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Atfal Pledge

I solemnly pledge that I shall always be ready to serve Islām, Aḥmadīyyat, the nation and the country. I shall always speak the truth. I shall not abuse anybody. And, I shall strive to obey all the commandments of Ḥazrat Khalīfatul-Masīḥ. Inshā'Allāh!

میں وعدہ کرتا ہوں کہ دین اسلام اور احمدیت، قوم اور وطن کی خدمت کیلئے ہر دم تیار رہوں گا۔ ہمیشہ سچ بولوں گا۔ کسی کو گالی نہیں دوں گا۔ حضرت خلیفۃ المسیح کی تمام نصیحتوں پر عمل کرنے کی کوشش کروں گا۔ (انشاء اللہ تعالیٰ)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

Ash-hadu allā ilāha illallāhu waḥdahū laa sharīka lahū

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

wa ash-hadu anna Muhammadan `abduhū wa rasūluhū

I bear witness that there is none worthy of worship except Allāh. He is one and has no partner. And I also bear witness that Muhammad^{sa} is His servant and His messenger.

PART A

“Learn Adhan & Namaz”

Age Group 7-8

Introduction to Salat (Namaz), Learn Wadu & Tayamum

Memorise Adhan & Namaz Simple

Age Group 9-11

Introduction to Salat (Namaz), Learn Wadu & Tayamum

Memorise Adhan and Namaz with Translation

Memorise Prayer After Adhan

Age Group 12-13 & Age Group 14-15

Memorise Adhan and Namaz with Translation

Memorise Funeral Prayer with Translation

Memorise the Prayer After Adhan

Call to Prayer (ADHĀN)



اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
Allāhu Akbar Allāhu Akbar
 Allāh is the Greatest Allāh is the Greatest

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
Allāhu Akbar Allāhu Akbar
 Allāh is the Greatest Allāh is the Greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
Ash-hadu allā ilāha illallāh Ash-hadu allā ilāha illallāh
 I bear witness that there is none worthy of worship except Allāh

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ
Ash-hadu anna Muḥammadar-Rasūlullāh Ash-hadu anna Muḥammadar-Rasūlullāh
 I bear witness that Muḥammad^{sa} is the Messenger of Allāh



حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ
Hayya 'alaṣ-ṣalāh Hayya 'alaṣ-ṣalāh
 Come to prayer Come to prayer



حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ
Hayya 'alal-falāḥ Hayya 'alal-falāḥ
 Come to prosperity Come to prosperity



اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
Allāhu Akbar Allāhu Akbar
 Allāh is the Greatest Allāh is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ
La ilāha illallāh
 There is none worthy of worship except Allāh

In every Morning Prayer (Fajr), after the words *Hayya 'alal-falāḥ*, these words are added:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ
Aṣṣalātu khairum-minan-naum Aṣṣalātu khairum-minan-naum
 Prayer is better than sleep Prayer is better than sleep

Prayer after Adhān

Memorize the following prayer and always recite it after the Adhān is called. The Holy Prophet^{sa} said: "I will intercede on the Day of Judgment in favour of the one who recites this prayer."

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ

Allāhumma Rabba hādhi-hid-da'watit-tāmmati waṣṣalāt-il-qā'imati
Allāh! The Lord of this perfect Call and of the Congregational prayer to be offered!

اُتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالذَّرَجَةَ الرَّفِيْعَةَ

āti Muḥammada-nil wasīlata wal-faḍīlata wad-darajatar-rafi'ata,
Bestow on Muḥammad^{sa} the means, the superiority and the high dignity

وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ۔ اِنَّكَ لَا تُخْلِفُ الْبِعَاْدَ ط

wab'ath-hu maqāmam-maḥmūda-nil-ladhī wa-'atta-hu,
inna-ka lā tukhliful-mī'ād

and elevate him to the most exalted rank that You have promised him; surely You do not break Your promises.

(صحيح البخارى، كتاب الاذان، باب الدعاء عند النداء)

Ṣalāt



Introduction to Ṣalāt

Ṣalāt is the second pillar of Islamic teachings. This is the form of worship which Allāh gave Muslims as a gift. Ṣalāt prevents a true Muslim from committing sins, engaging in bad habits and helps them attain nearness to Allāh. Observing Ṣalāt is mandatory for every Muslim man, woman and child above 7 years of age.

Fajr	(Dawn Prayer) is offered in the morning before sunrise
Zuhr	(Afternoon Prayer) is offered in the early afternoon
'Aṣr	(Late Afternoon Prayer) is offered in the late afternoon
Maghrib	(Sunset Prayer) is offered just after sunset
'Ishā'	(Evening Prayer) is offered later in the evening

Etiquette of Ṣalāt

You must perform ablution before saying prayer (ṣalat).

You should be wearing clean clothes whilst performing prayers.

Never run to join Ṣalāt. Instead, walk at your regular pace.

Always remember to make straight rows when in congregational prayers.

Fill the gaps between rows before starting a new one.





Avoid unnecessary movements and look down at the place of prostration.

Stand upright and do not lean on anything.

Pray attentively and with interest.

Never make any movement before the Imām. Instead, follow him.

After Ṣalāt is done, don't run away immediately. Instead, recite Tasbīhāt.

Stay absolutely quiet when people are observing Ṣalāt.

Follow the same rules when you attend Friday prayers.



Benefits of Ṣalāt

Ṣalāt (Namāz or Prayer) is the second pillar of Islām. It is obligatory for every Muslim to offer five daily prayers at the appointed times.

Ṣalāt has many benefits:

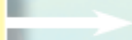
- Allāh is pleased with us when we offer Ṣalāt. It gives us peace of mind when we have fulfilled our duty towards Allāh, and remembered Him.
- Ṣalāt is a great source of communicating with God. By offering sincere prayers we make Allāh our friend, and He makes us His friend.
- Ṣalāt makes us believe that Allāh has control over everything, and that He can save us from all kinds of troubles. He listens to our prayers, and we can pray to Him in any language.

- While offering Ṣalāt we believe that we are facing towards Allāh, and He is watching us. This thought creates fear of Allāh, and helps us in staying away from sins and bad habits. Allāh forgives our sins when we ask His forgiveness and when we are sincere in asking forgiveness.
- Offering Ṣalāt five times a day actually makes us more organized, and well disciplined. It makes us to do our day-to-day work on time. Therefore, if we become punctual in offering Ṣalāt regularly and sincerely, we can become successful in our lives.
- Doing Wuḍū 5 times a day before Ṣalāt keeps us neat, and clean throughout the day. Thus, we develop the habit of keeping ourselves neat and clean all the time.
- Ṣalāt creates great love in our hearts for Allāh, the Creator of the worlds, and makes it easy for us to speak with Him about anything. It also pleases our parents when they see their children are punctual in Ṣalāt, and are obedient to Allāh.

?

Match the following times with the Ṣalāt

Fajr



Afternoon

Zuḥr



Sunset

'Aṣr



Evening

Maghrib



Dawn

'Ishā'



Late Afternoon



Please mark ✓ or ✗

Running to Ṣalāt is allowed

Straight rows in congregational prayer are necessary

Filling the gaps in between rows is not important

Recite the wordings of Ṣalāt as fast as possible

Sometimes laughing in Ṣalāt is allowed

Leaning in Ṣalāt is not allowed

Always stay behind the Imām

Ṣay absolutely quiet when other people are offering Ṣalāt

Friday prayer has different rules to follow

Looking around in Ṣalāt is allowed

Wuḍū' & Tayammum



Wuḍū' and Its Procedure



Islām 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 Ṣalāt. The Holy Prophet Muhammad^{sa} is reported to have asked his companions on one occasion whether there could even 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^{sa} 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 Ṣalāt. It also helps one's concentration in Prayer.

The word "ablution" applies to washing some parts of the body in preparation for the performance of Ṣalāt. This is a prerequisite which must be fulfilled, otherwise the Prayer will not be considered valid.

There are some things that break your ablution. These are:

- passing wind
- urination
- passing stool
- sleeping
- vomiting or bleeding excessively

If any of these factors arise, one must perform ablution once again before praying.

?

How do you perform Wuḍū' or Ablution? Fill in the blanks.

right

mouth

hands

face

nose

1

I recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir-Rahmānir-Rahīm

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



2

I wash both _____ up to the wrist three times.



3

I put some water into my _____ and rinse it thoroughly three times.



4

I clean my _____ three times by putting some water into it.



5

I wash my _____ three times from right ear to left ear and from forehead to neck.



?

How do you perform Wuḍū' or Ablution? Fill in the blanks.

ears

fingers

arm

head

left

neck

index

right

6

I wash my _____ first
and then my _____ arm thoroughly up
to elbow three times.



7

I move my wet _____ and palms
(touching gently) over my _____ from
the top of forehead all the way to the back of
the head and then the back of the hands over
the _____.



8

I pass the wet tips of my _____
fingers into the grooves and holes of both
_____ and also pass the wet thumbs
behind the ears.



?

How do you perform Wuḍū' or Ablution? Fill in the blanks.

pure

repent

feet

prayer

clean

9

I wash both _____ to the ankles
starting with the right.



10

Finally, I recite the following _____
after the ablution:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

"O Allāh! Make me from among those who
_____ of their sins and from those
who keep themselves _____ and
_____."

?

What should you do if water is not available to do Wuḍū'?

A

Wait until water becomes available.

B

Do not offer ṣalāt at all.

C

Do Tayammum - Repeat some steps of Wuḍū' and then offer ṣalāt

What is Tayammum?

If one is unable to find clean water or any water at all, or a person is suffering from sickness, Tayammum may be performed instead of ablution. Tayammum is performed by lightly putting one's hand on clean dust and then wiping over the face and forearms in a symbolic act of ablution.



Reason behind Tayammum?

Even though Tayammum does not fulfill the requirements of physical cleanliness, it does serve the purpose of bringing our concentration towards the fact that we are about to do a blessed deed. It also acts as a form of indirect prayer. The person is praying, "O my Lord, we all are full of dirt and if we are unable to obtain the blessing of water our body will remain dirty. So God, please have mercy on us and bless us with the cleanliness that we obtain from water."

?

How do you perform Tayammum? Fill in the blanks.

rub

dirt

tap

clean

say

1

Use _____ dust and if clean dust is not available then use any solid object.



2

_____ "In the name of Allāh, the Gracious, the Merciful" first with the intention of cleaning yourself.



3

_____ both hands on to the object and run your hands all over your face.



4

_____ both hands together as if you were washing your hands.



5

If there is a lot of _____ then before performing Tayammum blow the dust off.



?

Why do you think Allāh has made it mandatory for us to perform Wuḍū' before performing Ṣalāt?

?

Name 3 factors that can break one's Wuḍū':

?

True or False?

☐

While doing Wuḍū', you can pass wet hands over your socks if they are clean.

☐

If you are wearing long sleeves, you can pass wet hands over them.

☐

The Holy Prophet^{sa} recommended brushing your teeth while doing Wuḍū'.

☐

If your socks have a hole, your Wuḍū' is broken.

Takbīr (Greatness)



Raise both hands up to
the ears and say
Allāhu Akbar

اللَّهُ أَكْبَرُ

Allāhu Akbar

Allāh is the Greatest

Niyyah (Intention for Ṣalāt)



Fold the arms on your belly or
chest by placing the right hand over
the left wrist at the front.



وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ

حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

*Wajjahtu wajhiya lilladhī faṭaras-samāwātī wal-arḍa ḥanīfan-wa
mā ana minal mushrikīn*

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 Allāh.

Thanā' (Praise)

سُبْحَنَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ

وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Subḥānak-Allāhumma wa biḥamdika wa tabārak-asmuka wa ta'ālā jadduka wa lā ilāha ghairuk

Holy are You, O Allāh, the Praiseworthy, and blessed is Your name, and exalted is Your Majesty, and there is none to be worshipped besides You.

At-Ta`awwudh (Seeking Protection)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'ūdhu billāhi minash-shaitānir-rajīm

I seek refuge with Allāh from Satan the rejected.

Sūrah Al-Fātiḥah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir-Raḥmānir-Raḥīm

In the name of Allāh the Gracious, the Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-ḥamdu lillāhi Rabbil-'Ālamīn

All praise belongs to Allāh, Lord of all the worlds.

اَلرَّحْمٰنِ الرَّحِيْمِ ۝

Ar-Raḥmānir-Raḥīm
The Gracious, the Merciful

مَلِكِ يَوْمِ الدِّينِ ۝

Māliki yaumid-dīn
Master of the Day of the Judgment

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝

Iyyāka na'budu wa iyyāka nasta'īn
Thee alone do we worship and Thee alone do we
beseech for help.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝

Ihdinas-sirāṭal-mustaqīm
Guide us to the right path.



صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝

Sirāṭalladhīna an'amta 'alaihim
The path of those, upon whom Thou hast bestowed
Thy blessings,

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Ghairil-maghḍūbi 'alaihim wa laḍ-ḍāllīn
But not of those who have incurred Thy
displeasure, nor of those who have gone astray.

Sūrah Al-Ikhlāṣ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir-Raḥmānir-Raḥīm

In the name of Allāh the Gracious, the Merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ

Qul huw-Allāhu Aḥad

Say, He is Allāh, the One;

اللَّهُ الصَّمَدُ

Allāhuṣ-Ṣamad

Allāh, the Independent and Besought of all;

لَمْ يَلِدْ وَلَمْ يُولَدْ

Lam yalid wa lam yūlad

He begets not, nor is He begotten;

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

wa lam yakullahū kufuwan aḥad

And there is none like unto Him.

Rukū` (Bowing)



Say *Allāhu Akbar* and bow forward. Keep each hand on your knees while keeping the upper body from waist to head at the same level. Recite *Subhāna rabbiyal 'azīm* in Rukū' silently

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

Subhāna Rabbiyal-'azīm
Holy is my Lord, the Greatest.

Tasmī`



Recite the wording of *Tasmī`* while raising your head.



Move back to the standing position.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ط

Sami'Allāhu liman ḥamidah
Allāh hears him, who praises Him.

Tahmīd (Glorification)



Keep your hands hanging
on the side.
After *Tasmī'* recite *Tahmīd*.

Say *Allāhu Akbar* and then go into
Sajdah (prostration).

