

Talim Syllabus

For Memorization



تالیم سلیبس
برای حفظ

Hazrat Musleh Maud (ra) stated:

"A nation cannot progress unless its women are educated."

(Anwar-ul-Uloom, Volume 9, Page 8)



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كَلِمَةُ طَيِّبَةٍ

Kalima Tayyiba

لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَّسُولُ اللَّهِ.

"There is none worthy of worship except Allah;
Muhammad is the Messenger of Allah."

كَلِمَةُ شَهَادَةٍ

Kalima Shahadah

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

"I bear witness that there is none worthy of
worship except Allah; He is One and has no
partner. And I bear witness that Muhammad is His
servant and His Messenger."

Pledge of Lajna Ima'illah

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

میں اقرار کرتی ہوں کہ اپنے مذہب اور قوم کی خاطر اپنی جان، مال، وقت اور اولاد کو قربان کرنے کے لیے تیار
رہوں گی۔ نیز سچائی پر ہمیشہ قائم رہوں گی اور خلافت احمدیہ کے قائم رکھنے کے لیے ہر قربانی کے لیے تیار رہوں
گی۔ انشاء اللہ

“I affirm that I shall always be ready to sacrifice my life,
property, time and children for the cause of faith and nation. I
shall always adhere to truth and shall always be prepared to
make every sacrifice for the perpetuation of the Ahmadiyya
Khilafat, Insha'Allah.”

Speech of Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II (may Allah be pleased with him), delivered on March 18, 1948, in Karachi:

"The women of our community have demonstrated extraordinary qualities in every respect. However, if there remains anything that distances us from true Islam, we cannot afford to overlook it. Every weakness in our faith must be confronted and overcome. When the sacrifice of wealth is required, do not hesitate to give it; and if your life is demanded, then be ready to offer it. If you are called upon to establish a sincere relationship with Allah, do so with determination and wholeheartedness. It is essential that you dedicate your children to the service of Allah's cause."

"There is an urgent need for women to fully dedicate themselves to religious work, sacrificing their time, wealth, and energies to spread the message of Islam. This will not only ensure the progress of the community but will also strengthen your individual and collective faith. Only when women understand their role in religion and commit themselves to its cause will a genuine transformation in society be realized. Through complete devotion to religion, the children raised by you will become the driving force for the success of the Community and the world at large."

(Reference: Al-Fazl, June 9, 1948, Volume 36, Page 9)

Translation of the Holy Qur'an



104. Surah Al-Humazah

بِسْمِ اللَّهِ

In the name of Allah

الرَّحْمَنِ

th Gracious

① الرَّحِيمِ

the Merciful

وَيْلٌ

Woe

لِكُلِّ

To Every

هُنَزَةٍ

backbiter

لَمُزَةٍ ②

slanderer

إِلَّذِي

who

جَمَعَ

he amassed

مَالًا

wealth

وَعَدَّدَهُ ③

and counted (it)
time after time

يَحْسَبُ

he thought

أَنَّ

that

مَالَهُ

his wealth

أَخْلَدَهُ ④

it will make him
immortal

كَلَّا

nay

لَيُنْبَذَنَّ

surely it
will be cast

فِي الْحُطَمَةِ ⑤

in Al-Hutamah

وَمَا آذَرَكَ

and what
made you know

مَا الْحُطَمَةُ ⑥

what
Al-Hutama (is)

نَارُ اللَّهِ

Fire of
Allah

الْمُوقَدَةُ ⑦

the kindled

الَّتِي تَطْلُعُ

which it leaps

الْأَفْدَةِ ⑧

at the hearts

إِنَّهَا عَلَيْهِمْ

Sure it (be)
on them

مُؤَصَّدَةٌ ⑨

enclosed

مُبَدَّدَةٌ ⑩

extended

فِي عَمَدٍ

in columns

105. Surah Al-Fil

① الرَّحِيمِ

Il Misericordioso

الرَّحْمَنُ

Il Compassionevole

بِسْمِ اللَّهِ

Nel nome di Allah

رَبُّكَ

your Lord

فَعَلَ

he dealt

كَيْفَ

how

تَرَوْا

not seen

أَلَمْ

Have you

كَيْدَهُمْ

their plan

أَلَمْ يَجْعَلْ

did not He cause

بِأَصْحَابِ الْفِيلِ ② ط

with the people
of the elephant

طَيْرًا

birds

عَلَيْهِمْ

against them

وَأَرْسَلَ

and He sent

فِي تَضَلُّيْلٍ ③ ل

in miscarry

مِّنْ سِجِّيلٍ ⑤ م

of
clay

بِحِجَارَةٍ

with a stone

تَرْمِيهِمْ

it strikes
them

أَبَابِيلَ ④ ل

swarms

مَّا كُوِّلَ ⑥ ع

eaten up

كَعَصْفٍ

like broken straw

فَجَعَلَهُمْ

so it made them

106. Surah Al-Quraish

① الرَّحِيمِ

the Merciful

الرَّحْمَنِ

the Gracious

بِسْمِ اللَّهِ

In the name of Allah

رِحْلَةَ الشِّتَاءِ

journey (of)
the winter

الْفِهْمِ

promoting
their alliance

لِيَأْيَلِفَ قُرَيْشٍ ②

for binding together
Quraish

رَبِّ هَذَا الْبَيْتِ ③

Lord (of) this
House

فَلْيَعْبُدُوا

so they should
worship

وَالصَّيْفِ ④

and the
summer

مِّنْ خَوْفٍ ⑤

from fear

وَأَمَّنْهُمْ

and provided
security to
them

مِّنْ جُوعٍ ⑥

from hunger

الَّذِي أَطْعَمَهُمْ

who fed them

107. Surah Al-Ma'un

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ ①		
In the name of Allah	the Gracious	the Merciful		
أَرَأَيْتَ	الَّذِي	يُكَذِّبُ	بِالدِّينِ ②	
have you	who	he rejects	with the religion	
فَذَلِكَ الَّذِي	يَدْعُ الْيَتِيمَ ③	وَلَا		
so that who	he drives away the orphan	and not		
يَحْضُ	عَلَى	طَعَامِ	الْمِسْكِينِ ④	
urges	on	feeding	the poor	
فَوَيْلٌ	لِّلْمُصَلِّينَ ⑤	الَّذِينَ هُمْ	عَنْ صَلَاتِهِمْ	
so woe	for whose who pray	those who they	from their Prayer	
سَاهُونَ ⑥	الَّذِينَ هُمْ	يُرَآءُونَ ⑦		
unmindfuld	those who	they show off		
وَيَنْنَعُونَ	الْبَاعُونَ ⑧			
and they deprive	the small benefits			

Hadith



Hadith

1. إِنَّ خَيْرَكُمْ أَوْفَاكُمْ خَيْرَكُمْ أَحْسَنَكُمْ قَضَاءً.
(حديقة الصالحين، 841)

"The best among you is the one who is the best in repaying debts."

