself entirely before the Supreme Being with complete love, trust, fear and humility. It is not easy to make such a complete surrender. The world presents a network of good and evil influences. Hence the words *'Thee alone do we ask for help'*. No religion has provided a more meaningful and efficacious manner of worship than Islam.

Every true Muslim cuts off all connection with the world and its affairs and stands in an attitude of devotion before his beloved Lord and Master five times a day. Then are his eyes truly closed to the world and his soul holds communion with God and on receiving a new life from Him, and inspired with fresh energy and zeal, he turns to fight his way through the hostile elements of the world. Again, as the sickening vices of this world grow heavy on him the pilgrim again resorts to his favorite beverage and drinks deep at the fountain of Divine love. This goes on till the wayfarer reaches his goal and passing through the inevitable gate of death he throws himself to rest in the bosom of his Lord and Master.

The next verse is:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Verse 6

Ihdina-ssiraat-al mustaqeem

'Guide us on the straight path.'

The word *Ihdinaa* signifies the showing of the right path as well as keeping on the right path and progressing along it. Islam does not limit the spiritual progress of man, hence the comprehensive prayer which is offered by both him who has not yet discovered the right path and by him who is well advanced on it. Even the righteous prophets of God need this prayer because the stages of nearness to God are endless.

Again the prayer is not restricted to any specific purpose, but one may resort to this prayer for whatever one may require. The word occurring in the verse appropriately signifies the sense of straightness, and hence a Muslim prays for the shortest way and most effective means for the attainment of his objectives.

The last verse is:

Verse 7

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Siraat-allazeena an`amta alaihim, ghairil magh-doobi alaihim wa ladh-daal-leen

'The path of those on whom Thou hast bestowed Thy favours, those who have not incurred Thy displeasure and those who have not gone astray.'

Elsewhere, the Qur'an explains that the favoured people comprise the prophets, the truthful (saints), the martyrs and the righteous (4:70). Thus a Muslim has before him the loftiest ideal conceivable when he prays to be guided on the path of the chosen ones of God.

One precaution, however, is needed. It happens sometimes that one wins the favour of one's beloved but then some unforeseen thing happens and everything comes to a naught. Either something happens which causes the displeasure of the beloved and thus the lover loses the favor gained, or sometimes faithlessness on the part of the lover himself, turns his mind from the object of his love. In order to guard against both these contingencies, the prayer is supplemented by the words, *'The path of those who have not incurred Thy displeasure and those who have not gone astray.'*

We learn from the sayings of the Holy Prophet^{saw} of Islam that the people specially referred to in *Al-Maghdoobi* were the Jews upon whom God showed His choicest blessings but who by their persistent transgressions, particularly against Jesus, incurred the wrath of God while the people referred to in *Ad-Daalleen* are the Christians who forsook the teachings of Jesus by later on deifying him.

The last verse embodies a mighty prophecy and deserves special attention. It is made incumbent upon every Muslim to pray that he may be saved from

following the ways of the Jews and also the Christians who have set up equals to God. This verse was revealed in Mecca where the most bitter enemies of Islam at that time were idol worshippers as the Jews and Christians had not yet stood in the way of Islam.

Thus, the verse refers to the time when the people would be susceptible of becoming Jews and Christians which pointed to the advent of the Promised Messiah^{as} which was to take place in the time of the ascendancy of the Christians.

The Messiah has appeared in the person of Hadrat Mirza Ghulam Ahmad^{as}.

A deeper study of this short chapter (*Surah Faatihah*) reveals another beauty which lies in the wonderful relationship between the attributes of God and the prayers which follow them in serial order. The attributes mentioned in the first part of the chapter are in order:

1. All praise belongs to Allah, the Creator and Developer of the worlds.
2. The Gracious.
3. The Giver of best rewards.
4. Master of the Day of Judgment.

Corresponding to them we have the prayers which follow:

1. Thee alone do we worship and Thee alone do we implore for help.
2. Guide us on the straight path.
3. The path of those on whom Thou hast bestowed Thy favors.
4. Those who have not incurred Thy displeasure and those who have not gone astray.

The above relationship is too apparent to need an explanation.

**Wonderful
Relationship
between the
Attributes of
Allah and the
Prayers**

Selected Surahs and Verses

(among those commonly recited by Hadrat Khalifatul Masih IVth in daily prayers — most of them are given in the following pages as a ready reference for comprehension and memorization)

Selected Verses

Complete Chapters

<u>Chapter</u>	<u>Surah</u>	<u>from</u>	<u>to</u>	<u>Chapter</u>	<u>Surah</u>
2	al-Baqarah	1	17	87	al-A`laa
		255	258	88	al-Ghaashiah
		285	287	93	ad-Duhaa
3	Aal-Imraan	26	28	94	al-Inshiraah
		191	195	95	at-Teen
6	al-An`aam	96	101	97	al-Qadr
		102	109	99	az-Zilzaal
13	ar-Ra`ad **	9	14	101	al-Qaari`ah
16	an-Nahl	67	71	102	at-Takaathur
17	Banee-Israa'eel	79	85	103	al-`Asr
18	al-Kahf	1	13	104	al-Humazah
		103	111	105	al-Feel
25	al-Furqaan **	62	78	106	al-Quraish
33	al-Ahzaab	71	74	107	al-Maa`oon
41	Haa Meem Sajdah	31	33	108	al-Kauthar
		34	37	109	al-Kaafiroon
59	al-Hashr	19	25	110	an-Nasr
63	al-Munaafiqoon	10	12	111	al-Lahab
67	al-Mulk	1	5	112	al-Ikhlaas
85	al-Burooj **	1	23	113	al-Falaq
86	at-Taariq	1	18	114	an-Naas

** not included in following pages

Al-Baqarah 2:1-17

1. In the name of Allah, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]

2. Alif, Laam, Meem*

الْم [٢]

3. This is a perfect Book; there is no doubt in it; *it is a guidance for the righteous,*

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ [٣]
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ [٤]

4. Who believe in the unseen and observe prayer and spend out of what We have provided for them.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ
قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ [٥]

5. And who believe in that which has been revealed to thee and that which was revealed before thee and they have firm faith in the Hereafter.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ [٦]

6. It is they who follow the guidance from their Lord and it is they who shall prosper.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ
تَنْذِرْهُمْ لَا يُؤْمِنُونَ [٧]

7. Those who have disbelieved — it being alike to them whether thou warn them or warn them not — they will not believe.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ
أَبْصَارِهِمْ غَشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ [٨]

8. Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a grievous chastisement.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَ
مَا هُمْ بِمُؤْمِنِينَ [٩]

9. And of the people there are some who say, 'We believe in Allah, and the Last Day;' while they are not believers *at all*.

يُخَدِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ
إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ [١٠]

10. They would deceive Allah and those who believe, but they deceive none but themselves; only they perceive *it* not.

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ
عَذَابٌ أَلِيمٌ ۖ بِمَا كَانُوا يَكْذِبُونَ [١١]

11. In their hearts was a disease, so Allah has increased their disease, and for them is a grievous punishment because they lied.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا
نَحْنُ مُصْلِحُونَ [١٢]

12. And when it is said to them, 'Create not disorder in the earth,' they say 'We are only promoters of peace.'

إِنَّا إِنْتَهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ [١٣]

13. Beware ! it is surely they who create disorder, but they do not perceive *it*.

* I am Allah, the All-knowing

14. And when it is said to them, 'Believe as *other* people have believed,' they say, 'Shall we believe as the fools have believed?' Remember! it is surely they that are the fools, but they do not know.

15. And when they meet those who believe, they say, 'We believe;' but when they are alone with their ring-leaders they say, 'We are certainly with you; We were only mocking.'

16. Allah will punish their mockery and will let them continue in their transgression, wandering blindly.

17. These are they who have bartered away guidance for error, but their traffic has brought them no gain, nor are they rightly guided.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ
كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن
لَّا يَعْلَمُونَ [١٤]

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۖ وَإِذَا خَلَوْا إِلَى
شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ ۖ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ [١٥]
اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ [١٦]

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ ۖ فَمَا
رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ [١٧]

Al-Baqarah 2:255-258

255. O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession, and it is those who disbelieve that do wrong to themselves.

256. Allah — there is no god save Him, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that dare intercede with Him save by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge, except what He pleases. His knowledge extends over the heavens and the earth; and the care of them wears Him not; and He is the High, the Great.

257. There is no compulsion in religion. Surely the right has become distinct from error; so whosoever refuses to be led by those who transgress and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing. All-Knowing.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ
يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ [٢٥٥]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ الْحَيُّ الْقَيُّومُ ۗ لَا تَأْخُذُهُ سِنَةٌ
وَلَا نَوْمٌ ۗ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ مَنْ
ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ
حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ [٢٥٦]

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ
فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ
سَمِيعٌ عَلِيمٌ [٢٥٧]

258. Allah is the Friend of those who believe; He brings them out of all *kinds* of darkness into light. And those who disbelieve, their friends are the transgressors who brings them out of light into manifold darkneses. These are the inmates of the Fire, therein shall they abide.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَانَهُمِ الطَّاغُوتُ ۗ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ [٢٥٨]

Al-Baqarah 2:285-287

285. To Allah belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your minds or keep it hidden, Allah will call you to account for it, then will He forgive whomsoever He pleases, and punish whomsoever He pleases; and Allah has the power to do all that He wills.

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَ اِنْ تُبْدُوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ يُحٰسِبْكُمْ بِهٖ اللّٰهُ ۗ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ [٢٨٥]

286. This Messenger of *Ours* believes in that which has been revealed to him from his Lord, and *so do* the believers; all *of them* believe in Allah, and in His angels, and in His Books, and in His Messengers, *saying*, ‘We make no distinction between any of His Messengers;’ and they say ‘We have heard and we are obedient. Our Lord, we *implore* Thy forgive-ness, and to Thee is the returning.’

اٰمَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَّبِّهِ وَالْمُؤْمِنُوْنَ ۗ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۗ لَا نَفَرِقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۗ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۗ غُفْرٰنَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ [٢٨٦]

287. Allah burdens not any soul beyond its capacity. It shall have *the reward* it earns, and it shall get *the punishment* it incurs. Our Lord, do not punish us if we forget or fall into error, and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins* and grant us forgiveness and have mercy on us; Thou art our Master; so help us against the disbelieving people.

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَسِينَا اَوْ اَخْطَا نَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلٰى الَّذِيْنَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۗ وَاغْفِرْ عَلَيْنَا وَاغْفِرْ لَنَا وَاَرْحَمْنَا ۗ اَنْتَ مُوَلِّنَا فَاَنْصُرْنَا عَلٰى الْقَوْمِ الْكٰفِرِيْنَ [٢٨٧]

26. How *will it be with them* when We will gather them together on the Day about which there is no doubt; and when every soul will be paid in full what it has earned, and they shall not be wronged ?

27. Say, 'O Allah, Lord of Sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is *all* good. Thou surely hast power to do all things.

28. Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.

Aal-'Imraan, 3:26-28

فَكَيْفَ إِذَا جَمَعْنَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ وَوُفِّيَتْ كُلُّ
نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ [٢٦]

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ
وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ ۖ وَتُعِزُّ مَنْ تَشَاءُ وَتُدَلُّ مَنْ
تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ [٢٧]

تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۖ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ
وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ [٢٨]

Aal-'Imraan, 3:191-195

191. 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.;

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

193. 'Our Lord, whomsoever Thou causest to enter the Fire, him Thou hast surely disgraced. And the wrongdoers shall have no helpers;

194. 'Our Lord, we have heard a Crier calling *us* unto faith, *saying*, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our sins and remit from us our evils and in death join us with the righteous;

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ وَاخْتِلَافِ الْاَيِّلِ وَ
النَّهَارِ لَاٰيٰتٍ لِّاُولٰٓئِ الْاَلْبَابِ [١٩١]

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّ قُعُوْدًا وَّ عَلٰى جُنُوْبِهِمْ وَّ
يَتَفَكَّرُوْنَ فِي خَلْقِ السَّمٰوٰتِ وَاْلْاَرْضِ ۗ رَبَّنَا مَا

خَلَقْتَ هٰذَا بَاطِلًا ۗ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ [١٩٢]

رَبَّنَا اِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ اُخْرِيتَهُ ۗ وَمَا
لِلظٰلِمِيْنَ مِنْ اَنْصَارٍ [١٩٣]

رَبَّنَا اِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْاِيْمَانِ اَنْ اٰمِنُوْا
بِرَبِّكُمْ فَاٰمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَ كَفِّرْ عَنَّا
سَيِّئَاتِنَا وَ تَوَفَّنَا مَعَ الْاَبْرَارِ [١٩٤]

195. '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.

رَبِّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ [١٩٥]

Al-An`aam, 6:96-101

96. Verily, it is Allah Who causes the grain and the date-stones to sprout. He brings forth the living from the dead, and *He is* the Bringer forth of the dead from the living. That is Allah; wherefore, then, are you turned back ?

إِنَّ اللَّهَ فَلِئْلِ الْحَبِّ وَالنَّوَىٰ ۙ يُخْرِجُ الْحَيَّ مِنَ
الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۗ ذَٰلِكُمْ اللَّهُ فَآنِي
تُؤْفَكُونَ [٩٦]

97. He causes the break of day and He made the night for rest and the sun and the moon for the reckoning of *time*. That is the measuring of the Mighty, the Wise.

فَالِقُ الْإِصْبَاحِ ۙ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ
وَالْقَمَرَ حُسْبَانًا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ [٩٧]

98. And He it is Who has made the stars for you that you may follow the right direction with their help amid the darkness of the land and the sea. We have explained the Signs in detail for a people who possess knowledge.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي
ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ [٩٨]

99. And He it is Who has produced you from a single soul and *there is for you* a temporary resort and a permanent abode. We have explained the Signs in detail for a people who understand.

وَهُوَ الَّذِي أَنشَأَكُمْ مِّن نَّفْسٍ وَآجِدَةٍ فَمُسْتَقَرٌّ وَ
مُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ [٩٩]

100. And He it is Who sends down water from the cloud; And We bring forth therewith every kind of growth; then We bring forth with that green foliage wherefrom We produce clustered grain. And from the date-palm, out of its sheaths *comes forth* bunches hanging low. And *We produce therewith* gardens of grapes, and the olive and the pomegranate — like and unlike. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe.

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً ۗ فَأَخْرَجْنَا بِهِ نَبَاتَ
كُلِّ شَيْءٍ ۙ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا
مُّتَرَكَبًا ۗ وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ
وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَ
غَيْرَ مُتَشَابِهٍ ۗ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۗ إِنَّ
فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ [١٠٠]

101. And they hold the jinn to be partners with Allah, although He created them; and they falsely ascribe to Him sons and daughters without any knowledge. Holy is He and exalted far above what they attribute *to Him*,

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ
بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۗ سُبْحٰنَهُ وَتَعٰلَىٰ عَمَّا
يَصِفُونَ [١٠١]

Al-An`aam, 6:102-109

102. The Originator of the heavens and the earth. How can He have a son when He has no consort, and *when* He has created everything and has knowledge of all things ?

بَدِيعِ السَّمٰوٰتِ وَالْاَرْضِ ؕ اَنۡىۤ يَكُوْنُ لَهٗ وَلَدٌ وَّلَمْ
تَكُنْ لَهٗ صَاحِبَةً ؕ وَخَلَقَ كُلَّ شَيْءٍ ؕ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيْمٌ [١٠٢]

103. Such is Allah, your Lord. There is no god but He, the Creator of all things; so worship Him. and He is the Guardian over everything.

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ؕ لَا اِلٰهَ اِلَّا هُوَ ؕ خَالِقُ كُلِّ شَيْءٍ
فَاعْبُدُوْهُ ؕ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَّكِيْلٌ [١٠٣]

104. Eyes cannot reach Him but He reaches the eyes. And He is the incomprehensible, the All-Aware.

لَا تُدْرِكُهٗ الْاَبْصَارُ ؕ وَهُوَ يُدْرِكُ الْاَبْصَارَ ؕ وَهُوَ
الَّلّٰطِيْفُ الْخَبِيْرُ [١٠٤]

105. Proofs have indeed come to you from your Lord; so whoever sees, it is for His own good; and whoever becomes blind, it is to his own loss. And I am not a guardian over you.

قَدْ جَاءَكُمۡ بَصٰٓئِرٌ مِّنۡ رَبِّكُمْ ؕ فَمَنۡ اَبْصَرَ فَلِنَفْسِهٖ
وَمَنۡ عَمِيَۤ فَعَلٰٓيْهَا ؕ وَمَا اَنَا۠ عَلَيْكُمْ بِحَفِيْظٍ [١٠٥]

106. And thus do we explain the Signs in various ways *that the truth may become established* and that they may say, 'Thou hast read out *what thou hast learnt*' and that We may explain it to a people who have no knowledge.

وَكَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ لِيَقُوْلُوْا دَرَسْتَ وَّلِنَّبِيْنَهٗ
لِقَوْمٍ يَّعْلَمُوْنَ [١٠٦]

107. Follow that which has been revealed to thee from thy Lord; there is no god but He; and turn aside from the idolaters.

اَتَّبِعۡ مَاۤ اُوْحِيَ اِلَيْكَ مِّنۡ رَبِّكَ ؕ لَا اِلٰهَ اِلَّا هُوَ
وَاعْرِضۡ عَنِ الْمُشْرِكِيْنَ [١٠٧]

108. And if Allah had *enforced* His will, they would not have set up gods *with Him*. And We have not made thee a keeper over them, nor art thou over them a guardian.

وَلَوْ شَاءَ اللّٰهُ مَاۤ اَشْرَكُوْا ؕ وَمَا جَعَلْنٰكَ عَلَيْهِمْ
حَفِيْظًا ؕ وَمَا اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ [١٠٨]

109. And abuse not those whom they call upon besides Allah, lest they, out of spite, abuse Allah in their ignorance. Thus unto every people have We caused their doings to *seem* fair. Then unto their Lord is their return; And He will inform them of what they used to do.

وَلَا تَسُبُّوْا الَّذِيْنَ يَدْعُوْنَ مِنۡ دُوْنِ اللّٰهِ فَيَسُبُّوْا اللّٰهَ
عَدُوًّاۢ بِغَيْرِ عِلْمٍ ؕ كَذٰلِكَ زَيَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْ ثُمَّ
اِلَىٰ رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُمۡ بِمَا كَانُوْا
يَعْمَلُوْنَ [١٠٩]

An-Nahl, 16:67-71

67. And surely in the cattle *too* there is a lesson for you. We provide for you drink out of that which is in their bellies — from betwixt the faeces and the blood - milk pure *and* pleasant for those who drink *it*.

68. And of the fruits of the date-palms and the grapes, whence you obtain intoxicating drink and wholesome food. Verily in that is a Sign for a people who use their understanding.

69. And thy Lord revealed to the bee : ‘Make thou houses in the hills and in the trees and in the trellises which they build,

70. ‘Then eat all *manner of* fruits, and follow the ways *taught thee by thy Lord and which* have been made easy *for thee.*’ There comes from their bellies a drink of varying hues. Therein is healing for mankind. Surely, in that is a Sign for a people who reflect.

71. And Allah creates you, then He causes you to die; and there are *some* among you who are driven to the worst *state of* life with the result that they know nothing after *having had* knowledge. Surely, Allah is All-Knowing, Powerful.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي
بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا
لِلشَّارِبِينَ [٦٧]

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا
وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ [٦٨]
وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ
بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ [٦٩]

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۗ
يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ
شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ [٧٠]

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۗ وَمِنْكُمْ مَن يُرَدُّ إِلَىٰ
أَزْدَالِ الْعُمْرِ لَكِي لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۗ إِنَّ اللَّهَ
عَلِيمٌ قَدِيرٌ [٧١]

Banee- Israa'eel, 17:79-85

79. Observe Prayer from the declining and paling of the sun till the darkness of the night, and recite *the Qur'an* at dawn. Verily, the recitation of *the Qur'an* at dawn is *especially* acceptable to *Allah*.

80. And during *a part of* the night wake up for *its recitation* — a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.

81. And say, ‘O my Lord, make my entry a good entry and make me go forth a good going forth. And grant me from Thyself a helping power.’

82. And proclaim: ‘Truth has come and falsehood has vanished. Verily, falsehood is bound to vanish.’

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَ
قُرْآنَ الْفَجْرِ ۗ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا [٧٩]

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ ۗ عَسَىٰ أَنْ يَبْعَثَكَ
رَبُّكَ مَقَامًا مَّحْمُودًا [٨٠]

وَقُلْ رَبِّ ادْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ
صِدْقٍ ۗ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا [٨١]
وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ
رَهُوقًا [٨٢]

83. And We *gradually* reveal of the Qur'an that which is healing and a mercy to believers; but it only adds to the loss of the wrongdoers.

84. And when We bestow favour on man, he turns away and goes aside; and when evil touches him, he gives *himself* up to despair.

85. Say, 'Everyone acts according to his own way, and your Lord knows well who is best guided.'

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۖ
وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا [٨٣]

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَا بِجَانِبِهِ ۖ وَإِذَا
مَسَّهُ الشَّرُّ كَانَ يَئُوسًا [٨٤]

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۖ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ
أَهْدَى سَبِيلًا [٨٥]

Al-Kahf, 18:1-13

1. In the name of Allah, the Gracious, the Merciful.

2. All praise belongs to Allah Who has sent down the Book to His servant, and has not placed therein any crookedness.

3. *He has made it* a guardian, that it may give warning of a severe chastisement from Him, and that it may give the believers, who do good works, the glad tidings that they shall have a goodly reward,

4. Wherein they will abide forever;

5. And that it may warn those who say, 'Allah has taken unto Himself a son.'

6. No knowledge have they thereof, nor *had* their fathers. Monstrous is the word that comes out of their mouths. They speak naught but a lie.

7. So it may be, thou wilt grieve thyself to death sorrowing after them if they believe not in this Discourse.

8. Verily, We have made all that is on the earth an ornament for it, that We may try them as to which of them is best in conduct.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ [١]

الْحَمْدُ لِلّٰهِ الَّذِیْ أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ
لَهُ عِوَجًا [٢]

قَیْمًا لِّیُنذِرَ بَأْسًا شَدِیْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِیْنَ
الَّذِیْنَ یَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا [٣]

مَا كَثِیْرٌ فِیْهِ أَبَدًا [٣]

وَيُنذِرَ الَّذِیْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا [٥]

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ
مِنْ أَفْوَاهِهِمْ ۚ إِنَّ یَقُولُونَ إِلَّا كَذِبًا [٦]

فَلَعَلَّكَ بَاجِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِنْ لَّمْ یُؤْمِنُوا
بِهَذَا الْحَدِیْثِ أَسَفًا [٤]

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِیْنَةً لَّهَا لِنَبْلُوَهُمْ أَیُّهُمْ
أَحْسَنُ عَمَلًا [٨]

9. And We shall *destroy* all that is thereon and make it a barren soil.

10. Dost thou think that the Companions of the Cave and the Inscription were a wonder among Our Signs ?

11. When the young men betook themselves to the Cave for refuge they said, 'Our Lord, bestow on us mercy from Thyself, and furnish us with right guidance in our affair.'

12. So We prevented them from hearing in the Cave for a number of years.

13. Then We raised them up that We might know which of the two parties would preserve a better reckoning of the time that they tarried.

وَأَنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا [٩]

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا [١٠]

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا [١١]

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا [١٢]

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا [١٣]

Al-Kahf, 18:103-111

103. Do the disbelievers think that they can take My servants as protectors instead of Me Surely, We have prepared Hell as an entertainment for the disbelievers.

104. Say, 'Shall We tell you of those who are the greatest losers in respect of their works?

105. 'Those whose labour is *all* lost in *pursuit* of the life of this world, and *yet* they imagine that they are doing good works.'

106. Those are they who deny the Signs of their Lord and the meeting with Him. So their works are vain, and on the Day of Resurrection We shall give them no weight.

107. That is their reward — Hell; because they disbelieved, and made a jest of My Signs and My Messengers.

108. Surely, those who believe and act righteously, will have Gardens of Paradise for an abode,

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا [١٠٣]

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا [١٠٤]

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا [١٠٥]

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا [١٠٦]

ذَلِكَ جَزَاءُ وَّهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَّخَذُوا آيَاتِي وَرُسُلِي هُزُورًا [١٠٧]

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا [١٠٨]

109. Wherein they will abide; having no desire to be removed therefrom.

خُلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا [١٠٩]

110. Say, 'If every ocean become ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord were exhausted, even though We brought the like thereof as *further* help.'

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفَدَ الْبَحْرُ قَبْلَ
أَنْ تَنْفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا [١١٠]

111. Say, 'I am but a man like yourselves; *but* it is revealed to me that your God is only One God. So let him who hopes to meet his Lord, do good deeds, and let him join no one in the worship of his Lord'.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ
وَاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا
صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا [١١١]

Al-Ahzaab, 33:71-74

71. O ye who believe ! fear Allah and say the straightforward word.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا [٧١]

72. He will set right your actions for you and forgive you your sins. And whoso obeys Allah and His Messenger shall, surely, attain a supreme triumph.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ
يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا [٧٢]

73. Verily, We have offered the trust of *the Divine Law* to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. Indeed, he is *capable of being* unjust to, and neglectful of, *himself*.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ
وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا [٧٣]

74. *The consequence is* that Allah will punish hypocritical men and hypocritical women, and idolatrous men and idolatrous women; and Allah turns in Mercy to believing men and believing women; and Allah is Most Forgiving Merciful.

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا [٧٤]

Haa Meem Sajdah, 41:31-37

31. *As for* those who say, ‘Our Lord is Allah,’ and then remain steadfast, the angels descend on them, *reassuring them*: ‘Fear not, nor grieve; and rejoice in the *glad tidings of the Garden* which you were promised;

32. ‘We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for —

33. ‘An entertainment from the Most For-giving, Merciful *God*.’

34. And Who is better in speech than he who invites *men* to Allah and does righteous deeds and says, ‘I am, surely, of those who submit ?’

35. And good and evil are not alike. Repel *evil* with that which is best. And lo, he, between whom and thyself was enmity, will become as though he were a warm friend.

36. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.

37. And if an incitement from Satan incite thee, then seek refuge in Allah. Surely, He is the All-Hearing, the All-Knowing.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ
الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ
الَّتِي كُنتُمْ تُوعَدُونَ [٣١]

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ
وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا
تَدْعُونَ [٣٢]

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ [٣٣]
وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا
وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ [٣٤]

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ
أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ
حَمِيمٌ [٣٥]

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا ۗ وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ
عَظِيمٍ [٣٦]

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ [٣٧]

Al-Hashr, 59:19-25

19. O ye who believe ! be mindful of your duty to Allah and let every soul look to what it sends forth for the morrow. And fear Allah, verily, Allah is Well-Aware of what you do.

20. And be not like those who forgot Allah, so He caused them to forget their own souls. It is they that are the transgressors.

21. The inmates of the Fire and the inmates of the Garden are not equal. It is the inmates of the Garden that are the triumphant.

22. If We had sent down this Qur'an on a mountain, thou wouldst, certainly, have seen it humbled and rent asunder for fear of Allah . And these are similitudes that We set forth for mankind that they may reflect.

23. He is Allah and there is no god beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

24. He is Allah and there is no god beside Him, the Sovereign, the Holy One, the Source of peace, the Bestower of security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah, far above that which they associate with Him.

25. He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ

لِعَدُوِّهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ [١٩]

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ ۗ

أُولَٰئِكَ هُمُ الْفٰسِقُونَ [٢٠]

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۗ أَصْحَابُ

الْجَنَّةِ هُمُ الْفٰئِزُونَ [٢١]

لَوْ أَنزَلْنَا هٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خٰشِعًا

مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا

لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ [٢٢]

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ ۗ

هُوَ الرَّحْمَنُ الرَّحِيمُ [٢٣]

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ الْمَلِكُ الْقُدُّوسُ السَّلَامُ

الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحٰنَ

اللَّهِ عَمَّا يُشْرِكُونَ [٢٤]

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ

الْحُسْنٰى ۗ يُسَبِّحُ لَهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ

وَهُوَ الْعَزِيزُ الْحَكِيمُ [٢٥] ۗ

Al-Munaafiqoon, 63:10-12

10. O ye who believe ! let not your wealth and your children divert you from the remembrance of Allah. And whoever does so — it is they who are the losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ

عَنْ ذِكْرِ اللَّهِ ۗ وَمَنْ يَفْعَلْ ذٰلِكَ فَأُولَٰئِكَ هُمُ

الْخٰسِرُونَ [١٠]

11. And spend out of that which We have given you before death comes upon one of you and he says, 'My Lord ! if only Thou wouldst respite me for a little while, then I would give alms and be among the righteous.'

12. And Allah will not grant respite to a soul when its appointed time has come; and Allah is Well-Aware of what you do.

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ
الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ
فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ [١١]

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۗ وَاللَّهُ خَبِيرٌ
بِمَا تَعْمَلُونَ [١٢]

Al-Mulk 67:1-5

1. In the name of Allah, the Gracious, the Merciful.

2. Blessed is He in Whose hand is the Kingdom, and He has power over all things;

3. Who has created death and life that He might try you — which of you is best in deeds; and He is the Mighty, the Most Forgiving ;

4. Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious *God*. Then look again. Seest thou any flaw ?

5. Aye, look again, and yet again, thy sight will *only* return unto thee confused and fatigued, *having seen no incongruity*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ [٢]

إِلَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ
أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْغَفُورُ [٣]

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۗ مَا تَرَىٰ فِي خَلْقِ
الرَّحْمَنِ مِنْ تَفْوُتٍ ۗ فَارْجِعِ الْبَصَرَ ۗ هَلْ تَرَىٰ مِنْ
فُطُورٍ [٤]

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ
خَاسِئًا وَهُوَ حَسِيرٌ [٥]

At-Taariq Chapt. 86

1. In the name of Allah, the Gracious, the Merciful.

2. By the heaven and the Morning Star —

3. And what should make thee know what the Morning Star is ?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]

وَالسَّمَاءِ وَالطَّارِقِ [٢]

وَمَا أَدْرَاكَ مَا الطَّارِقُ [٣]

4. *It is* the star of piercing brightness —
5. There is not a soul but has a guardian over it.
6. So let man consider of what he is created.
7. He is created of a gushing fluid,
8. Which issues forth from between the loins and the breastbones.
9. Surely, *Allah* has the power to bring him back to life,
10. *On* the day when secrets shall be disclosed.
11. And he shall have no strength and no helper.
12. By the cloud which gives rain repeatedly,
13. And by the earth which opens out *with herb-age*.
14. Surely, *the Qur'an* is a decisive word.
15. And it is not a vain talk.
16. Surely, they plan a plan,
17. And I *also* plan a plan.
18. So give respite to the disbelievers. *Aye* respite them for a little while.

النَّجْمُ الثَّاقِبُ [٣]
 إِنَّ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ [٥]
 فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ [٦]
 خُلِقَ مِنْ مَّاءٍ دَافِقٍ [٤]
 يُخْرَجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ [٨]
 إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ [٩]
 يَوْمَ تُبْلَى السَّرَائِرُ [١٠]
 فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ [١١]
 وَالسَّمَاءِ ذَاتِ الرَّجْعِ [١٢]
 وَالْأَرْضِ ذَاتِ الصَّدْعِ [١٣]
 إِنَّهُ لَقَوْلٌ فَصْلٌ [١٤]
 وَمَا هُوَ بِالْهَزْلِ [١٥]
 إِنَّهُمْ يَكِيدُونَ كَيْدًا [١٦]
 وَآكِيدًا كَيْدًا [١٧]
 فَمَهْلِ الْكُفْرَيْنِ أَمْهَلُهُمْ رُؤْيَا [١٨]

Al-A`laa Chapt. 87

1. In the name of Allah, the Gracious, the Merciful.
2. Glorify the name of thy Lord, the Most High,
3. Who creates *man* and perfects *him*.
4. And Who determines *his capacities* and furnishes him with *appropriate* guidance.
5. And Who brings forth the pasturage,
6. Then turns it into black stubble.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
 سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى [٢]
 الَّذِي خَلَقَ فَسَوَّى [٣]
 وَالَّذِي قَدَّرَ فَهَدَى [٤]
 وَالَّذِي أَخْرَجَ الْمَرْعَى [٥]
 فَجَعَلَهُ غُثَاءً أَحْوَى [٦]

7. We shall teach thee *the Qur'an* and thou shalt not forget *it*,

سُنُقِرْتُكَ فَلَا تَنْسَى [٤]

8. Except as what Allah wills. Surely, He knows *what is* manifest and what is hidden.

إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى [٨]

9. And We shall provide thee with *every* facility.

وَنُيَسِّرُكَ لِلْيُسْرَى [٩]

10. So keep on admonishing *people*. Surely, admonition is, indeed, profitable.

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى [١٠]

11. He who fears will heed;

سَيَذَكَّرُ مَنْ يَخْشَى [١١]

12. But the most wretched will turn aside from it,

وَيَتَجَنَّبُهَا الْأَشْقَى [١٢]

13. He who will enter the great Fire.

الَّذِي يَصَلَى النَّارَ الْكُبْرَى [١٣]

14. Then he will neither die therein nor live.

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى [١٤]

15. Verily, he, indeed, will prosper who purifies himself,

قَدْ أَفْلَحَ مَنْ تَزَكَّى [١٥]

16. And remembers the name of his Lord and offer Prayers.

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى [١٦]

17. But you prefer the life of this world,

بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا [١٧]

18. Whereas the Hereafter is better and more lasting.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى [١٨]

19. This, indeed, is *what is taught* in the former Scriptures —

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى [١٩]

20. The Scriptures of Abraham and Moses.

صُّحُفِ إِبْرَاهِيمَ وَ مُوسَى [٢٠]

Al-Ghaashiah Chapt. 88

1. In the name of Allah, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]

2. Has there come to thee the news of the overwhelming *calamity* ?

هَلْ أَتَكَ حَدِيثُ الْغَاشِيَةِ [٢]

3. *Some* faces on that day will be downcast;

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ [٣]

4. Toiling, weary.

عَامِلَةٌ نَّاصِبَةٌ [٤]

5. *They* shall enter a blazing Fire,

تَصَلَّى نَارًا كَامِيَةً [٥]

6. *And* will be made to drink from a boiling spring.

تُسْقَى مِنْ عَيْنٍ آبِيَةٍ [٦]

7. They will have no food save that of dry, bitter and thorny herbage,
8. Which will neither nourish nor satisfy hunger.
9. And some faces on that day will be joyful;
10. Well-pleased with their *past* striving,
11. In a lofty Garden,
12. Wherein thou wilt hear no vain talk.
13. Therein is a running spring,
14. Therein are raised couches,
15. And goblets properly placed,
16. And cushions *beautifully* ranged in rows,
17. And carpets *tastefully* spread.
18. Do they not then look at the camels, how they are created ?
19. And at the heaven, how it is raised high ?
20. And at the mountains, how they are fixed ?
21. And at the earth, how it is spread out ?
22. Admonish, therefore, for thou art but an admonisher;
23. Thou art not *appointed* a keeper over them.
24. But whoever turns away and disbelieves,
25. Allah will punish him with the greatest punishment.
26. Unto Us, surely, is their return.
27. Then, surely, it is for Us to call them to account.

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ [٧]
 لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ [٨]
 وَجُودُهُ يَوْمَئِذٍ نَاعِمَةٌ [٩]
 لِسَعْيِهَا رَاضِيَةٌ [١٠]
 فِي جَنَّةٍ عَالِيَةٍ [١١]
 لَا تَسْمَعُ فِيهَا لَاغِيَةً [١٢]
 فِيهَا عَيْنٌ جَارِيَةٌ [١٣]
 فِيهَا سُرُرٌ مَرْفُوعَةٌ [١٤]
 وَأَكْوَابٌ مَوْضُوعَةٌ [١٥]
 وَنَمَارِقُ مَصْفُوفَةٌ [١٦]
 وَزَرَابِيُّ مَبْثُوثَةٌ [١٧]
 أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ [١٨]
 وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ [١٩]
 وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ [٢٠]
 وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ [٢١]
 فَذَكِّرْ ۗ إِنَّمَا أَنْتَ مُذَكِّرٌ [٢٢]
 لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ [٢٣]
 إِلَّا مَنْ تَوَلَّى وَكَفَرَ [٢٤]
 فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ [٢٥]
 إِنَّ إِلَيْنَا إِيَابَهُمْ [٢٦]
 ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ [٢٧]

Ad-Duhaa Chapt. 93

1. In the name of Allah, the Gracious, the Merciful.
2. By the brightness of the forenoon,
3. And *by* the night when its darkness spreads out,
4. Thy Lord has not forsaken thee, nor is He displeased *with thee*.
5. Surely, thy latter state is better for thee than the former,
6. And thy Lord will soon give thee, and thou wilt be well-pleased.
7. Did He not find thee an orphan and take thee under *His* care,
8. And found thee lost *in love for thy people* and provided thee with guidance *for them*,
9. And found thee in want and enriched *thee*?
10. So the orphan, oppress not,
11. And him, who seeks *thy help*, chide not,
12. And the bounty of thy Lord, proclaim.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
 وَالضُّحَىٰ [٢]
 وَاللَّيْلِ إِذَا سَجَىٰ [٣]
 مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ [٤]
 وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ [٥]
 وَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ [٦]
 أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ [٧]
 وَوَجَدَكَ ضَالًّا فَهَدَىٰ [٨]
 وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ [٩]
 فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ [١٠]
 وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ [١١]
 وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ [١٢]

Al-Inshiraah Chapt.94

1. In the name of Allah, the Gracious, the Merciful.
2. Have We not opened for thee thy bosom,
3. And removed from thee thy burden,
4. Which had *well-nigh* broken thy back ?
5. And we have exalted thy name
6. Surely, there is ease after hardship.
7. Aye, surely, there is ease after hardship.
8. So when thou art free *from thy immediate task*, strive hard,
9. And to thy Lord do thou turn *with full attention*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
 أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ [٢]
 وَوَضَعْنَا عَنكَ وِزْرَكَ [٣]
 الَّذِي أَنْقَضَ ظَهْرَكَ [٤]
 وَرَفَعْنَا لَكَ ذِكْرَكَ [٥]
 فَإِنَّ مَعَ الْعُسْرِ يُسْرًا [٦]
 إِنَّ مَعَ الْعُسْرِ يُسْرًا [٧]
 فَإِذَا فَرَغْتَ فَانصَبْ [٨]
 وَإِلَىٰ رَبِّكَ فَارْغَبْ [٩]

At-Teen Chapt. 95

1. In the name of Allah, the Gracious, the Merciful.
2. By the Fig and the Olive,
3. And Mount Sinai,
4. And this Town of Security,
5. Surely, We have created man in the best make;
6. Then, *if he does evil deeds*, We degrade him as the lowest of the low,
7. Save those who believe and do good works; so for them is an unfailing reward.
8. Then what is there to give the lie to thee after *this*, with regard to the judgment ?
9. Is not Allah the Most Just of judges ?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
 وَالتِّينِ وَالزَّيْتُونِ [٢]
 وَطُورِ سِينِينَ [٣]
 وَهَذَا الْبَلَدِ الْأَمِينِ [٤]
 لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ [٥]
 ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ [٦]
 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ
 غَيْرُ مَمْنُونٍ [٧]
 فَمَا يُكَذِّبُكَ بَعْدَ بِالذِّينِ [٨]
 أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَكَمِينَ [٩]

Al-Qadr Chapt. 97

1. In the name of Allah, the Gracious, the Merciful.
2. Surely, We sent it down during the Night of Decree.
3. And what shall make thee know what the Night of Decree is ?
4. The Night of Decree is better than a thousand months.
5. Therein descend angels and the Spirit by the command of their Lord *with Divine decree* concerning every matter.
6. It is all peace till the rising of the dawn.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
 إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ [٢]
 وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ [٣]
 لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ [٤]
 تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ
 مِنْ كُلِّ أَمْرٍ [٥]
 سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ [٦]

Az-Zilzaal Chapt. 99

1. In the name of Allah, the Gracious, the Merciful.
2. When the earth is shaken with *her* violent shaking,
3. And the earth throws up her burdens,
4. And man says, 'What is the matter with her?'
5. On that day will she tell her news,
6. For, thy Lord will have commanded her.
7. On that day will men issue forth in scattered groups that they may be shown *the results of* their works.
8. Then whoso does an atom's weight of good will see it,
9. And whoso does an atom's weight of evil will also see it,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
 إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا [٢]
 وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا [٣]
 وَقَالَ الْإِنْسَانُ مَا لَهَا [٤]
 يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا [٥]
 بَأَنَّ رَبَّكَ أَوْحَى لَهَا [٦]
 يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ [٧]
 فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ [٨]
 وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ [٩]

Al-Qaari'ah Chapt. 101

1. In the name of Allah, the Gracious, the Merciful.
2. The Great Calamity !
3. What is the great calamity ?
4. And what should make thee know what the Great Calamity is ?
5. The day when men will be like scattered moths,
6. And the mountains will be like carded wool.
7. Then, as for him whose scales are heavy,
8. He will have a pleasant life.
9. But as for him whose scales are light,
10. Hell will be a *nursing* mother to him.
11. And what should make thee know what that is ?
12. *It is* a blazing Fire.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
 الْقَارِعَةُ [٢]
 مَا الْقَارِعَةُ [٣]
 وَمَا أَدْرَاكَ مَا الْقَارِعَةُ [٤]
 يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ [٥]
 وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ [٦]
 فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ [٧]
 فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ [٨]
 وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ [٩]
 فَأُمُّهُ هَاوِيَةٌ [١٠]
 وَمَا أَدْرَاكَ مَا هِيَ [١١]
 نَارٌ حَامِيَةٌ [١٢]

At-Takaathur Chapt. 102

1. In the name of Allah, the Gracious, the Merciful.
2. Mutual rivalry in *seeking* increase in worldly possessions diverts you from God,
3. Till you reach the graves.
4. Nay ! you will soon come to know *the Truth*.
5. Nay again ! you will soon come to know.
6. Nay ! if you only knew with certain knowledge;
7. You will surely see Hell *in this very life*.
8. Aye, you will surely see it with the eye of certainty *Hereafter*.
9. Then, on that day you shall be called to account for the favours *bestowed upon you*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
 أَلْهَكُمُ التَّكَاثُرُ [٢]
 حَتَّىٰ زُرْتُمُ الْمَقَابِرَ [٣]
 كَلَّا سَوْفَ تَعْلَمُونَ [٤]
 ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ [٥]
 كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ [٦]
 لَتَرَوُنَّ الْجَحِيمَ [٧]
 ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ [٨]
 ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ [٩]

Al-`Asr Chapt. 103

1. In the name of Allah, the Gracious, the Merciful.
2. By the Time,
3. Surely, man is *ever* in a state of loss,
4. Except those who believe and do righteous deeds, and exhort one another to *preach* Truth, and exhort one another to be steadfast.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
 وَالْعَصْرِ [٢]
 إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ [٣]
 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا
 بِالْحَقِّ ۖ وَتَوَاصَوْا بِالصَّبْرِ [٤]

Al-Humazah Chapt. 104

1. In the name of Allah, the Gracious, the Merciful.
2. Woe to every backbiter, slanderer,
3. Who amasses wealth and counts it over and over.
4. He thinks that his wealth will make him immortal.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
 وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ [٢]
 الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ [٣]
 يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ [٤]

5. Nay ! he shall, surely, be cast into the crushing torment.
6. And what should make thee know what the crushing torment is ?
7. *It is* Allah's kindled fire,
8. Which rises over the hearts.
9. It will be closed in on them
10. In outstretched columns.

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ [٥]^{زسط}
 وَمَا أَدْرَاكَ مَا الْحُطَمَةُ [٦]^ط
 نَارُ اللَّهِ الْمُوَقَّدَةُ [٤]^ص
 الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ [٨]^ط
 إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ [٩]^ص
 فِي عَمَدٍ مُّمَدَّدَةٍ [١٠]^ع

Al-Feel Chapt. 105

1. In the name of Allah, the Gracious, the Merciful.
2. Knowest thou not how thy Lord dealt with the Owners of the Elephant ?
3. Did He not cause their design to miscarry ?
4. And He sent against them swarm of birds,
5. *Which ate their dead bodies*, striking them against stones of clay.
6. And *thus* made them like broken straw, eaten up.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]^ع
 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ [٢]^ط
 أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ [٣]^ص
 وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ [٤]^ص
 تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ [٥]^ص
 فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ [٦]^ع

Al-Quraish Chapt. 106

1. In the name of Allah, the Gracious, the Merciful.
2. *Thy Lord destroyed the Owners of the Elephant in order to attach the hearts of the Quraish —*
3. To make them attached to their journeys in winter and summer.
4. So they should worship the Lord of this House,
5. Who has fed them against hunger, and has given them security against fear.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]^ع
 لِأَيْلِفِ قُرَيْشٍ [٢]^ع
 إِلْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ [٣]^ع
 فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ [٤]^ع
 الَّذِي أَطْعَمَهُمْ مِّن جُوعٍ ۖ وَأَمَّنَّهُمْ مِّن خَوْفٍ [٥]^ع

Al-Maa`oon Chapt. 107

1. In the name of Allah, the Gracious, the Merciful.
2. Hast thou seen him who denies the Judgment ?
3. That is he who drives away the orphan,
4. And urges not the feeding of the poor.
5. So woe to those who pray,
6. But are unmindful of their Prayer.
7. They like *only* to be seen *of men*,
8. And withhold *legal* alms.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ [١]
 اَرَءَیْتَ الَّذِیْ یُكْذِبُ بِالذِّیْنِ [٢]
 فَذٰلِكَ الَّذِیْ یُدْعُ الْیْتِیْمَ [٣]
 وَلاَ یَحْضُ عَلٰی طَعَامِ الْمِسْكِیْنِ [٤]
 فَوَيْلٌ لِّلْمُصَلِّیْنَ [٥]
 الَّذِیْنَ هُمْ عَن صَلَاتِهِمْ سَاهُوْنَ [٦]
 الَّذِیْنَ هُمْ یُرَآءُ وَنَ [٧]
 وَیَمْنَعُوْنَ الْمَاعُوْنَ [٨]

Al-Kauthar Chapt. 108

1. In the name of Allah, the Gracious, the Merciful.
2. Surely, We have bestowed upon thee abundance *of good*;
3. So pray to thy Lord, and offer sacrifice.
4. Surely, it is thy enemy who shall be without issue.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ [١]
 اِنَّا اَعْطٰیْنِكَ الْكَوْثَرَ [٢]
 فَصَلِّ لِرَبِّكَ وَاَنْحِرْ [٣]
 اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ [٤]

Al-Kaafiroon Chapt. 109

1. In the name of Allah, the Gracious, the Merciful.
2. Say, 'O ye disbelievers !
3. 'I worship not as you worship,
4. 'Nor do you worship as I worship.
5. 'Nor do I worship *those* that you worship,
6. 'Nor do you worship Him Whom I worship.
7. 'For you your religion, and for me my religion.'

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ [١]
 قُلْ یٰٓاَیُّهَا الْكٰفِرُوْنَ [٢]
 لَا اَعْبُدُ مَا تَعْبُدُوْنَ [٣]
 وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ [٤]
 وَلَا اَنَا عٰبِدُ مَا عٰبَدْتُمْ [٥]
 وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ [٦]
 لَكُمْ دِیْنُكُمْ وَلِیَّ دِیْنِ [٧]

An-Nasr Chapt. 110

1. In the name of Allah, the Gracious, the Merciful.
2. When the help of Allah comes and the Victory,
3. And thou seest men entering the religion of Allah in troops,
4. Glorify thy Lord with *His* praise and seek His forgiveness. Surely He is Oft-returning with mercy.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
 إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ [٢]
 وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا [٣]
 فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۗ إِنَّهُ كَانَ تَوَّابًا [٤]

Al-Lahab Chapt. 111

1. In the name of Allah, the Gracious, the Merciful.
2. Perish the two hands of Abu Lahab, and perish he !
3. His wealth and what he has earned shall avail him naught,
4. Soon shall he burn in a flaming fire;
5. And his wife, *too*, bearer of slander,
6. Round her neck shall be a halter of twisted palm-fibre.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
 تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ [٢]
 مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ [٣]
 سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ [٤]
 وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ [٥]
 فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ [٦]

Al-Ikhlaas Chapt. 112

1. In the name of Allah, the Gracious, the Merciful.
2. Say 'He is Allah, the One !
3. 'Allah the Independent and Besought of all.
4. 'He begets not, nor, is He begotten,
5. And there is none like unto Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
 قُلْ هُوَ اللَّهُ أَحَدٌ [٢]
 اللَّهُ الصَّمَدُ [٣]
 لَمْ يَلِدْ ۖ وَلَمْ يُولَدْ [٤]
 وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ [٥]

Al-Falaq Chapt. 113

1. In the name of Allah, the Gracious, the Merciful.
2. Say, 'I seek refuge in the Lord of the dawn,
3. 'From the evil of that which He has created,
4. 'And from the evil of darkness when it over-spreads,
5. 'And from the evil of those who blow upon the knots of *mutual relationships to undo them*,
6. 'And from the evil of the envier when he envies.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ [٢]

مِنْ شَرِّ مَا خَلَقَ [٣]

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ [٤]

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ [٥]

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ [٦]

An-Naas Chapt. 114

1. In the name of Allah, the Gracious, the Merciful.
2. Say, 'I seek refuge in the Lord of mankind,
3. 'The King of mankind,
4. 'The God of mankind,
5. 'From the evil *whisperings* of the sneaking whisperer;
6. Who whispers into the hearts of men,
7. 'From among jinn and men.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]

قُلْ أَعُوذُ بِرَبِّ النَّاسِ [٢]

مَلِكِ النَّاسِ [٣]

إِلَهِ النَّاسِ [٤]

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ [٥]

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ [٦]

مِنَ الْجِنَّةِ وَالنَّاسِ [٧]

Poem about the Holy Qur'an — by the Promised Messiah^{as}

Listen O those dear to me
that without the Qur'an,
man can never reach Allah.

اے عزیزو سنو کہ بے قرآن
حق کو ملتا نہیں کبھی انسان

It ever fills the heart with light,
cleanses the heart most thoroughly.

دل میں ہر وقت نور بھرتا ہے
سینہ کو خوب صاف کرتا ہے

How can I acquit myself
in praising its qualities,
Lo! it breathes a new spirit in our life.

اس کے اوصاف کیا کروں میں بیاں
وہ تو دیتا ہے جاں کو اور اک جاں

Behold! It shines forth
like a sun at its zenith,
How can one ever deny its brilliance.

وہ تو چمکا ہے نیر اکبر
اس سے انکار ہو سکے کیونکر

Every word of it is an ocean of wisdom,
It makes one drink cupful of love of Allah.

بحر حکمت ہے وہ کلام تمام
عشق حق کا پلا رہا ہے جام

It is the only remedy for the sufferers
The only sign from Allah which leads to Allah.

درد مندوں کی ہے دوا وہی ایک
ہے خدا سے خدا نما وہی ایک

That is the only sun of guidance we found,
That is the only one we have seen
that captures the hearts.

ہم نے پایا خورِ ہدیٰ وہی ایک
ہم نے دیکھا ہے دلڑبا وہی ایک

Whatever they say who deny it,
They say nothing but sheer nonsense.

اس کے منکر جو بات کہتے ہیں
یونہی اک واہیات کہتے ہیں

(Braheen-e-Ahmadiyya, Part 3, subfootnote, page 299)

The Holy Qur'an - Fountain-head of Bliss

The Promised Messiah^{as} writes:

'You should remember that the Holy Quran is the fountain-head of all real bliss and true means of salvation. Of course those who do not follow the teachings of the Holy Quran are themselves to be blamed. One section constitute the people who do not have faith in this Book and do not believe that this is the word of God. These people are indeed far drawn away from it. But as for those who believe it to be the word of God and the means of salvation, if they do not act upon it, it would be certainly a matter of great grief. Lot of those are there who have not read this book at all. The people who fall in this category and are ignorant and negligent are like the man who knows that at such and such a fountain he would find pure sweet and cold water and this water would cure many a disease. Though he is quite certain of the truth of this fact and he is at the same time thirsty and afflicted with various diseases, yet he does not approach that fountain; how unfortunate would that person be and how ignorant as well. Such a person should have put his lips on the fountain and drank to his fill. But he remains away from it as if he does not know anything about it - and he stays away from it till death overtakes him.'...

(Malfoozat vol. 7, p.18)

PART 3

Selected Sayings (*Ahadith*) of the Holy Prophet^{sa}

- 1: Introduction to *Ahadith*
- 2: Forty *Ahadith* with Commentary
- 3: Forty *Ahadith* without Commentary

**By: Dr. Saleemur Rahman
Sheikh Abdul Hadi**



Importance of Memorizing at least Forty *Ahadith*:

The Holy Prophet^{sa} says:

مَنْ حَفِظَ عَلَيَّ أُمَّتِي أَرْبَعِينَ حَدِيثًا فِي أَمْرِ دِينِهَا
بَعَثَهُ اللَّهُ تَعَالَى فَقِيهَا وَكُنْتُ لَهُ يَوْمَ الْقِيَمَةِ شَافِعًا
وَ شَهِيدًا (بيهقي)

Whosoever memorizes at least forty of my *Ahadith*, for the welfare and reformation of my people, Allah the Exalted will raise him up as a jurist and religious divine on the day of resurrection, and I will be his intercessor with Allah and a witness to his faith.

(*Baihiqi*)

Introduction to *Ahadith*

Hadith is an Arabic word (its plural is *Ahadith*). The word *Hadith* means ‘a new statement, or a statement that is put in a new way’. Since the speech of the Holy Prophet Muhammad^{sa} always contained new and wonderful truths and valuable ideas, it has been termed *Hadith*.

Definition of *Hadith*

Thus *Hadith* means (i) the words actually spoken by the Holy Prophet^{sa}, or (ii) words that describe an observed incident related to the Holy Prophet^{sa}'s life. The *Ahadith* were narrated by the companions of the Holy Prophet^{sa} and Muslim narrators. Their compilation started about 100 years after Hijrah and it continued during a period of about 200 years, i.e., up to about 300 Hijrah.

If a *Hadith* does not conflict with a verse of the Holy Qur'an, or with a more reliable *Hadith*, it is the duty of every Muslim to accept it as true and act upon it throughout one's life. This is so because the Holy Qur'an (3:133) commands us: ‘Obey Allah and the Prophet’. Unfortunately, some Muslim sects do not give it the importance it deserves.

Importance of *Ahadith*

The Promised Messiah^{as} writes, in his famous book ‘*Kashti-e Nooh*’:

‘... After the Holy Qur'an, the greatest blessing the Muslims have received is the Sunnah.’

No doubt, the Holy Qur'an is the revealed word of God and contains broad principles of guidance for mankind.

The *Sunnah*, on the other hand, is the practical example of the Holy Prophet^{sa} that demonstrates the Qur'anic principles. Hence the Holy Prophet^{sa} transformed into action the word of Allah by his *Sunnah* and thus it provides a simple solution of complex problems.

The *Hadith* is the spoken word of the Holy Prophet^{sa} and serves as a supporting witness for *Sunnah*. The *Hadith*, however, is important as it is a

Explanatory position of *Sunnah* and supportive Position of *Hadith*

great historical, literary and spiritual treasure.

In conclusion, the Holy Qur'an is the revealed word of Allah, while the *Sunnah* is the practical example of the Holy Prophet^{sa} and the *Hadith*, a supporting witness for the *Sunnah*.

Standard Works of Ahadith

There is a large number of books on *Hadith*, but six of these are considered very reliable and treated as standard works. These are known as *Sihhaah Sittah* (The Six Authentic Ones). Here is a brief introduction to these books:

Saheeh Bukhari

This book is considered to be the most authentic book after the Holy Qur'an. Its compiler is **Muhammad Isma`eel of Bukhara**, commonly known as Imam Bukhari. (194-256 A.H; 816-878 A.D.)

Saheeh Muslim

Considered second in importance is Saheeh Muslim. This was compiled by **Muslim bin Al-Hajjaj** who was a native of Neshapur in Khorasan. (202-261 A.H; 824-883 A.D.)

Jami` al-Tirmidhi

Third in order is Jami` Al-Tirmidhi. The compiler, **Imam Muhammad bin `Eesa** was a native of Tirmidh. (209-279 A.H: 831-901 A.D.)

Sunan Abu Dawood

Next is Sunan Abu Dawood, compiled by Sulaiman bin Al-Ashah, known as **Abu Dawood**. (202-275 A.H: 24-897 A.D.)

Sunan Ibn Majah

Considered fifth in the degree of authenticity is Sunan ibn Majah. It was compiled by **Muhammad bin Majah** who was from the famous city of Qizwin in Iraq. (209-275 A.H: 831-897 A.D.)

Sunan Nisa'ee

The sixth book is Sunan Nisai. It was compiled by **Ahmad bin Shu`aib**, known as 'Nisai' after the city of Nisa in Khorasan. (215-306 A.H; 837-928 A.D.)

Mu'atta Imam Malik

Besides the *Sihhaah Sittah* (The Six Authentic Ones), there is another very important compilation of Traditions known as Mu'atta Imam Malik. The compiler, Malik bin Anas, is commonly known as **Imam Malik**.

Forty Ahadith (with Commentary)

1. Importance of Sadaqah

Ittaqun-naara walau bishikki tamratin. fa-mal lam ya-jid fa-bi-kalima-tin tayyiba-tin

Save yourself from the Fire, even if it is by offering a fragment of a date (as Sadaqah), and for the one who does not even have that much, by saying a kind word. (Bukhari-Kitab-ul-Adab)

There are several ways of spending one's wealth in the cause of Allah. Sadaqah is one such way. This Hadith signifies that even a minor quantity of Sadaqah may save its donor from the hardships of this world as well as from the Hell in the Hereafter.

Let it be clear that Sadaqah means helping the needy voluntarily, to win Allah's pleasure. It must be given out of one's lawfully earned wealth and, in no case, should its recipient be put under any obligation or reproach. (Al-Qur'an 2:263, 2:265).

In case monetary help is not needed, or one cannot afford to spare money for Sadaqah, a word of goodness, a piece of useful advice or consoling a distressed person, are all acts that can also be called Sadaqah. (Al-Qur'an 2:264, Hadith No.21).

۱۔ صدقہ کی اہمیت

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ
فَبِكَلِمَةٍ طَيِّبَةٍ۔

آگ سے بچو خواہ کھجور کا ایک ٹکڑا (صدقہ) دینے سے ایسا ہو۔ اگر کسی کے پاس یہ بھی نہیں تو عمدہ بات کہنے سے بھی (یہ مقصد حاصل ہو سکتا ہے)۔ (بخاری کتاب الادب)

اللہ کی راہ میں اپنا مال خرچ کرنے کے کئی طریقے ہیں۔ جن میں سے ایک طریقہ صدقہ بھی ہے۔ اس حدیث میں یہ بتایا گیا ہے کہ صدقہ دنیاوی پریشانیوں سے بھی محفوظ رہنے کا ذریعہ ہے خواہ یہ صدقہ کھجور کے ٹکڑے جتنا قلیل ہی کیوں نہ ہو۔

واضح رہے کہ صدقہ سے مراد یہ ہے کہ کسی ضرورت مند کی ضرورت کو محض اللہ تعالیٰ کی خوشنودی حاصل کرنے کے لئے رضا کارانہ طور پر پورا کیا جائے۔ صدقہ اپنے پاکیزہ مال میں سے دیا جائے۔ بعد میں نہ تو صدقہ لینے والے کو اپنا احسان جتائیں اور نہ ہی کسی قسم کی تکلیف دیں۔ (البقرہ: ۲۶۳، ۲۶۵)

اگر مالی مدد کی ضرورت نہ ہو یا اسکی سکت نہ ہو تو اچھی بات کہنا، مفید مشورہ دینا اور ایک پریشان حال کی دلجوئی کرنا وغیرہ یہ سب امور صدقہ کے تحت ہی آتے ہیں۔ (البقرہ: ۲۶۴) (دیکھئے حدیث نمبر ۲۱)

2. A Little but Sufficient

Ma qalla wa kaffaa khairum-mimmaa kathura wa alhaa.

A little that suffices one's need is better than plenty that makes him forgetful (of Allah) (*Chehl Ahadith*)

This short *Hadith* urges us to adopt the virtues of simple life and contentment, and to leave the bad habit of extravagance.

If one raises his standard of living and his needs beyond reasonable limits, one is entangled in an endless cycle of excessive spending and pursuit for even more income.

In view of the above, one cannot fulfil one's duties towards Allah, nor can one attend to his wife and children. Another *Hadith* deals with the same subject: "A simple way of life is part of Faith." The Holy Qur'an repeatedly urges us not to be extravagant (7:32, 17:28).

۲۔ قلیل مگر کافی

مَا قَلَّ وَ كَفَى خَيْرٌ مِّمَّا كَثُرَ وَ اَلْهَىٰ۔

وہ چیز جو تھوڑی ہو اور ضرورت پوری کر دے اس سے بہتر ہے جو زیادہ ہو مگر (خدا سے) غافل کر دے۔ (چہل احادیث)

اس مختصر حدیث میں سادہ زندگی اور قناعت کی خوبیاں اپنانے اور اسراف کو چھوڑنے کا سبق دیا گیا ہے۔ معیار زندگی اور دیگر خواہشات کو اگر ایک مناسب حد سے بڑھا دیا جائے تو انسان غیر ضروری اخراجات اور مزید آمدنی پیدا کرنے کے ایک نہ ختم ہونے والے سلسلے میں اس قدر اُلجھ جاتا ہے کہ حقوق اللہ سے غافل ہونے کے ساتھ ساتھ اپنے بیوی بچوں کے حقوق بھی ادا نہیں کر سکتا۔ یہی مضمون ایک اور حدیث میں اس طرح بیان ہے کہ "سادہ زندگی ایمان کا حصہ ہے" قرآن کریم نے اسراف سے بچنے کی بار بار تاکید کی ہے۔ (الاعراف: ۳۲ - بنی اسرائیل: ۷۴)

3. Think before You Speak

Al-balaa'u mu-akkalum-bil-mantiqi

Speaking (without thinking) leads to trouble (*Chehl Ahadith*)

One has no control over the good or bad effects of his words once these have been uttered. It is, therefore, advisable to think before speaking. Moreover, brief and gracious speech considerably covers the bad

۳۔ بولنے سے پہلے تو لو

اَلْبَلَاءُ مُوَكَّلٌ بِالْمَنْطِقِ۔

مصیبت موقوف ہوتی ہے (بغیر سوچے سمجھے) بات کرنے پر۔ (چہل احادیث۔)

جو بات منہ سے نکل جائے اس کے اچھے یا بُرے اثرات پر انسان کا کوئی اختیار باقی نہیں رہتا اس لئے بات کرنے سے قبل ہی اچھی طرح اس بات کو پرکھ لینا بہتر ہے۔ پھر کلام اگر مختصر اور انداز کلام نرم

effects due to any shortcomings that may be present in the speech. Another *Hadith* on the subject states: ‘Modesty and brevity of speech are two characteristics of faith.’ The Holy Qur'an advises: ‘Speak graciously to the people’ (2:84).

ہو تو کلام میں موجود ممکنہ خامیوں کے بد اثرات کو کافی حد تک کم کیا جا سکتا ہے۔ یہی مضمون ایک اور حدیث میں یوں بیان ہوا ہے ”حیا اور کم گوئی دونوں ایمان کی خوبیاں ہیں“۔ قرآن کریم نے خاص طور پر نرم انداز کلام اختیار کرنے کی ہدایت کی ہے۔ (البقرة: ۸۴)

4. Taking back a Gift

Ar-raaji`u fee hibati-hee kar-raaji`ifee qai`ee-hee

The man who takes back his gift is like the one who licks his own vomit (*Muslim*)

Exchanging gifts is a means of enhancing mutual affection. An attempt to withdraw a gift, once it is given, shows extreme narrow-mindedness and miserliness. Thus, love may turn into hatred. That is why the Holy Qur'an prohibits such an action. (57:25).

In another place, The Holy Qur'an(4:21) advises not to take back even a valuable asset that had been given to one's former wife.

۴۔ تحفہ دے کر واپس لینا

الرَّاجِعُ فِي هِبَتِهِ كَالرَّاجِعِ فِي قَيْئِهِ۔

تحفہ دے کر واپس لینے والا ایسا ہی ہے جیسے کوئی قے کر کے اسے چاٹ لے۔ (مسلم کتاب الہبات)

تحفہ دینے سے آپس میں محبت بڑھتی ہے۔ اگر کوئی تحفہ دے کر بعد میں اسے واپس لینا چاہے تو یہ انتہا درجے کی تنگدلی اور کنجوسی ہوگی۔ یہ امر محبت کو نفرت میں بدل دے گا۔ اسی لئے آنحضرت ﷺ نے اس امر کو مکروہ قرار دیا ہے اور جس سے قرآن کریم (الحديد - ۲۵) بھی منع فرماتا ہے۔ اگر شوہر بیوی کو طلاق دیدے تب بھی اسے اجازت نہیں کہ اگر وہ اپنی بیوی کو مال کا ایک ڈھیر بھی دے چکا ہو تو اسے واپس لے۔ (النساء - ۲۱)

5. Love for the Holy Prophet^{sa}

Laa yu`minu ahadu-kum hattaa akoona ahabba ilai-hi min-waalidi-hee wa waladi-hee wannaasi ajma`een.

None of you can be a true believer unless he loves me more than his parents, children, and all the people combined. (*Bukhari, Vol.I, Kitabul Eeman*)

۵۔ حضرت رسول کریم سے محبت

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ۔

تم میں سے کوئی (سچا) مومن نہیں بن سکتا جب تک کہ وہ اپنے والدین، بچوں اور تمام لوگوں سے بڑھ کر مجھ سے پیار نہ کرے۔ (بخاری جلد اول کتاب الایمان)

The Holy Prophet^{sa} is the greatest benefactor of humanity as he established a permanent system for our spiritual well-being. We all, in turn, should love him far more than our parents, children and friends (9:24).

It is important to note that our love for the Holy Prophet^{sa} is to our own benefit; it would in turn generate Divine love for us, thus opening the doors of unlimited spiritual progress for the believers (3:32, 4:70).

A living example of this fact is found in the person of the Promised Messiah^{as} who, according to his own statement, attained his grand status of the Promised Messiah solely due to his immense love for the Holy Prophet^{sa}.

(Roohani Khazaa'in, Vol. 1, Braheen-i-Ahmadiyya, p. 598)

آنحضرت ﷺ محسنِ انسانیت ہیں۔ آپ نے رہتی دنیا تک مومنوں کی روحانی پرورش کے سامان کر دیئے۔ اس لئے ہمارے ایمان کا تقاضا ہے کہ ہماری آپ سے محبت ان تمام محبتوں سے بہت زیادہ ہو جو کہ ہمارے دلوں میں اپنے والدین، بچوں اور دیگر دوستوں کے لیے ہوتی ہے۔ (التوبہ: ۹)

ایک اور اہم نکتہ یہ ہے کہ آنحضرت ﷺ کے اس فرمان پر عمل کرنے میں ہمارا اپنا ہی فائدہ ہے کیونکہ آنحضرت ﷺ سے محبت کے نتیجہ میں محبتِ الہی ملتی ہے۔ پھر مومن کیلئے لامحدود روحانی درجات کے دروازے کھل جاتے ہیں۔ (النساء: ۷۰ - آل عمران: ۳۲)

اس امر کی زندہ مثال حضرت مسیح موعودؑ ہیں۔ آپ کے اپنے فرمان کے مطابق آپ کو مسیح موعود کا عہدہ صرف اور صرف محبتِ رسول کی بنا پر ملا۔ (روحانی خزائن جلد نمبر ۱، براہین احمدیہ، حاشیہ در حاشیہ، صفحہ ۵۹۸)

6. Kindness to Younger Ones and Respect for Elders

Mallam yarham sagheera-naa wa lam ya`rif haqqa kabeeri-naa falaisa minnaa

He who is not kind to our younger ones and does not recognize the right of our elders, is not from among us (Abu-Dawood)

۶۔ چھوٹوں پر شفقت اور بڑوں کا ادب

مَنْ لَّمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا۔

جو شخص اپنے سے چھوٹوں کے ساتھ شفقت کا سلوک نہیں کرتا اور اپنوں سے بڑے کے حق کو نہیں پہچانتا وہ ہم میں سے نہیں۔ (ابوداؤد - کتاب الاداب)

According to this *Hadith*: our elders must treat their youngsters with kindness and due regard instead of looking down upon them. Similarly, our younger ones must show due respect and regard to their elders.

One should understand that the Arabic words ‘*Sagheer*’ and ‘*Kabeer*’ used in this *Hadith*, apply to all types of junior and senior persons or groups: this may be in relation to age, kinship, office, prestige or wealth.

The Qur’an stresses this point and forbids any group of society to look down upon another one. For, haply the other group may become better than the first one (49:12). Also, the most honourable among us is he, who is the most righteous (49:14).

In short, if all human beings follow this valuable advice, it will eliminate class-struggle from every society and bring about peace. That is why, our beloved Prophet^{sa} says that the one, who does not follow this advice, is not from among us. (Adapted from ‘*Forty Gems of Beauty*’)

اس حدیث کے مطابق ہمارے بڑوں کے لئے حکم ہے کہ وہ اپنے سے چھوٹوں کی تحقیر کرنے کی بجائے ان سے شفقت سے پیش آئیں۔ پھر چھوٹوں کے لئے حکم ہے کہ وہ اپنے بڑوں کا واجبی احترام کریں۔ واضح رہے کہ اس حدیث میں ”صغیر اور کبیر“ کے الفاظ سے ہر قسم کے چھوٹے اور بڑے مراد ہیں۔ خواہ یہ فرق عمر یا رشتہ کے لحاظ سے ہو یا افسری ماتحتی کے لحاظ سے یا اثر رسوخ یا دولت کے لحاظ سے ہو۔

قرآن مجید نے اس نکتہ کو واضح طور پر بیان کیا ہے اور اس امر کو منع فرمایا ہے کہ سوسائٹی کا کوئی طبقہ دوسرے طبقہ کو ادنیٰ خیال کر کے اسے تحقیر کی نظر سے دیکھے۔ کیونکہ جو طبقہ نیچے ہے کل کو وہی طبقہ اوپر آ کر تحقیر کرنے والوں سے بہتر بن سکتا ہے (الحجرات: ۱۲) اور یہ کہ ہم میں سے قابل احترام شخص وہ شخص ہے جو سب سے زیادہ متقی ہو۔ (الحجرات: ۱۲)

اگر ہم سب اس سنہری اصول کو مد نظر رکھیں تو دنیا میں ہر مقام ہر طبقاتی کشمکش کا خاتمہ ہو کر امن قائم ہو سکتا ہے۔ اسی لئے ہمارے پیارے رسول ﷺ نے فرمایا ہے کہ جو کوئی بھی اس اصول پر عمل نہیں کرتا وہ ہم میں سے نہیں ہے۔ (تخلیص چالیس جواہر پارے)

7. Importance of Motives

Innamal a`maalu binniyyaati wa innamaa li-kullim-ri-in maa na-waa

Deeds are judged by motives, and everyone is rewarded according to his motives. (Bukhari-Kitab Fazz’ilul Qur’an)

ے۔ نیت کی اہمیت

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ-

اعمال کا دار و مدار نیتوں پر ہے اور ہر شخص اپنی نیت کے مطابق بدلہ پاتا ہے۔ (بخاری کتاب فضائل القرآن)

The Holy Qur'an (3:30) warns mankind that Allah knows well what people keep hidden in their thoughts and whatever is in their minds. So, God is well-aware of our real motives behind our actions, even though we may hide them from other people. Similarly, the Holy Qur'an (22:38) says, regarding the sacrifice of animals:

“their flesh reaches not Allah, nor their blood, but it is your righteousness that reaches Him.”

قرآن کریم (ال عمران: ۳) میں اللہ تعالیٰ انسانوں کو خبردار کرتا ہے کہ جو خیالات اُن کے دل کی گہرائیوں میں ہیں، اللہ تعالیٰ اُن سے پوری طرح واقف ہے۔ پس خُدا تعالیٰ جانتا ہے کہ ہمارے کسی بھی عمل کے پیچھے ہماری اصل نیت کیا ہے، خواہ باقی انسانوں سے پوشیدہ رہے۔ اسی طرح قرآن کریم (الحج: ۲۲) میں خُدا تعالیٰ فرماتا ہے کہ جب انسان خُدا کی راہ میں ایک جانور کی قربانی دیتا ہے تو اس کا گوشت تو محض انسانوں کو ہی پہنچتا ہے۔ اللہ تعالیٰ تک پہنچنے والی چیز صرف وہ نیک نیت اور تقویٰ ہے جو اُس قربانی کرنے والے کی نیت میں تھی۔

8. Learning and Teaching of the Holy Qur'an

Khairu-kum man ta'allamal Qur'aana wa `allahahoo

The best among you is the one who learns the Qur'an and teaches it. (Bukhari, Kitab Faza'ilul Qur'an)

The Holy Qur'an (2:130) informs us about the prayer of prophets Ibraheem^{as} and Isma'eel^{as}, as they erected the *Ka'bah*, when they prayed to God to send a prophet who would recite God's words to His people and “would teach them the Book and wisdom.” This prayer was fulfilled with the advent of the Holy Prophet Muhammad^{sa}, who taught the best moral values and wisdom through the Holy Qur'an. Learning the Holy Qur'an and

۸۔ قرآن کریم کا سیکھنا اور سکھانا

خَيْرُكُمْ مَن تَعَلَّمَ الْقُرْآنَ وَ عَلَّمَهُ۔

تم میں سے بہترین وہ ہے جو قرآن کو سیکھے اور پھر اُسے سکھائے۔ (بخاری کتاب فضائل القرآن)

قرآن کریم (البقرہ: ۱۳۰) سے ہمیں معلوم ہوتا ہے کہ خانہ کعبہ کی تعمیر کے دوران حضرت ابراہیم اور حضرت اسمعیل نے ایک عظیم الشان نبی کے مبعوث ہونے کے لیے اپنی ذریت کے حق میں خُدا تعالیٰ سے یہ دُعا مانگی کہ اے اللہ تعالیٰ انہیں میں سے ایک ایسا رسول مبعوث فرما جو انہیں تیری آیات پڑھ کر سنائے اور کتاب اور حکمت سکھائے۔ یہ دُعا آنحضرت ﷺ کی ذات میں پوری ہوئی اور آپ نے دنیا کو قرآن کریم کے ذریعے حکمت کی تعلیم دی۔ پس قرآن کریم کا سیکھنا اور دوسروں کو سکھانا، آنحضرت ﷺ کی پیروی کا بہترین

teaching it to the others is, therefore, a superb way of following the Holy Prophet^{sa}.

In another *Hadith* (*Muslim*), the Holy Prophet said: ‘*Keep reading the Qur’an for it will intercede for its readers on the Day of Judgment.*’

طریقہ ہے۔ ایک اور حدیث میں (مسلم) آپؐ نے فرمایا کہ قرآن کریم کو پڑھتے رہو کیونکہ جزا سزا کے دن یہ (قرآن) اُن کے حق میں شفاعت کرے گا جو اس کو پڑھنے والے ہیں۔

9. Seeking of Knowledge

Talabul `ilmi fareezatun `alaa kulli Muslimin-wa Muslimatin

Seeking of knowledge is obligatory upon every Muslim man and woman. (*Baihiqi*)

This *Hadith* is a proof of Islam’s equal treatment of men and women in matters of learning and acquisition of knowledge. The Holy Qur’an (39:10) asks, “*Can those who know, be like those who know not?*” When the revelation of the Holy Qur’an to the Holy Prophet^{sa} started, God Almighty urged the acquisition of knowledge (96:46).