رَبَّنَا وَلَكَ الْحَمْدُ ط حَمْدًا كَثِيرًا ط طَيِّبًا مُبَارَكًا فِيهِ ط

Rabbanā wa lakal-ḥamd. Ḥamdan kathīran ṭayyiban-mubārakan fih

O our Lord, and Thine is the Praise.
The Praise which is plenty, pure and blessed.

Sajdah (Prostration)



Put your knees on the floor
followed by your hands and
then your head. Head should be
between the two hands. Arms
should be close to the body and
away from ground.



Put your knees on the floor
followed by your hands and
then your head. Head should be
between the two hands. Arms
should be away from the body and
ground.

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subḥāna Rabbi'l-a`lā
Holy is my Lord, the Most High.

Prayer between two Sajdahs



Hands should be on the thighs with fingers pointing towards the *Ka'bah*. Recite the prayer between two *Sajdahs*



Spread the left foot horizontally. The right foot should be placed in a perpendicular position, with its toes facing towards *Ka'bah*.

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَاجْعَلْ لِي وَارْزُقْنِي وَارْفَعْني

Rabbighfirli warhamni wahdinī wa 'āfinī wajburnī warzuqnī warfa'nī

O Allāh, forgive me, and have mercy on me, and guide me, and grant me security, and make good for my shortcoming, and provide for me, and raise me up (in status).

(Urdu Clāss Mein Tadrīs Namāz, page 40)

Say *Allāhu Akbar* and then go into the second prostration. Recite "*Subhāna Rabbiyal-a'lā*" 3 times or more in odd number of times.



Say *Allāhu Akbar* and then go back to the *Qiyām* position.



Say *Allāhu Akbar* and perform second *Rak'at*. The series of postures from *Qiyām*, *Ruku'*, *Qauma*, *Sajdah*, *Jalsah*, and *Sajdah* is called a *Rak'at*.

At-Tashahhud (The Testimony)



Say *Allāhu Akbar* and then go back to the sitting position after the second *Rak'at* is called *Qa'dah*.

Recite *At-Tashahhud* during *Qa'dah*.

Hands should be facing towards *Qibla*.

At-Tashahhud (The Testimony)



Only the tips of the toes should be touching the ground.

Hands should be on the thighs with fingers pointing towards the *Ka'bah*.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

At-taḥiyyātu lillāhi was-ṣalawātu wat-ṭayyibātu, as-salāmu 'alaika ayyuhan-nabiyyu wa raḥmatullāhi wa barakātuhū, as-salāmu 'alainā wa 'alā 'ibādillāhis-ṣālihīn.

All verbal worship is due to Allāh, and all physical acts of worship and financial sacrifices. Peace be on you, O Prophet, and the Mercy of Allāh and His blessings. Peace be on us and the righteous servants of Allāh.

At-Tashahhud (The Testimony) - continued



It should be noted that while reciting *At-Tashahhud*, when the worshipper reaches the phrase *Ashhadu allā ilāha illallāhu*, he should raise the forefinger of his right hand and should drop it back as soon as he has recited it.

If you are offering the *Fard* portion of *Maghrib* prayer, then you need to offer one more *Rak'āt*. If you are offering the *Zuhr*, *'Asr*, or *'Ishā' Fard* or 4 *Sunnah* prayer then you need to offer two more *Rak'āt*.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Ashhadu allā ilāha illallāhu wa ashhadu anna Muḥammadan 'abduhū wa rasūluh

I bear witness that there is no God but Allāh, and I bear witness that Muḥammad^{sa} is his servant and messenger.

Durūd Sharīf



If you are offering the *Fard* portion of *Maghrib* prayer, then you need to offer one more *Rak'āt*. If you are offering the *Zuhr*, *'Asr*, or *'Ishā' Fard* or 4 *Sunnah* prayer then you need to offer two more *Rak'āt*.

Otherwise, after reciting *At-Tashahhud*, the invocation of blessings on the Holy Prophet, peace and blessings of Allāh be upon him, called *Durūd* and some other prayers are recited silently.



Only the tips of the toes should be touching the ground.



Hands should be on the thighs with fingers pointing towards the *Ka'bah*.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

*Allāhumma ṣalli 'alā muḥammadin-wa 'alā āli muḥammadin,
kamā ṣallaita 'alā ibrahīma wa 'alā āli ibrahīma, innaka
ḥamīdum-majīd.*

O Allāh, bless Muḥammad^{sa} and his people, as You did bless
Abraham^{as} and his people, You are indeed the Praiseworthy,
the Exalted.

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

*Allāhumma bārik 'alā muḥammadin-wa 'alā āli muḥammadin,
kamā bārakta 'alā ibrahīma wa 'alā āli ibrahīma, innaka
ḥamīdum-majīd.*

O Allāh, prosper Muḥammad^{sa} and his people, as you did
prosper Abraham^{as} and his people, You are indeed the
Praiseworthy, the Exalted.

Concluding Prayers



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَّفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*Rabbanā ātinā fid-dunyā ḥasanatan-wa fil 'ākhirati ḥasanatan-
wa qinā 'azāban-nār*

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)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَتَقَبَّلْ دُعَاءَ

Rabbij'alnī muqīmas-ṣalāti wa min dhurriyyatī, rabbanā wa taqabbal du`ā'.

My Lord, make me observe Prayer, and make my children *too*.
Our Lord! Bestow Your grace (on me), and accept my prayers.
(14:41)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ

Rabbanaghfirli wa liwālidayya wa lilmu'minīna yauma yaqūmul-ḥisāb

Our Lord, grant forgiveness to me, and to my parents, and to the believers on the day when the reckoning will take place. (14:42)

Salām



After reciting the prayers, turn
your face to the right and say
Assalāmu `alaikum wa raḥmatullāh



Then, turn your face to the left
and say
Assalāmu `alaikum wa raḥmatullāh

الْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

Assalāmu `alaikum wa raḥmatullāh
Peace be on you and blessings of Allāh

Prayer After Ṣalāt



اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ

تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

*Allāhumma Antas Salāmu wa Minkas Salām. Tabārakta Yā
Dhal-jalāli wal-Ikrām.*

O our Lord! Thou are (the embodiment of) peace. And true peace comes from Thee. Blessed art thou, O Lord of Majesty and Bounty.

Du`ā Qunūt

Recite this prayer in the last rak'at of Vitr,
in the standing position (Qiyyām) after
Rukū` (bowing):



اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ، وَنَسْتَغْفِرُكَ

Allāhumma inna nasta`īnuka wa nastaghfiruka

O Allāh! We beseech Your help and ask Your
forgiveness

وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْحَمْدَ

wa nu'minu-bika wa natawakkalu `alaika wa nuthnī `alaikalkhaira

And believe in You and trust in You and praise You in the best
manner

وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ط

*wa nashkuruka wa la nakfuruka wa nakhla'u wa natruku mañ-
yyafjuruk*

And we thank You and we are not ungrateful to You, and we
cast off and forsake him who disobeys You

اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَإِلَيْكَ نَسْعِيْ

*Allāhumma iyyaka na'budu wa laka nuṣallī wa nasjudu wa ilaika
nas`ā*

O Allāh! You alone do we worship, and You alone do we pray and
prostrate ourselves, and we rush to You and present ourselves

وَنُحْفِدُ وَنَرْجُوْا رَحْمَتَكَ وَنُخْشِيْ عَذَابَكَ

Wa nahfidu wa narjū rahmataka wa nakhshā `adhābaka

And we hope for Your mercy and we fear Your chastisement

اِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ط

inna `adhābaka bilkuffāri mulhiq

For surely Your chastisement overtakes the disbelievers

INDIVIDUAL PRAYER

Even if Prayer is not offered in congregation but offered individually, it is offered exactly in the same way as when led by an *Imām*, except that whatever the *Imām* recites loudly, is not recited loudly by the individual worshipper. He recites everything silently, without raising his voice. For example, when he recites *Sūrah Al-Fātiḥah*, or says *Allāhu Akbar*, *Sami' Allāhu liman ḥamidah* and *Assalāmu `alaikum wa raḥmatullāh*, he recites all of these silently.

CONGREGATIONAL PRAYER

Every Muslim is required to offer the *Fard* part of his Prayers in congregation. Mosques are built for the purpose of congregational Prayers. A *Ḥadīth* tells us that the reward of a Prayer offered in congregation is twenty-seven times more than that offered individually.

The chosen *Imām* should be a pious person and the most well-versed among them in the Holy *Qur'ān*. Whoever is chosen or appointed as *Imām* must be followed in the Prayer even if somebody thinks that the appointed person is not worthy of it.

Funeral Prayer

The Funeral Prayer (also known as Janāza Prayer) is offered in congregation. We read this prayer to ask for forgiveness for those who have died, as well as for the living. We also pray for all the Muslims that may Allāh always keep us near Islām and enable us to have firm faith in it.

There is no Ruku' or Sajdah in Janāza Prayer. There are only four Takbīrāt. After the first Takbīr (Allāhu Akbar) is said by the Imām, Thanā, Ta'awwudh, Tasmī' and Sūrah Al-Fātihah are recited silently. The Imām says Takbīr again and the congregation recite Durūd Sharīf silently. After the 3rd Takbīr the congregation says the funeral prayer silently. The Imām finishes the Prayer by saying Takbīr the 4th time.

The Funeral Prayer is provided below:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَاِبِنَا

Allāhummaghfir-li hayyi-nā wa mayyiti-nā wa shāhidi-nā wa ghā'ibi-nā

O'Allāh! Forgive our living ones and our deceased ones and those of us who are present and those who are absent

وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا

wa saghīri-nā wa kabīri-nā, wa-dhakari-nā wa unthānā

and our young ones and our old ones and our males and our females

اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْاِسْلَامِ

Allāhumma man ahyaita-hū minnā fa-ahyi-hī `alal-islāmi

O' Allāh! Those of us who are granted life by You, keep them firm on Islām

وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ

wa man tawaffaita-hū minnā fa-tawaffa-hū `alal-īmān

and those of us whom Thou causest to die, cause them to die in the faith.

اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ

Allāhumma lā tahrīm-nā ajrahū wa lā taftinnā ba'da-hū

Deprive us not, O Allāh, of the benefits relating to the deceased and subject us not to trial after him.

Name the following Ṣalāt positions.



?



?



?



?



?



?



?



?



?



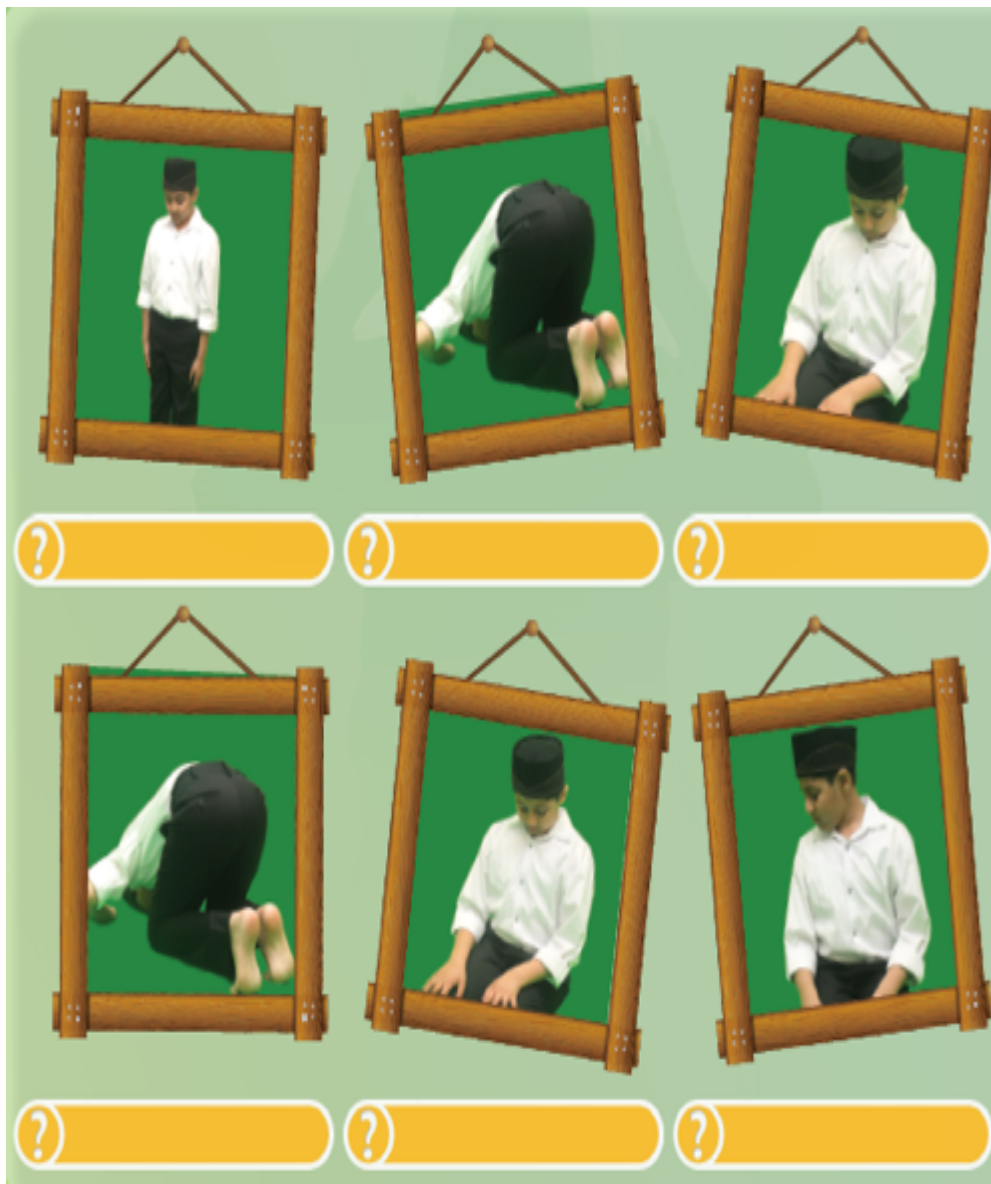
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PART B

“Fundamental of ISLAM & History Of ISLAM”

Age Group 7-8

Who are we and What is a Religion and five Pillars of ISLAM

Memorise and understand six Articles of Faith

Read and understand the Life of Muhammad (saw)

Memorise Names of Khulfa-e-Rashdeen

Age Group 9-11

Who are we and What is a Religion and five Pillars of ISLAM

Memorise and understand six Articles of Faith

Read and understand the Life of Muhammad (saw)

Read and understand the Life of first 2 Khulfa-e-Rashdeen

Age Group 12-13 & Age Group 14-15

Memorise and understand the Articles of Faith

Read and understand the Life of Muhammad (saw)

Memorise and understand the Life Khulfa-e-Rashdeen

Who are We?