2. الدُّنْيَا مَزْرَعَةُ الْآخِرَةِ.
(وقف نونصاب، ص: 47)

"The world is the cultivation field for the Hereafter."

3. الْمُسْلِمُ مِرْآةُ الْمُسْلِمِ-
(دعائيه خزائن، ص: 3)

"A Muslim is a mirror to another Muslim."

4. لَيْسَ الْخَبْرُ كَالْمُعَايِنَةِ
(وعائيه خزائن، ص: 1)

"Hearing is not like seeing."

5. الْقَنَاعَةُ كَنْزٌ لَا يَفْنَى-
(حديقة الصالحين، ص: 798)

"Contentment is a treasure that never diminishes."

6. لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَأَنْ تُلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ -
(حديقة الصالحين، ص: 541)

"Do not belittle any act of kindness, even meeting your brother with a cheerful face."

7. لَيْسَ مِنَّا مَنْ غَشَّنَا -
(وعائية خزائن، ص: 12)

"He is not from us who deceives us."

Prayer



Funeral Prayer

اللَّهُمَّ اغْفِرْ لِحَيَّتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِلِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا۔ اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ۔ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَقْتُلْنَا بَعْدَهُ ط (ابن ماجه كتاب الجنائز باب في الدعاء في صلوة الجنائزه)

"O Allah! Forgive our living and our dead, those who are present and those who are absent, our young and our old, our men and our women.

O Allah! Whomever You keep alive from among us, keep him alive on Islam, and whomever You cause to die from among us, let him die in faith.

O Allah! Do not deprive us of his reward, and do not put us to trial after him."

Istakhara Prayer

اَللّٰهُمَّ اِنِّىْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَاسْتَقْدِرُكَ بِقُدْرَتِكَ وَاسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ، فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوْبِ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ خَيْرٌ لِّىْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ فَاقْدِرْهُ لِيْ وَيَسِّرْهُ لِيْ، ثُمَّ بَارِكْ لِيْ فِيْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ شَرٌّ لِّىْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ وَاقْدِرْ لِيْ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِيْ بِهِ۔

بخارى كتاب الدعوات باب الدعاء عند الاستخارة وترومذى

"O Allah! I seek Your guidance (in making a choice) by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. For You have power, and I have none. You know, and I do not know, and You are the Knower of the unseen. O Allah! If You know that this matter is good for me in my religion, my livelihood, and the end of my affairs, then decree it for me, make it easy for me, and bless me in it. But if You know that this matter is bad for me in my religion, my livelihood, and the end of my affairs, then turn it away from me, and turn me away from it, and decree for me what is good wherever it may be, and make me pleased with it."

Conoscenza Religiosa

Sistema di Khilafat



Question 1: What is meant by the system of Caliphate?

Answer 1: The system of Caliphate is a blessed, divine system established by Allah Almighty after the Prophet, intended for the spiritual survival and progress of the community of believers.

Question 2: What did the Holy Prophet Muhammad (sa) say about Caliphate?

Answer 2: The Holy Prophet Muhammad (sa) said, translating: "After every Prophet, the chain of Caliphate necessarily becomes established."

Question 3: In which Surah and verse of the Holy Quran is the promise of Caliphate mentioned?

Answer 3: The promise of Caliphate in the Holy Quran is mentioned in Surah Al-Nur, verse number 56.

Question 4: What is meant by 'Second Manifestation' (Quadrat-e-Thaniyyah)?

Answer 4: Khilāfat 'Ala Minhāje Nabuwat, i.e. 'Caliphate in the manner of Prophethood'

Question 5: With which term, is the Ayat/Verse known?

Answer 5: The term used is 'Ayat Istikhlaf.'

Question 6: Can there be any reformer (Mujaddid) in the presence of a Caliph (Khalifa)?

Answer 6: Allah Almighty granted the status of prophethood to the Promised Messiah (as) and established the system of Khilafat after him. Therefore, the Caliph at the beginning of each century will also be the reformer (Mujaddid).

Khalifatul Masih I



Hajji Hafiz Hakim Maulana Noorudin Bhervi (ra)

Question 1: What is the name of the first Khalifa of the Promised Messiah (as)?

Answer 1: Hajji Hakim Maulana Noorudin Bhervi.

Question 2: When and where was Khalifatul Masih I (ra) born?

Answer 2: He was born in 1841 in Bhera, an old city in the province of Punjab.

Question 3: What were the names of the father and mother of Khalifatul Masih I (ra)?

Answer 3: His father's name was Hafiz Ghulam Rasool, and his mother's name was Noor Bakht.

Question 4: Did his lineage trace back to any of the Caliphs of Prophet Muhammad (sa)?

Answer 4: His lineage, in the 32nd generation, connects to the second Khalifa of Islam, Umar Farooq.

Question 5: Who was the first person to pledge allegiance (take Bai'at) to Khalifatul Masih I (ra)?

Answer 5: Hazrat Amaan Jan [the wife of the Promised Messiah (as)].

Question 6: When did Khalifatul Masih I (ra) first meet the Promised Messiah (as)?

Answer 6: In March 1885.

Question 7: At what age did he perform the Hajj?

Answer 7: He performed the Hajj at around the age of 25.

Question 8: When did the Promised Messiah (as) appoint him as the first president of Sadr Anjuman Ahmadiyya?

Answer 8: On January 29, 1906.

Question 9: What was the first book compiled about the life and character of Hazrat Khalifatul Masih I?

Answer 9: "Mirqaat al-Yaqeen fi Hayat Noorudin".

Question 10: Name his famous works.

Answer 10:

- (1) Fasl al-Khitab Lil Muqadimmah Ahl-e-Kitab
- (2) Tasdiq Barahin-e-Ahmadiyya.
- (3) Ibtala ul-wahiyat Massih
- (4) Nur-al-Din Bajwab "Tarq-e-Islam"

Question 11: What did the Promised Messiah (as) say about the standard of obedience of Khalifatul Masih I?