The Holy Prophet^{sa} has been taught the following Qur’anic prayer (20:115): “*Say: O My Lord, increase me in my knowledge.*” (also, Part 4). This prayer also fully demonstrates the importance of the pursuit of knowledge.

Therefore, it is obligatory upon every Muslim man and woman to try to achieve an outstanding position in the fields of both secular and religious knowledge, through hard labour and this Qur’anic prayer.

۹۔ علم کی جستجو

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَىٰ كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ۔

علم حاصل کرنا ہر مسلمان مرد اور عورت پر فرض ہے۔ (بیہقی)

اسلام میں عورت اور مرد کے درمیان علمی لحاظ سے مساوات کی جو تعلیم ہے اُس کا ثبوت اس حدیث سے ملتا ہے کیونکہ یہاں پر عورت اور مرد دونوں کو حصولِ علم کا پابند کیا گیا ہے۔ قرآن کریم (الذمر: ۱۰) فرماتا ہے کہ ہر علم رکھنے والا انسان بغیر علم رکھنے والے انسان کے برابر نہیں ہو سکتا۔ آنحضرت ﷺ کو پہلی قرآنی وحی (العلق: ۶-۴) میں ہی حصولِ علم کی طرف متوجہ کیا گیا تھا۔ قرآن کریم نے آنحضرت ﷺ کو یہ دعا سکھائی ہے "اور یہ کہا کر کہ اے میرے رب مجھے علم میں بڑھا دے"۔ (طہ: ۱۱۵)

اس قرآنی دعا سے بھی علم کی جستجو کی اہمیت واضح ہوتی ہے۔ اس لئے ہر مسلم مرد اور عورت کا فرض ہے کہ وہ پوری محنت اور اس قرآنی دعا کے ذریعہ ہمیشہ دینی اور دنیاوی علوم میں اول پوزیشن حاصل کرنے کی کوشش کرتا رہے۔

10. Against Hearsay

Laisal khabaru kal mu`aiaanati

Hearsay is not like seeing
(Ahmed Bin Hunbal)

Believing in rumours, and using them as a basis of one's actions, is the cause of much trouble in the world. The Holy Qur'an (49:7) says: "O ye who believe! if an unrighteous person brings you any news, ascertain the correctness of report fully, lest you harm a people in ignorance, and then become repentant for what you have done." Although Islam emphasizes the need for investigation and observation for the purpose of confirmation, Muslims are not allowed to follow the dictates of needless curiosity, for it causes mischief (49:13).

۱۰۔ سنی سُنائی بات

لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ۔

سنی سُنائی بات دیکھی ہوئی کے برابر نہیں ہے۔

(احمد بن حنبل)

افواہوں پر یقین کر لینے سے دنیا میں بہت سی خرابیاں پیدا ہوتی ہیں۔ اللہ تعالیٰ قرآن کریم (الحُجرات: ۷) میں فرماتا ہے "اے مومنو! اگر تمہارے پاس کوئی فاسق کوئی اہم خبر لے کر آئے تو اس کی تحقیق کر لیا کرو۔ ایسا نہ ہو کہ تم ناواقفی کی وجہ سے کسی قوم پر حملہ کر دو اور پھر اپنے کئے پر شرمندہ ہو جاؤ۔" اگرچہ اسلام تحقیق کرنے اور مشاہدے اور معائنے پر زور دیتا ہے، لیکن بے جا تجسس کرنے کی اجازت نہیں ہے کیونکہ اس سے فساد پھیلتا ہے۔ (الحُجرات: ۱۳)

11. High Status of Mothers

Al-jannatu tahta aqdaamil-ummahaati

Paradise is under the feet of mothers (Sunan Nisaie).

Mothers have such a tremendous influence on the upbringing of their children that a good training by mothers can turn out the children to be pious and God-fearing individuals who will enter Paradise. The opposite is true if a mother's neglect in the upbringing of her children lets them degenerate into sinners. Secondly, this *Hadith* may be taken to imply that one can render such service to one's mother, and please God so much, as to become worthy of Paradise.

۱۱۔ ماؤں کا درجہ

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ۔

جنت ماؤں کے قدموں کے نیچے ہے۔ (سنن نسائی)

جنت ماؤں کے قدموں کے نیچے ہونے کا یہ مطلب ہے کہ ماں اگر چاہے تو اپنے حسن تربیت سے اپنی اولاد کو ایسا بنادے کہ وہ نیک اور صالح ہوں اور جنت کے مستحق بن جائیں اور اگر ماں اپنی اولاد کی اچھی تربیت نہ کرے اور انہیں بگاڑ دے، یا اگر بیرونی اثرات کے تحت خود ہی بگڑ رہے ہوں اور انہیں اس سے نہ روکے تو ایسی اولاد بد اعمالی کے نتیجے میں بالآخر جہنم تک پہنچ سکتی ہے۔ پس ماؤں کی ذمہ داری بہت بڑی ہے۔ اس حدیث کا دوسرا مطلب یہ ہوگا کہ ماؤں کی خدمت کر کے خدا تعالیٰ کی خوشنودی حاصل کی جاسکتی ہے جو انسان کو جنت کا وارث بنا سکتی ہے۔

12. Against Backbiting

۱۲۔ غیبت

Al gheebatu ashaddu minal qatli

Backbiting is worse than killing

Backbiting means speaking ill of someone who is absent and, therefore, unable to defend himself against what is being said about him. The Holy Qur'an (49:13) prohibits backbiting, and equates it with the inconceivably vile act of eating the flesh of one's dead brother. It is obvious that one would be extremely repelled at the mere thought of it.

الْغَيْبَةُ أَشَدُّ مِنَ الْقَتْلِ۔

غیبت کرنا قتل کرنے سے بھی بڑھ کر ہے۔

کسی کی غیر حاضری میں اس کی برائی کرنا فتنہ کا باعث ہوتا ہے اور قرآن کریم (الحُجُرَات: ۱۳) غیبت کرنے سے منع فرماتا ہے اور غیبت کرنے کو اتنا ہی مکروہ قرار دیتا ہے جتنا کہ اپنے مُردہ بھائی کا گوشت کھانا۔ ظاہر ہے کہ کوئی بھی شخص ایسا گھناؤنا کام نہیں کر سکتا۔

13. Persistence in Prayer

۱۳۔ دُعا میں مداومت

Tark-uddu`aa`i ma`si-yatun

It is a sin to abandon praying.

The Holy Qur'an (25:78) says, "Say to the disbelievers: What would my Lord care for you, were it not for your prayers."

It is obvious, therefore, that mankind is constantly in need of praying to God. There is no substitute for that. The Holy Qur'an (19:66) says, "So worship Him alone and be steadfast in His service."

تَرَكُ الدُّعَاءِ مَعْصِيَةٌ۔

دُعا کرنا چھوڑ دینا گناہ ہے۔

قرآن کریم (الفرقان: ۷۸) فرماتا ہے " (اے رسول۔) تو اُن سے کہہ دے کہ میرا رب تمہاری پرواہ ہی کیا کرتا ہے اگر تمہاری طرف سے دُعا (اور استغفار) نہ ہو۔" اس سے ظاہر ہے کہ انسان کو ہمیشہ یہ ضرورت ہے کہ وہ خُدا تعالیٰ کے حضور دُعا میں لگا رہے۔ اس کے بغیر انسان کا گزارا نہیں ہے۔ قرآن کریم (مریم: ۶۶) کا ارشاد ہے کہ انسان خُدا کی عبادت کرے اور اُس کے حضور ثابت قدمی سے عرض گزارتا رہے۔

14. Criteria of a True Muslim

Al-muslimu man salimal muslimoona milli-saani-hee wa yadi-hee

A (true) Muslim is he who keeps protected other Muslims from his tongue and hands (*Bukhari, Kitabul Eeman*)

To keep protected another Muslim from one's tongue, implies abstaining from his backbiting, or accusing him unjustly, or abusing him. To keep protected another Muslim from one's hand, also implies abstaining from causing any physical injury to him. *Ahadith* No.3, No.12 and No.27 deal with the same issues.

۱۴۔ حقیقی مُسلمان کی نشانی

اَلْمُسْلِمُ مَن سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ۔

حقیقی مُسلمان وہ ہے جس کی زبان اور ہاتھ سے دوسرے مُسلمان محفوظ رہیں۔ (بخاری کتاب الایمان)

کسی دوسرے مُسلمان کو اپنی زبان کے شر سے محفوظ رکھنے سے مراد اس کی غیبت نہ کرنا ہے۔ اس کے علاوہ الزام تراشی اور گالیاں دینا بھی اس کے تحت آجاتے ہیں۔ اسی طرح دوسرے مسلمانوں کو اپنے ہاتھ سے محفوظ رکھنے کا مطلب ہے، ان سے مار پیٹ نہ کرنا اور کسی طرح سے بھی انہیں جسمانی تکلیف نہ پہنچانا۔ احادیث نمبر ۳، ۱۲ اور ۲۷ میں بھی یہی مضمون بیان ہوا ہے۔

15. Criteria of a True Believer

Laa yu`minu ahadu-kum hattaa yu-hibba li-akheehi maa yu-hibbu li-nafsi-hee

None among you is a true believer unless he likes for his brother (in faith) what he likes for himself. (*Bukhari, Kitabul Eeman*)

It is human nature not to desire anything bad for oneself. The point of this *Hadith* is that if a believer starts to like only that for others which he would have liked for himself then, in fact, he would like only good for his brothers in faith. This will guarantee

۱۵۔ حقیقی مومن کی نشانی

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ۔

تم میں سے کوئی بھی اُس وقت تک مومن نہیں بن سکتا جب تک کے وہ اپنے بھائی کے لئے بھی وہی بات پسند نہ کرے جو وہ خود اپنے لئے پسند کرتا ہے۔ (بخاری کتاب الایمان)

انسان کبھی خود اپنا بُرا نہیں چاہتا بلکہ اچھی چیز کا ہی خواہش مند ہوتا ہے۔ اس حدیث میں یہ نکتہ بیان ہوا ہے کہ اگر مومن یہ سمجھنے لگ جائے کہ اسے دوسرے مومنوں کے لیے بھی وہی پسند کرنا ہے جو وہ اپنے لیے پسند کرتا ہے، تو پھر اپنے نفس اور غیروں میں فرق مٹ جائے گا

a true brotherhood to prevail among the believers, so they are tender among themselves as described in the Holy Qur'an (48:30).

اور صحیح معنوں میں مومنوں کے درمیان بھائی چارے کی فضا پیدا ہو جائے گی۔ اللہ تعالیٰ نے قرآن کریم (الفتح: ۳۰) میں مومنوں کی یہ خصوصیت بیان فرمائی ہے کہ وہ آپس میں بے حد ملاحظت کرنے والے ہیں۔

16. Repentance from Sins

۱۶۔ گناہ سے توبہ

Attaa-'ibu minaz-zambi ka-mallaa zamba laho

A man who sincerely repents for his sins is like one who has never sinned. (*Ibni Maja, Kitabuz Zuhd*)

The Holy Qur'an says (2:161) that if a sinner truly repents and takes active steps to make amends, and does righteous deeds (25:71) along with repentance, his repentance is mercifully accepted by Allah, and his sins are eliminated (25:72). However, the time for repentance is only during one's lifetime, and repentance shown at the time of one's death is not acceptable (4:19).

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ۔

گناہ سے توبہ کرنے والا ایسا ہی ہے جیسے اس نے کوئی گناہ نہ کیا ہو۔ (ابن ماجہ۔ کتاب الزهد)

قرآن کریم (البقرة: ۱۶) میں اللہ تعالیٰ فرماتا ہے کہ سچے دل سے توبہ کرنے اور صحیح معنوں میں اپنی اصلاح کرنے اور عمل صالح (الفرقان: ۷۱) بجالانے والے انسان کی توبہ اللہ تعالیٰ قبول فرماتا ہے اور اس سے اپنی رحمت کا سلوک فرماتا ہے۔ ایسے انسان کی بدیاں، نیکیوں میں تبدیل کر دی جاتی ہیں (الفرقان: ۷۲) یعنی اس کی بدیاں برقرار ہی نہیں رہتیں مگر توبہ کرنے کا وقت زندگی ہی میں ہے۔ مرتے وقت کی توبہ قبول نہیں ہوتی۔ (النساء: ۱۹)

17. Treatment of your Children

۱۷۔ اپنی اولاد سے سلوک

Ak-rimoo aulaada-kum wa-ahsinoo adaba-hum

Respect your children and cultivate good manners in them (*Ibn Majah*)

اَكْرِمُوا اَوْلَادَكُمْ وَ اَحْسِنُوا اَدْبَهُمْ۔

اپنی اولاد کی عزت کیا کرو اور ان میں اچھے اخلاق پیدا کرو۔ (سنن ابن ماجہ)

The Holy Qur'an has commanded parents to treat their children respectfully, by not failing to spend on their proper education and training, and teaching them good moral qualities, so that they may grow up to become confident and productive members of society.

Parents who do not respect their children and do not spend on their proper education may contribute to the moral death of their children as mentioned in the the Holy Qur'an: "Slay not your children" (6:152, 17:32).

اللہ تعالیٰ نے قرآن کریم میں ماں باپ کو حکم دیا ہے کہ وہ اپنی اولاد کی تعلیم و تربیت اور ان کی ضروریات پر خرچ کرنے میں کوتاہی نہ کریں۔ پس اولاد کی عزت کرنے اور ان میں اچھے اخلاق پیدا کرنے کا مطلب نہ صرف یہ ہے کہ والدین خود بچوں کو عزت والا مقام دیں بلکہ انہیں زیورِ تعلیم سے آراستہ کریں اور ان کی ایسی تربیت کریں کہ وہ زندگی کے مواقع سے بھرپور فائدہ اٹھاسکیں اور اچھے انسان بن سکیں۔

قرآن شریف نے جو لَا تَقْتُلُوا أَوْلَادَكُمْ (الانعام: ۶، بنی اسرائیل: ۳۲) یعنی اپنی اولاد کو قتل نہ کرو کے الفاظ فرمائے ہیں، ان میں اس حقیقت کی طرف اشارہ کیا ہے کہ اگر تم اپنے بچوں کی عمدہ تربیت اور اچھی تعلیم کا خیال نہیں رکھو گے تو گویا انہیں قتل کرنے والے ٹھہرو گے۔

18. Know your own Worth

Maa halakam-ra'un `arafa qad-rahoo

He who knows his own worth, will never perish (Chehl Ahadith).

According to the Holy Qur'an (95:5) human beings have been created in the best mould. Allah has bestowed upon mankind many faculties and attributes, which can be used to attain unlimited progress (15:29-30). Mankind is the "be all and end all" of all creation in this universe.

So, mankind must realize its true importance, worth, and the purpose of its creation, i.e., worship of Allah (51:57, 1:5). This will enable mankind to achieve this purpose and please the Creator (i.e., Allah)

۱۸۔ اپنی قدر خود جانو

مَا هَلَكَ أَمْرٌ عَرَفَ قَدْرَهُ۔

وہ شخص کبھی ہلاک نہیں ہو سکتا جس نے اپنی قدر خود جان لی۔

(چہل احادیث)

قرآن کریم کے مطابق، اللہ تعالیٰ نے انسان کو اشرف المخلوقات بنایا ہے اور اسے بہترین انداز میں پیدا کیا ہے۔ (التین: ۵) اللہ تعالیٰ نے انسان کو بہت سی طاقتیں اور خوبیاں عطا فرمائی ہیں جن سے کام لے کر وہ لامتناہی ترقیات کر سکتا ہے۔ (الحجر: ۳۰ - ۲۹)

اللہ تعالیٰ نے زمین و آسمان میں جو کچھ بھی تخلیق کیا ہے وہ انسانوں کے فائدے کے لئے بنایا ہے۔ پس انسان کو چاہیے کہ وہ خود اپنا مقام اور پیدائش کی غرض (یعنی عبادتِ الہی) کو پہچانے تاکہ وہ صحیح اعمال کر سکے اور خدا اس سے راضی ہو جائے۔ (الفاتحہ: ۵، الذاریات: ۵۷)

19. The Best Action

*A-habbul a`maali ilAllahi
adwamu-haa wa in qalla.*

The best action in the sight of Allah is that which is done with regularity, even if it is small.

No act of virtue is too small or insignificant to be disregarded. A good deed, no matter how small it may seem, if it is done persistently it brings about a noble transformation in a person. The Holy Qur'an (13:23, 41:33) requires us to show perseverance in performing good deeds.

۱۹۔ بہترین اعمال

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ

اللہ تعالیٰ کی نگاہ میں بہترین اعمال وہ ہیں جو باقاعدگی سے کئے جائیں خواہ تھوڑے ہی کیوں نہ ہوں۔

کسی نیک کو حقیر سمجھ کر نہیں چھوڑنا چاہیے۔ کوئی نیک عمل اگر باقاعدگی سے کیا جاتا رہے تو خواہ بظاہر وہ کتنا ہی معمولی نظر آتا ہو، وہ انسان کے اندر ایک پاک تبدیلی پیدا کر دیتا ہے اور وہ خدا تعالیٰ کی نظر میں مقبول عمل بن جاتا ہے۔ قرآن کریم کا ارشاد ہے کہ نیک اعمال کو ثابت قدمی سے کرتے چلے جاؤ۔ (الرعد: ۲۳، حم سجدہ: ۱۳)

20. Two Valuable Expressions

Kalima-taani habeeba-taani ilar-Rahmaani, khafifa-taani `al-allisaani, thaqeela-taani fil-meezaani: subhaan-Allahi wa bi-hamdi-hee, subhaan-Allahil-azeemi

There are two expressions which are very dear to Allah, the Gracious. They are light on the tongue (easy to say), but are very heavy in the scales (of Allah). Those are:

“Holy is Allah and worthy of all praise; Holy is Allah, the Great.”

(Bukhari)

۲۰۔ دو قیمتی کلمات

كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ
خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي
الْمِيزَانِ - سُبْحَانَ اللَّهِ وَبِحَمْدِهِ
سُبْحَانَ اللَّهِ الْعَظِيمِ

دو کلمے ایسے ہیں جو رحمن خدا کو بہت پسند ہیں۔ زبان پر بہت ہلکے ہیں مگر ترازو میں بہت وزن رکھتے ہیں۔ (بخاری کتاب الرد علی الجمہیة)

”پاک ہے اللہ تعالیٰ اپنی تعریف کے ساتھ۔ پاک ہے اللہ تعالیٰ جو بہت عظمت والا ہے۔“

The previous Hadith (No.19) states that a seemingly minor act of virtue must not be abandoned. In the current Hadith, two statements regarding the praise and glorification of Allah are given. These seem to be short sentences, but these are very substantive in the sight of Allah. The Holy Qur'an (17:45, 24:42 and 50:40-41) further explains the subject of praising Allah.

In 1880, The Promised Messiah^{as}, was taught by God, a revealed prayer containing the above two expressions and a third one: "O Allah bless Muhammad and his people." He recovered from a very serious illness as a result of this prayer (see prayer No.2, Part 4.4).

حدیث نمبر ۱۹ میں ذکر ہے کہ کسی نیکی کو جو بظاہر چھوٹی نظر آتی ہو چھوڑنا نہیں چاہیے۔ موجودہ حدیث میں دو ایسے فقرات بتائے گئے ہیں جو بظاہر بہت مختصر نظر آتے ہیں۔ مگر نیکی کے لحاظ سے بہت وزنی ہیں۔ ان کلمات میں اللہ تعالیٰ کا ہر عیب اور کمزوری سے پاک ہونا بیان کیا گیا ہے اور خدا تعالیٰ کی عظمت کا اقرار ہے۔ قرآن کریم (بنی اسرائیل: ۴۵، النور: ۴۲) فرماتا ہے کہ کائنات کی ہر شے خدا تعالیٰ کی تسبیح و تحمید کر رہی ہے اور انسان کو بھی حکم ملا ہے کہ ہر حال میں خدا کی تسبیح و تحمید کو اپنا شعار بنائے۔ (ق: ۴۱-۴۰)۔
۱۸۸۰ء میں حضرت مسیح موعودؑ کو یہ خاص دعا (دُرود شریف کیساتھ) الہاماً سکھائی گئی۔ (دعا نمبر ۲ حصہ ۴-۳) اس دعا کے ذریعے آپ کو ایک خطرناک بیماری سے شفا نصیب ہوئی۔

21. A Word of Goodness

Al-kalimatut-tayyibatu sadaqa-tun

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." (Also, see Hadith No.1)

۲۱۔ اچھی بات کہنا

اَلْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ

اچھی بات کہنا ہے بھی نیکی ہے۔ (بخاری)

اگر آپ کسی شخص کو کوئی اچھی بات بتائیں اور اس کے نتیجے میں اسکے اندر ایک اچھی تبدیلی پیدا ہو جائے اور وہ کوئی اچھا عمل کرے، تو اسکی نیکی کا ثواب آپ کو بھی ملے گا۔ گویا اسے اچھی بات بتانا بھی ایسا ہی تھا جیسے آپ نے خود صدقہ دیا ہو، یا خود کوئی نیک عمل کیا ہو۔ قرآن کریم (البقرہ: ۲۶۴) فرماتا ہے "اچھی بات (کہنا) اور (قصور) معاف کرنا اس صدقہ سے بہتر ہے جس کے بعد تکلیف پہنچنا شروع ہو جائے۔"

22. Control over Anger

*Laisash-shadeedu bis-sur`ati,
inna-mash-shadeedul-lazi yamliku
nafsa-hoo 'indal-ghazabi*

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.

23. Allah Looks at Your Hearts

*Inn-Allaha laa yanzuru ilaa aj-
saami-kum wa laa ilaa suwari-
kum wa laa-kin yanzuru ilaa qu-
loobi-kum*

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

۲۲۔ غصہ پر قابو رکھنا

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ
الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ -

طاقتور وہ نہیں جو کشتی میں پچھاڑ دے بلکہ اصل طاقتور وہ ہے جو غصہ کے وقت اپنے آپ پر قابو رکھے۔ (بخاری کتاب الادب۔ مسلم)

انسان کا اصل جہاد اسکے اپنے نفس کے ساتھ ہوتا ہے کیونکہ انسان کا نفس اسے مسلسل بری باتوں کی ترغیب دیتا رہتا ہے۔ غصہ بھی کئی برائیوں کا سبب بنتا ہے کیونکہ غصہ انتہا پسندی پیدا کرتا ہے اور اس سے میانہ روی ختم ہو جاتی ہے۔ جو مومن کا شیوہ ہوتی ہے۔ قرآن کریم (ال عمران: ۱۳۵) متقیوں کا بیان اس طرح فرماتا ہے کہ ”وہ غصہ کو دبانے والے اور لوگوں کو معاف کرنے والے ہیں“۔ پس انسان کی اصل طاقت کا مظاہرہ اس وقت ہوتا ہے جب وہ اپنے غصے کو دبا لے اور کوئی انتہا پسندانہ حرکت اس سے سرزد نہ ہو۔

۲۳۔ خدا کی نظر دلوں پر ہے

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

اللہ تعالیٰ تمہارے بدنوں اور تمہاری صورتوں کو نہیں دیکھتا بلکہ تمہارے دلوں کو دیکھتا ہے۔ (مسلم کتاب البر والصلة)

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. A similar concept was presented in *Hadith* No. 7: "*Deeds are judged by motives*".

انسان اپنے بناؤ سنگھارا اور خوش نمائی کے لیے بہت کوششیں کرتا ہے اور جانتا ہے کہ دوسرے انسان صرف اس کے جسم اور صورت کی ظاہری خوبی کو ہی دیکھتے ہیں۔ ایک انسان دوسرے انسان کی صورت کی خوبی یا خرابی تو دیکھ لیتا ہے مگر اس کے دل کے اندر چھپی خوبی یا خرابی پر اس کی نظر نہیں پڑ سکتی۔ اس کے برعکس خدا تعالیٰ کو ہماری جسمانی حالت متاثر نہیں کر سکتی بلکہ ہمارے دلوں کی گہرائی تک اس کی نظر ہے اور وہ ہماری نیت کے کھرا اور کھوٹا ہونے سے پوری طرح واقف ہے۔ اسی لیے حدیث (نمبر ۷) ہے کہ ”اعمال کا دار و مدار نیتوں پر ہے“ کیونکہ خدا تعالیٰ نیتوں کی سچائی اور خوب صورتی دیکھتا ہے، نہ کہ عمل کرنے والے کی ظاہری خوب صورتی یا بد صورتی۔

24. Three Characteristics of a Hypocrite

Aaya-tul munaafiqi thalaa-thun: izaad-datha kazaba wa izaad-wa`ada akh-lafa wa iza`tumina khaana

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

۲۴۔ منافق کی تین علامتیں

آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ۔

منافق کی تین علامتیں ہیں۔ جب وہ بات کرتا ہے تو جھوٹ بولتا ہے اور جب وہ وعدہ کرتا ہے تو وعدہ خلافی کرتا ہے اور جب اس کے پاس امانت رکھی جائے تو خیانت کرتا ہے۔

(بخاری جلد اول کتاب الایمان)

جھوٹ، وعدہ خلافی اور خیانت کا آپس میں گہرا تعلق ہے اور جھوٹ ان کی جڑ ہے۔ منافق وہ ہے کہ جس کا دل تو کچھ اور گواہی دے مگر زبان کچھ اور کہے۔ یہی جھوٹ کی بنیاد ہے۔ منافق چونکہ عادی جھوٹا

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.

ہوتا ہے لہذا جب وہ وعدہ کرتا ہے تو جھوٹ موٹ ہی وعدہ کرتا ہے اور اس کے پورا کرنے کا اس کا کوئی ارادہ نہیں ہوتا۔ اسی طرح جب وہ کسی کی کوئی بات یا راز، یا کوئی قیمتی چیز اپنے پاس امانت کے طور پر رکھنا قبول کرتا ہے تو جھوٹ موٹ ہی ایسا کرتا ہے کیونکہ اسکے دل میں دیانت داری کا احترام نہیں ہوتا۔ قرآن کریم نے ہمیں جھوٹ (الحج: ۳۱) وعدہ خلافی (الفاطر: ۱۷، البقرہ: ۱۷۸) اور امانت میں خیانت (المومنون: ۹) سے بچنے کا حکم دیا ہے۔

25. Allah's Help

Allah-hu fee `aunil`abdi maa kaanal `abdu fee`auni akhee-hi.

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.

۲۵۔ اللہ تعالیٰ کی مدد

اللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ۔

اللہ تعالیٰ اُس شخص کی مدد کرتا ہے جو اپنے بھائیوں کی مدد کرتا ہے۔ (بخاری)

قرآن کریم (المائدہ: ۳) کا فرمان ہے ”تم نیکی اور تقویٰ کے کاموں میں باہم (ایک دوسرے کی) مدد کیا کرو۔“

اگر انسان اس سنہری اصول کو اپنالے تو اسے دُہرا فائدہ ہے۔ وہ خدا کے بندوں کی مدد کر کے حقوق العباد ادا کرنے والا بھی بن رہا ہوگا اور چونکہ مدد صرف نیکی اور تقویٰ کے کاموں میں کریگا، لہذا وہ خود بھی نیک اور متقی بنے گا۔ اللہ تعالیٰ متقی شخص کی ضرور مدد کرتا ہے کیونکہ اللہ تعالیٰ متقیوں کا دوست ہوتا ہے (الجاثیہ: ۲۰) اور اس کی مدد سے ہی متقیوں کا انجام ہمیشہ اچھا رہتا ہے۔ (الاعراف: ۱۲۹)

26. A Muslim is a Mirror

Al-muslimu mir'aa-tul muslimi

A Muslim is a mirror of another Muslim (*Bukhari*)

Hazrat Khalifatul Masih IVth 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, highlighting 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)

۲۶۔ مسلمان آئینہ ہے

الْمُسْلِمُ مِرَاةُ الْمُسْلِمِ۔

ایک مسلمان دوسرے مسلمان کا آئینہ ہے۔ (بخاری)

اس حدیث کی تفسیر کرتے ہوئے حضرت خلیفۃ المسیح الرابعی رَحْمَةُ اللهِ تَعَالَى نے فرمایا (جلسہ سالانہ کینیڈا جولائی ۷، ۱۹۹۱ء):
 ”آئینہ اپنے دیکھنے والے کو ہمیشہ اس کی صورت کا سچا عکس دکھاتا ہے جس میں اس کی خوب صورتی یا بد صورتی کی مکمل تفصیل موجود ہوتی ہیں۔ آئینہ دیکھنے والا یہ پیغام بغیر کسی خفگی کے قبول کرتا ہے کیونکہ اسے علم ہے کہ آئینے کا یہ پیغام سچائی، ایمانداری اور اخفاء پر مبنی ہے۔ اگر آئینہ ایک ذی روح چیز ہو تو اس سے مشورہ لینے والا شخص ضرور اس کا شکر یہ بھی ادا کرے۔

مومنوں کو بھی معاشرے کی اصلاح کے لیے بالکل یہی طریقہ اپنانا چاہیے اور آئینہ بن کر لوگوں کو نیکی کی تلقین اور بدی سے روکتے رہنا چاہیے۔ اگر داعیان الی اللہ اس زریں اصول کو اپنالیں تو ان میں پیدا شدہ کشش سے لوگ اللہ کے راستہ پر چلنا شروع کر دیں گے۔

(ال عمران: ۱۱۱، ۱۰۵)

27. Abuse is a Sin

Sibaab-ul muslimi fusooqun

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

۲۷۔ گالی دینا گناہ ہے

سِبَابُ الْمُسْلِمِ فُسُوقٌ۔

مسلمان کا گالی دینا بہت بڑا گناہ ہے۔ (بخاری)

Hadith No.14 above, has defined 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. *Hadith* No. 22 has 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.

حدیث نمبر ۱۴ میں بیان ہوا ہے کہ ”مسلمان وہ ہے جس کی زبان اور ہاتھ سے دوسرے مسلمان محفوظ رہیں۔“ اس جگہ زبان کا لفظ پہلے ہے، کیونکہ کسی کو دکھ دینے کے لیے عموماً بدزبانی کرنا یا گالی دینا زیادہ آسان ہوتا ہے، بہ نسبت مارنے پینے کے۔ حدیث نمبر ۲۲ میں اپنے غصہ پر قابو رکھے اور اس کے منہ سے کوئی بری بات یا گالی نہ نکلنے جس سے کسی کو تکلیف ہو۔ قرآن کریم (الْأَنْعَامُ: ۱۰۹) کا حکم ہے کہ مشرکین کے جھوٹے خداؤں کو بھی گالی نہ دو ورنہ وہ بھی جو اباً خدا تعالیٰ کی شان میں گستاخی کریں گے۔ پس حقیقی مسلمان نہ خود کسی دوسرے کو گالی دیتا ہے اور نہ ہی ایسا کام کرتا ہے جس کے نتیجے میں کوئی اسے گالیاں دے۔

28. Etiquette of Eating

۲۸۔ کھانے کے آداب

Yaa ghulaamu samm-Illaha (ta-`aala) wa kul bi-yameeni-ka wa kul mimmaa yaleeka

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

يَا غُلَامُ سَمِّ اللّٰهَ (تَعَالَى) وَ كُلْ
بِيَمِينِكَ وَ كُلْ مِمَّا يَلِيكَ۔

اے بچے بسم اللہ پڑھ لیا کرو اور اپنے دائیں ہاتھ سے کھاؤ اور اپنے سامنے سے کھاؤ۔ (بخاری کتاب الاطعمه)

قرآن کریم نے ہمیں ہر اچھے کام کو شروع کرتے ہوئے بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ پڑھنے کی تعلیم دی ہے۔ کھانا شروع کرنے سے پہلے اللہ تعالیٰ کا نام لینا ضروری ہے جو رحمن ہے، یعنی جس نے ہمارے مانگے بغیر ہی دنیا میں وہ وسائل اور اسباب مہیا کر دیے جن کے طفیل ہمیں خوراک میسر آتی ہے۔ اسی طرح خدا تعالیٰ رحیم ہے، یعنی محنت کا بہترین پھل دینے والا ہے۔ ہم روزی کمانے کی جو

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.

جدوجہد کرتے ہیں، اس کا بہترین بدلہ خدا تعالیٰ اپنے فضل سے ہمیں عطا فرماتا ہے۔ ہماری کھانے پینے کی چیزیں اسی طرح ہمیں حاصل ہوتی ہیں۔ اپنے سامنے سے کھانا اس لیے ضروری ہے کہ اس میں وقار بھی ہے اور قناعت بھی۔ اس طرح کھانا کھاتے ہوئے اچھا بھی لگتا ہے اور کھانے میں اسراف سے بھی بچ سکتا ہے۔

29. Three Noble Actions

`Oodul mareeda wa at-`imul jaa-`i`a wa fukkul `aa-niya

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.

۲۹۔ خدمتِ خلق کے تین اہم امور

عُودُوا الْمَرِيضَ وَ اطْعَمُوا الْجَائِعَ وَ فُكُّوا الْعَانِيَ

مریضوں کی عیادت کیا کرو، بھوکوں کو کھانا کھلایا کرو اور غلاموں کو آزاد کیا کرو۔ (بخاری)

اس حدیث میں تین قسم کی مشکلات میں مبتلا لوگوں کی مدد کرنے کی طرف توجہ دلائی گئی ہے۔ مریض اپنی تکلیف میں خود کو اکیلا محسوس کرنے لگتا ہے، لہذا اگر دوست احباب اس کا حال پوچھنے جائیں تو اسے اچھا محسوس ہوتا ہے اور اس کا دھیان وقتی طور پر اپنی تکلیف سے ہٹ جاتا ہے بھوکوں کو کھانا کھلانے اور غلاموں کو آزاد کرنے کا حکم قرآن کریم (البلد: ۱۷، ۱۳) میں ہے اور ان اعمال کو 'چوٹی کی نیکی' شمار کیا گیا ہے۔

30. Rights of Neighbour

Man kaana yu`minu bi-Llah-i wal-yaumil aa-khiri falaa yu`dhi jaara-hoo

۳۰۔ ہمسایہ کے حقوق

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.

جو اللہ تعالیٰ پر ایمان رکھتا ہے اور آخرت پر بھی ایمان رکھتا ہے، اسے چاہیے کہ اپنے ہمسایہ کو دکھ نہ پہنچائے۔ (بخاری)

اس حدیث میں ہمسایہ کا اتنا بلند درجہ بیان ہوا ہے اور اس سے حُسنِ سلوک کی تاکید اس قدر زور دے کر کی گئی ہے کہ خدا تعالیٰ اور آخرت پر ایمان لانے کے فوراً بعد اس کا ذکر کیا گیا ہے۔ قرآن کریم (النساء: ۳۷) بھی ہمسایہ کے ساتھ احسان کا سلوک کرنے کا حکم دیتا ہے اور یہ حکم اللہ تعالیٰ کی عبادت کرنے اور شرک سے بچنے کے فوراً بعد دیا گیا ہے، جس سے اس کی اہمیت ظاہر ہے۔

31. Cleanliness

Attu-hooru shatral ee-maani

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.

۳۱۔ صفائی کی اہمیت

أَلَطَّهُورُ شَطْرُ الْإِيْمَانِ

صفائی ایمان کا حصہ ہے۔ (مسلم)

اس کے ہم معنی ایک اور حدیث نبوی ”النَّظَافَةُ مِنَ الْإِيْمَانِ“ بھی ہے۔ قرآن کریم (المائدہ: ۷) اپنے جسم اور ماحول کو پاک صاف کرنے کا حکم دیتے ہوئے ”اے ایمان لانے والو۔“ کے الفاظ کے ذریعہ خطاب فرماتا ہے۔ اس سے واضح ہوتا ہے کہ پاکیزگی اور صفائی ایمان کا لازمی حصہ ہے۔ اسلام کے علاوہ کسی مذہب نے اپنے پیروکاروں کو یہ تعلیم نہیں دی کہ صفائی ایک دینی فریضہ ہے۔

32. Kind Treatment of One's Spouse and Children

Khairu-kum khairu-kum li-ahlee hee wa ana khairu-kum li-ahlee

۳۲۔ اہل خانہ کے ساتھ حُسنِ سلوک

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

The best of you is he who is best in treating his family, and I am the best of you in the treatment of my family. (Tirmizi)

According to this *Hadith*, kind treatment of one's wife is not only obligatory on a man, but is in fact a measure of his status in the sight of God and the best example of this kind treatment can be found in the person of the Holy Prophet^{sa} himself. If we try to follow this, a good wife cannot suffer at the hand of a pious man, with the exception of some temporary unpleasantness. Such a husband and wife may become a true picture of the Qur'anic verse (2:188): “*They (your wives) are a (sort of) garment for you and you are a sort of garment for them*”, i.e., they are a source of comfort and protection for each other against evil.

تم میں سے بہتر شخص وہ ہے جو اپنے اہل کے ساتھ سلوک کرنے میں بہتر ہے، اور میں اپنے اہل کے ساتھ سلوک کرنے میں سب سے بہتر ہوں۔ (ترمذی)

اس حدیث کے مطابق خصوصی طور پر بیوی کے ساتھ خاوند کا حسن سلوک نہ صرف لازم ہے بلکہ اللہ تعالیٰ کی نظر میں خاوند کے درجہ اور مقام کا حقیقی پیمانہ بھی ہے، پھر اس حسن سلوک کا معیار آنحضرت ﷺ کا اپنا اسوۂ حسنہ ہے۔ اگر ہم اس معیار پر پورا اترنے کی سعی کرتے رہیں تو وقتی رنجشوں کو چھوڑ کر کوئی شریف بیوی کسی نیک مسلمان کے گھر دکھ کی زندگی میں مبتلا نہیں ہو سکتی اور میاں بیوی دونوں قرآن مجید (البقرہ: ۱۸۸) کے اس فرمان کی مجسم تصویر بن سکتے ہیں: ”وہ (یعنی تمہاری بیویاں) تمہارے لیے (ایک قسم کا) لباس ہیں اور تم ان کے لیے (ایک قسم کا) لباس ہو“ یعنی میاں اور بیوی ایک دوسرے کے لیے برائیوں سے حفاظت اور آرام کا ذریعہ ہوتے ہیں۔

33. Be the First to Greet

Inna aulan-naasi bi-Llahi mam bada'a-hum bis-salaami

Allah prefers those who hasten to be the first to greet others (saying “Assalamu `alaikum”) (Abu-Dawood)

We have already seen in *Hadith* No. 21 that saying something virtuous to someone is in itself an act of virtue.

When we meet a fellow Muslim, what could

۳۳۔ سلام کہنے میں پہل

إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ
بِالسَّلَامِ

لوگوں میں اللہ تعالیٰ کو سب سے زیادہ پسند وہ ہے جو سلام کہنے میں پہل کرے۔ (ابو داؤد)

حدیث نمبر ۲۱ میں ہم پڑھ چکے ہیں کہ ”اچھی بات کہنا بھی نیکی ہے“ اور بوقت ملاقات کسی مسلمان بھائی کو سلامتی کی دعا دینے سے اچھا کلمہ اور کیا ہو سکتا ہے۔ قرآن کریم (البقرہ: ۱۴۹) ہمیں حکم دیتا

be a more virtuous expression of greeting than saying “Assalamu alaikum- May peace be upon you”. The Holy Qur'an (2:149) commands us to excel each other in the performance of good deeds. So, if a Muslim tries to be the one who says *Assalamu Alaikum* first (i.e., before the other person), he can earn Allah's pleasure and nearness to Him.

The Holy Prophet^{sa} was once asked, “Who should say Assalamu Alaikum first when two persons meet?”. He responded, “The one who is nearer to God”. This means that by trying to be the first to say *Assalamo Alaikum*, one can earn nearness to Allah.

ہے۔ ”فَاسْتَبِقُوا الْخَيْرَاتِ“ یعنی نیکیوں کے حصول میں ایک دوسرے سے سبقت لے جانے کی کوشش کیا کرو۔ پس ایک مسلمان اگر دوسرے مسلمان کو سلام کہنے میں پہل کرے تو خدا تعالیٰ کے اس حکم پر عمل کر کے خدا کا مقرب بن سکتا ہے۔

ترمذی میں یہ حدیث مذکور ہے: آنحضرت ﷺ سے پوچھا گیا کہ جب دو افراد ملیں تو ان میں سے کس کو چاہیے کہ پہلے سلام کرے؟ آپ نے فرمایا ”وہ جو اللہ کے زیادہ قریب ہے۔“ اس حکیمانہ فرمان سے مراد یہ ہے کہ ہر شخص کو کوشش کرنی چاہیے کہ وہ سلام میں پہل کر کے خدا تعالیٰ کا مقرب بن جائے۔

34. Everyone is a Ruler

Kullu-kum raa`in-wa kullu-kum mas-`oolun `arra-`iyya-ti-hee

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

The Holy Prophet^{sa} 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*

۳۴۔ ہر شخص حاکم ہے

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ۔

تم میں سے ہر شخص اپنے دائرے کے اندر ایک حاکم کی حیثیت رکھتا ہے اور تم میں سے ہر شخص کو اس کے ماتحتوں کے بارے میں پوچھا جائے گا۔ (بخاری)

آنحضرت ﷺ نے فرمایا ہے کہ ہم میں سے ہر ایک اگر ایک جہت سے ماتحت ہے (جیسے دفتر میں) تو ضرور کسی دوسری جہت میں حاکم ہے (جیسے اپنے گھر میں) اس لیے ہر شخص سے اپنے اپنے دائرہ میں اپنی رعایا کے بارے میں پوچھا جائے گا کہ اس نے اپنے ماتحتوں کا حق ادا کیا یا نہیں۔ قرآن کریم جنت کے وارثین کی ایک نشانی یوں بیان کرتا ہے۔ ”اور وہ لوگ جو اپنی امانتوں اور عہدوں کا خیال رکھتے ہیں“ (المومنون: ۹) مندرجہ بالا ذمہ داری کے علاوہ اس حدیث

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.

میں لوگوں کے لیے ایک بشارت بھی ہے جو ان کی ہمتوں کو بلند کرتی ہے، کہ خواہ اس وقت تم درجہ میں کتنے ہی نیچے ہو، تم بہر حال دوسری جہت سے حاکم بھی ہو۔ پس تمہیں خدا کا شکر گزار ہونا چاہیے تا خدا تعالیٰ تمہارے لیے بہتر سے بہتر حکومت کے سامان پیدا فرمادے۔

35. Do not sever ties of kinship

Laa yad-khulul jannata qaati-`un

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.

۳۵۔ رشتہ داروں سے تعلق نہ توڑو

لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ۔

جو شخص رشتہ داروں سے قطع تعلق کرتا ہے، وہ جنت میں نہیں جائے گا۔ (بخاری)

قرآن کریم (البقرہ: ۱۷۸، الزوم: ۳۹) رشتہ داروں سے حسن سلوک کا حکم دیتا ہے اور ان کے حقوق قائم فرماتا ہے۔ حقوق العباد کی ادائیگی کا ایک بڑا حصہ رشتہ داروں سے اچھے سلوک پر مشتمل ہے۔

36. Show Mercy to Others

Mallaa yarham laa yurham

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

۳۶۔ دوسروں پر رحم کرو

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ۔

جو شخص دوسروں پر رحم نہیں کرتا، اس پر بھی رحم نہیں کیا جائے گا۔ (بخاری)

اللہ تعالیٰ رحمن اور رحیم ہے اور اس کی رحمت ہر چیز کا احاطہ کیے ہوئے ہے (الانعام: ۱۴۸) بلکہ خدا تعالیٰ نے اپنے نفس پر رحمت فرض کر چھوڑی ہے (الانعام: ۱۳) انسان کی پیدائش کا مقصد اللہ تعالیٰ کی عبادت کے تقاضے پورے کرنا ہے جب انسان اللہ تعالیٰ کی صفات

demands 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?

- حَسَنَہ کا علم حاصل کرے اور اپنے اعمال کو صفاتِ الہیہ کے نقشہ پر ڈھالنے کی کوشش کرتا رہے۔ چونکہ اللہ تعالیٰ رحمان اور رحیم ہے اور اس کی رحمت کی صفت ہر چیز پر حاوی ہے، لہذا جو انسان اپنے دائرہ کار میں رحیم بننے کی کوشش نہیں کرتا، وہ اللہ تعالیٰ کی ایک اہم صفت سے ناواقف اور عبادت کے تقاضوں کو صحیح طور سے پورا کرنے سے بے خبر ہے۔ ایسا انسان اپنی پیدائش کی غرض کو پورا نہیں کر رہا، پھر بھلا وہ رحمت کا امیدوار کیسے ہو سکتا ہے۔

37. All Intoxicants are Unlawful

Maa as-kara katheeru-hoo fa-qaleelu-hoo haraamun

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.

۷۳۔ نشہ آور اشیاء حرام ہیں

مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ

جس چیز کی زیادہ مقدار نشہ پیدا کرتی ہو، اس کی تھوڑی مقدار بھی حرام ہے۔ (ابوداؤد کتاب الاشراب)

یہاں تین باتوں کی طرف توجہ دلائی گئی ہے۔ پہلی یہ کہ ہر نشہ پیدا کرنے والی چیز مسلمانوں پر حرام ہے۔ دوسری یہ کہ جس چیز کی زیادہ مقدار نشہ پیدا کرے، اس کی تھوڑی مقدار کا استعمال بھی جائز نہیں۔ تیسری یہ کہ اس قسم کی بدیوں کے سد باب کا صحیح طریق یہ ہے کہ انہیں جڑ سے کاٹ دیا جائے۔ اسی لیے قرآن شریف نے شراب اور جوئے کے بعض فوائد کو تسلیم کرنے کے باوجود یہ حکم دیا ہے کہ ان کے نقصانات ان کے فوائد سے بہت زیادہ ہیں (البقرہ: ۲۲۰) پھر دوسری جگہ شراب اور جوئے کو شیطانی کام قرار دیا ہے (المائدہ: ۹۱)۔ پھر

In another place, the Holy Qur'an (5:91) declares that such evils are “.....an abomination of Satan's handiwork . . .”. “Satan seeks only to create enmity and hatred among you by means of wine and the game of chance and to keep you back from the remembrance of Allah and from prayer ..” (5:92).

فرماتا ہے ”شیطان صرف یہ چاہتا ہے کہ تمہارے درمیان شراب اور جوئے کے ذریعے سے عداوت اور کینہ ڈال دے اور اللہ کے ذکر اور نماز سے روک دے“۔۔۔۔۔ (المائدہ: ۹۲)

38. The Upper Hand

۳۸۔ اوپر کا ہاتھ

Al-yadul-`ulyaa khairum-minal yadus-suf-laa

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

The Holy Prophet^{sa} 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. (*Hadith No.1*).

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^{sa}, infused such a spirit of dignity and self-respect in his companions that they abstained from begging even in the most critical situations.

الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

اوپر کا ہاتھ نیچے کے ہاتھ سے بہتر ہوتا ہے۔ (بخاری اور مسلم کتاب الزکوٰۃ)

آنحضرت ﷺ نے ایک طرف تو امیروں کو یہ ہدایت کی کہ اگر کوئی سوال کرے تو اس کو رد نہ کرو اور صدقہ دو۔ بعض دفعہ کھجور کا ایک ٹکڑا دینے سے انسان آگ کے عذاب سے بچ جاتا ہے (حدیث نمبر ۱)۔ دوسری طرف غرباء کو یہ ہدایت کی کہ غیرت کی روٹی کھاؤ اور حتی الامکان سوال سے پرہیز کرو اور فرمایا کہ اوپر والا (یعنی دینے والا) ہاتھ نیچے والے (یعنی لینے والے) ہاتھ سے بہتر ہوتا ہے۔ آپ کے اس ارشاد کی وجہ سے صحابہ میں خودداری اور عزت نفس کی وہ روح پیدا ہوئی کہ انہوں نے انتہائی مشکل حالات میں بھی دستِ سوال دراز کرنے سے پرہیز کیا۔

39. Importance of Good Conduct

*Maa min shai'in fil-meezaani
athkala min husnil khulqi*

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

In a large number of Ahadith, the Holy Prophet^{sa} 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^{sa} 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.

۳۹۔ اچھے اخلاق کی اہمیت

مَا مِنْ شَيْءٍ فِي الْمِيزَانِ أَثْقَلَ مِنْ
حُسْنِ الْخُلُقِ۔

خدا کے تول میں کوئی چیز اچھے اخلاق سے زیادہ وزن نہیں
رکھتی۔ (ابو داؤد)

رسول اکرم ﷺ نے اخلاق کی درستی پر بے شمار احادیث میں بہت زور دیا ہے۔ حتیٰ کہ اس حدیث میں آپ فرماتے ہیں کہ اخلاق سے بڑھ کر خدا کے ترازو میں کسی کی چیز کا وزن نہیں۔ مثال کے طور پر حدیث نمبر ۱۶ (حصہ ۳:۳) میں بیان کیا گیا ہے کہ جو شخص بندوں کا شکر گزار نہیں ہوتا، وہ خدا کا بھی شکر گزار نہیں بن سکتا۔ دراصل اعلیٰ اخلاق ہر نیکی کی بنیاد ہیں۔ حتیٰ کہ روحانیت بھی درحقیقت اخلاق ہی کا ایک ترقی یافتہ مقام ہے۔ قرآن کریم (القلم: ۵) کے مطابق آنحضرت ﷺ تعلیم اور عمل میں نہایت اعلیٰ درجہ کے اخلاق پر قائم تھے۔ اور (الاحزاب: ۲۲) آپ ہم سب کے لئے ایک کامل نمونہ ہیں۔ انہی حقائق کی وجہ سے آنحضرت ﷺ نے اعلیٰ اخلاق کی اہمیت بار بار بیان کی ہے اور بلاشک آپ اس امر میں سب سے زیادہ اہل ہیں۔

40. The Word of Wisdom

*Kalima-tul hikma-ti daalla-tul
mu'mini, fa-haithu maa wajada-
haa fa-huwa a-haqqu bi-haa*

۴۰۔ حکمت کی بات

كَلِمَةُ الْحِكْمَةِ ضَالَّةٌ الْمُؤْمِنِ فَحَيْثُ
مَا وَجَدَهَا فَهُوَ أَحَقُّ بِهَا۔

The word of wisdom is the lost property of a 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^{sa} 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.

(Adapted from *Forty Gems of Beauty*)

حکمت اور دانائی کی بات تو مومن کی اپنی ہی کھوئی ہوئی چیز ہوتی ہے۔ اسے چاہیے کہ جہاں بھی اسے پائے اسے لے لے۔ کیونکہ وہی اس کا بہترین حقدار ہے۔ (ترمذی)

حدیث نمبر ۹ میں علم حاصل کرنا ہر مرد اور عورت پر فرض قرار دیا گیا ہے۔ حدیث نمبر ۸ میں قرآن کریم سیکھنے اور سکھانے کی تلقین کی گئی ہے کیونکہ قرآن کریم ہر قسم کے روحانی اور علمی خزانے سے بھرپور ہے۔ اب اس حدیث میں یہ لطیف نکتہ بیان ہوا ہے کہ علم و حکمت کے باتوں کے حصول کیلئے درسگاہوں اور کتب کے مطالعہ کے علاوہ اور بھی بہت ذرائع موجود ہیں۔ علم کا شوق رکھنے والا انسان اگر اپنی آنکھیں اور کان کھول کر زندگی گزارے تو کائنات کی ہر چیز اس کیلئے ایک کھلی ہوئی کتاب ہے، جس سے اپنی استعداد اور کوشش کے مطابق علم حاصل کر سکتا ہے۔ اس حدیث میں یہ بتایا گیا ہے کہ حکمت اور دانائی کی بات مومن کی اپنی ہی ”کھوئی ہوئی چیز“ ہے اسے چاہیے کہ جہاں بھی اسے پائے حاصل کر لے۔ یہاں حَسَا لَہ کا لفظ استعمال کر کے یہ بتایا گیا ہے کہ حکمت اور دانائی کی بات خواہ دوسروں سے ملے حقیقتاً مومن کی اپنی ہی تھی مگر اس کی نظروں سے اوجھل رہ کر اس کے قبضے سے باہر تھی ہر دائمی صداقت جو انسان کے کام کی ہے وہ قرآن میں موجود ہے۔ (الْبَيْتِہ: ۴) اور قرآن مومن کا اپنا خزانہ ہے اس لیے مومن ہی ہر حکمت اور دانائی کی بات کا زیادہ حقدار ہے۔ (چالیس جواہر پارے)

Forty Ahadith (without Commentary)

1. Importance of Allah's Praise

Kullu amrin dhe baalin laa yubda'u feehi bil-hamdu li-Llahi fa-huwa aqta'u

Every matter of importance which is not begun with the praise of Allah, remains without blessings (*Abu Dawood*).

۱۔ حمدِ الہی کی اہمیت

كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِالْحَمْدِ
لِلَّهِ فَهُوَ أَقْطَعُ۔

ہر اہم کام اگر خدا تعالیٰ کی حمد کے بغیر شروع کیا جائے تو وہ بے برکت رہتا ہے۔ (ابو داؤد کتاب الادب)

2. Best Remembrance of Allah

Afdaludh-dhikri laa-ilaaha ill-Allahu wa afdalud-du`aai al-hamdu-liLlah

The best remembrance (of Allah) is (the Kalimah) "there is no god but Allah" and the best prayer is "all praise belongs to Allah" (*Tirmidhi*)

۲۔ بہترین ذکرِ الہی

أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَ أَفْضَلُ
الدُّعَاءِ الْحَمْدُ لِلَّهِ۔

بہترین ذکر کلمہ توحید ہے یعنی اس بات کا اقرار کرنا کہ اللہ کے سوا کوئی معبود نہیں اور بہترین دعا الحمد لله ہے۔ (ترمذی کتاب الدعوت)

3. Remembrance of Allah Gives Life

Mathalulladhee yadhkuru Rabba-hoo walladhee laa yadhkuru hoo mathalul hayyi wal- mayyiti

۳۔ ذکرِ الہی زندگی بخش ہے

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُهُ
مَثَلُ الْحَيِّ وَالْمَيِّتِ۔

The analogy of one who remembers Allah and the one who does not, is like one who is alive and one who is dead
(Bukhari, Kitabud Da`wat)

ذکر الہی کرنے والے اور ذکر الہی نہ کرنے والے کی مثال زندہ اور مُردہ کی طرح ہے۔ (بخاری۔ کتاب الدعوات)

4. Remembrance of Allah Saves from Punishment

Maa `ami-labnu aadama `amalan anjaa lahoo min-`adhaabilLaahi min dhikrilLahi

No act of Adam's progeny is better in saving him from the punishment of Allah than the remembrance of Allah (Tibrani)

۴۔ ذکر الہی نجات کا ذریعہ ہے

مَا عَمِلَ ابْنُ آدَمَ عَمَلًا أَنْجَى لَهُ مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ۔

ابن آدم نے کوئی کام نہیں کیا جو اسکو اللہ کے عذاب سے زیادہ نجات دینے والا ہو سوائے ذکر الہی کے۔ (طبرانی)

5. Allah is Kind

Inn-Allaaha Rafeequn-wa yuhibur-rifqa

Allah is kind and loves kindness (in all affairs) (Muslim)

۵۔ اللہ تعالیٰ مہربان ہے

إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ۔

اللہ تعالیٰ مہربان ہے اور تمام امور میں نرمی اور محبت کو پسند کرتا ہے۔ (مسلم کتاب البر و الصلہ)

6. Spending in the Way of Allah

Man-anfqa nafaqatan fee sabeel-illahi kutibat lahoo sab`u-mi`ati di`fin

۶۔ انفاق فی سبیل اللہ

مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَتْ لَهُ سَبْعُ مِائَةِ صَاعٍ۔

Anyone who spends something in the way of Allah wil have it recorded for him seven hundered times over (Tirmidhi)

جو خدا کی راہ میں خرچ کرے اس کے لئے سات سو گنا بڑھ کر (ثواب) لکھا جائیگا۔ (ترمذی)

7. Allah accepts prayers

Inna Rabbakum Hayiyyun Kareem-unyastahyee min `abdihee idhaa rafa`a ilai-hi yadaihi anyya-rudda humaa sifran khaa'ibay-ni

Your Lord is Considerate and Generous and when His servant raises his hands, is shy of returning them empty (Bukhari, Tirmadhi-Kitabud Da`wat)

۷۔ اللہ دعائیں قبول کرتا ہے

إِنَّ رَبَّكُمْ حَيِّيٌّ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبِينَ -

تمہارا رب باحیاتی ہے۔ وہ شرم کرتا ہے اپنے بندے سے کہ وہ بندہ اسکی طرف ہاتھ اٹھائے اور وہ اسے خالی واپس کر دے۔ (بخاری - ترمذی کتاب الدعوات)

8. Good conduct is Essential

Innakum lan tas`un-naasa bi-amwaalikum fasa`oo-hum bi-bastil wajhi wa husnil khuluqi

You can never enrich people with your money (alone); so help them cheerfully and with good grace (Risala Qushaiyyah)

۸۔ حسن اخلاق ضروری ہے

إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ فَسَعُوا لَهُمْ بِبَسْطِ الْوَجْهِ وَحُسْنِ الْخُلُقِ -

صرف مال سے لوگوں کی مدد کرنا کافی نہیں۔ اس لئے یہ ضروری ہے کہ تم خندہ پیشانی اور حسن اخلاق سے بھی انکی مدد کرو۔ (رسالہ قشیریہ)

9. Never Deny Favours of Allah

Unzuroo ilaa man-huwa asfala minkum wa laa tanzuroo ilaa man-huwa faukakumfahuwa ajdaru allaa tazdaroo n`imatillaahi.

۹۔ انعام الہی کو حقیر نہ جانو

أَنْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدُرُوا نِعْمَةَ اللَّهِ -

Always look at who is below you and do not look at one above you. In this way, you will be more likely not to deny the favours of Allah (*Muslim, Bukhari*)

تم اسکی طرف دیکھو جو تم سے (اس دنیا میں) کمتر ہے اور تم اسکی طرف مت دیکھو جو تم سے اوپر ہے۔ کیونکہ اس طریق سے تم اللہ کی نعمت کو حقیر نہ جانو گے۔ (بخاری)

10. Beware of the Fire of Jealousy

Iyyaakum wal-hasada, fa-innal-haasda ya'kulul-hasanaati kamaa ta'kulun-naar-ul hataba au qaalal-`ushba

Beware of the fire of jealousy for it consumes good deeds just as fire consumes wood — or he said-straw (*Abu Dawood*)

۱۰۔ حسد کی آگ سے بچو

إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ أَوْ قَالَ الْعُشْبَ.

حسد کی آگ سے بچو۔ کیونکہ حسد نیکیوں کو اس طرح کھا جاتا ہے جس طرح آگ لکڑی کو (یا کہا) تنکوں کو۔ (ابو داؤد)

11. Importance of *Taqwaa*

Khair-uzzaadit-taqwaa

The best provision for the journey (to the Hereafter) is *Taqwaa* (Fear of God) (*Chehl Ahadith*)

۱۱۔ تقویٰ کی اہمیت

خَيْرُ الزَّادِ التَّقْوَىٰ.

بہترین زاد راہ تقویٰ ہے۔ (چہل احادیث)

12. Modesty is All Virtue

Al-hayaa'u khairun kullu-hoo.

Modesty is all virtue (*Chehl Ahadith*).

۱۲۔ حیاء بہترین خوبی

الْحَيَاءُ خَيْرٌ كُلِّهِ.

حیاء سراسر بہتر ہے۔ (چہل احادیث)

13. Urging to do Good

*Ad-daallu `alal khairi ka-faa-`ili-
hee*

One who urges to do good, gets the reward like a doer (*Chehl Ahadith*).

۱۳۔ نیکی کی تلقین

الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ۔

نیکی کی تلقین کرنے والا نیکی کرنے والے کی طرح اجر پاتا ہے۔ (چہل احادیث)

14. Promise of a Believer

`Idatul mu`mini ka-akhzil kaffi

The promise of a believer is as certain as a thing in hand

۱۴۔ مومن کا وعدہ

عِدَّةُ الْمُؤْمِنِ كَأَخْذِ الْكَفِّ۔

مومن کا وعدہ ایسا ہی سچا ہے جیسے کوئی چیز ہاتھ میں دے دی جائے۔

15. Hasten to Make Peace

*Laa ya-hillu li-mu`minin anyyah-
jura akhaa-hu fauqa thalaa-thati
ayyaa-min*

It is not permissible for a believer to sever relations with another brother (in faith) for more than three days. (*Bukhari*)

۱۵۔ آپس میں جلد صلح کرو

لَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ۔

مومن کو یہ نہیں چاہیے کہ وہ اپنے مومن بھائی سے تین دن سے زیادہ تعلقات منقطع کرے۔ (بخاری)

16. Be Thankful to People

*Laa yashku-r-Ullaha mallaa
yashkur-un-naasa*

One who is not thankful to people, is not thankful to Allah. (*Tirmidhi*)

۱۶۔ لوگوں کے شکر گزار بنو

لَا يَشْكُرُ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ

نہیں شکر کرتا اللہ کا جو نہیں شکر کرتا بندوں کا۔ (ترمذی)

17. Real Chief

Sayyi-dul qaumi khaa-dimu-hum

The chief of the people is one who serves them (*Chehl Ahadith*).

۱۷۔ اصل سردار

سَيِّدُ الْقَوْمِ خَادِمُهُمْ۔

قوم کا سردار ان کا خادم ہوتا ہے۔ (چہل احادیث)

18. Refrain from Cheating

Man ghash-sha fa-laisa minnee

One who cheats (in business etc.), has nothing to do with me. (*Muslim*)

۱۸۔ دھوکے بازی سے بچو

مَنْ غَشَّ فَلَيْسَ مِنِّي۔

جو (لین دین وغیرہ میں) دھوکے بازی سے کام لے، اس کا میرے ساتھ کوئی تعلق نہیں۔ (مسلم)

19. Be Moderate

Khairul umoori au-satuhaa

In every matter, moderation is best

۱۹۔ میانہ روی اختیار کرو

خَيْرُ الْأُمُورِ أَوْسَطُهَا۔

کاموں میں سب سے بہتر میانہ روی والا کام ہوتا ہے۔ (چہل احادیث)

20. Honour the Trust

Al-majaa-lisu bil-amaa-nati

(Whatever is said in) meetings is a trust (*Chehl Ahadith*).

۲۰۔ امین بنو

الْمَجَالِسُ بِالْأَمَانَةِ۔

مجالس (میں کہی ہوئی باتیں) امانت ہوتی ہیں۔ (چہل احادیث)

21. Importance of Truth

As-sidqu yunjee wal kazibu yuhliku

Truth saves, falsehood destroys

۲۱۔ سچائی کی اہمیت

الصِّدْقُ يُنْجِي وَ الْكَذِبُ يُهْلِكُ۔

سچائی بچاتی ہے اور جھوٹ تباہ کرتا ہے۔

22. Unity among Believers

*Al-mu'minu kal-bunyaani yashud-du
ba`duhoo ba`dan*

Believers are (united) like a building, each part of which is a source of strength for the other part
(Tirmidhi)

۲۲۔ مومنوں میں اتفاق

الْمُؤْمِنُ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا۔

مومن تو ایک عمارت کی طرح ہیں جس کے بعض حصے بعض کو مضبوط کرتے ہیں۔ (ترمذی)

23. The Best Book

*Inna khairal hadeethi kitab-Ullahi
wa khairal hadyi hadyu
muhammadin*

The best word is the Book of Allah, and the best guidance is the guidance of Muhammad^{sa} (Muslim)

۲۳۔ بہترین کتاب

إِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَ خَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ عَلَيْهِ وَسَلَّمَ۔

بہترین بات اللہ کی کتاب ہے اور بہترین ہدایت محمد ﷺ کی ہدایت ہے۔ (مسلم۔ کتاب الجمعة)

24. Importance of Salat

*Inna bainar-rajuli wa bain-ash-shirki
wal-kufri tark-as-salaati*

Surely, between a person and Shirk (making partners beside Allah), there is the Neglect of Salat (daily prayers) (Muslim).

۲۴۔ نماز کی اہمیت

إِنَّ بَيْنَ الرَّجُلِ وَ بَيْنَ الشِّرْكِ وَ الْكُفْرِ تَرْكُ الصَّلَاةِ۔

یقیناً انسان اور شرک و کفر کے درمیان ترک نماز ہے۔ (مسلم)

25. Importance of Friday

Inna min afdali ayyaami-kum yaum-al-jumu'ati fa-aksiroo 'alayya minas-salaati feehi fa-inna salaata-kum-ma'roodatun alayya

Surely your best day is Friday. So you should be diligent on that day in calling down blessings on me, for your blessings are conveyed to me. (Abu Dawood)

۲۵۔ جمعہ کے دن کی اہمیت

إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ،
فَاكْتُرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ
صَلَوَاتِكُمْ مَّعْرُوضَةٌ عَلَيَّ۔

دنوں میں بہترین دن جمعہ کا دن ہے، اس دن مجھ پر بہت زیادہ درود بھیجا کرو کیونکہ تمہارا یہ دُرود میرے سامنے پیش کیا جاتا ہے۔ (ابو داؤد کتاب الصلوة)

26. Benefits of Generosity

As-sakhiyyu qareebum-min-Allahi ta'aalaa qareebum-min-an-naasi qareebum-min-al jannati ba'eedum-min-an-naari

A generous person is close to Allah, close to people and close to paradise; but far away from the fire. (Qasheeriyya)

۲۶۔ سخاوت کے فائدے

السَّخِيُّ قَرِيبٌ مِّنَ اللَّهِ تَعَالَى قَرِيبٌ مِّنَ النَّاسِ قَرِيبٌ مِّنَ الْجَنَّةِ بَعِيدٌ مِّنَ النَّارِ۔

سخی شخص اللہ کے قریب ہے۔ بندوں کے قریب ہے اور جنت کے قریب ہے۔ مگر آگ سے دور ہے۔ (قشیریہ۔ الجود والسخاء)

27. Great Reward of Hajj

Man hajja li-Llahi fa-lam yarfus wa lam yafsuq raja'a ka-yaumin waladat-hu ummu-hoo

Whoever performs the pilgrimage (Hajj) for the sake of Allah, and does not indulge in foul talk nor

۲۷۔ حج کا اجر عظیم

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَ لَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ۔

جس نے محض اللہ کی خاطر حج کیا اور پھر نہ تو اخلاق سے عاری بات کی اور نہ ہی کسی پر زیادتی کی تو وہ (خدا کی نظر میں ایسا

commits any transgression, becomes as (pure and innocent) as on the day his mother gave birth to him. (*Mishkaat*)

معصوم بن گیا) جیسا کہ اس دن تھا جب اسکی ماں نے اسے
جناتھا۔ (مشکوٰۃ کتاب المناسک)

28. Reward of Fasting

Qaala Rasool-uLlahi 'Azza wa Jalla kullu 'amali-bni aadama lahoo illas-siyaama fa-innahoo lee wa ana ajzee bihee

Allah, the Mighty and Glorious, says: All the deeds of a person are for his own sake except the Fast. The Fast is kept for My sake alone and I am the reward for it. (i.e. Allah will reward a person with nearness to Him). (*Hadith Qudsee - Bukhari*)

Note: Hadith Qudsee is the one wherein the Holy Prophet^{sa} refers to a revelation from Allah to the Prophet^{sa} and this revelation is not the Quranic revelation.

۲۸۔ روزے کا اجرِ خاص

قَالَ رَسُولُ اللَّهِ قَالَ اللَّهُ عَزَّوَجَلَّ: كُلُّ
عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ فَإِنَّهُ لِي
وَأَنَا أَجْزِي بِهِ۔

رسول کریمؐ نے فرمایا کہ۔ خدا تعالیٰ نے فرمایا۔ ”انسان کا ہر
عمل اس کے اپنے لئے ہوتا ہے۔ سوائے روزہ کے، روزہ
صرف میرے لئے ہوتا ہے اور میں خود اس کی جزا بنوں
گا (یعنی اسے اپنا قرب نصیب کروں گا)۔“ (حدیث قدسی۔
بخاری کتاب الصوم)

نوٹ۔ حدیث قدسی وہ حدیث ہے جس میں رسول اکرمؐ نے
فرمایا ہو کہ خدا تعالیٰ نے مجھے ارشاد فرمایا ہے اور یہ بات قرآنی
وحی کے علاوہ ہو۔

29. Observance of Ramadan - Means of Forgiveness

Man qaama ramadaana eemaan-wa-htisaaban ghufira lahoo maa taqaddama min dhanbi-hee

He who observes Ramadan out of sincerity of faith, and in the hope of earning merit will have his past sins forgiven for him. (*Bukhari*)

۲۹۔ رمضان کا قیام۔ مغفرت کا سامان

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا
غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ۔

جو شخص ایمان کے تقاضے اور ثواب کی نیت سے رمضان کو قائم
کرے اس کے گذشتہ گناہ بخش دے جاتے ہیں۔ (بخاری)

30. Obeying One in Authority

۳۰۔ اطاعت امیر

Man ataa'anee faqad ataa'Allaha wa man 'asaanee faqad 'a-sAllaha wa man-yuti'il-ameera faqad ataa'anee wa man-ya'sil ameera faqad 'asaanee

The one who obeyed me, (in fact) obeyed Allah, and the one who disobeyed me, (in fact) disobeyed Allah. The one who obeys the ameer (ruler) (in fact) obeys me and the one who disobeys the ameer, in fact disobeys me (Muslim).

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعَ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي -

جس نے میری اطاعت کی اس نے اللہ تعالیٰ کی اطاعت کی، جس نے میری نافرمانی کی اس نے اللہ تعالیٰ کی نافرمانی کی، جس نے حاکم وقت کی اطاعت کی اس نے میری اطاعت کی جو حاکم وقت کا نافرمان ہے وہ میرا نافرمان ہے۔ (مسلم کتاب الامارۃ)

31. Perfect Believer

۳۱۔ کامل ترین مومن

Akmalul mu'mineena eemaanan ahsanuhum khuluqan wa khiyaarukum khiyaarukum li-nisaa'ihim

The most perfect of believers in respect of their faith are those whose behaviour is most excellent and the best of you are those who behave best towards their wives. (Tirmidhi)

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ -

مومنوں میں سے بہترین ایمان والا وہ ہے جو سب سے اچھے اخلاق والا ہے اور تم میں سے بہترین اخلاق ان کے ہیں جو اپنی عورتوں کے حق میں بہترین ہیں۔ (ترمذی)

32. The Beauty of 'Islam'

۳۲۔ انسان کے اسلام کا حسن

Min husni Islam-il-mar'i tarkuhoo maa laa ya'nehi

The beauty of a person's "Islam"

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ -

انسان کے اسلام کا حسن اس میں ہے کہ وہ بیکار اور فضول

(his religion) lies in the fact that he abandons all that is vain. (Tirmidhi)

باتوں کو چھوڑے۔ (ترمذی)

33. Leave what is Doubtful

۳۳۔ شک والی بات چھوڑ دو

Da' maa yureebu-ka ilaa maa laa yureebu-ka

Leave aside that which appears doubtful to you and adopt that which has no doubt in it. (Bukhari, Tirmidhi)

دَعْ مَا يُرِيْبُكَ اِلَى مَا لَا يُرِيْبُكَ۔

اُس (چیز) کو چھوڑ دے جو تیرے (دل) میں شک پیدا کرے۔ اور اُس چیز کو اختیار کر لے جو شک پیدا نہ کرے (یعنی مطمئن کر دے)۔ (بخاری کتاب البیوع ، ترمذی)

34. Contentment

۳۴۔ قناعت

Al-qanaa'atu kanzun laa yafnaa

Contentment is a treasure that will never finish. (Qasheeriyya)

اَلْقَنَاعَةُ كَنْزٌ لَا يَفْنَى۔

قناعت ایک نہ ختم ہونے والا خزانہ ہے۔ (رسالہ قشیریہ۔ باب القناعت)

35. Keep Good Company

۳۵۔ نیک دوست رکھو

Al-mar'u 'alaa deeni khaleeli-hee fal-yanzur ahadu-kum-man-yu-khaalilu

A person may adopt his friend's religion (or way of life), hence he should watch who he befriends. (Abu Dawood)

اَلْمَرْءُ عَلٰى دِيْنِ خَلِيْلِهِ فَلْيَنْظُرْ اَحَدُكُمْ مِّنْ يُخَالِلُ۔

انسان اپنے دوست کے دین پر ہوتا ہے (یعنی دوست کے اخلاق کا اثر انسان پر ہوتا ہے) اس لئے اسے غور کرنا چاہئے کہ وہ کسے دوست بنا رہا ہے۔ (ابوداؤد۔ کتاب الادب)

36. The Height of Excellence

۳۶۔ سب سے بڑی فضیلت

Afdal-ul-fadaa'ili an tasila man qata'aka wa tu'tiya mam mana'aka wa tasfaha 'amman shatama-ka

اَفْضَلُ الْفَضَائِلِ اَنْ تَصِلَ مِنْ قَطْعِكَ وَ تُعْطِيَ مَنْ مَنَعَكَ وَ تَصْفَحَ عَمَّنْ شَتَمَكَ۔

The height of excellence is that you should strengthen the ties of relationship with the one who severs them and be generous to the one who is miserly to you and be forgiving to the one who abuses YOU. (Masnad Ahmad)

سب سے بڑی فضیلت یہ ہے کہ تو قطع تعلق کرنے والے سے تعلق قائم رکھے اور جو تجھے نہیں دیتا ہے اسے بھی دے اور جو تجھے بُرا بھلا کہتا ہے اس سے تُو درگزر کرے۔

37. Perfection of the Best of Morals

*Inna-maa bu'ith-tu li-utammima
makaarim-al-akhlaaq*

(The Holy Prophet^{sa} said) I have been sent to perfect the best of morals. (*Sunan al-Kubra*)

۷۳۔ اعلیٰ ترین اخلاق کی تکمیل

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ۔

(رسول اکرم ﷺ نے فرمایا) مجھے اعلیٰ ترین اخلاق کی تکمیل کے لئے مبعوث کیا گیا۔ (السنن الکبریٰ)

38. Great Reward for Inviting People to Allah

*Fa-w-Allah-i la-in-yahdi-y-Allahu
bika rajulan-waahidan khairul-laka
min humur-in-na'ami*

By Allah! If Allah helps you to guide a person to truth, it is better for you than (the most precious) red camels (i.e. it is the best investment). (*Bukhari*)

۳۸۔ دعوتِ الی اللہ کا اجرِ عظیم

فَوَاللَّهِ لَإِنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا
وَاحِدًا خَيْرٌ لَّكَ مِنْ حُمْرِ النَّعَمِ۔

خدا کی قسم اگر اللہ کی مدد سے تمہارے ذریعہ ایک شخص بھی ہدایت پا جائے تو یہ تمہارے قیمتی سرخ اونٹوں سے بھی بہتر ہے (یعنی سب سے بہتر جانداد ہے)۔ (بخاری کتاب

الجهاد۔ مسلم کتاب الفضائل)

39. Mission of Hadrat Isaa^{as}, son of Mary (i.e. the Promised Messiah^{as})

۳۹۔ عیسیٰ ابن مریم (یعنی مسیح موعود)
کا مشن

Alaa inna 'eesa-bna-maryama laisa baine wa bainahoo nabiyyun-wa laa rasoolun.

Aalaa innahoo khaleefatee fee ummatee mim-ba'dee.

Alaa innahoo yaqtulud-dajjala wa yaksirus-saleeba wa yada'ul-jizyata wa tada'ul-harbu auzaarahaa.

Aalaa man adrakhu fal-yaqra' 'alaihis-salaam.