Muslims who believe in the Messiah
Ḥazrat Mirzā Ghulām Aḥmad Qādiānī^{ra}

Our Belief

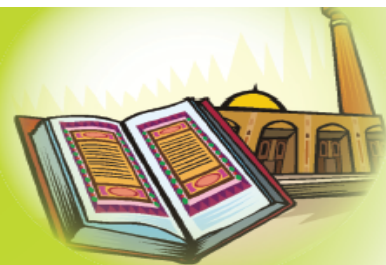
By the grace of Allāh we are Aḥmadī Muslims. We believe:

- ✿ There is one God, Who is Merciful and Gracious.
- ✿ The Holy Prophet Muhammad^{sa} is the seal of all the prophets and he was the last law bearing prophet.
- ✿ Ḥazrat Mirzā Ghulām Aḥmad Qādiānī^{ra} is the Promised Messiah and the Reformer of the age whose advent was prophesied by the the Holy Prophet^{sa}.

Auxiliary Organizations for Aḥmadi Children

<i>Atfālul Aḥmadiyya</i>	Boys from seven to fifteen years of age are members of Atfālul Aḥmadiyya.
<i>Nāsirātul Aḥmadiyya</i>	Girls from seven to fifteen years of age are members of Nāsirātul Aḥmadiyya.

Religion



What is a Religion?

A Religion is a Divine system of beliefs, acts of worship, and rules for our lives. If we follow this system, we become closer to Allāh and can live a peaceful, safe, and a better life.

Why do we need Religion?

Religion is needed because:

- It brings us closer to our Creator - Allāh Almighty.
- It helps us in choosing the right path, and saves us from wrong and evil acts.
- It unites the believers as one people.

Human beings have always followed a religion. Allāh has sent different Prophets for people in different parts of the world to guide them to the right path.

The need for new Prophets in the Past

In the past, when the population on the earth started to grow, people started living in different parts of the world. They did not have any means to contact and talk to each other.



It was not possible for a Prophet to spread the message of Allāh to the other parts of the world. This is why Allāh sent many Prophets, from time to time, to different parts of the world with teachings to guide people to the right path.

Another reason for sending new Prophets is that as time passes, people forget the teachings of their Prophet. They leave the right path that leads to God, and start leading sinful lives. When this happens, Allāh sends a new Prophet to bring people back to the right path. The new Prophet, either supports the teachings of the previous Prophet, or replaces it with new commandments of Allāh.

Following are the names of some famous Prophets (this is the order in which they came to the world):

Name of the Prophet	Book (scripture) given to him
Hazrat Ādam ^{as}	
Hazrat Nūḥ (Noah) ^{as}	
Hazrat Ibrāhīm (Abraham) ^{as}	Ṣuḥuf (Scrolls)
Hazrat Dā`ūd (David) ^{as}	Zabūr (Psalms of David)
Hazrat Mūsā (Moses) ^{as}	Taurāt (Torah)
Hazrat `Īsā (Jesus) ^{as}	Injīl (Gospel)
The Holy Prophet Muḥammad ^{sa}	The Holy Qur`ān

Before the arrival of the Holy Prophet Muḥammad^{sa}, the Prophets were sent for their nations only. But, the Holy Prophet^{sa} was sent for the guidance of the whole mankind. 1500 years ago he brought the final religion of Allāh – Islām, which means peace and obedience.

Islām is the message of Allāh for the people of every nation, until the end of the world.

?

Read the article on Religion and fill in the blanks below.

1	A Religion is a Divine _____ of beliefs, acts of worship, and rules for our lives.
2	Religion is needed because it brings us _____ to our Creator - Allāh Almighty.
3	Human beings have always followed a _____.
4	Allāh has sent different _____ for people in different parts of the world to guide them to the right path.
5	Names of some prophets are Ḥazrat Ādam ^{as} , Ḥazrat _____ ^{as} , Ḥazrat _____ ^{as} , Ḥazrat Dā'ūd ^{as} , Ḥazrat _____ ^{as} , Ḥazrat _____ ^{as} , and the Holy Prophet, _____ ^{sa} .
6	The Holy Prophet ^{sa} was sent for the guidance of the _____ mankind.
7	"Islām" means _____, and _____.

5 Pillars of Islām

Five Pillars of Islām

The religion of Islām is based on five major acts of worship that are called Five Pillars of Islām. These are as shown below.



?

Match each pillar of Islām with the correct picture.





Match each description (A-E) with the pillar of Islām.

Pillar of Islām

Description

_____ Kalimah
_____ Shahādah

A. Taking a journey for pilgrimage to Ka'bah in Mecca

_____ Ṣalāt

B. Paying a fixed amount on your savings for the poor

_____ Zakāt

C. Not eating from dawn to sunset during Ramaḍān for the sake of Allāh

_____ Ḥajj

D. Offering 5 daily prayers that are called Fajr, Ṣuhr, 'Aṣr, Maghrib, and 'Ishā

_____ Fasting

E. "There is none worthy of worship except Allāh; Muḥammad^{ṣa} is His Messenger."

?

What is the correct translation of Kalima Ṭayyibah?

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

A

In the name of Allāh, the Most Gracious, the Ever Merciful.

B

All praise belongs to Allāh, Lord of all the worlds.

C

There is none worthy of worship except Allāh; Muḥammad^{sa} is His Messenger.

?

What is the personal name of God?

A

Rabb

B

Raḥmān

C

Allāh

D

Raḥīm

Six articles of Faith

Islām helps us to develop a close relationship with Allāh by first telling us what to believe in, and then explaining to us how to implement these beliefs in our lives.

There are six Articles of Faith mentioned by the Holy Prophet^ﷺ in one of his Ahadīth:

الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ -

"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)".

(Sahīh Muslim, Kitābul Īmān)

Based on the above hadīth we, as Muslims, believe in the following Six Articles of Faith:

1. Belief in Allāh
2. Belief in His Angels
3. Belief in His Books
4. Belief in the Prophets of Allāh
5. Belief in the Day of Judgment
6. Belief in the Divine Decree

1. Belief in Allāh

When we look around us we see different things that have been made by different makers. For example, the baker makes the bread; bees make honey; we make drawings and artwork; our parents make dinner and so on. Hence everything around us has a maker. Allāh is the Maker of everything. He made for us the earth, the sky, the sun, the moon, the mountains, the seas, and everything else. He either made everything Himself or He gave



His creatures the ability to make other things. For example, Allāh made bees, and they make honey. We cannot see Allāh, but we can see all the things that He has created. This is why we know that Allāh is real. There is only one God and that is Allāh. The Oneness of God is also called the 'Unity of God.' He loves us and wants us to follow the right path that leads towards Him. By staying on the right path we achieve Allāh's love and nearness, which makes us successful in everything. We should make sure that we do not hurt anyone and take care of all the creatures of Allāh, so He would love us more. The beautiful names of Allāh are called 'The Attributes of Allāh. They are not just names, they explain the things that Allāh has done, the things that He can do, and the things that He will do. Some of the attributes of Allāh are:

- **AR-RAHMĀN** (The Gracious): the One who is so cordial that He gives even without asking. For example, we did not ask Allāh to give us eyes and ears, but He knew that we would need them, so He graciously blessed us with things without our asking.
- **AL-`ALĪM** (The All-Knowing): Only Allāh has the knowledge of everything that is apparent and of everything that is hidden. And it is towards Allāh that we should turn for help, for it is through Him that we can attain true knowledge. Some other attributes have also mentioned on page 9 of this syllabus.

2. Belief in Angels

`Angels were created from light`

(Sahīh Muslim)

Allāh created angels so that they could worship Him and follow His orders. Angels are spiritual beings, and they never disobey Allāh. Unlike humans, angels are never attracted to do evil. They do not desire anything except the pleasure of Allāh. Allāh has assigned various duties to His angels, and He takes care of everything through His angels. They are many in number. Some important angels are:

HAZRAT JIBRĀ'ĪL^{as}—He is also called the Archangel. Allāh sends His message to His Prophets through Hazrat Jibrā'īl^{as}. The Holy Qur'ān was revealed to the Holy Prophet Muḥammad^{sa} through Hazrat Jibrā'īl^{as}.

HAZRAT MIKĀ'ĪL^{as}— He takes care of all the things that are necessary for supporting life amongst Allāh's creations. For example, he makes sure that we have air to breath and water to drink.

HAZRAT IZRĀ'ĪL^{as}— He is the angel who controls the phenomenon of death.

HAZRAT ISRĀFĪL^{as}—He is the angel of the trumpet on the Day of Judgment.

There are other Angels who:

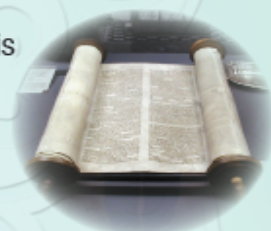
- Keep record of people's deeds.
- Record the maintenance of the universe.
- Control the operations of the laws of nature.
- Glorify Allāh with His praise.

These angels, with Allāh's command, maintain and control the whole universe including our world.

3. Belief in His Books

Muslims believe that Allāh has revealed several holy books before revealing the Holy Qur'ān to the Holy Prophet Muḥammad^{sa}. However, except for the Holy Qur'ān, the other books are not currently available in their original form. Allāh protected the Holy Qur'ān from being changed by anyone, as He promised to safeguard it forever. Therefore, it is still available in its original form and will always be as such. The books of Allāh that Muslims believe in are:

TAURĀT (OLD TESTAMENTS)—The Taurāt or Torah is made up of five books that are based on revelations of Allāh given to Hazrat Mūsā^{as} (Moses^{as}). These books are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. People who believe in the Torah are called Jews. Their religion is called Judaism.



ZABŪR (Psalms)—This Holy Book revealed to Hazrat Dā'ūd^{as} (David^{as}) is called Psalms or Zabūr, which means a piece or a part. Since Hazrat Dā'ūd^{as} was an Israelite prophet, he believed in the teachings of Torah. Zabūr was revealed to him as a book of wisdom and not a new law or religion. Therefore, Zabūr is another holy book of Judaism.



SUHE—This Holy Book was revealed to Hazrat Ibraheem^{as} (Ibrah'am^{as})

INJIL (NEW TESTAMENTS)—The teachings of Hazrat 'Īsa^{as} were recorded by his people in the form of the Gospels. There are five books in the New Testament. These books are Matthew, Mark, Luke, John, and Acts. The Qur'ānic name for the Gospels is Injil. People who believe in Injil are called Christians. Their religion is called Christianity. The combination of the Old Testament and the New Testament is called the Holy Bible.



THE HOLY QUR'ĀN— The Holy Qur'ān was revealed to the Holy Prophet Muḥammad^{sa}. The Holy Qur'ān is in Arabic language. It took 22 years, 5 months, and a few days to be revealed. It was revealed in small portions. There have always been hundreds of people in different ages who have learned the entire Holy Qur'ān by heart. This practice still continues. Before the advent of the Holy Prophet Muḥammad^{sa}, the Prophets were sent for the needs of particular times and particular people. However, our beloved Holy Prophet Muḥammad^{sa} was sent for the entire world and for all times to come. Allāh perfected His religion through the teachings provided to the Holy Prophet Muḥammad^{sa} in the form of the Holy Qur'ān. After the Holy Qur'ān, no new teaching is required for the guidance of human beings.



4. Belief in Prophets of Allah

In Arabic there are two words used for a Prophet:

- **Rasūl** means 'one who is sent' or a 'messenger'
- **Nabī** means 'one who receives and conveys Divine Commands'

Both these words are used for a person who is chosen by Allāh for the reformation and guidance of mankind. The Prophets of Allāh are chosen from among human beings. They set the best examples of moral and spiritual conduct. They guide mankind to Allāh by passing on 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 Allāh and His creatures. All of them proclaim the Oneness of Allāh and ask people to submit to Him completely.



Prophet Muḥammad^{sa} is the Chief of the Prophets. He is Khātamun-Nabiyyīn i.e., the Seal of the Prophets. He brought perfect guidance for us from Allāh. He came as a blessing for mankind. He is an excellent role model.

5. Belief in Day of Judgement

When Allāh created humans, He gave us free choice to either follow the right path that leads towards Him, or the wrong path that leads away from Him. He decided to let humans do whatever they like on Earth. However, He also decided to have a Day of Judgment, when everyone will be questioned for their deeds. Those who performed good deeds and were obedient to Allāh and His Prophets will be rewarded with an everlasting life of happiness and peace in Heaven. Those who were disloyal to Allāh and His prophets and spent their lives in sin will be punished in Hell. Heaven is a reward from Allāh. In the Holy Qur'ān, He has compared it to the best things in this world so that we can understand it better. However, it is a spiritual reward much better than anything we can



possibly imagine. It is a permanent place for living. Hell is a punishment from Allāh. It contains things that are worse than anything we can imagine. Hell is like a hospital where patients are kept for a limited time to be cured of their spiritual ailments. They will be transferred to Heaven after having been cured of their spiritual diseases. Hell is for a limited period of time.

6. Belief in Devine Decree

Allāh has created different laws to govern the world. The law of nature as created by Allāh can never change. For example, the sun always rises from the East and sets in the West. However, other laws can be changed to make exceptions as miracles of Allāh's good people. For example, during the battles with the Makkans, Muslims were able to defeat their huge army because they prayed for Allāh's help. Only Allāh has the power to do miracles. We have no control over life or death. It is something that is destined by Allāh and it happens at the time set by Him. Decree of Allāh means the Will of Allāh; He knows about things before they happen and He has the power to change them. It is also called Taqdir or Destiny. We can change our destiny by prayer. If something bad is going to happen to us because of our deeds and we pray to Allāh to keep it away from us, Allāh can listen to our payer and keep us safe. Hence, it is possible to change destiny.