Answer 11: "He follows me in every matter just as the movement of the pulse follows the movement of breath."

Question 12: Name the five important movements of the First Caliphate.

Answer 12: Regular appointment of missionaries of the community, establishment of the treasury, regular arrangement of the (Langar) community kitchen, issuance of newspapers Noor and Al-Haq, establishment of Madrasah Ahmadiyya, establishment of a public library in Qadian.

Question 13: Describe some of the prominent works during your Caliphate.

Answer 13: Establishment of Anjuman Ansarullah, issuance of newspaper Noor, establishment of a girls' school, issuance of newspaper Al-Fazl.

Question 14: When and where did the death of the First Caliph occur?

Answer 14: His death occurred on 13th March 1914, on a blessed Friday, in Qadian.

Khalifatul Masih II & Musleh Maud (ra)



Al-Hajj Hazrat Sahibzada Mirza Bashiruddin Mahmood Ahmad

Question 1: What is the name of Khalifatul Masih II?

Answer 1: Sahibzada Mirza Bashiruddin Mahmood Ahmad Sahib (ra).

Question 2: When did the Promised Messiah (as) publish the prophecy of Musleh Maud (Promised Son)?

Answer 2: February 20, 1886.

Question 3: When was Hazrat Musleh Maud (Promised Son) born?

Answer 3: Hazrat Musleh Maud (Promised Son) was born on January 12, 1889.

Question 4: When was it revealed to Khalifatul Masih II (ra) by Allah that he is the Promised Son?

Answer 4: In January 1944, through a vision.

Question 5: Which place did Hazrat Musleh Maud (Promised Son) declare as his second homeland?

Answer 5: Lahore.

Question 6: When was he elected as Caliph?

Answer 6: March 14, 1914.

Question 7: When did Hazrat Khalifatul Masih II first initiate the movement for dedicating life for the cause?

Answer 7: December 7, 1917.

Question 8: When did Hazrat Musleh Maud (Promised Son) migrate from Qadian to Pakistan?

Answer 8: August 31, 1947.

Question 9: When and where did Hazrat Musleh Maud (ra) lay the foundation stone of a mosque outside Pakistan with his blessed hands?

Answer 9: The Fazl Mosque in London, the foundation stone of which he (ra) laid in 1924.

Question 10: What are were his divinely inspired names?

Answer 10: Fazl-e-Mahmood, Bashir Sani, Fasl-e-Umar (Referenced in Tazkirah, p. 132)

Question 11: When did Hazrat Musleh Maud (ra) introduce the Hijri Shamsi calendar?

Answer 11: He (ra) introduced the Hijri Shamsi calendar in 1940.

Question 12: Name any six books of Hazrat Khalifatul Masih II (ra).

Answer 12: Da'watul Amir, Taluq Billah, Minhaj al-Talibeen, Hasti Bari Ta'ala, A'inah-e-Sadaqat, Nizam-e-Nau, Tafsir-e-Saghir, Tafsir-e-Kabir.

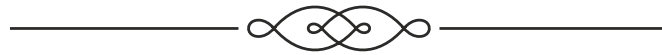
Question 13: Name some of the major works undertaken during his Caliphate.

Answer 13: (1) Establishment of auxiliary organizations like Lajna Ima'illah, Khuddamul Ahmadiyya, Ansarullah, Nasiratul Ahmadiyya, Atfalul Ahmadiyya. (2) Nazirs and Sadr Anjuman Ahmadiyya. (3) Establishment of Majlis-e-Shura. (4) Establishment of Jamia Ahmadiyya. (5) Tehrik-e-Jadid. (6) Waqf-e-Jadid. (7) Initiatives for Waqf-e-Zindagi (Life Devotion).

Question 14: When did Hazrat Khalifatul Masih II (ra) pass away?

Answer 14: Between the night of 7th and 8th November 1965.

Khalifatul Masih III (ra)



Hazrat Hafiz Mirza Nasir Ahmad Sahib

Question 1: When was the Third Khalifatul Masih elected and who became the Caliph?

Answer 1: The election for the Third Caliphate took place on November 9, 1965. Hazrat Sahibzada Hafiz Mirza Nasir Ahmad Sahib (ra) became the Caliph.

Question 2: When was Hazrat Khalifatul Masih III (ra) born?

Answer 2: He was born on November 16, 1909.

Question 3: When did Hazrat Khalifatul Masih III (ra) memorize the Holy Quran?

Answer 3: He memorized the Holy Quran on April 17, 1922, when he was 13 years old.

Question 4: What motto did he set for the youth of Ahmadiyyat?

Answer 4: "God likes your humble ways." (Revelation to the Promised Messiah (as))

Question 5: Can you mention any revelation received by Hazrat Khalifatul Masih III (ra)?

Answer 5: Bushra Lakum (Glad tidings for you).

Question 6: Who laid the foundation stone and inaugurated the Khilafat Library in Rabwah, and when?

Answer 6: Hazrat Khalifatul Masih III (ra) laid the foundation stone of the Khilafat Library in Rabwah on January 18, 1970, and inaugurated it on October 13, 1971.

Question 7: What major movements did you initiate during your Caliphate?

Answer 7: Fazl-e-Umar Foundation, Nasrat Jahan Scheme, Centenary of Ahmadiyya Jubilee Plan, Waqf after Retirement, Temporary Waqf.

Question 8: When did Hazrat Khalifatul Masih III (ra) lay the foundation stone of Masjid Basharat in Spain?

Answer 8: Hazrat Khalifatul Masih III (ra) laid the foundation stone of Masjid Basharat on October 19, 1980.

Question 9: Name any three books written by him.

Answer 9: Quranic Anwar, 23 Grand Purposes of Building the House of Allah, 12 Qualities of a True Servant (Khadim), Prayers of Jalsa Salana, Message of Peace, and A Word of Caution.

Question 10: When and where did Hazrat Khalifatul Masih III (ra) pass away?

Answer 10: Hazrat Khalifatul Masih III (ra) passed away during the night between June 8 and 9, 1982, in Islamabad, Pakistan.

Khalifatul Masih IV (rt)



Hazrat Hafiz Mirza Tahir Ahmad Sahib

Question 1: When and where was Hazrat Khalifatul Masih IV (rh) born?