أَلَا إِنَّ عِيسَىٰ بَنَ مَرْيَمَ لَيْسَ بَيْنِي وَ
بَيْنَهُ نَبِيٌّ وَلَا رَسُولٌ۔

أَلَا إِنَّهُ خَلِيفَتِي فِي أُمَّتِي مِنْ بَعْدِي۔

أَلَا إِنَّهُ يَقْتُلُ الدَّجَالَ وَ يَكْسِرُ الصَّلِيبَ
وَ يَضَعُ الْجِزْيَةَ وَ تَضَعُ الْحَرْبُ
أَوْزَارَهَا۔

أَلَا مَنْ أَدْرَكَهُ فَلْيَقْرَأْ عَلَيْهِ السَّلَامَ۔

Beware, there will be no prophet or messenger between Jesus, the son of Mary (i.e. the Promised Messiah^{as}), and me (i.e. the Holy Prophet^{sa}).

Remember, he shall be my Successor for my people after me. Remember, he will kill the Anti-Christ, break the Cross, abolish the collection of Jizia (tax collected from defeated people), as there would no longer be any (religious) war.

Remember, whoever meets him should convey my greetings to him. (*Tibraani*)

یاد رہے عیسیٰ ابن مریم (یعنی مسیح موعود) اور میرے درمیان کوئی
نبی اور رسول نہیں۔

یاد رکھو میرے بعد وہ میری امت میں میرا خلیفہ ہوگا۔

یاد رکھو وہ دجال کو قتل کرے گا، صلیب کو پاش پاش کرے گا، جزیہ
ہٹا دے گا۔ کیونکہ (مذہبی) جنگوں کا زمانہ ختم ہو جائے گا۔

یاد رکھو کہ جو بھی اُس (مسیح موعود) سے ملاقات کا شرف حاصل
کرے وہ میرا سلام انہیں ضرور پہنچا دے۔ (طبرانی
الاولیٰ والاصغیر)

40. Leader of Muslim Ummah - from among Ummah

Kaifa antum idhaa nazala-bnu maryama feekum wa imaamukum minkum wa fee riwaayatin fa-ammakum-minkum

How would it be with you when the son of Mary will descend among you and he will be your Imam (religious leader) from among you? In another version it is said, 'He will lead you from among you.' (Bukhari, Musnad Ahmad)

۴۰۔ عیسیٰ ابن مریم (یعنی مسیح موعودؑ)۔ اُمّتِ مُسَلِمہ کا امام اُمّتِ مُسَلِمہ میں سے ہوگا۔

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فَيْكُمُ وَ إِمَامُكُمْ مِنْكُمْ وَ فِي رِوَايَةٍ فَأَمَّكُمْ مِنْكُمْ۔

تمہاری حالت کیسی ہوگی جب ابن مریمؑ (یعنی مسیح موعودؑ) مبعوث ہوگا جو تمہارا امام اور تم میں سے ہوگا۔ اور ایک اور روایت میں ہے کہ تم میں سے ہونے کی وجہ سے وہ تمہاری امامت کے فرائض انجام دیگا۔ (بخاری کتاب الانبیاء نزول عیسیٰ ابن مریم۔ مسند احمد)

Second Advent of the Holy Prophet^{sa} in the person of the Promised Messiah^{as} (in accordance with both the Holy Qur'an, and the Hadith)

Hadrat Abu Huraira^{ra} narrates that we were sitting with the Holy Prophet^{sa} when Surah Al-Jumu'ah was revealed:

And he will appear among others who have not yet joined the companions of the Holy Prophet^{sa}...

We asked: "Who are they O Prophet of Allah?" Among us Salman^{ra} of Persia was sitting. The Holy Prophet^{sa} placed his hand upon Salman^{ra} and said: "If faith ascends to the Pleiades, some men from among them will bring it back to earth."

(Bukhari kitabul Tafsir Surah Al-Jumu'ah wa Muslim)

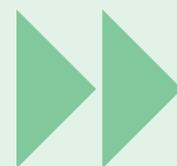
PART 4

Prayers

- 1: Prayers of the Holy Qur'an
- 2: Prayers of the Holy Prophet^{sa}
(with commentary)
- 3: Prayers of the Holy Prophet^{sa}
(without commentary)
- 4: Prayers of the Promised Messiah^{as}

Commentary By:

***Dr. Saleemur Rahman
Sheikh Abdul Hadi***



Importance of Prayers

(by the Promised Messiah^{as})

"وہ جو عرب کے بیابانی ملک میں ایک عجیب ماجرا گزرا کہ لاکھوں مردے تھوڑے دنوں میں زندہ ہو گئے - اور پشتوں کے بگڑے ہوئے الہی رنگ پکڑ گئے - اور آنکھوں کے اندھے بینا ہوئے - اور گونگوں کی زبان پر الہی معارف جاری ہوئے - اور دنیا میں ایک دفعہ ایک ایسا انقلاب پیدا ہوا کہ نہ پہلے اس سے کسی آنکھ نے دیکھا - اور نہ کسی کان نے سنا۔

کچھ جانتے ہو کہ وہ کیا تھا؟

وہ ایک فانی فی اللہ کی اندھیری راتوں کی دعائیں ہی تھیں جنہوں نے دنیا میں شور مچا دیا۔ اور وہ عجیب باتیں دکھلائیں کہ جو اس امی بے کس سے محالات کی طرح نظر آتی تھیں

اللهم صل و سلم و بارک علیہ و آلہ بعدد ہمہ و غمہ و حزنہ لہذہ الامۃ و أنزل

علیہ انوار رحمتک الی الأبد -

(روحانی خزائن جلد ۶ - برکات الدعاء صفحہ ۱۰-۱۱)

A strange phenomenal event took place in the deserts of Arabia, when hundreds of thousands of the dead became alive within a few days, and those who had been corrupted through generations took on Divine colour. The blind began to see, and the tongues of the dumb began to flow with Divine wisdom. Such a revolution took place in the world as no eye had seen and no ear had heard of before.

Do you realize what this was?

All this was brought about by prayers during the darkness of nights of one who had been wholly lost in God which created an uproar in the world and manifested such wonders as seemed impossible at the hands of that unlettered helpless person. O Allah! Send down blessings and peace on him and on his followers in proportion to his concern and suffering for the Muslim Ummah (the people of Islam), and shower upon him the light of Thy mercy for ever.

(Roohani Khazaa'in Vol. 6: Barakaatud-dua, pp. 10 - 11)

Prayers of the Holy Qur'an

1. For Steadfastness and Allah's Help

*Rabba-naa afrigh `alainaa
sabran-wa thabbit aq-
daamanaa wan-surnaa `alal
qaumil kaafireen*

O our Lord, pour forth steadfastness upon us and make our steps firm, and help us against the disbelieving people. (2:251)

۱۔ ثابت قدمی اور نصرتِ الہی کی دُعا

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَ ثَبِّتْ أَقْدَامَنَا وَ
انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

اے ہمارے رب ہم پر صبر نازل کر اور ہمارے قدموں کو
ثبات بخش اور کافر قوم کے خلاف ہماری مدد کر۔
(البقرہ: ۲۵۱)

2. Against Losing Divine Guidance

*Rabba-naa laa tuzigh qulooba-
naa ba`da id ha-daita-naa wa
hab-lanaa milla-dunka
rahmah, inna-ka antal
Wahhaab*

O our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower. (3:9)

۲۔ ہدایت کے بعد گمراہی سے بچنے کی دُعا

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ
هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ
الْوَهَّابُ ۝

اے ہمارے رب ہمارے دلوں کو ٹیڑھا نہ ہونے دے بعد اس
کے کہ تو ہمیں ہدایت دے چکا ہو۔ اور ہمیں اپنی طرف سے
رحمت عطا کر۔ یقیناً تو ہی ہے جو بہت عطا کرنے والا ہے۔
(ال عمران: ۹)

3. For Allah's Mercy

۳۔ طلبِ رحمت کی دُعا

*Rabba-naa za-lamnaa anfu-
sanaa wa illam taghfir lanaa
wa tarhamnaa la-nakoo-nanna
minal khaasi-reen*

O our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost. (7:24)

رَبَّنَا ظَلَمْنَا أَنفُسَنَا ^{سکتے} وَإِنْ لَّمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَسِرِينَ ۝

اے ہمارے رب ہم نے اپنی جانوں پر ظلم کیا اور اگر تو نے ہمیں معاف نہ کیا اور ہم پر رحم نہ کیا تو یقیناً ہم گھاٹا کھانے والوں میں سے ہو جائیں گے۔ (اعراف: ۲۴)

4. Against being left childless

۴۔ لا وارث نہ رہنے کی دُعا

*Rabbi laa tadar-nee fardan-wa
anta khairul waari-theen*

My Lord, leave me not childless, and Thou art the Best of inheritors. (21:90)

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ
الْوَارِثِينَ ۝

اے میرے رب۔ مجھے اکیلا نہ چھوڑ پو اور تو سب وارثوں سے بہتر ہے۔ (الانبیاء: ۹۰)

5. For Mercy and Forgiveness

۵۔ مغفرت اور رحمت کی دُعا

*Wa Qur-rabbighfir warham wa
anta khairur-raahimeen*

And say, My Lord, forgive and have mercy and Thou art the Best of those who show mercy. (23:119)

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ
الرَّحِيمِينَ ۝

اور کہہ، اے میرے رب۔ بخش دے اور رحم کر اور تو رحم کرنے والوں میں سب سے بہتر ہے۔ (المؤمنون: ۱۱۹)

6. For a Righteous End of Life

*Rabba-naa afrigh `alainaa
sabran-wa tawaffa-naa
muslimeen*

O our Lord, pour forth upon us steadfastness and cause us to die resigned unto Thee (7:127)

۶۔ تمّت بالخیر کی دُعا

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا

مُسْلِمِينَ ۝

اے ہمارے رب! ہم پر صبر انڈیل اور ہم کو مسلمان ہونے کی حالت میں وفات دے۔ (الاعراف: ۱۲۷)

7. To Avert Punishment of Hell

*Rabba-nasrif `annaa `adhaaba
jahannama inna `adhaaba-haa
kaana gha-raamaa*

O our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment (25:66)

۷۔ دائمی جہنم سے بچنے کی دُعا

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ صَلِّ قِ انَّ

عَذَابَهَا كَانَ غَرَامًا ۝

اے ہمارے رب۔ ہٹا دیجیو ہم سے جہنم کا عذاب۔ یقیناً اس کا عذاب بڑا چٹ جانے والا ہے۔ (الفرقان: ۶۶)

8. In Favour of Our Spouses and Children

*Rabba-naa habla-naa min
azwaa-jinaa wa dhurriyyaa-
tinaa qurrata a`yunin-waj-
`alnaa lil-muttaqeena imaamaa*

۸۔ اہل و عیال کے حق میں دُعا

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ

أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝

O our Lord, grant us of our spouses and children the delight of our eyes and make each of us a leader of the righteous (25:75)

اے ہمارے رب ہمیں اپنے جیون ساتھیوں اور اپنی اولاد سے آنکھوں کی ٹھنڈک عطا کر اور ہمیں متقیوں کا امام بنا دے۔
(الفرقان: ۷۵)

9. Getting into a Vehicle

Bismi-Llahi majray-haa wa mursaa-haa, inna rabbee la-ghafoorur-raheem

In the name of Allah be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful. (11:42)

بِسْمِ اللّٰهِ مَجْرَهَا وَمُرْسَهَآ اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ

اللہ کے نام کیساتھ ہی اسکا چلنا اور اس کا لنگر انداز ہونا ہے۔ یقیناً میرا رب بہت بخشنے والا اور بار بار رحم کرنے والا ہے۔
(ہود: ۴۲)

10. For Parents

Rabbir-ham-humaa kamaa rabba-yaani sagheeraa

O my Lord, have mercy on them even as they nourished me in my childhood (17:25)

۱۰۔ والدین کے حق میں دُعا

رَبِّ اَرْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيْرًا

اے میرے رب! ان دونوں پر رحم کر جس طرح ان دونوں نے بچپن میں میری تربیت کی۔ (بنی اسرائیل: ۲۵)

11. For Increase in Knowledge

Rabbi zid-nee `ilmaa

O my Lord, increase me in knowledge (20:115).

۱۱۔ علم میں اضافہ کی دُعا

رَبِّ زِدْنِيْ عِلْمًا

اے میرے رب! مجھے علم میں بڑھا دے۔ (طہ: ۱۱۵)

12. For Success in Calling to Allah

Rabbish-rahlee sadree wa yassir-lee amree wah-lul`uqdatanm-mil-lisaani yaf-qahoo qaulee

O my Lord, open up for me my heart, and ease for me my task, and untie the knot of my tongue, that they may understand my speech. (20:26-29)

۱۲۔ دعوتِ الی اللہ میں کامیابی کی دُعا

رَبِّ اشْرَحْ لِي صَدْرِي ۝ وَ يَسِّرْ لِي
أَمْرِي ۝ وَ احْلُلْ عُقْدَةً مِّنْ لِّسَانِي ۝
يَفْقَهُوا قَوْلِي ۝

اے میرے رب! میرا سینہ میرے لئے کشادہ کر دے۔ اور میرا معاملہ مجھ پر آسان کر دے۔ اور میری زبان کی گرہ کھول دے۔ تاکہ وہ میری بات سمجھ سکیں۔ (طہ: ۲۶ تا ۲۹)

13. For Migration or Spiritual Journey

Rabbi ad-khilnee mud-khala sidqin-wa akh-rijnee mukh-raja sidqin-waj `al-lee milla-dunka sultaanan-nasiraa

O my Lord, make my entry a good entry and then make me come forth a good forthcoming. And grant me from Thyself a helping power (17:81)

۱۳۔ ہجرت یا روحانی سفر کی دُعا

رَبِّ ادْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّ اَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّ اجْعَلْ لِّيْ
مِّنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ۝

اے میرے رب! مجھے اس طرح داخل کر کہ میرا داخل ہونا سچائی کیساتھ ہو اور مجھے اس طرح نکال کہ میرا نکلنا سچائی کیساتھ ہو اور اپنی جناب سے میرے لئے طاقتور مددگار عطا کر۔ (بنی اسرائیل: ۸۱)

14. To get rid of Affliction

(i). *Annee massani-yaddurru wa anta 'arha-mur-raahimeen*

Affliction has touched me and Thou art the most Merciful of all who show mercy (21:84)

(ii). *Laa ilaaha illaa anta subhaanaka inee kuntu minazzaalimeen.*

There is no God but Thou, Holy art Thou. I have indeed been of the wrongdoers (21:88)

۱۴۔ مصیبت سے نجات کی دُعائیں

(۱) اِنِّي مَسَّنِيَ الضُّرُّ وَاَنْتَ اَرْحَمُ

الرَّاحِمِينَ ۝

مجھے سخت اذیت پہنچی ہے اور تو رحم کرنے والوں میں سب سے

بڑھ کر رحم کرنے والا ہے۔ (الانبیاء: ۸۴)

(ب) لَا اِلَهَ اِلَّا اَنْتَ سُبْحٰنَكَ صَلِّ عَلٰى اِنِّي كُنْتُ

مِنَ الظَّالِمِيْنَ ۝

(اے اللہ!) کوئی معبود نہیں تیرے سوا۔ تو پاک ہے۔ یقیناً میں

ہی ظالموں میں سے تھا۔ (الانبیاء: ۸۸)

15. To Achieve Allah's Blessings

Rabbi 'innee limaa anzalta ilayya min khairin faqeer

My Lord, a beggar I am of whatever good Thou bestows on me (28:25)

۱۵۔ حصولِ خیر کی دُعَا

رَبِّ اِنِّي لِمَا اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ ۝

اے میرے رب! یقیناً میں ہر اچھی چیز کے لئے، جو تو میری

طرف نازل کرے، ایک فقیر ہوں۔ (القصص: ۲۵)

Prayers of the Holy Prophet^{sa}

(with commentary)

1. On Waking Up

۱۔ نیند سے بیداری کی دُعا

Alhamdu li-Llahil-ladhee ah-yaanaa ba`da maa amaata-naa wa ilai-hin-nushoor

All praise belongs to Allah who brought us back to life (woke us up), after causing us to die (sleep), and to Him will we return

Sleep is a partial death. When we wake up, we enter life once again. This calls for praising the Lord for reviving us.

The Holy Quran says:

Allah takes away the souls of the living at the time of their death; and of those (also) that are not yet dead, during their sleep. And then He withholds those against which he has decreed death, and sends (back) the others till an appointed term. (39:43)

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَاْنَا بَعْدَ مَا اَمَاتَنَا
وَ اِلَيْهِ النُّشُوْرُ۔

سب تعریف اللہ کے لیے ہے جس نے ہمیں موت (نیند) دینے کے بعد زندہ (بیدار) کیا اور اسی کی طرف ہم نے لوٹ کر جانا ہے۔

نیند بھی ایک قسم کی عارضی موت ہوتی ہے، اس لیے جب ہم نیند کی حالت سے بیدار ہوتے ہیں تو گویا ایک نئی زندگی حاصل کرتے ہیں۔ ایسے موقعہ پر خدا تعالیٰ کا شکر ادا کرنا واجب ہے۔ قرآن کریم (الزمر: ۴۳) فرماتا ہے۔ اللہ ہر شخص کی روح اس کی موت کے وقت قبض کرتا ہے اور جس کی موت نہیں آئی (اس کی روح) اس کی نیند کے وقت (قبض کرتا ہے) پھر وہ جس کی موت کا حکم جاری کر چکا ہوتا ہے، اس کی روح کو روک رکھتا ہے اور دوسری کو ایک مدت مقررہ کے لیے واپس کر دیتا ہے۔

2. On Entering a Washroom

*Allah-umma innee a`oodho-
bika minal-khubthi wal
khabaa`ithi*

O Allah! I seek your refuge
from all sorts of (physically
and spiritually) harmful and vi-
cious things

If we are not regularly relieved of the waste
produced, as a result of the process of diges-
tion, it may cause many illnesses. Also, the
discharged matter, by causing pollution of the
air, may cause other health hazards.

By this prayer, we seek Allah's protection
against all such potential troubles. We are also
reminded of the necessity of keeping clean not
only ourselves but also our washrooms.

۲۔ بیت الخلاء جانے کی دُعا

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ
وَالْخَبَائِثِ۔

اے اللہ! میں تیری پناہ مانگتا ہوں ہر قسم کی (روحانی و جسمانی)
پلیدیوں سے اور تکلیفوں سے۔

عمل انہضام کے نتیجہ میں انسانی جسم سے گندے مواد کا اخراج اگر
باقاعدگی کے ساتھ نہ ہو سکے تو بہت سی تکلیف وہ بیماریاں پیدا ہو جاتی
ہیں، پھر اس کے اخراج کے بعد فضا گند آلود ہو کر بعض اور قسم کی
بیماریوں کا امکان پیدا کر دیتی ہے۔ انہی پلیدیوں اور ان سے پیدا شدہ
مکملہ تکالیف سے محفوظ رہنے کے لیے یہ دعا سکھائی گئی ہے۔ تو گویا
بیت الخلاء کو صاف ستھرا رکھنے اور اپنی طہارت کا سبق بھی اس میں ملتا
ہے۔

3. On Leaving a Washroom

*(a) Alhamdu-liLlahilla-dhee
adhhaba `annil-adhaa wa
`aafaa-nee*

(a) All praise belongs to Allah
Who saved me from harm
and has kept me in good health.

۳۔ بیت الخلاء سے فراغت کی دُعا میں

(۱) الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى
وَ عَافَانِي۔

سب تعریفیں اللہ کے لئے ہیں جس نے دور کیا مجھ سے تکلیف کو
اور مجھے صحت عطا کی۔

(b) *BismiLlahi ghufraa-naka*

(ب) بِسْمِ اللّٰهِ غُفْرَانَكَ۔

(b) O Allah! In Thy name I seek Thy forgiving relief.

اے اللہ میں تیرے نام کے ساتھ تیری بخشش کا طلب گار ہوں۔

Our digestive system is one of the special blessing of God Almighty. It causes the useful part of our food to become part of our body and the waste matter to be discharged. After the completion of this process, we must express our gratitude to God Almighty by praising Him.

ہمارا نظام ہضم بذات خود خدا تعالیٰ کی خاص نعمتوں میں سے ایک نعمت ہے۔ اس کے ذریعہ غذا کے مفید اجزاء ہمارے جسم کا حصہ بنتے ہیں اور غیر ضروری مواد کے اخراج سے یہ عمل مکمل ہو جاتا ہے۔ اس کی تکمیل پر خدا تعالیٰ کی حمد کر کے اس کا شکریہ ادا کرنا یا اس سے اپنی بخشش کا طلب گار ہونا (دعا) عین لازم ہے۔

4. On Starting a Meal

۴۔ کھانا شروع کرنے کی دُعا

BismiLlaahi wa `alaa baraka-tiLlah-i

بِسْمِ اللّٰهِ وَ عَلٰی بَرَکَةِ اللّٰهِ۔

In the name of Allah and with the blessings of Allah (I start eating)

اللہ کے نام کے ساتھ اور اللہ کی برکت کے ساتھ میں (کھانا شروع کرتا / کرتی ہوں)۔

This prayer stresses two important points. Firstly, there is no one but God, Who is the “Provider” of bounties such as food. Secondly, there is no one but God, Who is the real source of blessings, Who can bestow on us with more and more food producing a healthy effect on both our soul and our health. (The Philosophy of the Teachings of Islam, p.20, Edition 1989)

اس دعا میں دو اہم امور کی طرف توجہ دلائی گئی ہے۔ اول یہ کہ خدا تعالیٰ ہی اصل رازق ہے جس نے کھانے جیسی نعمت عطاء کی۔ دوم یہ کہ اصل برکت کا منبع بھی خدا تعالیٰ ہی ہے جس کے ذریعہ غذا جیسی نعمت وافر اور مسلسل مل سکتی ہے اور جس کے کھانے سے ہمارے جسم اور ہماری روح پر صحت مند اثرات مرتب ہو سکتے ہیں۔ (اسلامی اصول کی فلاسفی صفحہ ۲۰۔ ایڈیشن ۱۹۸۹ء)

5. On Finishing a Meal

*Alhamdu liLlah-illadhee at-
`ama-naa wa saqaa-naa wa-
ja`alanaa minal-muslimeen*

All praise belongs to Allah, Who provided us with food and drink and enabled us to be Muslims (submissive to God) (Tirmidhi Kitab-ud-Da`awaat)

As we finish eating, we thank God for providing us with 'material food' to meet the physical needs of our body. And we also thank God for providing us with the 'spiritual sustenance' (i.e., Islam), which quenches our spiritual thirst and spiritual hunger.

۵۔ کھانا کھانے کے بعد کی دُعا

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَ سَقَانَا وَ
جَعَلَنَا مِنَ الْمُسْلِمِينَ

سب تعریفیں اللہ کے لئے ہیں جس نے ہمیں کھانا کھلایا اور پلایا اور ہمیں مسلمان (اللہ تعالیٰ کے فرمانبردار) بنایا۔ (ترمذی کتاب الدعوات)

کھانے سے فارغ ہو کر ہم خدا کا شکر ادا کرتے ہیں جس نے ہمیں جسمانی غذا مہیا فرمائی اور ساتھ ہی ہم خدا کا شکر ادا کرتے ہیں کہ اس نے ہمیں روحانی غذا بھی عطا فرمائی کیونکہ اس نے ہمیں اسلام جیسی نعمت عطا کی جس سے ہماری روحانی بھوک اور تشنگی بھی دور ہوگئی۔

6. On Leaving Home

*BismiLlaah-i tawakkaltu
`alAllahi walaa haula walaa
quwwata illaa biLlaah-i*

(I leave my house), in the name of Allah and I put my trust in Allah. (One has) no power (to be safe from sins) and no power (to do good) except with (the help of) Allah.

By saying this valuable prayer, we put ourselves and our house under Divine protection against all the potential evils, mishaps and dangers of the world.

۶۔ گھر سے باہر جانے کی دُعا

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَ لَا حَوْلَ
وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

اللہ تعالیٰ کے نام کے ساتھ (باہر جاتا ہوں) اللہ تعالیٰ پر بھروسہ کرتا ہوں۔ اور نہیں کوئی طاقت (گناہ سے بچنے کی) اور نہیں کوئی طاقت (نیکی کرنے کی) سوائے اللہ تعالیٰ (کی مدد) کیساتھ۔

یہ قیمتی دعا پڑھ لینے سے ہم خود کو اور اپنے گھر کو خدا تعالیٰ کی حفاظت میں دے دیتے ہیں تاکہ ہر ممکنہ مصائب حادثات اور خطرات سے بچے رہیں۔

7. On Entering Your Home

*Allahumma innee as-aluka
khairal mau-laji wa khairal
makh-raji bismiLlah-i walajnaa
wa `al-Allahi rabba-naa
tawakkal-naa*

O Allah! I supplicate You to grant me the best of entries (to my house) and the best of exits. In the name of Allah we enter and in Allah, our Lord, we put our complete trust

On entering our house, we again supplicate our beloved Allah to grant us everlasting protection and best achievements each time we enter or leave our house.

8. On Going to Bed

*Allahumma bismika amootu wa
ah-yaa*

O Allah, in your name I die (sleep) and I become alive (awake). (Bukhari Kitab-ud-Da`awaat).

Prayer No.1 in this section has already told us that the state of sleep is similar to the state of death. Since God alone controls the span of our life and He alone decides about the hour of our eventual death, therefore we entrust ourselves to God before we retire for sleep.

ے۔ گھر میں داخل ہونے کی دُعا

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَ خَيْرَ
الْمَخْرَجِ بِسْمِ اللَّهِ وَ لَجْنَا وَ عَلَى اللَّهِ
رَبَّنَا تَوَكَّلْنَا۔

اے اللہ تعالیٰ میں تجھ سے بھلائی مانگتا ہوں گھر میں آنے کے وقت کی اور بھلائی گھر سے باہر نکلنے کے وقت کی۔ اللہ تعالیٰ کے نام سے داخل ہوئے ہم اور اپنے ربّ العزت پر بھروسہ کیا ہم نے۔

گھر میں داخل ہونے کے وقت ہم پھر اپنے پیارے خدا سے التجا کرتے ہیں کہ ہم جب بھی گھر میں داخل ہوں یا اس سے باہر نکلیں ہمیشہ خدائی حفاظت میں رہیں اور بہترین کامیابیاں حاصل کرتے رہیں۔

۸۔ رات کو سونے کے وقت کی دُعا

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَ أَحْيِي۔

اے اللہ میں تیرے ہی نام سے مرتا (سوتا / سوتی) ہوں اور تیرے ہی نام سے زندہ (بیدار ہوتا / ہوتی) ہوں۔
(بخاری کتاب الدعوات)

دعا نمبر ۱ میں یہ ذکر آچکا ہے کہ نیند کی حالت دراصل موت کی حالت کے مُشابہ ہے اور چونکہ زندگی بھی خدا کے ہاتھ میں ہے اور موت کی گھڑی بھی خدا کے حکم کی منتظر ہے اس لئے نیند کی حالت میں جانے سے قبل ہم خدا کا نام لے کر اپنے آپ کو اللہ تعالیٰ کی تحویل میں دیتے ہیں۔

9. On Entering a Mosque

*BismiLlah-issa-laatu wassa-
laamu `alaa rasool-iLlahi
Allahumma gh-fir-lee
dhunoobee waftah-lee ab-
waaba rah-matika*

In the name of Allah (I enter).
All blessings and peace be
upon the Prophet of Allah. O
Allah! Forgive me my sins and
open the doors of Your mercy
upon me. (Ibni Maja Abwaabul
Masaajid wal Ijtima`aat)

It is necessary to recite *Bismillah* before any
virtuous act and, as such, we do the same upon
entering the mosque. Then, we invoke blessings
on the Holy Prophets^{sa}, as he was the one who
taught us the blessed Daily Prayers (Salat).

Towards the end of this prayer, we seek God's
forgiveness of our sins so that we may present
ourselves before Him in purity, at the time of
Prayer (Salat). Finally, we invoke His mercy so
that our worship is accepted by Him, and He is
happy with us.

۹۔ مسجد میں داخل ہونے کی دُعا

بِسْمِ اللّٰهِ الصَّلٰوةُ وَالسَّلَامُ عَلٰی
رَسُوْلِ اللّٰهِ۔ اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ
وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ۔

اللہ کے نام کے ساتھ (داخل ہوتا / ہوتی ہوں) رحمت اور
سلامتی ہو اللہ کے رسول پر۔ اے میرے اللہ میرے گناہ بخش
دے اور میرے لیے اپنی رحمت کے دروازے کھول دے۔

(ابن ماجہ ابواب المساجد والاجتماع)

ہر نیک کام شروع کرنے سے پہلے بسم اللہ پڑھنا ضروری ہے۔ مسجد
میں داخل ہوتے ہوئے ہم پہلے اللہ تعالیٰ کا نام لیتے ہیں جو رحمن اور
رحیم ہے۔ پھر آنحضرت ﷺ پر سلامتی کی دعا اور رحمتیں بھیجتے
ہیں کیونکہ آپ ہی کے ذریعہ ہم نماز جیسی نعمت سے آشنا ہوئے۔ اس
کے بعد خدا سے اپنے گناہوں کی معافی چاہتے ہیں تاکہ پاک صاف
ہو کر خدا کے حضور نماز میں حاضر ہوں۔ آخر میں خدا کی رحمت کی
فریاد کرتے ہیں کہ ہماری عبادت کو قبول فرمالے اور ہم سے راضی
ہو جائے۔

10. On Leaving a Mosque

*BismiLlah-issa-laatu wassa-
laamu `alaa rasool-iLlahi
Allahumma gh-fir-lee
dhunoobee waftah-lee ab-
waaba fadlika*

۱۰۔ مسجد سے باہر نکلنے کی دُعا

بِسْمِ اللّٰهِ الصَّلٰوةُ وَالسَّلَامُ عَلٰی
رَسُوْلِ اللّٰهِ۔ اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ
وَافْتَحْ لِيْ اَبْوَابَ فَضْلِكَ۔

In the name of Allah (I leave).
And all blessings and peace be
upon the Prophet of Allah. O
Allah! Forgive me my sins and
open the doors of Your bless-
ings upon me. (*Masnad Ahmad
Bin Hambal, Vol.6*)

There is a change of only one word in this prayer
compared to the preceding prayer: instead of
His mercy, we seek *His bounties*.

The Holy Qur'an (62:11) says:

*And when the Prayer is finished,
disperse in the land and seek
Allah's grace and remember
Allah much that you may pros-
per.*

So, while returning from the Prayer service, we
pray that God bless our business or our other
worldly pursuits related to our livelihood. And
as we are blessed with the 'spiritual food'
through the prayers, we pray to God to make
plentiful provision so that we can procure
'material food' for our bodily needs.

اللہ کے نام ساتھ (باہر نکلتا/باہر نکلتی ہوں) رحمت اور سلامتی
ہو اللہ کے رسول پر۔ اے اللہ میرے گناہ بخش دے اور
میرے لیے اپنے فضل کے دروازے کھول دے۔

(مسند احمد بن حنبل جلد ششم ص ۲۸۲)

اس دعا میں پچھلی دعا کے مقابلہ میں صرف ایک لفظ تبدیل ہوتا ہے اور
وہ یہ ہے کہ بجائے خدا تعالیٰ سے اس کی رحمت کے دروازے ہم پر
کھلنے کے، ہم یہ دعا کرتے ہیں کہ خدایا ہم پر اپنے فضلوں کے
دروازے کھول۔ قرآن کریم (الجمعه: ۱۱) فرماتا ہے کہ جب
نماز (جمعہ) سے تم فارغ ہو جاؤ تو اپنے اپنے کاموں میں لگ جاؤ اور
کاروبار زندگی میں مجھو کہ خدا کے فضلوں کو (یعنی رزق کو) تلاش کرو۔
پس نماز پڑھ کر واپس جاتے ہوئے ہم یہ دعا کرتے ہیں کہ خدایا
ہمارے دنیاوی کاروبار اور رزق میں برکت ڈال اور جس طرح ہم نماز
کے ذریعہ سے روحانی غذائے لے کر جا رہے ہیں، اسی طرح ہمیں جسمانی
غذا بھی اپنے فضل کے نتیجے میں عطا فرما۔

11. Intention of the Fast

There is no specific prayer to begin a fast in the
morning. The intent or niyyah to fast is in the heart
and that is sufficient. One can pray in one's own
words seeking Allah's help to be able to fast and
spend the day that would please Allah.

We have already learnt a saying of the Holy
Prophet^{SA} of Islam that: "Actions are to be judged
by their underlying motives." Keeping fast is

چونکہ حدیث ہے کہ اعمال کا دارومدار نیتوں پر ہے اس لیے روزہ
رکھنے جیسا، ہم عمل بغیر نیت کے نہیں ہو سکتا۔ دراصل یہ تقویٰ اور نیت

an important spiritual act, and it should not be done without making one's explicit "intention" for it. In fact it is the purity of our intention that reaches Allah, and not our hunger or thirst.

کی پاکیزگی اور خالص پن ہی ہے جو اللہ تعالیٰ کے حضور قبولیت کے لیے پیش ہوتا ہے۔ ورنہ ہماری محض بھوک پیاس خدا کو راضی کرنے کا ذریعہ نہیں بن سکتی۔

12. On Ending a Fast

*Allah-umma innee laka sumtu
wa bika aa-mantu wa `alaika
tawakkaltu wa `alaa rizqika
aftartu*

O Allah, I observed the fast for Your sake. I believe in You and I put my trust in You and I end the fast with what You have provided me

A person who observes fast is humbly admitting, that keeping fast is not an act of sacrifice that he/she could offer based on purely his/her powers. The fast is observed because Allah has commanded Muslims to do so. So it is simply an act of obedience to God.

Also, when the fast is broken, it is done with the help of food that has been provided by God. So, one admits, that everything is from God, and for God.

۱۲۔ روزہ افطار کرنے کی دُعا

اللَّهُمَّ إِنِّي لَكَ صُومْتُ وَ بِكَ اٰمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ عَلٰی رِزْقِكَ اَفْطَرْتُ۔

اے اللہ میں نے تیرے لیے ہی روزہ رکھا اور تجھ پر ایمان لایا/ لائی اور تجھ پر توکل کیا اور تیرے ہی رزق سے افطار کرتا/ کرتی ہوں۔

اس دعا میں انسان اس بات کو تسلیم کرتا ہے کہ روزہ رکھنے کی جو قربانی اس نے کی ہے اس میں خود انسان کا کوئی ذاتی کمال نہیں ہے بلکہ بڑے عجز و انکسار سے انسان خدا سے کہتا ہے کہ اے اللہ میں نے روزہ تیری رضا کی خاطر رکھا تھا کیونکہ میں تجھ پر ایمان لاتا ہوں اور جانتا ہوں کہ تو نے ہی مجھے روزہ رکھنے کا حکم بطور فرض دیا ہے، اور اے میرے مالک، جب میں نے روزہ افطار کیا تو وہ بھی تو تیرے عطا کیے ہوئے رزق کے ذریعہ ہی سے کیا ہے۔ پس سب کچھ تیرا ہی ہے اور تیرے ہی لیے ہے۔

13. After Having a Feast

*Allah-umma baarik la-hum
feehaa maa razaqta-hum
waghfir lahum warham-hum*

۱۳۔ دعوت کھانے کے بعد کی دُعا

اللَّهُمَّ بَارِكْ لَهُمْ فِيهَا مَا رَزَقْتَهُمْ
وَ اَغْفِرْ لَهُمْ وَ اَرْحَمْهُمْ۔

O Allah! Prosper them with what You have provided them and forgive them and have mercy on them

It is beauty of the Islamic teachings that even simple expressions of thanking or greetings to our fellow Muslim brothers, are full of prayers for them, and thankfulness to our beloved Allah, Who is the Ultimate Cause of all our successes and prosperity. This prayer shows us a similar way to express our thankfulness to the host, after enjoying a feast.

اے اللہ تعالیٰ برکت دے ان کو اس میں جو تو نے انہیں رزق دیا ہے اور انہیں معاف کر دے اور ان پر رحم فرما۔

یہ اسلامی تعلیمات کی خوب صورتی ہے کہ شکر یہ ادا کرنے یا ملاقات وغیرہ پر جو سادہ کلمات سکھائے گئے ہیں، وہ سب دعا کرنے کے مضمون سے بھر پور ہیں، کیونکہ ساری کامیابیوں اور خوش حالی کا اصل منبع تو خدا تعالیٰ ہی ہے۔ موجودہ دعا میں بھی ایک دعوت کا کھانا کھانے کے بعد اپنے میزبان کا شکر یہ ادا کرنے کے لیے یہی طریق کار اختیار کیا گیا ہے۔

14. To Put on a New Dress

*Allahhumma lakal hamdu
kamaa kasauta-neehee*

O Allah! All praise belongs to You, Who gave me this new dress

The act of putting on a new dress gives one a sense of happiness and prosperity. At this moment also, a believer praises Allah, Who provided him with this bounty. Thus through this prayer, we may achieve real and lasting prosperity.

۱۴۔ نیا کپڑا پہننے کی دعا

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ۔

اے اللہ تعالیٰ تیرے ہی لیے سب تعریف ہے جیسا کہ تو نے اپنے فضل سے پہنایا۔

نیا لباس پہننے سے خوشی اور خوش حالی کا احساس ہوتا ہے اس موقع پر بھی مومن کا دل اپنے خدا کی حمد سے لبریز ہو جاتا ہے کیونکہ اصل اور مستقل خوشحالی کا منبع تو خدا تعالیٰ ہی ہے جس نے نئے لباس کی نعمت عطا کی۔

15. On Observing the New Moon

*Allah-umma ahilla-hoo
`alainaa bil-amni wal eemaani
was-salaamati wal islaami
rabbee wa rabbuk-
Allahu*

O Lord! Let this moon rise upon us in peace, faith, security and Islam. Allah is my Lord as well as yours.

A new moon ushers in a new lunar month, which is a measure of time, and makes a Muslims conscious that a new phase of thier life has just started. So they pray to God for peace and prosperity in the ensuing month so that they may fulfil the obligations of a true believer and Muslims.

Some people worshipped the moon in the early history of mankind, because it is a source of light. But a Muslim announces that Allah is the only source of life and sustenance for all species in this world, as well as the Lord of all heavenly bodies in the Universe.

۱۵۔ نیا چاند دیکھنے کی دُعا

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ
وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ
اللَّهُ -

اے اللہ تعالیٰ۔ اسے ہمارے اوپر امن، ایمان، سلامتی اور اسلام کیساتھ طلوع فرما۔ میرا اور تمہارا رب اللہ تعالیٰ ہی ہے۔

کیونکہ نیا چاند طلوع ہونے کے ساتھ نیا قمری مہینہ شروع ہوتا ہے، جو وقت کا ایک پیمانہ ہے، اس لیے مومن کو یہ احساس ہوتا ہے کہ اس کی عمر کا ایک نیا دور شروع ہو رہا ہے اور وہ خدا سے دعا کرتا ہے کہ اس آنے والے دور میں اسے امن و سلامتی میسر رہے تاکہ وہ ایمان کے تقاضوں کو پورا کر سکے اور اسلام پر دل و جان سے عمل پیرا رہے۔

پہلے زمانے میں بعض لوگ چاند کو پوجتے تھے کیونکہ وہ روشنی بکھیرتا ہے۔ لیکن مومن اس بات کا اعلان کرتا ہے کہ اللہ تعالیٰ ہی ربِّ العلمین ہے، جو نہ صرف انسانوں کا رب ہے بلکہ کائنات کے تمام اجرام فلکی کا بھی وہی رب ہے۔

16. While Ascending

(a) *Allahu Akbaru*

(a) Allah is the Greatest

۱۶۔ بلندی پر چڑھنے کی دُعا

(۱) اللَّهُ أَكْبَرُ -

اللہ سب سے بڑا ہے۔

(b) *Allah-umma lakash-sharfu*
`alaa kulli sharfin-wa lakal
hamdu `alaa kulli haa-lin

(b) O Allah, all dignity belongs to You at all heights and all praise belongs to You in all circumstances.

Every height and grandeur is truly attributable to Allah alone. When one scales great heights, it is possible to have feelings of pride and greatness. This prayer teaches humility that should be the essence of all of us mere mortals.

It also serves as a reminder that whatever goes up must come down. Therefore, as we go thorough the ups and downs of our life, we must keep praising our God in both states.

(ب) اَللّٰهُمَّ لَكَ الشَّرْفُ عَلٰى كُلِّ
 شَرَفٍ وَّ لَكَ الْحَمْدُ عَلٰى كُلِّ حَالٍ

اے اللہ تیرے ہی لیے عزت ہے، ہر ایک بلندی پر اور تیرے ہی لیے سب تعریف ہے، ہر حال میں۔

ہر بلندی اور عظمت کا حامل صرف اللہ تعالیٰ ہے۔ جب انسان بلندی کی منازل طے کرتا ہے تو بعض دفعہ اس کے دل میں فخر و عظمت کے جذبات پیدا ہو سکتے ہیں۔ ان خیالات کی نفی کے لیے اور انسان کے اندر خاکساری اور عبودیت کے جذبات برقرار رکھنے کے لیے یہ دعا سکھائی گئی ہے اور یہ بھی یاد دلایا گیا ہے کہ ہر چڑھنے کے بعد اترنا بھی ہوتا ہے۔ اس لیے دونوں طرح کے حال میں اسے خدا تعالیٰ کی تعریف ہی کرتے رہنا چاہیے۔

17. While Descending

Aa-'iboona taa-'iboona `aa-
bidoona li-rabbinaa haa-
midoona

We are among those who return, repent, worship and praise our Lord

Praising God is common to both the prayers i.e., for ascent as well as descent, but, while descending from a height, one feels that one is getting down to a lower level (in a physical sense). So one prays and asks God's forgiveness, lest one may fall down to a low level in a spiritual sense.

۱۷۔ بلندی سے اترنے کی دعائیں

اَبُّوْنَ تَاَبُّوْنَ عَابِدُوْنَ لِربِّنَا
 حَامِدُوْنَ۔

ہم رجوع کرنے والے، توبہ کرنے والے، عبادت کرنے والے اور اپنے رب العزت کی تعریف کرنے والے ہیں۔

جیسے بلندی پر چڑھنے کی دعا میں اللہ تعالیٰ کی حمد کرنے کی طرف توجہ دلائی گئی ہے، اسی طرح نیچے اترنے کی دعا میں بھی اللہ کی حمد کا اعلان ہے۔ لیکن ساتھ ہی مومن کو یہ بھی احساس پیدا ہوتا ہے کہ اگرچہ میں جسمانی اور ظاہری طور پر پستی میں اتر رہا ہوں، لیکن میں خدا تعالیٰ سے فریاد کرتا ہوں کہ وہ مجھے روحانی اور باطنی پستی میں گرنے سے بچالے۔

18. On Visiting the Sick

۱۸۔ بیمار پرسی کی دعا

*Adh-hibil ba'sa rabban-naasi
washfi antash-shaafee laa
shifaa-'a illaa shifaa-u-ka
shifaa-'allaa yu-ghadiru
saqamaa*

O Lord of people! Grant relief from this illness for You are the Healer. There is no healing except that which comes from You. So, grant complete healing without leaving a trace of illness. (*Bukhari, Muslim*)

This prayer invokes the attribute of Allah as the 'Sustainer of all the people'. This implies the humility of the patient and the one who is praying for him, because the patient is recognized as just one among so many of God's creations that need God's help.

It also reminds the patient that his recovery is to be granted by the pure grace of God, though the excellence of his doctor (again, a God-given blessing) may become instrumental in this process. The prayer is for a complete recovery, without any relapse or any blemish.

أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِهِ أَنْتَ
الشَّافِي لَا شِفَاءَ إِلَّا شِفَاءُكَ شِفَاءً لَا
يُغَادِرُ سَقَمًا۔

دُور فرما اس بیماری کو اے لوگوں کے رب، اور شفاء دے، تو ہی شفاء دینے والا ہے۔ کوئی شفاء نہیں مگر جو تیری جناب سے ہے۔ وہ شفاء دے جو ذرہ بھی بیماری نہ چھوڑے۔
(بخاری، مسلم استجابت رقیۃ المریض)

اس دُعا میں رَبُّ النَّاسِ (یعنی اے انسانوں کے رب) کہہ کر اپنی عاجزی کا اقرار بھی ہے اور مریض کی عاجزانہ حالت کا بھی، کیونکہ خدا تو سب انسانوں کا رب ہے۔ اُس سے فریاد ہے کہ اپنے اس عاجز بندے کی تکلیف بھی دُور فرما دے جیسے اور سب کی تکلیفیں تو دور فرماتا ہے۔ چونکہ مرض سے شفاء ہونے پر مریض کا یہ خیال بھی ہو سکتا ہے کہ اس کا ڈاکٹر بہت باکمال ہے لہذا فوراً یہ خیال رد کر دیا گیا ہے۔ شفاء دینے والا درحقیقت خدا تعالیٰ ہے اور معالج کے ہاتھ میں بھی اسی نے شفا رکھی ہے۔ پس شفا یابی کی درخواست صرف خدا کے حضور کرنی چاہیے اور شفاء بھی ایسی جس کے نتیجے میں صرف حمد باری تعالیٰ ہی پیدا ہو یعنی مکمل شفاء جس میں کوئی کمی نہ رہے۔

19. In the 'Night of Destiny' (Lailatul Qadr)

۱۹۔ لیلۃ القدر کی دُعا

*Allahumma innaka afuwwun
tuhibbul afwa, fa`fu annee*

O Allah! You are the Great Par-
doner. You love to pardon.
Hence I seek Your pardon.
(Tirmidhi-Kitab-ud-Da`awaat)

According to an authentic tradition of the Holy Prophet^{sa} the 'Night of Destiny' refers to any one among the odd-numbered nights during the last ten days of the blessed month of Ramadan. This night carries extraordinary blessings, and God Almighty abundantly accepts the prayers of His servants. Al-Qur'an(97:1-6)

Once Hadrat `Aisha^{ra} asked the Holy Prophet^{sa} what should one pray if one is fortunate enough to get this 'Night of Destiny' in one's life. The Holy Prophet^{sa} advised him to say the above prayer.

One of Allah's attributes is, *al-Afuww* (6:150), i.e., the One who erases sins of His servants. But, in order to qualify for forgiveness under this attribute of Allah, one must forgive others in one's own everyday life.

This prayer signifies that the main objective of a believer should be to seek forgiveness of his sins from Allah

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ
عَنِّي

اے اللہ تو معاف کرنے والا ہے۔ معاف کرنے کو
پسند کرتا ہے۔ پس معاف کر دے مجھے۔ (ترمذی۔ کتاب
الدعوات)

مستند احادیث نبوی کے مطابق لیلۃ القدر سے مراد رمضان المبارک
کے آخری عشرہ کی طاق راتوں میں سے کوئی ایک رات ہے جو کہ عظیم
الشان برکتوں کی حامل ہوتی ہے اور جس میں خدا تعالیٰ اپنے بندوں کی
دعائیں کثرت سے سنتا ہے۔ حضرت عائشہؓ سے روایت ہے کہ ایک
دفعہ انہوں نے آنحضرت ﷺ سے سوال کیا کہ اگر کسی کو اپنی زندگی
میں ایسی عظیم الشان رات نصیب ہو جائے تو وہ کیا خاص دعا مانگے۔
اس پر آپ نے مندرجہ بالا دعا مانگنے کا ارشاد فرمایا۔ (ترمذی)

اس دعا میں مومن اللہ تعالیٰ کی صفت ”الْعَفُوُّ“ کا حوالہ دے کر
اپنے گناہوں کی معافی کی التجا کرتا ہے اور اس کو بھی بیان کرتا ہے کہ خدا
تعالیٰ اپنے ان بندوں کو پسند کرتا ہے (یعنی ان کے گناہ بھی معاف
کردیتا ہے) جو اپنی روزمرہ زندگی میں دوسروں کے قصور معاف
کرتے ہیں۔ (القدر: ۶ - ۱)

اس دُعا میں یہ اہم سبق بھی ملتا ہے کہ مومن کے مد نظر اولین مقصد
اپنے گناہوں کی معافی حاصل کرنا ہوتا ہے۔

20. For Protection against the Enemy

Allahumma innaa naj`alu-ka fee nuhoori-him wa na-a`oodhubika min shuroori-him

O Allah! We make You a shield against the enemy and we seek Your protection against their evil designs. (*Abu Dawood-Kitab-us-Salaat*)

Islam teaches its followers to avoid conflict and fighting except, of course, in self-defence (Al-Qur'an, 2:191,194). If the Muslims face the enmity of people, then they must pray to God and seek His help and protection against the mischief of their enemies.

When you come under God's protection and He becomes your shield, then nothing can harm you. The Promised Messiah^{as} says in a poetic verse (translated):

When the enemy increased his noise and clatter of opposition to us,

We hid ourselves in (the protection of) the Hidden One (i.e., God).

When a believer comes under God's protection through prayer, then according to another verse of the Promised Messiah^{as},

God addresses his enemy and says: This is the servant of God Almighty,

fight against Me, if at all you have the strength to fight.

۲۰۔ دشمن قوم سے بچاؤ کی دُعا

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَ نَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ۔

اے اللہ تعالیٰ ہم تجھ کو ان (دشمنوں) کے مقابلہ میں ڈھال بناتے ہیں اور ان کی شرارتوں سے تیری پناہ مانگتے ہیں۔ (ابوداؤد کتاب الصلوٰۃ)

اسلام لڑائی جھگڑے سے دور رہنے کی تعلیم دیتا ہے۔ صرف اپنے دفاع میں لڑنے کی اجازت ہے (البقرہ: ۱۹۴، ۱۹۱) اگر کوئی قوم مسلمانوں کی دشمن ہو تو اولاً یہ حکم ہے کہ ان کی شرارتوں سے بچنے کے لیے خدا تعالیٰ سے دعا کرے اور خدا تعالیٰ کی پناہ میں آجائے۔ جس کی ڈھال خود خدا تعالیٰ ہو، اس پر کسی دشمن کا وار کیا اثر کر سکتا ہے۔ حضرت مسیح موعودؑ نے بھی ہمیں یہی تعلیم دی ہے۔ آپ فرماتے ہیں:

عُدو جب بڑھ گیا شور و فغاں میں

نہاں ہم ہو گئے یار نہاں میں

جب بندہ دعا کے ذریعہ خدا تعالیٰ کی پناہ میں آجاتا ہے تو حضرت مسیح موعودؑ کے ایک شعر کی رو سے اللہ تعالیٰ اپنے مومن بندے کے دشمنوں

سے مخاطب ہو کر: کہتا ہے، یہ تو بندہ عالی جناب ہے

مجھ سے لڑو، اگر تمہیں لڑنے کی تاب ہے

21. To Win the Love of Allah

*Allahumma innee as'aluka
hubbaka wa hubba man-yu-
hibbuka wal `amal-alladhee
yu-ballighu-nee hubbaka:
Allahum-maj`al hubbaka
ahabba ilayya min-nafsee, wa
ahlee, wa minal maa'il-baaridi*

O Allah! I supplicate You to grant me Your love, and the love of those who love You and the action which may lead me to win Your love. And make my love for You dearer to me than myself, my family and cold (refreshing) water. (Tirmidhi Kitab-ud-Da`waat))

This grand prayer of the Holy Prophet^{sa} (previously, of Hadrat Dawood^{as}), demonstrates his intense love for God Almighty, and his strong desire to continue to become as near as possible to his beloved —Allah.

God's special love for His beloved Prophet^{sa} is, in turn, manifested in this verse of the Holy Qur'an (3:32):

Say, "If you love Allah, follow me: then will Allah love you and forgive your sins."

Thus, to win the love of God, it is obligatory upon us to follow the Holy Prophet^{sa}, and say the above prayer as frequently as possible.

۲۱۔ محبت الہی کے حصول کی دُعا

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَ حُبَّ مَنْ يُحِبُّكَ وَ الْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَ أَهْلِي وَ مِنَ الْمَاءِ الْبَارِدِ۔

اے اللہ تعالیٰ میں تجھ سے تیری محبت مانگتا ہوں اور ایسے لوگوں کی محبت جو تجھ سے محبت کرتے ہیں اور ایسے اعمال جن سے مجھے تیری محبت ملے اور ایسا کر کہ تیری محبت مجھے اپنی ذات سے، اپنے خاندان سے اور ٹھنڈے پانی سے بھی زیادہ عزیز

ہو۔ (ترمذی کتاب الدعوات)

آنحضرت ﷺ کی یہ عظیم الشان دعا آپ کے عشق الہی اور قرب الہی میں مسلسل ترقی کی زبردست خواہش کا اظہار ہے۔ پھر خدا تعالیٰ کا بھی اپنے پیارے رسول کے لیے خاص پیار، قرآن کریم (ال عمران: ۳۲) کی اس آیت سے واضح ہوتا ہے۔ ”(اے رسول) تو کہہ۔ اگر تم اللہ سے پیار کرتے ہو تو میری پیروی کرو۔ پھر اللہ بھی تم سے پیار کرے گا اور تمہارے گناہ معاف کر دے گا“ تو معلوم ہوا کہ خدا تعالیٰ کا پیار حاصل کرنے کے لیے حضرت رسول اکرم ﷺ کی مکمل طور پر پیروی کرنا واجب ہے اور آپ کی اتباع میں یہ دعا بھی بکثرت کرنا ضروری ہے۔

Prayers of the Holy Prophet^{sa}

(without commentary)

1. To get rid of Difficulties

Allahumma innee a`oodhubika min jahdil balaa'i wa darkish-shiqaa'i wa soo'il-qadaa'i wa shamaata-til a`daa'i

O Allah! I seek Your protection against the hardship of afflictions, coming of misfortune, bad decision-making and against mocking by enemies

۱۔ مشکلات دُور ہونے کی دُعا

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ وَ
دَرْكِ الشَّقَاءِ وَ سُوءِ الْقَضَاءِ وَ شَمَاتَةِ
الْأَعْدَاءِ۔

اے اللہ تعالیٰ میں تیری پناہ چاہتا ہوں، بلا کی تکلیف سے اور بدبختی کے آنے سے اور بُرے فیصلوں سے اور دشمن کے خوش ہونے سے۔

2. In Restlessness and Distress

(a) *Allahum-mas-tur `au-raati-naa wa aamin-rau`aa-tinaa*

O Allah! Cover our weaknesses and relieve us of our restlessness

(b) *Yaa hayyu yaa qayyoomu bi-rahmatika astaghees*

۲۔ بیقراری اور گھبراہٹ میں دُعا میں

اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَ اٰمِنْ رَّوْعَاتِنَا۔

اے اللہ تعالیٰ ڈھانپ لے ہمارے عیبوں کو اور امن دے ہماری گھبراہٹوں کو۔

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ۔

O (Allah), the Living, the Self-Subsisting, I appeal to Your mercy

اے زندہ اور سب کو تھامنے والے خدا میں تیری رحمت کی فریاد کرتا / کرتی ہوں۔

(c) *Laa-ilaaha illAllah-ul`azeem-ul hakeem*

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَكِيمُ۔

There is no God but Allah; The Great, The Wise

نہیں کوئی معبود مگر اللہ تعالیٰ جو عظمت والا ہے اور حکمت والا ہے۔

(d) *Laa-ilaaha illAllahu rabbul`arshil`azeem*

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ۔

There is no God but Allah; Who is the Lord of the Mighty Throne

نہیں کوئی معبود مگر اللہ تعالیٰ جو پروردگار ہے، عرش عظیم کا۔

3. To be Successful

۳۔ کامیابی کے لئے دُعا۔

Rabbanaa aa-tinaa milladunka rahmatanw-wa hayyi' la-naa min amrinaa rasha-daa. Rabbish-rahlee sadree wa yassir-lee amree

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَ هَيِّءْ لَنَا مِنْ أَمْرِنَا رَشَدًا رَبِّ اشْرَحْ لِي صَدْرِي ۝ وَ يَسِّرْ لِي أَمْرِي ۝

O our Lord! Bestow on us Your mercy, and guide us to success in our affair. O My Lord, open up for me my heart (increase my understanding) and ease for me my task

اے ہمارے ربُّ العزّت۔ دے ہمیں اپنی جناب سے رحمت اور نکال ہمارے لیے کامیابی کی راہیں۔ اے میرے ربُّ العزّت۔ کھول دے میرا سینہ اور آسان فرمادے مجھ پر میرا کام۔

4. To Control One's Anger

*Allahummagh-fir-lee dhambee
wa adh-hib ghaiza qalbee wa
a-jirnee minash-shaitaa-nir-
rajeem*

Oh Allah! Forgive my sins and
relieve my heart of my anger
and take me in Your protection
against the accursed Satan

۴۔ غصہ پر قابو پانے کی دُعا

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَ اَذْهَبْ غَيْظًا
قَلْبِي وَ اَجِرْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ۔

اے اللہ میرے گناہ بخش دے اور دُور کر دے غصہ میرے دل
کا اور پناہ میں لے لے، مجھے دھتکارے ہوئے شیطان
سے۔

5. For A Newly Married Couple

*BaarakAllahu laka, baarak-
Allahu laka wa baaraka
`alaikumaa wa jama`a baina-
kumaa fil-khairi*

May Allah bless you. May Al-
lah bless you. May Allah bless
you both. May He unite you to
the good of both of you

۵۔ نکاح پر مبارکباد

بَارَكَ اللَّهُ لَكَ۔ بَارَكَ اللَّهُ لَكَ وَ
بَارَكَ عَلَيْكُمَا وَ جَمَعَ بَيْنَكُمَا فِي
الْخَيْرِ۔

برکت دے اللہ تمہیں۔ برکت دے اللہ تمہیں۔ اور برکت ہو
تم دونوں پر۔ اور اتفاق دے تم دونوں کے درمیان نیکی میں۔

6. For the New Bride

*Allahumma inee as'aluka min-
khairihaa wa khairi maa ja-
baltahaa `alaihi wa
a`oodhubika min sharrihaa wa
sharri maa jabaltahaa `alaihi*

۶۔ نئی دلہن کے لئے دُعا

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَ خَيْرِ
مَا جَبَلْتَهَا عَلَيْهِ وَ أَعُوذُ بِكَ مِنْ شَرِّهَا
وَ شَرِّمَا جَبَلْتَهَا عَلَيْهِ۔

O Allah, I seek from You her goodness and the goodness of her nature. And I seek Your protection against her harm and the harmful part of her nature.

اے اللہ تعالیٰ میں مانگتا ہوں تجھ سے بھلائی اسکی اور بھلائی اس چیز کی (یعنی اعمال) جس پر تو نے پیدا کیا اسکو۔ اور میں پناہ مانگتا ہوں تیری اس بدی سے اور اس چیز کی بدی سے جس پر تو نے پیدا کیا اسکو۔

7. On Privacy with One's Consort

۷۔ خلوت کے وقت کی دُعا

BismiLlahi Allahumma jannib-nash-shaitaana wa jannibish-shaitaana maa razaqtanaa

In the name of Allah - O Allah, keep us away from Satan and keep Satan away from what You have provided us

بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ
وَ جَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا۔

اللہ کے نام کیساتھ۔ اے اللہ تعالیٰ دُور رکھ ہم کو شیطان سے اور دور رکھ شیطان کو اس چیز سے جو بخشی تو نے ہم کو۔

8. To be Resigned to Divine Decree

۸۔ رضا بالقضاء کی دُعا

Alhamdu liLlahi `alaa kulli haalin

Allah alone is worthy of all praise in every situation and condition

اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ۔

سب تعریفیں اللہ کے لئے ہیں ہر حال میں۔

9. For Recouping a Loss

۹۔ تلافی نقصان کی دُعا

*`Asaa rabbunaa an-yyubdi
lanaa khairanm-minhaa innaa
ilaa rabbinaa raaghiboon*

عَسَى رَبَّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَى
رَبِّنَا رَاغِبُونَ۔

Maybe our Lord will recompense us with something better; we turn to Him alone (in our loss)

امید ہے ہمارا رب العزت اس سے بہتر ہمیں دے گا اور ہم
اپنے رب العزت کی طرف رغبت کر نیوالے ہیں۔

10. On Gaining One's Objective

۱۰۔ بامراد ہونے پر دُعا

*Alhamdu liLlahillazee bi-
ni`matihee ta-timmus-saa-
lihaatu*

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّلِحَةُ۔

All praise belongs to Allah with Whose blessing, all virtuous matters were accomplished

سب تعریفیں اللہ کے لئے ہیں جس کے فضل سے پورے
ہوئے اچھے کام۔

11. To Invoke Divine Help

۱۱۔ خدائی مدد کے حصول کی دُعا

*Allahumma anta `adudee wa
naseeree bika achoolu wa bika
asoolu wa bika `uqaatilu*

اللَّهُمَّ أَنْتَ عَضِدِي وَنَصِيرِي۔ بِكَ
أَحْوُلُ وَبِكَ أَصُولُ وَبِكَ أُقَاتِلُ۔

O Allah, You are my strong arm and my helper. It is with Your help that I go about, with Your help that I attack and with Your help that I fight my battle. (Abu Dawood-Kitabul Jihad)

اے اللہ تو ہی میرا بازو ہے اور میرا مددگار ہے۔ صرف تیری مدد سے میں چلتا پھرتا ہوں اور صرف تیری مدد سے مقابلہ کرتا ہوں۔ (ابوداؤد کتاب الجہاد)

12. When It Rains

Allahum-maj`alhu sababa rahmatin-wa laa taj`alhu sababa `adhaabin

O Allah, make it a source of mercy, and do not make it a source of punishment

۱۲۔ بارش ہونے پر دُعا

اللَّهُمَّ اجْعَلْهُ سَبَبَ رَحْمَةٍ - وَ لَا تَجْعَلْهُ سَبَبَ عَذَابٍ -

اے اللہ۔۔ بنا دے اس (بارش) کو رحمت کا سبب اور نہ بنا اس کو عذاب کا سبب۔

13. On Hearing Thunder Crack

Allahumma laa taqtul-naa bi-ghadabi-ka wa laa tuhlik-naa bi `adhaabika wa `aafinaa qabla dhaali-ka

O Allah, do not kill us with Your anger and make us not perish with Your punishment and save us before it (overtakes us)

۱۳۔ بجلی کی کڑک پڑنے پر دُعا

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَ لَا تُهْلِكْنَا بِعَذَابِكَ وَ عَافِنَا قَبْلَ ذَالِكِ -

اے اللہ۔۔ ہمیں اپنے غضب سے قتل نہ کر اور ہمیں اپنے عذاب سے ہلاک نہ کر اور اس سے قبل ہی ہماری حفاظت (کے سامان پیدا) فرما دے۔

14. For Protection Against Difficulties

Allahumma innee a-`oodhu-bika minal-hammi wal-huzni wa a-`oodhu-bika minal-`ajzi wal kasli wa a-`oodhu-bika minal-jubni wal-bukhli wa a-`oodhu-bika min ghalaba-tid-daini wa qahrir-rijaali;

Allahum- makfi-nee bi-halaalika `an haraa-mika wa aghni-nee bi-fadlika `amman siwaaka

O Allah, I seek Your protection against hardship and grief, I seek Your protection against the lack of means and laziness; I seek Your protection against cowardice and miserliness; I seek Your protection against being overwhelmed with debt and ill-treatment from people.

O Allah, make Your lawful things sufficient for me and save me from Your unlawful things. And through Your mercy make me independent of everything other than You.

۱۴۔ مشکلات سے بچنے کی جامع دُعا

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ
وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ
وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَ
أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ
الرِّجَالِ۔

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ
وَاعْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ۔

اے اللہ۔۔ میں تیری پناہ مانگتا ہوں مشکلات اور غم سے اور تیری پناہ مانگتا ہوں بے سروسامانی اور سستی سے اور تیری پناہ مانگتا ہوں بزدلی اور نُخْلِ سے اور تیری پناہ مانگتا ہوں قرض کے غلبہ سے اور لوگوں کی تحقیر سے۔

اے اللہ میرے لئے جو چیزیں تو نے حلال کی ہیں انہیں میرے لئے کافی کر دے اور حرام سے بچالے اور اپنے فضل کیساتھ اپنے سوا ہر چیز سے بے نیاز کر دے۔

15. For Protection from Harm

According to the The Holy Prophet^{sa}, nothing can hurt him who says the following prayer three times in the morning and three times in the evening .

*Bismillaah-illadhee laa
yadurru ma`asmihee shai'un fil
ardi wa laa fis-samaa'i wa
huwas-Samee`ul `Aleem*

In the Name of Allah, with the help of Whose name nothing in the world nor in the sky can hurt, and He is All-Hearing, All-Knowing. (Tirmidhi-Kitabud Da`wat)

۱۵۔ نقصان سے حفاظت کے لئے دُعا

آنحضرت ﷺ نے فرمایا کہ جو شخص اس دُعا کو تین بار صبح اور تین بار شام روزانہ پڑھے گا اس کو کوئی چیز نقصان نہیں پہنچا سکتی:

بِسْمِ اللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ
شَيْءٌ فِي الْاَرْضِ وَ لَا فِي السَّمَاءِ وَ
هُوَ السَّمِيعُ الْعَلِيمُ۔ (ترمذی کتاب الدعوات)

میں اُس اللہ تعالیٰ کے نام کی مدد چاہتا ہوں جس کے نام کے ہوتے ہوئے زمین و آسمان کی کوئی چیز نقصان نہیں پہنچا سکتی۔ وہ دعاؤں کو سننے والا اور سب کچھ جاننے والا ہے۔

16. Most Accepted Prayer of Forgiveness

*Allahumma anta Rabbee laa
ilaaha illaa anta*

*Khalaqtanee wa ana 'abduka
wa ana 'alaa 'ahdika wa wa
'dika masta-ta'tu.*

*A'oozu bika min sharri maa
sana'tu*

*Aboo'u laka bini'matika 'alayya
wa aboo'u bi-zanbee.*

*Fa-ghfirlee fa-innahoo laa
yaghfir-uz-zunooba illaa anta.*

۱۶۔ مغفرت کی مقبول ترین دُعا

سَيِّدُ الْاِسْتِغْفَارِ

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ۔

خَلَقْتَنِيْ وَ اَنَا عَبْدُكَ وَ اَنَا عَلٰى عَهْدِكَ

وَ وَعَدِكَ مَا اسْتَطَعْتُ۔

اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ۔

اَبُوْءَ لَكَ بِنِعْمَتِكَ عَلَيَّ وَ اَبُوْءَ بِذَنْبِيْ۔

فَاغْفِرْ لِيْ فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ۔ (ابوداؤد)

O Allah! You are my Lord.
There is none worthy of worship
except You.

You created me and I am Your
servant. And I am as steadfast
as I can be on (my) covenant
with You and on (my) promise
to You.

I seek Your protection from the
evil of my actions.

I acknowledge Your bounties
and I admit my sins.

Hence, forgive me please, for
there is certainly none who
can forgive, except You.

اے اللہ تو میرا رب ہے۔ نہیں کوئی معبود سوائے تیرے۔

تو نے مجھے پیدا کیا اور میں تیرا بندہ ہوں۔ اور میں تیرے عہد
اور وعدہ پر قائم ہوں، جہاں تک مجھ سے ہو سکا۔

میں تیری پناہ میں آتا ہوں اس کام کی برائی سے جو میں نے کیا۔

میں تیرے حضور اقرار کرتا ہوں اس نعمت کا جو تو نے مجھ پر کی اور
اقرار کرتا ہوں اپنے گناہ کا۔

پس تو مجھے بخش دے کیونکہ نہیں بخش سکتا کوئی بھی گناہوں
کو تیرے سوا۔

The Holy Prophet^{sa} said that whosoever
says this prayer in the morning or in the
evening, and then he dies in the same day
or same night, he will be admitted to para-
dise.

(NOTE: Mere verbal reading of the prayer
is not sufficient. One should act accord-
ingly so that one's actions become com-
patible with the prayer).

رسول ﷺ نے فرمایا کہ جو شخص صبح یا شام یہ دعا کو پڑھے اور
پھر اس دن یا رات کو فوت ہو جائے تو جنت میں داخل ہوگا۔

نوٹ: صرف منہ سے یہ دعا پڑھنا کافی نہیں بلکہ انسان کو عملی
طور پر ایسا بننا چاہیے۔ تاکہ جو زبان سے کہہ رہا ہے اسکے عمل
بھی اسکی تصدیق کریں۔

Prayers of the Promised Messiah^{as}

1. For Recovery from illness

۱۔ شفا یابی کے لئے دُعائیں

(a) *BismiLlahil-kaafee;*
bismiLlahish-shaafee;
bismiLlahil ghafoor-irraheem;
bismiLlahil barr-il kareem; yaa
hafeezu, yaa azeezu, yaa
rafeequ yaa wa-lliyyu ishfinee

(ا) بِسْمِ اللّٰهِ الْكَافِيّ - بِسْمِ اللّٰهِ
الشّٰفِيّ - بِسْمِ اللّٰهِ الْغَفُورِ الرَّحِيْمِ
بِسْمِ اللّٰهِ الْبَرِّ الْكَرِيْمِ - يَا حَفِيْظُ يَا
عَزِيْزُ يَا رَفِيْقُ يَا وَلِيّ اِشْفِنِيّ -

(I seek help) in the name of Allah, the Sufficient. In the name of Allah, the Healer. In the name of Allah, the All Forgiving, the Merciful. In the name of Allah, the Benign, the Generous. O Protector! O Mighty! O Companion! O Friend! Heal me. (*Tadhkirah*)

میں اللہ کے نام کے ساتھ (مدد چاہتا ہوں) جو کافی ہے۔ میں اللہ کے نام کے ساتھ (مدد چاہتا ہوں) جو شافی ہے۔ میں اللہ کے نام کے ساتھ (مدد چاہتا ہوں) جو غفور و رحیم ہے۔ میں اللہ کے نام کے ساتھ (مدد چاہتا ہوں) جو احسان کرنے والا ہے۔ اے حفاظت کرنے والے۔ اے غالب۔ اے رفیق۔ اے ولی۔ تو مجھے شفا دے۔ (تذکرہ)

(b) *Ishfi-nee milla-dunka war-*
hamnee

(ب) اِشْفِنِيّ مِنْ لَدُنْكَ وَارْحَمْنِيّ -

(O Allah!) Grant me recovery (from illness) and have mercy on me. (*Tadhkirah*)

(اے اللہ) مجھے اپنی جناب سے شفاء بخش اور رحم فرما۔

2. For Spiritual Elevation and Recovery from Illness

*Subhaan-Allah-i wa bi-hamdi-
hee subhaa-n-Allahil-`azeem.
Allahumma salli `alaa Muham-
madin-wwa aali Muhammadin*

Holy is Allah and worthy of all praise; Holy is Allah, the Great. O Allah, bless Muhammad^{sa} and the people of Muhammad^{sa}. (Roohaani Khazaa'in Vol. 15, Taryaaqul Quloob. Also see Hadith 20, Part 3)

۲- شفا یابی اور رُوحانی ترقی کیلئے دُعا

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ
الْعَظِيمِ۔ اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّ اٰلِ
مُحَمَّدٍ

پاک ہے اللہ تعالیٰ اپنی تعریف کے ساتھ۔ پاک ہے اللہ تعالیٰ جو بہت عظمت والا ہے۔ اے اللہ۔ محمد ﷺ پر اور آپ کی آل پر بڑی رحمتیں نازل فرما۔ (روحانی خزائن جلد ۱۵ -

تربیاق القلوب صفحہ ۹ - ۲۰۸)

3. For Protection against Enemy

*Rabbi qullu shai'in khaa-dimu-
ka rabbi fah-faznee wan-surnee
war-hamnee*

O my Lord! Everything is Your servant. O my Lord! Protect me, help me, and have mercy on me. (Tadhkirah)

۳- دشمن سے پناہ مانگنے کی دُعا

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي
وَ اَنْصُرْنِي وَ اَرْحَمْنِي۔

اے میرے رب۔ ہر ایک چیز تیری خدمت گزار ہے، اے میرے رب تو میری حفاظت فرما اور میری مدد فرما اور مجھ پر رحم

فرما (تذکرہ صفحہ ۴۵۸)

4. For Allah's Help

*Rabbi innee maghloobun
fanta-sir*

O my Lord, I am overcome (by the enemy), so come to my help. (Tadhkirah)

۴- خدائی نصرت کی دُعا

رَبِّ اِنِّي مَغْلُوبٌ فَانْتَصِرْ۔

اے میرے رب مجھے (دشمن) نے مغلوب کر لیا ہے۔ پس تو میری مدد فرما۔ (تذکرہ صفحہ ۴۸۳)

5. For the Relief of Grief

۵۔ غم سے رہائی پانے کی دعائیں

(a) *Rabbi najji-nee min hammee*

O my Lord! Relieve me of my grief!

(ا) رَبِّ نَجِّنِي مِنْ غَمِّي-

اے میرے رب مجھے میرے غم سے نجات عطا فرما۔ (تذکرہ

صفحہ ۱۰۵)

(b) *Yaa hayyu yaa qayyoomu bi-rahmati-ka astaghees*

O Living God! O Self-subsisting God! I seek Your mercy! (Tadhkira)

(ب) يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ

اے ہمیشہ زندہ رہنے والے اور قیوم خدا میں تیری رحمت سے

مدد چاہتا ہوں۔

6. Seeking Allah's Protection

۶۔ خدائی حفاظت کی دعا

Yaa hafeezu yaa `azeezu yaa rafeeq

O Protector! O Mighty! O Kind God! (I seek Your protection, Your support and Your friendship) (Tadhkirah)

يَا حَفِيْظُ يَا عَزِيْزُ يَا رَفِيْقُ-

اے حفاظت کرنے والے۔ اے غالب۔ اور اے رفیق۔

(تذکرہ صفحہ ۴۹۳)

7. For Increase in Knowledge

۷۔ زیادتی علم کی دعائیں

(a) *Rabbi ari-nee haqaa'i-qal ash-yaa`i*

O Lord! Show me the ultimate truth underlying everything

رَبِّ اَرِنِيْ حَقَائِقَ الْاَشْيَاءِ

اے خدا۔ مجھے اشیاء کے حقائق دکھلا۔

(تذکرہ صفحہ ۷۲۱)

(b) *Rabbi `allim-nee maa hu-wa khairun `inda-ka*

O Lord! Help me learn that which You consider best for me. (Tadhkira)

رَبِّ عَلِّمْنِيْ مَا هُوَ خَيْرٌ عِنْدَكَ

اے میرے رب مجھے وہ کچھ سکھلا جو تیرے نزدیک بہتر ہے۔

(تذکرہ صفحہ ۶۵۳)

8. To have Children

۸۔ حصول اولاد کی دُعا

*Rabbi hab-lee dhurriyya-tan
tayyibah*

رَبِّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً۔

O Lord, bestow upon me pi-
ous children (*Tadhkirah*)

اے میرے رب۔ مجھے پاک اولاد عطا فرما۔
(تذکرہ صفحہ ۷۲۸)

9. Prayer to become Pious

۹۔ مطہر ہونے کی دُعا

*Rabbi adh-hib `annir-rijsa wa
tahir-nee tatheeraa*

رَبِّ اَذْهَبْ عَنِّي الرَّجْسَ وَ طَهِّرْنِي
تَطْهِيرًا۔

O Lord! Cleanse me of dirt and
purify me completely.
(*Tadhkirah*)

اے میرے رب۔ مجھ سے ناپاکی کو دور رکھ اور مجھے مکمل طور پر
پاکیزہ بنا دے۔ (تذکرہ صفحہ ۲۹)

10. For Allah's Blessings

۱۰۔ برکاتِ الہی کے حصول کی دُعا

*Rabbij-`alnee mubaara-kan
haithu maa kuntu*

رَبِّ اجْعَلْنِي مُبَارَكًا حَيْثُ مَا كُنْتُ۔

O Lord! Make me blessed in
all circumstances. (*Tadhkirah*)

اے میرے رب العزت مجھے ہر حال میں برکت والا بنا۔
(تذکرہ صفحہ ۱۰۲)

11. In Prostration (Sajdah-Salat)

۱۱۔ سجدہ نماز کی دُعا

*Yaa man huwa a-habbu min
kulli mah-boobin ighfir-lee wa
tub ilayya wa ad-khilnee fee
`ibaadi-kal mukhli-seen*

(O my Lord!) You are the One Who is far more worthy of love than any one dear to me, forgive me and grant me Your mercy, and make me among Your faithful servants. (Letter to Ch. Rustam Ali Sahib, February 1888)

يَا مَنْ هُوَ أَحَبُّ مِنْ كُلِّ مَحْبُوبٍ
إِغْفِرْ لِي وَتُبْ عَلَيَّ وَادْخِلْنِي فِي
عِبَادِكَ الْمُخْلِصِينَ۔

اے وہ جو ہر محبوب سے زیادہ محبت کرنے کے اہل ہے، مجھے بخش دے اور مجھ پر رحمت نازل فرما اور مجھے اپنے مخلص بندوں میں داخل فرما۔ (خط بنام چوہدرے رستم علی

صاحب فروری ۱۸۸۸ء)

12. For Success in Calling to Allah

۱۲۔ دعوتِ الی اللہ میں کامیابی کی دُعا

*Rabbi ari-nee kaifa tuh-yil
mau-taa. Rabbigh-fir war-ham-
mi-nassa-maa'i*

O my Lord, show me how You give life to the dead. O my Lord! Grant me Your forgiveness and mercy (Tadhkirah)

رَبِّ اَرِنِي كَيْفَ تُحْيِي الْمَوْتَى۔ رَبِّ اغْفِرْ
وَارْحَمْ مِّنَ السَّمَاءِ۔

اے میرے رب دکھا مجھے کہ تو مرہ کیونکر زندہ کرتا ہے۔ اے میرے رب آسمان سے اپنی بخشش اور رحمت نازل فرما (تذکرہ

صفحہ ۲۸)

13. For Reformation of Muslims

۱۳۔ مسلمانوں کی اصلاح کی دُعا

*Rabbi as-lih ummata Muham-
madin*

O my Lord! Reform the people of Muhammad^{sa} (Tadhkirah)

رَبِّ اَصْلِحْ اُمَّةَ مُحَمَّدٍ۔

اے میرے رب امتِ محمدیہ کی اصلاح فرما۔

(تذکرہ صفحہ ۴۷)

Prayers (Five Daily Prayers) - The Cause of Blessings

The Promised Messiah^{as} says:

‘There is no doubt about it that the prayers (five daily prayers) are the cause of blessings, but these blessings are not the lot of everybody. Only he whom God enables to pray is the one who prays. Otherwise the prayer is nothing more than a shell in the hand of the one who prays and it has nothing to do with the kernel. Same is the case with the Kalima. The person whom God enables to recite the Kalima is really the person who recites it. Unless one gets to drink from the heavenly fountain, reciting the Kalima and offering the prayers, these things cannot be of any avail.