Write the Six Articles of Faith in the right order

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____



Answer the following questions

a) Who is our Creator?

b) Are there any gods other than Allāh?

c) Does Allāh have any partner, children or family?

d) Who created Allāh?

e) Who are angels?

f) Do angels have physical bodies like us?

g) Name the angel who brings revelations (messages) of Allāh to prophets?

- h) What is the name of our holy book?

- i) Name two books of other religions?

- j) Which book is the perfect guidance for all people?

- k) What is the problem with older revealed books?

- l) What has Allāh guaranteed about the Holy Qur'ān?

- m) Who chooses a prophet?

- n) What does a prophet do?

- o) Who is the best prophet?

- p) What will happen after we die?

- q) When Allāh decides for something to happen, can we stop it?

- r) What happens if we make good choices and do good deeds?



Match each Article of Faith to its description.

	Description		Belief In
_____	Allāh is the one and only God who has created everything.	A	Angels
_____	Angels are spiritual beings who always obey Allāh by nature and they can never disobey Him.	B	Allāh

_____	The various teachings that Allāh revealed to various people for their guidance.	C	Day of Judgement
_____	Allāh choses people for the reformation and guidance of mankind	D	Divine Decree
_____	Allāh gave humans free choice to follow the right path or the wrong path. Allāh will judge everyone based on their deeds.	E	Prophets
_____	Allāh knows about things before they happen and He has the power to change them.	F	Books

?
**Complete the Crossword - To believe in all the Revealed Books:
(Refer to the Articles of Faith section)**

Across

Given to Prophet David^{as}

Given to Prophet Muḥammad^{sa}

Given to Prophet Jesus^{as}

Down

Given to Prophet Moses^{as}

Given to Prophet Abraham^{as}

Life of The Holy Prophet^{sa}



Allāh has sent many Prophets in different parts of the world. When people forget divine teachings, and leave the path which leads to God, a prophet is sent by Almighty Allāh to bring them back to Him. This was the reason why Allāh sent the Holy Prophet Muḥammad^{sa}. The Holy Prophet Muḥammad^{sa} is the last Prophet of Allāh to bring a new religion. He was given the final and perfect religion, Islām to serve the needs of people until the Day of Judgement.

We believe that the Holy Prophet^{sa} is the best among all the Prophets. He is Allāh's dearest Prophet.

Birth of the Best Human Being - Ḥazrat Muḥammad^{sa}

The Holy Prophet Muḥammad^{sa} was born in the city of Makkah, which is in the country of Arabia. He was born 1500 years ago, in the year 570 A.D. Makkah was known as a holy place because of the Ka`bah. People from all over Arabia used to come to Makkah to visit the Ka`bah. (Life of Muḥammad^{sa}, p.1)



Family Background

Ḥazrat Ibrāhīm^{as}



Ḥazrat Ismā`īl^{as}



Ḥazrat `Abdullāh



Ḥazrat Muḥammad^{sa}

The Holy Prophet^{sa} belonged to a noble family of Arabia, called the Quraish. His father, Ḥazrat `Abdullāh, was from the descendants of Ḥazrat Ismā`īl^{as}, the elder son of Ḥazrat Ibrāhīm^{as}.

Abraha's Invasion of Makkah

A strange event took place just before the birth of the Holy Prophet^{sa}. The governor of Yemen (which is south of Saudi Arabia), Abraha, wanted to destroy Ka`bah. So he marched towards Makkah with a large army and a large number of elephants. Before he reached Makkah, a swarm of birds threw small pebbles at them that carried germs. Allāh Himself undertook the task of protecting His House. A severe epidemic, a form of smallpox, broke out in the enemy's army. The epidemic destroyed Abraha's huge army even before they could attack Ka`bah. (Life of Muḥammad^{sa}, p.2,15)



Answer the following questions

- 1) When and where was the Holy Prophet Muḥammad^{sa} born?

- 2) What were the names of the parents of Ḥazrat Muḥammad^{sa}?

- 3) What was the name of the Prophet Muḥammad^{sa}'s grandfather?

- 4) Who nursed the Holy Prophet^{sa} when he was a baby?

- 5) What should we say in Arabic when we hear the name of the Holy Prophet Muḥammad^{sa}?

- 6) What was the name of Holy Prophet^{sa}'s ancestor (who was also a great prophet of God)?

the countryside and took very good care of him.

The child Muḥammad^{sa} was given back to his mother when he was 6 years old, but very soon after, his mother died. Then his grandfather, Ḥazrat 'Abdul-Muṭṭalib, who loved him very much took care of him. He was the chief of Makkah, but he too died soon after when Muḥammad^{sa} was only 8 years old.

Now Ḥazrat Abū Ṭālib^{ra}, his uncle took care of him. The child Muḥammad^{sa} was a quiet and well-behaved boy. His uncle loved him dearly. He was equally fond of his uncle. When Muḥammad^{sa} was twelve years old, he accompanied Ḥazrat Abū Ṭālib^{ra} on the journey to Syria for trading purposes. (Sīrat Khātāmūn Nabīyyīn^{sa} Vol 1, p. 93-94)

The Holy Prophet^{sa} as a Child

Even as a child, the Holy Prophet^{sa} was different from others. He was truthful, trustworthy and brave. (Ḥazrat Rasūlī Karīm^{sa} Aur Bachay)

Once he was working as a shepherd. He and some other boys were looking after people's herds of goats and sheep.

Suddenly some robbers appeared and ordered them to hand over their



Arabia at the Time of His Birth

At the time of the birth of our beloved Holy Prophet, Muḥammad^{sa} the condition of the people of Arabia, was terrible. They used to drink and gamble regularly. The tribes fought endless wars with each other on small disputes. Except for a few people of Arabia, they worshipped many gods in the form of idols. At that time, there were 360 idols in Ka'bah. Women had no respect or any rights in society. The Arabs considered the birth of a girl as a sign of misfortune and shame. Some would even bury their baby girls alive. Slavery was quite common and slaves had no rights. Except for a few people, the whole of Arabia was uneducated and they were proud of all their bad habits.



The Childhood of The Holy Prophet Muḥammad^{sa}

His father's name was 'Abdullāh. The Holy Prophet^{sa}'s never got to run and play with his father as he had passed away. His mother's name was Āminah. She was a pious lady. The Holy Prophet^{sa}'s grandfather Ḥazrat 'Abdul-Muṭṭalib gave him the name "Muḥammad." It means 'the one who is praised.'

According to a tradition in Makkah, after birth, the child Muḥammad^{sa} was given to a pious woman called Ḥalimah Sadia^{ra}. She lived in the countryside of Makkah. She took the baby Muḥammad^{sa} to her home in

animals. All the boys ran away in fear, leaving their herds behind. But the young Muḥammad^{sa} stood bravely in front of his herd. He told the robbers that he would not give them the animals until they get the permission from the owners of the herd.

Now, robbers don't ask permission to steal from anyone. People are usually too afraid to refuse them anyway. But young courageous boy Muḥammad^{sa} knew that he was taking care of someone else's animals and he had to protect them, and return them to the owners.

The leader of the robbers was surprised at such unusual behavior from a young boy. He asked the boy who was his father? Young Muḥammad^{sa} told him the name of his grandfather, 'Abdul-Muṭṭalib. Muḥammad^{sa} was too young to understand that the person taking care of him was his grandfather and that his father had died.

When the robbers' leader heard the grandfather's name he knew that 'Abdul-Muṭṭalib was the chief of Makkah. He said that the son of the chief of Makkah should be that brave, and left without bothering him anymore. (Our Master - His Early Life, p.45-47)

Check your understanding by answering the following questions.

- 1) What strange event took place just before the birth of the Holy Prophet^{sa}?

- 2) List 3 bad habits that were found among the Arabs at the time of the birth of the Holy Prophet^{sa}.

- 3) How many idols had been placed in Ka`bah before the birth of Ḥazrat Muḥammad^{sa}?

- 4) How were girls and women treated in the Arab society before Islam?

- 5) What is the meaning of the name, "Muḥammad?"

- 6) What was the name of the lady who took care of
Ḥazrat Muḥammad^{sa} from his birth to until he was 6 year old?

- 7) How old was the Holy Prophet^{sa} at the demise of each of
the following members of his family.
Ḥazrat Abdullah (father) _____
Ḥazrat Āminah (mother) _____
Ḥazrat `Abdul-Muṭṭalib (grandfather) _____
- 8) Who took care of Ḥazrat Muḥammad^{sa} after his grandfather
passed away?

- 9) What did Ḥazrat Muḥammad^{sa} tell the bandits who tried to
take away the goats and sheeps that he was looking after?

The Holy Prophet^{sa} as a Young Man

Ḥazrat Muḥammad^{sa} was a young man now and in trade. This took him to many places, such as Syria, Yemen and Bahrain. He was honest and straight forward in his dealings. The people of Makkah called him "The Truthful" and "The Trustee." Ḥazrat Muḥammad^{sa} worked for a good lady named Khadijah^a. She was a widow. Ḥazrat Muḥammad^{sa} was upright and intelligent, and worked hard in her business. There was much profit every time he went out to sell her merchandise. She was much impressed with his hard work, honesty and wisdom. She made a proposal of marriage. At the age of 25 Ḥazrat Muḥammad^{sa} married Ḥazrat Khadijah^a who was 40 years of age. She gave birth to seven children, three boys and four girls. (Sirat Khātamun Nabiyyīn^{sa} Vol 1, p.100,106-107)

When Ḥazrat Muḥammad^{sa} was over thirty, a dispute arose among the Quraish. The House of God (the Ka`bah) was being re-built. First the work went along smoothly. But when time came for the sacred Black Stone to be put in its place, everyone wanted to have the honour for himself and his family. They were ready to fight and kill. The work had to be stopped. But it could not be stopped indefinitely. One day they assembled at the site and agreed to make their judge the man who should be the first to come to the Holy House the next morning. They waited and they saw Ḥazrat Muḥammad^{sa} coming. They cried with one voice: "Here comes the Truthful, the Trustee."

They made him the judge. Ḥazrat Muḥammad^{sa} spread out his sheet. He placed the Black Stone in it and then asked the heads of the assembled tribes to hold the corners of the sheet and raise it. They did as told. Then taking the stone in his hands, Ḥazrat Muḥammad^{sa} put it in position. The matter ended happily. (Our Master - His Early Life, p.103-104)

Ḥazrat Muḥammad^{sa} was well to do now, but Ḥazrat Abū Ṭālib was poor. He wanted to help his good uncle. He took his young cousin Ḥazrat 'Alī^a home. Another uncle Ḥazrat 'Abbās^a took Ḥazrat Ja'far^a the younger brother of Ḥazrat 'Alī^a under his care. Ḥazrat Muḥammad^{sa} had very gentle ways with the people of his town though he did not mix much with them. He had a few intimate friends. One was Ḥazrat Abū Bakr^a, the other was Ḥakīm bin Hizām. Both were men of good habits and respected for their integrity. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p.111,114)

Check your understanding by answering the following questions.

- 1) As the Holy Prophet^{sa} grew older, why did he go to Syria, Yemen, and Bahrain with this uncle?

- 2) What titles did the people of Makkah give to the Holy Prophet^{sa} when he was a young man?

- 3) At what age did Hazrat Muhammad^{sa} marry Hazrat Khadijah^{sa}?

- 4) What dispute arose among the Quraish tribes while the Ka`bah was being re-built?

- 5) How did Hazrat Muhammad^{sa} resolve the dispute among the Quraish tribes about who would have the honour of placing it in the wall of Ka`bah?

- 6) How did Hazrat Muhammad^{sa} help his uncle, Hazrat Abū Tālib, when he was having financial difficulties?

- 7) Name two close friends of Hazrat Muhammad^{sa}?

The First Revelation

Ḥazrat Muḥammad^{sa} engaged himself in prayer and meditation. Often he would leave to a cave in a hill outside the town, staying there for days. One day Ḥazrat Muḥammad^{sa} was sitting in the cave when suddenly the angel, Ḥazrat Jibrā'īl^{as}, appeared before him and asked him to "Read." Ḥazrat Muḥammad^{sa} replied, "I cannot." The angel then took hold of him in a tight embrace. Again he asked him to read. The answer was the same. Then he embraced him a second time and then a third time and said:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ إِقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

"Recite in the name of thy Lord Who created; Created man from a clot of blood. Recite! And thy Lord is the most Generous; Who taught man by the pen; taught man what he knew not."

(The Holy Qur'ān, 96:2-6)

After this the angel disappeared. Ḥazrat Muḥammad^{sa} was overwhelmed. With a trembling heart he went home. He asked Ḥazrat Khadījah^a to cover him up. When she did as asked, he told her of his strange experience. He said that he was in mighty fear.

Ḥazrat Khadījah^a replied: "Allāh the Almighty will never waste you! You

treat people with the utmost respect; you speak the truth and always walk on the right path; when people are in need, you come to their aid. The good moral values, that have become extinct these days, are all present within you. Your hospitality of guests is always with an open heart. In every good work you help people. So how is it possible that Allāh the Almighty would waste such a pious person? You must not worry in the slightest." (Our Master - His Early Life p.177)

But Ḥazrat Muḥammad^{sa} was not at ease. One day as he was returning home from the cave Ḥirā, he heard a voice calling him. When he looked around, he had the vision of the same angel sitting on a chair perched high between the earth and the heavens. Ḥazrat Muḥammad^{sa} was alarmed. So, he hurried home. Again he asked his wife to cover him up. Then he heard a mighty voice commanding him to stand up, give glory to the Lord and warn all men. From that day on he heard the voice very often. (Sīrat Khātāmun Nabiyyīn^{sa} Vol 1, p.112,117-118)



Early Converts

Hazrat Muḥammad^{sa} now knew that he had been raised as a Prophet by Allāh. He started in earnest his great work of calling men to the One True God, the Lord of the Heavens and Earth. First he worked quietly among his friends and relatives. His wife, the good lady Hazrat Khadijah^{ra}, was the first to believe in him. Among his friends Hazrat Abū Bakr^{ra}, among his relatives, Hazrat 'Alī^{ra} and among slaves Hazrat Zaid^{ra} readily accepted him. Hazrat Abū Bakr^{ra} was a wise man and highly respected by the people of Makkah. Hazrat 'Alī^{ra} was eleven years old and Hazrat Zaid^{ra} was the Holy Prophet^{sa}'s freed slave.