Answer 1: Hazrat Khalifatul Masih IV (rh) was born on December 18, 1928, in Qadian.

Question 2: When was the election of the fourth Khalifa held, and who was elected?

Answer 2: The election of the Khalifa took place on June 10, 1982, and Hazrat Mirza Tahir Ahmad Sahib was elected as the fourth Khalifa.

Question 3: When did Hazrat Khalifatul Masih IV (rh) begin attending Jamia Ahmadiyya?

Answer 3: On December 7, 1949.

Question 4: When did he receive the title of Shahid from Jamia Ahmadiyya?

Answer 4: In 1953.

Question 5: When did he deliver his first message as the Imam of the Jama'at, and for what purpose?

Answer 5: On June 13, 1982, Hazrat Khalifatul Masih IV delivered his first message regarding prayers for the oppressed Muslims of Palestine.

Question 6: When and why did Hazrat Khalifatul Masih IV (rh) migrate to London?

Answer 6: In April 1984, due to governmental restrictions in Pakistan that prevented Hazrat Khalifatul Masih IV (rh) from performing his duties. He emigrated on April 29, 1984.

Question 7: When did Huzoor deliver his last speech in Rabwah before the migration?

Answer 7: Huzoor delivered his last speech in Rabwah on April 28, 1984, after the Isha (night) prayer at Masjid Mubarak.

Question 8: When was the last Jalsa Salana held in Rabwah during his tenure, and how many people attended?

Answer 8: The last Jalsa Salana in Rabwah took place on December 26, 27, and 28, 1983, with an attendance of approximately 290,000–295,000 people.

Question 9: When did Hazrat Khalifatul Masih IV (rh) launch the global Mubahila (prayer duel) challenge to Zia-ul-Haq and others?

Answer 9: Huzoor (rh) issued the Mubahila challenge to the world on June 10, 1988. (This challenge was reiterated on January 5, 1997.)

Question 10: At the start of the 2nd century of Ahmadiyyat, what revelation did Hazrat Khalifatul Masih IV receive?

Answer 10: Assalamo Alaikum Wa Rahmatullahe – "Peace be upon you and the mercy of Allah."

Question 11: When did Hazrat Khalifatul Masih IV (rh) visit Qadian for the first time after the migration from India?

Answer 11: Hazrat Khalifatul Masih IV visited Qadian for the first time after the migration in 1991 to attend the Jalsa Salana.

Question 12: What are the five major achievements during his tenure as Khalifa?

Answer 12: The five major achievements include:

- Establishment of the Waqf-e-Nau program (dedication of children for the service of Islam).
- Launch of MTA International (Muslim Television Ahmadiyya).
- Inauguration of the daily newspaper Al-Fazl.
- Construction of new mosques.
- Translation of the Holy Qur'an into various languages.
- Additionally:
- Buyut al-Ahmadiyya scheme.
- Appeal for the Syedna Bilal Fund.
- Appeal for the Maryam Marriage Fund.

Question 13: What are the writings of Hazrat Khalifatul Masih IV (rh)? Name five.

Answer 13:

1. Revelation, Rationality, Knowledge & Truth
2. The Gulf Crisis and the New World Order
3. Christianity: A Journey from Facts to Fiction
4. Murder in the Name of Allah
5. Islam's Response to Contemporary Issues

Question 14: Who wrote the book A Man of God, and what is it about?

Answer 14: This book is about the life and character of Hazrat Khalifatul Masih IV. It was written by Ian Adamson, a Christian historian, and gained prominence under the title A Man of God.

Question 15: When did MTA begin regular broadcasts?

Answer 15: On January 7, 1994.

Question 16: What were some significant programs on MTA in which Huzoor participated?

Answer 16:

- Dars-ul-Quran (Lessons of the Qur'an).
- Liqa Ma'al Arab (Arabic programs).
- Question and Answer sessions.
- Lectures in Urdu.
- Lessons in homeopathy.

Question 17: When and where did Hazrat Khalifatul Masih IV (rh) pass away?

Answer 17: He passed away on April 19, 2003, in London.

Qasida

Of the Promised Messiah (as)



Qasida

1

يَا عَيْنَ قَيْضِ اللَّهِ وَالْعِرْقَانِ
يَسْغَى إِلَيْكَ الْخَلْقُ كَالظَّمَانِ

*O you who are the fountain of Allāh's beneficence and
divine understanding;*

*People throng towards you like the thirsty rushing
towards water.*

2

يَا بَحْرَ فَضْلِ الْمُنْعِمِ الْمَنَّانِ
تَهْوِي إِلَيْكَ الزُّمُرُ بِأَلْيَافِ الْكِيَانِ

*O you who are the ocean of the Grace of the Benefactor
and Bountiful God;*

People flock to you with empty cups in their hands.

3

يَا شَمْسَ مُلْكِ الْحُسْنِ وَالْإِحْسَانِ
نَوَّرْتَ وَجْهَ الْبَرِّ وَالْعُمَرَانِ

O you the sun of the kingdom of beauty and virtue;

You have illuminated the deserts as well as the cities.

4

قَوْمٌ رَأَوْكَ وَ أُمَّةٌ قَدْ أُخْبِرَتْ
مِنْ ذَلِكَ الْبَدْرِ الَّذِي أَصْبَانِي

*A nation was blessed by having been able to see you,
while many heard of the full moon which has
captivated my heart.*

5

يَبْكُونَ مِنْ ذِكْرِ الْجَمَالِ صَبَابَةً
و تَأَلَّمُوا مِنْ لَوَعَةِ الْهَجَرَانِ

*People shed tears when they fondly reminisce of your
grace and beauty;
A fire consumes their hearts due to the pains of
separation.*

6

وَأَرَى الْقُلُوبَ لَدَى الْحَنَاجِرِ كُزْبَةً
وَأَرَى الْغُرُوبَ تُسِيلُهَا الْعَيْنَانِ

*I see their hearts are in such anxiety as if they have
reached their throats;
I see that their eyes are flowing with tears.*

7

يَا مَنْ غَدَا فِي نُورِهِ وَ ضِيَائِهِ
كَالْتَّيَرَيْنِ وَ نُورَ الْمَلَوَانِ

*O you who are the sun and moon of light;
You have illuminated the day and the night.*

8

يَا بَدْرَنَا يَا أَيْةَ الرَّحْمَنِ
أَهْدَى الْهُدَاةِ وَأَشْجَعَ الشُّجْعَانِ

*O our full moon and sign of the Gracious God;
O the best of all guides, the bravest of the brave.*