The prayer which produces sweetness and zeal, that strikes a communication with God and is offered in all humility brings about a change in the life of the man. And this change is instantaneously perceived by the one who prays like this. This change makes him realise that he is not what he was before.’...

(Malfoozat vol. 6, p.378)

PART 5

Salat and its Related Matters

- 1: Importance of *Salat*
- 2: Introduction to *Salat*
- 3: *Salat*
- 4: Other Prayers related to *Salat*
- 5: Table of Translation and Transliteration of *Salat*

Designed by:

Saud A. Khan

Urdu Translation by:

Prof. Mubarak A. Ansari



Salat (Daily Prayer) wipes out sins

أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ
خَمْسًا. مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرْنِهِ. قَالُوا لَا
يُبْقِي مِنْ دَرْنِهِ شَيْئًا. قَالَ فَذَلِكَ مَثَلُ الصَّلَوَاتِ
الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا.

(بخارى كتاب مواقيت الصلوة)

The Holy Prophet^{sa} asked, “If one of you had a stream flowing by his door and he takes a bath in it five times a day, would any dirt be left on him?” They replied, “No dirt would be left on him.” The Holy Prophet^{sa} said: “This is the case with Salat (the five daily Prayers). Allah makes the Salat wipe out sins.”

(Bukhari)

Importance of *Salat*

Al-Qur'an

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ۝

Verily, Prayer is enjoined on the believers (to be performed) at fixed hours. (4:104)

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝

Surely, success does come to the believers, who are humble in their prayers. (23:2-3)

Ahadith

سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ -
قَالَ - الصَّلَاةُ عَلَى وَقْتِهَا -

I asked the Holy Prophet^{sa}: “Which action is dearest to Allah?” He answered: “Performance of *Salat* (Prayer) at its proper time.” (Bukhari)

الصَّلَاةُ مِعْرَاجُ الْمُؤْمِنِ -

Salat is the spiritual apex of the believer

الصَّلَاةُ عِمَادُ الدِّينِ -

Salat is a pillar of faith

الدُّعَاءُ مُخُّ الْعِبَادَةِ -

Prayer is the kernel (essence) of worship (*Salat*)

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ
(ترمذی کتاب الصلوۃ)

Surely, the first action that a (believing) person will be brought to account for on the Day of Judgement, will be *Salat*

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ - فَاکْثِرُوا الدُّعَاءَ -
(مسلم کتاب الصلوۃ)

A (believing) person is nearest to his Lord when in prostration, so pray much (during prostration)

The Promised Messiah^{as}

The Founder of the Ahmadiyya Jama`at, the Promised Messiah^{as} says:

بانی جماعت احمدیہ سیدنا حضرت مسیح موعود علیہ الصلوٰۃ والسلام فرماتے ہیں:
”نماز بڑی ضروری چیز ہے اور مومن کی معراج ہے۔ خدا تعالیٰ سے دعا مانگنے کا بہترین ذریعہ نماز ہے۔۔۔۔۔۔ نماز خدا تعالیٰ کی حضوری ہے اور خدا تعالیٰ کی تعریف کرنے اور اس سے اپنے گناہوں کے معاف کرانے کی مرکب صورت کا نام نماز ہے۔ اسکی نماز ہرگز نہیں ہوتی جو اس غرض اور مقصد کو مد نظر رکھ کر نماز نہیں پڑھتا۔ پس نماز بہت ہی اچھی طرح پڑھو۔ کھڑے ہو تو ایسے طریق سے کہ تمہاری صورت صاف بتاوے کہ تم خدا تعالیٰ کی اطاعت اور فرما برداری میں دست بستہ کھڑے ہو اور جھکو تو ایسے جس سے صاف معلوم ہو کہ تمہارا دل جھکتا ہے اور سجدہ کرو تو اس آدمی کی طرح جس کا دل ڈرتا ہے اور نمازوں میں اپنے دین اور دنیا کے لئے دعا کرو“ (الحکم ۳۱ مئی ۱۹۰۳)

Salat is very important and it is the apex of the spiritual exaltation of the true believer. *Salat* is the best medium of interacting with God in Prayer.

. . . *Salat* is nothing but presenting oneself before God Almighty, and it is a combination of praising God and an attempt at the expiration of one's sins. One who does not keep these purposes in view, derives no benefit from *Salat*.

Therefore, you must perform *Salat* in the best possible manner. When you are in the standing posture, your whole appearance must reflect the fact that you are standing before God in all humility. When you bow before Him in *Salat*, it must be a reflection of the bowing of your heart. When you fall prostrate, your manner must be that of a man who is inspired by fear of God. And pray a lot for your spiritual as well as material uplift.” (Al-Hakam, May 31, 1903)

Hadrat Khalifatul Masih IVth says:

سیدنا حضرت صاحبزادہ مرزا طاہر احمد خلیفۃ المسیح الرابعی رَحِمَهُ اللهُ تَعَالَى
فرماتے ہیں:

”نماز کم سے کم ذکر الہی ہے۔ جس کے بغیر انسان زندہ نہیں رہ سکتا۔ جو آج نمازی ہیں جب تک انکی آنکھیں نسلیں نمازی نہ بن جائیں، جماعت کے مستقبل کی کوئی ضمانت نہیں دی جاسکتی۔ اس لئے میں ہر بالغ مرد و عورت احمدی سے بڑے بچے کے ساتھ یہ استدعا کرتا ہوں کہ اپنے گھروں میں اپنی اولاد کی نمازوں کی حالت کا سچ کی نظر سے جائزہ لیں۔ مجھے ڈر ہے کہ جو جواب ابھریں گے وہ دلوں کو بے چین کر دینے والے ہوں گے۔ کیونکہ جس حالت میں ہم آج اپنے بچوں کو پاتے ہیں یہ ہرگز اطمینان بخش نہیں۔“ (خطبہ جمعہ 22 جولائی 1988ء)

Salat (Prayer) is the minimum standard of remembrance of God, without which one cannot maintain spiritual life. There can be no guarantee of a glorious future for the Jama'at unless those who observe *Salat* today, bring up their future generation steeped in the observance of *Salat*.

Therefore, I very humbly request every adult Ahmadi to very honestly take stock of the existing state of the performance of *Salat* by their children at home. I am afraid that the resulting findings will upset you, because the conditions in which we find our children today is certainly not satisfactory. (Friday Sermon: July 22, 1988)

Hadrat
Khalifatul
Masih IVth

Introduction to *Salat* (Prayer)

Types of Prayers

There are four types of Prayers as follows:

Fard Prayers

The Arabic word, *Fard*, means obligatory. *Fard* Prayer is performed in congregation behind an Imam preferably in a mosque. But when one is unable to offer it in the Mosque or in congregation, one can offer it alone in one's home or another place. There are five daily *Fard* Prayers. It is a very serious sin in the sight of Allah to intentionally miss a *Fard* Prayer. However, if one happens to miss it unintentionally, one may offer it as a *Qadaa* Prayer, i.e., a Missed Prayer.

Waajib Prayers

These Prayers are regarded as *Waajib* (necessary), but not obligatory. The *Vitr*, *Eid-ul-Fitr* and *Eid-ul-Adhiya* Prayers are the *Waajib* Prayers. It is a sin to intentionally miss a *Waajib* Prayer, but if one happens to miss it unintentionally, he is not required to offer it as a *Qadaa* Prayer.

Sunnah Prayers

It was the practice of the Holy Prophet of Islam^{sa} to offer additional Prayers before and after *Fard* Prayers. These are called *Sunnah* Prayers. It is very rewarding to offer these Prayers, but to miss them intentionally is an act of disapproval in the sight of Allah.

Nafil Prayers (*Nawaafil*)

These additional but optional Prayers are preferably performed in one's home, and in as many numbers as one likes. By offering them, one can achieve further blessings of Allah. Moreover, the *Sunnah* and *Nawaafil* Prayers make good any shortcomings in the performance of *Fard* Prayers. *Tahajjud* Prayer is among the *Nawaafil* Prayers (described later in this section). It is reported in Ahadith that our beloved Holy Prophet^{sa} used to offer *Nawaafil* very frequently. They should be performed two *raka`aat* at a time. One can perform as many *Nawaafil* Prayers as one likes.

A *raka`ah* is one whole series of postures which starts from standing and ends with prostration. If we stand twice it means we have prayed two *raka`aat*. If the Prayer is composed of four *raka`aat*, we have to sit down after two *raka`aat* and recite *at-tashahhad* and then stand up without ending our Prayer and complete our four *raka`aat* by saying two more *raka`aat*. The table of *raka`aat* for various Prayers is as follows:

Table of Raka`aat

Name of Prayer	Sunnah (Nafl)	Fard	Sunnah	Vitr (Nafl)	Total Raka`aat
Fajr (Dawn)	2	2	-	-	4
Zuhr (Noon)	4	4	2	(2) -	10
`Asr (Afternoon)	(4)	4	-	-	4
Maghrib (Sunset)	-	3	2	(2) -	5
Ishaa' (Evening)	-	4	2	(2) 3	9

Note: (Nafl) = Optional Prayer; Total Raka`at does not include Nafl count.

There are five daily Prayers, each of which should be performed at its own appointed time. But in exceptional circumstances, when Prayer at five separate times is not practicable, the midday (*Zuhr*) and afternoon (*`Asr*) Prayers can be joined together. Similarly, after sunset, *Maghrib* and *Ishaa'* Prayers can also be joined.

Timings

The timings are as follows:

1. **Fajr** — from dawn (first light of day) to just before sunrise.
2. **Zuhr** — from the decline of the sun to the start of the time of *`Asr* Prayer
3. **`Asr** — from mid-afternoon to quite some time before sunset, when the sunlight has paled.
4. **Maghrib** — immediately after sunset and continues till dusk (i.e., just before it gets quite dark).
5. **Ishaa'** — starts at nightfall and continues up to midnight.

It is **forbidden** to perform *Salat* or *Nawaafil* at the following times:

- When the sun is rising, setting or at its zenith
- After *`Asr* Prayer till sunset.
- After *Fajr* Prayer till sunrise.

Salat while travelling

When a person is on a journey, the *Sunnah raka`aat* are dropped in every Prayer except in the *Fajr* Prayer. The four *Fard raka`aat* of *Zuhr*, *`Asr* and *Ishaa`* are reduced to two *raka`aat* each.

Etiquette of Salat

- ◆ During *Salat* you must not look around, talk or answer anyone.
- ◆ If you join a congregation late i.e., when they have already finished some *raka`aat*, you should not finish your Prayers when they do. Instead you should stand up when they finish, without ending your Prayer and complete your Prayer by performing the *raka`aat* that you missed.
- ◆ You must try and reach the mosque in time for the Prayers, but if you happen to be late, don't run or push others to join the congregation, but walk briskly with dignity towards Mosque.
- ◆ You should fully concentrate on the Prayer rather than thinking of other things. During Prayer, pay full attention to Allah as if you are seeing Him, or at least, He is observing you.
- ◆ The head should be covered while praying.
- ◆ Do not walk or pass in front of those who are engaged in Prayer.
- ◆ A woman can lead *Salat* only in a women's congregation. She should stand in the middle of the first row among other women and not ahead of the first row.
- ◆ If the Imam forgets and commits a mistake while leading the Prayers, the followers could remind him by saying *Subhaan-Allah* (Glory to Allah) loudly, but if the Imam does not correct his mistake, the followers should still follow him. When a mistake is made in the Prayer, it should be rectified by two prostrations at the end of the Prayer.

Tahajjud Prayer

This Prayer is performed in the pre-dawn hours of the night up to the start of the time of the *Fajr* Prayer. This is the most important *Nafl* Prayer for one's progress in *taqwa* (righteousness) and nearness to Allah. The Holy Prophet^{sa} is reported to have said that whosoever prayed at that time of the night with humility and sincerity would have his prayers more readily accepted. He used to offer *Tahajjud* Prayer by performing four units of two *raka`aat* each, followed by three *raka`aat* of *Vitr*. However, one may offer from one to eight *raka`aat*.

This Prayer is among *Nawaafil* and consists of eight *raka`aat* and is offered in four units of two *raka`aat* each. This is to be performed each night during the month of Ramadan after *Ishaa'* or at the time of *Tahajjud*.

**Taraaweeh
Prayer**

This consists of two *raka`aat* and may be offered during the eclipse of the sun or the moon.

**Kusoof
Prayer**

There are two *`Eids* in a year. One is called the *`Eid-ul-Fitr* (Eid of end of fasting) and the other is called *`Eid-ul-Adhiya* (*Eid* of sacrifices).

`Eid Prayer

The *Eid-ul-Fitr* is celebrated after the completion of one month of fasting in Ramadan. On this day, the Muslims are happy and rejoice for having been given the strength to fulfil their obligation of fasting. Everyone gets up early in the morning for the *Fajr* Prayer after which everyone bathes and puts on clean clothes and greets one another. After breakfast, the time of the *`Eid* Prayer starts. *`Eid* Prayer is usually held in an open space, preferably away from populated areas.

Eid-ul-Fitr

The Imam leads the Prayer which consists of two *raka`aat*. He repeats *Takbeerat* (i.e., *Allahu Akbar*) *seven times in the first Raka`ah and five times in the second one*. In the first *Raka`ah*, after the first *Takbeer and Thanaa*, but before *At-ta`awwuz*, he raises his hands to earlobes seven times, saying aloud the *Takbeer* each time. He drops his arms to his sides each time until after the seventh *Takbeer*, when he folds his arms and proceeds with the Prayer in a normal fashion. After the Prayer, the Imam gives the sermon on any appropriate topic. The same procedure is followed in *Eid-ul-Adhiya* Prayer.

Eid-ul-Adhiya is celebrated to commemorate the obedience of Hadrat Ibrahim^{as} and his son Hadrat Isma`eel^{as} to the commandment of Allah. Hadrat Ibraheem^{as} had a series of dreams in which he saw himself sacrificing his eldest son Isma`eel^{as}. He inferred that it was perhaps the will of God that he should sacrifice his son alive. Hadrat Ibraheem^{as}, being most obedient to God, was about to sacrifice his son Isma`eel alive, when God commanded him to stop and gave him the good news that he had indeed fulfilled His command. God was so pleased with Ibraheem^{as} because of his obedience that He multiplied his progeny into billions up to the present time. He was also given the great honour of being the forefather of the Holy Prophet of Islam^{sa}.

Eid-ul-Adhiya

On the day of `Eid, those Muslims who can afford to sacrifice an animal are required to do so after `Eid Prayer. Following *Takbeeraat* should be repeated on the `Eid day.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ أَحْمَدُ

Allah is the Greatest, Allah is the Greatest; there is no God but Allah; and Allah is the Greatest, Allah is the Greatest, and all praise belongs to Allah.

The Significance of a Mosque

A mosque is a place dedicated to the worship of God. Muslims are enjoined to observe the *Salat* in congregation. If one is unable to reach a mosque conveniently, or the journey to the mosque is unsafe, the *Salat* may be observed wherever convenient. The Holy Prophet^{sa} said that the whole earth had been sanctified and made a mosque for Muslims.

Respect due to the Mosque

- ◆ As a mosque is a place of worship, it is forbidden to indulge in petty conversation or make any noise in it which could disturb others in their devotions.
- ◆ As the *Salat* involves prostration, it is necessary that the floor of the mosque be kept absolutely clean. It is therefore forbidden to enter a mosque (the portions reserved for Prayer) with shoes on.
- ◆ The mosque should be used only for worship and remembrance of Allah and related purposes. Purely worldly activities should not be carried on inside the mosque.
- ◆ As a mosque is a place of congregation for people from various backgrounds, care must be taken to maintain a high standard of personal cleanliness.
- ◆ As worship of Allah requires full concentration, a mosque should not contain pictures, paintings, images or any other object which might distract attention. No music is permitted in a mosque.

Holy Prophet^{sa} used to recite the following prayer on entering a mosque:

On Entering a Mosque

بِسْمِ اللَّهِ الصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ
اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

In the name of Allah (I enter). All blessings and peace be upon the Prophet of Allah. O Allah! forgive me for my sins and open the doors of Your mercy upon me.

Holy Prophet^{sa} used to recite the following prayer on leaving a mosque:

On Leaving a Mosque

بِسْمِ اللَّهِ الصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ
اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

In the name of Allah (I leave). All blessings and peace be upon the Prophet of Allah. O Allah! forgive me for my sins and open the doors of Your blessings upon me.

Salat must be preceded by Adhaan and Iqaamah. Adhaan means the call to Prayer. The Mu`adh-dhin (the person who calls Adhaan), faces the Ka'abah and calls out aloud the words of Adhaan with both of his hands raised to his ears and his index fingers placed in them:

Adhaan

Allahu Akbar, Allahu Akbar

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ

Allahu Akbar, Allahu Akbar

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ

Allah is the Greatest, Allah is the Greatest

اللَّهُ سَبَّحَ مِنْهُ - اللَّهُ سَبَّحَ مِنْهُ

Allah is the Greatest, Allah is the Greatest

اللَّهُ سَبَّحَ مِنْهُ - اللَّهُ سَبَّحَ مِنْهُ

Ash-hadu allaa ilaaha ill-Allah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu allaa ilaaha ill-Allah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is none worthy of worship except Allah

میں گواہی دیتا ہوں کہ اللہ کے سوا اور کوئی ہستی عبادت کے لائق نہیں

I bear witness that there is none worthy of worship except Allah

میں گواہی دیتا ہوں کہ اللہ کے سوا اور کوئی ہستی عبادت کے لائق نہیں

Ash-hadu anna Muhammad-arr-rasool-uLlah

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ-

Ash-hadu anna Muhammad-arr-rasool-uLlah

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ-

I bear witness that Muhammad^{sa} is the Messenger of Allah

میں گواہی دیتا ہوں کہ محمد (صلی اللہ علیہ وسلم) اللہ کے رسول ہیں

I bear witness that Muhammad^{sa} is the Messenger of Allah

میں گواہی دیتا ہوں کہ محمد (صلی اللہ علیہ وسلم) اللہ کے رسول ہیں

Hayya `al-as-Salaah

حَيَّ عَلَى الصَّلَاةِ

Hayya `al-as-Salaah

حَيَّ عَلَى الصَّلَاةِ

Come to Prayer

نماز کے لئے آؤ

Come to Prayer

نماز کے لئے آؤ

Hayya `al-al-Falaah

حَيَّ عَلَى الْفَلَاحِ

Hayya `al-al-Falaah

حَيَّ عَلَى الْفَلَاحِ

Come to Prosperity

کامیابی کی طرف آؤ

Come to Prosperity

کامیابی کی طرف آؤ

Allahu Akbar, Allahu Akbar

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allah is the Greatest, Allah is the Greatest

اللہ سب سے بڑا ہے۔ اللہ سب سے بڑا ہے

Laa ilaaha illa-Llah

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy of worship except Allah

اللہ کے سوا اور کوئی ہستی عبادت کے لائق نہیں

The following phrases are added in the *Adhaan* for the *Fajr* Prayer after *Hayya`alal falaah*:

As-salaatu khairum-minan-naum

الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ

As-salaatu khairum-minan-naum

الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ

Prayer is better than sleep

نماز نیند سے بہتر ہے

Prayer is better than sleep

نماز نیند سے بہتر ہے

The listener should repeat the words of the *Adhaan* and, on hearing the phrases *Hayya`alas-salaah* and *Hayya`alal-falaah*, he should say:

Prayer during the
Adhaan

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Laa haula wa laa quwwata illah billaah

(One has) no power (to be safe from sins) and no power (to do good) except with the help of *Allah*.

نہیں کوئی طاقت (گناہ سے بچنے کی) اور نہیں کوئی طاقت (نیکی کرنے کی) سوائے اللہ (کی مدد) کیساتھ۔

After the *Adhaan*, the *Mu`adh-dhin* and others silently recite:

Prayer after the
Adhaan

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ اٰتِ مُحَمَّدًا
الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالدرَجَةَ الرَّفِيْعَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا
الَّذِي وَعَدْتَهُ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ۔ (بخاری کتاب الاذان)

Allaahuma Rabba haadhi-d-da`wati-t-taammati wassalaatil Qaa`imati. Aati Muhammada-nil waseelata wal-fadeelata wad-darajatar-rafee`ata wab`athu maqaamam-mahmooda nilladhee wa`attahoo. 'Innaka laa tukhliful mee`aad.

O Allah! Lord of this perfect Call and of the Congregational Prayer to be offered! Bestow on Muhammad^{sa} the means, the superiority and the high dignity and elevate him to the most exalted rank that You have promised him; surely, You do not break Your promise. (The Holy Prophet^{sa} said: I will intercede on the Day of Judgement in favour of the one who recites this prayer).

اے اس کامل دعا کے خدا! اور قائم ہونے والی نماز کے خدا! حضرت محمد ﷺ کو (کامیاب) وسیلہ اعلیٰ فضیلت اور بلند درجہ عطا فرما، اور انہیں اس مقام محمود پر مبعوث فرما کہ جس کا تو نے ان سے وعدہ کیا ہوا ہے۔ بیشک تو وعدہ خلافی نہیں کرتا۔ (رسول اکرم نے فرمایا کہ ایسی دعا کرنے والا شخص قیامت کے دن میری شفاعت کا مستحق ہوگا)

Ablution (Wudu)

Islam makes cleanliness of body and mind an essential part of Prayer. Along with the purification of heart, it also requires a Muslim to perform ablution before *Salat*. The Holy Prophet Muhammad^{sa} is reported to have asked his companions on one occasion whether there could ever remain any dirt on the body of a person who took a bath five times a day in a stream flowing in front of his house. The companions replied in the negative. The Prophet then remarked that one who prayed five times a day could not have any filth or dirt on his person. In addition, ablution prepares one mentally for *Salat*. It also helps one's concentration in Prayer. One should say, *BismiLlaahir-Rahmaanir-Raheem* (In the Name of Allah, the Gracious, the Merciful) and perform Ablution as follows:

1. Washing the hands three times up to the wrist; the right hand first and then the left.
2. Cleaning the mouth by rinsing it with water three times, massaging the gums at the same time.
3. Cleaning out the nostrils thoroughly by putting some water in them.
4. Washing the face three times.
5. Washing the forearms including the elbows three times.
6. Moistening the hands and running them over the head from front down to the neck, then running the thumbs around the ears and wiping inside.
7. Washing the feet including the ankles, three times; the right foot first and then the left. In case socks are put on after ablution, then during the rest of the day, it is allowed to pass wet fingers over them, instead of washing the feet each time, provided these have not been taken off during this time.

Prayer after Wudu or Tayammum

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Alaahumaj`alnee minat-tawwaabeena waj`alnee minal mutatah-hireen (Kauzul A`mal, Vol-9)

O Allah! Make me from among those who repent of their sins and from among those who keep themselves pure and clean.

اے اللہ مجھے گناہوں سے توبہ کرنے والوں میں سے بنا

اور مجھے پاکیزگی اختیار کرنے والوں میں سے بنا

One of the excellences of Islam is that its ordinances can be carried out under all circumstances. It does not over-burden anyone. Thus if a person is sick or if water is not available, he is allowed to perform *Tayammum* instead of *Wudu*. *Tayammum* is performed by rubbing the hands which have touched on clean dust or powder and then wiping them over the face and forearms. Once ablution has been performed, one may participate in *Salat* as long as ablution does not lapse. When it lapses, ablution must again be made as part of the preparation for the *Salat*. Lapse or termination of ablution can happen in any of the following situations:

- ◆ Sleeping, dozing off while leaning against a support, urination, defecation, passing wind, unconsciousness, injury, bleeding or vomiting.
- ◆ Consorting with one's spouse or a wet dream entails a bath for the purpose of returning to a state of canonical cleanliness.

Tayammum

When a Fresh Ablution or *Tayammum* is to be made

Iqaamah is said just before the commencement of congregational Prayer (for transliteration, see Adhaan):

Iqaamah

Allah is the Greatest, Allah is the Greatest.

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ

I bear witness that there is none worthy of worship except Allah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that Muhammad^{sa} is the Messenger of Allah.

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

Come to Prayer

حَيَّ عَلَى الصَّلَاةِ

Come to Prosperity

حَيَّ عَلَى الْفَلَاحِ

Prayer is starting (*Qad qaamatis-salaah*)

قَدْ قَامَتِ الصَّلَاةُ

Prayer is starting (*Qad qaamais-salaah*)

قَدْ قَامَتِ الصَّلَاةُ

Allah is the Greatest, Allah is the Greatest.

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ

There is none worthy of worship save Allah.

لَا إِلَهَ إِلَّا اللَّهُ

Salat

Niyah- Intention (for Prayer)

نِيَّة

We start our *Salat* (Prayer) by standing straight, facing towards the Ka`bah, in Mecca, and saying the following prayer:

Wajjahtu waj-hiya lilla-dhee fataras-samaawaati wal arda haneefan-wa maa ana minal mushrikeen

I have turned my full attention towards Him Who has created the heavens and the earth, being ever-inclined to Him, and I am not one of those who associate partners with Allah

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ
وَالْأَرْضِ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ۔

میں نے اپنی پوری توجہ اس ہستی کی طرف کر دی جس نے آسمان اور زمین کو پیدا کیا خالص ہو کر اور میں اللہ کے ساتھ شریک ٹھہرانے والوں میں سے نہیں ہوں۔

The Imam then raises hands to ear-level, calls out *Takbeer-e-Tahreema: Allahu-Akbar*, ‘Allah is the Greatest’, then folds hands on his chest. During *Salat*, the congregation follows the Imam. While standing or sitting, the eyes are focussed on the place of prostration. The following glorification is then made silently:

Thanaa' - Glorification

ثَنَاء

Subhaanak-Allahum-ma wa bihamdika wa tabaara-kasmu-ka wa ta`aala jadduka, wa laa ilaaha ghairuk

Holy are You, O Allah, the Praiseworthy, and blessed is Your name, and exalted is Your Majesty, and there is none to be worshipped besides You

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ
اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

پاک ہے تو اے اللہ اپنی تعریف سے ساتھ اور تیرا نام برکت والا ہے۔ اور تیری شان بلند ہے۔ اور تیرے سوا اور کوئی عبادت کے لائق ہستی نہیں ہے۔

At-ta`awwuz**التَّعَوُّذُ**

A`oodhu biLlahi minash-shaitaanir-rajeem

I seek refuge with Allah from Satan the rejected

In congregation, the Imam should recite Surah Al-Fatihah and the subsequent portion of the Holy Qur`an aloud — except in Zuhr and `Asr prayers

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

میں اللہ کی مدد کے ساتھ راندے ہوئے شیطان سے پناہ مانگتا ہوں۔

Surah Al-Fatihah**سُورَةُ الْفَاتِحَةِ**

BismiLlahir-Rahman-ir-Raheem

In the name of Allah the Gracious, the Merciful.

Al-hamdu liLlahi rabbil-`aalameen

All praise belongs to Allah, Lord of all the worlds.

Ar-Rahmanir-Raheem

The Gracious, the Merciful.

Maaliki yaumid-deen

Master of the Day of Judgement.

Iyyaaka na`budu wa iyyaaka nasta`een

Thee alone do we worship and Thee alone do we implore for help.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللہ کے نام کے ساتھ جو بے انتہا رحم کرنے والا، بن مانگے دینے والا (اور) بار بار رحم کرنے والا ہے۔

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

تمام حمد اللہ ہی کے لئے ہے جو تمام جہانوں کا رب ہے۔

الرَّحْمَنِ الرَّحِيمِ

بے انتہا رحم کرنے والا، بن مانگے دینے والا (اور) بار بار رحم کرنے والا ہے۔

مَلِكِ يَوْمِ الدِّينِ

جزا سزا کے دن کا مالک ہے۔

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

تیری ہی ہم عبادت کرتے ہیں اور تجھی سے ہم مدد چاہتے ہیں۔

Ihdinas-siraatal-mustaqeem

Guide us in the right path--

Siraatalla-dheena an`amta `alaihim,

The path of those on whom Thou hast bestowed Thy blessings,

ghairil-maghdooobi `alaihim wa lad-daal-leen.

those who have not incurred Thy displeasure, and those who have not gone astray.

Surah Al-Fatihah is recited in every *raka`ah*. After reciting *Surah Al-Fatihah*, a portion (preferably at least 3 verses or a short *Surah*) of the Holy Qur'an is also recited in the first two *raka`aat* only. One of the commonly recited portions is the following *Surah*:

Surah Al-Ikhlaas

BismiLlahi-r-Rahmanir Raheem

In the name of Allah, the Gracious, the Merciful

Qul Huw-Allahu Ahad

Say, He is Allah, the One

Allah-us-Samad

Allah, the Independent and Besought of all

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

ہمیں سیدھے راستہ پر چلا۔

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

ان لوگوں کے راستہ پر جن پر تو نے انعام کیا۔

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

جن پر غضب نہیں کیا گیا اور جو گمراہ نہیں ہوئے۔

سُورَةُ الْاِخْلَاصِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اللہ کے نام کے ساتھ (شروع کرتا ہوں) جو نہایت مہربان اور بار بار رحم کرنے والا ہے

قُلْ هُوَ اللّٰهُ اَحَدٌ

تو کہہ وہ اللہ ایک ہے

اللّٰهُ الصَّمَدُ

اللہ تعالیٰ کے سب محتاج ہیں (وہ بے نیاز ہے)۔

Lam yalid wa lam yoolad

He begets not, nor is He begotten

لَمْ يَلِدْ ۖ وَ لَمْ يُؤَلَدْ ۖ

نہ اس نے کسی کو جنا اور نہ وہ جنا گیا

wa lam ya-kullahoo kufuwan ahad

And there is none like unto Him

وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۖ

اور نہ ہی کوئی اسکا ہم سر ہے

After reciting these verses or any other portion of the Holy Qur'an, the Imam announces the transition from the standing position to bowing (*rukoo`*) by calling out *Allahu Akbar*, "Allah is the Greatest." The congregation then follows him into *Rukoo`* (bowing position), reciting the following *Tasbeeh* (glorification and praise):

Rukoo`

Subhaana Rabbi-yal`Azeem

Holy is my Lord, the most Great

رُكُوعٌ

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

پاک ہے میرا رب بڑی عظمت والا ہے

While bowing, keep hands on the knees, back horizontal, and eyes focussed between the feet. This *Tasbeeh* is repeated 3 times or more in odd numbers (silently). Then, the Imam announces the return to the standing position by calling out the following:

Tasmee`

Sami`-Allaahu liman hamidah

Allah hears him who praises Him

While standing, keep arms by the sides and eyes focussed on the place of prostration. The congregation then recites the following:

تَسْمِيعٌ

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ط

اللہ تعالیٰ نے اسکی (دُعا) سن لی جس نے اس کی تعریف کی۔

Tahmeed

*Rabbanaa wa lakal hamd — hamdan
katheeran tayyiban mubaarakan feeh*

Our Lord, Yours is the praise —
praise that is abundant, pure and full
of blessings

After this, the Imam again says *Allahu Akbar* and goes down to prostrate. While prostrating, the forehead, nose, palms of both hands, knees and toes should be touching the ground. Do not let the elbows rest on the ground. When in prostration, the following glorification is recited:

تَحْمِيد

رَبَّنَا وَ لَكَ الْحَمْدُ
حَمْدًا كَثِيرًا طَيِّبًا مُّبَارَكًا فِيهِ ط

اے ہمارے رب۔ سب تعریف تیرے ہی لئے ہے۔ بہت زیادہ
تعریف۔ پاکیزہ اور برکت والی۔

Sajdah (Prostration)

Subhaana Rabbi yal a`laa

Holy is my Lord, the most High

This glorification is to be repeated three times or more in odd numbers (in silence). Then, the Imam says *Allahu Akbar* and sits down. We should sit down on our left foot while the toe of our right foot should be touching the ground — keeping the hands on the knees. In this position of *Qa'dah*, we recite prayer between two *Sajdahs*, as given below:

سَجْدَة

سُبْحَانَ رَبِّيَ الْأَعْلَى -

پاک ہے میرا رب جو بڑی شان والا ہے۔

Prayer between two Sajdahs

*Rabbigh-fir-lee warham-nee, wa-
hdi-nee wa aafi-nee, wa-jbur-nee
wa-rzuq-nee, wa-rfa`-nee*

O my Lord, forgive me and have
mercy on me, and guide me and grant
me security and make good my short-
coming, and provide for me and raise
me up (in status)

دو سجدوں کے درمیان کی دُعا

رَبِّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اهْدِنِي وَ

عَافِنِي وَ اجْبُرْنِي وَ ارْزُقْنِي وَ ارْفَعْني -

اے میرے رب مجھے بخش دے اور مجھ پر رحم فرما اور مجھے ہدایت دے
اور مجھے خیریت سے رکھ اور میری اصلاح کر اور مجھے رزق عطا کر اور
میرا رتبہ بلند کر۔

Again, say *Allahu Akbar* and prostrate in the same way and recite the same prayer that we did before.

After the second prostration, the Imam says *Allahu Akbar* and sits down the same way as before. Then, everyone recites silently:

At-Tashah-hud

*at-tahiyyaatu liLlahi, was-salawaatu
wat-tayyibaatu as-salaamu `alaika
ayyuhan-nabiyyu wa rahmat-Ullahi
wa barakaatuhoo; as-salaamu
`alainaa wa `alaa `ibaadi-Llahi-
ssaaliheen;*

At this point, raise the index finger to recite:

*Ash-hadu allaa ilaaha illAllahu wa
ash-hadu anna Muhammadan
`abduhoo wa rasooluh*

All verbal worship is due to Allah — and all physical acts of worship and financial sacrifices. Peace be on you, O Prophet, and the Mercy of Allah and His Blessings. Peace be on us and the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His Servant and Messenger.

If this is the last raka`ah in a group of 2, 3 or 4 raka`aat, you should continue with the following prayers; otherwise, say *Allahu Akbar*, and continue with the next raka`ah, starting with Surah Al-Fatihah.

التَّشَهُدُ

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ -
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ
اللَّهِ الصَّالِحِينَ ط

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

تمام زبانی عبادات اللہ کے لئے ہیں۔

اور بدنی اور مالی عبادات (بھی)۔

اے نبی آپ اللہ کی سلامتی ہو اور اللہ کی رحمتیں اور اس کی برکات

ہم پر (بھی) اللہ کی سلامتی ہو

اور اللہ کے نیک بندوں پر۔

میں گواہی دیتا ہوں کہ اللہ کے سوا اور کوئی ہستی عبادت کے لائق نہیں

اور محمد ﷺ اس کے بندے اور اس کے رسول ہیں۔

Durood Shareef- Salat `alan-Nabee

*Allah-umma salli `alaa Muhammadin
-wa `alaa aali Muhammadin, kamaa
sallaita `alaa Ibraheema wa `alaa
aali Ibraheema, innaka Hameed-um-
Majeed*

O Allah, bless Muhammad and his people, as You did bless Abraham and his people — You are indeed the Praiseworthy, the Exalted

*Allah-umma baarik `alaa Muham-
madinwa `alaa aali Muhammadin,
kama baarakta `alaa Ibraheema, wa
`alaa aali Ibraheema innaka
Hameed-um-Majeed*

O Allah, prosper Muhammad and his people, as You did prosper Ibraheem and his people — You are indeed the Praiseworthy, the Exalted

Then, we should recite prayers of our choice.
The ones recited most often are:

Concluding prayers

Prayer 1

*Rabbanaa aatinaa fid-dunya
hasanatanw-wa fil-`akhirati
hasanatanw-wa qinaa `azaaban-
naar*

Our Lord, grant us good in this world, as well as good in the world to come, and protect us from the torment of the Fire. (2:202)

دُروود شریف

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ

إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

اے اللہ محمد پر خاص فضل فرما اور محمد کی آل پر بھی۔ جیسے تو نے ابراہیم پر اور ابراہیم کی آل پر خاص فضل فرمایا۔ یقیناً تو بے انتہا خوبیوں والا بڑی شان والا ہے۔

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى

آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ -

اے اللہ محمد پر برکات نازل فرما اور محمد کی آل پر بھی۔ جیسے تو نے ابراہیم پر اور ابراہیم کی آل پر برکات نازل فرمائیں۔ یقیناً تو بے انتہا خوبیوں والا بڑی شان والا ہے۔

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ

حَسَنَةً وَاقِنَّا عَذَابَ النَّارِ ۝

اے ہمارے رب ہمیں اس دنیا میں (ہر قسم کی) بھلائی عطا فرما اور اگلے جہان میں (ہر قسم کی) بھی بھلائی (عطا فرما) اور ہمیں آگ کے عذاب سے بچا۔

Prayer 2

Rabbij-al-nee muqem-as-salaati wa min dhurriyyatee; Rabbanaa wa taqabbal du`aa. Rabba-naghfir-lee wa li-waali-dayya wa lil-mu'mineena yauma yaqoo-mul-hisaab

My Lord, make me observe Prayer, and make my children too. Our Lord! Bestow Your grace on me, and accept my prayer. Our Lord, grant forgiveness to me, and to my parents, and to the believers on the day when the reckoning will take place. (14: 41-42)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَ مِنْ ذُرِّيَّتِي صلى
رَبَّنَا وَ تَقَبَّلْ دُعَاءِ رَبَّنَا اغْفِرْ لِي
وَلِوَالِدَيَّ وَ لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
الْحِسَابُ ۝

اے میرے رب مجھے نماز کو قائم کرنے والا بنا اور میری اولاد کو بھی۔
اے ہمارے رب، تو ہماری دعا کو قبول فرما۔
اے ہمارے رب، مجھے بخش دے۔
اور میرے والدین کو (بھی) اور (سب) مومنوں کو (بھی) جس دن
حساب قائم ہوگا

We then turn our face first to the right and then to the left saying both times the following:

Salaam

Assalaamu-alaikum wa Rahmat-Ullah

Peace be on you and the blessings of Allah

سَلَام

السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ-

اللہ کی سلامتی اور اسکی رحمتیں تم پر ہوں۔

Tasbeeh

At the end of the Prayer, one should say: *Subhaan-Allah* (Holy is Allah) 33 times, *Alhamdu-Lillah* (All praise belongs to Allah) 33 times, and *Allahu Akbar* (Allah is the Greatest) 34 times.

تَسْبِيح

سُبْحَانَ اللَّهِ - اللہ تعالیٰ (تمام نقائص سے) پاک ہے

الْحَمْدُ لِلَّهِ - تمام خوبیاں اللہ تعالیٰ کے لئے ہیں

اللَّهُ أَكْبَرُ - اللہ سب سے بڑا ہے

Other Prayers Related to Salat

Prayers after Salat

These prayers can be optionally said after *Salat*:

*Allahumma antas-salaamu wa
minkas-salaamu tabaarakta
yaa Dhal-jalaali-wal-ikraam*

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَا الْجَلَالِ وَالْاِكْرَامِ ط

O Allah! You are the Peace, and from You is peace; Blessed are You, O Lord of Majesty and Bounty (Muslim)

اے اللہ! تو سلامتی والا ہے اور تجھ سے ہی سلامتی ہے۔ تو برکتوں والا ہے اے جلال اور بزرگی والے۔ (مسلم)

*astaghfir-Ullaha rabbee min
kulli dhambin-wa atoobu ilaih*

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّ اَتُوْبُ اِلَيْهِ ط

I seek forgiveness from Allah for all my sins and turn towards Him (in all sincerity)

میں بخشش مانگتا ہوں اللہ سے جو میرا رب ہے، ہر گناہ سے اور میں توبہ کرتا ہوں اسی کے حضور۔

*rabbi innee zalamtu nafsee
wa taraftu bi-dhambee faghfir-
lee dhunoobe fa-innahoo laa
yaghfirudh-dhunooba illaa
anta*

رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ وَاَعْتَرَفْتُ بِذَنْبِيْ
فَاغْفِرْ لِيْ ذُنُوْبِيْ فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ ط

O my Lord, I have wronged my soul, and I admit to my sins; so, forgive me my sins, for there is none other to forgive sins but You!

اے میرے رب! یقیناً میں نے ظلم کیا اپنی جان پر اور میں اقرار کرتا ہوں اپنے گناہ کا۔ پس بخش دے مجھے میرے گناہ۔ پس یقیناً نہیں کوئی بخشنے والا گناہوں کا مگر تو ہی۔

laa ilaaha ill-Allahu wahdahoo laa shareeka lahoo lahul-mulku wa lahul-hamdu wa huwa 'alaa kulli shai'in qadeer

There is no God but Allah, the Unique, with no Partner; His is the Kingdom and His is all Praise; and He possesses power over all things. (Bukhari)

Allahumma laa maani'a limaa a'taita wa laa mu'tiya limaa mana'ta wa laa yanfa'u dhal-jaddi minkal-jadd

O Allah! there is none to stop that which You bestow, and there is none to give that which You withhold, and of no benefit is the majesty of any noble against You. (Bukhari)

Allahumma a'innee 'ala dhikrika wa shukrika wa husni 'ibadatika.

O my Lord, help me so that I can properly perform Your remembrance and Your thanksgiving, and that I may worship You in the best possible manner. (Tirmidhi)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

نہیں کوئی معبود مگر اللہ جو اکیلا ہے۔ نہیں کوئی شریک اس کا۔ اسی کی بادشاہی ہے اور اسی کی سب تعریف ہے اور وہ ہر چیز پر قادر ہے۔

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ط

اے اللہ! نہیں کوئی روکنے والا اس چیز کو جو تو نے عطا کی اور نہیں کوئی دینے والا جس چیز کو تو نے روک دیا اور نہیں نفع دیتی کسی بزرگی والے کو تیرے مقابل کوئی بزرگی۔ (مسلم)

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ۔

اے میرے خدا میری مدد کر کہ میں تجھے یاد کروں۔ تیرا شکر ادا کروں اور عبادت کے ساتھ تیری عبادت بجلاؤں۔ (ترمذی کتاب الصلوٰۃ)

Vitr Prayer

It is essential to say three raka`aat of *Vitr* Prayer after *Ishaa'* and before dawn, preferably after midnight and following the *Tahajjad* prayers. If one knows that he cannot get up at that time, it can be said after the two *Sunnah* raka`aat of *Ishaa'* Prayer (Muslim). *Vitr* Prayer is the said in the normal way except for the following:

- ◆ Qur'anic recitation after Surah Al-Fatihah is required in **all** three raka`aat
- ◆ It is the Sunnah of the Holy Prophet^{sa} to recite Surah *Al-A`laa*, *Al-Kaafiroon*, and *Al-Ikhlaas*, respectively, in the raka`aat (Abu Dawood).
- ◆ All three raka`aat can be said together with *At-Tashahhud* after two (Tirmidhi), or the first two and the third can be said independently. (Bukhari)
- ◆ Standing up after *Rukoo`*, we recite ***Du`aa Qunoot*** in Arabic after *Tahmeed* — as follows —

Du`aa Qunoot

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ
عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَ لَا نَكْفُرُكَ وَ
نَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ ط اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَ لَكَ
نُحَلِّي وَ نَسْجُدُ وَ إِلَيْكَ نَسْعِي وَ نَحْفِدُ وَ نَرْجُوا
رَحْمَتَكَ وَ نَخْشِي عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ط

O Allah! We beseech Your help and ask Your forgiveness and believe in You and trust in You and praise You in the best manner; and we thank You and we are not ungrateful to You, and we cast off and forsake him who disobeys You. O Allah! You alone do we worship and to You alone do we pray and we prostrate ourselves; and we rush to You and present ourselves, and we hope for Your mercy and we fear Your chastisement, for surely Your chastisement overtakes the disbelievers.

Friday Prayer

Friday Prayer is at the time of *Zuhr* Prayer. It contains a *Khutbah* (Sermon) and the four regular *Fard* raka`aat are reduced to two. The recitation of the Quran'ic verses is aloud. There are two *Adhaan*'s, the first is just like that for *Zuhr* and the second one is just before the Imam stands to deliver the sermon.

The sermon consists of two parts. In the first, the Imam recites At-Tashahud (ash-hadu...), ta'awuz, Surah Faatihah, and then addresses the Muslims in the local language. When he finishes his first sermon, he sits down for a moment and then stands up and reads the second part, the *Khutbah Thaania*, in the Arabic language, as follows:

All praise is due to Allah, we laud Him, we beseech help from Him and ask His forgiveness. We believe in Him, and we put our trust in Him, and we seek Allah's protection against the evils and mischiefs of our souls and from the bad results of our deeds. Whomsoever Allah guides on the right path, none can misguide him, and whomsoever He declares misled, none can guide him to the right path. And we bear witness that none deserves to be worshipped, save Allah. He is Alone, and has no partner. We bear witness that Muhammad is His servant and Messenger.

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَ
نُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ ط وَنَعُوذُ بِاللَّهِ مِنْ
شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ
اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ
لَهُ ط وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ ط

O servants of Allah! May Allah be merciful to you! Verily, Allah commands you to act with justice, and to do good to others and giving like kindred; and forbids indecency and manifest evil and wrongful transgression. He admonishes you that you may take heed; you remember Allah, He too will remember you; call Him and He will make a response to your call; and verily Divine remembrance is the highest virtue.

عِبَادَ اللَّهِ ط رَحِمَكُمُ اللَّهُ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ
وَ الْإِحْسَانِ وَ إِيتَاءِ ذِي الْقُرْبَى وَ يَنْهَى عَنِ
الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ ط يَعِظُكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ۝ اذْكُرُوا اللَّهَ يَذْكُرْكُمْ وَ اذْعُوهُ
يَسْتَجِبْ لَكُمْ وَ لَذِكْرِ اللَّهِ أَكْبَرُ ط

Istikhaarah Prayer

When a serious and important matter is pending, it is recommended that after the *Ishaa'* Prayer and just before retiring, two *raka`aat* of voluntary Prayer should be said, to seek guidance and blessings from Allah. The following supplication should be made during these two *raka`aat*:

O Allah! I seek good from You out of Your knowledge and seek power from You out of Your power, and beg of You out of Your boundless Grace, for You have power and I have no power; and You have knowledge and I have no knowledge; and You have the best knowledge of all the unseen.

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَ أَسْتَقْدِرُكَ
بِقُدْرَتِكَ وَ أَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ ط
فَإِنَّكَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تَعْلَمُ وَ لَا أَعْلَمُ وَ
أَنْتَ عَلَّامُ الْغُيُوبِ ط

O Allah! If according to Your knowledge, this project is to my good in the matter of spiritual affairs, and my worldly affairs, and in respect of my ultimate end, then make it possible for me and grant me facility concerning it; and bless it for me, but if according to Your knowledge, this project is harmful in my spiritual and worldly affairs, and in respect of my ultimate end, then cause it to move away from me and cause me to move away from it, and designate for me good, wherever it may be, and then make me pleased with it.

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي
فِي دِينِي وَ مَعَاشِي وَ عَاقِبَةِ أَمْرِي فَاقْدِرْهُ
لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ ط وَ إِنْ كُنْتَ
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَ
مَعَاشِي وَ عَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي وَ
اصْرِفْنِي عَنْهُ وَ اقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ
ارْضِنِي بِهِ ط

Marriage Sermon

The following is the Arabic sermon which the Holy Prophet^{sa} used to deliver on occasion of the solemnization of a marriage. This sermon may be followed by another in one's own language. The ceremony is completed by the public declaration by the groom, and the bride's *walee* (father or guardian), of their consent to the marriage.

All praise is due to Allah, we laud Him, we beseech help from Him and ask His forgiveness. We believe in Him, and we put our trust in Him, and we seek Allah's protection against the evils and mischiefs of our souls and from the bad results of our deeds. Whomsoever Allah guides on the right path, none can misguide him, and whomsoever He declares misled, none can guide him to the right path. And we bear witness that none deserves to be worshipped, except Allah. He is Alone, and has no partner. We bear witness that Muhammad is His servant and Messenger. After this, I seek refuge with Allah from Satan, the rejected. (I begin) with the Name of Allah, the Gracious, the Merciful.

O ye people! Fear your Lord, Who created you from a single being and created therefrom its mate, and from them two, spread many men and women, and fear Allah in Whose name you appeal to one another, and *fear Him particularly respecting* ties of relationship. Verily, Allah watches over you. (4:2)

O ye who believe! Fear Allah and say the right word. He will reform your conduct for you and forgive you your sins. And whoso obeys Allah and His Messenger, shall surely attain a mighty success. (33:71-72)

الْحَمْدُ لِلَّهِ نَحْمَدُهُ، وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ،
وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ ط وَنَعُوذُ بِاللَّهِ مِنْ
شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ
اللَّهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ ط
وَ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَ نَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ، وَ
رَسُولُهُ ط أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ
الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ
نَفْسٍ وَاحِدَةٍ وَ خَلَقَ مِنْهَا زَوْجَهَا وَ بَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَ نِسَاءً ط وَ اتَّقُوا اللَّهَ
الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ ط إِنَّ اللَّهَ كَانَ
عَلَيْكُمْ رَقِيبًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا
سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَ يُغْفِرْ لَكُمْ
ذُنُوبَكُمْ ط وَ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فَقَدْ فَازَ
فَوْزًا عَظِيمًا ۝

O ye who believe! Fear Allah and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do. (59:19)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاتَّقُوا اللَّهَ
مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ
بِمَا تَعْمَلُونَ ۝

Salatul Hajah

(Prayer in Need)

According to the Holy Prophet^{saw}, if you are ever in need of something, you should perform *Wudu* (ablution), say two *raka`aat Nafil* Prayer. Following the prayer, recite *thanaa* and *salaat-`alan-nabi* (see previous section). Then, the following prayer should be recited:

There is no God but Allah, the Forbearing and Noble; Holy is Allah, the Lord of the Great Throne; All praise belongs to Allah, the Lord of all the Worlds; (O Lord) I ask You of the causes of Your mercy and the means of Your forgiveness; grant (me) from all that is good and security from all sin; do not leave for me any sin that You have not forgiven, and no grief that You have not broken (dispelled); and no desire, that pleases You, that You have not fulfilled; O Most Merciful.

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ط
سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ ط
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط
أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَ
عَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ
كُلِّ بَرٍّ وَاسْلَامَةٍ مِنْ كُلِّ آثِمٍ - لَا
تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا
إِلَّا فَرَّجْتَهُ وَلَا حَاجَةً هِيَ لَكَ
رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ
الرَّاحِمِينَ ط

Funeral Prayer

When a Muslim dies, other Muslims have to do the following:

- ◆ Wash the body of the deceased.
- ◆ Wrap the body in two unsewn cloths from head to foot.
- ◆ The funeral prayer is performed in congregation led by an Imam. The wrapped body is laid in front of the Imam for the Prayer, and the rows behind the Imam should be in odd numbers.
- ◆ The Imam begins the Prayer by loudly saying *Allahu Akbar* (Allah is the Greatest). Then after *Thanaa* and *At-ta`awwaz*, the Imam and the followers recite *Surah Al-Fatihah* in silence. The Imam again loudly says *Allahu Akbar*, and he and the followers recite *Salat alan-Nabi* (see 5.3) silently. The Imam then, for the third time, says *Allahu Akbar* loudly and the following prayer is recited silently:

Allahummagh-fir li-hayyinaa wa mayyitinaa wa shaahidinaa wa ghaa'ibinaa wa sagheerinaa wa kabeerinaa wa dhakarinaa wa unthaanaa.

Allahumma man ahyaitahoo minnaa fa-ahyihee 'alal-istaami wa man tawaffaitahoo minnaa fa-tawaffahoo 'alal-eemaan. Allahumma laa tahrimnaa ajrahoo wa laa taftinnaa ba'dah.

O Allah! forgive our living ones and our deceased ones; and those of us who are present and those of us who are absent; and our young ones and our old ones; and our males and our females.

O Allah!, those of us whom You grant life, keep them firm on Islam; and those of us whom You cause to die, cause them to die in the faith. Deprive us not, O Allah, of the benefits relating to him (the deceased) and subject us not to trials after him.

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنثُنَا۔

اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْإِسْلَامِ ط
وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط
اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ۔

اے اللہ! بخش دے ہمارے زندوں کو اور ہمارے مردوں کو اور ہمارے حاضرین کو اور ہمارے غیر حاضرین کو اور ہمارے چھوٹوں کو اور ہمارے بڑوں کو اور ہمارے مردوں کو اور ہماری عورتوں کو۔

اے اللہ! جسے تو زندہ رکھے ہم میں سے پس زندہ رکھ اسے اسلام پر اور جسے تو وفات دے ہم میں سے پس اسے وفات دے ایمان کے ساتھ۔ اے اللہ۔ نہ محروم رکھ ہمیں اس کے اجر سے اور نہ آزمائش میں ڈال ہمیں اس کے بعد۔ (نوٹ: اگر عورت کا جنازہ ہو تو دونوں جگہ ڈالیں) (کی جگہ ہا کہیں)

If the deceased is a female, read *ajra-haa* and *ba`adahaa* in place of *ajra-hoo* and *ba`ada-hoo*.

In the case of a deceased male or female child, the preceding funeral prayer is replaced by:

Allahumaj`alhu (a`l-haa, if female child) lana salafan wa faratan wa zulkhran wa ajran wa shaafi`an (shaafi`atan, if female child) wa mushfaffi`an (mushafi`-`atan, if female child)

O Allah! Make him (her) for us a forerunner and a source of comfort, a treasure and a reward, and make him (her) as a pleader and accept his (her) pleading.

اللَّهُمَّ اجْعَلْهُ (اجْعَلْهَا - female child) لَنَا سَلَفًا
وَفَرَطًا وَذُخْرًا وَاجْرًا وَشَافِعًا
(شَافِعَةً - female child) وَ مُشَفِّعًا
(مُشَفِّعَةً - female child) ط

اے اللہ! بنا سے ہمارے لیے پہلے جانے والا اور آرام کا ذریعہ اور
خیر کا سامان اور اجر کا موجب اور بنا سے ہمارے لئے سفارش کرنے
والا اور اسکی سفارش قبول فرما۔

After this, the Imam says *Allahu Akbar* and the Prayer is concluded by saying *Assalamu `Alaikum wa Rahmatullah* by turning his face to the right and then to the left. It must be remembered that there are no *Rukoo`* or *Sajdah* in Janaza Prayer. The body is then buried in the cemetery. It is the duty of all those Muslims who can afford the time to go with the funeral procession to the cemetery and remain there until the corpse is buried.

Table of Translation & Transliteration of Salat

Niyya - Intention (for Prayer)

نِيَّة

Wajjahtu waj-hiya lilla-dhee		وَجَّهْتُ وَجْهِيَ لِلَّذِي			
I have turned my full attention towards Him Who		میں نے اپنی پوری توجہ کر دی اس ہستی کی طرف جس نے			
lilla-dhee	اللَّذِي	waj-hiya	وَجْهِيَ	Wajjahtu	وَجَّهْتُ
towards Him Who	اس ہستی کی طرف	my full attention	پوری توجہ اپنی	I have turned	میں نے توجہ کر دی

fataras-samaawaati wal arda haneefan				فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا		
has created the heavens and the earth, being ever-inclined to Him				پیدا کیا آسمان اور زمین کو خالص ہو کر		
haneefan	حَنِيفًا	wal arda	وَالْأَرْضَ	as-samaawaati	السَّمَوَاتِ	fatara
being ever-inclined	خالص ہو کر	and the earth	اور زمین	The heavens	آسمانوں	has created
						پیدا کیا

wa maa ana minal mushrikeen				وَمَا أَنَا مِنَ الْمُشْرِكِينَ			
and I am not one of those who associate partners with Allah				اور نہیں ہوں میں اللہ کے ساتھ شریک ٹھہرانے والوں میں سے۔			
al mushrikeen	الْمُشْرِكِينَ	min	مِنَ	ana	أَنَا	wa maa	وَمَا
who associate partners (with Allah)	(اللہ کا) شریک ٹھہرانے والوں	(one) of those	سے	I am	میں	and not	اور نہیں

Thanaa'

تَنَاء

Subhaanak-Allahum-ma wa bihamdi-ka		سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ			
Holy are You, O Allah, the Praiseworthy		پاک ہے تو اے اللہ اپنی تعریف کے ساتھ			
wa bihamdi-ka	وَبِحَمْدِكَ	Allahum-ma	اللَّهُمَّ	Subhaanak	سُبْحَانَكَ
the Praiseworthy	اور تعریف کے ساتھ تیری	O Allah	اے اللہ	Holy are You	پاک ہے تو

wa tabaara-kasmu-ka wa ta-`aalaa jadduka				وَ تَبَارَكَ اسْمُكَ وَ تَعَالَى جَدُّكَ			
and blessed is Your name and exalted is Your Majesty				اور برکت والا ہے تیرا نام۔ اور بلند ہے تیری شان۔			
jadduka	جَدُّكَ	wa ta-`aalaa	وَ تَعَالَى	ismu-ka	اسْمُكَ	watabaaraka	وَ تَبَارَكَ
Your Majesty	شان تیری	and exalted	اور بلند	Your name	نام تیرا	and blessed is	اور برکت

wa laa ilaaha ghairuk				وَ لَا إِلَهَ غَيْرُكَ ط			
and there is none worthy of worship besides You				اور کوئی عبادت کے لائق ہستی نہیں تیرے سوا۔			
ghairuk	غَيْرُكَ	ilaaha	إِلَهَ	walaa	وَ لَا		
besides You	سوائے تیرے	worthy of worship	عبادت کے لائق	and (there is) none	اور نہیں		

At-ta'awwuz**التَّعَوُّذُ**

A'oodhu biLlahi minash-shaitaanir-rajeem				أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ			
I seek refuge with Allah from Satan the rejected				میں پناہ مانگتا ہوں اللہ کی مدد کے ساتھ راندے ہوئے شیطان سے۔			
ar-rajeem	الرَّجِيمِ	minash-shaitaani	مِنَ الشَّيْطَانِ	biLlahi	بِاللَّهِ	A'oodhu	أَعُوذُ
the rejected	راندہ (دھتکارا) ہوا	from Satan	شیطان سے	with Allah	ساتھ اللہ کے	I seek refuge	میں پناہ مانگتا ہوں

Surah Al-Fatihah**سُورَةُ الْفَاتِحَةِ**

BismiLlahir-Rahmaan-ir-Raheem				بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٥			
In the name of Allah the Gracious, the Merciful				اللہ کے نام کے ساتھ (شروع کرتا ہوں) جو نہایت مہربان اور بار بار رحم کرنے والا ہے			
Ar-raheemi	الرَّحِيمِ	Ar-rahmaani	الرَّحْمَنِ	Allahi	اللَّهُ	Bismi	بِسْمِ
the Merciful	اور بار بار رحم کرنے والا	the Gracious	جو نہایت مہربان	of Allah	اللہ	In the name	ساتھ نام

Al-hamdu liLlahi rabbi-'aalameen				الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝			
All praise belongs to Allah, Lord of all the worlds				تمام حمد اللہ ہی کیلئے ہے رب ہے تمام جانوں کا			
al-'aalameena	الْعَالَمِينَ	rabbi	رَبِّ	liLlahi	لِلَّهِ	Al-hamdu	الْحَمْدُ
of All the Worlds	تمام جہانوں کا	Lord	جو رب (ہے)	belongs to Allah	اللہ کے لیے	all praise	تمام حمد (تعریف)
Ar-Rahmaanir-Raheem				الرَّحْمَنُ الرَّحِيمُ ۝			
The Gracious, the Merciful				جو نہایت مہربان اور بار بار رحم کرنے والا ہے			
Ar-raheemi	الرَّحِيمِ		Ar-Rahmani	الرَّحْمَنِ			
the Merciful	بار بار رحم کرنے والا		the Gracious	نہایت مہربان			
Maaliki yaumid-deen				مَلِكِ يَوْمِ الدِّينِ ۝			
Master of the Day of Judgement				مالک ہے جزا سزا کے دن کا			
addeeni	الدِّينِ		yaumi	يَوْمِ	Maliki	مَلِكِ	
of Judgment	جزا سزا (کا)		of the Day	دن	Master	مالک	
Iyyaaka na`budu wa iyyaaka nasta`een				إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝			
You alone do we worship and You alone do we beseech for help				تیری ہی ہم عبادت کرتے ہیں اور تجھ ہی سے ہم مدد چاہتے ہیں			
nasta`een	نَسْتَعِينُ	wa iyyaaka	وَإِيَّاكَ	na`budu	نَعْبُدُ	Iyyaaka	إِيَّاكَ
do we beseech for help	ہم مدد چاہتے ہیں	and You alone	اور تجھی سے	do we worship	ہم عبادت کرتے ہیں	You (alone)	تیری ہی
Ihdinas-siraatal-mustaqeem				إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝			
Guide us to the right path.				دکھا ہمیں راستہ سیدھا			
al-mustaqeem	الْمُسْتَقِيمَ	as-siraata	الصِّرَاطَ	Ihdinaa	إِهْدِنَا		
right	سیدھا	the path	راستہ	Guide us to	دکھا ہمیں		

Siraatalla-dheena an`amta `alai-him				صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝			
The path of those upon whom You have bestowed Your blessings				راستہ ان لوگوں کا جن پر تو نے انعام کیا۔			
`alai-him	عَلَيْهِمْ	an`amta	أَنْعَمْتَ	alla-dheena	الَّذِينَ	Siraat	صِرَاطَ
upon whom	جن پر	You have bestowed Your blessings	تو نے انعام کیا	of those	ان لوگوں کا	the path	راستہ

ghairil-maghdooobi `alaihim wa lad-daal-leen				غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝			
not of those who have incurred Your displeasure, nor of those who have gone astray (Aa-meen)				نہ کہ ان لوگوں کا (راستہ) جن پر تیرا غضب ہوا۔ اور نہ ہی ان لوگوں کا جنہوں نے گمراہی اختیار کی۔ (آمین)			
wa lad-daal-leen	وَالضَّالِّينَ	alaihim	عَلَيْهِمْ	al-maghdooobi	الْمَغْضُوبِ	ghairi	غَيْرِ
nor of (those) who have gone astray	اور نہ گمراہ لوگ	on them	جن پر	who have incurred (Your) displeasure	غضب ہوا	not (of those)	نہ (کہ)

Surah Al-Ikhlaas

سُورَةُ الْإِخْلَاصِ

BismiLlahi-r-Rahmanir Raheem				بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝			
In the name of Allah, the Gracious, the Merciful				اللہ کے نام کے ساتھ (شروع کرتا ہوں) جو نہایت مہربان اور بار بار رحم کرنے والا ہے			
ar-Raheem	الرَّحِيمِ	ar-Rahmani	الرَّحْمَنِ	Allahi	اللَّهُ	Bismi	بِسْمِ
the Merciful	(اور) بار بار رحم کرنے والا (ہے)	the Gracious	(جو) نہایت مہربان	Allah	اللہ (کے)	in the name	ساتھ نام

Qul Huw-Allahu Ahad				قُلْ هُوَ اللَّهُ أَحَدٌ ۝			
Say, He is Allah, the One				تو کہہ وہ اللہ ایک ہے			
Ahad	أَحَدٌ	Allahu	اللَّهُ	Huwa	هُوَ	Qul	قُلْ
the One	(ایک) ہے	(is) Allah	اللہ	He	وہ	Say	تو کہہ

Allah-us-Samad	اللَّهُ الصَّمَدُ		
Allah, the Independent and Besought of all	اللہ تعالیٰ کے سب محتاج ہیں (وہ بے نیاز ہے)۔		
as-Samad	الصَّمَدُ	Allaahu	اللَّهُ
the Independent and Besought of all	بے احتیاج ہے	Allah	اللہ

Lam yalid wa lam yoolad	لَمْ يَلِدْ وَلَمْ يُولَدْ		
He begets not, nor is He begotten	نہ اس نے کسی کو جنا اور نہ وہ جنا گیا		
wa lam yoolad	وَلَمْ يُولَدْ	Lam yalid	لَمْ يَلِدْ
nor is He begotten	اور نہ وہ جنا گیا	He begets not	نہیں اس نے جنا

wa lam ya-kullahoo kufuwan ahad	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ		
and there is none like unto Him	اور نہیں ہے اس کا ہمسر کوئی بھی		
kufuwan ahad	كُفُوًا أَحَدٌ	wa lam ya-kullahoo	وَلَمْ يَكُنْ لَهُ
like unto Him	ہمسر کوئی بھی	and there is none	اور نہیں ہے اس کا

رُكُوعٌ

Rukoo'

Subhaana Rabbi-yal `Azeem	سُبْحَانَ رَبِّيَ الْعَظِيمِ ط			
Holy is my Lord, the Most Great	پاک ہے میرا رب بڑی عظمت والا ہے			
al `Azeem	الْعَظِيمِ	Rabbi	رَبِّيَ	Subhaana
the Most Great	بڑی عظمت والا	my Lord	میرا رب	Holy is

تَسْمِيعٌ

Tasmee'

Sami'-Allaahu liman hamidah	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ط			
Allah hears him who praises Him	سن لی اللہ تعالیٰ نے اسکی (دعا) جس نے اس کی تعریف کی۔			
hamidah	حَمِدَهُ	liman	لِمَنْ	Allaahu
praises Him	تعریف کی اسکی	who him	اسکی جس نے	Allah

تَحْمِيد

Tahmeed

Rabbanaa wa lakal hamd		رَبَّنَا وَ لَكَ الْحَمْدُ			
Our Lord, Yours is the praise		اے ہمارے رب سب تعریف تیرے ہی لئے ہے۔			
al hamd	الْحَمْدُ	wa laka	وَ لَكَ	Rabbanaa	رَبَّنَا
the praise	(سب) تعریفیں	Yours is	تیرے لئے	Our Lord	ہمارے رب

hamdan katheeran tayyiban mubaarakan feeh		حَمْدًا كَثِيرًا طَيِّبًا مُّبَارَكًا فِيهِ ط			
praise that is abundant, pure and full of blessings		بہت زیادہ تعریف۔ پاکیزہ اور برکت والی۔			
mubaarakan-feeh	مُبَارَكًا فِيهِ	tayyiban	طَيِّبًا	katheeran	كَثِيرًا
(and) full of blessings	برکت والی	pure	پاکیزہ	(that is) abundant	بہت زیادہ
				praise	تعریف

Sajdah

سُجْدَةٌ

Subhaana Rabbi yal a`laa		سُبْحَانَ رَبِّيَ الْأَعْلَى			
Holy is my Lord, the Most High		پاک ہے میرا رب جو بڑی شان والا ہے۔			
al a`laa	الْأَعْلَى	Rabbiya	رَبِّيَ	Subhaana	سُبْحَانَ
the Most High	بلند شان والا (ہے)	my Lord	میرا رب	Holy	پاک

Prayer between two Sajdahs

دو سجدوں کے درمیان کی دُعا

Rabigh-fir-lee warham-nee		رَبِّ اغْفِرْ لِي وَارْحَمْنِي			
O my Lord, forgive me and have mercy on me		اے میرے رب مجھے بخش دے اور مجھ پر رحم فرما			
warham-nee	وَارْحَمْنِي	igh-fir-lee	اغْفِرْ لِي	Rabi	رَبِّ
have mercy on me	اور رحم کر مجھ پر	forgive me	بخش دے مجھے	my Lord	اے میرے رب

wa-hdi-nee wa'aafi-nee waj-bur-nee			وَاهِدْنِي وَ عَافِنِي وَ اجْبُرْنِي		
and guide me and grant me security make good my shortcomings			اور ہدایت دے مجھے اور خیریت سے رکھ مجھے اور اصلاح کر میری		
waj-bur-nee	وَ اجْبُرْنِي	wa aafi-nee	وَ عَافِنِي	wa-hdi-nee	وَاهِدْنِي
and make good my shortcomings	اور اصلاح کر میری	and grant me security	اور خیریت سے رکھ مجھے	and guide me	اور ہدایت دے مجھے

wa-rzuq-nee wa-rfa`-nee			وَ ارْزُقْنِي وَ ارْفَعْنِي		
and provide for me and raise me up (in status)			اور مجھے رزق عطا کر اور (رتبہ) بلند کر میرا۔		
wa-rfa`-nee	وَ ارْفَعْنِي	wa-rzuq-nee	وَ ارْزُقْنِي		
and raise me up (in status)	اور (رتبہ) بلند کر میرا	and provide for me	اور رزق عطا کر مجھے		

At-Tashah-hud

التَّشَهُّدُ

at-tahiyyaatu liLlahi			التَّحِيَّاتُ لِلَّهِ		
All verbal worship is due to Allah			تمام زبانی عبادات اللہ کے لئے ہیں۔		
liLlahi	لِلَّهِ	at-tahiyyaatu	التَّحِيَّاتُ		
is due to Allah	اللہ کیلئے ہیں	All verbal worship	سب زبانی عبادات		

was-salawaatu wat-tayyibaatu			وَ الصَّلَوْتُ وَ الطَّيِّبَاتُ		
and all physical acts of worship and financial sacrifices			اور بدنی اور مالی عبادات (بھی)۔		
wat-tayyibaatu	وَ الطَّيِّبَاتُ	was-salawaatu	وَ الصَّلَوْتُ		
and all financial sacrifices	اور سب مالی عبادات	and all physical worship	اور سب بدنی عبادات		

as-salaamu `alaika ayyuhan-nabiyyu			السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ		
Peace be on you, O Prophet			اے نبی آپ پر اللہ کی سلامتی ہو		
An-nabiyyu	النَّبِيِّ	ayyuha	أَيُّهَا	عَلَيْكَ	السَّلَامُ
Prophet	نبی	O!	اے	آپ پر	سلامتی

wa rahmat-Ullahi wa barakaatuhoo		وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ			
and the Mercy of Allah and His Blessings		اور اللہ کی رحمتیں اور اس کی برکات			
wa barakaatuhoo	وَبَرَكَاتُهُ	Allahi	اللَّهُ	wa rahmatu	وَرَحْمَتُهُ
and His Blessings	اور برکات اس کی	of Allah	اللہ (کی)	and the Mercy	اور رحمتیں

as-slaamu `alainaa	السَّلَامُ عَلَيْنَا
Peace be on us	(اللہ) کی سلامتی ہو ہم پر (بھی)۔

wa 'alaa `ibaadi-Llahi-ssaaliheen		وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ ط			
and on the righteous servants of Allah		اور اللہ کے نیک بندوں پر۔			
hi-ssaaliheen	الصَّالِحِينَ	i-Llahi	اللَّهُ	wa 'alaa `ibaadi	وَعَلَىٰ عِبَادِ
the righteous	نیک	of Allah	اللہ (کے)	and on the servants	اور بندوں پر

Ash-hadu allaa ilaaha illAllahu		أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ					
I bear witness that there is no God but Allah		میں گواہی دیتا ہوں کہ اللہ کے سوا اور کوئی ہستی عبادت کے لائق نہیں					
illAllahu	إِلَّا اللَّهُ	ilaaha	إِلَهَ	allaa	أَنْ لَا	Ash-hadu	أَشْهَدُ
except Allah	سوائے اللہ (کے)	God (worthy of worship)	معبود	(there is) no - that	کہ نہیں (کوئی)	I bear witness	اور میں گواہی دیتا ہوں

wa ash-hadu anna Muhammadan `abduhoo wa rasooluh		وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ، وَرَسُولُهُ ط							
and I bear witness that Muhammad is His Servant and Messenger		اور میں گواہی دیتا ہوں کہ (حضرت) محمدؐ اس کے بندے اور اس کے رسول ہیں							
wa rasooluh	وَرَسُولُهُ	abduhoo	عَبْدُهُ	Muhammadan	مُحَمَّدًا	anna	أَنَّ	wa ash-hadu	وَأَشْهَدُ
and His Messenger	اور رسول اس کے	is His Servant	بندے اس کے	Muhammad ^{saw}	محمدؐ	that	کہ	and I bear witness	اور میں گواہی دیتا ہوں

درود شریف

Salat 'alan Nabee

Allah-umma salli `alaa Muhammadin					اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ		
O Allah, bless Muhammad ^{saw}					اے اللہ محمدؐ پر خاص فضل فرما		
Muhammadin	مُحَمَّدٍ	alaa	عَلَى	salli	صَلِّ	Allah-umma	اللَّهُمَّ
Muhammad ^{saw}	محمد (صلی اللہ علیہ وسلم)	upon	پر	bless	فضل کر	Oh Allah	اے اللہ

wa `alaa aali Muhammadin					وَّ عَلَى آلِ مُحَمَّدٍ		
and the people of Muhammad ^{saw}					اور محمدؐ کی آل پر بھی۔		
Muhammadin	مُحَمَّدٍ	aali	آلِ	wa `alaa	وَّ عَلَى		
(of) Muhammad ^{saw}	محمد (صلی اللہ علیہ وسلم)	people	آل	and upon	اور پر		

kamaa sallaita `alaa Ibraheema					كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ		
as You did bless Abraham ^{as}					جیسے تو نے ابراہیمؑ پر فضل فرمایا		
Ibraheema	إِبْرَاهِيمَ	`alaa	عَلَى	sallaita	صَلَّيْتَ	kamaa	كَمَا
Abraham ^{as}	ابراہیمؑ	on	پر	You did bless	تو نے فضل فرمایا	as	جیسے (جو)

wa `alaa aali Ibraheema					وَّ عَلَى آلِ إِبْرَاهِيمَ		
and the people of Abraham ^{as}					اور ابراہیمؑ کی آل پر۔		
Ibraheema	إِبْرَاهِيمَ	aali	آلِ	wa `alaa	وَّ عَلَى		
(of) Abraham ^{as}	ابراہیمؑ	people	آل	and upon	اور پر		

innaka Hameed-um-Majeed			إِنَّكَ حَمِيدٌ مَّجِيدٌ ط		
You are indeed the Praiseworthy, the Exalted			یقیناً تو بے انتہا خوبیوں والا بڑی شان والا ہے۔		
Majeed	مَّجِيدٌ	Hameed-um	حَمِيدٌ	innaka	إِنَّكَ
the Exalted	(بڑی) شان والا	the Praiseworthy	(بڑی) حمد والا	You are indeed	یقیناً تو

Allah-umma baarik `alaa Muham-madin			اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ			
O Allah, prosper Muhammad ^{saw}			اے اللہ تو برکات نازل فرما محمدؐ پر			
Muham-madin	مُحَمَّدٍ	`alaa	عَلَى	baarik	بَارِكْ	اللَّهُمَّ
Muhammad ^{saw}	محمد (صلی اللہ علیہ وسلم)	upon	پر	prosper	برکات نازل فرما	اے اللہ

wa `alaa aali Muhammadin			وَّ عَلَى آلِ مُحَمَّدٍ			
and the people of Muhammad ^{saw}			اور محمدؐ کی آل پر بھی			
Muhammadin	مُحَمَّدٍ	aali	آلِ	wa `alaa	وَّ عَلَى	
(of) Muhammad ^{saw}	محمد (صلی اللہ علیہ وسلم)	people	آل	and upon	اور پر	

kama baarakta `alaa Ibraheema			كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ			
as You did prosper Abraham ^{as}			جیسے تو نے ابراہیمؑ پر برکات نازل فرمائی			
Ibraheema	إِبْرَاهِيمَ	`alaa	عَلَى	baarakta	بَارَكْتَ	كَمَا
Abraham ^{as}	ابراہیمؑ	upon	پر	You did prosper	تو نے برکات نازل فرمائیں	جیسے (جو)

wa `alaa aali Ibraheema			وَّ عَلَى آلِ إِبْرَاهِيمَ			
and the people of Abraham ^{as}			اور ابراہیمؑ کی آل پر			
Ibraheema	إِبْرَاهِيمَ	aali	آلِ	wa `alaa	وَّ عَلَى	
(of) Abraham ^{as}	ابراہیمؑ	people	آل	and upon	اور پر	

innaka Hameed-um-Majeed		إِنَّكَ حَمِيدٌ مَّجِيدٌ -			
You are indeed the Praiseworthy, the Exalted		یقیناً تو بے انتہا خوبیوں والا بڑی شان والا ہے			
Majeed	مَّجِيدٌ	Hameed-um	حَمِيدٌ	innaka	إِنَّكَ
the Exalted	(بڑی) شان والا	the Praiseworthy	(بڑی) حمد والا	You are indeed	یقیناً

Concluding Prayers (before Salaam)

Rabbanaa aatinaa fid-dunya hasanatanw		رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً					
Our Lord, grant us good in this world		اے ہمارے رب ہمیں اس دنیا میں (ہر قسم کی) بھلائی عطا فرما					
hasanatanw	حَسَنَةً	fid-dunya	فِي الدُّنْيَا	آتِنَا	Rabbanaa	رَبَّنَا	
good	بھلائی	in this world	دنیا میں	grant us	عطا فرما ہمیں	Our Lord	رب ہمارے

wa fil-`akhirati hasanatanw		وَّ فِي الْآخِرَةِ حَسَنَةً					
as well as good in the world to come		اور اگلے جہان میں بھی بھلائی (عطا فرما)					
hasanatanw	حَسَنَةً	`akhirati	الْآخِرَةِ	fil	فِي	wa	وَّ
good	بھلائی	the world to come	اگلا جہان (آخرت)	in	میں	as well as	اور

wa qinaa `azaaban-naar		وَّ قِنَا عَذَابَ النَّارِ			
and protect us from the torment of the Fire		اور ہمیں آگ کے عذاب سے بچا			
naar	النَّارِ	`azaaban	عَذَابَ	wa qinaa	وَّ قِنَا
of the Fire	(آگ کے)	from the torment	عذاب	and protect us	اور بچا ہمیں

Rabbij-al-nee muqeeem-as-salaati		رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ					
My Lord, make me observe Prayer		اے میرے رب مجھے نماز کو قائم کرنے والا بنا					
as-salaati	الصَّلَاةِ	muqeeem-	مُقِيمَ	aj-al-nee	اجْعَلْنِي	Rabbi	رَبِّ
Prayer	نماز	observe	قائم کرنے والا	make me	بنا مجھے	My Lord	(اے) رب میرے

wa min dhurriyatee	وَمِنْ ذُرِّيَّتِي		
and make my children too	اور میری اولاد کو بھی۔		
dhurriyatee	ذُرِّيَّتِي	wa min	وَمِنْ
my children	اولاد میری	and from among	اور سے

Rabbanaa wa taqabbal du`aa	رَبَّنَا وَتَقَبَّلْ دُعَاءِ۔			
Our Lord, and accept my prayer	اے ہمارے رب تو میری دعا کو قبول فرما۔			
du`aa	دُعَاءِ۔	wa taqabbal	وَتَقَبَّلْ	Rabbanaa
my prayer	دعا میری	and accept	تو قبول فرما	Our Lord

Rabba-naghfir-lee	رَبَّنَا اغْفِرْ لِي			
Our Lord, grant forgiveness to me	اے ہمارے رب، مجھے بخش دے۔			
aghfir-lee	اغْفِرْ لِي	Rabbana	رَبَّنَا	
grant me forgiveness	بخش دے مجھے	Our Lord	رب	

wa li-waali-dayya wa lil-mu'mineena	وَلِوَالِدَيَّ وَ لِلْمُؤْمِنِينَ			
and to my parents and to the believers	اور میرے والدین کو (بھی) اور (سب) مومنوں کو (بھی)			
wa lil-mu'mineena	وَلِ الْمُؤْمِنِينَ	wa li-waali-dayya	وَلِوَالِدَيَّ	
and to the believers	اور مومنوں کو	and to my parents	اور والدین کو میرے	

yauma yaqoo-mul-hisaab	يَوْمَ يَقُومُ الْحِسَابُ			
on the day when the reckoning will take place	جس دن حساب قائم ہوگا			
ul-hisaab	الْحِسَابُ	yaqoo-mu	يَقُومُ	yauma
the reckoning	حساب	will take place	قائم ہوگا	(on) the day

Salaam**سَلَام**

Assalaamu-alaikum wa Rahmat-Ullah				السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ			
Peace be on you and the blessings of Allah				اللہ کی سلامتی اور اسکی رحمتیں تم پر ہوں۔			
Allah	اللَّهُ	wa Rahmat	وَ رَحْمَةُ	alaikum	عَلَيْكُمْ	Assalaamu	السَّلَامُ
(of) Allah	اللہ (کی)	and the blessings	اور رحمتیں	on you	تم پر	Peace (be)	سلامتی ہو

Tasbeeh**تَسْبِيح**

Subhaan-Allah				سُبْحَانَ اللَّهِ			
Holy is Allah				اللہ تعالیٰ تمام نقائص سے پاک ہے			
Allah	اللَّهُ	Subhaan	سُبْحَانَ				
Allah	اللہ تعالیٰ	Holy	تم نقائص سے پاک				

Alhamdu-Lillah				الْحَمْدُ لِلَّهِ			
All praise belongs to Allah				تمام خوبیاں اللہ تعالیٰ کے لئے ہیں			
Lillah	اللَّهُ		Alhamdu-	الْحَمْدُ			
belongs to Allah	اللہ تعالیٰ کے لئے		All praise	تمام خوبیاں			

Allahu Akbar				اللَّهُ أَكْبَرُ			
Allah is the Greatest				اللہ سب سے بڑا ہے			
Akbar	اللَّهُ أَكْبَرُ		Allahu	اللَّهُ			
(is) the Greatest	سب سے بڑا		Allah	اللہ			

Sayings of The Holy Prophet^{sa} regarding the Importance of Prayer

- ◆ Prayer is the essence of worship.
- ◆ Prayer averts misfortune.
- ◆ Pray in the full certainty of acceptance and remember that Allah does not respond to prayer which proceeds from a careless, neglectful heart.
- ◆ He who does not supplicate Allah for his needs displeases Him.
- ◆ Beg of Allah forgiveness and security, for next to faith no one is given anything which is better than security.
- ◆ Beg of Allah all that you stand in need of, even the salt you need or the shoe-lace that has snapped.
- ◆ He who desires that Allah should accept his prayers when he is distressed and hard-pressed, should pray constantly when he is at ease.
- ◆ To think well of people is also worship.
- ◆ A morning or evening spent in the cause of Allah is of greater value than the world and all it contains.
- ◆ Exalt your homes by offering part of your prayers therein lest you convert them into graveyards.