Five more people joined the new faith through the efforts of Hazrat Abū Bakr^{ra}. They were Hazrat 'Uthmān bin 'Affān^{ra}, Hazrat 'Abdur-Raḥmān bin 'Auf^{ra}, Hazrat Sa'd bin Abī Waqqāṣ^{ra}, Hazrat Zubair bin Al-'Awwām^{ra}, Hazrat Talḥa bin 'Ubaidullāh^{ra}. In a short time more were added to the list. Their names are: Hazrat Abū 'Ubaidah bin 'Abdullāh bin Al-Jarrāḥ^{ra}, Hazrat 'Ubaidah bin Al-Ḥārith^{ra}, Hazrat Abū Salamah bin 'Abdul-Aṣad^{ra}, Hazrat Abū Hudhaifah bin 'Utbah^{ra}, Hazrat Sa'īd bin Zaid^{ra}, Hazrat 'Uthmān bin Maz'ūn^{ra}, Hazrat Arqam bin Abī Arqam^{ra}, Hazrat 'Abdullāh bin Jaḥsh^{ra}, Hazrat 'Ubaidullāh bin Jaḥsh^{ra} Hazrat 'Abdullāh bin Mas'ūd^{ra} and Hazrat Bilāl bin Rabāḥ^{ra}, the Abyssinian. (Life and Character of the Seal of the Prophet^{sa} Vol. 1 p174-176)

Ummi Faḍl^{ra}, wife of 'Abbās^{ra}, Asmā^{ra}, daughter of Hazrat Abū Bakr^{ra}, and Fātimah bint Al-Khaṭṭāb^{ra} were the only ladies beside Hazrat Khadijah^{ra}, who were the first to believe. Most of the men were either slaves or poor. The religion the Holy Prophet^{sa} taught was simple. The believers were

asked to say, "There is no God but Allāh; Muḥammad^{sa} is His Messenger." They were required to obey the Holy Prophet^{sa} in all good things. (Sīrat Khātamun Nabīyyīn^{sa} Vol 1, p.120-124)

Check your understanding by answering the following questions.

- 1) Name the angel that brought the first revelation to Hazrat Muḥammad^{sa} while he was in the cave Ḥirā?

- 2) What were the first few words of the first revelation of Prophethood that was revealed to Hazrat Muḥammad^{sa} in the cave Ḥirā?

3) How did Ḥazrat Muḥammad^{sa} feel after receiving the first revelation and being given the responsibility of prophethood?

4) Who comforted Ḥazrat Muḥammad^{sa} after his powerful experience of receiving the first revelation from the angel, Ḥazrat Jibrā'īl^{as}?

5) Name the following people who were the first ones to accept Islām?

First female who accepted Islām:

First male who accepted Islām:

First relative who accepted Islām:

First slave who accepted Islām:

6) Name at least two people who accepted Islam through the efforts of Ḥazrat Abū Bakr^{ra}?

7) Name the two ladies who accepted Islam after Ḥazrat Khadījah^{ra}?

8) What were the early converts required to believe?

Relations Rebuffed

It was the fourth year of the Holy Prophet^{sa}'s call when God commanded him to warn his relatives. The Holy Prophet^{sa} went straight to the top of Mount Şafā. He called every clan of the Quraish by name. When they were assembled he said: "If I tell you that a big army is in wait for you behind this hill, would you believe me?"

They all said: "Yes, because you have spoken the truth always." The Holy Prophet^{sa} then said: "I warn you of the anger of God. Believe in Allāh so that you may be saved." They laughed at him and walked away.



One day the Holy Prophet^{sa} asked Ḥazrat 'Alī^{ra} to call all their relatives to a meal. When they got together, the Holy Prophet^{sa} addressed them thus: "O children of 'Abdul Muṭṭalib, I have come to you with a great thing. Nobody brought a greater good for his people. I invite you to God. If you believe me, you will have the best of this life and of the life after death. Now which of you will help me?" They all laughed except Ḥazrat 'Alī^{ra}, who said: "I will be with you." And he was with the Holy Prophet^{sa} till the end. From that day Islām was the talk of the town.

The Holy Prophet Muḥammad^{sa} now began to call men to God openly. Muslims used to meet in a house called Dārul Arqam (also known as Dārul Islām). They would pray and learn their new duties as Muslims. Others would also come there to hear the Holy Prophet^{sa}. For three years this centre remained open to all new comers. Many more believed and

became Muslims. They were Muṣ'ab bin 'Umair^{ra}, 'Abdullāh bin Ummi Maktūm^{ra}, Zaid bin al-Khattāb^{ra}, Ja'far bin Abī Ṭālib^{ra}, 'Umar bin Yasīr^{ra}, Abū Mūsā al Ash'arī^{ra}. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p.128-130)

Makkans Get Angry

The Quraish had made fun of the Holy Prophet^{sa}. But as time went on, they began to fear Islām. They, therefore, decided to use force. The following people were at the forefront of opposing the Holy Prophet (sa): Abū Jahl, Abū Lahab, Umaiyyah bin Khalaf, An-Naḍr bin Al-Ḥārith, Muṭ'im bin `Adī, Abul Bakhtarī, Zubair bin Abū Umaiyyah, 'Utbah bin Rabī'ah, Walīd bin Mughīrah, 'Āṣ bin Wā'il Sahmī, and many more. First they tried to win over Ḥazrat Abū Ṭālib, the uncle of the Holy Prophet^{sa}. They asked him to stop protecting his nephew Muḥammad^{sa}. Ḥazrat Abū Ṭālib told the Holy Prophet^{sa} that the Quraish were very angry with him. The Holy Prophet^{sa} replied: "By God if they place the sun on my right hand and the moon on my left hand, I will not give up my mission." As the Holy Prophet^{sa} started to leave, Ḥazrat Abū Ṭālib called him back. He was in tears. He said: "Go ahead, nephew, I am with you as long as I live." Ḥazrat Abū Ṭālib then told the Quraish to do what they pleased; he would stand by his nephew. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p.131, 135, 136-137)

Converts Persecuted

The Quraish then decided to punish the Muslims. Ḥakam bin Abil-'Āṣ, the uncle of 'Uthmān bin 'Affān^{ra}, tied him with a rope and beat him up. An uncle of Zubair bin al-'Awwām^{ra} wrapped up his nephew in a mat and smoked him through his nose. Sa'd bin Zaid^{ra} and Lubainah^{ra}, a slave girl, were beaten up by 'Umar bin Al-Khattāb. Abū Jahl beat Zunairah^{ra}, another slave woman. The Quraish often used to hit Ṣuḥaib bin Sinān^{ra}.

Bilāl^{ra} was a slave of Ummayyah bin Khalaf. His master would order him to lie on hot sand. He would then cover his bare body with burning hot stones and drag him in the street. The Quraish did not stop at that. They made Khabbāb bin Al-Arat^{ra} lie on coal fire. Abū Jahl speared old lady Sumayyah^{ra} to death. Muslims bore their troubles patiently. They remained calm. Their faith in God and His Prophet^{sa} was firm. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p.139-141)

Check your understanding by answering the following questions.

- 1) When did the Holy Prophet^{sa} start inviting his relatives to the faith of Islam?

- 2) How did the Quraish respond when the Holy Prophet^{sa} asked them, "If I tell you that a big army is in wait for you behind this hill, would you believe me?"

- 3) When the Holy Prophet^{sa} asked his relations who from among them would help him in his mission to invite people to God, how did they respond?

- 4) What did Hazrat Ali^{ra} say at this occasion?

- 5) What was the name of the house where early Muslims used to meet for prayers and for religious learning?

- 6) When more people of Makkah started accepting Islām, which three chiefs opposed Islam?

- 7) Who did the chiefs of Quraish ask to stop protecting Prophet Muhammad^{sa}?

- 8) How did Hazrat Muhammad^{sa} respond when Hazrat Abū Tālib informed him about the threats of chiefs of Quraish?

- 9) How did the Quraish persecute the following for believing in Islām?

Hazrat 'Uthmān bin 'Affān^{ra} _____

Hazrat Zubair bin al-'Awwām^{ra} _____

Hazrat Sa'īd bin Zaidra and Lubainah^{ra} _____

Hazrat Bilal^{ra} _____

Muslims Advised Patience

When the Hajj was drawing near, the Quraish had a new fear, that the tribes coming to Makkah from outside would learn of the Prophet^{sa}. They would want to know about him and his new religion.

After a long debate among them, the Quraish decided to tell them that the Holy Prophet Muhammad^{sa} was a sorcerer. Every child of Makkah was taught to repeat this lie. At the same time, the Quraish encouraged people to act against the Holy Prophet^{sa} by throwing abuse at him and saying dirty things to his face. At times they would stone his house.

Once the Holy Prophet^{sa} was praying in the Holy Ka`bah, when 'Utbah bin Abī Muṭṭ took off his mantle and tried to strangle the Holy Prophet^{sa}. Hazrat Abū Bakr^{ra} intervened. He said to the Quraish:

"Would you kill a man because he says Allāh is the only God?"

At another time, when the Quraish got around the Holy Prophet^{sa} in the Holy Ka`bah with the intent to do him bodily harm, Ḥārith bin Abī Hallāh^{ra} came to his help. Ḥārith^{ra} was killed instantly. In short, Muslims were shown no mercy. The Quraish were after their blood. This was too much for the believers. Once 'Abdur-Rahmān bin 'Auf^{ra} and a few others requested the Holy Prophet^{sa} to permit them to fight against the Quraish. The Holy Prophet^{sa} said: "I have been commanded to forgive. Fight not therefore." The dutiful companions of the Holy Prophet^{sa} obeyed and remained patient as before. (Sīrat Khātamun Nabīyyīn^{sa} Vol 1, p.142-144)

Migration to Abyssinia

The Holy Prophet^{sa} was in deep grief. He was distressed on account of the sad dilemma of Muslims. He advised some to leave for Abyssinia and told them that they would find peace there. Many Muslims migrated. Most of them were very well respected among the Makkans before joining the ranks of Islām. But now things had changed. However, they lived happily in Abyssinia. Soon some more followed them. (Sīrat Khātamun Nabīyyīn^{sa} Vol 1, p.146)



Two Powerful Converts

Muslims in Makkah were still in trouble. The Quraish showed no mercy. But two strong men joined Islām. They were Ḥazrat Ḥamzah^{ra}, an uncle of the Holy Prophet^{sa} and Ḥazrat 'Umar bin Al-Khaṭṭāb^{ra}, a fiery chief of great influence. One day a slave girl told Ḥazrat Ḥamzah^{ra} that Abū Jahl had abused his nephew, Muḥammad^{sa}, violently. She said, "Muḥammad^{sa} did not say a word back." Ḥazrat Ḥamzah^{ra} felt stung and deeply hurt. He went straight to the Ka'bah. Abū Jahl was sitting there with some friends. Ḥazrat Ḥamzah^{ra} hit him with his bow across his face and said: "You abused Muḥammad^{sa}. Listen, I too believe in his religion. I say what he says. Have you anything to say now?" Abū Jahl held his peace. He did not want to alienate Ḥazrat Ḥamzah^{ra}. Ḥazrat Ḥamzah^{ra} went straight to the Holy Prophet^{sa} and accepted Islām. A few days later, 'Umar bin Al-Khaṭṭāb decided to kill the Prophet^{sa}. He set out on his errand with a sword. On the way he was met by an acquaintance who asked him where he was going. He said, "I am going to finish Muḥammad^{sa}."



The man told him to clean up his own house first, because his own sister and her husband had embraced Islām. Ḥazrat 'Umar^{ra} was furious. He turned to his sister's house. When he reached there, he heard someone in the house reading the Holy Qur'ān. He went in and said, "I hear you have given up your father's faith."

Then he fell upon his brother-in-law Sa'd bin Zaid^{ra}. His sister Fāṭimah^{ra} tried to come in between. She was wounded in the attempt. She then said, "Yes, we are Muslims. So do what you like. We cannot give up Islām."

As Ḥazrat 'Umar^{ra} saw his sister wounded and bleeding, he felt remorseful and wanted to see what they had been reading. She said he should wash before he could see it. He did. When he read the Holy Qur'ān, he said, "How wonderful, how pure."

Ḥazrat Khabbāb^{ra}, a companion of the Holy Prophet^{sa}, had been hiding inside the house. He at once came out and said, "The Prophet's prayer has been heard. He begged of God only yesterday to grant him one of the two, either Abū Jahl or 'Umar."

Ḥazrat 'Umar^{ra} made straight for the house where the faithful used to meet, the Dārul Arqam. The Holy Prophet^{sa} asked him, "What brings you here 'Umar? By Allāh, I see you have not been made for the punishment of God."

Ḥazrat 'Umar^{ra} replied, "O Prophet of Allāh, I have come to embrace Islām."

The Holy Prophet^{sa} said aloud:

"Allāhu Akbar" (Allāh is the Greatest).

The companions repeated the cry so loud that the echoes were heard in the hills around Makkah. From that day onwards, Muslims started saying their prayers openly. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p.155-159)



Check your understanding by answering the following questions.

- 1) When the time of Ḥajj was coming near, what kinds of rumours did the Quraish start spreading about the Holy Prophet^{sa}?

- 2) What did 'Utbah bin Abī Mu'īṭ try to do to the Holy Prophet^{sa} while he was praying in the Holy Ka`bah?

- 3) When Ḥazrat 'Abdur-Raḥmān bin 'Aufra asked for permission to fight the Quraish, what did the Holy Prophet^{sa} say?

- 4) Where did the Muslims migrate to first to avoid mistreatment from Quraish?

- 5) Which two powerful men from Quraish joined Islām after some Muslims had already migrated to Abyssinia?

- 6) Which event resulted in Ḥazrat Ḥamzah's^{sa} acceptance of Islām?

- 7) How did Ḥazrat `Umar^{sa} accept Islām?