9

إِنِّي أَرَى فِي وَجْهِكَ الْمُتَهَلِّلِ
شَأْنًا يَفُوقُ شَمَائِلَ الْإِنْسَانِ

*I find such a glory in your sparkling countenance;
That surpasses all human excellence.*

10

وَقَدْ اقْتَفَاكَ أُولُو النُّهَى وَبِصْدَقِهِمْ
وَدَعَوْا تَذَكُّرَ مَعَهْدِ الْأَوْطَانِ

*The wise chose your company and followed you;
And the truthful relinquished their hearths and homes
to be with you.*

11

قَدْ اشْرَوْكَ وَفَارَقُوا أَحْبَابَهُمْ
وَتَبَاعَدُوا مِنْ حَلَقَةِ الْأَخْوَانِ

*They chose you, and abandoned their friends;
They distanced themselves from their families.*

12

قَدْ وَدَّعُوا أَهْوَاءَهُمْ وَنُفُوسَهُمْ
وَتَبَرَّءُوا مِنْ كُلِّ لَشَبٍّ فَإِن

They bid farewell to their base desires, and self-indulgence;

They discarded all their material belongings.

13

ظَهَرَتْ عَلَيْهِمْ بَيِّنَاتٌ رُسُولِهِمْ
فَتَمَزَّقَ الْأَهْوَاءُ كَالْأَوْثَانِ

When the clear signs of the truth of their Prophet became manifest upon them,

Their base desires were shattered to pieces like smashed idols.

14

فِي وَاقْتِ تَرْوِيقِ اللَّيَالِي نُورُوا
وَاللَّهُ نَجَّاهُمْ مِنَ الطُّوفَانِ

They became enlightened in the pitch darkness of night;

And Allāh saved them from being engulfed in a raging storm of torment.

15

قَدْ هَاضَهُمْ ظَلَمُ الْإِنَاسِ وَضَيْمُهُمْ
فَتَثَبَّتُوا بِعَنَایَةِ الْمَنَّانِ

The fury and wrath of the opponents attempted to grind them to dust;

But the mercy of their Beneficent Lord sustained them and they remained steadfast.

16

نَهَبَ اللَّثَامُ نُسُوبَهُمْ وَعَقَارَهُمْ
فَتَهَلَّلُوا بِجَوَاهِرِ الْفُرْقَانِ

*The despicable and accursed of the earth looted all
their belongings;*

*But their faces gleamed upon receiving the pearls of the
Qur'ān.*

17

كَسَحُوا بَيُوتَ نَفُوسِهِمْ وَتَبَادَرُوا
لِيَتَمَتَّعَ الْإِيْقَانِ وَالْإِيْمَانِ

They thoroughly cleansed their souls of all impurities;

*And moved forward to gain the wealth of unflinching
faith.*

18

قَامُوا بِأَقْدَامِ الرَّسُولِ بِغَرَوِهِمْ
كَالْعَاشِقِ الْمَشْغُوفِ فِي الْمَيْدَانِ

In battle, they stood with the Messenger in ranks.

*Intoxicated in love, they marched forward to the
battlefield.*

19

فَدَمُ الرِّجَالِ إِصْدَقِهِمْ فِي حُبِّهِمْ
تَحْتَ السُّيُوفِ أَرْيَقَ كَأَلْقُرْبَانِ

The blood of sincere lovers was shed under the sword;

*Like the blood of sacrificed animals flowing under the
knife,*

Reading

Group C



Taharat (Purity)

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٣﴾

(Sura al-Baqara: 223)

In this verse, the extraordinary mercy of Allah the Almighty is highlighted. Allah ardently desires that humankind attains both inner and outer purity, so they may be saved from spiritual suffering, the torments of Hell, and the calamities of this world. It is evident that Allah wishes for human beings to spiritually purify themselves by embracing the virtue of inner purity to attain salvation and prosperity in both this world and the Hereafter.

The concluding phrase of this verse emphasizes the significance of personal purification. The expression '*Inna Allaha yuhibbu al-tawwabina wa yuhibbu al-mutatahhirin*' ("Indeed, Allah loves those who repent and those who purify themselves") highlights two important aspects:

- **Tawwabina:** Refers to those who sincerely repent for their sins and strive to draw closer to Allah.
- **Mutatahhirin:** Refers to those who seek both physical and spiritual purity by adopting behaviors and practices that elevate them.

This purity is the path to attaining divine pleasure and distinguishing oneself as a person worthy of Allah's love and favor.

(Ayyam-e-Sulh, Ruhani Khaza'in, Volume 14, Pages 337-338)

"Purity is a part of faith"

The noble Companion Abu Musa Ash'ari (ra) narrates that the Messenger of Allah (sa) said: "Purity is a part of faith."

(Hadith from Sahih Muslim, Book of Purification, Chapter: Virtues of Ablution, Hadith Number 442, 2003 Edition, Pages 337-338)

The Meaning of *Taharat* (Purity)

Taharat signifies purification or cleanliness, encompassing both external and internal dimensions. It refers not only to physical hygiene but also to the purity of the heart and mind. Inner purity implies the absence of impure thoughts or desires and is a prerequisite for an individual to draw closer to Allah.

Islam emphasizes that alongside inner cleanliness, the external cleanliness of the body is equally vital. This includes removing physical impurities such as blood, pus, or any other unclean substances. To maintain purity, the body must be regularly cleansed, and cleanliness of clothing, places of worship, and the surrounding environment is also of paramount importance. The saying highlights this principle:

"Purity is half of faith"

(*Fiqah Ahmadiyya – Ibadaat*, Page 49).

The Role of Water in Physical Purification

Pure water is the most essential medium for maintaining physical cleanliness. However, when pure water is unavailable, Islam permits alternative methods of purification, such as *Tayammum* (symbolic purification using clean earth). This provision is particularly significant in situations where water is scarce or inaccessible.

Under normal circumstances, it is advisable to use at least 40–50 liters of water for complete ablution and body washing. However, in times of necessity, a smaller quantity suffices. Islam encourages the responsible use of water, avoiding unnecessary waste, reflecting a balance between hygiene and sustainability.