(Wisdom of The Holy Prophet by: Muhammad Zafrullah Khan)

PART 6

The Holy Prophet Muhammad^{sa} and his Successors

- 1: Life of the Holy Prophet Muhammad^{sa}
- 2: Khilaft-e-Rashidah
- 3: Hadrat Abu Bakr^{ra}
- 4: Hadrat `Umar Farooq^{ra}
- 5: Hadrat `Uthman Ghani^{ra}
- 6: Hadrat `Ali^{ra}

**By: Col. (Retd.) Dildar Ahmad
Sheikh Abdul Hadi**



The Promised Messiah^{AS}'s Love for the Holy Prophet^{SA}

The Promised Messiah^{AS} writes:

'It is my personal experience that to obey the Holy Prophet^{SA}, peace be on him, with a sincere heart and to love him, ultimately makes a person beloved of God.. God creates in his heart a burning for His Own love and such a one, withdrawing his heart from everything else, leans towards God and his affection and desire remain only for God Almighty'...

(Haqiqatul Wahee, p.65)

'One night this humble one called down blessings on the Holy Prophet^{SA} to such a degree that my heart and soul were filled with its fragrance. That night I saw in my dream that angels were carrying water-skins full of light into my house and one of them said to me: These are the blessings that you called down on Muhammad, peace and blessings of Allah be on him'

(Braheen-e-Ahmadiyya, p. 576, sub-footnote 3).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Life of the Holy Prophet Muhammad^{sa}

*Adapted from the book Seerat Sayyedul Ambiyaa
authored by Hadrat Sheikh Abdul Qadir^{rh}, Ex. Sodagar Mal.*

The Holy Prophet Muhammad^{sa} belonged to the tribe of Quraish, the leading tribe of Mecca which was a principal town of Arabia. The Quraish were descendants of Prophet Ibraheem^{as}, through his son, Prophet Isma'eel^{as}. The Ka`bah was rebuilt by Ibraheem^{as} and his son Isma'eel^{as} some 2,600 years before the Holy Prophet Muhammad^{sa}.

His Family Background

At the time of the birth of prophet Muhammad^{sa}, the whole world seemed to be passing through a period of extreme moral and religious decline. The conditions in Arabia were specially worse. The Arabs suffered from extreme moral vices such as drinking, gambling, and brutal deeds during frequent and endless fights due to tribal rivalries.

Arabia at the Time of His Birth

Although the Arabs believed in a Supreme God and in the prophethood of Abraham^{as}, yet they worshipped many other gods in the form of idols. They had installed some 360 idols in the Ka`bah itself where the Arabs from all over Arabia used to come for their annual pilgrimage. However, they possessed some good qualities such as hospitality, sense of honour, bravery, and love for poetry.

Women enjoyed little status in the Arab society. Certain families had the savage custom of burying alive their baby girls. Slavery was common among them and the condition of slaves was full of misery and extreme hardships. It was among such people that the Holy Prophet Muhammad^{sa} was born.

Some time before the birth of the Holy Prophet Muhammad^{sa}, Abraha, Ethiopia's viceroy in Yemen, led an expedition against Mecca with the intention of destroying the Ka`bah. But his expedition completely failed. A large part of his army of 20,000 strong, which rode on elephants, was destroyed by an epidemic and their rotting bodies were eaten up by swarms of birds. This year is known as the Year of the Elephant. The Qur'anic Surah Al-Feel refers to the same event. (Al-Qur'an 105:1-6)

Abraha's Invasion of Mecca

Birth and Childhood (April, 571 A.D.)

The Holy Prophet Muhammad^{SA} was born in Mecca on April 20, 571 A.D. in the respected family, *Haashimite* of the tribe of *Quraish*. (*Seerat Khatamun Nibiyyeen, authored by Hadrat Mirza Bashir Ahmad^{RA}*)

His father, Abdullah, died some time before his birth. His mother, Aminah, had seen a vision, also some time before his birth. In this vision, an angel proposed to her the name Muhammad^{SA} for her child. Also, she saw that glittering lights, emitting from herself, spread all over the world. (*Seerat Ibne Hash-shaam*)

The young Muhammad^{SA} was brought up under the care of his grandfather, Abdul Muttalib, the chief of Mecca. He entrusted him to the care of nurse Haleema, as was the custom in Mecca. His mother died when he was about six years old, and just 2 years later, his grandfather also passed away.

Now, the young Muhammad^{SA} passed under the care of his uncle, Abu Talib. He already had a large family to support, and was by no means a rich man, yet he accorded great care and love to his little nephew. Muhammad^{SA} behaved in a calm, obedient and friendly manner in his years of upbringing.

Youth of Prophet Muhammad^{SA}

As Prophet Muhammad^{SA} grew to manhood, he won great respect for his excellent conduct. Soon he was known among his fellow Meccans as *Al-Ameen* meaning “The Trusty” and *as-Saadiq* meaning “The Truthful”. He used to assist his uncle in his day-to-day life, and when he was 12 years of age, accompanied him in a trade caravan to Syria.

He always tried to refrain from taking part in the quarrels of others, but was ever ready to help put an end to such quarrels. as a result of this, he became an active member of the famous association in which members undertook a pledge called *Hilful-Fadool*, to help the oppressed people and to restore their rights.

Marriage to Khadija^{RA} (595 A.D.)

Hadrat Khadijah^{RA}, a rich widow of Mecca, on hearing Muhammad^{SA}'s fame as an honest young man, employed him as her trade agent. In this capacity, he led some trade caravans to Syria and brought back considerable profits. Hadrat Khadijah^{RA} was much impressed and made a proposal of marriage to Muhammad^{SA} which was accepted. He was twenty-five when he married Hadrat Khadijah^{RA}, who was forty and had been twice widowed. She placed all her wealth at her husband's disposal. Muhammad^{SA} distributed a significant part of her wealth among the poor and chose a life of austerity for himself and his wife.

When the Holy Prophet Muhammad^{sa} was about 35 years old, the Quraish decided to rebuild the Ka`bah. When the time came to replace the sacred Black Stone in its position, all the four leading families of the Quraish began to dispute as to who would have the honour to lift the Black Stone.

**Rebuilding
the Ka`bah**
(605 A.D.)

It was Muhammad^{sa} who managed to resolve this dangerous dispute. He spread out his cloak on the ground and placed the Black Stone on it. He then invited all the leading members of the Quraish to lift the cloak and carry the stone to its new place. Muhammad^{sa} then lifted the stone and placed it in position.

The Holy Prophet Muhammad^{sa} was deeply troubled by the moral and spiritual decline of his people. He could see no way of rescuing them except with God's help. He formed the habit of retiring to a cave on Mount Hira, where he spent his time in prayers and meditation. This practice continued for ten long years until he was forty years of age. In the year 610 A.D., on one night of Ramadan, when he was busy praying, as usual, he saw someone in a vision who was commanding him to recite:

**The First
Revelation**
(610 A.D.)

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝
إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

Read in the name of thy Lord Who created; created man from a clot of blood. Recite! And thy Lord is the most Beneficent; Who taught man by the pen; taught man what he knew not.
(*The Holy Qur'an*, 96:2-6)

This was in fact the Archangel Gabriel who had brought to him the first Qur'anic revelation from God. This was evidently the start of his prophethood. He was afraid in view of this great responsibility from God. His wife Khadijah^{ra} gave him moral support and assured him that God would never leave him alone in his Divine mission.

Hadrat Khadijah^{ra}, then took the Prophet^{sa} to her cousin, Waraqa bin Naufal, a Christian. He had studied some of the holy books of the previous prophets. That is why, on hearing the account from the Prophet, he said: "*The angel who descended on Moses, I am sure, has descended on you*" (Bukhari). Waraqa was evidently referring to the prophecy mentioned in the Bible (Deuteronomy 18:18).

Start of Preaching and the First Believers in Islam

(610 A.D.)

After his proclamation as a prophet of God, the Holy Prophet^{SA} started preaching secretly. Hadrat Khadijah^{RA} was evidently the first person to declare faith in him. Then his freed slave, Zaid^{RA}, his cousin, `Ali^{RA} (about eleven) and his childhood friend, Abu Bakr^{RA} accepted Islam. These were followed by Hadrat `Uthman bin `Affaan^{RA}, Hadrat Abdur-Rahman bin `Auf, Hadrat Sa`ad bin Abi Waqqaas, Hadrat Zubair^{RA} bin al-`Awwaam, Hadrat Talhah bin `Ubaidah^{RA} and more.

The preaching in secret continued for about three years. Then, under divine guidance, the Holy Prophet^{SA} started preaching openly and to his own tribe Quraish. He advised the people of Mecca to worship only one God, set free all the slaves, and be kind to the poor. The poor and the slaves of Meccans were attracted to the Islamic teachings which established their rights in the society. However, the rich and their chiefs, rejected his message and started persecuting and torturing the new converts, especially the slaves. Among these, were `Umar bin Hash-shaam (called Abu Jahal), Abu Lahab (Prophet's uncle), Abu Sufyaan and many others.

Emigration to Abyssinia (Habshah)

(615 A.D., 5 A.P.)

In the fifth year of the Prophet's mission (5 A.P.), when tyranny towards the Muslims reached its climax, he advised his followers to seek refuge in a foreign land, when a small party of Muslims (14 men and women) migrated to Abyssinia. There, they were given refuge by the Christian King named Negus (Najashi), despite opposition from the Quraish.

Next year, another group (101 men and women) of Muslims emigrated to Abyssinia, where they stayed peacefully until the Holy Prophet's emigration to Medina.

The Muslims Besieged

(617 A.D., 7 A.P.)

In the sixth year after prophethood (A.P.), two highly influential persons — Hadrat Hamzah^{RA} and Hadrat `Umar bin Khattaab^{RA} embraced Islam. This important event brought high support to the Muslims. However, the Quraish took it as a turning point for the spreading of Prophet's influence.

They decided to punish the whole Hashimite clan (Muslims and non-Muslims). They were besieged in the valley of *Sha`b-Abi-Talib* and their complete boycott was declared. The Holy Prophet^{SA} and some other Muslims were among them. During this period all supplies of food were cut off.

This terrible situation lasted for three years.

In this year, both his wife Khadijah^{ra} and his uncle Abu Talib passed away one after the other. The Holy Prophet^{sa} was much grieved due to these two great personal losses, and called this year “The Year of the Grief”.

The Year of the Grief and Visit to Taa’if

(619 A.D., 10 A.P.)

The Holy Prophet^{sa} was even more disturbed when he saw that, in Mecca, nobody paid attention to his preaching at that time. He decided to go to Taa’if, a small town near Mecca, for preaching his message. There, too, he faced an extremely difficult situation — vagabonds and street boys pelted him with stones and drove him out of the town.

The Holy Prophet^{sa} did not lose heart and continued his preaching. During the season of Hajj, he met twelve newly converted Muslims from the city of Yathrib, at a place called `Aqaba. They all took an oath at the Prophet’s hands, called the First Pledge of `Aqaba (621 A.D.)

The Pledges of `Aqaba (621-622 A.D., 12-13 A.P)

During the next Hajj season, another group of 73 people from Yathrib took an oath at the Prophet’s hands and invited him to come to Yathrib. This oath is called the Second Pledge of `Aqaba (622 A.D.)

After the second pledge of `Aqaba, the Muslims in Mecca started to migrate to Yathrib, as advised by the Holy Prophet^{sa}.

Hijrah (Emigration) to Medina

In the end, when only the Holy Prophet^{sa} and some of his companions were left in Mecca, the Quraish decided to kill the Holy Prophet^{sa}.

(June 622 A.D:
Start of the 1st Year of Hijrah)

The Quraish failed in their desperate efforts to arrest the Holy Prophet^{sa}, who escaped Mecca in the company of Hadrat Abu Bakr^{ra} and took refuge in cave *Thaur* and later, safely reached Yathrib on 27 June, 622 A.D.

The Islamic Calendar, called the *Hijrah* (from emigration), dates from the above event. Also, Yathrib changed its name to *Medina-tun-Nabi* (The city of the Prophet) and later it was shortened to *Medina*.

The Islamic Calendar, the Hijrah

On his way to Medina, the Prophet^{sa} stayed at Quba (a village near Medina) for a few days. There, he laid the foundations of the first mosque ever built by the Muslims.

The Prophet at Medina

(27 JUNE 622 A.D., 1 A.H. or First Year After Hijrah)

The Muslims of Medina were extremely happy to receive the Holy Prophet^{SA} and his companions. The Prophet^{SA}, first of all, bought a piece of land in Medina and laid the foundation of a mosque, called *Masjid Nabawi* (The Prophet's Mosque).

The faithful at Medina extended their full cooperation and help to the Holy Prophet^{SA} and his companions. The Holy Prophet^{SA} called them *Ansaar* (helpers).

The Meccan Muslims, who emigrated from Mecca for the sake of Allah, leaving behind all their possessions, were called *Muhaajiroon* (Emigrants). The Holy Prophet^{SA} formally established ties of brotherhood between individuals of the two groups: *Ansaar* and *Muhaajiroon*

First Adhaan (1 A.H.)

Also, during the first year of his stay at Medina, the Holy Prophet^{SA} instructed Hadrat Bilal^{RA} to deliver the first Adhaan (Call to Prayer)

Change of *Qiblah* (624 A.D, 2 A.H.)

During the second year of the *Hijrah*, the Holy Prophet^{SA} instructed Muslims to face towards Ka`bah instead of *Baitul Maqdas* (the Temple at Jerusalem) during their daily prayers.

The Battles in Defence of Islam

When the Quraish of Mecca realized that the Muslims were trying to establish themselves in Medina, they decided to eliminate Islam by invading Medina. The Muslims were compelled to fight back in self-defence. Some of these battles are mentioned below:

Battle of Badr (January 624 A.D., Ramadan, 2 A.H)

A well-equipped army of more than 1,000 Meccan warriors set out from Mecca to invade the Muslims in Medina. Abu Jahal was their commander. The Holy Prophet^{SA} with 313 poorly equipped Muslims, confronted the Meccans at Badr, a place near Medina. In a fierce battle, the Meccans lost seventy men including their commander, Abu Jahal; the worst enemy of Islam. The Muslims, by the grace of Allah Almighty, were victorious and lost fourteen men in the fight.

Battle of Uhud (625 A.D.; Shawwaal, 3 A.H.)

In a year's time, the Meccans were again on the road to Medina, to avenge the humiliating defeat at Badr. But this time, they had a well armed force of

3000 soldiers with Abu Sufyaan as their leader. The Holy Prophet^{sa} marched out of Medina with nearly 1000 men. Before reaching Uhud, Abdullah Bin Ubayy betrayed the Muslims and withdrew with his 300 men (Jews of Medina), leaving only 700 men with the Holy Prophet^{sa}.

At first, the Muslims fought so bravely that the Meccans were on the run. Seeing this, a group of fifty Muslims, who were appointed to guard a mountain pass located in the rear, started leaving their position. (Al-Qur'an, 3:153-55)

Khalid Bin Waleed, one of the Meccan commanders, spotted that the opening was now unguarded. Soon, he gathered his fleeing men and attacked the Muslims from their rear. The Muslims suffered heavy losses. Even the Holy Prophet^{sa} was hurt when a stone hurled at him broke two of his teeth, and he fell down unconscious, among the heap of Muslims lying dead. But the Meccan army could not achieve its prime target, because soon the scattered Muslims gathered around the Holy Prophet^{sa}, and the Meccans left the battlefield.

After the Battle of Uhud, the Holy Prophet^{sa} narrowly escaped an attempt on his life, made by Banu Nadeer, a Jewish tribe. As a result of this, the Prophet ordered them to leave Medina. Most of them settled in Khyber and started instigating the Quraish against the Muslims. The Quraish were already alarmed at the spread of Islam despite the setback received by the Muslims at the battle of Uhud.

Expulsion of Banu Nadeer

(624 A.D., Rabi-ul-Awwal 4 A.H.)

The Meccans, along with their Jewish allies, once again marched upon Medina, under the leadership of Abu Sufyaan. The estimates of their army range from ten to twenty thousand. The Holy Prophet^{sa} had only about three thousand men under his command. On the advice of Salman Farsi^{ra}, the Prophet ordered his men to dig a defensive trench, about one mile long, on the open side of Medina.

Battle of *Khandaq* (Ditch) or *Ahzaab* (627 A.D., Shawwaal 5 A.H.)

The Meccans were amazed to find their entry into the town blocked by the trench. They camped short of the trench and Medina was besieged for one month. They made continuous attempts to cross the trench, but failed. In the end, God's help came in the form of a stormy night, when a fierce wind put out the bonfire in front of their camp. They considered it a bad sign which alarmed them so much that they started leaving the place in panic. Next morning, the Muslims were surprised to see that the plain was empty on the other side of the trench.

Bai`at-e Ridwaan and the Truce of Hudaibiyah (628 A.D.; 6 A.H.)

In 628 A.D., the Holy Prophet^{sa}, after seeing in a dream that he visited the Ka`bah, made up his mind to perform `Umrah. In February (month of Dhul-Qa`dah), he left Medina for Mecca, with nearly 1400 of his companions. He camped at Hudaibiyah, a place near Mecca. The Quraish were not willing to allow the Muslims to enter Mecca, and sent a strong force to intercept the Muslims.

The Holy Prophet^{sa}, sent Hadrat `Uthman^{ra} as his messenger to the Quraish, to inform them that the Muslims wanted to perform `Umrah only. But a rumour that Hadrat `Uthman^{ra} had been killed by the Quraish extremely disturbed the Holy Prophet^{sa} and his companions. He sat down under a tree and invited his companions to take an oath called *Bai`at-e Ridwaan*. They all took the oath in complete submission and resolved to sacrifice their lives for the cause of Islam. The Quraish, on hearing of this pledge became flexible, and an agreement for a period of ten years was reached between the two sides, known as the 'Truce of Hudaibiyah'. The conditions of this truce were apparently one-sided and seemed even humiliating for the Muslims. But in fact this paved the way for final victory over Mecca.

Invitations to Kings to Accept Islam (628 A.D., Muharram 6 A.H.)

After the Truce of Hudaibiyah, the Holy Prophet^{sa} sent his envoys, with letters from him, to various kings such as: Heraclius, the Roman Emperor, the Emperor (Kisra) of Iran, the Ruler of Egypt, Najjashi, the King of Abyssinia, the Chief of Bahrain and many other rulers and tribal chiefs. Through these letters, all the rulers were invited to accept Islam. Many rulers, like the Heraclius of Rome and Najjashi of Abyssinia showed great respect and understanding for the letters. The chief of Bahrain even accepted Islam.

There were some rulers, especially the Emperor of Iran, who received these letters with great arrogance and hostility. He tore the letter into pieces and issued orders for the arrest of the Holy Prophet^{sa}. But he was soon overthrown and murdered by his own son, who cancelled these orders.

The Battle of Khyber (March 628 A.D., Muharram, 7 A.H.)

After the Truce of Hudaibiyah, the Holy Prophet^{sa} came to know that the Jews at Khyber were preparing to attack the Muslims. The Holy Prophet^{sa} with 1600 of his followers, marched towards Khyber and captured their strongholds after fierce fighting. A Jewish woman presented a gift of poisoned meat to the Prophet^{sa} and hoped to poison him to death. On the request of the Jews, the Prophet^{sa} not only forgave them but also returned their land and gave them complete freedom. However, a land tax was imposed on them. Despite his kind behaviour, the Jews were not at all faithful.

In the year 629 A.D. (Dhul Qa`dah, 7 Hijrah), the Prophet^{sa}, in the company of nearly 2000 companions, performed *Umrah* at Mecca, according to the terms of the Treaty of Hudaibiyah. However, the next year (630 A.D.) the Quraish committed a serious breach of the Treaty of Hudaibiyah, by attacking the *Khuza`a*, a tribe in alliance with the Muslims. The Holy Prophet^{sa} had no choice but to fight the Quraish. In January 630 A.D., he advanced towards Mecca with a large force of ten thousand men, and camped just outside Mecca.

The Conquest of Mecca
(Jan. 630 A.D.,
Ramadan, 8 A.H.)

The Meccans were alarmed at the news of the Prophet's advance. Feeling helpless, they sent Abu Sufyaan and two others to the Muslim camp, to see if negotiation was possible. The Holy Prophet^{sa} allowed them to pass the night in the camp. Abu Sufyaan was so much impressed by the love of the Muslims for the Holy Prophet^{sa} that by sunrise, he and his companions accepted Islam. The Holy Prophet^{sa} accepted Abu Sufyaan's proposal that the Meccans could have peace if they did not fight. Thus the Muslim forces marched victoriously into Mecca. The Holy Prophet^{sa} proceeded straight to the Ka`bah and cleared it of all the idols. At this moment he recited the Qur'anic verse (17:82):

جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ ط
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Truth has come and falsehood has vanished away. Falsehood does indeed vanish away fast.

The Holy Prophet^{sa} then addressed the Meccans and declared a general amnesty for all of them and said (Al-Qur'an, 12:93):

لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ ط

No blame shall lie on you this day.

These were the same Meccans who had inflicted immense hardship, suffering and torture on the devoted followers of the Holy Prophet^{sa}. These were the same Meccans who eventually compelled the Muslims to leave their motherland. But the Holy Prophet^{sa}, at this moment of triumph was extremely generous and forgave them all.

Thus his enemies became his devoted followers. This was undoubtedly a unique act of forgiveness in the history of mankind and signified the victory of love over hatred. The Holy Prophet^{sa} had thus conquered not only Mecca but also the hearts of the Meccans.

Battles of Hunain and Tabook

(630 A.D.)

Within a month of the conquest of Mecca, the Holy Prophet^{sa} had to face seventy thousand men of the Hawazin and allied tribes in the valley of Hunain. They had gathered for the last desperate effort to put an end to the spread of Islam. In the beginning, the Muslim forces suffered severe setbacks and the Prophet^{sa} himself was left with only 12 companions. But soon the Muslims rallied together and the battle ended in complete victory (Al-Qur'an, 9:25-26).

In the summer of year 630 A.D., the Holy Prophet^{sa} had to march towards Syria, with an army of 30,000 men to resist any possible attack from Syria. He camped at Tabook, but did not find any signs of attack from Syria. He decided, therefore to return to Medina. In Medina he spent much of his time in meeting various delegations. They poured in from all parts of Arabia to offer their loyalty to the Holy Prophet^{sa}. As a result of this, nearly the whole of Arabia became Muslim in a short span of time.

Hajjatul Widaa` — The Farewell Pilgrimage

(632 A.D., Dhul-Qa`dah 10 A.H.)

In the year 632 A.D., the Holy Prophet^{sa} performed this pilgrimage to Mecca, known as *Hajjatul Widaa`*. He delivered an address, called the Farewell Address, to a large gathering of Muslims in the valley of `Arafaat. Some historians report that up to 124,000 Muslims were present.

It was undoubtedly a magnificent and unique manifestation of the truth of Islam. One can well imagine the days, not long ago, when in the same valley of `Arafaat, no one was ready to even listen to the Holy Prophet^{sa}, who was all alone. But on that day, the same people, in such a great number, felt honoured to be the followers of the Prophet^{sa} and to listen to his sermons.

The Holy Prophet's Demise

(June 8, 632 A.D., 12 Rabi-ul-Awwal, 11 A.H.)

Almost two months after the Farewell Pilgrimage, the Holy Prophet^{sa} fell ill. After some days, he became too weak to lead the prayers in the mosque. He directed Hadrat Abu Bakr^{ra} to lead the prayers. During the last days of his illness, he moved to Hadrat `Aa'ishah's chamber.

One day, the Holy Prophet^{sa} was feeling a bit better. He stood by the window from where he could see the Muslims saying their Fajr prayers behind Hadrat Abu Bakr^{ra}. He was extremely happy to see for himself that the Muslims were performing their duties in accordance with the commandments of God. The same day, after cleaning his teeth with a *Miswaak*, his condition aggravated, and our beloved the Holy Prophet of Islam^{sa} breathed his last with these words:

اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى

Towards the Exalted Companion

The news of the demise of the Holy Prophet^{SA} was no less than a dreadful calamity for the Muslims. However, with the establishment of Khilafat-e-Rashidah, their state of grief changed to that of peace.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Let us first understand the circumstances which led him to have many wives at a time. His marriage with Hadhrat Khadijah^{RA} lasted for twenty-five years (595-620 A.D.), and during this period he did not take any other wife. She passed away at the age of 65, when the Holy Prophet^{SA} was 50 years old.

Wives and Children of the Holy Prophet^{SA}

After Hijrah in 622 A.D., as the religion of Islam began to spread, more and more tribes started entering its fold. Now, the Holy Prophet^{SA} needed many wives to achieve certain objectives, some of which are given below:

- ◆ He married women of certain tribes to establish friendly relations with those tribes, and to encourage the spread of Islam among their people.
- ◆ He married some widows as an expression of kindness, generosity or even protection, to establish a respectful status for women, in the unkind society of those times.
- ◆ The Holy Prophet^{SA} needed many wives to impart religious education and training to Muslim women, specially the new converts of various tribes. For instance, Hadrat `Aa'ishah^{RA} did an excellent job in this field.

The Holy Prophet of Islam^{SA} set an excellent example in his noble and affectionate conduct with all his wives on the basis of mutual respect, justice and equality. A brief account of his wives is given below:

She was a rich lady of Mecca who was already twice widowed. She married the Holy Prophet^{SA} in 595 A.D., when she was 40 and the Holy Prophet^{SA} was 25. She passed away about two years before Hijrah. The Holy Prophet^{SA} did not take any other wife during the lifetime of Hadrat Khadijah^{RA}.

1. Hadrat Khadijah^{RA}

She bore seven children for the Holy Prophet^{SA}. No other wife bore him children except Hadrat Maariah Qibtiah^{RA}, who bore him a son, Ibraheem^{RA}, who died at the age of eighteen months. The names of eight children of the Holy Prophet^{SA} are:

Children of the Holy Prophet^{SA}

Four sons — Qasim, Tahir, Tayyab and Ibraheem.

Four Daughters — Hadrat Zainab, Hadrat Ruqayyah, Hadrat Ummi-Kalthoom and Hadrat Fatimah (May God be pleased with them all). Hadrat Fatimah^{ra} was married to Hadrat Ali^{ra} and gave birth to two sons Hadrat Hasan and Husain^{ra}. All those who claim today to be the descendants of the Holy Prophet^{SA} have descended from Hadrat Fatimah^{ra} and her sons.

2. Hadhrat Saudah^{ra}

A widow of age fifty, married in 620 A.D. and died in 22 A.H.

3. Hadhrat `Aa'ishah^{ra}

Daughter of Hadrat Abu Bakr^{ra}, married in 622 A.D., at a very young age and died in 57 A.H. She was very dear to the Prophet^{SA} for her exceptional intelligence, physical cleanliness and spiritual piety.

A large and vital part of *Ahadith* (traditions) were narrated by Hadrat `Aa'ishah^{ra}.

4. Hadhrat Hafsa^{ra}

Daughter of Hadhrat `Umar^{ra}, married in 624 A.D. after her former husband died. She had the honour to safely keep the standard text of the Holy Qur'an, in the sequence specified by the Holy Prophet^{SA}. She died in 45 A.H.

5. Hadhrat Zainab Bint Khuzaimah^{ra}

Twice widowed, her second husband was martyred in the Battle of Uhud. Due to her bereavement, several Muslims offered to marry her but she declined them all. However, when the Holy Prophet^{SA} proposed to her, she accepted the honour in 625 A.D., but died at the age of thirty, within two or three months after her marriage.

6. Hadhrat `Umami Salmah^{ra}

A widow with four children, married in 626 A.D., and died in 63 A.H. at the age of eighty-four. She was the longest surviving wife of the Holy Prophet.

7. Hadhrat Juwairiah^{ra}

She was the daughter of a tribal chief, Harith. She became a widow and was captured when her tribe fought against the Muslims in the year 5 A.H.. She married the Prophet in 626 A.D. at the age of twenty, and died in 50 A.H. at the age of sixty-five.

She was the daughter of a sister of the Prophet's father, Abdullah. The Prophet^{sa} arranged her marriage to his freed slave, Zaid^{ra}. It led to a divorce because she could not adjust with Zaid^{ra}. She then married the Prophet in 626 A.D. at the age of thirty-eight and died in 20 A.H., at the age of fifty-three.

8.Hadrat Zainab
Bint Jahsh^{ra}

Daughter of Abu Sufyaan; she was in Abyssinia when her husband became Christian and separated from her. She readily agreed to the Prophet's proposal for marriage. Negus, the King of Abyssinia, himself presided over her marriage ceremony in 628 A.D., and then she was escorted to Medina. She died in 44 A.H. at the age of 73.

9.Hadhrat Ummi
Habibah^{ra}

Daughter of the chief of a Jewish tribe, Banu Nadeer; during the battle of Khyber, her husband and father were both killed. She herself, along with others, was captured by the Muslims. She embraced Islam when released later on. She readily agreed to the Prophet's proposal to marry her (628 A.D.). The Holy Prophet^{sa} expected that by this marriage, the Jews might give up their feelings of hatred against Islam. She died in 50 A.H at the age of sixty-two.

10.Hadrat Safiah^{ra}

Twice widowed, sister-in-law of Hadrat Abbaas^{ra}, the Prophet's uncle. Her father, Harith, belonged to the Harzin tribe. On the suggestion of Hadrat Abbaas^{ra}, the Holy Prophet^{sa} married her in 629 A.D., when she was thirty years old. She died in 50 A.H at the age of seventy-three years.

11.Hadrat
Maimunah^{ra}

She was one of the two maidens, presented to the Holy Prophet^{sa} by the Ruler of Egypt. Both of them embraced Islam. The Holy Prophet^{sa} married Hadrat Mariah in 629 A.D. She was distinguished to be the only wife, other than Hadhrat Khadijah^{ra}, who bore the Holy Prophet a child, his son Ibraheem^{ra}.

12.Hadhrat Mariah
Qibtiah^{ra}

When Ibraheem^{ra} died, he was the only son of the Holy Prophet^{sa}. All his other children, except Fatimah^{ra} had already died. As a result of this, it was natural that the Prophet^{sa} had great love and affection for his son. But God's will prevailed. Ibraheem^{ra} died in 10 A.H at the age of eighteen months. The Holy Prophet^{sa} was very sad at his son's demise and tears began to flow from his eyes, but he completely submitted himself to the will of God, and thus set an excellent example for mankind.

Khilafat-e-Rashidah

The Guided Khilafat (Successorship) -

632 A.D. to 661 A.D.

Demise of the Holy Prophet^{SA}

The Holy Prophet^{SA} always impressed upon his followers that he was nothing but a human being to whom Allah had granted revelations for the guidance of mankind. But the news of his death was no less than a dreadful calamity for the Muslims. Some of his close companions like Hadrat `Umar^{RA} could not even believe it. It was Hadrat Abu Bakr^{RA} who persuaded him that, like all other prophets, the Holy Prophet^{SA} had really passed away by reciting the following Qur'anic verses (3:145):

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ
أَفَأَنْتُمْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۗ

And Muhammad is only a Messenger. Verily Messengers have passed away before him. If then he dies or be slain, will you turn back on your heels?

Establishment of Khilafat-e-Rashidah - The Guided Khilafat

After Prophethood, Khilafat is the most important institution in Islam. The Arabic word, Khilafat means successorship and the word, Khalifah means a vicegerent or a successor. The plural of the word Khalifah is Khulafa. The Holy Qur'an mentions two main types of Khulafa:

Khalifatullah: the Vicegerent of Allah in this world, which is in fact a prophet of Allah.(2:31, 38:27)

Khalifatun-Nabi: the Successor to a Prophet who continues and carries on the mission of the Prophet after he passes away. (24:56)

After the sad demise of the Holy Prophet Muhammad^{SA}, Khilafat-e-Rashidah was established with the election of Hadrat Abu Bakr^{RA} as the first Khalifah. Following the demise of Hadrat Ali^{RA} - the fourth Khalifah, Muslims became divided into many factions, and the system of Khilafat-e-Rashidah could no longer continue. However Muslims in general, continued to be ruled for hundreds of years by a succession of dynastic Kings who were not justified in using the title of Khalifah.

Hadrat Abu Bakr^{ra}

The First Khalifa

Period of Khilafat: 632 A.D. to 634 A.D.

The personal name of Hadrat Abu Bakr^{ra} was Abdullah, but in respect of his fatherhood he was known as Abu Bakr. His father was known as Abu Qahaafah and his mother as Ummul Khair Salma. His lineage can be traced back to the Holy Prophet^{sa} in the sixth generation before him.

Early Life

He was born in 572 A.D. in Mecca and was raised there. When he came of age, he became a cloth merchant. He was the closest friend of the Holy Prophet^{sa}. He was the first man to confirm the truth of the claim of the Holy Prophet^{sa}, and thus he earned the title *Siddeeq*. Throughout his life, he was fully devoted to the service of Islam.

Hadrat Abu Bakr^{ra} was the closest companion of the Holy Prophet^{sa} and always remained by his side whether it was peace or war. The Holy Prophet^{sa} sought his wise counsel in almost every matter where advice was needed. He was in the company of the Holy Prophet^{sa} during his migratory journey (Hijrah) from Mecca to Medina. He was the only companion of the Holy Prophet^{sa} in the Cave of *Thaur*, where they both took refuge during this journey.

Hadrat Abu Bakr^{ra} was a highly dedicated companion of the Holy Prophet^{sa} and gave his daughter, `Aa'ishah^{ra}, in marriage to him. He would always strive to surpass others in financial sacrifices. Once, for the Battle of Mautaa, the Holy Prophet^{sa} was in urgent need of finance. Hadrat `Umar^{ra} presented half of all his belongings, while Hadrat Abu Bakr^{ra} brought all that he had in his house, to the Holy Prophet^{sa}.

The Holy Prophet^{sa} always held him in high esteem. Following the *Hajjatul Widaa`* (the Last Pilgrimage), when the Holy Prophet^{sa} fell seriously ill, he instructed Hadrat Abu Bakr^{ra} to lead the daily prayers.

After the sad demise of the Holy Prophet^{sa}, Hadrat Abu Bakr^{ra} was elected as the first Khalifa. He had to deal with an extremely difficult situation caused by the sudden demise of the Holy Prophet^{sa}:

His Khilafat

Internal Disorders

Firstly, there were a number of tribes who renounced Islam, simply because their tribal chiefs had political motives and therefore they did not want to remain loyal to the successor of the Holy Prophet^{SA}. Hadrat Abu Bakr^{RA} sent troops and suppressed their politically motivated rebellion.

Secondly, many people refused to pay Zakat, which was essential for fulfilling the needs of the Islamic state and care for the poor. Hadrat Abu Bakr^{RA} vowed to collect Zakat from everyone and took all the necessary measures to achieve this goal.

Thirdly, a number of ambitious persons pretending to be “prophets”, started planning rebellion against the Islamic state. Hadrat Abu Bakr^{RA} was prompt to fight back these rebellious false prophets.

External Enemies

After successfully dealing with all the internal disorders, Hadrat Abu Bakr^{RA} turned to the external enemies threatening the security of the Islamic state. The Muslim army, under the command of Khalid Bin Waleed^{RA}, crushed a rebellion in Bahrain. Then the Persians were defeated, who had supported the rebels of Bahrain. The Muslim army also defeated the Roman forces in the battles of Ajnadan and Yarmuk, and thus the whole of Syria came under the control of the Islamic state.

Preservation of the Holy Qur’an

Although, the writing and arrangement of the Holy Qur’an was done under the supervision of the Holy Prophet^{SA} himself, yet it was written on various pieces of skin, leaves and slates. Hadrat Abu Bakr^{RA} collected all these pieces of writings in one place, and reorganized the *Huffaaz* (i.e. those who committed it to memory in a systematic way) for the preservation of the Qur’an.

His Demise

Hadrat Abu Bakr^{RA} passed away on August 23, 634 A.D., after fifteen days of illness. His period of Khilafat was a little over two years. During his Khilafat, Hadrat Abu Bakr^{RA} successfully established the integrity of the Islamic state against all internal disorders and external enemies. Also, he was able to unite the Muslims under the system of Khilafat.

Hadrat `Umar Farooq^{ra}

The Second Khalifa

Period of Khilafat: 634 A.D. to 644 A.D.

His personal name was `Umar, Farooq was his title, and Ibn-Khattaab was his family name. He was born in 581 A.D. in Mecca, and belonged to a noble family of the Quraish. He was a renowned businessman and used to lead trade delegations to Syria and Iraq.

His Life

When the Holy Prophet^{SA} announced his claim to prophethood, Hadrat Umar Farooq^{ra} became a fierce opponent of Islam. So much so, that one day he took up a sword and left his house with the intention to kill the Holy Prophet^{SA}. On his way, someone told him to first deal with his own sister and brother-in-law who had accepted Islam. He went straight to them and when he knocked at their door, he could hear the Holy Qur'an being recited inside the house. He became furious and started beating his brother-in-law, and wounded his sister who tried to protect her husband. His wounded sister said in a resolute voice, "*Umar! You may beat us as much as you like, but we are not going to change our faith.*" This made him calm down, and he asked them to recite a portion of the Holy Qur'an for him.

He was so moved by the Qur'anic verses that his eyes filled with tears. He went straight to the Holy Prophet^{SA} and accepted Islam at his hand. As he was a strong, fearless and influential man of Mecca, he proved to be a source of strength for the Muslims. This miraculous change in Hadrat `Umar^{ra} was in fact the result of the Holy Prophet's prayers for him.

Hadrat `Umar^{ra} devoted his wealth and dedicated his life for the cause of Islam. He was an intelligent and God-fearing person. He participated in almost all the battles along with the Holy Prophet^{SA}, who used to consult him in many important matters.

Hadrat `Umar bin Khattaab was the second successor of the Holy Prophet^{SA}. During the ten years of his Khilafat, the Islamic state expanded and progressed extensively. Peace and prosperity prevailed everywhere in the state.

His Khilafat

A brief account of his Khilafat is given as follows:

Conquest of Neighbouring Empires

During the period of his Khilafat, the Muslims had to fight a number of battles against Iran, Iraq, Syria and Egypt. As a result of this, vast areas of these countries came under the Muslim rule. When the city of Jerusalem was conquered by the Muslims in 17 Hijrah, Hadrat `Umar himself visited the city on the request of the Romans, and signed a treaty between the Muslims and the people of Jerusalem.

Administration of the Islamic State

Apart from the conquest of vast areas, Hadrat `Umar^{ra} paid full attention to the welfare of his people. He was able to establish a splendid system of administration for the Islamic state and his Khilafat marked a golden period in the history of Islam. Some of his main achievements in this field are:

- ◆ Establishment of Majlis Shoora, a Consultative Body of Advisors to the Khalifa.
- ◆ Division of the whole Islamic state into provinces to facilitate administration.
- ◆ Establishment of a finance department, and building of schools and mosques in different parts of the state.
- ◆ Introduction of the Islamic Calendar of Hijrah.

His Character

Hadrat `Umar^{ra} was a pious, kind and far-sighted man. He possessed the fine qualities of bravery, honesty and simplicity. He was so anxious about the welfare of his people that he used to go around in disguise, in the city of Medina at night, to see for himself if anyone was in need of help.

Once, during his patrol at night, he observed a woman cooking something in a pot while her children were crying around her. He found out from the woman that her children were hungry for two days and the pot was put on fire just to console them. Hadrat `Umar^{ra} immediately went to the treasury, and himself brought all the necessary food items to the woman. On his way, one of his servants wanted to carry the load but he stopped him by saying: *“On the Day of Judgement you will not carry my load.”*

His Demise

In the year 644 A.D., Hadrat `Umar^{ra} was stabbed by a Persian slave, while offering prayer in the mosque. This proved fatal and he passed away at the age of sixty-three. He was a truly great Khalifa whose period of Khilafat was undoubtedly a golden period in the history of Islam.

Hadrat `Uthman Ghani^{ra}

The Third Khalifah

Period of Khilafat: 644 A.D. to 656 A.D.

Hadrat `Uthman Ghani was elected the third Khalifa by the council appointed by Hadrat `Umar just before his death. He belonged to the well known family Banu Umayya of the Quraish. His lineage can be traced back to the Holy Prophet^{sa} in the fifth generation before him. He was a famous and wealthy trader. His generosity for the poor was so well known that he earned the title *Ghani*.

Early Life

Hadrat `Uthman embraced Islam due to the preaching of his close friend, Hadrat Abu Bakr^{ra}. He was the fourth person to embrace Islam, but he faced severe hardships as his uncle started persecuting him. He migrated twice, first to Abyssinia and then to Medina.

The Holy Prophet^{sa} held him in great esteem, and gave the hand of his daughter, Hadrat Ruqayyah^{ra}, in marriage to him. When Hadrat Ruqayyah^{ra} passed away, The Holy Prophet^{sa} gave his second daughter, Hadrat Ummi Kulthoom, in marriage to him. Thus Hadrat `Uthman was called *Zun-Noorain*, meaning the one with two lights.

He spent a lot of his wealth for the cause of Islam. Once, he purchased an expensive well of good quality drinking water from a Jew for the benefit of the Muslims. To meet the expenses of the battle of Tabook, he offered 10,000 dinars, 1000 camels and seventy horses loaded with necessary goods. He was one of the ten blessed ones to whom the Holy Prophet^{sa} had given the good news that they would go to Paradise.

During the Khilafat of Hadrat `Uthman^{ra}, the Islamic Empire continued expanding further.. A rebellion in Iran was crushed. In the north, the Romans were once again defeated by the Muslim forces led by Hadrat Mu`aawiah. Then the Romans came by the sea to invade Egypt, but they were again repelled by the Muslim forces. As a result of these battles, the whole of Iran, Asia Minor and Egypt came under Muslim control. It was during his Khilafat that a navy and an Islamic fleet were established.

His Khilafat

During the first six years of his Khilafat, the Islamic Empire not only expanded, but also its people enjoyed peace and prosperity. Standard copies of the Holy Qur'an were prepared from the one compiled by Hadrat Abu Bakr^{ra}, and sent to all the provinces of the state. This was certainly his most important deed.

But the last six years of his Khilafat passed in chaos and conflicts due to the conspiracies of certain groups including that of Abdullah Bin Sabah, a Jew who had become a Muslim with the intention to weaken the Islamic state.

As a result of this, some people from various groups started laying unjustified charges against Hadrat `Uthman^{ra}, whose sincere explanations seemed to go unheeded. Also, due to his extremely kind and gentle character, these rebellious people increased in their mischief. In this dangerous situation, Hadrat `Uthman^{ra}, showed great tolerance and utmost patience to avoid the bloodshed of innocent Muslims.

His Demise

Towards the end of his Khilafat, various groups who wanted to depose Hadrat `Uthman^{ra} entered Medina. He refused to fight them, as he did not want to shed the blood of fellow Muslims. His house was surrounded by the rebels who demanded that he step down, but Hadrat `Uthman^{ra} refused to step down from the God-given position of Khalifa. This was because of his just and firm belief that a Khalifa is made by God and not by people.

Hadrat `Uthman^{ra} was then martyred on June 17, 656 A.D., at the age of eighty-two, while he was reading the Holy Qur'an. Certainly, he sacrificed his life for the integrity of Khilafat and in the best interest of Islam.

Hadrat `Ali^{ra}

The Fourth Khalifah

Period of Khilafat: 656 A.D. to 661 A.D.

Hadrat `Ali^{ra} was the son of the Holy Prophet's uncle, Abu Talib. He was born in Mecca about twenty years after the birth of the Holy Prophet^{sa}. His father, Abu Talib and mother, Fatimah were the two persons who took care of the Holy Prophet^{sa} in his early childhood.

Early Life

When Hadrat `Ali^{ra} was born, the Holy Prophet^{sa} himself became his guardian, because his father's financial position was very weak.

On the night when the Holy Prophet^{sa} left Mecca for Medina, Hadrat `Ali stayed in the bed of the Holy Prophet^{sa}. The Meccan leaders had planned to arrest and kill the Holy Prophet^{sa}. Next morning, they were enraged when they found Hadrat `Ali^{ra} in the bed, instead of the Holy Prophet^{sa}.

The Meccan leaders could not get any information from Hadrat `Ali about the whereabouts of the Holy Prophet^{sa} in spite of their threatening attitude. Thus, all their plans to kill the Holy Prophet^{sa} were unsuccessful.

Hadrat `Ali^{ra} was a brave and skilled warrior. He participated in almost all the battles along with the Holy Prophet^{sa}. He was an intelligent, very learned, and pious companion of the Holy Prophet^{sa}. Hadrat `Ali^{ra} was married to the daughter of the Holy Prophet^{sa}, Fatimah^{ra}.

Hadrat `Ali^{ra} was chosen to be the fourth Khalifa on June 23, 656 A.D., six days after the death of Hadrat `Uthman. In those days, there was no law and order in the city of Medina. Hadrat `Ali moved the capital from Medina to Kufah in Iraq.

His Khilafat

After his election, he faced the popular demand of Muslims including the influential companions of the Holy Prophet^{sa} like Hadrat Talha^{ra} and Hadrat Zubair^{ra}, to immediately punish the murderers of Hadrat `Uthman^{ra}.

Hadrat `Ali^{ra} announced that his top priority was to restore law and order in the state, and only then he would be able to bring the assassins of Hadrat `Uthman^{ra} to justice.

Battle of Jamal (Dec 656 A.D.)

But Hadrat Talhah^{ra} and Hadrat Zubair^{ra} did not agree with Hadrat Ali^{ra} and started raising an army. Hadrat `Aa'ishah^{ra}, who was not aware of the real situation, also joined them in an effort to punish the assassins. The three led a small army towards Basrah.

Hadrat `Ali^{ra} tried his best to avoid fighting and bloodshed, but all his efforts failed. Unfortunately, a battle took place between his forces and the forces of Hadrat `Aa'ishah^{ra}. Hadrat Talhah^{ra} and Hadrat Zubair^{ra} left their forces even before the battle, and were killed by some opponent. Hadrat `Aa'ishah^{ra}'s forces were defeated, but Hadrat `Ali^{ra} gave her due respect and ensured her safety.

This battle was called the battle of Jamal (camel), because Hadrat `Aa'ishah^{ra} rode a camel during the battle. Later, Hadrat Aa'ishah^{ra} was regretful throughout her life to have fought against Hadrat `Ali^{ra}.

Battle of Saffain (July 657 A.D.)

After the battle of Jamal, Hadrat `Ali^{ra} once again urged Ameer Mu`aawiah to submit to him in the best interest of Islam. But Ameer Mu`aawiah again refused to submit on the pretext that the blood of Hadrat `Uthman^{ra}, who also belonged to the family of Umayyah, must be avenged first.

Ameer Mu`aawiah, with the help of `Amar Bin Aa's, started raising an army. Hadrat `Ali^{ra} had no alternative but to advance towards Syria to fight Ameer Mu`aawiah. In July, 657 A.D., the two armies met in a battle at Saffain.

There were heavy casualties on both sides, but the battle ended in an accord that the matter be decided by an arbitration committee. This consisted of Abu Musa al-Ash`ari to represent Hadrat `Ali^{ra} and `Amar Bin al-`Aas to represent Ameer Mu`aawiah, but this arbitration also ended in failure because `Amar Bin al-`Aas deviated from the decision agreed upon with Abu Musa al-Ash`ari^{ra}.

Appearance of Khawaarij

A large group of people, who were basically against the proposal of arbitration, separated from Hadrat `Ali^{ra}, and chose an independent Ameer for them. This group was called "Khawaarij" meaning outsiders. At first, Hadrat `Ali^{ra}, tried to persuade them to submit to him, but failed. This led to a fierce battle in which most of the Khawaarij were killed.

His Demise (Jan. 661 A.D.)

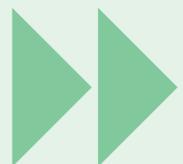
After their crushing defeat, the Khawaarij planned to murder Hadrat Ali^{ra}, Hadrat Mu`awiah^{ra} and `Amar Bin al-`Aas. The first two escaped from the attempts on their lives. Hadrat `Ali^{ra} was fatally wounded by the attacker, while going to the mosque for Fajr prayer. Two days later, this courageous and pious Khalifa passed away. Undoubtedly, Hadrat `Ali^{ra} sacrificed his life for the integrity of Khilafat and in the best interest of Islam.

PART 7

The Promised Messiah^{as} and his Successors

- 1: The Promised Messiah -
Hadrat Mirza Ghulam Ahmad^{as}
- 2: Khilafat-e-Ahmadiyya
- 3: Hadrat Maulana Nooruddin^{ra}
- 4: Hadrat Mirza Bashiruddin
Mahmood Ahmad^{ra}
- 5: Hadrat Mirza Nasir Ahmad^{rh}
- 6: Hadrat Mirza Tahir Ahmad^{rh}
- 7: Hadrat Mirza Masroor Ahmad^{aa}

**By: Sheikh Abdul Hadi
Abdul Rahman of Mauritius
Dr. Anwaar Shamim**



Three Sons of the Promised Messiah^{as}

(Among the children from the 2nd wife of the Promised Messiah^{as})



PM1

Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra} (1889-1965),
Muslih-Mau'ood (The Promised Reformer), and the 2nd Successor of the Promised
Messiah^{as}. His birth fulfilled the prophecy about Muslih-Mau'ood



PM3

Hadrat Mirza Bashir Ahmad^{ra} (1893-1963), His birth fulfilled the prophecy
'Here comes, Qamarul Ambiyaa
(The Moon of the Prophets)...'



PM2

Hadrat Mirza Sharif Ahmad^{ra} (1895-1961), About him there was a revelation:
'Wo baadsha aaya' -
There came the King

The Promised Messiah — Hadrat Mirza Ghulam Ahmad^{as}

An article by Sheikh Abdul Hadi, prepared with the help of the book, Hayaat-e-Tayyibah by Hadrat Sheikh Abdul Qadir^{rh}, Ex. Sodagar-Mal; first published in Akhbaar Ahmadiyya, Germany, Centenary Edition, 1989. (Translation by Dr. Saleem-ur-Rahman)

Hadrat Mirza Ghulam Ahmad of Qadian^{as}, the Holy Founder of the Ahmadiyya Muslim Jama`at, belonged to a well-known Persian clan named Burlaas. Mirza Hadi Baig was the ancestor who migrated from his home town Samarkand (Khurasan), in 1530 A.D., to India, along with two hundred of his companions that included his relatives and staff. He was a noble man and a scholar and a saintly figure. India was then under the rule of the Moghul emperor Babar.

Mirza Hadi Baig selected an unpopulated area, seventy miles northeast of Lahore, for settling down with his clan. He founded the town which he named Islampur. With the passage of time, the name Islampur went through a series of changes and came to be called Islampur Qadi Maajhi, then simply Qadi Maajhi, and then Qadi, and finally it became known as Qadian.

Mirza Gul Muhammad (d. 1800 A.D.) was the great-grandfather of the Promised Messiah^{as}, and was known for his honesty and God-fearing. Mirza `Ataa Muhammad (d.1814 A.D.) was the grandfather of the Promised Messiah, and Mirza Ghulam Murtada was the father, and Chiraagh Bibi was the mother of the Promised Messiah. She was known for her hospitality and taking care of the poor.

Family Background

The Promised Messiah^{as} was born on February 13, 1835 A.D. (14 Shawwaal, 1250 A.H.), before sunrise. He was born with a twin sister (who did not survive). His twin birth fulfilled a prophecy recorded in Islamic literature for centuries that Mahdi Mau`ood (the Promised Reformer) will be born as a twin (Fosoos al-Hikam, by Mohiyuddin Ibn Arabi).

The Promised Messiah^{as}, as a child, was not fond of romping around aimlessly and did not take part in the mischief of his playmates. His basic education was given to him at home by three different tutors, one after another.

Birth and Childhood (Feb.13, 1835)

First Marriage and Unusual Religious Interest

His first marriage, at the age of fifteen years, was arranged with his first maternal cousin Hurmat Bibi (daughter of his maternal uncle Mirza Jama`at Baig). Two sons, Mirza Sultan Ahmad and Mirza Fadl Ahmad, were born as a result of this marriage. Mirza Fadhl Ahmad died in the prime of his youth, but Hadrat Mirza Sultan Ahmad lived long enough to eventually become an Ahmadi at the hands of his elder brother, Hadrat Khalifatul Masih II^{ra} (Muslih Mau`ood). His entering the fold of Ahmadiyyat, fulfilled the part of the prophecy regarding Muslih Mau`ood - *'He will cause three to become four'* (three Ahmadi sons became four).

Hadrat Mirza Ghulam Ahmad^{as} cherished his privacy and spent most of his time in prayers or immersed in the study of the Holy Qur'an. His father was quite conscious of his son's great preoccupation with religion. He would normally remark to his friends, regarding his son, saying:

"This son of mine is a 'Maseetar' (In Punjabi; One who spends most of his time in a mosque, saying prayers). He doesn't seek any employment nor is he interested in earning for himself ..."

If only he had lived a little longer, he would have seen for himself how famous his son (the Promised Messiah^{as}) had become and how devoted followers from far and wide were waiting on him.

(Tadhkiratul Mahdi, part 2)

Meeting with the Holy Prophet^{sa} (1864 or 1865)

When he was thirty or thirty one years old, he saw the Holy Prophet Muhammad^{sa} in a vision. The details of this vision shed light on the strong ties of his love for the Holy Prophet^{sa} that distinguished him from everyone else, and foretold of his remarkable spiritual future.

A Job in Sialkot (1864-1868)

Hadrat Mirza Ghulam Ahmad had to work for the government (1864 to 1868) to respect the wishes of his father, but he had no inclination towards a worldly career, and considered the short period of his employment to be a "prison sentence".

While employed at Sialkot, he still managed to devote all his spare time to the study of the Holy Qur'an and social work. He kept up his religious debates with the Christian missionaries in the area and did much to stem the rising tide of Christianity.

He returned to Qadian in 1868, following the wishes of his father, in view of his mother's illness. She passed away before he could reach Qadian.

In 1868 or 1869 A.D., at Batala, he refused to be drawn into a religious debate against Maulvi Muhammad Hussain Batalvi because he did not want to debate somebody just for the sake of debating.

He was not interested in seeking fame in this way and preferred to win the approval and pleasure of Allah rather than submit to the pressure of people who wanted him to get involved in that debate against Maulvi Muhammad Hussain Batalvi (who held the correct view that the Holy Qur'an has the top priority, and the sayings of the Holy Prophet^{sa} (Hadith), has second priority).

God was very pleased with this righteous conduct. That night, the Promised Messiah^{as} received a revelation in urdu - translated as:

'God is very pleased with this act of yours, and He will bless you in great measure — so much so that even Kings will seek blessings from your clothing.'

First Revelation and a Glorious Mission

(1868 or 1869)

His father passed away in June 1876 after sunset. The same day at noon, he received a revelation in which God Almighty told him of his father's death. In this condition of grief, he thought for a while that the financial resources associated with his father would come to an end and perhaps the days of poverty and pain would now prevail. Immediately, he received another revelation from God:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Alaisallaahu bikaafin abdahoo

Is Allah not sufficient for His servant

This gave him a feeling of relief and peace of mind as it was now clear that God will take care of all his needs.

Father's Death and Promise of Divine Support

The Case of Post Office

(1877)

In 1877, a Christian advocate, Ralia-ram, sued the Promised Messiah^{as} in a court of law. The pretext of this case was that the Promised Messiah^{as} had unknowingly placed a letter inside a parcel that he had mailed. He did not know that it was against the law to place a letter inside a parcel.

Although the lawyers advised the Promised Messiah^{as} to tell a lie and state that he had not put the letter inside the packet, he remained firm and told the truth. It was the blessing of God and the strength of truth that the Promised Messiah^{as} was acquitted of this charge. God had already shown him, in a vision, that Ralia-ram had conspired to get him involved in this case and God foretold him that he will remain unharmed.

Publication of his First Book — *Baraheen-e-Ahmadiyya*

(1880)

Baraheen-e-Ahmadiyya (which means “The Ahmadiyya Arguments”) is a remarkable and scholarly book whose first two volume were published in 1880 A.D., volume 3 was published in 1882 A.D. and volume 4 in 1884 A.D.

The purpose of this great book was to repel the attacks on Islam by various religious movements (which included Christianity, and two new movements, Arya-Samaj and Brahmū-Samaj), and to defend Islam with convincing arguments.

This great book showed the expert defense of Islam by the Promised Messiah, and proved the superiority of the Holy Qur’an over other scriptures. He demonstrated the truth of the Holy Prophet Muhammad^{sa}, and explained the need for revelation from God to continue for humanity. His arguments proved an effective weapon to defeat the enemies of Islam.

First Revelation about His Appointment as a Reformer

(1882)

In 1882 A.D., he saw the Holy Prophet Muhammad^{sa} in a vision and it was then that he received the first revelation from God that he was appointed Mujaddid or a Reformer.

His Second Marriage

(November 17, 1884)

According to God’s revelations, he married Hadrat Nusrat Jehan^{ra}, daughter of Mir Nasir Nawab of Delhi, on Nov. 17, 1884 A.D.

In March 1885, he announced through a public advertisement, sent to almost all the renowned religious leaders, scholars and kings of the world, that according to the revelation from God, he was the Reformer of the Age and that his spiritual attributes were like the attributes of Jesus Christ^{AS} son of Mary. This advertisement also included an invitation to all of them to visit him in Qadian and observe for themselves the Divine signs in favour of the truth of his proclamation.

Announcement of being the Reformer of the Age
(March 1885)

On the 27th day of fasting, in the sacred month of Ramadan, the Promised Messiah^{AS} was lying down, on his side, in the bed. A devoted companion, Hadrat Maulvi Abdullah Sanauri, who was pressing his feet to comfort him, felt that the Promised Messiah's body trembled a little (as he was seeing a vision). Right at that moment, the companion noticed a few fresh red drops that had somehow appeared on the ankle of the Promised Messiah as well as on his clothes.

The Divine Sign of 'Red Drops' (July 10, 1885)

Later on, the Promised Messiah^{AS} explained to him what he saw in the vision, and further explained that it is a strange phenomenon that certain incidents occurring in a vision, may also leave their signs behind in the physical world. These are Divine signs which reflect God's attributes, and may sometimes become visible to people who possess spiritual perfection.

On the night between the 27th and 28th of November 1885 an unusual display of trailblazing meteors shooting in the sky appeared according to the earlier prophecies. This was a divine sign in favour of the truth of the Promised Messiah.

The Sign of the Meteors
(November, 1885)

In January 1886, under divine guidance, the Promised Messiah^{AS} went to Hoshiarpur and spent 40 days and nights in a continuous state of worship of God and prayers. On February 20, 1886, after the conclusion of the 40 day period, he issued a public statement which included several prophecies. One of those prophecies concerned the birth of a Promised Reformer. God foretold that a handsome and spiritually purified son will be born to the Promised Messiah who will be a sign of God's mercy.

Journey to Hoshiarpur and Prophecy Regarding the Muslih-Mau'ood
(February 20, 1886)

(Tableegh-e-Risaalat, vol. 1)

Later, on the 22nd of March 1886, the Promised Messiah^{AS} issued another public statement in which, according to the divine revelation, he fixed a nine-year period in which that Promised Son will be born. According to the divine promise, on the 12th of January 1889, the prophecy regarding the birth of a Promised Reformer was fulfilled, when Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra} was born.

Children of the Promised Messiah^{AS}

The second wife of the Promised Messiah^{AS}, Hadrat Sayyedah Nusrat Jehan Begum^{ra} bore ten children about whom there were several divine prophecies. Five of those children survived and had long lives; their names are:

1. **Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra}** — *Muslih-Mau`ood* and the second successor of the Promised Messiah^{AS}. Born on January, 12, 1889 and passed away on November 8, 1965.
2. **Hadrat Mirza Bashir Ahmad^{ra}** — Born on April 20, 1893 and passed away on September. 2, 1963.
3. **Hadrat Mirza Shareef Ahmad^{ra}** — Born on May 24, 1895, passed away on Dec. 26, 1961.
4. **Hadrat Sayyidah Nawab Mubarkah Begum^{ra}** — Born on March 2, 1897, passed away on May 23, 1977.
5. **Hadrat Sayyidah Nawab Amatul Hafeez^{ra}** — Born on June 25, 1904, passed away on May 6, 1987.

(For the children of the Promised Messiah^{AS} from his first wife, refer to page 246)

First Initiation (*Bai`at*) (March 23, 1889)

The first initiation ceremony took place at the house of Hadrat Soofi Munshi Ahmad Jan at Ludhiana. The first person to be initiated into Ahmadiyyat was Hadrat Maulana Nuruddin of Bhera^{ra}.

Claim to being the Promised Messiah (End of 1890)

When God clearly revealed to the Promised Messiah^{AS} that he in fact was the person fulfilling the prophecy of the Holy Prophet of the Islam according to which Jesus, son of Mary, was to appear in the latter days, and that the earlier Messiah, Jesus Christ^{AS}, had died just like other prophets of God and will not physically reappear, then the Promised Messiah^{AS} immediately made

a public announcement that he had been divinely appointed as the Promised Messiah and that Jesus Christ who had died as prophet and as a human being will not reappear physically.

To make his proclamation, the Promised Messiah^{AS} published two small booklets called '*Fath-e-Islam*' and '*Taudeeh Maraam*' in the year 1891. The publication of these two booklets started a campaign of bitter opposition against the Promised Messiah throughout India.

This debate took place in Ludhiana between the Promised Messiah^{AS} and Maulvi Muhammad Hussain Batalvi. In this debate the Promised Messiah^{AS} proved that the Holy Qur'an took priority over the Hadith or sayings of the Holy Prophet of Islam, but his opponent Maulvi Muhammad Hussain Batalvi took the opposite view. However, he was clearly defeated in his contest with the Promised Messiah^{AS}.

The Debate of Ludhiana
(July 20, 1891)

The actual debate was in fact about the life and death of the Jesus Christ^{ra}, but Maulvi Muhammad Hussain Batalvi was not prepared to get to the real topic of this debate and this led to his great humiliation. The Promised Messiah^{AS} has recorded the detail of this debate in an important book called *Izaala Auhaam*.

Towards the end of the year 1891, the Promised Messiah^{AS} invited all the religious divines and scholars to compete with him, in receiving favours from God in selected matters, because God favoured only that person who is truthful in his claim to be the Reformer of the Age.

A Divine Invitation and a Decree of Disbelief from the `Ulema

When various religious scholars realized that they were neither able to compete with the Promised Messiah^{AS} in the field of religious arguments nor were they able to compete with the Promised Messiah^{AS} in receiving divine favours to prove their truth then they secured a decree (*fatwah*) of disbelief from two hundred Maulvis, against the Promised Messiah^{AS}, which was in fact filled with abusive language.

Maulvi Muhammad Hussain Batalvi was the leader of this group of Maulvis who produced this decree of disbelief. No decent person would find it possible to read such abusive language as is contained in this document.

First Annual Conference— Jalsa Salana

(December, 1891)

Under divine direction, the Promised Messiah^{as}, established the institution of an Annual Conference (Jalsa Salana) in Qadian. He selected 27th, 28th and 29th of December of every year to be the period in which this Annual Conference will convene each year. The first Jalsa Salana took place in Qadian in the Aqsa Mosque; seventy-five people attended.

The Book, *Aa'ina-Kamalaat-e-Islam*

(Feb. 1893)

This famous book of the Promised Messiah was published in February 1893. This book contains the miraculous virtues of Islam and a very convincing description of the beauty of the Holy Qur'an.

In addition to the publication of this book, another important booklet called *Barakaat-ud-Duaa* meaning *The Blessings of Prayer* was also published on 28th April of the same year 1893. This booklet contained a refutation of the misleading ideas of Sir Sayyed Ahmad Khan regarding prayer.

The Debate of Holy War — Jang-e-Muqaddas

(May-June 1893)

This debate took place from May 20 to June 5, 1893, between the Promised Messiah^{as} and the Christian Missionaries, Deputy Abdullah Atham and Dr. Martin Clark. The topic of this debate was the claim of modern Christianity that Jesus Christ^{as} was God. The Promised Messiah^{as} defeated the Christian missionaries in the field of arguments and this clear victory of the Promised Messiah had a very strong impact on those who attended this debate.

The Grand Heavenly Signs of the Eclipse of the moon

(March 21, 1894);
and the sun
(April 6, 1894)

One of the prophecies of the Holy Prophet of Islam^{saw} about the coming of Imam Mahdi was that during the month of Ramadan, Lunar Eclipse will take place on the first night among the three possible nights (13th, 14th and 15th) of Lunar Eclipse, which is the 13th; and Solar Eclipse will take place on the middle day among the three possible days (27th, 28th and 29th) of Solar Eclipse, which is the 28th. (*Dar-Qutni, p. 100*)

These grand heavenly signs were fulfilled in the year 1894 in the Eastern hemisphere of the earth and in 1895 the same divine sign was fulfilled in the Western hemisphere of the earth. In this way God displayed his remarkable sign in favour of the Promised Messiah^{as} throughout the world.

In 1899, the Promised Messiah^{AS} surprised the Christian and Muslim world alike, by revealing that Jesus Christ^{AS} was buried in the city of Sirinagar in Kashmir, India, at the location called *Khaniyar*. The Promised Messiah^{AS} gave a detailed discussion of this whole episode in his book, *Masih Hindustan Main* (Jesus in India) published in November 1908, which also included an historical account of the life and times of Jesus Christ^{AS}. This book proved to be the fulfillment of an important part of the divine mission of the Promised Messiah^{AS} which was to break the false doctrine of the Cross as reported, in the Traditions of the Holy Prophet^{SA}.

Publication of
*Masih Hindustan
Main -Jesus in
India (Nov 1908)*

The Promised Messiah^{AS} accompanied by some of his devoted companions went to Dera Bawa Nanak for the purpose of research and exploration. After a great deal of effort he was successful in discovering the famous Gown of Hadrat Bawa Nanak. It was a pleasantly shocking revelation to all who viewed this Gown to see that verses from the Holy Qur'an were written all over this Gown. This was, in fact, the realization of two dreams of the Promised Messiah^{AS}, which he had in the year 1872. In those dreams Hadrat Bawa Nanak had told him that, he in fact believed in the faith of Islam.

Journey to Dera
Bawa Nanak
(Dec. 30, 1895)

When the *Ulema* instituted a decree of disbelief against the Promised Messiah^{AS} in 1892, the Promised Messiah^{AS} had responded to it, by inviting the opponent leaders of religious groups, to a prayer-duel with him, but at that time no Maulvi took up the challenge. Now the Promised Messiah^{AS} issued a public notice inviting various leaders of religious groups and Soofis to enter into a prayer-duel with the Promised Messiah^{AS}. He entered the names of all the prominent religious leaders and Soofis in this invitation. In response to this invitation to a prayer-duel, Hadrat Khawaja Ghulam Fareed, who was a saint, wrote a letter to the Promised Messiah^{AS} in Arabic, in which he confirmed the truth of the claim of the Promised Messiah^{AS}, and expressed his great respect for the Promised Messiah^{AS}.