Makkan Offer

The Quraish began to feel embittered against Islām more and more. They first tried to bribe the Holy Prophet^{sa}. They met him in the Holy House. All their chiefs were there: Abū Jahl, Walīd bin Mughīrah, Umaiyyah bin Khalaf, Abū Sufyān, Shaibah, Aswad bin Muṭṭalib, 'Utbah, Nazār bin al-Ḥārith and Abul Bakhtarī. They asked the Holy Prophet^{sa} to give up Islām. They said: "If you want money, we can give you enough to make you the richest man amongst us. If you want to become a leader, we will make you our king. If you want to have a pretty wife, we can find you the most beautiful in all Arabia." The Holy Prophet^{sa} replied, "O Quraish, I do not want any of these things. I am a Prophet of God. I have been sent to you with a message. If you listen to me, it will be to your good. If you do not I will patiently wait on the Lord."



The Quraish then asked him to change the dry sands of Makkah into green gardens. He said, "I am only a Prophet and servant of God. But if you obey God, you will have the best of this world and of the life to come." The Quraish then said, "Then bring on us the punishment of God."

Finally they decided to finish him. Next day, Abū Jahl stood outside the Ka`bah with a big stone in his hand. But when he saw the Holy Prophet^{sa}, he felt too frightened to use it. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p. 160-161)

Muslims Besieged in Shi`bi Abī Ṭālib

Quraish next decided to boycott the Holy Prophet^{sa}, his family and friends. They agreed in writing on the cruel step. The document was placed in the Ka`bah. Banū Hāshim, the family of the Holy Prophet^{sa}, and the few Muslims who were with them at Makkah, camped in a pass on a hill. This place was called Shi`bi Abī Ṭālib (the Valley of Abū Ṭālib).

The boycott lasted three years. Muslims had no living resources. They could not buy anything. Nobody would sell them anything, not even food. At times they lived on leaves of trees. When children cried for hunger, the Quraish heard the cries and laughed. Some good men among them did not like this cruelty. But they were few and weak. One day the Holy Prophet^{sa} said to his uncle Abū Ṭālib, "God has told me that the boycott paper has been eaten up. Only the name of Allāh remains on it."

Abū Ṭālib went to the Ka`bah. He said to the Quraish, "How long will your oppression last? My nephew tells me that the boycott paper has been eaten up. See therefore whether he be right."

They found that the paper had indeed been eaten. It only had Allāh's name left on it. The good men among them said: "Let us end this boycott now." Abū Jahl said: "No." But Muṭ`im bin `Adī took hold of the paper and tore into pieces. He and Hishām bin `Amr with Zuhair bin Abī Ummayyah and Abul-Bakhtarī went up to the mouth of Shi`bi Abī Ṭālib and set free the Holy Prophet^{sa}, his family and followers. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p. 165-168)

The Year of Grievances (ʿĀmul-Ḥuẓn)

Now Islām had entered its tenth year. Ḥazrat Abū Ṭālib, the uncle of the Holy Prophet^{sa}, died soon after the end of the boycott. A few days later, Ḥazrat Khadījah^{ra}, the wife of the Holy Prophet^{sa}, also passed away. On account of these consecutive grievances, the Holy Prophet^{sa} named this year, that is, 10 Nabawī, the 'Āmul-Ḥuẓn, 'The Year of Grievances'. The grief of the Holy Prophet^{sa} was great, but his patience was greater. Ḥazrat Abū Ṭālib and Ḥazrat Khadījah^{ra} had stood by him firm, like two rocks till the end and now they were no more. The Quraish had become very bold now. Often they threw refuse on the Holy Prophet^{sa}. One day when he was praying in the Ka`bah, they placed a camel's entrails on his back. The same year the Holy Prophet^{sa} married `Āishah^{ra}, the daughter of Ḥazrat Abū Bakr^{ra}. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p. 171-176)

Visit to Ṭā'if

The Holy Prophet^{sa} found little response in Makkah. At the time of Ḥajj the Arabs came to visit the Ka`bah from different places. He went round their camps. He called each tribe to Islām. The Quraish had their men everywhere. No one listened to him.

He next turned to Ṭā'if. It was a big town, some 40 miles to the southeast of Makkah. He stayed there for ten days. He met the chiefs of the city. They all laughed at him. 'Abdu



Yālail, the leading man of the town, told him to depart. Then he set the young men of the locality at him. They stoned the Holy Prophet^{sa} for three miles. Ten miles outside the town, the Holy Prophet^{sa} rested for a while in a garden. Rejected and sad, he prayed to God for help. Then an angel said to him: "I would like to crush these people between two hills." The Holy Prophet^{sa} told him: "Nay, their children might yet worship the true God."

"There is something lofty and heroic in this journey of the Holy Prophet^{sa} to Al-Ṭā'if; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Nineveh, and summoning an idolatrous city to repent and support his mission. It sheds a strong light on the intensity of his belief in the divine origin of his calling." (Life of Muḥammad^{sa}, Sir William Muir, P. 112-113)

The Holy Prophet^{sa} sent word to Muṭ'im bin 'Adī that I wish to enter Makkah, can you help me in this regard? Although Muṭ'im was a firm disbeliever, his disposition possessed graciousness, and in times like these, it was against the nature of noble Arabs to refuse. So he offered refuge to the Holy Prophet^{sa} when he entered back into Makkah



In the face of the bitter hostility, and in the midst of all his grief, the Holy Prophet^{sa} did not lose heart. He continued to preach to the tribes who visited Makkah for pilgrimage. Abū Lahab and Abū Jahl were not far behind. They would warn people and say: "Hear him not. He has given up his religion. He wants you to do the same." There, the Holy Prophet^{sa} met

some tribesmen of Yathrib or Madīnah. In Rajab 11 Nabawī (11th year of Prophethood) the Holy Prophet^{sa} happened to meet some people from Madīnah. They were six chiefs of the Khazraj tribe. He read to them the Holy Qur'ān. He spoke to them of Islām. They had heard the Jews of their town say that time was ready for a Prophet to appear. They said to one another: "Let the Jews not be the first to accept him." They all became Muslims. They were Abū 'Umāmah As'ad bin Zurārah^{ra}, Auf bin Ḥārith^{ra}, Rāfi' bin Mālik^{ra}, Qutbah bin 'Āmir^{ra}, 'Uqbah bin 'Āmir^{ra} and Jābir bin 'Abdullāh bin Rummān^{ra}. (Sīrat Khātāmūn Nabīyyīn^{sa} Vol 1, p. 217-222)

At the time of the next Ḥajj five of these men came back from Yathrib. With them were seven more. Some belonged to the influential Aus tribe. They met the Holy Prophet^{sa} at Aqabah, a hill outside Makkah. They embraced Islām at his hands. This is called the Bai'at 'Aqabah Ūlā - the first allegiance pact at Aqabah. The Holy Prophet^{sa} sent Mu'sab bin Umair^{ra} to Yathrib (Madīnah) to teach them the Holy Qur'ān and the disciplines of Islām. Soon the new religion had many new followers in Yathrib (Madīnah). Sa'd bin Mu'ādh^{ra}, the chief of Aus, became a Muslim. His whole tribe followed him. Usaid^{ra}, the chief of Abdul Ashhal, also accepted Islām. (Sīrat Khātāmūn Nabīyyīn^{sa} Vol 1, p. 181-183)

Check your understanding by answering the following questions.

- 1) With which three things did the Quraish try to bribe the Holy Prophet^{sa} with to stop him from spreading the message of Islām?

- 2) Where did the Quraish confine the Holy Prophet^{sa} and his family for three years?

- 3) What was the condition of the Muslims during the three year boycott?

- 4) What happened to the written document on which the Quraish had agreed to boycott the Muslims?

- 5) In which year did Ḥazrat Abū Ṭālib & Ḥazrat Khadījah^{ra} pass away?

- 6) 31) What did the Quraish place on his back while the Holy Prophet^{sa} was praying in Ka`bah?

- 7) When the people of Makkah refused to listen, where did the Holy Prophet^{sa} go to spread the message of Islām?

- 8) How did the people of Tā`if treat the Holy Prophet^{sa}?

9) What did the Holy Prophet^{sa} say to the angel who offered to crush the people of Tā'if between two hills due to their hostile treatment?

10) What was the older name of Madīna city?

11) What had the Jews told the tribes of Madīna?

12) How many people of Madīna accept Islām initially at the occasion of Hajj?

13) What is Bai'at Aqabah Ula?

14) Which chiefs of Madīnah accepted Islām?

Migration of Muslims to Madīnah

When influential members of the society began accepting Islām, the Makkans became scared, and attempted to finish the community as a whole. The Muslims were besieged, tortured, socially boycotted and physically beaten. The Makkans even tried to martyr the Holy Prophet^{sa}. However, instead of this persecution leading to negative effects in the society, more and more people began accepting Islām. Thus the persecution also began to increase. When this persecution reached a climax, the Holy Prophet^{sa} told Muslims to migrate to another city of Arabia called Yathrib (whose name was changed later to Madīnatun Nabawī – city of the Prophet^{sa}). Most of them went away. Only the Holy Prophet^{sa}, his family, Ḥazrat 'Alī^{ra} and some poor Muslims were left behind. The Quraish saw that the Holy Prophet^{sa} was friendless. They thought they could finish

him now, believing that Islām would then die soon. They met together and agreed to kill him. One man from each family was chosen for the job. These men were to attack the Holy Prophet^{sa} together. They believed that the Holy Prophet^{sa} family would not fight back all of them.

It was in the year 622 A.D that the Holy Prophet^{sa} decided to leave Makkah at once after receiving the commandment of Allāh. He went straight to the house of Ḥazrat Abū Bakr^{ra} and told him that he had been ordered to depart for Madīnah. "Will you not take me with you, O Prophet of Allāh?" asked Ḥazrat Abū Bakr^{ra}. "I will," said the Holy Prophet^{sa}. Ḥazrat Abū Bakr^{ra} was moved to tears of joy. He said: "I have two camels ready, one for each of us." (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p. 233-236)



The Holy Prophet^{sa} Leaves Makkah

The Quraish kept a vigil around the house of the Holy Prophet^{sa}. They were waiting to lay their swords on him. The Holy Prophet^{sa} asked Ḥazrat 'Alī^{ra} to sleep in his bed. He then departed. The Quraish did not expect that he would leave so early. They were hardly aware of him when he went out from their midst. He met Ḥazrat Abū Bakr^{ra}, waiting on the way, as arranged before. Both made for the cave

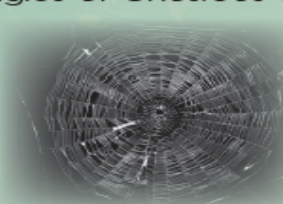


Thaur, a hideout three miles south of Makkah. The Quraish found Ḥazrat 'Alī^{ra} in the Prophet^{sa}'s bed. They were mad with anger and beat him mercilessly. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p. 233-234)

They placed a reward of 100 camels for anyone who would bring the Holy Prophet^{sa} back dead or alive. Many men set out to win the prize. The search grew hot. The Quraish soon reached the mouth of the cave. They found a spider's web across it. They also found a pigeon's nest on a branch of the tree that shaded the cave. The guide of the Quraish said:

"Muḥammad^{sa} is either in the cave or has gone up to heaven."

Nobody looked down into the cave. The Holy Prophet^{sa} and Ḥazrat Abū Bakr^{ra} could see the men outside. They could see their feet. Ḥazrat Abū Bakr^{ra} felt grieved on account of the Holy Prophet^{sa}. He spoke out his grief to him. The Holy Prophet^{sa} said: "Grieve not; for surely Allāh is with us both." The Holy Prophet^{sa} and Ḥazrat Abū Bakr^{ra} left the cave after three days. On the way, they were overtaken by one, Surāqah bin Mālik. He was following them on horseback. His horse stumbled three times. Surāqah took fright at this and, calling them, sought peace. He told them that he had come to win the reward set on their heads. But, he said, he had changed his mind. He was about to return when the Holy Prophet^{sa} said to him: "O Surāqah, how will you feel with the bangles of Chosroes on your wrists?" "Chosroes son of Hormizd, Emperor of Iran?" asked Surāqah. "Yes" responded the Prophet^{sa}. Surāqah stood rooted to the spot in complete amazement. This prophecy of the Holy Prophet^{sa} came true later in the Khilāfat of Ḥazrat 'Umar^{ra}. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, 236-242)



Check your understanding by answering the following questions.

- 1) What did the Holy Prophet^{sa} tell Muslims when their persecution reached its climax?

- 2) What did the Makkans decide after the Holy Prophet^{sa}, his family, and only a handful of Muslims were left behind in Makkah?

- 3) In their plot to kill the Holy Prophet^{sa} (God forbid), what did they decide so that no one from the family of the Holy Prophet^{sa} would fight back?

- 4) In which year did the Holy Prophet^{sa} migrate to Madīnah?

- 5) Who accompanied the Holy Prophet^{sa} in his journey to Madīnah?

- 6) Where did the Holy Prophet^{sa} go after leaving Makkah?

- 7) How many camels did the chiefs of Makkah put up as a reward for capturing the Holy Prophet^{sa}?

- 8) Why were the Quraish and trackers from Makkah not able to see the Holy Prophet^{sa} in the cave?

9) When Hazrat Abu Bakr^{ra} felt afraid that the people of Makkah would spot them in the cave, what did the Holy Prophet^{sa} tell him?

10) How long did the Holy Prophet^{sa} and Hazrat Abu Bakr^{ra} stay in the cave?

11) Who tried to chase the Holy Prophet^{sa} after he had left the cave?

12) What happened to Surāqah bin Mālik as he tried to go after the Holy Prophet^{sa}?

Life in Madīnah

Madīnah is an old town. It lies some two hundred miles north of Makkah across the trade route between the Ḥijāz and Syria. Cold in winter and hot in summer, Madīnah has plenty of rain. It is a valley dotted with hills. People lived there in villages. Each tribe had its own village, its own fort.