Taharat: A Symbol of Discipline and Devotion

In summary, *Taharat* is not merely an external ritual but a profound symbol of discipline and devotion. It embodies the purity of the soul and body, enabling individuals to connect with Allah and live in accordance with Islamic teachings. Through *Taharat*, one not only fulfills the requirements of worship but also embodies a lifestyle that harmonizes physical and spiritual well-being.

(*Fiqah Ahmadiyya – Ibadaat*, Page 56)

Conditions that Necessitate Ghusl

The situations that make Ghusl obligatory are as follows:

1. **Sexual Intercourse or Ejaculation:** Establishing sexual relations or the release of seminal fluid necessitates Ghusl, regardless of whether the act reaches climax or not.
2. **Menstruation (Hayd):** The completion of a woman's menstrual cycle, which typically lasts a few days (but no more than ten days), makes Ghusl obligatory. The period of menstruation may vary among individuals, and Ghusl is necessary after the bleeding ends.
3. **Postpartum Bleeding (Nifas):** Bleeding after childbirth, which generally continues for several days (but no more than forty days), also requires Ghusl upon cessation.

In cases of postpartum bleeding ending before forty days, the woman is allowed to resume acts of worship, provided she performs Ghusl. It is not necessary to wait for the completion of the forty-day period. However, if the bleeding stops after forty days, Ghusl becomes mandatory for resuming prayers and other acts of worship.

In all these situations, Ghusl ensures spiritual purity, enabling the person to fulfill religious obligations such as prayer. Delaying Ghusl unnecessarily, particularly when health is not at risk, is discouraged as it can lead to negligence in performing obligatory worship. (Fiqh-e-Ahmadiyya Ibadat (p. 63)).

If during Istihadah (irregular bleeding), the drops of urine or discharge continue, the affected person is excused due to their condition. For such a person, one ablution (Wudu) at the time of each prayer suffices. However, this Wudu will become invalid if the excuse causing the condition ceases. During this state, they can perform prayers with the excuse intact, as per the ruling in Fiqh-e-Ahmadiyya (p. 52).

Translation of Quranic Verse (Surah Al-Baqarah, 2:223):

"And they ask thee concerning menstruation. Say: 'It is a harmful thing, so keep away from women during menstruation, and go not in unto them until they are clean. But when they have cleansed themselves, go in unto them as Allah has commanded you. Allah loves those who turn to Him and loves those who keep themselves clean.'"

The discussion here revolves around how the state of menstruation is distinct from the state of Istihadah. Women in menstruation remain impure until they are cleansed. Once purified, they are like those beloved to Allah, who value cleanliness and purity.

It is also asked if sitting in their places during menstruation is forbidden. The answer is no; it is only physical intimacy and specific conjugal relations that are prohibited during this time. As per the practice of the Prophet Muhammad (sa), he allowed interactions during this period, with necessary precautions.

Hazrat Khalifatul Masih II (ra) explains that "do not approach them" refers specifically to conjugal relations. Once menstruation ends, all restrictions regarding physical and conjugal interactions are lifted after Ghusl has been performed. However, before purification (Ghusl), the woman must not engage in such relations.

This teaching underscores the importance of cleanliness in Islam, which has both spiritual and physical implications, especially in conjugal relationships.

It is instructed that when a woman completes her menstrual cycle, she should cleanse herself thoroughly using water boiled with sidr leaves. This will positively impact her health and the well-being of her future offspring, as stated in *Tafseer-e-Kabeer* (Volume 2) by Hazrat Mirza Bashiruddin Mahmud Ahmad (p. 501-502).

A Hadith from Aisha (RA):

Aisha (RA) narrates: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Ten practices are part of natural disposition: trimming the mustache, letting the beard grow, using the tooth-stick (*miswak*), rinsing the mouth, sniffing water up the nose, trimming the nails, washing the knuckles (or joints), removing underarm hair, shaving the pubic area, and cleansing oneself with water (after relieving oneself)."

The narrator adds: "I forgot the tenth practice, but it might have been rinsing the mouth."

(Muslim, Kitab Al-Taharah, Hadith No. 2003, p. 443)

This emphasizes the innate practices of cleanliness in human nature. These include removing impurities, trimming nails, maintaining oral hygiene with a *miswak*, rinsing the mouth after eating, and performing *istinja* (cleansing after relieving oneself), as highlighted in the teachings of the Holy Prophet (sa).

The Sunnah Method of Performing Ghusl (Ritual Bathing)

It is prescribed that, according to the Sunnah, one should use warm and clean water for Ghusl. First, perform *Istinja* (cleaning private parts), then perform Wudu (ablution), beginning by saying "**Bismillah**" (In the Name of Allah). Wash the hands, rinse the mouth, and gargle. Then sniff water into the nose and clean it. Afterward, pour water over the entire body three times, starting from the right side, followed by the left, and then over the head. The body should be washed thoroughly to ensure complete cleanliness.

Including beneficial items like soap during Ghusl is recommended. Using soap or any other cleanser to remove impurities is part of the etiquettes of Ghusl, especially in situations where Ghusl is obligatory (e.g., after major ritual impurity). Without it, one cannot perform prayer, recite the Qur'an, or enter the mosque.

Additional Guidance for Ghusl:

For women, it is not necessary to untie their hair as long as water reaches the roots of the hair. However, the head and hair should be cleaned by pouring water three times. This method suffices for complete cleanliness as required for Ghusl.

Sources:

- *Fiqh-e-Ahmadiyya*, p. 51
- *Fiqh-e-Ahmadiyya*, p. 63

The Method of Performing Wudu (Ablution)

When a person begins Wudu, they should say "**Bismillah**" (In the Name of Allah). Use a miswak (tooth-stick) if available, or thoroughly clean the mouth. Then, rinse the mouth and clean the nose thoroughly by sniffing water and blowing it out.

Wash the entire face three times, ensuring that water reaches every part, including the edges of the face and beard (for men). Run the fingers through the beard to ensure proper cleaning. Wash both arms up to the elbows three times, starting from the hands and making sure water reaches all areas, including between the fingers.

Wipe (masah) the entire head with wet hands, moving them from the front to the back and back to the front. Also, wipe the inside and outside of both ears. Finally, wash both feet up to the ankles three times, ensuring that water reaches between the toes.

Maintaining the proper order of washing and wiping is necessary. Each step should be completed thoroughly for Wudu to be valid and acceptable.