Invitation to
Mubahila (Prayer-
Duel), and the
Confirmation of His
Truth by Hadrat
Khawaja Ghulam
Farid of Chacharan
Sharif (March,
1896)

In December 1896, this convention took place from the 26th to the 28th in the hall of Islamia College, Lahore, and was proposed by some Hindu notables, who had invited the Promised Messiah^{AS} and the leaders of several other religions to lecture on the qualities of their own religious faith. These lectures which were to be read out, and were prepared in response to a questionnaire consisting of five questions, which was circulated among all the speakers a few days before the convention took place.

The
Convention of
Great
Religions
(Dec., 1896)

On December 21, 1896, a few days before the convention, God Almighty

revealed to the Promised Messiah^{as} that the essay written by him for this lecture would be superior to every other lecture.

When Hadrat Maulvi Abdul Karim Sialkoti^{ra} started to read out this essay written by the Promised Messiah^{as}, the audience of this convention showed their excitement and appreciation of this essay by loud cheers. It was on the unanimous demand of the audience, who wanted to ensure that the essay of the Promised Messiah^{as} is read out completely, the convention had to be extended for another day, and it concluded on 29 December.

After the convention, the review of its proceedings that was published in the contemporary popular press along with the opinion of people in general, made it absolutely clear that the essay written by the Promised Messiah^{as} and read out by Hadrat Maulvi Abdul Karim Sialkoti^{ra}, was indeed regarded as superior to every other lecture. Thus God's revelation, which had been widely publicized a few days before this convention began, came manifestly true.

Prophecy regarding the Death of Pandit Lekhram

(March 6, 1897)

A famous Arya leader Pundit Lekhram, who was notorious for using abusive language against the Holy Prophet Muhammad^{sa}, was killed by an unknown assassin on 6th March 1897 at 6:00 p.m.

His death came about in complete accord with the prophecy of the Promised Messiah^{as}, which he published on February 20, 1893. In this prophecy, God had revealed to the Promised Messiah^{as} that the death of Pandit Lekhram was to occur, as a punishment due to his abusive language against the Holy Prophet of Islam, on the day after Eid-ul-Ad-hiya within a six year term starting from the date of February 20, 1893.

Decision of the Case of Attempted Murder

(August 23, 1897)

A false case of attempted murder was registered in a court of law, against the Promised Messiah^{as}, by the Christian missionary Dr. Henry Clark, to avenge his defeat at the hands of the Promised Messiah^{as}, in an earlier debate, known as the debate of the Holy War. However, the Deputy Commissioner of Gurdaspur, who was heading that Court, clearly acquitted the Promised Messiah^{as} of all charges that were levelled against him. A man, Abdul Hameed, a false witness, was exposed as false, and the whole case rested upon his false statement against the Promised Messiah^{as}.

It is interesting to note that a false case was registered against the earlier Messiah, that is, Jesus Christ^{as}, due to a conspiracy of the Jews of his time.

However, the Magistrate Pilate found Jesus Christ not guilty of any charges that were levelled against him, but he was afraid of the Jews. So he gave his orders to put Jesus Christ on the cross. But in contrast, the Magistrate in case of the Promised Messiah^{as}, whose name was Capt. Douglas, a Deputy Commissioner, was so inclined to do justice that he disregarded the opinion and feelings of Christian Missionaries, who were of the same religion as he himself, and acquitted the Promised Messiah^{as} completely of all false charges. In this way, the Magistrate Capt. Douglas became a very important person in the history of Ahmadiyyat.

On February 6, 1898, the Promised Messiah^{as} publicized his prophecy through a public advertisement stating that plague was going to spread in Punjab. The prophecy was based on one of his visions.

One must remember that at that time, plague was nowhere reported in Punjab. Therefore, the opponents of the Promised Messiah^{as} ridiculed him and laughed at this prophecy. But in the next winter the cities of Jalandhar and Hoshiarpur fell victim to plague and this epidemic started to claim victims in other areas as well.

The Prophecy of the Plague

(February 6, 1898)

This sermon was revealed to the Promised Messiah^{as} by God, and according to divine direction, the Promised Messiah^{as} gave this sermon in the Aqsa Mosque, in Arabic language. The Promised Messiah^{as} was given special strength and power to express himself in Arabic. It was divine revelation which gave him this extraordinary power to speak in Arabic. The sermon was a matchless scholarly feat. It was published under the title “Khutba-e-Ilhamia” or the Revealed Sermon on October 17, 1902.

The Revealed Sermon on Eidul Ad-hiya — *Khutbah Ihaamiah*

(April 11, 1900)

This famous book of the Promised Messiah^{as} contains a commentary on the first Chapter of the Holy Qur’an, Surah Fatihah. This commentary is written in Arabic language and consists of such deep meanings and uses such refined Arabic language that those who appreciate the Arabic language openly acknowledge that it is impossible to write such eloquent Arabic commentary of Surah Fatihah, without a clear guidance from God. The Promised Messiah^{as} invited every religious scholar, including the Pir of Golra Sharif, Mehar Ali Shah, to write a commentary in response to the one written by the Promised Messiah^{as}. But nobody came forward to compete with the Promised Messiah^{as} in writing the Arabic commentary.

Ijaz-ul-Masih

(February 20, 1901)

Naming the 'Muslim Ahmadiyya Sect'

(1901)

On the occasion of population census of 1901, the Promised Messiah^{as} registered his community under the name *Musalman Firqah Ahmadiyya* or the Muslim Ahmadiyya Sect and explained through a public statement the reason for choosing this name.

The Statement and Title 'Clarification of an Error'

(Nov. 5, 1901)

This is the first written statement issued by the Promised Messiah^{as} about the status of his Prophethood. Before 1900, the Promised Messiah^{as} used to refer to himself as a *Muhaddis*, instead of a Prophet, because he believed in the commonly accepted definition of a Prophet at that time.

In the year 1901, however, it had become quite obvious to the Promised Messiah^{as}, that the popular definition of Prophethood, that was common among the Muslims of that age, was wrong and contrary to Islam. So, it was to reform the existing beliefs regarding Prophethood and to make a clarification of his own stand in this regard, that the Promised Messiah published this statement. After its publication, he always referred to himself as '*Nabi*' or '*Rasool*' meaning a Prophet. However, he qualified that his Prophethood was not independent of the Prophethood of the Holy Prophet Mohammad^{saw}, nor did he attach himself with any holy book other than the Holy Qur'an.

Sign of Plague and Remarkable Progress of the Jama`at

(1901-1902)

We have noticed earlier that the Promised Messiah^{as} had prophesized the spread of plague, on 6th February 1898. When people started dying of plague in the country, then the Promised Messiah invited people on March 17, 1901, to turn to God. However, his opponents increased in their ridicule and laughing at this prophesy. Then God revealed His displeasure and in 1902, plague had become such an epidemic that people were dying in the streets like dogs.

The Promised Messiah^{as} wrote a book on 5th October 1902, while the plague was raging. This book was entitled *Kashtee Nooh* or 'Noah's Ark.' The Promised Messiah declared in this book that, according to revelation from God, it is not necessary for a true Ahmadi to get himself inoculated, as a preventive measure against the plague. The divine revelation said:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

I will protect all those who are within your house

The Promised Messiah^{as} explained that this Divine promise included not only those who are within the physical boundary of his house, but also all those who were the true believers in Ahmadiyyat. It was a great divine sign, that during the time of this terrible epidemic of plague, and without the protection of any preventive inoculation, there was hardly any case of an Ahmadi dying of plague. It had a tremendous effect on others, and hundreds of people became Ahmadis in a short period of time by witnessing this sign of divine protection.

Hadrat Sahibzada Abdul Latif was a prominent member of the court of the Ruler of Kabul in Afghanistan. He was stoned to death in a very barbaric manner, at the instigation of fanatic religious leaders, simply because he had accepted Ahmadiyyat. The Promised Messiah^{as} gave a detailed account of this violent act, in his book *Tadhkira-tush-Shadatain*.

He wrote in urdu - translated below:

. . . O Land of Kabul! Bear witness, that a grave crime was committed upon thee. O Unfortunate Soil! You have fallen in the sight of God, because you are the venue of this great injustice.

On the very next day, after this incidence took place, a terrible epidemic of cholera broke out in Kabul, and not only several of those people died who were responsible for this stoning to death, but several thousand other citizens of Kabul also died of cholera.

**The
Martyrdom of
Hadrat
Sahibzada
Abdul Lateef**

(July 14, 1903)

When this revelation from God came to the Promised Messiah^{as}, Japan was a small country. But in 1905, Japan and Russia went to war against each other, for the purpose of capturing Korea. Japan defeated Russia even though Japan was a comparatively small country. Japan then occupied Korea and emerged as a great Eastern power.

In this manner, this revelation of the Promised Messiah^{as} was fulfilled with amazing accuracy.

**The
Revelation —
'An Eastern Power
and the Critical
Condition of Korea'**

(1904)

Prophecy about the First World War

(April 1905)

The Promised Messiah^{as} wrote a long poem, as part of Volume 5 of his famous book *Baraheen-e-Ahmadiyya*. Towards the end of this poem, he gives a description of a “promised earthquake” (i.e., an event that would shake up the world). One verse of this poem, in reference to this great disaster is:

Even the mighty Czar would find himself in a miserable condition, when that hour will approach

It seems that the World War I, which had not yet begun, was shown to the Promised Messiah^{as}, in the form of a great earthquake. During this war the mighty King of Russia (Czar) met with a miserable fate, as prophecized by the Promised Messiah^{as}.

Booklet ‘*Al-wasiyyat*’ or ‘The Will’ (December 1905)

Towards the end of 1905, repeated revelations from God came to the Promised Messiah^{as}, that informed him of his approaching death. He therefore wrote a booklet, *Al-wasiyyat* (The Will), to advise the Jama`at. The scheme of *Bahishti Maqbarah* (Heavenly Graveyard) was also laid out in this booklet.

Dr. Dowie’s Death

(March 9, 1907)

An American, Dr. Alexander Dowie, claimed to be a prophet of God in the latter part of 1899 or in early 1900. He soon became famous throughout the United States. The Promised Messiah^{as} invited him for a Prayer Duel twice — once in 1902 and then in 1903. These invitations were publicized by the U.S. newspapers as well. Dr. Dowie reacted by calling the Promised Messiah^{as} by the abusive name of “the silly Muhammadan Messiah” (God forbid!) and said:

. . . do you think that I will stoop so low as to accept the challenges thrown at me from people who are as insignificant as flies or mosquitoes. If I decide to kill them, I will need to simply stamp them under my boot.

The Promised Messiah^{as} prayed for Allah’s decision to come and punish the arrogant and abusive Dr. Dowie. In September 1905, he had a sudden attack of paralysis while he was addressing an audience. His followers soon revolted against him and dislodged him from his position under charges of financial misconduct and other irregularities.

Dr. Dowie’s end came when he died on 9 March, 1907, in a state of humiliation. His humiliating end was prophesied two weeks before his death, by the Promised Messiah^{as}, in a statement entitled “Prophecy about a New Sign”. The Promised Messiah^{as} declared Dr. Dowie’s miserable death to be a clear sign of the truth of the Holy Prophet^{sa} of Islam. The U.S. newspapers also acknowledged the fact that the prophecy of the Promised Messiah came true.

The Promised Messiah arrived in Lahore on April 29, 1908, as wished by his wife. On May 9, 1908, he had another revelation in arabic - translated as:

Departure, then departure. God will bear all the burden.

This revelation informed him that the hour of his death was near.

Journey to Lahore and Revelations about Death
(April 29, 1908)

In keeping with the wishes of the Promised Messiah^{AS}, a banquet was arranged for the dignitaries and leaders of public opinion, in Lahore. On the insistence of the guests, the Promised Messiah^{AS} spoke for two hours, before the food was served, and gave a detailed account of his claims and teachings and provided convincing refutation of all the objections raised against him by the opponents of Ahmadiyyat.

A Feast for the Dignitaries of Lahore
(May 17, 1908)

In response to a suggestion by some people that he should give a public lecture, the Promised Messiah^{AS} gave his approval and set about to write an essay, entitled, *Paigham-e-Solah*, i.e., 'A Message of Reconciliation'. Its objective was to bring about peace between the Hindus and the Muslims of India. During the writing of this essay, on May 20, 1908, the Promised Messiah^{AS} received another arabic revelation from God - translated as:

Departure, again a departure. The Death is very close now.

Nevertheless he continued working, completed his manuscript, and handed it over for publication on the afternoon of May 25, 1908. After the `Asr prayer, the Promised Messiah^{AS} delivered a short speech on the death of Jesus Christ^{AS}, and then started out on his daily walk.

Proposal for a Public Lecture and the Book, 'Paigham-e-Solah'
(May 25, 1908)

The same evening, after performing his *Maghrib* and *Ishaa* prayers, the Promised Messiah^{AS} went to bed at his usual time. He started experiencing diarrhea, around eleven at night. He became seriously ill, frequently falling unconscious during the night. Early in the morning, he asked, 'Is it prayer time?' Someone beside his bed replied, 'Yes Huzur, it is'. He started praying, but fell unconscious in the middle of his prayer. When he recovered a little, he repeated the same question, 'Is it prayer time?' and, 'O God, my beloved God!' By 10 a.m., his condition became critical, and at 10:30 a.m., our beloved Imam, the Promised Messiah, peace be upon him, passed away.

Demise of the Promised Messiah^{AS}
May 26, 1908

His age at the time of his death was a little over 73 years according to the solar calendar, and 75 years according to the lunar calendar, keeping with one of his revelations from God. May Allah bless the Promised Messiah^{AS}, whose pure teachings brought about such a spiritual revolution which is still continuing to spread throughout the world. No power on earth will ever be able to block Ahmadiyyat's onward march. *Insha-Allah.*

Khilafat-e-Ahmadiyya

The Ahmadiyya Khilafat (Successorship) - 1908 to Present

The Bounty of Khilafat- A Divine Promise

As mentioned in the preceding chapter, Khilafat is the most important bounty that Allah the Almighty bestows upon the believers after a prophet passes away. In this way, the Khalifa continues and carries on the mission of the Prophet. Allah the Almighty says in Surah Al-Noor, verse 56 - also called Ayah Istikhlaaf:

وَعَدَا اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. [24:56]

This important verse presents the following key points of Khilafat:

- ◆ Khalifah is appointed by Allah in the sense that the hearts of the believers turn towards the person whom Allah has decreed to become Khalifa.
- ◆ The bounty of Khilafat is conditional and is bestowed upon those who are true believers and do good works. If the Muslims become ungrateful to Allah, they risk to lose this bounty and draw Allah's displeasure.
- ◆ The Khalifah continues and carries on the mission of the Prophet, and the religion of Allah becomes firmly established.
- ◆ Due to the bounty of Khilafat, Allah changes the believers' state of fear

and anxiety to that of peace and security.

- ◆ The believers enjoy the fruits of Khilafat by worshipping Allah alone and not associating any partners with Him.

After the demise of the Holy Prophet^{sa}, Khilafat-e-Rashidah was established with election of Hadrat Abu Bakr^{ra} as the first Khalifa. In this way, the state of grief and fear of the Believers changed to peace and security. Following the demise of Hadrat Ali^{ra} - the 4th Khalifah, Muslims got divided into a number of factions, and the system of Khilafat-e-Rashidah could no longer continue. Then Khilafat was replaced with a succession of Kingships. In a Tradition (*Musnad Ahmad*) the Holy Prophet^{sa}, the above condition was clearly foretold and a glad tidings was also given that, in the end, Khilafat on the pattern of Prophethood would re-emerge.

Khilafat on the pattern of Prophethood

The above was also confirmed by the Promised Messiah^{as} in his book *Al-Wasiyyat* (as given below), wherein he has mentioned Two manifestations of Allah's power- Prophethood and Khilafat. Accordingly, following the demise of the Promised messiah^{as}, there appeared the second manifestation in the form of Khilafat, when Hadrat Hakeem Maulana Nooruddin^{ra} was elected as the first Khalifa. In this way, once again, Allah the Almighty fulfilled His promise and changed the state of grief and anxiety to that of peace and security.

Two Manifestations of Allah's Power

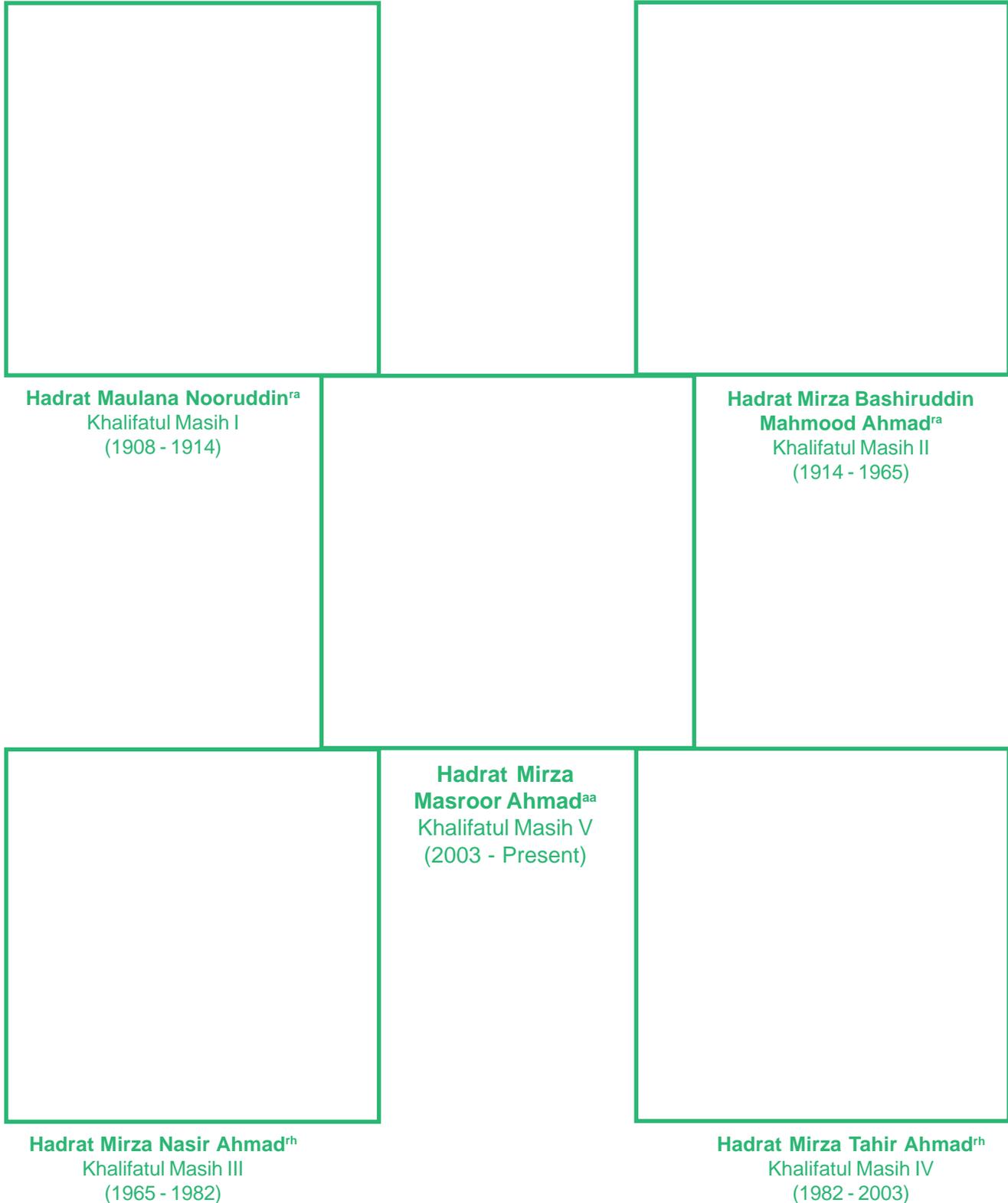
...In short, He (Allah) shows two manifestations of His power: firstly at the hands of His Apostle; secondly at a time following the death of the Apostle when obstacles spring up in the way, the enemies gain force, beginning to feel that the Mission of the Prophet had been fatally injured, that the community of his followers had been destroyed... Then Allah once more shows a powerful manifestation of His hand, enabling the community to stand firmly on its feet.

Thus, whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Hadrat Abu Bakr^{ra} when the death of the Holy Prophet^{sa} was considered to be untimely and many nomads turned apostates, and the followers of the Prophet were unnerved by deep grief. At that critical hour, Allah made Abu Bakr^{ra} stand up firmly, thus showing His powerful hand a second time...

Al-Wasiyyat (English Translation, page 5)

100 Years of Khilafat-e-Ahmadiyya (1908 - 2008)

The Five Khulafaa (Successors) of the Promised Messiah^{as}



Hadrat Maulana Hakeem Nooruddin^{ra}

Khalifatul Masih I

Period of Khilafat: May 27, 1908 to March 13, 1914

Hadrat Maulana Hakeem Nooruddin^{ra} was the first successor of the Promised Messiah^{as}. He was born in 1841 at Bhera, Punjab, which is now a part of Pakistan. His father's name was Ghulam Rasool and mother's name was Noor Bakht. His lineage can be traced back to Hadrat 'Umar Bin Khattaab^{ra}. His family, from the very beginning, had an immense love for the Holy Qur'an, which Maulana Nooruddin^{ra} had fully inherited.

Family Background

He learned the Holy Qur'an from his mother, and received his general education from public schools in Lahore and Rawalpindi. His academic record was excellent and soon he was appointed as headmaster of an English School in Pind Dad Khan. After only four years he left his job and his quest for knowledge took him all over India. At the age of 25, he travelled to the cities of Mecca and Medina. There, he studied Hadith and performed Hajj. Throughout his journey, he would meet renowned teachers and saints to further his learning. Then, he himself matured into a learned scholar of Qur'anic studies, languages and natural medicine.

Education

On his return from Arabia, he established a school of Qur'anic studies, and started a clinic that offered treatment in natural medicine. His main objective was to serve his countrymen and spread the Qur'anic teachings. At the age of about 40 years, during a journey of one month, he memorized 14 parts of the Holy Qur'an and later on became a Hafiz by memorizing the entire Qur'an. God had given him a miraculous healing power and his prayers were abundantly accepted. People from remote corners of India started visiting him for treatment. When the Maharajah of Kashmir heard of his fame, Maulana Nooruddin^{ra} was appointed as his court physician.

His Profession

For the first time, he heard of Hadrat Mirza Ghulam Ahmad^{as} from a person named Sheikh Ruknuddin of District Sarghoda. Then, probably before March, 1885, a Hindu fellow passed on to him an announcement published by the Promised Messiah^{as}. This impressed him very deeply.

The First Person to Take Bai'at

Soon after, he went to see Hadrat Mirza Ghulam Ahmad^{as} in Qadian, who had

(March 23, 1889)

not yet made any proclamation about himself. But Hadrat Maulana Nooruddin^{ra}, at the very first sight of him, recognized the truth which he personified and became his most devoted companion.

Later, on March 23, 1989, when the Promised Messiah^{AS}, accepted the first ever Bai`at in Ludhiana, Maulana Nooruddin^{ra} was the first person to take Bai`at.

Settlement in Qadian

(April, 1893)

Soon after his first visit to Qadian, he offered to leave his job and settle in Qadian, but the Promised Messiah^{AS} did not accept his request at that time. Therefore, he stayed in Kashmir up to September 1892, when the new Ruler of Kashmir terminated his job. He now returned to Bhera and started the construction of a large clinic. In April 1893, the construction of his clinic was near completion. He went to Qadian on a short visit. But when the time came for him to take leave, the Promised Messiah^{AS} asked him to forget about his hometown and make Qadian his permanent home. So he stayed and from that moment on, he never even thought of returning to Bhera. Such was his complete submission and obedience to the Promised Messiah^{AS}.

His Life in Qadian

He established a clinic in Qadian and started giving free treatment to the poor. He fully enjoyed the company of the Promised Messiah^{AS} and dedicated his life to the cause of his mission. He taught the Holy Qur'an and Ahadith to the children of the Promised Messiah^{AS} and to hundreds of other students. He served as a teacher in Arabic in the Ta`leemul Islam High School. He was appointed President of the Sadr Anjuman Ahmadiyya, Qadian. He contributed to the newspapers *Al-Hakam* and *Al-Badr* and completed translation of the Holy Qur'an.

His Khilafat

(May 27, 1908 to March 13, 1914)

After the sad demise of the Promised Messiah^{AS}, Hadrat Maulana Nooruddin^{ra} was elected as first Khalifa. On that occasion, nearly 1,200 members of the Jama`at took Bai`at at his hands. The first and foremost task performed by him, was the consolidation of the system of Khilafat. Some of the important events of his Khilafat are as follows:

- ◆ On May 30, 1908, *Baitul Maal* or the Treasury was set up. On March 5, 1910, Huzur laid the foundation-stone of Masjid Noor.
- ◆ On March 1, 1909, Madrasa Ahmadiyya was opened, replacing the Branch of Religious Education which was previously opened (January 1906) in Madrasa Ta`limul Islam, Qadian. The purpose of this branch was to produce missionaries according to the instructions of

the Promised Messiah^{AS}. The same Madrasa Ahmadiyya progressed and eventually became Jamia Ahmadiyya on May 20, 1928 during the time of Hadrat Khalifatul Masih II^{ra}.

- ◆ On November 18, 1910, Huzur fell down from his horse and received a serious head injury. The Promised Messiah^{AS} had seen this event take place in a dream in 1905.
- ◆ In February 1911, Anjuman Ansarullah was set up by Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra}. On July 25, 1912, Hadrat Khalifatul Masih I^{ra} laid the foundation stone of Ta`leemul Islam High School.
- ◆ On June 19, 1913, the newspaper *Al-Fadl* was published for the first time. In the same month, the first foreign mission was established in England.
- ◆ On December 26-28, 1913, he delivered two magnificent lectures in the Jalsa Salana, which turned out to be the last Jalsa Salana of his Khilafat.

In January 1914, Huzur^{ra} fell seriously ill. His health continued to decline as the time passed. But his religious activities, particularly his Dars-e-Qur'an, were not interrupted. On the 13th of March, 1914, the last Friday Prayer of his Khilafat was led by Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra}. The same day, at 2:20 p.m, Hadrat Khalifatul Masih I^{ra} passed away, while he was saying his prayer.

**His Illness
and Demise**
(March 13, 1914)

The next day, Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra} was elected Khalifatul Masih II, who led the Janaza prayer of this blessed person. He was buried in the *Bahishti Maqbarah*, by the side of his beloved Imam, the Promised Messiah^{AS}.

Hadrat Maulana Nooruddin^{ra} enjoyed a unique status because of his love for the Holy Qur'an and the Promised Messiah^{AS}. Also, his complete trust in God, high standard of *taqwaa* and his grand service to humanity, were the three distinctive qualities of his character. The Promised Messiah's great love and regard for him is beautifully expressed in one of his Persian poems as follows:

چہ خوش بُودے اگر ہر یک ز اُمت نُورِ دیں بُودے
ہمیں بُودے اگر ہر دل پُر از نُورِ یقین بُودے

How wonderful would it be if everyone among my followers were to become Nooruddin. It can happen only if every heart is filled with the light of certainty of Faith.

Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra}

Khalifatul Masih II

Period of Khilafat: March 14, 1914 to November 8, 1965

His Birth; A Splendid Sign of God

(January 12, 1889)

Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra} was the second successor of the Promised Messiah^{as}. He was a distinguished Khalifa because his birth was foretold by a number of previous prophets and saints.

Moreover, the Promised Messiah^{as} received a Divine sign for the truth of Islam as a result of his forty days' prayers at Hoshiarpur (India). God Almighty told him that a pure son (Muslih Mau`ood) would be born to him within a period of nine years. He had already published this prophecy regarding Muslih Mau`ood on February 20, 1886.

In accordance with this divine prophecy and within the specified period, the promised son, was born to the Promised Messiah^{as} on January 12, 1889 at Qadian. He was named Bashiruddin Mahmood Ahmad. The prophecy about Muslih Mau`ood had also specified some special qualities of the promised son. For instance, it was foretold that he would be extremely intelligent and highly learned. His fame will spread to the ends of the earth and nations would be blessed through him.

Let us now study brief a short account of his life and see how magnificently this grand prophecy was fulfilled in the person of Hadrat Mirza Bashiruddin, Khalifatul Masih-II^{ra}.

Education and Early Years

He got his primary education in a school of Qadian and then in the Ta`leemul Islam School when it started in 1898. He could not do well in his studies due to his persistent ill- health. His academic career came to an end in March 1905, when he failed in the Matriculation (Grade 10) examination. About two years before this, in October 1903, he had married Sayyidah Mahmooda Begum Sahiba (Hadrat Umm-e-Nasir^{ra}).

He started learning the translation of the Holy Qur'an and the Ahadith from Hadrat Maulana Nooruddin^{ra}. Moreover, he began his independent study of religion, history, literature and various other subjects. He developed into a great scholar and had mastery over many subjects.

Thus, the following prophecy of the Promised Messiah^{AS} regarding *Muslih Mau`ood* was clearly fulfilled in his person:

. . . He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge.

He received his first divine revelation in 1905, when he was only sixteen years old:

I will place those who follow you above those who disbelieve until the day of Resurrection.

Beginning of Revelations

(1905)

In 1907, an angel taught him the commentary of Surah Fatihah, the first chapter of the Holy Qur'an. From then onward, he was gifted with an unusual knowledge of the commentary of the Holy Qur'an.

When the Promised Messiah^{AS} passed away, Hadrat Muslih Mau`ood^{ra} was only nineteen years old. On this critical occasion, he stood by the body of his deceased father and made the following pledge:

Even if all the people should abandon you (the Promised Messiah^{AS}), I will stand alone against the whole world, not caring for any opposition or enmity.

His Resolute Pledge

(May 26, 1908)

In February 1911, he founded Anjuman Ansarullah. In September 1912, he performed the pilgrimage to Mecca. In 1913, he started the publication of the newspaper *Al-Fadl*.

On March 14, 1914, the day after the death of Khalifatul Masih I^{ra}, Hadrat Mirza Bashiruddin^{ra} was unanimously elected as Khalifatul Masih II, when he was only 25 years old. About 2,000 Ahmadis present at that occasion, took Bai`at at his hands.

His Election as Khalifatul Masih II

(March 14, 1914)

There was a small but influential group of opponents within the community, who did not take the Bai`at. At first, they tried their best to put an end to the system of Khilafat. Then, they decided to leave Qadian and moved to Lahore. They were certain that the young Khalifa would not survive without their support, and the system of Khilafat would collapse by itself. Their expectations, however, turned out to be completely wrong. The followers of the young Khalifatul Masih grew rapidly, whereas his opponents were reduced to an insignificant group. The blessings of Khilafat prevailed!

His Khilafat

(March 14, 1914 to November 8, 1965)

Under the great leadership of Hadrat Khalifatul Masih II^{ra}, the Ahmadiyya community progressed by leaps and bounds. His 52-year long period of Khilafat was full of unusually great achievements and landmarks that demonstrated Divine help.

From the very first day of his Khilafat, he started taking all necessary steps to organize and unite the community. Soon the crisis was over and stability prevailed. Then, the young Khalifa began making elaborate plans for the spread of Islam throughout the world. Some highlights of his achievements are given below:

- ◆ On April 12, 1914, the first Majlis-e-Shoora of his Khilafat took place, to formulate a worldwide Tabligh Plan. On December, 1915, the commentary of the first part of the Holy Qur'an was published.
- ◆ On January 1, 1919, various Departments (Nazaarats) were set up to streamline the working of *Sadr Anjuman Ahmadiyya*. On April 15, 1922, the *Majlis Shoora* was established for the first time, as a permanent advisory body to the Khalifa.
- ◆ On September 23, 1924, he attended the Wembley Conference in England, where his article 'Ahmadiyyat - The True Islam' was read out. On May 20, 1928, he inaugurated *Jaami'ah Ahmadiyya*, an elite institution for training and producing qualified Muslim missionaries.
- ◆ On December, 1930, his elder brother, Hadrat Mirza Sultan Ahmad^{ra} took Bai'at at his hands and became the fourth Ahmadi son of the Promised Messiah^{as}. Thus, the part of the prophecy regarding Muslih Mau'ood, *He will convert three into four* was fulfilled.
- ◆ On July 25, 1931, he was elected president of the All-India Kashmir Committee, and strived hard for the rights of the Kashmiri people. Later on, in June 1948, he sent a battalion of Ahmadi volunteers called Furqaan Force to fight along with the Pakistan Army for liberating Kashmir.
- ◆ He wrote a large number of books, including ten volumes of the *Tafseer-e-Kabeer*, the detailed commentary of the Holy Qur'an.

In addition, some of his main achievements are summarized below:

Establishment of Foreign Ahmadiyya Missions

Many new Ahmadiyya missions were opened in a number of foreign countries such as: Ceylon and Mauritius (1915), U.S.A (1920), West African countries (1921), Indonesia (1925) and Palestine (1928).

The Fadl Mosque, London was founded on October 19, 1924 by Hadrat Khalifatul Masih II himself.

To intensify the missionary work in foreign countries, a new scheme named, Tahrik-e-Jadid was initiated, which was based on observing nineteen principles or demands. Under this scheme, the Ahmadis were urged to lead a simple life and to make more sacrifices of their time and money for the cause of Islam. Also, they were advised to earn more and to ensure higher education for their children.

Tahrik-e-Jadid
(November 23,
1934)

As a result of this innovative scheme, more foreign missions were opened in many other countries such as: East Africa (1934), Japan (1935), Burma (1938), France (1945), Spain (1946), Holland (1947), Switzerland (1948), West Germany (1949) and Denmark (1956). Later on, a number of missions were opened in Sweden, Norway, Fiji and Guyana.

As the community was growing rapidly, it was divided into different age groups to ensure better training of all Jama`at members:

Auxiliary
Organizations

Lajna Imaa'illah: for women above the age of 15- established on December 25, 1922. **Nasiratul Ahmadiyya:** for girls of ages 7 to 15 years- established in February, 1939.

Majlis Ansarullah: for men above the age of 40-established on July 26, 1940 — Hadrat Maulvi Sher Ali was the first president.

Majlis Khuddam-ul-Ahmadiyya: for the youth.of ages 15 to 40-established on December 25, 1938. **Majlis Atfalul Ahmadiyya:** for boys for 7 to 15 years of age- established on July 26, 1940.

On January 28, 1944, Hadrat Khalifatul Masih II^{ra} claimed for the first time that he was indeed the 'Promised Son' as mentioned in the prophecy regarding Muslih Mau`ood. In a number of public meetings, he told the community that his claim was based on various divine revelations and dreams. These meetings were held in Hoshiarpur (Feb. 20, 1944), Lahore (March 12, 1944), Ludhiana (March 23, 1944) and Delhi (April 16, 1944).

Claim to be The
Promised Reformer
(January 28, 1944)

In August, 1947, when Pakistan came into being, Hadrhat Khalifatul Masih-II^{ra} along with the Jama`at members moved from Qadian to Pakistan. Some 313 Ahmadis, called *Darveshaan* stayed behind to take care of Qadian.

New Centre at
Rabwah
(September 20,
1948)

In Pakistan, Huzur^{ra} laid the foundation of Jama`at's new Centre at Rabwah, a waste and barren piece of land, which has wonderfully transformed into a model town with all its religious, educational and social institutions. In addition, there are the headquarters of the worldwide Ahmadiyya Muslim

Jama`at, and the official residence of the Khalifatul Masih, called *Qasr-e-Khilafat*. It would be of interest to note that the Arabic word *Rabwah* means ‘an elevated land’ and is mentioned in the Holy Qur’an (23:51) with reference to Jesus Christ^{AS} and his mother.

Waqf-e-Jadid

(December 28,
1957)

On December 28, 1957, Huzur^{ra} announced this novel plan to expand missionary work to educate and impart religious training to rural population inside Pakistan.

Murderous attempt on his Life and his Visit to Europe

(March 10, 1954)

On March 10, 1954, Hadhrat Khalifatul Masih II^{ra} survived an attempt on his life, but he was seriously wounded in his neck. This happened in Masjid Mubarak, Rabwah, at the time of `Asr prayer. As soon as he got up to leave after the Prayer, an enemy of Ahmadiyyat, who had come to the mosque with an intention to kill him, moved forward and stabbed Huzur in the side of his neck from behind. It was a deep wound but God saved the life of Huzur. Later on, he had to go to Europe on April 5, 1955, for medical treatment.

In Europe, Huzur^{ra} remained very busy with the inspection of foreign missions, and the duties of his office, and thus recovered only partially. He came back to Rabwah on Sept. 25, 1955. He was again fully occupied with the heavy duties of his office. In addition, he completed the writing of *Tafseer-e-Sagheer*, the short commentary of the Holy Qur’an, in 1957.

His Illness and Demise

(Nov. 8, 1965)

As a result of his extremely heavy work load and the after-effects of the deep wound in his neck, his health condition gradually worsened over a period of seven years. At last, on November 8, 1965, at nearly 2 a.m., before dawn, Hadhrat Muslih Mau`ood, Khalifatul Masih II^{ra}, passed away, at the age of seventy-seven.

Next day, his Janaza prayer was led by Hadhrat Mirza Nasir Ahmad^{ra}, the newly elected Khalifatul Masih IIIth. He was buried in the Bahishti Maqbarah by the side of his mother, Hadhrat Ummul Mu`mineen, Sayyidah Nusrat Jahan Begum^{ra}.

He possessed a unique combination of qualities of leadership, organizational genius, trust in God, courage, depth of knowledge in many fields and personal magnetism. No doubt, his 52-year long Khilafat represented a golden period in the History of Ahmadiyyat. And, in his person the prophecy regarding *Muslih Mau`ood* was fulfilled with great perfection.

Hadrat Hafiz Mirza Nasir Ahmad^{rh}

Khalifatul Masih III

Period of Khilafat: November 8, 1965 to June 9, 1982

Hadrat Mirza Nasir Ahmad^{rh}, the third Khalifa of the Promised Messiah^{as} was born on November 16, 1909. He was the son of Hadrat Khalifatul Masih IIth and grandson of the Promised Messiah^{aa}. His birth was foretold by God Almighty in a revelation to the Promised Messiah^{as}:

His Early Life

I shall give you a boy who will be your grandson.

(*Haqeeqatul Wahi*, p. 95)

Similarly, his father, Hadrat Khalifatul Masih II^{ra} was told by God Almighty that He would be given a son:

who will be `Nasir` or Helper of Religion

(*Tareekh-e-Ahmadiyyat-iv*, p. 320)

Hadrat Mirza Nasir Ahmad^{rh} became a *Hafiz* at the age of thirteen, when he completed memorization of the Holy Qur'an. In July 1929, he obtained the degree of *Maulvi Faadil* (Religious Scholar), from Punjab University. In 1934, he graduated from Government College, Lahore.

Education

He married in August 1934. One month later, he left Qadian for England for higher studies. In November 1938, he came back to Qadian after obtaining his Masters degree from Oxford University.

Soon after his return from higher studies, Hadrat Mirza Nasir Ahmad^{rh} started serving, first as a professor and then, from 1939 to 1944, as Principal, of Jaami`ah Ahmadiyya Qadian. From May 1944 to November 1965 (i.e. up to his election as Khalifa), he served as Principal, Ta`leemul Islam College, Rabwah, Pakistan.

His Services to the Jama`at

He also served as Sadr Majlis Khuddamul Ahmadiyya from 1939 to 1949. From the year 1949, when Hadrat Khalifatul Masih IIth himself took hold of Majlis Khuddamul Ahmadiyya as its president, Hadrat Mirza Nasir Ahmad^{rh}

acted as Nai'b Sadr up to November 1954. The same year, he was appointed Sadr Majlis Ansarullah. From June 1948 to June 1950, he played an important role in the Furqaan Force Battalion, an Ahmadi volunteer force, put at the disposal of the Government of Pakistan, for the cause of Mulsim Kashmir. In May 1955, he was appointed Sadr of *Sadr Anjuman Ahmadiyya* (main administrative body of the Jama'at), by Hadrat Khalifatul Masih II^{ra}.

His Khilafat

(November 8, 1965
to June 9, 1982)

On November 8, 1965, Hadrat Khalifatul Masih II^{ra} passed away in Rabwah, Pakistan. Thereupon, Hadrat Mirza Nasir Ahmadth was elected as Khalifatul Masih III. Following his election, some five thousand present Ahmadis, performed Bai`at at his hands. Some of the salient features of his seventeen-year Khilafat are given below:

Fadl-e-`Umar Foundation

(December 21,
1965)

Hadrat Khalifatul Masih IIIth established this scheme in memory of Hadrat Fadl-e-`Umar, Khalifatul Masih II^{ra}. The Jama'at contributed 5.2 million rupees, much in excess of the target of 2.5 million initially fixed by Huzur.

This fund was used to promote activities which had been of special interest to Hadrat Khalifatul Masih II^{ra}, in the fields of research work, education, missionary work and economic welfare of the Jama'at. Under this scheme, on October 3, 1971, a modern library named Khilafat Library was also established in Rabwah.

Nusrat Jehan Scheme

(June 12, 1970)

During his visit (from April 4 to June 8, 1970) to seven countries of West Africa, 'Nusrat Jehan Scheme' was announced by Huzur, which he announced soon after his return to Rabwah. It was named after Hadrat Ummul Mu'mineen, Sayyidah Nusrat Jehan^{ra}, the wife of the Promised Messiah^{as}.

Under this scheme, Huzur appealed to raise a fund of 100,000 Pounds sterling and to organize a large group of volunteer teachers and doctors for the establishment of a number of hospitals and schools in West Africa, purely for the service of humanity and without any profit motive.

The Jama'at responded to Huzur's appeal in an exemplary manner and, in a short span of time, 17 Medical Centres and 15 Secondary Schools were established in West African countries.

On the last day of Jalsa Salana 1973, Hadrat Khalifatul Masih IIIth announced this grand scheme, not only to mark the 100 years of existence of the Ahmadiyya Muslim Jama'at on March 23, 1989, but also to plan an intensive program to be undertaken during the next century for spreading Islam.

Centenary Jubilee Scheme
(Dec. 28, 1973)

Under this scheme, Huzurth appealed to raise a fund of 25 million rupees in sixteen years (1974-1989) to expand the project of foreign missions and translations of the Holy Qur'an, and to install printing presses and broadcasting systems.

By the grace of God Almighty, Jama'ats from more than fifty-four countries participated in this grand scheme, which in addition to other projects, resulted in the construction of a mosque in Berg, Sweden and another in Oslo, Norway. Also, five new Jama'at Centres were opened in the UK.

Hadrat Khalifatul Masih III^{ra} announced the scheme *Waqf-e `Aardi* on March 12, 1966, under which Ahmadi Muslims should spend at least two weeks of their time at a designated place, at their own expense, in teaching the Holy Qur'an and giving religious training to the local Ahmadis.

Some Other Achievements

He instituted *Majlis Moosiyaan / Moosiyaat* on August 5, 1966. He inaugurated Khilafat Library, Rabwah on October 3, 1971, and *Masjid Al-Aqsaa*, Rabwah, on March 31, 1972.

Also, he laid the foundation stone of *Masjid Basharat*, Spain, on October 9, 1980. On this occasion, he announced the golden Islamic motto —

Love for All, Hatred for None.

On May 29, 1974, with the attack on Rabwah railway station by the Nishtar College students, severe violence broke out against Ahmadis throughout Pakistan. It was backed by the then government of Pakistan headed by prime minister Zulfikar Ali Bhutto.

Violence against Ahmadis

(1974)

Houses of Ahmadi were looted and burnt, and a number of Ahmadis were killed during these acts of violence. The community members were subjected to social boycott and many high ranking Ahmadi civil and army officials were forcibly retired. During this critical period, the Ahmadis, under the able guidance of Hadrat Khalifatul Masih IIIth, faced all hardships with great patience, endurance and prayers. In the end, on Sept. 7, 1974, the

National Assembly of Pakistan passed an amendment to the Constitution, which declared the Ahmadis in Pakistan to be non-Muslims.

This was undoubtedly an act of grave defiance in the sight of Allah. Consequently, prime minister Zulfikar Ali Bhutto met with a humiliating end when he was later removed from office, imprisoned and then hanged on April 4, 1979.

His Illness and Demise (June 9, 1982)

On May 21, 1982, Hadrat Khalifatul Masih IIIth delivered his last Friday sermon. On May 23, he left Rabwah for Islamabad, where, on May 26, he was taken ill and passed away on June 9, 1982 at 12.45 p.m. On June 10, 1982, Hadrat Mirza Tahir Ahmad, the newly elected Khalifatul Masih IV (May Allah help him), led his Janazah prayer in Rabwah with nearly 100,000 participants. He was buried in *Bahishti Maqbarah*, Rabwah, Pakistan.

During the seventeen years of his Khilafat, Hadrat Khalifatul Masih IIIth, with his unique administrative ability and his distinctive plans of far-reaching benefits, was certainly able to strengthen and expand the Jama`at remarkably.

Hadrat Khalifatul Masih IIIth's First Address after Bai`at

“This is a covenant, which I have made knowing that God is One and is Omnipotent and Omnipresent and He knows the Unseen, and cursed is he who behaves fraudulently at this hour. I promise before you all that I shall try my best to convey the divine message of Islam in the whole world, and treat everyone of you with love and sympathy.

As you have put heavy burden of responsibility on my shoulders, I expect that you will assist me with prayers and sincere advice that Allah may take such work from me, which is essential for the propogation of Islam and Ahmadiyyat...”

Ahmadiyya Gazette Canada (May-June 2003, page 22)

Hadrat Mirza Tahir Ahmad^{rh}

Khalifatul Masih IV

Period of Khilafat: June 10, 1982 to April 19, 2003

Hadrat Mirza Tahir Ahmad, Khalifatul Masih IV^{rh} was born in Qadian on December 18, 1928. He was the son of Hadrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul Masih II^{ra} from his third wife Hadrat Sayyidah Umm-e-Tahir Maryam Begum^{ra}. His maternal grandfather, Hadrat Dr. Abdus-Sattar Shah^{ra}, was a devoted companion of the Promised Messiah^{as}, whose lineage can be traced back to Hadrat Ali^{ra}, the fourth Khalifa of the Holy Prophet^{saw}.

His Birth

(Dec. 18, 1928)

Hadrat Mirza Tahir Ahmad^{rh} obtained his high school education in 1944 at Ta'leemul Islam High School, Qadian, and then his higher secondary education from Government College Lahore.

Education

In 1953, he obtained the degree *Shahid* (Religious Scholar) from Jaami`ah Ahmadiyya, Rabwah. In April 1955, he accompanied his father, Hadrat Muslih Mau`ood^{ra}, who went for a visit to England. He obtained higher education in the School of Oriental Studies, London University. He returned to Rabwah on October 4, 1957.

On November 12, 1958, Hadrat Khalifatul Masih II^{ra} appointed him 'Nazim Irshad' of Waqf-e-Jadeed. Hadrat Mirza Tahir Ahmad^{rh} made great efforts to promote the missionary work inside Pakistan. He served as Nai'b Sadr, Majlis Khuddamul Ahmadiyya during the period 1960 to 1966. In 1961, he was also appointed a member of the *Iftaa' Committee* (Islamic Jurisprudence Committee)

Services during Second Khilafat

Hadrat Mirza Tahir Ahmad^{rh} served as Sadr Majlis Khuddamul Ahmadiyya from 1966 to 1969, and Hadrat Khalifatul Masih III^{ra} was much pleased with him for his achievements in this field. In January, 1970, he was appointed Director of Fadl-e-Umar foundation.

Services during Third Khilafat

In July and August, 1974, he was a member of the Jama'at's delegation, headed by Hadrat Khalifatul Masih III^{ra}, to the National Assembly of Pakistan, to

present and prove the truth of Jama'at's beliefs. Also, his dynamic leadership as Sadr Majlis Ansarullah (1979 to 1982) gave a new life to the Majlis.

Achievements during his Khilafat

Inspection of Missions in Europe (July 28, 1982 to October 11, 1982) and inauguration of mosques

After the sad demise of Hadrat Mirza Nasir Ahmad, Khalifatul Masih III^{ra}, Hadrat Mirza Tahir Ahmadth was elected Khalifatul Masih IV on June 10, 1982 at Rabwah, and all the participants took Bai`at at his hands.

By the end of July, 1982, Hadrat Khalifatul Masih IVth started his visit to Europe for an inspection of the foreign missions and to inaugurate the Masjid Basharat, Pedro-abad, Spain.

During this visit, Huzurth opened two new missions in England and established Majalis Shura in a number of countries. Besides conducting a large number of *Majalis Irfan* (question answer sessions) in each country he visited, he addressed eighteen press conferences and delivered a public lecture in Zurich, Switzerland.

On September 10, 1982, Huzurth inaugurated the historic *Masjid Basharat* at Pedroabad, Spain—the first one to be built in that country in the last 500 years. The ceremony was attended by nearly two thousand Ahmadi representatives from different countries of the world and about one thousand local citizens. The proceedings of the inauguration were widely displayed by the leading newspapers, radio and television throughout Europe. In this way, the message of Islam reached millions of people in a very effective manner.

On September 30, 1983, during his visit to Australia, Huzurth laid the foundation stone of the first Ahmadiyya Mosque at Sydney, Australia.

Various Tahrikaat (1982 - 1985)

Hadrat Khalifatul Masih IVth launched a number of schemes to mobilize Jama'at's efforts for the worldwide spread of Islam. Some of these are given below:

‘Short Time Waqf’ for Spain — On October 10 1982, Huzurth announced the ‘Short Time Waqf’ scheme for Spain and to learn the Spanish language.

Bu-yootul Hamd — This scheme consisted of a housing project to benefit the needy people in Rabwah, Pakistan. It was launched on Oct. 29, 1982, in the spirit of thanksgiving for building Masjid Basharat in Spain.

‘Short Time Waqf’ for Ansarullah — On Nov. 11, 1982, this scheme was announced to encourage the members of Ansarullah to dedicate the rest of their lives after retirement for the cause of Islam.

Waqf-e-Jadid Extension — On December 12, 1985, the scheme of ‘Waqf-e-Jadid’ was extended to all the countries of the world.

On January 28, 1983, Huzurth launched a very important scheme *Da`wat IlAllah*, meaning ‘Calling to the path of Allah’. Under this grand scheme, every Ahmadi should start preaching to his friends and to all those with whom he has some acquaintance. In his various sermons, he explained very effective ways of successful preaching. This scheme has been progressing very well since it was launched.

Da`wat IlAllah
Program

On April 3, 1987, Huzurth announced a grand scheme named *Waqf-e Nau Scheme*, under which Ahmadi families were urged to dedicate their children born before March 23, 1989, which marked the end of the first century of the existence of Ahmadiyyat. On February 10, 1989, Huzurth extended the period of the scheme from two to four years, and fixed a target of 5,000 children to be dedicated for the next century for the worldwide spread of Islam.

Waqf-e-Nau
Scheme

Despite the two major outbreaks of violence against the Ahmadis in Pakistan (1953 and 1974), the Divinely instituted Ahmadiyya movement continued its systematic progress during the periods of second and third Khilafat. In the face of grand new schemes launched by Hadhrat Khalifatul Masih IVth, the government of Pakistan and its orthodox Islamic clergy mounted another wave of violence, persecution and severe restrictions against the Ahmadis, which culminated in Ordinance 20 on April 26, 1984. As it became increasingly difficult to safeguard the institution of Khilafat in Pakistan in view of the new restrictions, Hadhrat Khalifatul Masih-IV migrated to England on April 29-30, 1984. This migration has opened a new era in the history of the Jama`at.

Migration to
England
(April 29-30, 1984)

Hadhrat Khalifatul Masih IVth challenged President Ziaul Haq of Pakistan and his supporters to a Mubahila (prayer contest). This meant that by offering prayers for God’s judgement, God would inflict His sign of wrath on the liars. Huzur also said that God would do so even if the Mubahila was not formally accepted by General Ziaul Haq. As a result of this Mubahila, on August 17, 1988, President Ziaul Haq and many of his associates were killed in a mysterious air crash, and thus God Almighty once again demonstrated the truth of Ahmadiyyat, by means of His Sign of wrath on the liars.

Challenge to
Mubahila
(June 10, 1988)

Centenary
Celebrations
(March 23, 1989)

The completion of the first century of Ahmadiyya Muslim Jama'at was celebrated in almost all the countries of the world. In Pakistan, the Government of Punjab banned a substantial part of these celebrations.

100th Annual Con-
ference in Qadian
(1991)

In December 1991, Huzurth undertook the historic trip to Qadian, India to attend the 100th Annual Conference (Jalsa Salana). It was undoubtedly a great historic event because since 1947, this was the first occasion that a Successor to the Promised Messiah^{as} visited Qadian, the first Center of Jama'at Ahmadiyya. Thousands of Ahmadis from all corners of the world poured into Qadian, and Huzur's speeches were televised all over the world. Hadrat Syeda Asifa Begum, wife of Hadrat Khalifatul Masih IVth and granddaughter of the Promised Messiah, despite her illness, accompanied Huzur on his trip to Qadian. She passed away on April 3rd, 1992 in London.

Muslim Television
Ahmadiyya - MTA,
and inauguration of
North American
Mosques
(1992-94)

On August 21, 1992, previous trial satellite transmissions were organized into the blessed system of Muslim Television Ahmadiyya (MTA).

- ◆ On October 16, 1992, Huzurth inaugurated the Bai'tul Islam Mosque (Toronto, Canada), then the largest mosque in North America, with the Friday Sermon. It was an unprecedented event — for the first time in the history of Ahmadiyyat and Islam, a Friday sermon was transmitted live to all continents of the world, thus fulfilling the revelation of the Promised Messiah^{as} — *I shall cause thy message to reach the corners of the earth* — in an entirely new way.
- ◆ On October 14, 1994, another historic event took place. Huzurth simultaneously inaugurated Baitur Rahman Mosque in Washington D.C and the Jama'at's first satellite earth station. This station serves the Western Hemisphere by relaying the international transmission from the UK. On April 1, 1996, 24-hour worldwide MTA service was started.

Scheme to Help
the Oppressed
People of Bosnia

On January 29, 1993, Huzurth announced a special Scheme to provide moral and financial help to the oppressed people of Bosnia. In response, the Jama'at urgently raised an amount of about 79000 pounds.

Historic Worldwide
Bai'at through Live
Telecast
(July 28, 1993)

On July 28, 1993, during the 28th Jalsa Salana of Jama'at Ahmadiyya, U.K., a unique historic event took place, when 204,308 new Ahmadi Muslims, from 84 countries and 115 nations of the world, took Bai'at at the hands of Hadrat Mirza Tahir Ahmadth via live satellite transmission. This *Bai'at* tradition continues yearly with the number of new Ahmadis almost doubling.

Previously, in May 1988, Huzur started a Magazine in Arabic named Al-Taqwaa. In 1994, about two years after the MTA (Muslim Television Ahmadiyya) was established, a series of question-answer sessions in Arabic were started on MTA in which Huzur himself with a group of Arab Ahmadi scholars participated. The popularity of both the Magazine, Al-Taqwaa and the MTA program, Liqaa ma`al`Arab has been growing in the Arab world as witnessed by a number of Arab scholars.

Liqaa ma`al`Arab
- Meeting with
Arabs,
(1994)

On July 15, 1994, a program series named, Tarjamatul Qur'an Classes (Classes of Translation of the Holy Qur'an) began on MTA, in which Huzur completed 305 hours of classes that continued up to February 24, 1999. This simple but highly authentic and comprehensive Urdu translation of the Holy Qur'an was later published in the year 2000.

Tarjamatul Qur'an
Class on MTA
(July 15, 1994)

On October 19, 1999, Huzurth laid the foundation stone of the Baitul Futuh Mosque in Morden, Surrey, UK, which will be the largest Mosque of Western Europe.

Foundation Stone
of Baitul Futuh
Mosque, UK
(Oct. 19, 1999)

Hadrat Khalifatul Masih IVth was the first Khalifa to visit the largest Islamic country, Indonesia. During his visit (June 19 - July 11, 2000), Huzur laid down the foundation stone of a mosque and a secondary school. Huzur met the President of Indonesia and the Chairman of the National Assembly. He gave an inspiring lecture on the topic, '*To Find Again Prophetic Vision of Religion*', in the Gadjadara University. This was followed by a Question-Answer session attended by a large number of the students, professors, doctors and other intellectuals. No doubt, this visit of Huzur was a source of great blessings and spiritual inspiration for all the members of Ahmadiyya Jama`at in Indonesia.

Historic Visit to
Indonesia
(June - July, 2000)

In the year 2000, based on a dream, Huzurth paid special attention to the problems of unemployment and arrangement of marriages of young children. Later on February 21, 2003, a few weeks before his demise, Huzur announced establishment of Maryam Shadi (Marriage) Fund to provide financial help to needy parents for the marriages of their daughters.

Maryam Shadi
(Marriage) Fund
February 21, 2003

Last Annual
Conference UK of
His Khilafat
July 26-28, 2002

In July, 2002, Huzurth addressed the last Annual Conference (63rd Jalsa Salana) of his Khilafat in U.K. In his address on the second day (July 27), Huzurth presented an account of stunning achievements during his Khilafat. After his migration to United Kingdom in 1984, an addition of 13065 new mosques and 985 new missions took place in various countries of the world. The upto date translations of the Holy Qur'an increased to 56 and the Translations of Selections from the Holy Qur'an increased to more than 100. Since 1984, Jama`at Ahmadiyya was established in 84 additional countries of the world and thus on the whole, Jama`at Ahmadiyya has been established in 175 countries of the world.

Last Friday
Sermon and
Majlis `Irfan
(April 18, 2003)

Huzurth delivered his last Friday Sermon on April 18, 2003 in the Mosque, Al-Fadl, London, United Kingdom. In his sermon, Huzurth referred to the attribute of Allah, Al-Khabeer (the All-Aware) and narrated a faith giving account of a large numbers of prophecies of the the Holy Qur'an, the Holy Prophet Muhammad^{sa} and the Promised Messiah^{as}. Huzur addressed his last Majlis `Irfan in the evening of April 18, 2003.

His Demise
(April 19, 2003)

Our beloved Imam, Hadrat Mirza Tahir Ahmad, Khalifatul Masih IVth passed away due to heart failure at the age of 75 on April 19, 2008 at 9:30 a.m (London Time) in his residence beside the Fadl Mosque, London. On April 22, the Community's Electoral College elected Hadrat Mirza Masroor Ahmad^{aa} as the Fifth Successor (Khalifatul Masih V). He led the funeral prayer of Hadrat Mirza Tahir Ahmad, Khalifatul Masih IVth on April 23, 2003 at Islamabad, Tilford, United Kingdom. where he was buried. More than 40,000 people from all over the world attended the service. His beloved wife, Syeda Asifa Begum had passed away in 1992. He was survived by four daughters and several grand children.

Hadrat Khalifutl Masih IVth was an exceptionally gifted person blessed with an ocean of secular and Qur`anic knowledge. He had developed exceptional skills in studying the scientific facts in light of the Holy Qur'an. This was clearly demonstrated when he published his famous book, named, 'Revelation, Rationality, Knowledge and Truth' published in 1998. Under his 21 years of vibrant and dynamic leadership, the community progressed by leaps and bounds. He was accessible to the masses through his extensive world wide tours, hundereds of question-answer sessions in public and on Muslim Television Ahmadiyya. In addition to his religious and spiritual duties, he served the community as a great homeopathic physician, a prolific writer and a keen sportsman.

Hadrat Mirza Masroor Ahmad^{aa}

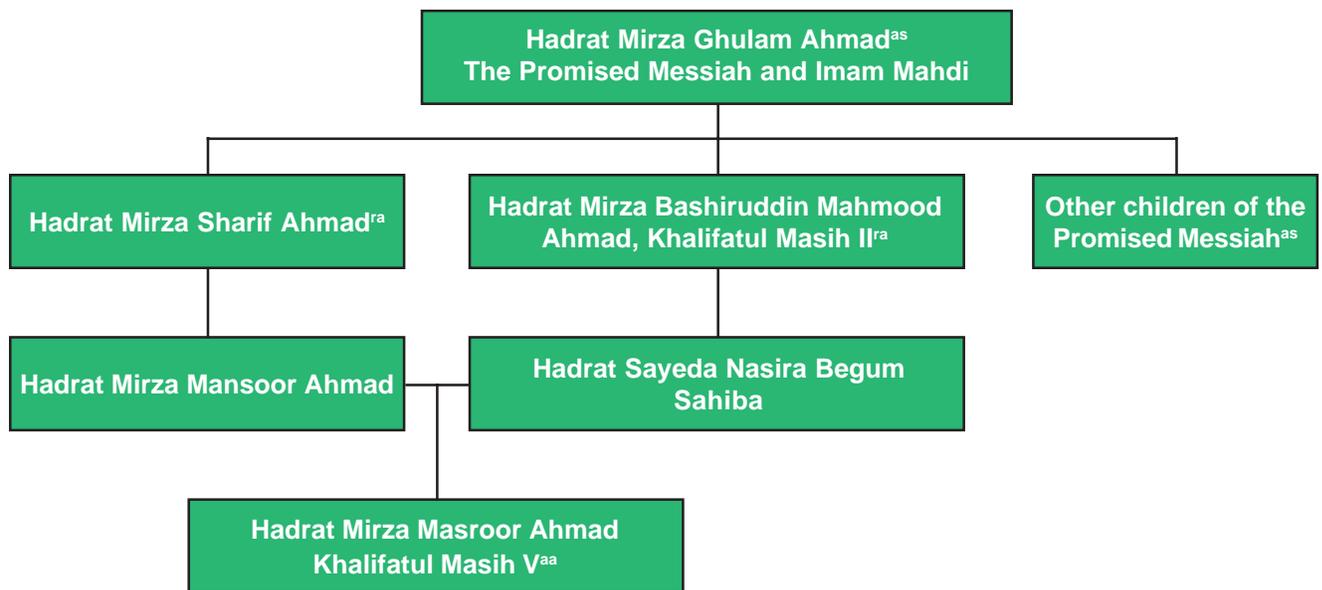
Khalifatul Masih V

Period of Khilafat: April 22, 2003 to Present

Hadrat Mirza Masroor Ahmad, Khalifatul Masih V^{aa} was born in Rabwah, Pakistan on September 15, 1950. He is the son of Hadrat Mirza Mansoor Ahmad and Hadrat Sayeda Nasira Begum Sahiba. He is also the great grandson of Hadrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah^{as}, and the grandson of Hadrat Mirza Sharif Ahmad^{ra}, the youngest son of the Promised Messiah^{as}. Hadrat Mirza Masroor Ahmad^{aa} is also the maternal grandson of Hadrat Khalifatul Masih II^{ra}. This is all illustrated by the following family tree:

His Birth

(Sept. 15, 1950)



Hadrat Mirza Masroor Ahmad^{aa} completed his primary education at Ta'limul-Islam High School, Rabwah, and obtained a B.A. degree from Ta'limul-Islam College, which is also located in Rabwah. In 1976, he earned a Master of Science degree in Agricultural Economics from the Agriculture University, Faisalabad, Pakistan. He was married on January 31, 1977 to Syeda Amatul Sabooh Begum Sahiba, daughter of Begum Sahibzadi Amatul Hakeem and Syed Daud Muzaffar Shah Sahib. He is blessed with a daughter, Amatul Waris (who is married to Mukaram Fateh Ahmad Dahi of Nawabshah), and a son, Sahibzada Mirza Waqas Ahmad.

Early Life and Education

Service in Africa
(1977 - 1985)

After finishing his studies in 1977, Hadrat Mirza Masroor Ahmad^{aa} devoted his life for Islam (*as Waaqife Zindagi*) and, later the same year, on the instructions of Hadrat Mirza Nasir Ahmad, Khalifatul Masih III^{rh}, he proceeded to Ghana under the *Nusrat Jehan Scheme*. He became the founding Principal of the Ahmadiyya Secondary School in Salaga, where he served for two years. Next, he served for four years as Principal of the Ahmadiyya Secondary School at Essarkyir. He served for a further two years as Manager of the Ahmadiyya Agricultural Farm in Depali. Earlier experiments had concluded that wheat could not grow in Ghana. However, relentless effort and research by Hadrat Mirza Masroor Ahmad^{aa} and another Ahmadi, Mr. Qasim Ahmad, resulted in miraculous success. This first successful experiment of growing wheat as an economic crop in Ghana was later exhibited at an international trade fair. This revolutionized the country's economy and paved the way for self-sufficiency in wheat. That is an additional reason why many successive Presidents of Ghana have commended the services rendered by the Ahmadiyya community to Ghana.

Return to Pakistan
and Service at
Rabwah
Headquarters
(1985 - 2003)

In 1985, Hadrat Mirza Masroor Ahmad^{aa} returned to Rabwah, Pakistan and was appointed Wakilul Maal II, that is, the second in-Charge of the Finance Department of the Jama'at. In 1994, he was appointed Nazir Ta'leem, i.e. Director of Education.

In 1997, Hadhrat Khalifatul Masih IV^{rh}, appointed Hadrat Mirza Masroor Ahmad^{aa} as Nazir A'la, i.e. Chief Executive Director of the Sadr Anjuman Ahmadiyya Pakistan (the Central administrative organization of the Jama'at in Pakistan), and also as the local Amir. These long years of service in many different capacities contributed to give Hadrat Mirza Masroor Ahmad^{aa} an excellent command of administrative matters. He has a disciplined approach to work and possesses the distinctive ability of getting to the heart of any issue and dealing with it squarely.

From 1994 to 1997, Hadrat Mirza Masroor Ahmad^{aa} served as Chairman of the Nasir Foundation and President of the Rabwah Beautification Committee. He expanded the Gulshan-e-Ahmad Nursery and his personal efforts helped transform Rabwah into the lush green city that it has become.

Hadrat Mirza Masroor Ahmad^{aa} served in different capacities in Majlis Khuddam-ul-Ahmadiyya, Pakistan, including the position of Naib Sadr (Vice President) for the period 1989-1990. Similarly, he served in various

positions in Majlis Ansarullah, Pakistan. In 1999, Hadrat Mirza Masroor Ahmad^{aa} had the honour of becoming a ‘prisoner in the name of Allah’ in Rabwah: He and another Ahmadi Muslim, Col. Ayaz Mahmood, were arrested on the false charges of ‘Blasphemy’ and ‘Disturbance of Public Order’, as part of the growing wave of persecution of Ahmadi Muslims in Pakistan. He was imprisoned on 30th April, 1999 and freed on 10th May the same year.

Following the demise of Hadrat Khalifatul Masih IVth on April 19, 2003, the *Majlis Intikhab-e Khilafat* (the Electoral College) met at Fadl Mosque, London, UK, on April 22, 2003, whereupon Hadrat Mirza Masroor Ahmad^{aa} was elected as Khalifatul Masih V (Fifth Successor to the Promised Messiah^{as}). It was the first time in the history of the Jama`at that the election of a Khalifa was held outside of the Indo-Pakistan sub-continent and Ahmadi Muslims from around the world, as well as others, could follow the proceedings surrounding the election LIVE on MTA International. After the election, Huzur^{aa} delivered his first address requesting the Jama`at to focus on prayers. Then, the members of the Electoral College as well as thousands of other Ahmadis waiting outside the Fadl Mosque, had the privilege of taking the Pledge of Initiation (*Bai`at*) at the blessed hand of Hadrat Amirul Mo`mineen, Khalifatul Masih V^{aa}.

His Election as
Khalifatul Masih V
and First Address
(April 22, 2003)

On April 23, 2003, Hadrat Mirza Masroor Ahmad, Khalifatul Masih V^{aa} led the funeral prayer of Hadrat Mirza Tahir Ahmad, Khalifatul Masih IVth at Islamabad, Tilford, UK, and delivered his Second Address (see pg. 362) to more than 40,000 people who had gathered from all over the world for the funeral service and the collective *Bai`at*. Thus, by the grace of Almighty Allah, and according to the prophecy of the Promised Messiah^{as} regarding the Second Manifestation of Allah, was fulfilled once again with full glory, and our state of fear was changed to a state of peace.

Landmarks of
5th Khilafat
upto May 2008
Second Address
(April 23, 2003)

Huzur^{aa} delivered the first Friday sermon of his Khilafat on April 25, 2003 on the topic of the Divine attribute of Al-Mujeeb (‘The Answerer of Prayer’). He described how, in answer to the prayers of the Promised Messiah^{as}, our Merciful and Gracious God had bestowed on us the ‘Second Manifestation’ and changed our condition of fear (after the demise of Hadrat Khalifatul Masih IVth) to a condition of peace.

First Friday
Sermon
(April 25, 2003)

First Annual
Conference of his
Khilafat -
(July 25-27, 2003)-

An Account of
Jama`at
Achievements

In his speech on the second day of the Jalsa Salana of the United Kingdom in 2003, Huzur^{aa} presented an account of the great achievements of the Jama`at up to that point in time: The Ahmadiyya Muslim Jama`at (Community) had been established at that time in 176 countries. The Holy Qur`an had been translated and published in 57 languages. For the year 2002 to 2003 alone, 518 new Jama`ats, 226 new mosques and 281 new Tabligh Centers were established in various countries of the world, outside of Pakistan.

In the same speech, Huzur^{aa} mentioned that under the Nusrat Jehan Scheme, 36 hospitals and clinics were working in 12 African countries; while there were 373 Higher Secondary and other schools serving the public in 8 African countries. Huzur^{aa} also urged Ahmadi doctors to serve in Ahmadiyya hospitals as Waqifeen `Ardi (‘Temporary Devotees’), for a minimum of three years. Then, Huzur^{aa} mentioned the remarkable progress of the Waqf-e Nau Scheme under which there were at that time a total of 26, 321 children, consisting of 17, 680 boys and 8, 641 girls.

Tahir Foundation
(September 2003)

In September, 2003, Huzur^{aa} announced the establishment of the Tahir Foundation with the mandate of taking up the gigantic project of the compilation and publication of all Friday Sermons, *Majalis Irfan* (Question-Answer sessions in Urdu language) and other Question-Answer sessions, as well as the considerable collection of other works of Hadrat Khalifatul Masih IVth.

Inauguration of
Baitul Futuh
Mosque, UK
(October 30, 2003)

On October 3, 2003, Huzur^{aa} delivered his Friday Sermon inaugurating the Baitul Futuh Mosque, Morden, Surrey, London, the largest mosque of the Western Europe. Besides a large number of dignitaries, more than 10,000 Ahmadi Muslims from UK and 40 other countries participated. Its foundation stone was laid on October, 1999 by Hadrat Khalifatul Masih IVth.

Economical Water,
Power and
Housing for Africa
(June 4, 2004)

In his address to the first symposium of the European Chapter of the International Association of Ahmadi Architects and Engineers, Huzur^{aa} advised Ahmadi engineers and architects to visit African countries as Waaqifeen `Ardi (Temporary Devotees’) and prepare a comprehensive report to help them with economical drinking water, solar power and housing projects.

In his Friday sermon on June 4, 2004, Huzur^{aa} advised every Ahmadi to become Waaqif-e-`Ardi (‘Temporary Devotee’), for a duration of at least two weeks, once or twice a year, for the sake of Da‘wat ilallah (‘Calling people to Allah’). All Jama`ats around the world must take this advice very seriously, as this the only way to widen the scope of Da‘wat ilallah.

Waqf-e `Ardi and D`awat ilallah
(June 4, 2004)

On August 1, 2004, on the last day of the Annual Convention of U.K, Huzur^{aa} said that the Nizam-e Wasiyyat would be 100 years old in 2005, and the Ahmadiyya Nizam-e Khilafat would be 100 years old in 2008. Huzur^{aa} expressed his desire that as part of Khilafat Jubilee celebrations and as a token of thankfulness to Allah the Almighty, at least 50 per cent of the earning Chanda Payers, should join Nizam-e Wasiyyat.

Special Target for Nizam-e Wasiyyat
(August 1, 2004)

In his Friday Sermon of September 24, 2004, Huzur^{aa} strongly advised that every Ahmadi Muslim must learn the recitation and translation of the Holy Qur’an. Thereafter, everyone should start studying its commentary made by the Promised Messiah^{as} — which is available in three volumes — and we should constantly strive to lead our lives according to the commandments of the Holy Qur’an.

Learning Qur`anic Recitation and Translation
(September 2004)

In his Friday sermon of November 6, 2004, Huzur^{aa} announced the start of Office-V of Tahrik-e-Jadid, as Office-IV completed its 19 years starting from 1985 when Hadrat Khalifatul Masih IVth announced it. Huzur^{aa} also advised all Ahmadi Muslims to revive the accounts of Office-I of Tahrik-e-Jadid by paying the contributions of their parents or grandparents who may have contributed in Office-I.

Announcement of Office-V of Tahrik-e-Jadid
(November 6, 2004)

In his Friday Sermons of February 10 and February 24, 2005, Huzur^{aa} painfully referred to the publication in the European press of disrespectful cartoons and of propaganda full of lies regarding the Holy Prophet Muhammad^{sa}. Huzur^{aa} said that our deep love for our beloved Holy Prophet^{sa} demanded that we should make special plans to present to the world the beauty of the high morals and peaceful teachings of the Holy Prophet Muhammad^{sa}. In his Friday Sermon of February 18, 2005, Huzur^{aa} advised Majlis Khuddam-ul-Ahmadiyya and Lajna Imaillah to prepare special teams that could promptly respond to allegations made against our beloved Prophet Muhammad^{sa}.

Responding to Attacks against the Holy Prophet^{sa}
(February 2005)

Spiritual
Preparation for the
Khilafat Jubilee-
(May 27, 2005)

In his Friday sermon of May 27, 2005, Huzur^{aa} said that three years after that date (i.e. on May 27, 2008), the System of Khilafat would complete 100 years of its existence. Previously, Hadrat Khalifatul Masih IIIth in his time had prescribed some prayers in preparation for the completion of 100 years of the establishment of the Ahmadiyya Muslim Jama'at. Huzur^{aa} said that, following the same tradition, he was now prescribing a revised set of prayers and acts of worship (*see pg. 361*) for spiritual preparation for celebrating the Centenary Khilafat Jubilee. Later, in his Friday Sermon of August 26, Huzur^{aa} said that in addition to those prayers and acts of worship, Ahmadi Muslims must set a high standard of fulfillment of the rights of people. He added that, in fact, if we did not fulfill the rights of people, those prayers and acts of worship would become meaningless.

Establishment of
Jamia Ahmadiyya
Canada and Jamia
Ahmadiyya U.K.

On October 1, 2005, Huzur^{aa} inaugurated in London, the first Jamia Ahmadiyya of Europe. Previously on September 7, 2003, another historic event took place when Jamia Canada - the first Jamia Ahmadiyya in the Americas, was inaugurated in Mississauga, Canada by Maulana Naseem Mahdi (then Amir Jama'at Canada), under instructions from Hadrat Khalifatul Masih V^{aa}. The Jamia Canada project was first approved by Hadrat Khalifatul Masih IVth in August, 2000.

Visits Abroad

Since the start of his Khilafat, Hadrat Mirza Masroor Ahmad, Khalifatul Masih V^{aa} has travelled to various countries of Europe, Africa, North America and Asia. In these countries, Huzur^{aa} met with thousands of Jama'at members, missionaries and office bearers, who welcomed Huzur^{aa} with great zeal and loving respect. Huzur^{aa} laid the foundation stone for various buildings, inaugurated or inspected many mosques, mission houses, schools and hospitals. He also met with the leaders of those countries and numerous dignitaries from various sectors, who welcomed Huzur^{aa} and commended the services of the Jama'at in the fields of agriculture, education and healthcare. We give below a few salient features of some of these visits:

Visit to Ghana,
Burkina Faso,
Benin and Nigeria
(March 13 -
April 13, 2004)

In Ghana (March 13-24, 2004), Hadrat Mirza Masroor Ahmad^{aa} addressed 46,000 Ahmadi Muslims attending the Jalsa Salana held on March 18-19. In Burkina Faso (March 25-April 4), Huzur^{aa} addressed 13,000 Ahmadi Muslims attending the Jalsa Salana held on March 26-27. In Benin (April 4 - 11), Huzur^{aa} delivered the Friday Sermon and visited the Abdul Salam International Center (Benin) for Theoretical Physics. In Nigeria (April 11 - 13, 2004), Huzur^{aa} addressed 30,000 Muslims attending the Jalsa Salana.