There were Jews and Pagans. Jews had three tribes - Banū Naḡīr, Banū Quraydah and Banū Qainuqā'. The pagan tribes were Aus and Khazraj. Jews were smart traders. They held great power. There had been plenty of trouble between Jews and the pagans. There was a big war between Aus and Khazraj. It is called the war of Buas. The Banū Qainuqā' Jews aided the Khazraj and Banū Naḡīr and Banū Quraydah Jews helped the Aus. There was much killing. When both Aus and Khazraj became exhausted, they realized their mistake and made peace. `Abdullāh bin Ubayy bin Sulūl became their chief. It was at this time that Islām made its way into Madīnah. (Sīrat Khātamun Nabīyyīn^{sa} Vol 1, p. 261-264)

The Jews did not like the new religion. `Abdullāh bin Ubayy bin Sulūl did not like the Holy Prophet^{sa}. The Quraish were bitter enemies of Islām. The future of Madīnah was in the hands of God. Muslims were no doubt comparatively safer in Madīnah than they had been in Makkah, but security was yet far off. The drums of war could be heard from a distance.

The Ansār (helpers) treated the Muhājirīn (migrants) with great kindness. They gave them equal share in their trade, in their gardens and in their crops. The Holy Prophet^{sa} formed bonds of brotherhood between two

groups. One Ansārī and one Muhājir were made brothers. The Muhājirīn started business there and were doing well. They all lived as good Muslims, loving one another like real brothers. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p. 275-276)

Battles in Defence of Islām

The Quraish were furious because they failed in their conspiracy to kill the Holy Prophet^{sa}. They knew that Holy Prophet^{sa}'s friends had found refuge in Madīnah. Islām had found a home. It had found a following. So the Quraish decided to fight and began to get ready. They made friends with many tribes. They sent their agents all over Arabia to wage a war against the Holy Prophet^{sa}. They wrote a letter to the people of Madīnah, which said:

"Fight Muḥammad^{sa}. At least turn him out of your town. Otherwise we will wage war on you. Then we will kill all your men and enslave your women."

The Makkans also changed their normal caravan routes and took routes through areas around Madīnah and incited local tribes against Muslims. Muslims were in great fear. They had to keep watch at night. Some were armed even when asleep. The Holy Prophet^{sa} would keep awake the whole night.

In response to the wars imposed on the Muslims by the people of Makkah, the Muslims were compelled to fight back in self-defence. Battle of Badr, Uḥad, and Aḥzāb are three notable battles that the Muslims fought with the Makkans in self-defence. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p. 280-285)

Battle of Badr (624 A.D., 2nd Year after Hijrah)

A well-equipped army of more than 1,000 warriors set out from Makkah to invade the Muslims in Madīnah. Abu Jahl was their commander. The Holy Prophet^{sa} with 313 poorly equipped Muslims, confronted them at Badr, a place near Madīnah. In a fierce battle, the Makkans lost seventy men including their commander, Abu Jahl; the worst enemy of Islām. The Muslims, by the grace of Allāh Almighty, were victorious and lost fourteen men in the fight. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p. 353, 363, 365)



Battle of Uḥad (625 A.D., 3rd Year after Hijrah)

In a year's time, the Makkans were again on the road to Madīnah, to avenge the humiliating defeat at Badr. But this time, they had a well armed force of 3000 soldiers with Abu Sufyān as their leader. The Holy Prophet^{sa} marched out of Madīnah with nearly 1000 men. Before reaching Uḥad, `Abdullāh Bin Ubayy betrayed the Muslims and withdrew with his 300 men (Jews of Madīnah), leaving only 700 men with the Holy Prophet^{sa}. At first, the Muslims fought so bravely that the Makkans 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. (The Holy Qur'ān, 3:153-55)

Khalid Bin Waleed, one of the Makkan 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. Later he fell down as a Makkan soldier made his way through rows of Muslims and attacked the Holy Prophet^{sa}. The attacker retreated while mistakenly announcing that he had (God forbid) killed the Holy Prophet^{sa}. Hazrat Ali^{ra} and Hazrat Talha^{ra} lifted him immediately. But the Makkan army could not achieve its prime target, because soon the scattered Muslims gathered around the Holy Prophet^{sa}, and the Makkans left the battlefield. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p. 482, 483, 487, 491, 497)



Battle of Aḥzāb/Ditch (627 A.D., 5th Year after Hijrah)

After the Battle of Uḥad, the Holy Prophet^{sa} narrowly escaped an attempt on his life, made by Banū Naḍīr, a Jewish tribe. As a result of thier treachery, the Prophet^{sa} ordered them to leave Madīnah. Most of them settled in Khaibar and started instigating the Quraish against the Muslims. The Quraish were already alarmed at the spread of Islām despite the setback received by the Muslims at the battle of Uḥad. The Makkans, along with their Jewish allies, once again marched upon Madīnah, under the leadership of Abu Sufyān. 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^{sa} ordered his men to dig a defensive trench, about one mile long, on the open side of Madīnah.

The Makkans were amazed to find their entry into the town blocked by the trench. They camped short of the trench and Madīnah 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. (Sīrat Khātamun Nabiyyīn^{sa} Vol 1, p. 573-575, 583-584, 586, 593-594)

Check your understanding by answering the following questions.

1) How far away was Madīnah from Makkah?

2) Describe the landscape of Madīnah.

3) Name the tribes that lived in Madīnah?

- 4) What did the people of Makkah encourage to do about the Holy Prophet^{sa}?

- 5) What did the Makkans do to incite the tribes around Madīnah against Muslims?

- 6) Which three battles were Muslims forced to fight in self-defense when attacked by the Makkans?

- 7) When did the battle of Badr take place?

- 8) How many Muslims and how many Makkans participated in the battle of Badr?

- 9) How prepared were the Muslims to fight in the battle of Bard?

- 4) What did the people of Makkah encourage to do about the Holy Prophet^{sa}?

- 5) What did the Makkans do to incite the tribes around Madīnah against Muslims?

- 6) Which three battles were Muslims forced to fight in self-defense when attacked by the Makkans?

- 7) When did the battle of Badr take place?

- 8) How many Muslims and how many Makkans participated in the battle of Badr?

- 9) How prepared were the Muslims to fight in the battle of Bard?

10) When did the battle of Uḥad take place?

11) Why did 300 men (Jews of Madīnah) leave?

12) How many Muslims and how many Makkans participated in the battle of Uḥad?

13) After 50 Muslim (archers) left a hill, who attacked the Muslims from that hill??

14) Which Jewish tribe tried to poison the Holy Prophet^{sa} after the battle of Uḥad?

15) About how many people from various Arab tribes attacked Madīnah in the 5th year after Hijrah?

16) How many Muslims were in Madīnah when the battle of Aḥzab took place?

17) How did the Muslims try to keep the Makkan army from entering Madīnah?

18) Who advised the Holy Prophet^{sa} to build a trench?

19) For how long did the Makkan army stay camped outside of Madīnah during the battle of Aḥzab?

20) What eventually happened that ended the siege of Madīnah?

Truce of Ḥudaibiyah (628 A.D.)

Six years after migration to Madīnah, the Holy Prophet^{sa} saw in a dream that he was visiting the Ka`bah. As a result he made up his mind to perform `Umrah. In February (month of Dhul-Qa`dah), he left Madīnah for Makkah, with nearly 1400 of his companions. He camped at Ḥudaibiyah, a place near Makkah. The Quraish were not willing to allow the Muslims to enter Makkah, and sent a strong force to intercept the Muslims. (Sīrat Khātamun Nabīyyīn^{sa} Vol 1, p. 749-750)

The Holy Prophet^{sa}, sent Ḥazrat `Uthman^{ra} as his messenger to the Quraish, to inform them that the Muslims wanted to perform `Umrah only. But a rumor that Ḥazrat `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`ati Riḍwān*. They all took the oath in complete submission and resolved to sacrifice their lives for the cause of Islām. 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 Ḥudaibiyah'. 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 Makkah. (Sīrat Khātamun Nabīyyīn^{sa} Vol 1, p. 760-761, 763, 768-769)

Conquest of Makkah (630 A.D., 8th Year after Hijrah)

The Makkans broke the conditions of Truce of Ḥudaibiyah after about two years, in the year 630 A.D. This situation led to one of the greatest events in the history of Islām – the Victory of Makkah. The Holy Prophet^{sa} led an army of roughly 10,000 Muslims into Makkah. Islām had the final victory over the Makkans, and all of the efforts of the Makkans against Islām had been wasted.

Those who were once oppressed were now rulers over their oppressors. However, the Holy Prophet^{sa} forgave the Makkans despite the evil they had done against the Muslims and to the Prophet^{sa} himself, except for those whose crimes were too great to be forgiven. This was the greatest show of mercy and compassion that ever took place in history of the world. (Sīrat Khātamun Nabīyyīn^{sa} Vol 2, p. 258-260, 265, 273, 279-281)



Check your understanding by answering the following questions.

- 1) Why did the Holy Prophet^{sa} make up his mind to perform `Umrah six years after migration to Madīnah?

- 2) How many Muslims accompanied the Holy Prophet^{sa} in his journey to Makkah?

- 3) What is Ḥudaibiyah?

- 4) What did the Makkans do when they heard that 1400 Muslims were coming to Makkah?

- 5) What is Bai`at Riḍwān and why was it taken?

- 6) What were the main conditions of Truce of Ḥudaibiyah that Makkans and Muslims agreed to?

- 7) Which event lead to the conquest of Makkah?

- 8) How did the Holy Prophet^{sa} treat the Makkan after its conquest?

Ḥajjatul Widā` – The Farewell Pilgrimage

In the year 632 A.D., the Holy Prophet^{sa} performed this pilgrimage to Makkah, known as Ḥajjatul Widā`. He delivered an address, called the Farewell Address, to a large gathering of Muslims in the valley of `Arafāt. Some historians report that up to 120,000 Muslims were present. It was undoubtedly a magnificent and unique manifestation of the truth of Islām. One can well imagine the days, not long ago, when in the same valley of `Arafāt, 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. (Sīrat Khātamun Nabiyyīn^{sa} Vol 2, p. 660-673)



The Holy Prophet^{sa}'s Demise

On June 8, 632 A.D., Our Holy Prophet^{sa} passed away in Madīnah. His age at that time was roughly 63 years. According to Ḥazrat `Āishah^{ra}, when the Holy Prophet^{sa} passed away, his last words were, "To the Companion the Highest of the High – to the Companion the Highest of the High."

In just 23 years of Prophethood, Ḥazrat Muḥammad^{sa} reached the level of greatness in the sight of Allāh, that no other man or Prophet had achieved. A final and ultimate message was given to humankind through the Holy Prophet^{sa}. Islām spread out to the corners of Arabia in his life time. The Holy Prophet^{sa} showed great compassion and love for all Muslims and non Muslims alike. Great historians of all time remain astonished as to how the success of such great altitude and conversion of once an ignorant nation occurred in a mere 23 years. They are considered the teachers for the rest of mankind. (Sīrat Khātamun Nabiyyīn^{sa} Vol 2, p. 791)



Check your understanding by answering the following questions.

- 1) What is Ḥajjatul Widā` ?

- 2) About how many Muslims were present in the valley of Arafāt at Ḥajjatul Widā` ?

- 3) In which year did the Holy Prophet^{sa} pass away?

- 4) What were the last words of the Holy Prophet^{sa} before he passed away?

Put in Correct Order – Sequence the following events from the Life of the Holy Prophet^{sa} in correct chronological order.

_____	Ḥazrat Muḥammad ^{sa} received the first revelation
_____	Battle of Aḥzāb took place
_____	Battle of Badr
_____	Conquest of Makkah
_____	Abraha attacked Makkah to destroy the Ka'bah.
_____	Migration to Abyssinia0.
_____	Battle of Uhad
_____	Treaty of Hudaibiyah
_____	Migration to Madīnah
_____	Visit to Tā`if

True and False: Circle the correct answer.

1) Holy Prophet ^{sa} is the best among all the Prophets.	<input checked="" type="checkbox"/> True <input type="checkbox"/> False
2) The governor of Yemen, Abraha, succeeded in destroying the Ka`bah.	<input checked="" type="checkbox"/> True <input type="checkbox"/> False
3) The Holy Prophet ^{sa} 's mother gave him the name, Muḥammad ^{sa} .	<input checked="" type="checkbox"/> True <input type="checkbox"/> False
4) Muḥammad ^{sa} means "the one who is praised."	<input checked="" type="checkbox"/> True <input type="checkbox"/> False
5) The Holy Prophet ^{sa} 's foster mother's name was Ḥalīmah Sadiya ^{ra} .	<input checked="" type="checkbox"/> True <input type="checkbox"/> False
6) Ḥazrat Muḥammad ^{sa} and Ḥazrat Khadijah ^{ra} were both 25 years old when they got married.	<input checked="" type="checkbox"/> True <input type="checkbox"/> False

7) Ḥazrat Muḥammad ^{sa} used to go to Cave Thaur for meditation and prayer before Allāh made him a Prophet for all mankind.	<input checked="" type="checkbox"/> True <input type="checkbox"/> False
8) Ḥazrat Jibrā'il ^{as} , appeared before the Holy Prophet ^{sa} in the cave Ḥirā and brought him the revelation of Allāh in the following words: "Recite."	<input checked="" type="checkbox"/> True <input type="checkbox"/> False
9) The first group of Muslims migrated to Yemen to practice their faith freely and in peace.	<input checked="" type="checkbox"/> True <input type="checkbox"/> False
10) Islām taught people that humans did not have equal rights.	<input checked="" type="checkbox"/> True <input type="checkbox"/> False
11) Madīnah's was first known as Yathrib	<input checked="" type="checkbox"/> True <input type="checkbox"/> False
12) The Holy Prophet ^{sa} migrated to Madīnah in 622 A.D.	<input checked="" type="checkbox"/> True <input type="checkbox"/> False
13) After the Muslims migrated to Madīnah Islām's message spread rapidly.	<input checked="" type="checkbox"/> True <input type="checkbox"/> False

14) Muslims used force to convert people to Islām.	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False
15) The battle of Badr is also called The Day of Distinction (or Yaumul Furqān)	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False
16) The Holy Prophet ^{sa} punished all people of Makkah after the Victory of Makkah.	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False
17) The Victory of Makkah took place in 629 A.D.	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False
18) The Holy Prophet ^{sa} was 63 years old when he passed away.	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False

8. What did Islām require Muslims to believe in?

- a) In idols
- b) In One God
- c) In hating others
- d) None of the above

9. Why did some early Muslims migrate to Abyssinia?

- a) To go on a business trip
- b) To fight a war with the people of Abyssinia
- c) To help the King the of Abyssinia
- d) To avoid persecution from Makkan leaders and to live in peace

10. Where did the Holy Prophet^{sa} emigrate to when commanded by Allāh?

- a) Abyssinia
- b) Yemen
- c) Madīnah
- d) Syria

11. In which year did the Holy Prophet^{sa} migrate to Madīnah?

- a) 570 A.D.
- b) 610 A.D.
- c) 622 A.D.
- d) 632 A.D.