Source:

Fiqh-e-Ahmadiyya, pp. 52–53

Rules Related to Tayammum (Dry Ablution)

Quranic Verse (Surah Al-Maidah 5:7):

“And if you are ill or you are on a journey while unclean, or one of you comes from the privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. Allah desires not that He should place you in a difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful.”

Translation:

If someone is ill, on a journey, or in a state where water is not available, they can perform Tayammum using clean dust. The purpose is to purify and enable the person to perform acts of worship, as Allah does not desire to impose hardship but to facilitate cleanliness and gratitude.

If water is not available for Wudu or Ghusl, Tayammum serves as a substitute for purification. One must strike the hands on clean dust and then wipe both the face and the arms up to the elbows. This method ensures the person becomes ritually clean to pray.

If water later becomes available after Tayammum, it becomes obligatory to use water for Wudu or Ghusl. However, Tayammum remains a valid form of purification as long as water is inaccessible. The physical actions of Tayammum signify humility and submission to Allah's will, ensuring cleanliness even in challenging circumstances.

In certain cases, Tayammum not only serves as a physical purification but also reminds believers of their dependency on Allah. It reflects gratitude for Allah's provisions and His ease in religious practices.

Source:

- *Fiqh-e-Ahmadiyya*, p. 55

Poetic Reflection:

"O Allah! Without Your water, we turn to dust and purification through Tayammum. This is a sign of Your grace and ease, and we bow before You in humility."

Sujud Sahw (Prostration for Forgetfulness)

In the context of Islamic prayer, if an error occurs, such as a change in the sequence of prayer elements or doubt arises about the number of prostrations performed, it becomes necessary to perform additional prostrations, known as *Sujud Sahw*, to compensate for these lapses. These are typically two additional prostrations performed at the end of the prayer, following the recitation of *Tashahhud*, *Durood Sharif* (blessings on the Prophet), and supplications. When the final supplication is completed, two prostrations are performed with the recitation of *Tasbih* (glorifications) in each, followed by the concluding *Salam* (greeting of peace).

Sujud Sahw becomes obligatory if certain obligatory parts of the prayer are omitted or delayed, such as forgetting a bow or prostration. If the omission is remembered during or after the prayer, one should complete the missed element before *Tashahhud*, then recite *Tashahhud*, *Durood Sharif*, etc., and perform *Sujud Sahw* to rectify the delay. Similarly, *Sujud Sahw* is mandated if an obligatory part is missed, like not reciting aloud where required, omitting a Surah or part of it after *Al-Fatiha*, forgetting the middle sitting, or performing more units than prescribed. In these cases, *Sujud Sahw* is necessary to compensate for the mistakes.

If a person mistakenly concludes the prayer but realizes while still in the mosque that a part of a unit or a whole unit was omitted, they should first complete the missing part, then recite *Tashahhud*, and perform *Sujud Sahw*. This will render their prayer complete. Similarly, if there is doubt about the number of units performed, one should adopt the lesser number and complete the prayer accordingly, concluding with *Sujud Sahw*. If the Imam commits an error necessitating *Sujud Sahw*, the followers must also perform it. However, if a follower alone makes an error, it is not held against them due to their adherence to the Imam, and *Sujud Sahw* is not obligatory for them.

Salat al-Qasr (Shortened Prayer during Travel)

In the initial practice of the *Zuhr*, *Asr*, and *Isha* prayers during travel, they were performed as two units, similar to the *Hajj* pilgrimage. However, later on, for those in a state of residence, these prayers were changed to four units each. Consequently, a traveler with the intention of staying at a place for a short duration will perform two units for these prayers, while a resident will perform four units. There is no alteration in the number of units for *Maghrib* and *Fajr* prayers. If a person is staying in a place they consider their home, like the house of their parents or in-laws, they have the option to benefit from the concession and perform two units during their stay of less than fifteen days or they may choose to perform the full prayer of four units. In the context of travel, apart from the *Witr* and two *Sunnah* of *Fajr*, the other *Sunnah* prayers are waived. The performance of *Nafl* (voluntary) prayers is left to the individual's discretion. Combining prayers during travel is also permissible. If the Imam is a resident, a traveling follower will complete the full prayer in his following. Conversely, if the Imam is a traveler, he will pray two units, and the resident follower will stand up to complete the remaining units, reciting only *Surah Al-Fatiha* in these additional units.

(Fiqah Ahmadiyya, *Ibadat*, p. 189-190)

Salat al-Istikhara (The Prayer for Seeking Guidance)

Before initiating any significant religious or worldly endeavor, it is advised to pray for its blessedness and successful completion. This prayer, aligned with seeking goodness, is known as *Salat al-Istikhara*. It is recommended to perform two units of voluntary (*Nafl*) prayer before sleeping. In these prayers, after reciting *Surah Al-Fatiha*, it is *Sunnah* (traditionally endorsed) to recite *Surah Al-Kafirun* in the first unit and *Surah Al-Ikhlās* in the second unit. In the sitting position (*Qa'dah*), after reciting *Tashahhud*, *Durood Sharif* (blessings on the Prophet), and prescribed supplications (*Ad'iyā*), it is *Sunnah* to recite the *Istikhara* prayer with humility and earnestness. For the text of the *Istikhara* prayer, refer to the section "*Ad'iyā al-Rasool*" in the study curriculum. (Fiqah Ahmadiyya, p. 212 [Urdu edition])

(Fiqah Ahmadiyya, *Ibadat*, p. 189-190)

Salat al-Janazah (Funeral Prayer)

As decreed by fate, when the time of a person's demise approaches and a Muslim is in the throes of death, it is recommended that someone among those present recite Surah Yasin melodiously. It is also advisable to recite the Kalimah Tayyibah and the Kalimah Shahadah aloud (Tirmidhi). Upon the occurrence of death and upon receiving such news, those present should recite

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[Inna lillahi wa inna ilayhi raji'un] and express words of goodness. It is also prescribed to say:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِّنْهَا

[Inna lillahi wa inna ilayhi raji'un, Allahumma ajirni fi musibati, wa akhluf li khayran minha]

Upon death, the eyes of the deceased should be closed manually, and the jaw should be tied to prevent the mouth from remaining open. Instead of displaying excessive grief, the family and relatives should maintain patience and proceed with the preparations for the funeral (tajheez wa takfeen). (Fiqah Ahmadiyya, p. 233-244)

Ghusl (ritual washing) should be given to the deceased, which involves pouring fresh or lukewarm water over the body three times, and it is Sunnah to mix berry leaves in the water if possible. The body parts washed during Wudu (ritual ablution) should be cleansed first. There is no need to perform oral rinsing or nasal cleansing or wash the feet. The right and left sides of the body should be washed thereafter. It is important to keep the private parts covered during the washing. A male should wash a male deceased, and a female should wash a female deceased. Under necessity, a wife may wash her deceased husband and vice versa. (Fiqah Ahmadiyya: 50)

After washing, the deceased should be shrouded in a simple, inexpensive, and white cloth. For a male, three pieces of cloth are used: a shirt, a lower garment, and a large sheet (also called Lifafah). For a female, in addition to these three, a chest cover and a head cover are also necessary. Simplicity in the funeral preparations is considered meritorious and blessed.