Huzur^{aa} reached Toronto, Canada on June 21, 2004 where more than 10,000 Ahmadi Muslims had gathered on the premises of the Baitul Islam Mosque to welcome their beloved Imam with great zeal and loving respect. The Mayor of the City of Vaughan presented to Huzur^{aa} the Key of the City. On June 25, Huzur^{aa} delivered the Friday Sermon to more than 10,000 Ahmadi Muslims, and the Sermon was broadcast LIVE on MTA. Huzur^{aa} addressed various sessions of the Jalsa Salana Canada that took place from July 2 - 4, 2004, and MTA broadcast those addresses also LIVE.

First Visit to
Canada
(June 21 -
July 5, 2004)

In Kenya (April 26- May 8, 2005), Huzur^{aa} addressed 7,200 Ahmadi Muslims attending the 40th Jalsa Salana held on April 28-29, and he delivered the Friday Sermon. MTA broadcast LIVE these events, a historic first the Kenya Jama'at. In Tanzania (May 8 -May 17), Huzur^{aa} addressed the Jalsa Salana and delivered Friday sermon on May 13, also shown live on MTA. In Uganda (May 17-25, 2005), Huzur^{aa} addressed the Jalsa Salana and delivered Friday sermon on May 20, shown live on MTA, also a historic first for Uganda Jama'at.

Visit to Kenya,
Tanzania and
Uganda
(April 26 -
May 25, 2005)

Huzur^{aa} arrived in Vancouver on June 4, 2005 where on June 11, he laid the foundation stone of the first Ahmadiyya Mosque of British Columbia. Then, Huzur^{aa} visited Calgary, where on June 18, he laid the foundation stone of the first Ahmadiyya Mosque (Bait-un Noor) of Alberta and the largest mosque in North America. On June 19, Huzur^{aa} visited the site for a mosque in Saskatoon and then on June 21, flew to Toronto, where on June 24-26, Huzur^{aa} addressed 17,000 Ahmadi Muslims attending the Jalsa Salana Canada. On July 2, Huzur^{aa} laid the foundation stone of Baitul Hamd Mosque in Brampton.

Second Visit to
Canada
(June 4 - July 7,
2005)

In Mauritius (Nov. 28-Dec.10, 2005), Huzur^{aa} addressed the Jalsa Salana and delivered the Friday Sermon on December 2. Huzur^{aa}'s addresses at the Jalsa were broadcast LIVE on MTA International. After meeting local Jama`ats, Huzur^{aa} flew to India on December 10, 2005.

Visit to Mauritius
(November 28 -
Dec.10, 2005)

Huzur^{aa} arrived in New Delhi, on December 11, 2005 and after meeting local Jama`ats, started his historic visit to Qadian on December 15, where thousands of Ahmadi Muslims gave a grand and loving welcome to their beloved Imam. Huzur^{aa} addressed the historic 114th Jalsa Salana (December 26-28, 2005), Qadian shown live on MTA. On January 11, Huzur^{aa} delivered the historic Eidul Adhaa Sermon in Masjid Aqsa, the first-ever Eid Sermon delivered by Khalifatul Masih and shown LIVE on MTA. Huzur^{aa} referred to

Visit to India, and
Historic Jalsa
Salana Qadian
(Dec. 11 2005 -
Jan. 17, 2006)

the divine coincidence that in the same mosque, on January 11, 1900, the Promised Messiah^{AS} delivered the Revealed Sermon (Khutba Ilhaamiyya) of Eidul Adhaa. Huzur^{AA} flew back to the U.K on January 17, 2006.

Visit to Singapore, Australia, Fiji, New Zealand and Japan (April 5, 2006 - May 15, 2006)

Huzur^{AA} visited Singapore (April 5-10, 2006) and met members of the Singapore Jama`at and guests from the Indonesian Jama`ats. In Australia, (April 11-25), Huzur^{AA}, addressed the 22nd Jalsa Salana, which was the first Jalsa Salana attended by Khalifatul Masih and broadcast LIVE on MTA. In Fiji (April 25-May 4), Huzur^{AA} addressed the Jalsa Salana and delivered the historic Friday Sermon on April 28, shown live on MTA as well as on Fiji National television. In New Zealand (May 4-8, 2006), Huzur^{AA} delivered the Friday Sermon and addressed the Jalsa Salana. In Japan (May 8- 15, 2006), Huzur^{AA} delivered the Friday Sermon and addressed the Jalsa Salana.

U.K. Jalsa Salana

(August 26-28, 2007)

In the 41st Jalsa Salana, U.K., held on August 26-28, 2007, Huzur^{AA} presented the grand achievements of the Ahmadiyya Muslim Jama`at. By the grace of Allah, during 1984-2007, the Jama`at established itself in 98 countries. Thus, the total number of countries where the Jama`at is established rose to 189. In the year 2007, 299 new mosques and 186 new mission houses were established. In addition, the translation of the Holy Qur'an was published in four new languages.

Centenary Khilafat Jubilee Celebrations-2008

Khilafat Centennial Peace Conference
March 29, 2008

In accordance with the instructions of Huzur^{AA}, the first day (Jan. 1st) of the Jubilee Year 2008 started with congregational Tahajjud Prayer in Jama`at Centers world-wide. Hundreds of thousands of Ahmadis took part and prayed humbly to Allah for safeguarding Khilafat-e-Ahmadiyya. Later on, a number of special events took place marking the Centenary Khilafat Jubilee celebrations as given below:

On March 29, 2008, Huzur^{AA} addressed the Khilafat Centennial Peace Conference held in Baitul Futuh Mosque, London, U.K. More than 1,000 dignitaries including parliament members, mayors and media correspondents participated in this event. In his faith-inspiring address, Huzur^{AA} emphasized that Islam advocates peace, and the Promised Messiah^{AS} promoted the message of peace, which continues to spread through Khilafat-e-Ahmadiyya.

As part of Jubilee celebrations, Huzur^{aa} started his world-wide tour by visiting West-African countries. During his visits, the amazing scenes of thousands of Ahmadis welcoming their beloved Imam with heart felt-love and great devotion to Khilafat.were apparent.

Visits to Ghana,
Benin and Nigeria

(April 15-May 6,
2008)

In Ghana (April 15-22, 2008), Huzur^{aa} met the President of Ghana and addressed more than 100,000 Ahmadis, attending the first historic Khilafat Centenary Jalsa Salana. The opening session of the Jalsa was also addressed by the President of Ghana who expressed his appreciation for Jama`at's great contribution to the development of his country. In addition, Huzur^{aa} inaugurated two mosques, visited two schools and Jamia Ahmadiyya, Ghana.

On April 22, 2008, Huzur^{aa} arrived in Nigeria for a few days and then proceeded to Benin.on April 24. There Huzur met the President of Benin and addressed the Khilafat Centenary Jalsa Salana Benin. Huzur^{aa} also inaugurated the new Al-Mahdi Mosque with Friday sermon on April 25. Huzur^{aa} returned to Nigeria on April 26, 2008, where he inaugurated two new mosques and addressed the Khilafat Centenary (58th) Jalsa Salana Nigeria. Huzur^{aa} returned to U.K on May 6, 2008.

As part of the Khilafat Centenary celebrations, Huzur^{aa} plans to continue his world-wide tour with visits to USA, Canada and many other countries. In Canada, Huzur plans to address the Khilafat Centenary (32nd) Jalsa Salana on June 27-29, 2008, and inaugurate (July 4, 2008) the Bait-un Noor Mosque, Calgary - the largest mosque in North America.

Planned Visits to
USA, Canada and
Other Countries

On May 27, 2008, the Centenary of Khilafat-e-Ahmadiyya was marked by grand events world-wide to express thankfulness to Allah for the completion of 100 years of Khilafat. The day started with congregational Tahajjud Prayer in Jama`at Centers world-wide followed by special programs attended by hundreds of thousands of Ahmadis. In the UK, 15,000 Ahmadi Muslims gathered at the Excel Center in East London to listen to the faith-inspiring address of Hadrat Khalifatul Masih V^{aa}. This historic address was shown LIVE world-wide through MTA from London, England, with simultaneous 2-way communications from Rabwah, Pakistan and Qadian, India. In his address, Huzur^{aa} took a historic pledge from the members of Jama`at world-wide, affirming to spread Islam and Ahmadiyyat to the corners of the earth, to safeguard the institution of Khilafat, and to ensure that the upcoming generations continue to remain attached to Khilafat (see pg. 290).

**Centenary
Khilafat
Jubilee Day**

(May 27, 2008)

Significance of Khilafat-e Khamisa- (Fifth Khilafat)

Among a number of prophecies of the Promised Messiah^{as} which attribute special spiritual status to Hadrat Mirza Masroor Ahmad, Khalifatul Masih-V^{aa} and great importance to his Khilafat, there are two prophecies in Urdu and Arabic revealed in December, 1907:

“Main tairay saath aur tairay piyaaron kay saath hun”.
(I am with you and your entire dear ones)

“Innee ma`aka yaa Masroor” (I am with you O Masroor)

Let us pray that may Allah bless our beloved Imam, Hadrat, Khalifatul Masih V^{aa}, with a long and healthy life and that we may witness the final victory of Islam during his Khilafat. Aameen!

Historic Pledge taken by Hadrat Khalifatul Masih V^{aa} on the Occasion of the Centenary Khilafat Jubilee Day

(Excel Center, London, UK, on May 27, 2008)

‘ Ash-hadu `an laa `illaaha `illallahu wahdahoo laa shareeka lahoo wa ash-hadu `anna Muhammadan `abduhoo wa rasooluh.

Today, upon the completion of one hundred years of Khilafat, we take an oath in the name of Allah, the Almighty, and make this firm pledge that in order to spread the message of Islam and Ahmadiyyat and the name of the Holy Prophet Muhammad^{sa} to the corners of the earth, we will continue to strive till our last breath, and for the fulfilment of this sacred duty, we will always keep our lives dedicated for the sake of Allah and his Prophet^{sa}, and we will continue to offer every sacrifice, no matter how great, to keep the flag of Islam flying high in every country of the world. We also affirm that we will continue to strive to safeguard and strengthen the institution of Khilafat till our last breath, and we will continue urging our children and future generations to remain bonded to Khilafat in order to benefit from its blessings, so that Khilafat-e-Ahmadiyya is kept safeguarded till the last Day of Judgment, and so that through Ahmadiyyat, the spreading of Islam continues, and the flag of the Holy Prophet Muhammad^{sa} may fly higher than all the flags of the world.

O God, grant us the ability to fulfil this pledge. *Allahumma Aameen, Allahumma Aameen, Allahumma Aameen!* ’

(Translated from Urdu, Alislam.org)

PART 8

Al- Qaseedah

**In Praise of the Holy Prophet^{sa} -
Khatamun Nabiyyeen
(the Seal of the Prophets)**

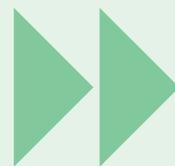
**By: Hazrat Mirza Ghulam Ahmad,
The Promised Messiah^{as}**

Urdu Translation by:

Maulana Abdul Mannan Shahid

English Translation by:

Dr. Saleemur Rahman



Al-Qaseedah

In praise of the Holy Prophet^{sa} -
Khatamun Nabiyyeen
 (the Seal of the Prophets)

This poem was first published by the author, the Promised Messiah^{as}, in his book 'A'ina Kamalat-e-Islam' in 1893. Hadrat Pir Sirajul Haque^{ra} narrates that:

When the Promised Messiah^{as} completed writing this poem, his face lit up with joy and he said: 'Allah has told me that this poem has found acceptance by Allah. He will bestow His love and the love of the Prophet Muhammad^{sa} and will grant His nearness to anyone who commits this poem to memory and recites it constantly.'

Hadrat Dr. Khalifa Rashiduddin^{ra} narrates that:

'The Promised Messiah^{as} used to advise regarding the Qaseedah that whosoever memorized this Qaseedah, his memory would be blessed (enhanced) by Allah.'

الْقَصِيدَةُ

فِي مَدْحِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

یہ قصیدہ سب سے پہلے آئینہ کمالاتِ اسلام میں ۱۸۹۳ء میں شائع ہوا۔ حضرت پیر سراج الحق^{ra} بیان کرتے ہیں:

"حضرت مسیح موعود علیہ السلام جب یہ قصیدہ تصنیف فرما چکے تو آپ کا چہرہ مبارک خوشی سے چمکنے لگا اور فرمایا جو اس قصیدہ کو حفظ کریگا اور ہمیشہ پڑھے گا میں اس کے دل میں اپنی اور اپنے رسول کی محبت کوٹ کوٹ کر بھر دوں گا اور اپنا قُرب عطا کروں گا۔"

حضرت ڈاکٹر خلیفہ رشید الدین صاحب^{ra} بیان فرماتے تھے کہ:

"حضرت مسیح موعود علیہ السلام قصیدہ يَا عَيْنِ فَيُضِ اللَّهُ وَالْعَرْفَانَ کے متعلق فرمایا کرتے تھے کہ جو شخص اس قصیدہ کو حفظ کرے گا، اس کے حافظہ میں خُدا تعالیٰ کی طرف سے برکت دی جائے گی۔"

O (you who are) the Fountain of Allah's munificence, and perfect understanding of Allah,

People rush towards you, thirstily.

O (you who are) the Ocean of God's grace --- Who is the Bestower of Favours, exceedingly Beneficent,

Hordes of (thirsty) people hurry towards you holding their bowls (in hand).

O (you who are) the Sun of the (spiritual) Kingdom of Beauty and Grace !

You have (spiritually) illuminated (the inhabitants of) the deserts as well as the cities.

A (group of) people (was fortunate that they) saw you, while others simply heard about you:

The (enchantingly beautiful) Full Moon which has cast a spell over me.

1 يَا عَيْنَ فَيْضِ اللَّهِ وَ الْعِرْفَانَ

اے	چشمہ	فیض	اللہ	اور	عرفان
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اے اللہ تعالیٰ کے فیض اور عرفان کے چشمہ (رواں)!

يَسْعَى إِلَيْكَ الْخَلْقُ كَالظَّمَانِ

دوڑتے ہیں	آپ کی طرف	لوگ (مخلوق)	کی طرح	پیسے
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آپ کی طرف لوگ پیاسوں کی طرح دوڑے (چلے) آتے ہیں

2 يَا بَحْرَ فَضْلِ الْمُنْعِمِ الْمَنَّانِ

اے	سمندر	فضل	انعام کرنے والا	احسان کرنے والا
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اے انعام و احسان کرنے والے ! خدا تعالیٰ کے فضل کے سمندر

تَهْوِي إِلَيْكَ الزُّمَرُ بِأَكْبِزَانِ

بھاگتے ہیں	آپ کی طرف	گروہ	ساتھ	گوزے
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آپ کی طرف لوگ گوزے لیے گروہ در گروہ بھاگتے آتے ہیں!

3 يَا شَمْسَ مُلْكِ الْحُسْنِ وَالْإِحْسَانِ

اے	آفتاب	ملک	حُسن	اور	احسان
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اے ملکِ حُسن و احسان کے آفتاب

نَوَّرْتَ وَجْهَ الْبَرِّ وَالْعُمَرَانَ

آپ نے روشن کر دیا	چہرہ	خشکی (جنگل)	اور	آبادی
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آپ نے خشکی اور آبادی کے (بسنے والوں) کو اپنے (نور ہدایت) سے منور کر دیا۔

4 قَوْمٌ رَأَوْكَ وَ أُمَّةٌ قَدْ أُخْبِرَتْ

قوم	آپ کو دیکھا	اور	جماعت	بیشک	خبر دی گئی
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آپ کو قوم نے دیکھا اور ایک جماعت نے یقیناً اس چاند (آپ) کے متعلق (خوشگن) خبر سنی!

مِنْ ذَلِكَ الْبَدْرِ الَّذِي أَصْبَانِي

سے	یہ	چاند (چھوٹی رات کا)	جس نے	مجھے اپنا فریفتہ بنایا ہے
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جس نے مجھے اپنا دیوانہ اور فریفتہ بنا لیا ہے!

Inspired by (your) love (O Holy Prophet),
people tearfully recall your beauty,

And their aching hearts are afire, due to
being distant from you.

I see that (their) hearts (are beating) in
(such) anxiety (as if they) have reached
their throats,

And I see that (their grieving) eyes shed
tears.

O you whose Divine Light and
luminescence has rendered him like

The twin luminaries --- the Sun and the
Moon --- lighting up day as well as night.

O our Full Moon, O Sign of the
Gracious God !

O (you who are) the Greatest (spiritual)
Guide, the Bravest among the brave.

يَبْكُونَ مِنْ ذِكْرِ الْجَمَالِ صَبَابَةً 5

وہ روتے ہیں	سے	یاد	جمال	عشق
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وہ آنحضرت صلی اللہ علیہ وسلم سے انتہائی عشق و محبت کی وجہ سے آپ کے حسن و جمال کو یاد کر کے روتے ہیں۔

وَتَأَلَّمًا مِّن لَّوْعَةِ الْهَجْرَانِ

اور	دکھ	سے	جلن	جُدائی
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اور حضور کی جُدائی سے (اپنے دلوں میں) جلن اور دکھ محسوس کرتے ہیں

وَأَرَى الْقُلُوبَ لَدَى الْحَنَاجِرِ كُرْبَةً 6

اور	میں دیکھتا ہوں	دل	قریب	حلق (مُنْه)	گھبراہٹ
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اور میں دیکھتا ہوں کہ گھبراہٹ کی وجہ سے (ان کے) دل حلق تک آگئے ہیں!

وَأَرَى الْغُرُوبَ تُسِيلُهَا الْعَيْنَانِ

اور	میں دیکھتا ہوں	آنسو	بہاتی ہیں	آنکھیں
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اور میں دیکھتا ہوں کہ (غم کی وجہ سے ان کی) آنکھیں آنسو بہاتی ہیں!

يَا مَنْ غَدَا فِي نُورِهِ وَضِيَائِهِ 7

اے	جو	ہو گیا	میں	اپنے نور سے	اور	اپنی روشنی سے
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اے وہ جو اپنے نور اور اپنی روشنی سے

كَالنَّيِّرَيْنِ وَنُورِ الْمَلَوَانِ

مانند	آفتاب و ماہتاب	اور	روشن کر دیا	رات اور دن
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آفتاب اور ماہتاب کی مانند ہو گیا ہے جس نے (اپنے نور سے) رات اور دن کو روشن کر دیا

يَا بَدْرَنَا يَا آيَةَ الرَّحْمَنِ 8

اے	ہمارے چاند (چودھویں رات کے)	اے	نشان	رحمن
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اے ہمارے چاند! اے خُدائے رحمن کے نشان!

أَهْدَى الْهُدَاةِ وَأَشْجَعَ الشُّجْعَانِ

سب سے بڑے ہادی	ہادیوں کے	اور	سب سے بڑے بہادر	بہادروں کے
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سب ہادیوں کے ہادی اور سب بہادروں سے بڑے بہادر!

I certainly see such glory in your sparkling face,

Which transcends all (known) human attributes.

The wise, no doubt, selected you (to submit themselves) and it was due to their true sincerity that

They effaced even the memory of whatever reminded (them) of their homelands.

Indeed, they preferred you (O Holy Prophet) over everyone else, and gave up their (cherished) friends

And they distanced themselves from their circle of fraternity.

No doubt, they abandoned their worldly desires and their self-indulgence

And they became averse to all transitory material wealth.

9 **إِنِّي أَرَى فِي وَجْهِكَ الْمُتَهَلِّلِ**

بیشک میں	دیکھتا ہوں	میں	آپ کا چہرہ	چمک دار
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بے شک میں آپ کے چمک دار چہرہ میں ایسی شان دیکھتا ہوں

شَأْنًا يَفُوقُ شَمَائِلَ الْإِنْسَانِ

شان	فوقیت رکھتی ہے	شمائل (خصائل)	انسان
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جو تمام انسانی شمائل و خصائل پر فوقیت رکھتی ہے

10 **وَقَدْ اِقْتَفَاكَ اَوْلُو النُّهْيِ وَبِصَدْقِهِمْ**

اور	یقیناً	آپ کو چن لیا	والے	عقل	اور	اپنے صدق سے
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اور عقلمندوں نے پیروی کے لئے آپ کو چن لیا اور انہوں نے اپنے صدق و صفا کی وجہ سے

وَدَعَوْا تَذَكَّرَ مَعَهْدِ الْاَوْطَانِ

انہوں نے ترک کردی	یاد	یادگاروں کی	وطنوں کی
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اپنے پیاروں و وطنوں کی یادگاروں کی یاد بھی ترک کردی

11 **قَدْ اَثَرُوكَ وَفَارَقُوا اَحْبَابَهُمْ**

بیشک	آپ کو ترجیح دی	اور	علیحدہ ہو گئے	اپنے دوستوں سے
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بے شک انہوں نے آپ (صلی اللہ علیہ وسلم) کو دوسروں پر ترجیح دی اور اپنے دوستوں سے علیحدگی اختیار کر لی۔

وَتَبَاعَدُوا مِنْ حَلَقَةِ الْاِخْوَانِ

اور	دور ہو گئے	سے	حلقہ	بھائیوں کے
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اور وہ اپنے بھائیوں کے حلقہ سے دور ہو گئے

12 **قَدْ وَدَّعُوا اَهْوَاءَهُمْ وَنُفُوسَهُمْ**

بیشک	انہوں نے چھوڑ دیں	اپنی خواہشات	اور	اپنے نفوس
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بیشک انہوں نے اپنی (دُنیوی) خواہشات اور اپنے نفسوں کے (آرام) چھوڑ دیئے

وَتَبَرَّءُ وَا مِنْ كُلِّ نَشْبٍ فَا ن

اور	وہ بیزار ہو گئے	سے	ہر ایک	مال	فنا ہونے والا
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اور ہر قسم کے فانی مال (دولت) سے بیزار ہو گئے

The clear arguments (and signs) from their (Holy) Prophet became manifest for them

So, the idols of their selfish desires were (completely) smashed.

They became (spiritually) lit up (by the Sun of Truth) at the time of darkness (of sin and vices)

And Allah (due to His grace) delivered them safely from this flood (of sin and vices).

No doubt, they were crushed by the persecution and tyranny of their opponents

Nevertheless, they endured steadfastly by the grace of the Gracious God.

The mean-spirited people robbed their valuables, and ravaged their homes

But (due to the spiritual wealth they acquired) their faces glowed from the (sparkling) pearls of the Holy Qur'an.

ظَهَرَتْ عَلَيْهِمْ بَيِّنَاتُ رَسُولِهِمْ

13

ظاہر ہوئے	ان پر	کھلے کھلے دلائل	ان کے رسول کے
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آنحضرت صلی اللہ علیہ وسلم کے دلائل (و نشانات) ان پر ظاہر ہوئے

فَتَمَزَّقَ الْأَهْوَاءُ كَالْأَوْثَانِ

پس ٹکڑے ٹکڑے ہو گئیں	خواہشات	مانند	بتوں کی
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پس ان کی خواہشات (نفسانیہ محرمہ) بتوں کی مانند ٹکڑے ٹکڑے ہو گئیں

فِي وَقْتِ تَرْوِيقِ اللَّيْلِ نُورُوا

14

میں	وقت	تاریکی	راتیں	روشن ہو گئے
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وہ (گناہوں کی تاریک اور اندھیری) راتوں کے وقت (آفتابِ صداقت کی روشنی سے منور اور) روشن ہو گئے

وَاللَّهُ نَجَّاهُمْ مِنَ الطُّوفَانِ

اور	اللہ	ان کو نجات دی	سے	طوفان
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اور اللہ تعالیٰ نے (اپنے فضل سے انکو گمراہی اور ضلالت کے) طوفان سے نجات دی!

قَدْ هَاضَهُمْ ظُلْمُ الْإِنْسِ وَضِيْمُهُمْ

15

بیشک	ان کو چور چور کر دیا	ظلم	لوگوں کے	اور	ان کے ستم نے
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بے شک مخالفوں کے ظلم و ستم نے ان کو چور چور کر دیا

فَتَشَبَّهُوا بِعِنَايَةِ الْمَنَّانِ

پس وہ ثابت قدم رہے	مہربانی سے	احسان کرنیوالے خدا
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پھر بھی وہ خدائے مَنَّان کی مہربانی سے (اپنے دین و ایمان پر) ثابت قدم رہے

نَهَبَ اللَّيِّامُ نَشُوبَهُمْ وَعَقَارَهُمْ

16

لوٹ لیں	کمینوں نے	ان کے اموال	اور	ان کی حویلیاں
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کمینوں نے ان کے اموال حویلیاں (اور جائیدادیں) لوٹ لیں

فَتَهَلَّلُوا بِجَوَاهِرِ الْفُرْقَانِ

پس وہ چمک اٹھے	موتیوں سے	فرقان
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مگران کے چہرے (ذنیوی اموال کے عوض) فرقان کے (روحانی علوم و معارف کے) موتیوں سے چمک اٹھے

They cleansed their hearts thoroughly (of all sins) and eagerly advanced

17 كَسَحُوا بُيُوتَ نَفْسِهِمْ وَتَبَادَرُوا

انہوں نے خوب صاف کیا	گھروں کو	اپنے نفوس	اور	جلد آگے بڑھے
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انہوں نے اپنے نفوس کو (گناہوں سے) خوب (پاک) اور صاف کیا اور جلد آگے بڑھے

To benefit from (the wealth of) firm-belief and faith.

تَمَتَّعِ الْإِيْقَانِ وَالْإِيْمَانِ

تا کہ فائدہ اٹھائیں	یقین	اور	ایمان
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تا کہ یقین اور ایمان (کی نعمت سے) فائدہ اٹھائیں

They marched on, in their battles, following the advancing stride of the Holy Prophet^{sa}

18 قَامُوا بِإِقْدَامِ الرَّسُولِ بَغْزِهِمْ

وہ کھڑے ہوئے	آگے بڑھنے سے	رسول کریم	اپنی جنگوں میں
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وہ رسول (کریم صلی اللہ علیہ وسلم) کے آگے بڑھنے کے ساتھ اپنی جنگوں میں آگے بڑھتے چلے گئے

(And threw themselves) in the battlefield, like those (who are) driven, and inspired, by love.

كَالْعَاشِقِ الْمَشْغُوفِ فِي الْمَيْدَانِ

مانند	عاشق	شیدائی	میں	میدان
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اور شیدائی عاشقوں کی مانند (بے خطر) میدان جنگ میں (کود پڑے)

So, the blood of these (brave) men, who were true and sincere in their love (and devotion)

19 قَدَمُ الرَّجَالِ لِصَدَقِهِمْ فِي حُبِّهِمْ

پس خون	مرد	ان کے صدق کی وجہ سے	میں	ان کی محبت
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پس ان (بہادر) مردوں کا خون! ان کی محبت میں صدق و صفا کی وجہ سے

Was spilled under the swords (of their enemies) as if (they were just) objects of sacrifice.

تَحْتَ السُّيُوفِ أَرِيْقَ كَأَقْرَبَانِ

نیچے	تلواریں	بہایا گیا	کی طرح	قربانی
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تلواروں کے نیچے قربانیوں کی طرح بہایا گیا

They came to you (O Holy Prophet^{sa}) while they were robbed and deprived, like those (who are spiritually) bare.

20 جَاءُ وَكَ مَنهُوِيْنَ كَأَعْرِيَانِ

وہ آپ کے پاس آئے	لٹے پٹے	مانند	نگے
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وہ آپ کے پاس لٹے پٹے اور (روحانی لحاظ سے) نگے لوگوں کی مانند آئے

So you covered them with the drapes of faith.

فَسَرَّتْهُمْ بِمَلَاْحِفِ الْإِيْمَانِ

پس آپ نے ان کو اڑھادیں	ساتھ	لحاف (چادریں)	ایمان
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پس آپ نے ان کو ایمان (و تقویٰ) کے لحاف (اور چادریں) اڑھادیں

You found them to be a group of people who (because of their sins) were despicable like dung.

But (due to your spiritual power) you transformed them into an ingot of pure gold.

---Until the dry and parched desert (country of Arabia) became a (lush-green, spiritual) garden

In which rivulets of delectable water ran, and branches (of trees) were laden with fruit.

(Due to the blessings of the Holy Prophet) the towns of Arabia once again became verdent green

After (a long spell of) barrenness, drought and devastation.

People of Hijaz (Arabia) were preoccupied with flirting with pretty women.

But (the spiritual power of) the Holy Prophet caused them to become lost in (the love of) the Gracious God.

21 **صَادَفْتُهُمْ قَوْمًا كَرُوثٍ ذَلَّةً**

آپ نے ان کو پایا	ایسی قوم	مانند گوبر	ذلت کی وجہ سے
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آپ نے عربوں کو (ان کے گناہوں میں مملوث ہونے کی وجہ سے) گوبر کی مانند ذلیل قوم پایا

فَجَعَلْتُهُمْ كَسَيْبَةِ الْعُقَيَانِ

پس آپ نے ان کو بنا دیا	مانند خالص ڈلی	سونا
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مگر آپ نے (اپنی قوتِ قدسیہ سے) ان کو خالص سونے کی ڈلی کی مانند بنا دیا

22 **حَتَّىٰ اُنْتَنِي بُرٌّ كَمِثْلِ حَدِيقَةٍ**

یہاں تک کہ	ہو گیا	خشک	کی مانند	باغ
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یہاں تک کہ (آپ کی برکت سے) عرب کا خشک (بیابانی ملک) روحانی لحاظ سے سرسبز باغ کی مانند ہو گیا

عَذْبِ الْمَوَارِدِ مُثْمِرِ الْأَغْصَانِ

میٹھا پانی	چشمے	پھل دار	شاخیں
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جس میں میٹھے پانی کے چشمے اور (درختوں کی) شاخیں پھلوں سے لدی ہوئی تھیں!

23 **عَادَتْ بِلَادُ الْعَرَبِ نَحْوَ نَضَارَةٍ**

لوٹ آئی	شہر ملک عرب	طرف	شادابی
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ملک عرب کے شہر (آنحضرت صلی اللہ علیہ وسلم کی برکت سے روحانی لحاظ سے) سرسبز شاداب ہو گئے

بَعْدَ الْوَجِيِّ وَالْمَحَلِّ وَالْخُسْرَانِ

بعد	ویرانی	اور	قحط	اور	خسارہ
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اس سے پہلے وہ ویرانی قحط (خشک سالی) اور تباہی کا شکار تھے

24 **كَانَ الْحِجَازُ مَغَازِلَ الْغِزْلَانِ**

تھا	حجاز عرب	عشقیہ باتیں کرنے والا	ہرن (خوبصورت عورتیں)
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حجاز عرب کے لوگ خوبصورت عورتوں سے عشق بازی میں مشغول تھے

فَجَعَلْتَهُمْ فَايِنَ فِي الرَّحْمَانِ

پس آپ نے انھیں کر دیا	فنا ہونے والے	میں	رحمن
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مگر آنحضرت صلی اللہ علیہ وسلم نے (اپنی قوتِ قدسیہ سے) انھیں فنا فی الرحمن کر دیا

The Arab nation was blindly obsessed with two things

Savouring (intoxicating) drinks, and (pursuing) a lot of women.

As for women, their marriage was declared unlawful

To those men whose forbidden status is (described) in the Holy Qur'an.

And (by instituting the rule of prohibition of drinking) you devastated their drinking-bars

And caused the closure of liquor-stores in their towns.

There were many drinkers who used to guzzle barrels full of liquor

But (O Holy Prophet^{sa}) you made them drunk in (the love of the Islamic) faith.

25 شَيْثَانِ كَانَ الْقَوْمُ عُمِيًّا فِيهِمَا

دو چیزیں	تھی	قوم	اندھی	ان دونوں میں
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قوم عرب دو چیزوں کیساتھ (انتہائی محبت کی وجہ) سے اندھی ہو رہی تھی

حَسُو الْعُقَارِ وَكَثْرَةَ النِّسْوَانِ

پسکیاں اور مزے لیکر پینا	شراب	اور	کثرت	عورتیں
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ایک مزے لے لیکر شراب نوشی اور (دوسری) کثرت سے عورتیں رکھنا

26 أَمَّا النِّسَاءُ فَحُرِّمَتْ إِنْكَاحَهَا

جو	عورتیں	پس	حرام قرار دے دیا گیا	ان کا نکاح کرنا
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رہی عورتوں کی بات، سو ان کا نکاح (فلاں فلاں مردوں) سے حرام قرار دے دیا گیا

زَوْجَاتِهِ التَّحْرِيمِ فِي الْقُرْآنِ

مرد	اس کیلئے	حرمت آئی ہے	میں	قرآن مجید
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ان مردوں سے نکاح کی حرمت قرآن مجید میں (بیان ہو چکی) ہے

27 وَجَعَلْتَ دَسْكَرَةَ الْمُدَامِ مُخْرَبًا

اور	آپ نے کر دیئے	شراب خانہ	شراب	خراب
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آپ نے (شراب سے توبہ کروا کر) ان کے شراب خانے خراب (اور ویران) کر دیئے

وَأَزَلَّتْ حَافَتَهَا مِنَ الْبُلْدَانِ

اور	آپ نے ہٹا دیں	ان کی دوکانیں	سے	شہروں سے
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اور ان کی شراب کی دوکانیں شہروں سے ہٹا دیں

28 كَمْ شَارِبٍ بِالرِّشْفِ دَنَا طَافِحًا

کتنے	یعنی بہت تھے	پینے والے	مزے لے لیکر	مٹکے	بھرے ہوئے
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ان میں بہت تھے جو شراب کے بھرے ہوئے مٹکے مزے سے پی جاتے تھے

فَجَعَلْتَهُ فِي الدِّينِ كَالنِّسْوَانِ

پس آپ نے کر دیا	میں	دین کی طرح	متوالے (نشہ میں غرق)
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مگر آپ نے (اپنی قومِ قدسیہ سے) انکو دین (اسلام کے عشق) میں متوالوں کی طرح کر دیا

Many innovators (of vices) would (rather) converse with their lutes

But surely you (O Holy Prophet^{sa}, by your spiritual power) caused them to converse with Rahman (the Gracious God).

There were many who were driven by their love for fragrant beautiful women

But you (O Holy Prophet^{sa}) attracted them (fully) towards Al-Furqan (the Holy Qur'an).

(O Holy Prophet) You brought to life, with a single glimpse, those who lay (spiritually) dead for centuries.

Who can compare with you in this glorious achievement?

(Following your instructions) they gave up their (habit of) evening-drink and, in exchange for its drinking pleasure,

They adopted the (practice of deriving) pleasure from prayers in the nights of grief.

29 **كَمْ مَحَدِّثٍ مُسْتَنْطِقِ الْعَيْدَانِ**

بہتیرے	بدعتی	باتیں کرنے والے	سرنگیاں
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بہتیرے بدعتی (بڑے شوق سے) سرنگیوں سے باتیں کرتے (یعنی مختلف قسم کی سرنگیاں بجاتے) تھے

قَدْ صَارَ مِنْكَ مُحَدِّثَ الرَّحْمَنِ

پیشک	ہو گیا	ہو گیا آپ سے	باتیں کرنے والے	رحمن
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مگر آپ (صلی اللہ علیہ وسلم کی قوت قدسیہ) سے خدا نے رحمن سے باتیں کرنیوالے ہو گئے (یعنی خدا سے ہمکلام ہوئے)

30 **كَمْ مُسْتَهَامٍ لِلرَّشُوفِ تَعَشُّأً**

کتنے (بہت تھے)	سرگردوں	(خوشبو دہان) خوبصورت چہرہ کی عورتوں کیلئے	عشق کی وجہ سے
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بہت تھے جو خوشبو دہان، خوبصورت عورتوں کے عشق (و محبت) میں سرگرداں تھے

فَجَذَبْتَهُمْ جَذَبًا إِلَى الْفُرْقَانِ

پس آپ نے ان کو کھینچ لیا	کھینچنا	طرف	فرقان
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آپ نے (اپنی قوت جذب و کشش سے) انھیں فرقان کی طرف کھینچ لیا

31 **أَحْيَيْتَ أَمْوَاتَ الْقُرُونِ بِجَلْوَةٍ**

آپ نے زندہ کر دیئے	مردے	صدیوں کے	ایک جلوہ سے
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آپ نے صدیوں کے مردے ایک ہی جلوہ سے (روحانی طور پر) زندہ کر دیئے

مَاذَا يُمَاتُكَ بِهَذَا الشَّانِ

کون ہے	آپ کا مثل	اس کی	شان
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کون ہے جو اس (اعلیٰ) شان میں آپ کا نظیر (و مثل) ہو سکے

32 **تَرَكَوْا الْغُبُوقَ وَبَدَلُوْا مِنْ ذَوْقِهِ**

انھوں نے چھوڑ دی	شام کی شراب	اور	بدل دیا	سے	اس کی لذت
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(آپ کے حکم سے) انھوں نے شام کی شراب بھی چھوڑ دی اور شراب کی لذت کے عوض

ذَوْقَ الدُّعَاءِ بِلَيْلَةِ الْأَحْزَانِ

لذت	دُعا	رات	غموں کی
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انھوں نے غم و حزن کی راتوں میں دُعاؤں کی لذت اختیار کر لی

They were devoted to (playing) two-string musical instruments and (producing) plaintive notes from them

Indeed they had a slavish attachment to it (as a pursuit).

Their parties were always marked by singing to the accompaniment of music.

They would either flirt with women or indulge in heavy drinking.

They had no worries (in life) except being preoccupied with (the thoughts of) pretty female singers.

They either indulged in drinking, or kept dreaming of goblets.

They were very fond of creating disorder due to their ignorance (and foolishness)

And were (quite pleased) with (their) life (that was spent) in filth and squalor.

33 **كَانُوا بِرَنَاتِ الْمَثَانِي قَبْلَهَا**

وہ تھے | ساتھ | آوازیں (سرگی کی) | دو تاروں کی سرگی | اس سے پہلے

(قوم عرب کے لوگ) اس سے قبل دو تاروں کی سرگیوں کی سُرور

34 **قَدْ أَحْصَرُوا فِي شُحِّهَا كَالْعَانِي**

یقیناً | گرفتار | میں | اس کی حرص | کی طرح | قیدی

کی حرص (و محبت) میں قیدیوں کی طرح گرفتار (و مقید) تھے

35 **قَدْ كَانَ مَرْتَعُهُمْ أَغَانِي دَائِمًا**

پیشک | تھی | انکی خوشی و راحت کی مجلسیں | تڑم سے گانا بجانا | ہمیشہ

ان کی خوشی و فرحت کی مجلسوں میں ہمیشہ تڑم سے گانا بجانا رہتا تھا

36 **طَوْرًا بَغِيدٍ تَارَةً بِدِنَانٍ**

کبھی | نازک اندام عورتوں کیساتھ | کبھی | ساتھ | مٹکے

کبھی وہ نازک اندام عورتوں سے عشق بازی کرتے اور کبھی شراب کے ٹم لٹھاتے

37 **مَا كَانَ فِكْرُهُ غَيْرَ فِكْرِ غَوَانِي**

نہیں | تھا | فکر | سوائے | فکر | خوبصورت گانے بجانے والی عورتیں

ان کو گانے بجانے والی (خوبصورت عورتوں سے دل بستگی) کے سوا کوئی فکر ہی نہ تھا

38 **أَوْ شُرْبِ رَاحٍ أَوْ خِيَالِ جِفَانٍ**

یا | پینا | شراب | یا | خیال | پیالوں کا

یا وہ شراب نوشی کرتے یا پھر انھیں شراب کے پیالوں کا خیال (اور تصور) رہتا

39 **كَانُوا كَمَشْغُوفِ الْفَسَادِ بِجَهْلِهِمْ**

تھے | مانند شیفٹہ و فریفتہ | فساد | اپنی جہالت کی وجہ سے

وہ اپنی جہالت (و بیوقوفی) کی وجہ سے فساد پھیلانے کے شیفٹہ و فریفتہ تھے

40 **رَاضِينَ بِالْأَوْسَاحِ وَالْأَدْرَانِ**

راضی | ساتھ | میل کچیل | اور | گندگی

وہ تو میل کچیل اور گندی (اور ناپاک زندگی) پہ خوش تھے

The (Arab nation was marked by) two (main) shortcomings which symbolized their ignorance:

(One was) the stupidity (and stubbornness) of a donkey, and (the other was) the fierce attack (like that) of a (charging) wolf.

Then, O Sun of Guidance (The Holy Prophet), you rose (on the horizon) for their benefit,

So that you may illuminate them (with the divine-light emanating) from your glowing face.

(O Holy Prophet) you were sent by God -- the Gracious, the Benefactor

At (a time when the prevalence of sin was causing) great disorder and (its severity was like) a flood.

O (handsome) young man! How can (the elegance of) your beauty and (its refined) grace be (fully) described?

(You are) the one whose fragrance captivates the heart like (the scent of) a fragrant plant.

عَيَانَ كَانَ شِعَارَهُمْ مِنْ جَهْلِهِمْ 37

دوعیب	تھے	ان کا نشان	سے	ان کی جہالت
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اس (قوم عرب) کے دو عیب، ان کی جہالت کا نشان تھے

حُمُقُ الْحِمَارِ وَوَثْبَةُ السَّرْحَانِ

حماقت	گدھا	اور	حملہ کرنا	بھیڑ یا
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ایک گدھے کی سی حماقت (اور ضد) اور دوسرا بھیڑیے جیسا (تند و تیز) حملہ کرنا!

فَطَلَعَتْ يَا شَمْسَ الْهُدَى نُصْحًا لَهُمْ 38

پس آپ نے	ظلمتوں کو فرمایا	اے	آفتاب	ہدایت	خیر خواہی	ان کیلئے
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اے آفتاب ہدایت (آپ نے ایسی تاریکی اور ظلمت کی حالت میں) انکی خیر خواہی کیلئے ان پر طلوع فرمایا

لِتُضِيئَهُمْ مِنْ وَجْهِكَ النُّورَانِي

تا	آپ ان کو روشن کریں	سے	اپنے چہرے	روشن
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تا اپنے نورانی چہرہ سے انھیں متور روشن کریں

أُرْسِلْتَ مِنْ رَبِّ كَرِيمٍ مُحْسِنٍ 39

تو، بھیجا گیا	سے	پروردگار	کریم	احسان کرنے والا
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آپ (صلی اللہ علیہ وسلم) پروردگار کریم و محسن خدا کی طرف سے

فِي الْفِتْنَةِ الصَّمَاءِ وَالطُّغْيَانِ

میں	فتنہ	خوفناک	اور	طغیانی
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فتنہ اور طغیانی (اور سرکشی) کے زمانہ میں بھیجے گئے

يَا لَلْفَتَى مَا حُسْنُهُ وَجَمَالُهُ 40

اے	نوجوان	کیا	اس کا حسن	اور	اس کا جمال
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اے وہ (خوبصورت) نوجوان! آپ کے حسن و جمال (کی خوبیاں) کیسے بیان ہو

رِيَّاهُ يُصْبِي الْقَلْبَ كَالرَّيْحَانِ

اسکی خوشبو	فریقتہ کرتی ہے	دل	کی طرح	ریحان
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جن کی خوشبو، ریحان کی طرح دل کو فریقتہ کر لیتی ہے

The presence of (Allah) the Protector, is reflected in the (blessed) face (of the Holy Prophet)

And his entire manner (and moral conduct) sparkles with the same (characteristic) magnificence.

So, it is for this (reason) that he is loved (so much) and his (spiritual grace and) beauty deserves.

That he (alone) should be adored (with all our devotion), excluding the group of all (other) friends.

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.

(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).

41 **وَجْهَ الْمُهَيَّمِنِ ظَاهِرٌ فِي وَجْهِهِ**

چہرہ	خدائے نگہبان	ظاہر ہے	میں	اس کا چہرہ
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آنحضرت صلی اللہ علیہ وسلم کے چہرہ سے خدائے مہین کا چہرہ نظر آتا ہے

42 **وَشُؤْنُهُ لَمَعَتْ بِهَذَا الشَّانِ**

اور	اس کے احوال	چمکتے ہیں	اسکے ساتھ	شان
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اور آپ کے تمام احوال (اور اخلاق اسی) شان و شوکت کے ساتھ چمکتے ہیں

42 **فَلِذَا يُحَبُّ وَيَسْتَحِقُّ جَمَالَهُ**

پس اس لئے	وہ محبت کیا جاتا ہے	اور	مستحق ہے (لاائق ہے)	اس کی خوبصورتی
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پس اسی (عظمتِ شان کی وجہ سے) آپ سے محبت کی جاتی ہے اور آپ کی خوبصورتی اور جمال

43 **شَغْفًا بِهِ مِنْ زُمْرَةِ الْأَخْدَانِ**

انتہائی عشق	اسکے ساتھ	سے	گروہ	بھائی
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اس لائق ہے کہ دوسرے بھائیوں کے گروہ کو (چھوڑ کر) آپ ہی سے انتہائی عشق (و محبت) کی جائے

43 **سُجَّحٌ كَرِيمٌ بَادِلٌ خَلُّ التَّقِي**

خوش (خلق)	کریم (معزز)	وسیع القلب	دوست تقویٰ شعار
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آپ خوش خلق، کریم النفس، وسیع القلب اور تقویٰ شعار ہیں

44 **خَرَقٌ وَفَاقَ طَوَائِفَ الْفِتْيَانِ**

سخی	اور	فوقیت لے گیا	گروہ	نوجوان
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آپ سخی ہیں اور تمام نوجوانوں کے گروہوں پر فوقیت رکھتے ہیں

44 **فَاقَ الْوَرَى بِكَمَالِهِ وَجَمَالِهِ**

فوقیت رکھتا ہے	مخلوق	اپنے کمال سے	اور	اپنے جمال سے
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آنحضرت صلی اللہ علیہ وسلم اپنے کمال اور اپنے جمال

45 **وَجَلَالِهِ وَجَنَانِهِ الرَّيَّانِ**

اور	اپنے جلال	اور	اپنے دل سے	تروتازہ (شاداب)
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اور اپنے جلال اور اپنے تروتازہ اور شاداب روح و قلب کے لحاظ سے تمام مخلوق پر فوقیت رکھتے ہیں

No doubt, it is Muhammad^{sa} who is the best of all creation;

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

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).

By God! (the Holy Prophet) Muhammad^{sa} 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).

He is the pride of every purified and holy person;

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

45 لَا شَكَّ أَنْ مُحَمَّدًا خَيْرُ الْوَرَى

بے شک	یقیناً	محمدؐ	بہتر	مخلوق
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بیشک محمدؐ (رسول اللہ صلی اللہ علیہ وسلم) تمام مخلوقات سے بہترین شخص ہیں

رَيْقُ الْكِرَامِ وَنُخْبَةُ الْأَعْيَانِ

رُوحِ وَقُوتِ	معزز لوگ	اور	منتخب	چیدہ
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معزز لوگوں کی رُوح و قُوت اور منتخب لوگوں میں سے چیدہ ہیں

46 تَمَّتْ عَلَيْهِ صِفَاتُ كُلِّ مَرْيَةٍ

مکمل ہیں	اس پر	صفات	ہر قسم کی	فضیلت
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(آنحضرت صلی اللہ علیہ وسلم پر) ہر قسم کی فضیلت کی صفات مکمل ہیں

خَتِمَتْ بِهِ نِعْمَاءُ كُلِّ زَمَانٍ

ختم کردی گئی	آپؐ کیساتھ	نعمتیں	ہر ایک	زمانہ
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آپؐ (کی ذاتِ اقدس) پر ہر زمانہ کی نعمتیں ختم (کامل) کردی گئی ہیں!

47 وَاللَّهِ إِنَّ مُحَمَّدًا كَرْدَافَةٌ

خدا کی قسم	یقیناً	محمدؐ	مانند	وزیر اعظم
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خُدا کی قسم! یقیناً محمدؐ (صلی اللہ علیہ وسلم اللہ تعالیٰ کے لئے) وزیر اعظم کی مانند ہیں

وَبِهِ الْوُصُولُ بِسُدَّةِ السُّلْطَانِ

اور اسکے ذریعہ	پہنچنا	چوکھٹ	بادشاہ
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اور آپؐ ہی کے واسطے سے (خُدا کے لئے) بادشاہ کی چوکھٹ تک رسائی ہوتی ہے

48 هُوَ فَخْرُ كُلِّ مُطَهَّرٍ وَمُقَدَّسٍ

وہ	فخر	ہر ایک	پاک	او	مقدس
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(آنحضرت صلی اللہ علیہ وسلم) ہر مطہر اور مقدس کے لئے باعثِ فخر ہیں

وَبِهِ يُبَاهِي الْعَسْكَرُ الرُّوحَانِي

اور اسکے ذریعہ	ناز کرتا ہے	لشکر	رُوحانی
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آپؐ کی (ذات، اقدس) پر خُدا تعالیٰ کا (رُوحانی لشکر) فخر (اور) ناز کرتا ہے

He is preferred over everyone who is front-ranking and has (achieved) nearness (to Allah).

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

(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.

(The Holy Prophet^{sa} is) the unique champion (--- a skilled archer ---) whose arrows never miss (the target).

(In fact) he shoots (his arrows) right on target, and (he) is the destroyer of Satan.

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.

49 **هُوَ خَيْرُ كُلِّ مُقَرَّبٍ مُتَقَدِّمٍ**

وہ	بہتر	ہر ایک	مقرب	آگے بڑھے ہوئے
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آنحضرت صلی اللہ علیہ وسلم ہر مقدم و مقرب سے افضل ہیں

50 **وَالْفَضْلُ بِالْخَيْرَاتِ لَا بِزَمَانٍ**

اور	فضیلت	ساتھ	نیکیاں	نہ	زمانہ
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اور (یاد رہے کہ) فضیلت لمبی عمر پانے سے نہیں بلکہ نیکوں کی وجہ سے ہوتی ہے

51 **وَالطَّلُّ قَدْ يَبْدُو أَمَامَ الْوَابِلِ**

اور	پھوار (ہلکی بارش)	یقیناً	شروع ہوتی ہے	پہلے	موسلا دھار بارش
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اور پھوار (ہلکی بارش) ہمیشہ موسلا دھار بارش سے پہلے ہوتی ہے

52 **فَالطَّلُّ طَلٌّ لَيْسَ كَالْتَّهْتَانِ**

پس	پھوار	پھوار ہے	نہیں	مانند	موسلا دھار بارش
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پس پھوار تو پھوار ہی ہوتی ہے وہ موسلا دھار بارش کے مانند نہیں ہوتی

53 **بَطْلٌ وَحِيدٌ لَا تَطِيشُ سِهَامُهُ**

پہلوان	یگانہ روزگار	نہیں	خطا جاتے ہیں	اس کے تیر
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آنحضرت صلی اللہ علیہ وسلم وہ یگانہ (پہلوان) ہیں کہ جن کے تیر کبھی خطا نہیں جاتے

54 **ذُو مُضْمِيَّاتٍ مُؤَبِقُ الشَّيْطَانِ**

والے	نشانے پر لگانے والے تیر	ہلاک کرنے والا	شیطان
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بلکہ (آپ تیر) عین نشانہ پر لگاتے ہیں اور شیطان کو ہلاک کرینوالے ہیں!

55 **هُوَ جَنَّةٌ إِنِّي أَرَى أَثْمَارَهُ**

وہ	باغ	یقیناً میں	میں دیکھتا ہوں	اس کے پھل
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آپ ایک (بارونق) باغ ہیں میں یقیناً دیکھتا ہوں کہ اس (باغ) کے پھل

56 **وَقُطُوفَهُ قَدْ ذَلَّتْ لِحْنَانِي**

اور	اس کے خوشے	پیشک	قریب کر دیئے گئے ہیں	میرے دل کے
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اور اس کے خوشے میرے دل کے قریب کر دیئے گئے ہیں

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

And I saw him sparkle like a pearl.

No doubt, (Hazrat) Eesa died a quiet (normal) death, but our Prophet (Hazrat Muhammad)

Is (spiritually) alive, and by God he has met me (in a vision)!

I swear by Allah, that I indeed witnessed the beauty (of the Holy Prophet)

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

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.

53 **أَلْفَيْتُهُ بَحْرَ الْحَقَائِقِ وَ الْهُدَى**

میں نے اسے پایا	سمندر	حقائق	اور	ہدایت
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میں نے آنحضرت صلی اللہ علیہ وسلم کو حقائق اور ہدایت کا سمندر پایا

54 **وَرَأَيْتُهُ كَمَا لَدَّرَ فِي اللَّمَعَانِ**

اور میں نے اسے دیکھا	کی طرح	موتی	میں	چمک دکھ
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اور آپ کو میں نے چمک دکھ میں موتی کی طرح دیکھا

54 **قَدْ مَاتَ عِيسَى مُطْرَقًا وَ نَبِيْنَا**

پیشک	مرگیا	عیسیٰ	سر جھکائے	اور	ہمارے نبی
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پیشک حضرت عیسیٰ (علیہ السلام) سر جھکائے (چپ چاپ) وفات پا چکے ہیں

55 **حَيٌّ وَ رَبِّي إِنَّهُ وَ أَفَانِي**

زندہ ہیں	اور	مجھے خدا کی قسم ہے	یقیناً وہ	مجھے ملے ہیں
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خدا کی قسم (ہمارے نبی صلی اللہ علیہ وسلم روحانی لحاظ سے) زندہ ہیں اور یقیناً انہوں نے مجھے ملاقات کا شرف بخشا ہے

55 **وَ اللَّهُ إِنِّي قَدْ رَأَيْتُ جَمَالَهُ**

خدا کی قسم	یقیناً میں	پیشک	میں نے دیکھا	اس کا جمال
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خدا کی قسم! یقیناً میں نے (آنحضرت صلی اللہ علیہ وسلم) کا جمال دیکھا ہے

56 **بُعْيُونِ جِسْمِي قَاعِدًا بِمَكَانِي**

آنکھوں سے	میرا جسم	بیٹھے ہوئے	میرے مکان میں
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ان کو میں نے خود اپنی آنکھوں سے اپنے مکان میں بیٹھے ہوئے دیکھا!

56 **هَإِنْ تَظَنِّتَ ابْنَ مَرْيَمَ عَائِشًا**

خبردار	اگر	تو خیال کرتا ہے	ابن مریم	زندہ
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خبردار! اگر آپ اپنے خیال میں حضرت عیسیٰ ابن مریم کو زندہ سمجھتے ہیں

57 **فَعَلَيْكَ إِثْبَاتًا مِنَ الْبُرْهَانِ**

پس تجھ پر واجب ہے	ثابت کرنا	سے	دلیل
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تو آپ پر واجب ہے کہ دلیل کے ساتھ ان کا زندہ ہونا ثابت کریں!

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

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

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?

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.

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.

57 **أَفَأَنْتَ لَا قَيْتَ الْمَسِيحِ بَيَقْظَةٍ**

کیا تو،	تو ملا ہے	حضرت مسیح سے	بیداری میں
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کیا تم بیداری میں حضرت مسیح سے ملے ہو؟

58 **أَوْ جَاءَكَ الْأَنْبَاءُ مِنْ يَقْظَانَ**

یا	تیرے پاس آئی ہے	خبریں	سے	بیدار
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یا تمہیں کسی شخص نے بیداری میں (حضرت مسیح کو زندہ) دیکھنے کی خبر دی ہے!

58 **أَنْظُرْ إِلَى الْقُرْآنِ كَيْفَ يُبَيِّنُ**

دیکھ	طرف	قرآن مجید	کیسے	وہ بیان کرتا ہے
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قرآن مجید کو فوراً (دو تہ برس سے) پڑھو کہ وہ کیسے کھول کر (مسئلہ وفات مسیح) بیان کرتا ہے

59 **أَفَأَنْتَ تُعْرِضُ عَنِ هُدَى الرَّحْمَنِ**

کیا تو	منہ پھرتا ہے	سے	ہدایت	رحمن خدا
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(اس کے باوجود) کیا تم خدائے رحمن کی ہدایت سے منہ پھرتے ہو؟

59 **فَاعْلَمْ بِأَنَّ الْعَيْشَ لَيْسَ بِثَابِتٍ**

پس جان لو	کہ یقیناً	زندگی	نہیں	ثابت
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پس جان لو کہ کسی (شخص کی ہمیشہ) کی زندگی ثابت نہیں ہے۔

60 **بَلْ مَاتَ عَيْسَى مِثْلَ عَبْدٍ فَإِنْ**

بلکہ	مر گیا	حضرت عیسیٰ	مانند	بندہ	فانی
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بلکہ حضرت عیسیٰ (علیہ السلام) بھی ایک فانی بندہ کی طرح وفات پا گئے ہیں

60 **وَنَبِينًا حَيًّا وَإِنِّي شَاهِدٌ**

اور	ہماری نبی	زندہ	اور	یقیناً میں	گواہ ہوں
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اور ہماری نبی (کریم صلی اللہ علیہ وسلم روحانی لحاظ سے) زندہ ہیں اور یقیناً میں گواہ ہوں

60 **وَقَدْ اقْتَطَفْتُ قَطَائِفَ اللَّقْيَانِ**

اور	پیشک	چمچے میں نے	ثمرات	ملاقات کے
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اور میں آنحضرت صلی اللہ علیہ وسلم کی ملاقات کے ثمرات سے بہرہ مند ہوا ہوں

I had (earlier) seen his (blessed) face in my adolescence;

Later on, the Holy Prophet^{sa} (graced me with the opportunity, when he) met me while I was awake.

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

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

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

In this life, as well in the Next Life.

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.

61 **وَرَأَيْتُ فِي رَيْعَانِ عُمْرِي وَجْهَهُ**

اور	میں نے دیکھا	میں	آغازِ جوانی	میری عمر	اس کا منہ
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اور میں نے اپنی آغازِ جوانی میں آنحضرت (صلی اللہ علیہ وسلم) کا منہ (مبارک) دیکھا تھا

62 **ثُمَّ النَّبِيُّ بَيَقُظْتِي لَا قَانِي**

پھر	نبی کریم	بیداری	مجھے ملے
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پھر مجھے عین بیداری میں نبی کریم صلی اللہ علیہ وسلم کی ملاقات کا شرف حاصل ہوا

63 **إِنِّي لَقَدْ أَحْيَيْتُ مِنْ إِيَّاهُ**

یقیناً میں	پیشک	میں زندہ ہوا ہوں	سے	اس کے زندہ کرنے سے
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یقیناً میں ان کی زندہ کرنے (والی روحانی قوت) سے زندہ ہوا ہوں ،

64 **وَاهَا لِأَعْجَازٍ فَمَا أَحْيَانِي**

بہت خوب!	معجزہ ہے	پس کیا	مجھے زندہ کیا
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بہت خوب! کیا ہی (یہ عظیم) معجزہ ہے اور مجھے کیا ہی (اعلیٰ طور پر) زندہ کیا ہے!

65 **يَا رَبِّ صَلِّ عَلَيَّ نَبِيَّكَ دَائِمًا**

اے	میرے رب	رحمت نازل کر	پر	اپنے نبی	ہمیشہ
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اے میرے رب تو اپنے نبی (صلی اللہ علیہ وسلم) پر ہمیشہ (درود و سلام اور) رحمتیں نازل فرما

66 **فِي هَذِهِ الدُّنْيَا وَبَعَثِ ثَانٍ**

میں	اس	دُنیا	اور	اُٹھنا	دوبارہ
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اس دُنیا میں بھی اور دوسرے جہاں میں بھی (یعنی دُنیا و آخرت میں ان پر رحمتیں نازل فرما)

67 **يَا سَيِّدِي قَدْ جِئْتُ بِابِكَ لَاهِفًا**

اے	میرے پیارے آقا	پیشک	میں آیا ہوں	آپ کا دروازہ	فریادی بن کر
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اے میرے پیارے آقا! میں (بڑے افسوس کیساتھ) فریاد کرتا ہوں آپ کے دروازہ پر آیا ہوں

68 **وَالْقَوْمُ بِالْإِكْفَارِ قَدْ أَذَانِي**

اور	قوم	کافر کہہ کر	پیشک	مجھے تکلیف دی
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اور قوم نے مجھے کافر کہہ کر بہت (دکھ اور) تکلیف دی ہے

(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).

May Allah bless you, O Leader of the World!

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

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

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

O my beloved! Your love has certainly penetrated,

My soul, my mind, and my heart.

يَفْرِي سِهَامِكَ قَلْبَ كُلِّ مُحَارِبٍ 65

چیرتے ہیں	آپ کے تیر	دل	ہر ایک	جنگ کرنے والے
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آپ کے تیر ہر جنگ کرنیوالے کے دل چیرتے (چلے) جاتے ہیں

وَيَشْجُ عَزْمَكَ هَامَةَ الثُّعْبَانِ

اور	پھاڑتا ہے	آپ کا عزم	کھوپڑی	اڑدھا
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اور آپ کا عزم (بالجزم) اڑدھا کی کھوپڑی کھٹاتا (اور پھاڑتا) ہے (یعنی آپ بڑے اولوالعزم انسان تھے)

لِلَّهِ دَرُكٌ يَا إِمَامَ الْعَالَمِ 66

آفریں	اے	امام	جہان
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آفریں (آپ کو) اے جہان کے امام!

أَنْتَ السَّبُوقُ وَ سَيِّدُ الشُّجْعَانِ

تو	سب سے آگے	اور	سردار	بہادر
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آپ سب لوگوں سے آگے (بڑھے ہوئے ہیں) اور بہادروں کے سردار ہیں

أَنْظُرْ إِلَيَّ بِرَحْمَةٍ وَ تَحَنُّنٍ 67

دیکھ	میری طرف	رحمت کے ساتھ	اور	شفقت
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مجھ (عاجز) پر اپنی رحمت اور شفقت کی نظر فرما!

يَا سَيِّدِي أَنَا أَحَقُّرُ الْغِلْمَانِ

اے	میرے آقا	میں	حقیر ترین	غلام
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اے میرے پیارے آقا! میں تو آپ کے غلاموں میں سے حقیر ترین غلام ہوں

يَا حِبِّ إِنَّكَ قَدْ دَخَلْتَ مَحَبَّةً 68

اے	میرے محبوب	یقیناً آپ	پیشک	آپ نے داخل کی	محبت
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اے میرے محبوب! یقیناً آپ کی محبت مجھ میں

فِي مُهَجَّتِي وَمَدَارِكِي وَ جَنَانِي

میں	میری جان	اور	میرا دماغ	اور	میرا دل
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میری جان، میرے دماغ اور میرے دل میں رچ گئی ہے

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.

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!

69 مَن ذَكَرَ وَجْهَكَ يَا حَدِيقَةَ يَهْجَتِي

سے	یاد	آپ کا منہ	اے	باغ	میری خوشی تازگی
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اے میری خوشی کے (بارونق) باغ! میں تو آپ کے (مبارک) منہ کی یاد سے

لَمْ أَخْلُ فِي لَحْظٍ وَلَا فِي أَنْ

نہیں	میں خالی رہتا	میں	لحہ	اور	نہ	میں	لحظہ (وقت)
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ایک لحہ اور ایک لحظہ بھی غافل نہیں رہتا

70 جِسْمِي يَطِيرُ إِلَيْكَ مِنْ شَوْقٍ عَلا

میرا جسم	اُڑتا ہے	آپ کی طرف	سے	شوق غالب
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میرا جسم! غالب (اور وافر) شوق سے آپ کی طرف اڑا جاتا ہے

يَا لَيْتَ كَانَتْ قُوَّةَ الطَّيْرَانِ

اے کاش	ہوتی	طاقت	اُڑنے کی
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اے کاش! مجھے اُڑنے کی طاقت حاصل ہوتی (تو میں اُڑ کر آپ کے پاس پہنچ جاتا)



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

PART 9

General Religious Knowledge (Questions / Answers)

- 1: Islam
- 2: Six Articles of *Eeman*
- 3: Five Pillars of Islam
- 4: Ahmadiyyat — Revival of Islam
- 5: Guidelines for Parents of *Waqfeen-e-Nau*

Adapted from the book
Islam: My Religion

By: *B. A. Rafiq*
ex Imam, Fadh Mosque,
London, UK



Jihad with the Pen

The Promised Messiah^{as} says:

‘Once the Holy Prophet^{sa}, had to offer all the five prayers together. Now it is the Jihad with the Pen (instead of the sword) that has to be waged. That is why this is now the time that the people should be courageous and sacrifice their time and wealth.

You should know it well that this is not the time to go to the battlefield for religious purposes. The battles that were fought during the life time of the Holy Prophet^{sa}, were not meant to convert the non-believers to Islam by force; these battles were fought by the Muslims to defend themselves. When the Muslims were inhumanly tortured and turned out of Mecca and many Muslims had become martyrs, it was then that God commanded them to fight back; this definitely was a defensive measure. Now the times have changed. There is peace every where; it is with the Pen that Islam is being attacked. That is why it is necessary that Pen should be used to rebut the attacks. God the Almighty says in the Holy Quran that you should make preparation to defend yourselves with the same kind of weapons as the opponents happen to use.

Think of the preparations that the opponents of Islam are now making. They are not lining up armies. They are publishing magazines and books. We also should, therefore, pick up our pen and answer their attacks with magazines and books. It can never be that the prescription (treatment) and the sickness be at odds. If the treatment does not conform with the sickness, the consequence is bound to be useless and harmful.’ ...

(Malfoozat vol. 8, p.20)

Islam

What does the word *Islam* mean?

Islam

Islam is an Arabic word which literally means obedience and peace. So ‘Islam’ would mean the path of those who are obedient to Allah and who establish peace with Him and His creatures.

What is a follower of the religion of Islam called?

He or she is called a Muslim.

Who gave the name of Islam to our religion?

Allah gave the name of Islam to our religion.

Will you please quote the verse of the Holy Qur’an where the name of Islam has been given to our religion?

Yes. In chapter 5, verse 4, Allah named our religion as Islam:

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ط

“... and (I) have chosen for you Islam as religion.”

What are the main qualities of Islam?

Islam is a perfect religion. Its teachings are simple and can be easily practised by everyone. It gives reason for each of its commandments and teachings. The Holy Qur’an, which is the religious scripture of the Muslims, is the word of Allah. This book is exactly the same as it was revealed to the Holy Prophet^{saw}. Allah has promised to safeguard it.

Six Articles of *Eeman*

Eeman

What is *Eeman*?

Eeman means belief or faith. One who believes is, therefore, a *Mu'min*.

What are the main Articles of Faith (*Eeman*) in Islam?

The following are the main Articles of Faith in Islam (see Part 1.2):

1. To believe in Allah (One God)
2. To believe in all His Angels.
3. To believe in all His Books.
4. To believe in all His Prophets.
5. To believe in the Day of Resurrection.
6. To believe in the Decree of Allah

Allah

Who is the Creator of all the worlds?

Allah created everything.

Tell me more about Allah.

- ◆ Allah is One and Almighty. He alone is worthy of worship. He has no partners. He begets not nor is He begotten. He is eternal.
- ◆ He listens to our prayers and accepts them. He gives life and causes death. He created us in the best form. He has neither wife nor children. He is perfect.
- ◆ He loves us all and shows mercy to us. He has knowledge of everything. He sends His guidance to us through His Prophets.
- ◆ He is Master of the Day of Judgment. No sleep or slumber ever overtakes Him. He has neither beginning nor end. He is All-Knowing, All-Seeing and Just.

What are principle attributes of Allah?

There are four principle attributes of Allah mentioned in *Surah Al-Fatihah*, the first chapter of the Holy Qur'an., namely:

- ◆ *Rabbul `Aalameen*
- ◆ *Ar-Rahmaan*
- ◆ *Ar-Raheem*
- ◆ *Maalik-i-yaumideen*

What are the meanings of these attributes?

- ◆ *Rabbul `Aalameen* means 'Lord of all the worlds'.
- ◆ *Ar-Rahmaan* means 'the Gracious'.
- ◆ *Ar-Raheem* means 'the Merciful'
- ◆ *Maalik-i-yaumiddeen* means 'Master of the Day of Judgement'

How can we establish relationship with Him?

By obeying Him and praying constantly to Him.

Does Allah speak to people?

Yes, He responds to our prayers. Those who obey Him and do good are favoured with answer to their prayers.

In what language should one pray to Him?

One can pray to Him in any language one likes. He knows all languages. He is the creator of all languages.

Where is Allah?

Allah is everywhere. He sees us at all times but we cannot see Him with our physical eyes.

The Angels of Allah

What are Angels?

Angels have been created by Allah. They are spiritual beings. They obey the commands of Allah. They are numerous and have been assigned various duties by Allah. They are also sent by Allah to help His prophets and followers.

Name some of the most important angels of Allah.

There are four most important angels of Allah namely *Jibra'eel*, *Mika'eel*, *Israfeel* and *Izra'eel*.

Do we worship angels?

No, not at all. We only worship Allah and none else whosoever.

What is the name of the angel who brought Allah's revelation to the Holy Prophet^{saw}?

Hadrat *Jibra'eel*.

The Books of Allah

What do you mean by the books of Allah?

Allah sends His guidance to mankind from time to time. This guidance is conveyed to mankind through Prophets of Allah. It contains Laws for our day to day life. These laws and rules are called the Book of Allah. We must believe in all the books of Allah.

What are the well known books?

The major books are the following:-

The Holy Qur'an is the last and perfect Book. It was revealed to the Holy Prophet Muhammad^{saw}. It took nearly 23 years for the revelation to complete. It came in small portions as Allah wished.

The Torah was given to the Prophet Musa^{as}, *Moses*

The Psalms or Zaboor was given to Prophet Dawood^{as}, *David*

The New Testament or Injeel was given to Prophet `Eesa^{as}, *Jesus*.

The Suhf was given to Prophet Ibraheem^{as}, *Abraham*

What are the main features of the Holy Qur'an ?

The Holy Qur'an is a book of guidance for us all. Every word of the Qur'an is the word of Allah. The Qur'an has been preserved in its original form as was promised by Allah in the Qur'an itself (15:10).

It was preserved by the Holy Prophet Muhammad^{saw} and his companions (peace be on them all) by committing it to memory. There have always been hundreds of people in all ages who have learnt the whole of the Holy Qur'an by heart. This practice still continues.

The Qur'an is in the Arabic Language. The style and language of the Qur'an are excellent. The Qur'an has been translated into many languages including English. It contains many prophecies about the future of mankind and is also a complete code of conduct for us.

Those who follow the Holy Qur'an become the most successful people in life. We should read and ponder over the meaning of the Qur'an more often so that we could achieve success in life. The Qur'an has 114 chapters and is also divided into thirty equal parts.

Will there be other books after the Qur'an canceling some or all of its teachings?

Not at all. The Qur'an is a perfect and most complete Book. There is no need for mankind to look forward to anything else because the Qur'an gives guidance in all aspects of life. The Qur'an is a living book and will remain so for ever.

What other Revealed books exist today in their original forms?

None. All the other revealed books have been changed partly by their followers and are not the original ones. Some of them have not even been preserved in their original languages, such as the New Testament. We only have belief in the fact that these books originally contained the message of Allah but their present day versions are open to criticism.

Who is a Prophet?

In Arabic there are two words used for a Prophet. *Rasool* means 'one who is sent' or 'messenger', and *Nabi* means 'one who receives and conveys Divine Commands'. Both these words are used for a person who is chosen by Allah for the reformation and guidance of mankind.

**The
Prophets
of Allah**

Mention some of the qualities of a Prophet.

The Prophets of Allah are chosen from among human beings. They set the best examples of moral and spiritual conduct. They lead mankind to Allah by conveying to them the Divine revelation and also by their own example of purity and righteousness. They are the most truthful of men. Their hearts are full of love of Allah and His creatures. All of them proclaim the Oneness of Allah and ask people to submit to Him completely.

Who is the chief of the Prophets?

Hadrat Muhammad^{sa} is the chief of the Prophets. He is *Khaataman-Nabiyyeen* i.e. the Seal of the Prophets. He brought perfect guidance for us from Allah. He came as a blessing for mankind. He is an excellent Exemplar. He showed mercy not only to human beings but also to animals.

Name some of the other Prophets of Allah.

Hadrat Adam, Hadrat Ibraheem (Abraham), Hadrat Nooh (Noah) Hadrat Musa (Moses), Hadrat Dawood (David), Hadrat Suleimaan (Solomon), Hadrat `Eesa (Jesus), Hadrat Ahmad (may peace of Allah be on them all).

When was the Holy Prophet^{sa} born and when did he die?

He was born on 20th April, 570 A.D. at Mecca in Arabia, and died at the age of 63 at Medina. He is buried at Medina.

The Holy Prophet^{sa}

Tell me more about the Holy Prophet Muhammad^{sa}

The Prophet Muhammad^{sa} was left an orphan, and was brought up by his grandfather Abdul Muttalib, and later, by his uncle Abu Talib. Abdullah is his father's name and Amina is the name of his mother. His mother died when he was only six years of age. The Prophet Muhammad^{sa} was twenty five when he married Khadijah, who was forty. She bore him several children.

The Prophet Muhammad^{sa} used to retire for meditation to the cave of Hira which is a few miles from Mecca. At the age of forty, he received revelation from Allah that he had been appointed a Prophet whose duty it was to reform mankind.

He started his divine mission but was opposed by all except a few. They even tortured him and killed some of his followers. They laughed at him and ridiculed him when he spoke to them about his sacred mission. Even his own

relatives turned against him. He continued his work under these circumstances until such a time as Allah ordered him and his followers to leave Mecca and migrate to Medina.

The Meccans were so opposed to him that they would not even let him leave the town. He, along with his dear friend and follower, Abu Bakr^{ra}, decided to leave Mecca. One night they left Mecca in the dark and took refuge in a cave called *Thaur* for nearly three days. During this time the Meccans left no stone unturned to trace him but to no avail. After three days he and Abu Bakr^{ra} started on their journey to Medina. This is called the Hijra or the migration. He was welcomed warmly by the people of Medina.

Soon after settling down in Medina the news started coming in that the Meccans had started raising an army to attack Medina and to destroy Islam and its Founder. The Holy Prophet^{sa} and his followers were worried when they heard this news but had full faith in Allah about their safety.

The first battle that was fought by the Holy Prophet^{sa} and his followers is called the *Battle of Badr* as it was fought near a well of that name. The Prophet had 313 followers against the Meccans who were more than 1,000 in number. They were well equipped whereas the Prophet^{sa} and his followers had little weapons and food. The non-believers were defeated at the hands of the Muslims and were routed.

After this battle he had to fight several other battles in self- defense till he eventually entered Mecca as a conqueror in 630 A.D. and the hostilities ceased for the time being. The Holy Prophet^{sa} died at Medina at the age of 63 and was buried there.

The Prophet Muhammad^{sa} is an excellent exemplar for us all. Allah wanted to make him a model for us all so He made him pass through various stages of human life. He showed kindness to his wives, mercy to his enemies and laid down standards of equality for men to follow. He commanded armies and was an excellent General. He was obedient to his elders and kind to the young.

Has the advent of the Holy Prophet Muhammad^{sa} been mentioned in other scriptures?

Yes. Prophet Moses^{as} told the Israelites that God had told him of the advent of the Holy Prophet in the following words: *I will raise them up a prophet from among their brethren, like unto thee, and will put My words in his mouth, and he shall speak unto them all that I shall command him. (Deuteronomy 18:18)*

This was a prophecy about the Holy Prophet^{sa} made in about 1451 B.C by the prophet Moses.

Where can we read the events of the life of the Holy Prophet^{sa}?

In the Holy Qur'an where major events of his life have been mentioned by Allah himself and from the Books of Hadith which consist of his sayings and doings. There are six major books of Hadith — *Bukhari, Muslim, Tirmidhi, Ibn Maja, Nasa'ee, and Abu Dawood.*

The Day of Resurrection and Judgment

What do you know about the Day of Resurrection and Judgment?

On the day of resurrection we will be raised again by Allah and will be given a new life. He will then judge us according to our deeds on earth.

Those who have been doing good deeds and have been obedient to Allah and His Prophets would be awarded the everlasting life of happiness and peace in Paradise or Heaven. Others who have been rebellious to Allah and His prophets and had spent their lives in evil would be punished in Hell.

How long will a person remain in Heaven or Hell?

Paradise is ever lasting. Hell is like a hospital where patients are kept for a limited time to be cured of their spiritual ailments. They would be transferred to Heaven after having been cured of their spiritual diseases. Hell is thus for a limited period of time.

What is sin?

Any action done deliberately against the command of Allah is a sin.

Is man sinful by nature?

No. Every child is born quite sinless in this world. It is only when he consciously and deliberately breaks the law of Allah that he can be called a sinner.

Do the Prophets of Allah commit sin?

No. Never. They are all sinless. They are the most obedient of men to Allah. They are the best examples for mankind and as such they do not break the laws which they bring for mankind.

How do we know what is good and what is evil?

By reading the Holy Qur'an and the Hadith (traditions) of the Holy Prophet Muhammad^{sa}.

Could you give a list of the deeds that are good?

Yes. In the Holy Qur'an, Allah commands us:

- ◆ To be regular in our daily prayers.
- ◆ To show obedience to our parents and elders.
- ◆ To tell the truth.
- ◆ To extend hospitality to guests.
- ◆ To love our Holy Prophet Muhammad^{sa}, and his companions and pray for them.
- ◆ To ask others to do good and refrain from loose talk and from wasting our time in useless pursuits.

Can you name some of the deeds that are major sins?

The following are major sins:

- ◆ To believe in anyone as a partner of Allah.
- ◆ To show disrespect to parents.
- ◆ To steal.
- ◆ To bear false witness.
- ◆ To backbite.
- ◆ To abuse anybody.
- ◆ To be dishonest.
- ◆ To break one's promise.
- ◆ To commit adultery or fornication.
- ◆ To commit suicide.

Five Pillars of Islam

Five Pillars of Islam

What are the fundamental principles of Islam?

There are five fundamental principles (or Pillars) of Islam (see Part-1.3):

1. Declaration of *Faith---the Kalimah*
2. Observance of *Salat*.
3. Paying of *Zakat*.
4. Performance of *Hajj* (Pilgrimage) to *Ka`bah*
5. Observance of *Saum* (Fast) during *Ramadan*.

Kalimah - the Declaration of Faith

What is Declaration of Faith or the *Kalimah*?

The *Kalimah* is to declare that:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is none worthy of worship but Allah and that Muhammad is His Messenger

Salat - the Five Daily Prayers

What is *Salat* ?

Salat means observance of the Five Daily Prayers, which are obligatory in Islam.

What are the the Five Daily Prayers called?

These are called: *Fajr*, *Zuhr*, *`Asr*, *Maghrib* and *`Ishaa*.

What are the timings of these prayers?

- ◆ **Fajr or morning prayer** is said an hour before sunrise.
- ◆ **Zuhr or noon prayer** is said at the decline of the sun.
- ◆ **`Asr or afternoon prayer** is said two hours before sunset.
- ◆ **Maghrib or sunset prayer** is said immediately after sunset.
- ◆ **`Ishaa' or evening prayer** is offered after dark.

What do you mean by *Nafil* prayers?

These are optional prayers which could be offered whenever one likes, except at forbidden times.

What are the forbidden times for *Salat* and *Nawaafil*?

Forbidden times are as follows:

- ◆ During the rising of the sun.
- ◆ When the sun is at its zenith.
- ◆ During the setting of the sun.
- ◆ After `Asr prayer till the *Adhaan* of Magrib prayer and after Fajr prayer till after the rising of the sun.

What is the person who leads the prayer in congregation called?

He is called *Imam* which literally means leader.

How many kinds of prayers are there in Islam?

There are three kinds of prayers:

- ◆ ***Fard***: These are obligatory.
- ◆ ***Sunnah***: These were offered in addition to the Fard prayer by the Holy Prophet^{sa}.
- ◆ ***Nafil***: These are optional prayers such as Tahajjud etc.
- ◆ ***Waajib***: These are necessary, but not obligatory, e.g. *Vitr*, *Eid-ul-Fitr* and *Eid-ul-Ad-hiya*.

What benefits could we derive from offering Prayer regularly?

The Holy Qur'an says that regular Prayer wards off evil and indecency. It is the best means of self purification. It brings us nearer to our Creator and makes us obedient to Him. Prayer brings peace of mind and removes worries from our minds. It makes us punctual and regular in life.

Zakat

What is *Zakat*?

It is a cess paid in cash or kind by Muslims of means who possess for one complete year, money, gold, silver, or cattle beyond a minimum. The proceeds of *Zakat* are distributed among the poor sections of the community.

What is the annual rate of *Zakat* on money, gold, and silver?

The annual rate is two and a half percent.

Saum-e-Ramadan (Fasting)

What is a fast?

Fast means abstention from food, and drink from dawn to sunset for the pleasure of God.

Should everybody observe the fast?

Yes, except invalids, insane, the infants or those on a journey. But those who do not observe the fast due to illness or incapacity of any sort or because of being on a journey should observe the fast on an equal number of other days. Those who cannot observe the fast at all should arrange to feed a poor and needy person during the period of fast.

What is the month of obligatory fasting called?

It is called the month of Ramadan.

Should we fast during this month only?

We can fast whenever we like during the year. The month of *Ramadan* is the month of obligatory fasting.

What are benefits of fasting?

Fasting is good both for our physical as well as spiritual health. It promotes self discipline, physical, and moral strength. It reinforces the bonds of human sympathy. It is a great virtue to endure hunger and thirst for winning the pleasure of Allah.

What was the practice of Holy Prophet^{sa} in respect of voluntary fasts?

The Holy Prophet Muhammad^{sa} used to observe voluntary fasts as follows:

- ◆ Six in the beginning of the month of *Shawwaal* (the lunar month after *Ramadan*).
- ◆ Three in every lunar month.
- ◆ One on the ninth of *Zul-Hijjah*.
- ◆ One on the ninth and/or tenth of *Muharram*.

What is *Taraweeh* Prayer?

It consists of eight Raka'at of voluntary prayer, only in Ramadan, offered immediately after *Ishaa* prayers. It may be said in place of *Tahajjad* prayers in Ramadhan.

What is *I'tikaaf* ?

One who can afford to spend the last ten days nights of the month of *Ramadhan* in the mosque is called Mu'takif. To remain in the Mosque during this period and to devote one self's time wholly to the worship and remembrance of Allah, is called *I'tikaaf*.

What is Hajj or pilgrimage to Mecca?

It is obligatory upon all Muslims who can afford the journey to perform the pilgrimage to Mecca at least once in their life time.

Hajj
(Pilgrimage)

What is *Umrah* ?

It is a visit to Mecca at any time during the year in the state of *Ihraam* to perform the *Tawaaf* (circuits) of *Ka`bah* and the *Sa`ee* (running between the hillocks ie. *Safaa* and *Marwah*).

What are the ceremonies of *Hajj* ?

To be in the state of *Ihraam* and to recite in *Talbiyyah*. The stay at Arafat from the afternoon of 9th Zulhajj to sunset. To perform *Tawaaf* (circuits) from the 10th to the 12th Zulhajj. To offer sacrifice of an animal on 10th *Zul-Hijjah*.

What is *Ihraam* ?

The state of *Ihraam* means to be clothed only in two seamless sheets. *Hajj* or *Umrah* can only be performed in the state of *Ihraam*. Women are not required to be in *Ihraam*.

What is *Talbiyyah*?

The frequent repetition of :

Here am I, O Allah, here I am;

Here am I, You have no associate, here am I;

All praise and bounty are Yours, and Yours is the Kingdom;

You have no associate.

What is *Tawaaf* and how is it performed?

A *Tawaaf* means performing seven circuits of the *Ka`bah*, starting from the position of the Black Stone in an anti-clockwise direction. At the end of each circuit the Black Stone should be kissed, if possible, and if not, then symbolically.

What is the *Ka`bah*?

It is the first place set up for the worship of God in the world in the pre-historic times. It was restored by Prophets Ibraheem and Isma'eel (may Allah's peace be on them both) some four thousand years ago. Muslims all over the world face towards the *Ka`bah* when they offer their prayers.

Ahmadiyyat — Revival of Islam

What is *Ahmadiyyat* and who founded it?

Ahmadiyyat

The Ahmadiyya Movement in Islam was founded by the Promised Messiah^{as}, Hadrat Mirza Ghulam Ahmad^{as} of Qadian in 1889. It was foretold by the Holy Prophet Muhammad^{sa} that in the latter days when moral and spiritual values would be in decline among the Muslim, the *Messiah* and *Mahdi* would appear to revive Islam. He would present Islam in its original purity and beauty and would establish the superiority of Islam over all other faiths.

It was also prophesied by the Holy Prophet Muhammad^{sa} that through the Promised Messiah^{as}, Islam would spread to the western world also. Hadrat Mirza Ghulam Ahmad^{as} of Qadian claimed that he was the *Messiah* and the *Mahdi* as had been prophesied by the Holy Prophet^{sa}.

Tell me more about Hadrat Hadrat Mirza Ghulam Ahmad, the Promised Messiah^{as}

The Promised Messiah^{as}

Hadrat Mirza Ghulam Ahmad^{as} was born on February 13, 1835 at Qadian. He belonged to a noble family of Mughals. His father was the Chief of Qadian. He was born at a time when little thought was given to learning. There were no regular schools or colleges in smaller towns. His father was very eager for his education so he employed a tutor named Fazli Ilahi, from whom he learned to read the Holy Qur'an and a few Persian books.

At the age of ten, he had another teacher named Fazl Ahmad who instructed him in Arabic grammar and a few other books. He read some books on medicine, logic and philosophy with another teacher named Gul Ali Shah. After the completing this initial education he was asked by his father to take up some Government job. In obedience to his father, he offered himself for a job in the Deputy Commissioner's office at Sialkot but he soon found that was not the kind of work that suited his temperament. So he gave up his job and returned to Qadian.

In Qadian, most of his time was devoted to the study of Holy Qur'an, the books of Hadith and religious literature. He loved retirement and seclusion from the world and found his joy in meditation and worship of Allah.

He was just over forty when his father died. Before his father's demise he was warned of the event through Divine revelation. While thinking about his future after his father's death, a thought passed through his mind, who would look after his needs? There upon he received another revelation.

الَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is Allah not sufficient for His servant?

This brought him great comfort and he was reassured that Allah would not suffer him to perish. Since his early life the Promised Messiah^{as} had been deeply distressed about the terrible state into which the Muslims had fallen. Christians and Hindus were making outrageous attacks on the Holy Founder^{sa} of Islam and on the Holy Qur'an. The Christians had even announced that within a short span of time, the standard of Christ would be hoisted all over India and Arabia. Muslim divines, on the other hand, were woefully lacking in all spiritual knowledge. The Promised Messiah^{as} stepped into the breach to defend Islam. He wrote hundreds of books, pamphlets and handbills defending Islam and proved its superiority over all other faiths. His first book called Baraheen-i-Ahmadiyya, was enthusiastically received by the Muslims. They called him the 'Lion of Islam'. The Christians and the Hindus retreated in their attacks .

The Promised Messiah^{as} married twice and had five sons and two daughters who survived. He foretold about the birth of an illustrious son who was born on 12th January, 1889 and was given the name of Mirza Bashirud Din Mahmud Ahmad^{ra}. The Promised Messiah^{as} challenged the followers of all other faiths to come forward and hold debate with him on the subject of the superiority of Islam over all other faiths. None turned up. He was given the miracle of penmanship. He wrote many books in Arabic, and challenged Arab scholars to produce the like of them. He made thousands of prophecies many of which were fulfilled in his own life time. Many have been fulfilled and there are others yet to be fulfilled. The Promised Messiah^{as} spent all of his life in the service of Islam. His knowledge of the Holy Qur'an was miraculous. He had a store of vast spiritual and religious knowledge bestowed upon him by Allah Himself. The Promised Messiah^{as} passed away on May 26, 1908 at Lahore and was buried the next day at Qadian.

Successors to the Promised Messiah^{as}

Name the Khulafaa (Successors) to the Promised Messiah^{as}?

- ◆ Hadrat Maulana Hakeem Nooruddin^{ra} - the First Khalifa.
- ◆ Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra} - the Second Khalifa.

- ◆ **Hadrat Mirza Nasir Ahmad^{rh}** was the Third Khalifa.
- ◆ **Hadrat Mirza Tahir Ahmad^{rh}** was the Fourth Khalifa.
- ◆ **Hadrat Mirza Masroor Ahmad^{aa}** is the Fifth Khalifa and the present Head of the world-wide Ahmadiyya Muslim Jama'at.

Tell me more about Hadrat Maulana Hakeem Nooruddin^{ra}, Khalifatul Masih I ?

Hadrat Maulana Nooruddin^{ra} was born in 1841 at Bhera (Pakistan). His father's name was Ghulam Rasul and mother's name was Noor Bakht. His lineage can be traced back to Hadrat 'Umar Bin Khattaab. He was Hafiz Qur'an, a great scholar of the Holy Qur'an, Arabic and Persian. At the age of 25, he travelled to Mecca and Medina where for a few years he studied Hadith and other theological subjects. He was a highly qualified physician and was personal physician to the Maharaja of Kashmir for a number of years.

He had great love for the Holy Prophet Muhammad^{sa}, the Holy Qur'an and the Promised Messiah^{as}. He was the first person to take Bai'at on March 23, 1889, at the hands of the Promised Messiah^{as}. His exceptional services in the cause of Islam is clear from what the Promised Messiah^{as} said about him: "How nice it would be if everyone from my followers were to become Nooruddin". Following the demise of the Promised Messiah^{as}, he was elected as the first Khalifa (Successor) to the Promised Messiah^{as} by all the members of the Community. As the first Successor to the Promised Messiah^{as}, he established unity of the Jama'at and stability of the system of Khilafat. He passed away on March 13, 1914, on a Friday.

Tell me more about Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra}, Khalifatul Masih II.

He was the second Khalifa and the illustrious Promised Son of the Promised Messiah^{as}. He was born on January 12, 1889 at Qadian in accordance with a prophecy of the Promised Messiah^{as} about Muslih Mau'ood or the Promised Reformer. On the demise of Hadrat Maulana Nooruddin, he was elected as the second Khalifah to the Promised Messiah^{as} on March 14, 1914. During his Khilafat, he made significant plans to organize and unite the Jama'at and to spread the message of Islam throughout the world. He established auxiliary organisations of different age groups and announced a new scheme, *Tahik-e Jadid*, under which, a number of Ahmadiyya Missions outside India were established.

**Hadrat
Maulana
Nooruddin^{ra}**

**Hadrat
Mirza
Bashiruddin
Mahmood
Ahmad^{ra}**

Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra} wrote many volumes of his unique Commentary on the Holy Qur'an called, Tafseer-e Kabeer. He was a great writer and poet, unique scholar and a great orator. He wrote scores of books on various Islamic subjects. He was extremely intelligent. He organized the Community on a sound basis. During his 52 years of Khilafat, the Jama`at progressed by leaps and bounds. He passed away on November 8, 1965.

Hadrat Mirza Nasir Ahmad^{rh}

Tell me more about Hadrat Mirza Nasir Ahmad^{rh}, Khalifatul Masih III.

Hadrat Mirza Nasir Ahmad^{rh} was born in November 16, 1909. He was the son of Hadrat Khalifatul Masih-II and grandson of the Promised Messiah^{as}. He obtained the degree of Maulvi Faadil (Religious Scholar) from Punjab University, Lahore, and his Masters degree Oxford University, U.K. Before his election as Khalifah he served the community in various capacities. He was very fond of nature. His knowledge of the Holy Qur'an and Hadith was remarkable. He was also an able administrator. After the sad demise of Hadrat Khalifatul-II on November 8, 1965, he was elected as the third Khalifah of the Promised Messiah^{as}.

In 1965, he established Fadl-e `Umar Foundation in the memory of Hadrat Khalifatul Masih-II and a modern library called Khilafat Library. He launched *Nusrat Jehan* Scheme, under which scores of medical centres and High Schools were opened in the West African countries of Nigeria, Ghana, Sierra Leone, Liberia, the Ivory Coast and the Gambia. In Jalsa Salana, 1973, he announced the *Centenary Jubilee Scheme* in anticipation of the completion of 100 years of the existence of Ahmadiyya Muslim Jama`at on March 23, 1989. He passed away on June 9, 1982.

Hadrat Mirza Tahir Ahmad^{rh}

Tell me more about Hadrat Mirza Tahir Ahmad^{rh}, Khalifatul Masih IV

Hadrat Mirza Tahir Ahmad^{rh} was born on December 18, 1928 at Qadian, Punjab, India. He was the son of Hadrat Khalifatul Masih-II and grandson of the Promised Messiah^{as}. He received his early education in Qadian. He then joined Government College, Lahore, Pakistan. In 1955, he went to London and studied at the University of London, School of Oriental African Studies. He returned to Pakistan in 1957. Upon his return he was elected President of Majlis Khuddamul Ahmadiyya (International) and later President Majlis Ansarullah (International). He served the Jama`at in various capacities before being elected as Khalifatul Masih-IV on June 10, 1982. On April 30, 1984, he had to migrate to England for the sake of safeguarding the institution of Khilafat.

Hadrat Mirza Tahir Ahmadth was a great scholar, a fine orator, and a brilliant author. He travelled all over the world and met Heads of State, intellectuals of international repute, politicians, writers and journalists - who held him in high esteem. His speeches and discourses were widely reported in the International press. An English author Mr. Ian Adamson wrote an excellent biography of Hadrat Mirza Tahir Ahmadth titled 'A Man of God'. Under his guidance, the Holy Qur'an was translated into 57 languages of the world and the Jama`at was established in 176 countries. He launched a number of schemes for the uplift of African people and other nations of the Third World. He passed away on April 19, 2003.

Tell me more about Hadrat Mirza Masroor Ahmad^{aa}, Khalifatul Masih V

**Hadrat
Mirza
Masroor
Ahmad^{aa}**

Hadrat Mirza Masroor Ahmad^{aa}, the present Head of the world-wide Ahmadiyya Muslim Jama`at. He was born in Rabwah, Pakistan on September 15, 1950. His father's name was Hadrat Mirza Mansoor Ahmad and his mother's name is Hadrat Nasira Begum sahiba. He is great grandson of the Promised Maessiah^{as}, and grandson of Hadrat Mirza Sharif Ahmad, the youngest son of the Promised messiah. He is a Bachelor of Arts and Master of Science in Agriculture. In 1977. He devoted his life for Islam, and proceeded to Ghana as instructed by Hadrat Hadrat Khalifatul Masih-III. In Ghana, he served the Jama`at for eight years as the principal of Ahmadiyya schools and the Manager of the Ahmadiyya Agricultural Farm.

Following the sad demise of Hadrat Khalifatul Masih-IV on April 19, 2003, Hadrat Mirza Masroor Ahmad was elected as Khalifatul Masih-V on April 22, 2003. In the early days of his Khilafat, in September, 2003, Huzur announced establishment of Tahir Foundation, to compile and publish the speeches and question-answer sessions of Hadrat Mirza Tahir Ahmadth, Khalifatul Masih-IV. On August 1, 2004, Huzur announced an important goal for the Jama`at that at least 50 per cent of the earning Chanda Payers participate in *Nizam-e Wasiyyat*. In May 2005, Huzur advised the Jama`at to make spiritual preparation for the Khilafat Jubilee to be celebrated in 2008, and prescribed a set of prayers (see page).

In addition to visiting many other countries, Huzur visited India in December, 2005 and addressed the historic Jalsa Salana Qadian. Currently in 2008, Huzur is again touring many countries of the world to join the world-wide jama`ats in their celebrations of Khilafat Jubilee. In April, 2008, Huzur addressed more than 100,000 Ahmadis in the 78th Jalsa Salana Ghana.- the first ever Khilafat Jubilee Jalsa in the world. Huzur has launched special schemes for African countries for water, alternate energy and economic housing. By the grace of

Allah, the Jama`at has established itself in 189 countries and the number of Waaqfeen- Nau rose to 34,811. Huzur is gifted with exceptional qualities of administration and leadership. His Friday sermons are shown live on the MTA (Muslim Television Ahmadiyya) throughout the world - a great source of inspiration and knowledge not only for the Ahmadis but for non Ahmadis also. May Allah bless Hadrat Khalifatul Masih -V with long, healthy and dynamic life so that during his Khilafat, we all may witness the final victory of Islam by winning the hearts of people.

Auxiliary Organisations

What are the auxiliary organisations in Ahmadiyya Muslim Jama`at?

The Ahmadiyya Muslim Jama`at is organised into several organizations:

Lajna Imaa`illah: for women above the age of 15.

Nasiratul Ahmadiyya: for girls of ages 7 to 15 years.

Majlis Ansarullah: for men above the age of 40.

Majlis Khuddam-ul-Ahmadiyya: for the youth.of ages 15 to 40.

Majlis Atfalul Ahmadiyya: for boys for 7 to 15 years of age.

World-wide Ahmadiyya Foreign Missions

Tell me about the first Ahmadiyya mission established outside Indo-Pak continent and other world-wide missions?

The first mission established outside India was the London Mission. It was established in April, 1914 when Hadrat Chaudhri Fateh Muhammad Sial was the first Ahmadiyya Missionary to England. In 1924, the London mosque was built by the Ahmadiyya Jama`at, the first to be built in London. This project was financed entirely by the ladies of the Jama`at. The London mission has the distinction of having been visited twice by Hadrat Khilafatul-Masih II^{ra}. Hadrat Khilafatul-Masih IIIth also visited the London Mission eight times during his Khilafat. Hadrat Khalifatul-Masih IVth migrated to England on April 30, 1984. Since then, the London Mission has been the provisional Headquarters of the worldwide Ahmadiyya Muslim Jama`at and it continues to be even now, during the Khilafat of Hadrat Khalifatul Masih-V^{aa}.

By the grace of Almighty Allah, there are now scores of Ahmadiyya Missions established in 189 countries of the world and the message of Ahmadiyyat is reaching the corners of the earth, as prophecised by the Promised Messiah^{as}.

Guidelines for Parents of *Waaqifeen-e-Nau* Children

Hadhrat Khalifatul Masih IVth launched the blessed scheme of *Waqf-e-Nau* on April 3, 1987, under which Ahmadi families were urged to dedicate their children for the world-wide spread of Islam in the second century of Ahmadiyyat. Hadrat Khalifatul Masih V^{aa} announced in his address in the U.K Jalsa Salana (August 27, 2007) that the total number of *Waaqfeen-e Nau* children has risen to 34,811. Following is a syllabus recommended by *Vakalat Waqf-e-Nau, Tahrik-e-Jadid*, Rabwah for the dedicated children, i.e. *Waaqfeen-e-Nau*

Syllabus for the Parents of *Waaqfeen-e-Nau*

- ◆ Rise early and endeavor to say the Tahajjud prayer.
- ◆ The father should offer prayers on time, in congregation, and the mother at home, on time.
- ◆ Recite the Holy Quran aloud daily.
- ◆ Keep the child hygienically clean, and if he does get soiled, clean him/her immediately.
- ◆ Don't keep the child in the nude. Dress him/her appropriately according to the weather.
- ◆ Avoid hugging, kissing, and cuddling the child overly, for it can create personality problems.
- ◆ The mother should breast-feed the child for two years, unless it is medically inadvisable.
- ◆ Feed the child in appropriate quantities at fixed intervals.
- ◆ Have the child inoculated and vaccinated as appropriate, and have him/her medically examined periodically under the supervision of the *Waqf-e-Nau* supervisor.
- ◆ Talk to the child gently and with dignity, and avoid as far as possible scolding and roughing him/her up.
- ◆ Don't relate horror stories. Tell him/her events pertaining to pious and brave people.

- ◆ Mail at least one letter for prayers to Huzur every month.
- ◆ Study the following books to help impart the desired education to the child:
 1. *Kaamyabi ki Raahain*
 2. *Minhaaj ul Taalibain*
 3. *Allah ki Baatain (vol. 1&2)*
 4. *Bachon ki Parwarish*
 5. *Waaqfeen-e-Nau (for the guidance of the parents)*
 6. *Konpal*
 7. *Ghuncha*
 8. *Gul*
- ◆ Tell the child that he/she is a Mujahid of Waqf-e-Nau, and that he / she is a good and God-fearing child.
- ◆ Allow the child to possess some appropriate materials and encourage him / her to give away some of them to others. This will spur the urge to give sadqa and charity and will develop the quality of helping kinsfolk and the needy. In the same manner, inculcate the qualities of cooperation and dignity of labour.
- ◆ Instead of letting him / her play alone, get him/her into the habit of playing in your presence.
- ◆ Keep praying for the child regularly; especially say the following prayer:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا
قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Our Lord, grant us of our spouses and children the delight of our eyes and make each of us a leader for the righteous. (25:75)

“We shall be in need of hundreds of thousands of well-trained Waaqfeen-e-Nau children for the worldwide spread of Islam in the second century of Ahmaddiyat.” *(Friday Sermon, April 3, 1987, Hadrat Khalifatul Masih IVth)*

PART 10

Basic Arabic Lessons

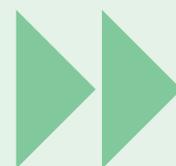
- 1: Basics of the Arabic Language
- 2: Arabic Grammar
- 3: Vocabulary

Prepared by:

Prof. Mubarak A. Ansari

Designed by:

Essam Ahmed



Shapes of Arabic Letters

Shapes of Arabic letters in the beginning, middle and end of words. For a detailed pronunciation guide, see section 2.3

in the end آخر میں	in the middle درمیاں میں	in the beginning شروع میں	words حروف	in the end آخر میں	in the middle درمیاں میں	in the beginning شروع میں	words حروف
ط	ط	ط	ط	ا	-	ا	ا
ظ	ظ	ظ	ظ	ب	ب	ب	ب
ع	ع	ع	ع	ت	ت	ت	ت
غ	غ	غ	غ	ث	ث	ث	ث
ف	ف	ف	ف	ج	ج	ج	ج
ق	ق	ق	ق	ح	ح	ح	ح
ك	ك	ك	ك	خ	خ	خ	خ
ل	ل	ل	ل	د	-	د	د
م	م	م	م	ذ	-	ذ	ذ
ن	ن	ن	ن	ر	-	ر	ر
و	و	و	و	ز	-	ز	ز
ه	ه	ه	ه	س	س	س	س
ء	ء	ء	ء	ش	ش	ش	ش
ي	ي	ي	ي	ص	ص	ص	ص
				ض	ض	ض	ض

Basics of the Arabic Language

Lesson 1

الدَّرْسُ الْأَوَّلُ

Use of 'al'

In Arabic, *al* (اَلْ) is used in the same way as *the* is used in English. In other words, with the addition of *al*, a common noun becomes specific, e.g.:

وَلَدٌ means *a boy*, while
الْوَلَدُ means *the boy*.

If a word starts with *al* (اَلْ), tanween (ة) cannot be put on that word.

For example, to say *as-salaumu alaikum* is correct, but *as-salaamun alaikum* is incorrect.

Types of Letters

Based on whether the *laam* in *al* is pronounced, or whether the *alif* is directly joined to the first consonant of the word, letters of the Arabic alphabet can be divided into two: *Qamaree and Shamsee* — *al* is completely pronounced with *al-Qamar* (the moon) while it is joined to the *sheen* of *ash-shams* (the sun).

ال کا استعمال

اَلْ تخصیص کے لیے آتا ہے اور اسم نکرہ پر ال لگا دینے سے وہ اسم معرفہ میں تبدیل ہو جاتا ہے۔ اس کا عربی میں استعمال ایسا ہی ہے جیسے انگریزی میں The کا استعمال ہوتا ہے۔ جیسے وَلَدٌ کا مطلب کوئی ساڑھ کا ہے جبکہ اَلْوَلَدُ کے معنی کسی خاص لڑکے کے ہیں۔

جس لفظ کے شروع میں ال لگا ہوا سکے آخر میں تنوین نہیں آسکتی مثلاً السَّلَامُ عَلَیْكُمْ تو درست ہے مگر السَّلَامُ عَلَیْكُمْ درست نہیں۔

حروفِ تہجی کی اقسام

حروفِ تہجی دو قسم کے ہیں، قمری حروف اور شمسی حروف؛

قمری حروف وہ ہیں کہ اگر ال ان سے پہلے آئے تو ال اپنی آواز دیتا ہے۔

شمسی حروف وہ ہیں کہ جب ان حروف سے پہلے ال لگائیں تو ال کلام اپنی آواز نہیں دیتا اور اس کا الف اس حرف کے ساتھ شد کے ساتھ جڑتا ہے۔

Qamaree Letters

قمری حروف

The following 15 letters are known as Qamaree letters:

مندرجہ ذیل پندرہ حروف قمری حروف کہلاتے ہیں

ا ب ج ح خ ع غ ف ق ک م و ہ ء ی

If *al* is put before these letters, the *laam* is pronounced, e.g.

قمری حروف وہ ہیں کہ اگر ال ان سے پہلے آئے تو ال اپنی آواز دیتا ہے۔

الْحُرُوفُ الْقَمَرِيَّةُ

Example	Pronunciation with AL'	Letters	Example	Pronunciation with AL'	Letters
الْقَمَرُ	الْقَافُ	ق	الْإِخْلَاصُ	الْأَلِفُ	ا
الْكُفْرُ	الْكَافُ	ك	الْبَعِيدُ	الْبَاءُ	ب
الْمَشْرِقُ	الْمِيمُ	م	الْجَبَلُ	الْجِيمُ	ج
الْوَاحِدُ	الْوَاوُ	و	الْحَمْدُ	الْحَاءُ	ح
الْهَلَالُ	الْهَاءُ	ه	الْخَبِيرُ	الْخَاءُ	خ
الْإِحْسَانُ	الْهَمْزَةُ	ء	الْعِلْمُ	الْعَيْنُ	ع
الْيَقِينُ	الْيَاءُ	ي	الْغَائِبُ	الْغَيْنُ	غ
			الْفُرْقَانُ	الْفَاءُ	ف

Shamsee Letters

شمسی حروف

The following 14 letters are known as *Shamsee* letters:

مندرجہ ذیل چودہ حروف شمسی حروف کہلاتے ہیں

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

If *al* is put before these letters, the *laam* becomes silent and *alif* of *al* is combined with the letter by means of *shadda*, e.g.

شمسی حروف وہ ہیں کہ جب ان حروف سے پہلے ال لگائیں تو ال کلام اپنی آواز نہیں دیتا اور اس کا الف اس حرف کے ساتھ شد کے ساتھ جڑتا ہے۔

الْحُرُوفُ الشَّمْسِيَّةُ

Example	Pronunciation with AL'	Letters	Example	Pronunciation with AL'	Letters
الشَّمْسُ	الشَّيْنُ	ش	التَّمِيذُ	التَّاءُ	ت
الصَّدَقُ	الصَّادُ	ص	الثَّالِثُ	الثَّاءُ	ث
الضَّالِّينَ	الضَّادُ	ض	الدُّنْيَا	الدَّالُ	د
الطُّهُورُ	الطَّاءُ	ط	الذِّكْرُ	الذَّالُ	ذ
الظُّلْمُ	الظَّاءُ	ظ	الرَّحْمَنُ	الرَّاءُ	ر
اللَّهُ	اللَّامُ	ل	الزَّكْوَةُ	الزَّاءُ	ز
النَّاسُ	النُّونُ	ن	السَّلَامُ	السَّيْنُ	س

Arabic Grammar

الْقَوَاعِدُ

گرامر

Types of the word

The word (Kalima) conveys full meaning independently. There are three types:

1. Noun

It is a word which indicates the name of any thing; it is independent in its meaning, e.g. رَجُلٌ man, لَاهُورُ Lahore

Adjective

This type of word defines or qualifies a noun, e.g.: قَرَطَاسٌ أَيْبِضٌ White paper

2. Verb

It is a word which explains an action done in present, past or future, e.g.

جَاءَ رَزَقَ خَلَقَ
He Came He Provided He Created

3. Preposition

A word which alone is meaningless, but becomes meaningful only when it is combined with another noun or verb e.g.:

on, إلى in, في to

Pronoun

It is a word which is used in place of a noun,

e.g. هُوَ He, هِيَ She

اَقْسَامُ الْكَلِمَةِ
کلمہ کی اقسام
اکیلا مگر بمعنی لفظ کلمہ کہلاتا ہے، کلمہ کی تین اقسام
ہیں اسم، فعل اور حرف

(۱) اِسْم

ایسا لفظ جو کسی چیز کے عام یا خاص نام کو ظاہر
کرے اسم کہلاتا ہے۔ اسے اپنے معنی ظاہر کرنے
کے لیے کسی اور لفظ کی ضرورت نہیں ہوتی جیسے: ←

صِفَت

اس قسم کا لفظ اسم کی وضاحت کرتا ہے۔ جیسے:

(۲) فِعْل

ایسا لفظ جو حال، ماضی یا مستقبل میں ہونے والے کسی
کام کو بیان کرے۔ جیسے:

(۳) حَرْف

حرف ایسے لفظ کو کہتے ہیں جو اسم یا فعل کے ساتھ
ملے بغیر اپنا پورا مفہوم ادا نہ کر سکے۔ جیسے:

ضَمِير

ایسا لفظ جو اسم کی جگہ استعمال کیا جائے جیسے:

Lesson 2

الدَّرْسُ الثَّانِي الْإِسْمُ

The Noun

Classes of *ism* (noun)

The two main classes of Arabic nouns are:

ism nakirah (indefinit noun) and نَكْرَةٌ:

ism ma`rifah (definit noun) مَعْرِفَةٌ:

اسم کی اقسام

اسم کی دو بڑی قسمیں نکرۃ اور معرفۃ ہیں

Ism Nakirah (indefinit noun)

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

(any) boy وَلَدٌ (any) book كِتَابٌ

الْإِسْمُ النَّكْرَةُ

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

Ism Ma`rifah (definit noun)

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

the boy الْوَلَدُ the book الْكِتَابُ

الْإِسْمُ الْمَعْرِفَةُ

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

Changing a Indefinit Noun to a Definit Noun

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

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

Any living creature

حَيَوَانٌ

Any person

إِنْسَانٌ

نَكْرَةٌ:

The living creature

الْحَيَوَانُ

The person

الْإِنْسَانُ

مَعْرِفَةٌ:

Lesson 3

الدَّرْسُ الثَّلَاثُ

The Numbers (of Nouns)

الْعَدَدُ

In most languages there are only two categories of numbers; singular and plural. But in Arabic, there are three categories of numbers; singular, dual and plural, e.g.:

اکثر زبانوں میں تعداد کے لحاظ سے صرف دو صیغے ہوتے ہیں۔ یعنی واحد اور جمع۔ لیکن عربی میں تین صیغے استعمال ہوتے ہیں۔ یعنی:

The Singular	الْمُفْرَدُ	A pen	قَلَمٌ
The Dual	الْمُتَنِّي	Two pens	قَلَمَانِ
The Plural	الْجَمْعُ	Many pens	أَقْلَامٌ

Examples

Plural (جمع)	جَمْعٌ (جمع)	Dual (ثنیہ)	مُتَنِّي (ثنیہ)	Singular (واحد)	مُفْرَدٌ (واحد)
Many students	تَلَامِيذٌ	Two students	تَلْمِيذَانِ	A student	تَلْمِيذٌ
Many mosques	مَسَاجِدٌ	Two mosques	مَسْجِدَانِ	A mosque	مَسْجِدٌ
Men	رِجَالٌ	Two men	رَجُلَانِ	A man	رَجُلٌ
Boys	أَوْلَادٌ	Two boys	وَلَدَانِ	A boy	وَلَدٌ
Girls	بَنَاتٌ	Two girls	بِنْتَانِ	A girl	بِنْتٌ
These (males)	هَؤُلَاءِ	Thses two (males)	هَذَانِ	This (male)	هَذَا
These (females)	هَؤُلَاءِ	These two (females)	هَاتَانِ	This (female)	هَذِهِ
Those (males)	أُولَئِكَ	Those two (males)	ذَانِكَ	That (male)	ذَلِكَ
Those (females)	أُولَئِكَ	Those two (females)	تَانِكَ	That (female)	تِلْكَ

Lesson 4

الدَّرْسُ الرَّابِعُ

The Gender (of Nouns)

التَّذْكِيرُ وَ التَّنْثِيثُ
مَوْنِثُ كِي عَلَامَت:

The female gender of words can be identified by the following hints:

مَوْنِثُ كِي آخِرِ مِيں عَامِ طَوْرِ پَرِ يِهْ عَلَامَتِيں پَائِي جَاتِي هِيں:

۱۔ گول ة جيسے:

1. Ending in round taa (ة)

بَلَدَةٌ	اِمْرَاَةٌ	اِبْنَةٌ
City	Woman	Daughter

2. Ending in taa (ت)

بَنَاتٌ	مُسْلِمَاتٌ
Daughters	Muslim Women

3. Ending in yaa (ي) with vertical fatha

كُبْرَى	صُغْرَى	بُشْرَى
Bigger	Smaller	Good news

4. The names of colours for male and female genders are:

۳۔ رنگوں كے نام مذكر اور مَوْنِثُ كے ليے مختلف طور پر استعمال هوتے هیں جيسے:

For Feminine	مَوْنِثُ	For Masculine	مذكر	Colours	رنگ
بَيْضَاءُ		أَبْيَضُ		White	سفید
سَوْدَاءُ		أَسْوَدُ		Black	سیاہ
زُرْقَاءُ		أَزْرَقُ		Blue	نیلا
حَمْرَاءُ		أَحْمَرُ		Red	سرخ
صَفْرَاءُ		أَصْفَرُ		Yellow	زرد
خَضْرَاءُ		أَخْضَرُ		Green	سبز

5. Single parts of a body are masculine while those in pairs are feminine.

۵۔ جسم کے اعضاء جو ایک ایک ہیں عموماً مذکر ہوتے ہیں اور جو جوڑے ہیں وہ مؤنث ہیں۔

Feminine	مؤنث	مؤنث	Masculine	مذکر	مذکر
Ear	کان	أُذُنٌ	Mouth	منہ	فَمٌّ
Eye	آنکھ	عَيْنٌ	Neck	گردن	عُنُقٌ
Cheek	رخسار	خَدٌّ	Nose	ناک	أَنْفٌ
Foot	پاؤں	قَدَمٌ	Heart	دل	قَلْبٌ

6. Some examples of gender are given below:

۶۔ چند مثالیں

Masculine	مذکر	مذکر	Feminine	مؤنث	مؤنث
He	وہ ایک مرد	هُوَ	She	وہ ایک عورت	هِيَ
Father	باپ	أَبٌ	Mother	ماں	أُمٌّ
Brother	بھائی	أَخٌ	Sister	بہن	أُخْتٌ
Boy	لڑکا	وَلَدٌ	Girl	لڑکی	بِنْتُ
Paternal uncle	چچا	عَمٌّ	Paternal Aunt	چچی	عَمَّةٌ
Male teacher	استاد مرد	مُعَلِّمٌ	Female teacher	استاد عورت	مُعَلِّمَةٌ
Male student	طالب علم	تَلْمِيزٌ	Female student	طالبہ علم	تَلْمِيزَةٌ
Husband	خاوند	زَوْجٌ	Wife	بیوی	زَوْجَةٌ
Man	مرد	رَجُلٌ	Woman	عورت	إِمْرَأَةٌ
King	بادشاہ	مَلِكٌ	Queen	ملکہ	مَلِكَةٌ
True man	سچا مرد	صَادِقٌ	True woman	سچی عورت	صَادِقَةٌ
Maternal uncle	خالو	خَالَ	Maternal aunt	خالہ	خَالَةٌ

Lesson 5

الدَّرْسُ الْخَامِسُ

Dhamaa'ir (Pronouns)

الضَّمَائِرُ

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

ضَمَائِرُ دَوْقَسْمِ كِي بِيں۔ ضَمَائِرُ مُنْفَصِلَةٌ اَوْر
ضَمَائِرُ مُتَّصِلَةٌ

Dhamaa'ir Munfasilah
(Independent Pronoun)

ضَمَائِرُ مُنْفَصِلَةٌ

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

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

الضَّمَائِرُ الْمُنْفَصِلَةُ

	Plural (جمع) جَمَعٌ	Dual (ثنیة) مُتْنَى	Singular (واحد) مُفْرَدٌ
3rd person male	They all (m) هُمْ	They two (m) هُمَا	He هُوَ
3rd person female	They all (f) هُنَّ	They two (f) هُمَا	She هِيَ
2nd person male	They all (m) أَنْتُمْ	You two (m) أَنْتُمَا	You one (m) أَنْتَ
2nd person female	You all (f) أَنْتُنَّ	You two (f) أَنْتُمَا	You one (f) أَنْتِ
1st person m. or f.	We all (m or f) نَحْنُ	We two (m or f) نَحْنُ	I (m or f) أَنَا

Dhamaa'ir Muttasilah (Dependent Pronouns)

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

الضَّمَائِرُ الْمُتَّصِلَةُ

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

	Plural (جمع) جَمَعٌ	Dual (ثنیۃ) مُتْنِی	Singular (واحد) مُفْرَدٌ
3rd person male	Their all(m) هُمْ	Their two(m) هُمَا	His هُوَ
3rd person female	Their all(f) هُنَّ	Their two(f) هُمَا	Her هِيَ
2nd person male	Your all(m) كُمْ	Your two(m) كُومَا	Your one(m) كَ
2nd person female	Your all(f) كُنَّ	Your two(f) كُومَا	Your one(f) كِ
1st person(m or f)	Our all(m or f) نَا	Our two(m or f) نَا	My (m or f) نِي

Examples of Dependent Pronouns

Examples of Independent Pronouns

ضمائر متصلة کی مثالیں	ضمائر منفصلہ کی مثالیں
Our aunt خَالَتَنَا	He is a student هُوَ تَلْمِيذٌ
Your (all,m) pen قَلَمُكُمْ	She is a teacher هِيَ مُعَلِّمَةٌ
Your (dual, m or f) father أَبُوكُمَا	Both of you are brothers أَنْتُمَا أَخَوَانِ
Your (all,f) teacher مُعَلِّمَتُكُنَّ	You (all) are daughters أَنْتُنَّ بَنَاتٌ
Her nose أَنْفُهَا	I am a boy أَنَا وَالدُّ
Their (dual,m or f) book كِتَابُهُمَا	They both are men هُمَا رَجُلَانِ
His book كِتَابُهُ	They all (f) are teachers هُنَّ مُعَلِّمَاتٌ

Lesson 6

الدَّرْسُ السَّادِسُ

Interrogative Words

The following words are generally used in the construction of an interrogative sentence:

أَسْمَاءُ الْإِسْتِفْهَامِ
کسی فقرے کو سوالیہ شکل دینے کے لیے عام طور پر ان اَسْمَاءُ
الْإِسْتِفْهَامِ سے کام لیا جاتا ہے:

Examples

What is your name?	مَا اسْمُكَ؟	What	مَا
What did you say?	مَاذَا قُلْتَ؟	What	مَاذَا
Who are my helpers in the cause of Allah?	مَنْ أَنْصَارِي إِلَى اللَّهِ؟	Who	مَنْ
Which one of you is from Pakistan?	أَيُّ مِنْكُمْ مِنَ الْبَاكِسْتَانِ؟	Which (m)	أَيُّ
Which of the women is a teacher?	أَيَّةُ امْرَأَةٍ مُعَلِّمَةٌ؟	Which (f)	أَيَّةُ
How much is the price of this book?	كَمْ تَمَنُّ هَذَا الْكِتَابِ؟	How much	كَمْ
How are you?	كَيْفَ حَالُكَ؟	How	كَيْفَ
Where is your brother?	أَيْنَ أَخُوكَ؟	Where	أَيْنَ
Why do you say what you do not do?	لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ؟	Why	لِمَ
Why did you come late?	لِمَاذَا جِئْتَ مُتَأَخِّرًا؟	Why	لِمَاذَا
When will Allah's help come?	مَتَى نَصْرُ اللَّهِ؟	When	مَتَى
Did you warn them?	ءَأَنْذَرْتَهُمْ؟	Do (to be)	ءَ
Is there any reward for kindness except kindness?	هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ؟	Is (to be)	هَلْ

Lesson 7

الدَّرْسُ السَّابِعُ

The Verb (Fi'l)

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

General Types of Verb

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

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

فَعَلْتُ I did

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

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

فُعِلْتُ Was done to me

Types of Verb with Respect to Time

1. Past Tense (Fi'l Maadee)

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:

الفِعْلُ

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

فِعْلٌ كِي فِئْمِيئ

۱۔ فِعْلٌ مَعْرُوفٌ۔ يه فِعْلٌ كِي وه قِئْمٌ هِئ جِئ مِيئ
فَاعِلٌ يِعْنِي كَامٌ كَرْنِي وَالْمَعْلُومٌ هُوَ جِئ سِيئ:

۲۔ فِعْلٌ مَجْهُولٌ۔ يه فِعْلٌ كِي وه قِئْمٌ هِئ جِئ مِيئ
فَاعِلٌ كِي مِتْعَلِقٌ عِلْمٌ هِيئ هُوَ تَا جِئ سِيئ:

زمانه كِي لِحَاظٌ سِيئ فِعْلٌ كِي فِئْمِيئ

فِعْلٌ مَاضِي

اس مِيئ كِزْرِي هُوِيئ زِمَانِهٌ كَا ذِكْرٌ هُوَ تَا هِيئ۔ فِعْلٌ مَاضِي
(مَعْرُوفٌ) كِي كِرْدَانٌ دِي كِي هِيئ۔ جُو كِه اس كِرْدَانٌ كَا
پِهْلَا صِيغَه فِعْلٌ هِيئ لِيكِنٌ چُونَكِه عَرَبِي مِيئ فِعْلٌ چُونَكِه عَمُومًا
تِيئ حُرُوفٌ پَر مِئْمَثَلٌ هُوَ تَا هِيئ اسْلِيئ تِيئ لَفْظُوه كِي جِئ
پَر اَعْرَابٌ لِگَا دِيئِي كِي هِيئ۔ اس طَرَحٌ يه كِرْدَانٌ كِئ سِيئ بِيئ
سَه حُرُوفِي فِعْلٌ كِي لِيئِي هُو سَكْتِي هِيئ

Conjugation of verbs in the past tense

	Plural (جمع) جَمَعٌ	Dual (ثنى) مَثْنِي	Singular (واحد) مُفْرَدٌ
3rd. person male	They all did فَعَلُوا نَصَرُوا ضَ رَبُّ وَا	They (two) did فَعَلَا نَصَرَا ضَ رَبَّ ا	He did فَعَلَ نَصَرَ ضَ رَبَّ
3rd. person female	فَعَلْنَ نَصَرْنَ ضَ رَبَّ نَ	فَعَلَتَا نَصَرَتَا ضَ رَبَّ تَا	She did فَعَلَتْ نَصَرَتْ ضَ رَبَّ ثَ
2nd. person male	فَعَلْتُمْ نَصَرْتُمْ ضَ رَبُّ تُمْ	فَعَلْتُمَا نَصَرْتُمَا ضَ رَبُّ تُمَا	You did فَعَلْتَ نَصَرْتَ ضَ رَبُّ تَ
2nd. person female	فَعَلْتُنَّ نَصَرْتُنَّ ضَ رَبُّ تُنَّ	فَعَلْتُمَا نَصَرْتُمَا ضَ رَبُّ تُمَا	You did فَعَلْتِ نَصَرْتِ ضَ رَبُّ تِ
1st. person male or female	فَعَلْنَا نَصَرْنَا ضَ رَبُّ نَا	فَعَلْنَا نَصَرْنَا ضَ رَبُّ نَا	I did فَعَلْتُ نَصَرْتُ ضَ رَبُّ ثُ

Conjugation of 'to be' in the past tense

	Plural (جمع) جَمَعٌ	Dual (ثنى) مَثْنِي	Singular (واحد) 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

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 حروفوں 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	مَا ضِي	
جَعَلَ يَجْعَلُ ، جَمَعَ يَجْمَعُ ، قَتَلَ يَقْتُلُ	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.

	Plural (جمع)	Dual (ثنیة)	Singular (واحد)
	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	تَفْعَلِينَ
1st person male or female	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ

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:

	أَمْرٌ	مُضَارِعٌ	مَاضِيٌّ
فَعْلٌ يَفْعَلُ إِفْعَلُ	اِفْتَحْ	يَفْتَحُ	فَتَحَ
كَتَبَ يَكْتُبُ اُكْتُبُ	اُنْصُرْ	يَنْصُرُ	نَصَرَ
جَلَسَ يَجْلِسُ اِجْلِسْ	اِحْرَبْ	يَحْرِبُ	صَرَبَ

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

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 اِفْعَلُ سے لَا تَفْعَلُ

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

Lesson 8

الدَّرْسُ الثَّامِنُ

الصِّفَةُ - صِفْتُ

The Adjective (Sift)

This type of word qualifies a noun. For example, in the phrase on the right, *qirtaas* (paper) is the noun and *abyadun* (white) is the adjective. The types are:

1. Ism-Tafdeel (Comparative adjective) This shows a greater degree of quality when two things are compared.

Taller	أَطْوَلُ	Tall	طَوِيلٌ	Bigger	أَكْبَرُ	Big	كَبِيرٌ
Shorter	أَقْصَرُ	Short	قَصِيرٌ	Smaller	أَصْغَرُ	Small	صَغِيرٌ
More truthful	أَصْدَقُ	Truthful	صَادِقٌ	More praiseworthy	أَحْمَدُ	Praiseworthy	حَمِيدٌ
Bigger liar	أَكْذَبُ	Liar	كَاذِبٌ	More beautiful	أَجْمَلُ	Beautiful	جَمِيلٌ

2. Ism-Tasgheer (Comparative adjective) This shows a lower degree of quality when two things are compared.

Smaller man	عَبِيدٌ	Small man	عَبْدٌ	Smaller	صَغِيرٌ	Small	صَغِيرٌ
Smaller cat	هُرَيْرَةٌ	Little cat	هُرَّةٌ	Smaller person	رُجِيلٌ	Person	رَجُلٌ

3. Ism-Mubaaligha (Superlative adjective) This shows extreme superiority in comparison to others.

Most ignorant	جَهُولٌ	Ignorant	جَاهِلٌ	A big assasin	قَتَّالٌ	Assasin	قَاتِلٌ
All-knowing	عَلِيمٌ	Knowing	عَالِمٌ	Most efficient worker	فَعَّالٌ	Worker	فَاعِلٌ

یہ کسی اسم کی وضاحت کرتا ہے جیسے:

قِرْطَاسٌ أَبْيَضٌ - یہاں قِرْطَاسٌ اسم ہے اور
أَبْيَضٌ اسکی صفت (سفید کاغذ)

إِسْمُ تَفْضِيلٍ

یہ ایسا اسم صفت ہے جس میں دو چیزوں میں مقابلہ ظاہر کیا جائے کہ ایک چیز میں وہ صفت دوسری سے زیادہ پائی جائے۔ اور یہ عموماً اَفْعَلُ کے وزن پر آتا ہے:

إِسْمُ تَصْغِيرٍ

یہ ایسا اسم صفت ہے جس میں چھوٹے پن یا حقارت کا پہلو ہوتا ہے مثلاً

إِسْمُ مُبَالَغَةٍ

جب کسی صفت کو اسکے انتہائی درجہ پر ظاہر کیا جائے تو اسم مبالغہ کہلاتی ہے جیسے

Lesson 9

الدَّرْسُ التَّاسِعُ

AL-HUROOF (Preposition)

Harf is a type of word which is not meaningful alone, but becomes meaningful when combined with another noun or verb.

الْحُرُوفُ

حرف ایسے لفظ کو کہتے ہیں جو اسم یا فعل کے ساتھ ملے بغیر اپنا پورا مفہوم ادا نہ کر سکے جیسے:

With the name of Allah	بِسْمِ اللّٰهِ	with	بِ
By God	تَاللّٰهِ	by	تَ
Like rain from the clouds	كَصَيِّبٍ مِّنَ السَّمَاءِ	like	كَ
For parents	لِلْوَالِدَيْنِ	for	لِ
Bakr and Umar came	جَاءَ بَكْرٌ وَ عُمَرُ	and	وَ
From Allah	مِنَ اللّٰهِ	from	مِنَ
To Mecca	إِلَى مَكَّةَ	to	إِلَى
The boy is in the school	الْوَلَدُ فِي الْمَدْرَسَةِ	in	فِي
He has been discharged from the school	قَدْ أُخْرِجَ عَنِ الْمَدْرَسَةِ	from	عَنْ
Till it dawns	حَتَّى مَطْلَعِ الْفَجْرِ	until	حَتَّى
Surely Allah has power on everything	إِنَّ اللّٰهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	verily ★	أَنَّ ★
I want him to go with me	أُرِيدُ أَنْ يَذْهَبَ مَعِي	that ★	أَنْ ★
So that you are saved	لَعَلَّكُمْ تَتَّقُونَ	so that★	لَعَلَّ★
He has not written me anything	لَمْ يَكْتُبْ إِلَيَّ شَيْئًا	not ★	لَمْ★

★ These are not prepositions

Lesson 10

الدَّرْسُ العَاشِرُ

Arabic Numerals

الأَعْدَادُ

وَاحِدٌ	11	أَحَدَ عَشَرَ	11th	أَوَّلُ	1st	حَادِي عَشَرَ
إِثْنَانٌ	12	إِثْنَا عَشَرَ	12th	ثَانِي	2nd	ثَانِي عَشَرَ
ثَلَاثَةٌ	13	ثَلَاثَةَ عَشَرَ	13th	ثَالِثٌ	3rd	ثَالِثَ عَشَرَ
أَرْبَعَةٌ	14	أَرْبَعَةَ عَشَرَ	14th	رَابِعٌ	4th	رَابِعَ عَشَرَ
خَمْسَةٌ	15	خَمْسَةَ عَشَرَ	15th	خَامِسٌ	5th	خَامِسَ عَشَرَ
سِتَّةٌ	16	سِتَّةَ عَشَرَ	16th	سَادِسٌ	6th	سَادِسَ عَشَرَ
سَبْعَةٌ	17	سَبْعَةَ عَشَرَ	17th	سَابِعٌ	7th	سَابِعَ عَشَرَ
ثَمَانِيَةٌ	18	ثَمَانِيَةَ عَشَرَ	18th	ثَامِنٌ	8th	ثَامِنَ عَشَرَ
تِسْعَةٌ	19	تِسْعَةَ عَشَرَ	19th	تَاسِعٌ	9th	تَاسِعَ عَشَرَ
عَشْرَةٌ	20	عَشْرُونَ	20th	عَاشِرٌ	10th	عِشْرُونَ

ثَلَاثُونَ	30	أَرْبَعُونَ	40	حَادِي عَشْرُونَ	21st	ثَلَاثُونَ
خَمْسُونَ	50	سِتُّونَ	60	أَرْبَعُونَ	40th	خَمْسُونَ
سَبْعُونَ	70	ثَمَانُونَ	80	سِتُّونَ	60th	سَبْعُونَ
تِسْعُونَ	90	مِئَةٌ	100	ثَمَانُونَ	80th	تِسْعُونَ
أَلْفٌ	1000	أَلْفَانِ	2000	مِئَةُ أَلْفٍ	100000	مِئُونَ

Vocabulary

Parts of the Human Body

أَعْضَاءُ جِسْمِ الْإِنْسَانِ

Face	وَجْهٌ	چہرہ	Elbow	مِرْفَقٌ	کوہنی
Head	رَأْسٌ	سر	Wrist	مِعَصَمٌ	کلائی
Temple	صُدْعٌ	کنپٹی	Hand	يَدٌ	ہاتھ
Hair	شَعْرٌ	بال	Palm	رَاحَةٌ	ہتھیلی
Forehead	جَبِينٌ	ماتھا	Finger	إِصْبَعٌ	انگلی
Ear	أُذُنٌ	کان	Nail	ظُفْرٌ	ناخن
Eye	عَيْنٌ	آنکھ	Chest	صَدْرٌ	چھاتی
Eyelashes	أَهْدَابٌ	پلکین	Belly	بَطْنٌ	پیٹ
Eyebrows	حَاجِبٌ	بھنویں	Liver	كَبِدٌ	جگر
Nose	أَنْفٌ	ناک	Heart	قَلْبٌ	دل
Nostril	مِنْخَرٌ	نتھنے	Kidney	كُلْيَةٌ	گردہ
Lip	شَفَاةٌ	ہونٹ	Thigh	فَخْذٌ	ران
Tooth	سِنَّةٌ	دانت	Knee	رُكْبَةٌ	گھٹنا
Mouth	فَمٌ	منہ	Foot	قَدَمٌ	پاؤں
Tongue	لِسَانٌ	زبان	Ankle	كَأَجَلٌ	ٹخنّا
Chin	ذَقَنٌ	ٹھوڑی	Shin	سَاقٌ	پنڈلی
Moustache	شَوَارِبٌ	موچھیں	Back	ظَهْرٌ	پشت۔ کمر
Beard	لِحْيَةٌ	داڑھی	Little-finger	خَنَصِرٌ	چھوٹی انگلی
Cheek	خَدٌ	گال	Ring-finger	بِنَصِيرٌ	چھوٹی سے اگلی انگلی
Shoulder	كَتِفٌ	کندھا	Central-finger	وُسْطَى	درمیانی انگلی
Upper Arm	عَضُدٌ	بازو (کندھا تا کہنی)	Index-finger	شَاهِدٌ	انگشت شہادت
Arm	ذِرَاعٌ	بازو (کندھا تا ہاتھ)	Thumb	إِبْهَامٌ	انگوٹھا

Family	أُسْرَة		خاندان		
Wife	زَوْجَةٌ	بیوی	Father	أَبٌ	باپ
Husband	زَوْجٌ	خاوند	Mother	أُمٌّ	ماں
Child (m)	طِفْلٌ	بچہ	Brother	أَخٌ	بھائی
Child (f)	طِفْلَةٌ	بچی	Sister	أُخْتُ	بھین
Son	إِبْنٌ	بیٹا	Father-in-law	حَمُوٌّ	سر
Daughter	إِبْنَةٌ (بِنْتُ)	بیٹی	Mother-in-law	حَمَاءٌ	ساس
Uncle (Pat.)	عَمٌّ	چچا	Aunt (mat.)	خَالَةٌ	خالہ
Wife of Pat. Uncle	زَوْجَةُ الْعَمِّ	چچی	Uncle (mat.)	خَالَ	ماموں
Cousin (m)	إِبْنُ الْعَمِّ	چچیرا بھائی	Wife of mat. uncle	زَوْجَةُ الْخَالِ	ممائی
Cousin (f)	إِبْنَةُ (بِنْتُ) الْعَمِّ	چچیری بھین	Son of mat. uncle	إِبْنُ الْخَالِ	ماموں زاد بھائی
Aunt (Pat.)	عَمَّةٌ	پھوپھی	Daughter of mat. uncle	إِبْنَةُ (بِنْتُ) الْخَالِ	ماموں زاد بھین
Grandma	جَدَّةٌ	دادا	Grandson (pat.)	حَفِيدٌ	پوتا
Grandpa	جَدٌّ	دادی	Grandson (mat.)	سِبْطٌ	نواسہ

Edibles

أَكْلٌ وَ شُرْبٌ

Vegetables	خَضِرٌ		سبزیایاں		
Onions	بَصَلٌ	پیاز	Potatoes	بَطَاطَا	آلو
Garlic	تَوَمٌ (فُوْمٌ)	لہسن	Tomatoes	طَمَاطَمٌ	ٹماٹر
Pepper	فُلْفُلٌ	مرچ	Spinach	إِسْفَانَاخٌ	پالک
Mint	نَعْنَاعٌ	پودینہ	Egg Plant	بَاذِنْجَانٌ	بینگن
Cucumber	خِيَارٌ	کھیرا	Beans	فَاصُولِيَا	پھلیاں
Egyptian Cucumber	قَثَاءٌ	ککڑی	Carrots	جَزْرٌ	گاجر
Fruits	فَوَاكِه		پھل		
Tangerine	نَارَنْجٌ	نارنگی	Grapes	عَنْبٌ	انگور
Orange	بُرْتَقَالٌ	مالٹا	Fig	تَيْنٌ	انجیر
Peach	خَوْخٌ	آڑو	Pomegranate	رُمَّانٌ	انار

Apricot	مَشْمُشٌ	خوبانی	Apple	تُفَّاحٌ	سیب
Dates	تَمْرٌ	کھجور	Pear	كُمَّزِي	ناشپاتی
Coconut	نَارَجِيْلٌ	ناریل	Mango	أَنْبَجٌ	آم
Walnut	جَوْرٌ	اخروٹ	Pineapple	أَنَّاسٌ	انناس
Almonds	لَوْزٌ	بادام	Lemon	لَيْمُونٌ	لیمون
Pistachio	فُسْتُقٌ	پستہ	Melon	بَطِيخٌ أَصْفَرٌ (شَمَامٌ)	خربوز
Banana	مَوْزٌ	کیلا	Watermelon	بَطِيخٌ أَحْمَرٌ (حَبَبٌ)	تربوز

Cheese	جُبْنٌ	پنیر	Rice	أَرْزٌ	چاول
Water	مَاءٌ	پانی	Wheat	قَمْحٌ (جَنْطَةٌ)	گندم
Honey	عَسَلٌ	شہد	Barley	شَعِيرٌ	جو
Chapati	حُبْزٌ	روٹی	Flour	طَحِيْنٌ	آٹا
Bread	حُبْزٌ أَفْرَنْجِيٌّ	ڈبل روٹی	Oil	زَيْتٌ	تیل
Curry	إِدَامٌ	سالن	Butteroil	سَمْنٌ	گھی
Bread in Curry	ثَرِيْدٌ	شوربے والی روٹی	Butter	زُبْدَةٌ	مکھن
Cake	كَعْكَةٌ	کیک	Salt	مِلْحٌ	نمک
Meal	طَعَامٌ	کھانا	Sugar	سُكَّرٌ	چینی
Fruit	فَاكِهَةٌ	پھل	Black pepper	فَلْفَلٌ أَسْوَدٌ	کالی مرچ
Yogurt	رَوْبٌ (زَبَادِي)	دہی	Coffee	قَهْوَةٌ	کافی
Fresh Milk	حَلِيْبٌ	تازہ دودھ	Milk	لَبَنٌ	دودھ
Screen	مُنْخَلٌ	چھلنی	Tea cup	فُنْجَانٌ	پانی
Frying-pan	مِقْلَاةٌ	فرائی پین	Glass	كَاسٌ (كُوْبٌ)	گلاس
Cooking-pot	قَدْرٌ	ہنڈیا۔ دیکھی	Spoon	مِلْعَقَةٌ	چمچ
Bowl	قَدْحٌ	پیالہ	Plate	صَحْنٌ	پلیٹ

Professions

Cloth Merchant	بَزَّازٌ	کپڑا فروش	Gardener	بُسْتَانِيٌّ	پیشے مالی
Weaver	حَاكِكٌ	جلاہا	Carpenter	نَجَّارٌ	برہمنی

Security Guard	حَارِسٌ	چوکیدار	Water carrier	سَقَّاءٌ	ماشکی
Butcher	فَصَّابٌ	قصاب	Cook	طَبَّاحٌ	باورچی
Blacksmith	حَدَّادٌ	لوہار	Shepard	رَاعٍ	چرواہا
Mason	بِنَّاءٌ	معمار	Laundryman	قَصَّارٌ (غَسَّالٌ)	دھوبی
Cobbler	إِسْكَافٌ	موچی	Tailor	خَيَّاطٌ	درزی
Baker	خَبَّازٌ	نانبانی	Dyer	صَبَّاغٌ	رنگریز
Sailor	مَلَّاحٌ	ملاح	Vegetable merchant	خَضَّارٌ	سبزی فروش
Gate Keeper	بَوَّابٌ	دربان	Goldsmith	صَائِعٌ	سنار
Driver	سَائِقٌ	ڈرائیور	Hunter	صَيَّادٌ	شکاری
Judge	قَاضٍ	جج	Perfumer	عَطَّارٌ	عطر فروش
			Farmer	فَلَّاحٌ	کسان

Domestic Animals

حَيَوَانَاتٌ أَيْفَةٌ

جانور

Horse	حِصَانٌ	گھوڑا	Camel	جَمَلٌ	اونٹ
Dog	كَلْبٌ	کتا	Camel (she)	نَاقَةٌ	اونٹنی
Deer	غَزَالٌ (ظَبْيٌ)	ہرن	Lamb	شَاةٌ	بھیڑ
Elephant	فَيْلٌ	ہاتھی	Goat	مِعْزٌ	کبری
Rabbit	أَرْنَبٌ	خرگوش	Buffalo	جَامُوسٌ	بھینس
Tortoise	سُلْحَفَاةٌ	کچھوا	Cow	بَقَرَةٌ	گائے
(She) cat	هَرَّةٌ	بلی	Ox	ثَوْرٌ	بیل
(He) cat	قِطٌّ	بلا	Jack Ass	جَمَّارٌ	گدھا
Monkey	قِرْدٌ	بندر	Jenny Ass	أَتَانٌ	گدھی

Wild Animals

حَيَوَانَاتٌ بَرِّيَّةٌ

درندے

Ant	نَمْلَةٌ	چیونٹی	Lion	أَسَدٌ	شیر
Wolf	ذِئْبٌ	بھیڑیا	Lioness	لَبْوَةٌ	شیرنی
Snake	حَيَّةٌ	سانپ	Tiger	نَمِرٌ	چیتا
Scorpion	عَقْرَبٌ	بچھو	Bear	دُبٌّ	رپچھ
Spider	عَنْكَبُوتٌ	مکڑی	Fox	ثَعْلَبٌ	لومڑی

Birds	طُيُورٌ			پرندے	
Parrots	بَيْغَاءٌ	طوطا	Sparrow	عُصْفُورٌ	چڑیا
Goose	وَزَّةٌ	بُرْیٰ بَطِخٌ	Peacock	طَاوُوسٌ	مور
Owl	بُومَةٌ	الو	Woodpecker	هُدْهُدٌ	ہد ہد
Ostrich	نَعَامَةٌ	شتر مرغ	Falcon	صَقْرٌ	باز
Crow	عُرَابٌ	کوا	Hen	دَجَاجَةٌ	مرغی
Nightingale	هَزَاؤٌ	بلبل	Rooster	دَيْكٌ	مرغا
Duck	بَطَّةٌ	بطخ	(She) Pigeon	حَمَامَةٌ	کبوتری
Partridge	دُرَّاجٌ	تیر	Pigeon	حَمَامٌ	کبوتر

Days of the week

أَيَّامُ الْأَسْبُوعِ

Wednesday	يَوْمُ الْأَرْبَعَاءِ	بدھ	Saturday	يَوْمُ السَّبْتِ	ہفتہ
Thursday	يَوْمُ الْخَمِيسِ	جمعرات	Sunday	يَوْمُ الْأَحَدِ	اتوار
Friday	يَوْمُ الْجُمُعَةِ	جمعہ	Monday	يَوْمُ الْإِثْنَيْنِ	سوموار
			Tuesday	يَوْمُ الثَّلَاثَاءِ	منگل

Units of the time

وَحَدَاتُ الزَّمَنِ

Week	أُسْبُوعٌ	ہفتہ	Second	ثَانِيَةٌ	سیکنڈ
Month	شَهْرٌ	مہینہ	Minute	دَقِيقَةٌ	منٹ
Year	سَنَةٌ	سال	Hour	سَاعَةٌ	گھنٹہ
			Day	يَوْمٌ	دن

Solar Months

الْأَشْهُرُ الشَّمْسِيَّةُ

شمسی مہینے

July	يُولْيُو (وفا)	جولائی	January	يَنَآيِر (صُلْح)	جنوری
August	أَغْصُطُس (ظہور)	اگست	Feburary	فَبْرَآيِر (تبليغ)	فروری
September	سَبْتَمْبَر (تبوك)	ستمبر	March	مَارِس (امان)	مارچ
October	أَكْتُوبَر (إخاء)	اکتوبر	April	إِبْرَيْل (شهادت)	اپریل
November	نُوفَمْبَر (نبوت)	نومبر	May	مَآيُو (ہجرت)	مئی
December	دَيْسَمْبَر (فتح)	دسمبر	June	يُونْيُو (احسان)	جون

Lunar Months

الْأَشْهُرُ الْقَمَرِيَّةُ

قمری مہینے

Rajab	رَجَبُ	رجب	Muharram	مُحَرَّمُ	محرم
Sha'baan	شَعْبَانُ	شعبان	Safar	صَفَرُ	صفر
Ramadhan	رَمَضَانُ	رمضان	Rabi-ul-awwal	رَبِيعُ الْأَوَّلُ	ربیع الاول
Shawwal	شَوَّالُ	شوال	Rabi-us-saani	رَبِيعُ الثَّانِي	ربیع الثانی
Zolqa'dah	ذُو الْقَعْدَةِ	ذیقعدہ	Jamadi-ul-ula	جُمَادِي الْأَوَّلُ	جمادی الاول
Zohijjah	ذُو الْحِجَّةِ	ذوالحجہ	Jamadi-us-saani	جُمَادِي الثَّانِي	جمادی الثانی

Lesson 11

الدَّرْسُ الْحَادِي عَشَرَ

Common Phrases

عِبَارَاتٌ شَائِعَةٌ

What's the time now?	اس وقت کیا وقت ہوا ہے؟	كَمِ السَّاعَةُ الْآنَ؟
It is six o'clock	پورے چھ بجے ہیں	السَّادِسَةُ تَمَامًا
It is ten past six	چھ بجکر دس منٹ ہوئے ہیں	السَّادِسَةُ وَ عَشْرُ دَقَائِقِ
It is quarter past six	سوا چھ بجے ہیں	السَّادِسَةُ وَ الرَّبْعُ
It is half past six	ساڑھے چھ بجے ہیں	السَّادِسَةُ وَ النِّصْفُ
It is quarter to Seven	پونے سات ہوئے ہیں	السَّابِعَةُ إِلَّا رُبْعُ
What is your name?	آپ کا کیا نام ہے؟	مَا اسْمُكَ؟
My name is Mahmood	میرا نام محمود ہے؟	اسْمِي مَحْمُودٌ
How are you?	آپ کا کیا حال ہے؟	كَيْفَ حَالُكَ؟
Fine!	اچھا ہوں	طَيِّبٌ
Peace be upon you	آپ پر سلامتی ہو	السَّلَامُ عَلَيْكُمْ
And peace be on you too	آپ پر بھی سلامتی ہو	وَعَلَيْكُمْ السَّلَامُ
Good morning	صبح بخیر	صَبَاحُ الْخَيْرِ
Good evening	شب بخیر	مَسَاءُ الْخَيْرِ
Good bye	خدا حافظ	فِي أَمَانِ اللَّهِ
Thank you	شکریہ	شُكْرًا
Mention not	شرمندہ نہ کریں	عَفْوًا
Please be seated	تشریف رکھیے	تَفَضَّلْ

Prayers and Worship for the Centenary of Khilafat-e-Ahmadiyya

Hadrat Khalifatul Masih V^{aa}, in his Friday sermon on May 27, 2005, advised the Jama`at to make spiritual preparation for the Khilafat Centennial celebrations in 2008, through prayers and worship as given below:

- ◆ Observe **one optional fast every month** and pray to keep Khilafat-e-Ahmadiyya established
- ◆ Offer **two rakaa`at Nafil prayer daily** for the prosperity and stability of the Jama`at.
- ◆ Recite **Surah Faatihah seven times daily** and ponder on its meanings to be safe from all kinds of mischief and disorders.
- ◆ Recite **11 times daily** the Qur'anic prayer (2:251):

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

اے ہمارے رب ہم پر صبر نازل کر اور ہمارے قدموں کو ثابت بخش اور کافر قوم کے خلاف ہماری مدد کر۔

O our Lord, pour forth steadfastness upon us and make our steps firm, and help us against the disbelieving people.

- ◆ Recite **11 times daily** the prayer of the Holy Prophet^{sa}:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ۔

اے اللہ تعالیٰ ہم تجھ کو ان (دشمنوں) کے مقابلہ میں ڈھال بناتے ہیں اور ان کی شرارتوں سے تیری پناہ مانگتے ہیں۔

O Allah! We make You a shield against the enemy and we seek Your protection against their evil designs. (Abu Dawood-Kitab-us-Salaat).

- ◆ Recite **33 time daily** the Qur'anic prayer (3:9):

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ۝

اے ہمارے رب ہمارے دلوں کو ٹیڑھا نہ ہونے دے بعد اس کے کہ تو ہمیں ہدایت دے چکا ہو۔ اور ہمیں اپنی طرف سے رحمت عطا کر۔ یقیناً تو ہی ہے جو بہت عطا کرنے والا ہے۔

O our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

- ◆ Recite **33 times daily** - the prayer for forgiveness:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ ط

میں بخشش مانگتا ہوں اللہ سے جو میرا رب ہے، ہر گناہ سے اور میں توبہ کرتا ہوں اسی کے حضور۔

O our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

- ◆ Recite **33 times daily** the following Tasbeeh and Tahmeed (Glorification and Praise) :

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ۔ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ۔

پاک ہے اللہ تعالیٰ اپنی تعریف کے ساتھ۔ پاک ہے اللہ تعالیٰ جو بہت عظمت والا ہے۔ اے اللہ۔ محمد ﷺ پر اور آپ کی آل پر بڑی رحمتیں نازل فرما۔

Holy is Allah and worthy of all praise, Holy is Allah, the Great. O Allah, bless Muhammad^{sa} and the people of Muhammad^{sa}.

- ◆ Recite **33 times daily** the Durood Shareef

The Second Address of Hadrat Khalifatul Masih V^{aa}

On 23rd April 2003, Hadrat Khalifatul Masih V^{aa} addressed the gathering at Islamabad, Tilford Surrey, England before the collective initiation (Ijtima`ee Bai`at), and funeral prayer of Hadrat Khalifatul Masih IVth:

Dearest Jama`at of the Promised Messiah^{as}, the evergreen branches of his being! *Assalaamu alaikum wa rahmatullahi wa barakaatuhoo:*

Our hearts are saddened and our eyes are tearful because a most loving personality has departed from us. However, we submit to the Divine Command of '*kullu man alaihaa faan:* All that is on it (earth) will pass away - (55:27).

The spectacular advancement of the Jama`at we witnessed during the Fourth Khilafat warrants no explanation. Pursuant to the method taught to us by Hadrat Khalifatul Masih IVth, on how to bid farewell to the departing Khalifa, and welcoming the new Khalifa, I stand here today in compliance to that, request you all, that we make a pledge that, 'O you who has departed, the swiftness you employed to advance the mission of the Promised Messiah^{as} – to enable the faith of the Holy Prophet^{sa} to dominate the world – we shall always continue to make sacrifices, all kinds of sacrifices, for the advancement of this mission. We bear witness that you most certainly honoured your commitment. May Allah the Almighty shower thousands of blessings and grace upon you. *Aameen.*

Next, in welcoming the incoming (Khalifa), we make a pledge bearing witness to Allah the Exalted that in order to convey the message of peace and security of the Holy Prophet^{sa} to the world and to assemble the entire world under his banner and likewise to support the establishment of Khilafat-e-Ahmadiyya, we shall be ready to make every sacrifice. For this, we will always support you (the Khalifatul Masih) with prayers.

Pray that Allah the Exalted displays more than before, the Second Manifestation of Divine support and triumph that He has always exhibited to the Jama`at. May He forgive our shortcomings and ingratitude, and may He cover our inadequacies. With His grace alone, indeed with His grace alone, may He cover my shortcomings.

May He never remove His Hand of mercy from us, never remove it, never remove it! *Aameen Ya Rabbul Aalameen!*

(Review of Religions, April 2003, page 61-62)

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