After the washing and shrouding, it is permissible to view the deceased's face. However, non-mahrams (those not closely related) should not view the face. If the person died of a contagious disease, water should be poured over the body along with the clothes, and then the body should be wrapped in the shroud for burial. A believer who dies of plague is considered a martyr. For a martyr, neither washing nor shrouding is necessary; they are to be buried in the same clothes they died in.

For Salat al-Janazah, those present should form rows behind the Imam. If there are many people, the rows should be formed in odd numbers. The Imam should stand in the middle at the front of the rows, with the deceased placed in front of him. The Imam should begin with the Takbir Tahrimah aloud, and the followers should repeat it quietly. This is followed by silent recitation of Thana and Surah Al-Fatiha. The Imam then says the second Takbir, followed by Durood Sharif, as recited in regular prayers. After the third Takbir, a supplication for the deceased is made. Finally, after the fourth Takbir, the Imam says "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ" to the right and left, and the followers repeat this greeting quietly. Salat al-Janazah is a communal obligation (Fard Kifayah), meaning it is obligatory for the Muslim community as a whole. If some members of the community perform it, the obligation is lifted from the others. However, if no one performs it despite knowing of the death, all are considered sinful.

Condolences should be offered to the deceased's relatives, and they should be encouraged to remain patient and composed. Neighbors or relatives should send food for one meal to the family of the deceased. Superstitious practices and customs should be avoided. The mourning and condolences should be observed for three days. After that, life should resume as normal. However, a widow should observe a mourning period of four months and ten days, during which she should not leave her house without urgent need, not adorn herself, not wear flashy clothes.

Eid Prayers

After the month of Ramadan, Eid-ul-Fitr is celebrated on the 1st of Shawwal (Islamic month) to mark the joy of breaking the fast and receiving the blessings of fasting. Similarly, Eid-ul-Adha is celebrated on the 10th of Dhul-Hijjah to commemorate the blessings of Hajj and the sacrifice of Prophet Abraham (peace be upon him).

The congregation of Eid prayers symbolizes, in one form, the culture and spiritual grandeur of Muslims. Therefore, men, women, and children all participate in it.

(Translation from the book "Salat - Chapter: Women Attending Eid")

The Holy Prophet (ﷺ) instructed that, in addition to men, women and children should also attend Eid, though menstruating women should not participate in the prayer. They should sit separately and remain engaged in *Takbir* and *Tashahhud*.

On Eid day, it is recommended to bathe, wear fine clothes, and apply fragrance. Special food should be prepared. For Eid-ul-Fitr, *Fitrana* (charity) should be given before going to the Eid prayer. However, for Eid-ul-Adha, it is better to eat after returning from the prayer and completing the sacrifice.

It is also preferable to take a different route while going to and returning from the Eid prayer, as this is commendable and brings greater reward. Both Eid prayers consist of two *Rakats* (units) and are preferably offered in an open field or *Eidgah* before *Zawal* (midday). If necessary, the Eid prayer can also be offered in the main mosque.

The Eid prayer is performed in congregation, and there is no *Adhan* (call to prayer) or *Iqamah* (call to stand). In the first *Rakat* of the Eid prayer, after *Takbir-e-Tahrimah* (opening *Takbir*), the Imam says seven *Takbirs* aloud, while the congregation raises their hands to their ears quietly with each *Takbir*. After this, the Imam recites *Ta'awwuz* (seeking refuge) and *Tasmiyah* (In the name of Allah), followed by *Surah Al-Fatiha* and a portion of the Qur'an, completing the first *Rakat*. Upon rising for the second *Rakat*, the Imam says five *Takbirs* before reciting *Surah Al-Fatiha* and another portion of the Qur'an. After concluding the prayer with *Salam*, the Imam delivers the Eid sermon, which consists of two parts, similar to the Friday sermon.

If the Eid prayer cannot be offered before *Zawal* on Eid-ul-Fitr, it can be offered the next day before *Zawal*.

(Abu Dawood, Kitab-us-Salat)

The Eid prayers for both Eids are identical. The only difference is that after the Eid-ul-Adha prayer, the Imam and congregation recite the *Takbirat* at least three times aloud. Similarly, from the *Fajr* prayer of the 9th of Dhul-Hijjah until the *Asr* prayer, the *Takbirat* should be recited aloud after the congregational obligatory prayers. The *Takbirat* are as follows:

"Allahu Akbar, Allahu Akbar, La ilaha illallah, Wallahu Akbar, Allahu Akbar, Wa Lillahil Hamd."

Translation: 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.

Source: *Fiqh Ahmadiyya: Ibadat* (p. 178–179)

Qurbani (sacrifice) is a **Sunnah Mu'akkadah** (emphasized Sunnah) and **obligatory** for those who are financially capable. (*Tirmidhi, Chapter on Sacrifices*).

The wisdom behind it is that the one offering the sacrifice symbolically declares: "Just as this animal is being sacrificed for my most valuable purposes, I am also ready to sacrifice my life, if necessary." Hence, the act of sacrifice is a symbolic gesture signifying one's readiness to sacrifice one's self for a greater cause.

The time for Qurbani begins **after the Eid prayer on the 10th of Dhul-Hijjah** and continues until the **sunset of the 12th of Dhul-Hijjah**. The meat of the sacrifice should not be given as charity entirely. One can eat it themselves, feed it to the poor, and share it with friends. (*Tirmidhi, Chapter on the Dislike of Eating All of the Sacrifice*).

It is preferable to divide the meat into **three parts**:

1. **One part** for oneself.
2. **One part** to be distributed among relatives.
3. **One part** to be given to the poor.

Source: *Fiqh Ahmadiyya: Ibadat* (p. 182–183)