12. What happened as a result of migration to Madīnah?
- a) Muslims were persecuted by the people of Madīnah
 - b) Muslims were free to perform acts of worship
 - c) Muslims immediately formed an army to attack Makkah
 - d) Muslims kicked people of Madīnah out of the city
13. Why did the Muslims participate in battles with the Makkans?
- a) Muslims attacked the Makkans to gain political power
 - b) Muslims wanted to take over the wealth and property of Makkans
 - c) Muslims fought these wars in their defense
 - d) None of the above
14. In the Battle of Badr, how many Muslims fought against 1000 well-trained warriors from Makkah?
- a) 10000
 - b) 3000
 - c) 1500
 - d) 313
15. Which key event led to the Conquest of Makkah?
- a) The Makkans violated the terms of the peace pact
 - b) The Muslims violated the terms of the peace pact
 - c) The Makkans attacked Madīnah
 - d) None of the above
16. How did the Holy Prophet^{sa} treat the Makkans after the Victory of Makkah?
- a) The Holy Prophet^{sa} punished all the Makkan leaders
 - b) The Holy Prophet^{sa} forgave everyone
 - c) The Holy Prophet^{sa} treated them in the same way they had treated the Muslims
 - d) None of the above
17. In how many years did the Holy Prophet^{sa} transform the ignorant people of Arabia into godly people?
- a) 40 years
 - b) 32 years
 - c) 23 years
 - d) 13 years
18. How old was the Holy Prophet^{sa} when he passed away?
- a) 73 years
 - b) 63 years
 - c) 53 years
 - d) 43 years

Assignment – Select one aspect of the life of the Holy Prophet^{sa} and prepare a presentation on it (Bristol Board or electronic form). Include pictures and visuals to make your presentation interesting but don't draw any picture or sketch to represent the Holy Prophet^{sa} and/or his companions. Create a rough sketch for your Bristol board in the space provided below.

Khulafā' Rāshidīn



What is Khilāfat?

The word "Khalīfa" means a "successor." A law-bearing prophet is a Khalīfatullāh, a successor to Allāh. Ḥazrat Ādam^{as} and Ḥazrat Dā'ūd^{as} are called Khalīfa by Allāh in the Holy Qur'ān (2:31 and 38:27).

A prophet who carries on the teachings of another greater prophet is Khalīfat-ur-Rasūl, meaning a successor to a law-bearing prophet. The Promised Messiah^{as} was Khalīfat-ur-Rasūl. He was Khalīfa to the Holy Prophet Muḥammad^{sa}.

People other than prophets also become Khalīfa. When a prophet passes away, God raises holy and pious men to carry on and protect a prophet's message and to keep the followers of that prophet united and firm in their faith.

Khilāfat Rāshidah (Rightly Guided Khilāfat)

A system of Khilāfat was established after the demise of the Holy Prophet^{sa}. We know it as Khilāfat Rāshidah, which means the rightly guided khilāfat. The names of the Khulafā right after the demise of the Holy Prophet^{sa} are:

1. Ḥazrat Abū Bakr Ṣiddīq^{ra}
2. Ḥazrat 'Umar Fārūq^{ra}
3. Ḥazrat Uthmān Ghanī^{ra}
4. Ḥazrat 'Alī^{ra}



KHULAFĀ

Ḥazrat Abū Bakr^{ra} - First Successor

Period of Khilāfat: 632 A.D. to 634 A.D.

Birth and Personal Life

His name was Ḥazrat Abū Bakr^{ra} and he was born in Makkah in 572 A.D. He was a cloth merchant. Ḥazrat Abū Bakr^{ra} was a close friend of the Holy Prophet^{sa}. He was the first man to accept the claim of prophethood by the Holy Prophet^{sa} and earned the title Ṣiddīq, the truthful.



A Close Friend

He remained by the side of the Holy Prophet^{sa} regardless of whether it was a time of peace or war. He helped the poor and freed many slaves. He was with the Holy Prophet^{sa} during his migration from Makkah to Madīnah, and he was the only companion with the Holy Prophet^{sa} in the cave of Thaur.

Devotion to Islām

Throughout his life, he was fully devoted to the service of Islām and always tried to surpass others in financial sacrifices. He was a highly dedicated companion of the Holy Prophet^{sa}. When the Prophet^{sa} fell seriously ill, he instructed Ḥazrat Abū Bakr^{ra} to lead the daily prayers.

Period of Khilāfat

After the demise of the Holy Prophet^{sa}, Ḥazrat Abū Bakr^{ra} was elected as the first Khalīfa.

Internal Disorders

In his period of Khilāfat, a number of tribes renounced Islām. Ḥazrat Abū Bakr^{ra} sent troops and suppressed the rebellion.

Secondly, many people refused to pay Zakāt, a pillar of Islām, essential for fulfilling the needs of the Islāmic state and taking care of the poor. Ḥazrat Abū Bakr^{ra} vowed to collect Zakāt from everyone and took effective measures to achieve this goal. He dealt successfully with internal disorder.

External Challenges

Ḥazrat Abū Bakr^{ra} also sent armies to fight against the external enemies threatening the security of the Islāmic state. The Muslim army crushed a rebellion in Bahrain, defeated the Persians, and then the Romans in

the battles of Ajnadan and Yarmuk. The whole of Syria came under the control of the Islāmic state during his Khilāfat.

The writing and arrangement of the Holy Qur'ān was done under the supervision of the Holy Prophet^{sa}, but it was in the Khilāfat of Ḥazrat Abū Bakr^{ra} that all the pieces of writing (written on various pieces of skin, leaves and slates) were collected and preserved in one place.

Demise

He was able to unite the Muslims under the system of Khilāfat and dealt successfully with all internal and external disorders and rebellions. Ḥazrat Abū Bakr^{ra} passed away in 634 A.D. after remaining ill for fifteen days. He was buried beside the Holy Prophet^{sa}.

Ḥazrat 'Umar Fārūq^{ra} - Second Successor

Period of Khilāfat: 634 A.D. to 644 A.D.

Birth and Personal Life

His personal name was 'Umar, Fārūq was his title, and Ibn-Khaṭṭāb was his family name. He was born in 581 A.D. in Makkah and belonged to a noble family of the Quraish. He was a renowned businessman.



Acceptance of Islām

When the Holy Prophet^{sa} announced his claim to prophethood, he became a fierce enemy of Islām. After he read some verses of the Holy Qur'ān his heart was transformed and he accepted Islām. As he was a strong, fearless and influential man of Makkah, he proved to be a source of strength for Muslims.

Sacrifices for Islām

Ḥazrat 'Umar^{ra} devoted his wealth and dedicated his life for the cause of Islām. He participated in almost all battles with the Holy Prophet^{sa} and the Holy Prophet^{sa} used to consult him in many important matters.

Period of Khilāfat and Achievements

He was nominated by Ḥazrat Abū Bakr^{ra} to be the second Khalīfa of Muslims after his demise. During the ten years of his Khilāfat the Islāmic state expanded and progressed extensively.

During his Khilāfat many battles were fought against Persia, Iraq, Syria and Egypt and vast areas of land came under Muslim rule.

System of Administration

Ḥazrat 'Umar^{ra} paid full attention to the welfare of his people and established a splendid system of administration. He established Majlis Shūra (consultative body of advisors to the Khalīfa), divided the Islāmic state into provinces for better management, established a finance department, built schools and mosques, and introduced the Islāmic calendar of Hijrah.

An American author, Michael H. Hart, has included in his book, "The 100", the name of Ḥazrat 'Umar^{ra} in the list of 100 most influential persons in the world and put him on number 51. He is only Muslim other than The Holy Prophet^{sa} to be added in this list.

Martyrdom

In the year 644 A.D., a Persian slave stabbed Ḥazrat 'Umar^{ra} while he was offering prayers in the mosque. He passed away at the age of sixty-three. Before his death, he requested Ḥazrat `Āishah^{ra} to let him be buried beside the Holy Prophet^{sa} and Ḥazrat Abū Bakr^{ra}. Ḥazrat `Āishah^{ra} granted his request and he was buried with his two great companions.

Hazrat 'Uthmān Ghanī^{ra} - Third Successor

Period of Khilāfat: 644 A.D. to 656 A.D.

Personal Life and Acceptance of Islām

Hazrat 'Uthmān^{ra} belonged to the family Banū Umayyah of Quraish. He was a wealthy and famous trader. He was given the title "Ghanī" because of his generosity towards the poor and the needy.



He was the fourth person to accept Islām, as a result of the preaching of Hazrat Abū Bakr^{ra}. He was persecuted by his uncle and migrated twice, first to Abyssinia and then to Madīnah.

Marriage

The Holy Prophet^{sa}'s two daughters were married to Hazrat 'Uthmān^{ra}, which is why he was called Dhun-Nūrain, meaning "the one with two lights." He spent a lot of his wealth for the cause of Islām. He was one of the ten blessed ones who received the good news of going to paradise during their lives.

Period of Khilāfat and Achievements

During the Khilāfat of Hazrat 'Uthmān^{ra}, the Islāmic Empire further expanded. Battles against Persia and Rome were fought and won by Muslims and the whole of Persia, Asia Minor and Egypt came under

Muslim control. A navy and Islāmic fleet was established during his era of Khilāfat.

He ordered standard copies of the Holy Qur'ān to be prepared from the one copy compiled by Hazrat Abū Bakr^{ra}, and sent them to all provinces.

The first years of his Khilāfat were peaceful but the last six years passed in chaos. It was due to the conspiracies of different groups who started laying unjustified charges against Hazrat 'Uthmān^{ra}. Due to his extremely kind and gentle character, the rebellious people increased in their mischief.

Martyrdom

Hazrat 'Uthmān^{ra} refused to fight the people who wanted to remove him from power, for the sake of preventing bloodshed. His house was surrounded by rebels and he was martyred on 656 A.D. at the age of 82, while he was reciting the Holy Qur'ān.

Hazrat 'Alī^{ra} - Fourth Successor

Period of Khilāfat: 656 A.D. to 661 A.D.

Birth and Personal Life

Hazrat 'Alī^a was the son of the Holy Prophet^{sa}'s uncle, Hazrat Abū Ṭalīb^a. He was born in Makkah and he was the first child to accept Islām. When the Holy Prophet^{sa} left for Madīnah, Hazrat 'Alī^a stayed behind in order to return the goods of the people.



He was a brave and skilled warrior and participated in almost all battles with the Holy Prophet^{sa}. He was married to the daughter of the Holy Prophet^{sa}, Hazrat Fāṭimah^a.

Devotion to Khilāfat

After the demise of the Holy Prophet^{sa}, Hazrat Alī^a supported all the three Khulafā wholeheartedly. After the martyrdom of Hazrat `Uthmān Ghanī^a, both the Ansār and Muhājirīn collectively insisted Hazrat Alī^a to accept the responsibility of being the next Khalīfa. As a result of this overwhelming request, Hazrat Alī^a agreed to take on this responsibility.

Period of Khilāfat

Hazrat 'Alī^a was chosen the fourth Khalīfa, six days after the death of Hazrat `Uthmān^a. Because of the chaotic conditions in Madīnah, he moved the

capital to Kūfah in Iraq.

Achievements

During the Khilāfat of Hazrat Alī^a a lot of great achievements took place. For example, he continued to support the poor and the needy in the state. He improved the Baitul Māl (State Financial) system by making it more secure. He established army posts on the border with Syria. Various other army establishments and buildings were also constructed. A grand bridge was built over the Euphrates river. Various wells, canals, and lands for grazing were also established. The hypocrites and enemies of Islām continued to hatch schemes to weaken the system of Khilāfat and Islāmic state. Hazrat Alī^a did an excellent job to keep the Muslims together and established peace.

Martyrdom

Eventually, the hypocrites decided to martyr him and two other prominent Muslim leaders. One morning, Hazrat Alī^a went to the mosque to offer the Fajr prayer. When he went to Sajdah, a man, Abdur Raḥmān Bin Maljam, attacked him with a sword. As a result of this attack, Hazrat Alī^a was martyred on 17 of Ramadān, 40 A.H. (661 A.D.)

Please mark the following statements either as True or False.

1) The word "Khalīfa" means "successor."	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False
2) Ḥazrat Ādam ^{as} and Ḥazrat Dā'ūd ^{as} were not Khulafā of Allāh	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False
3) The Promised Messiah ^{as} is a Khalīfa to the Holy Prophet ^{sa} .	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False
4) Only a prophet can be appointed or elected as a Khalīfa.	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False
5) The system of Khilāfat established after the demise of the Holy Prophet ^{sa} is commonly known as "Khilāfat Rāshidah"	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False

Name the four Khulafā Rāshidīn in order.

1st

2nd

3rd

4th

Match each period of Khilāfat to the correct name of the Khalīfa.

_____	Ḥazrat Abū Bakr ^{ra}	A.	656 A.D. to 661 A.D.
_____	Ḥazrat 'Umar Fārūq ^{ra}	B.	644 A.D. to 656 A.D.
_____	Ḥazrat 'Uthmān Ghanī ^{ra}	C.	634 A.D. to 644 A.D.
_____	Ḥazrat 'Alī ^{ra}	D.	632 A.D. to 634 A.D.

Write some unique fact that you learned about each of the four Khulafā Rāshidīn.

Hazrat Abū Bakr^{ra}

Hazrat 'Umar Fārūq^{ra}

Hazrat 'Uthmān Ghanī^{ra}

Hazrat 'Alī^{ra}

PART C

“History of ISLAM Ahmadiyyat”

Age Group 7-8

Read and understand the Life of Promised Messiah (as)

Memorise Names of Khulfa-e-Ahmadiyyat

Age Group 9-11

Read and understand the Life of Promised Messiah (as)

Memorise Names of Khulfa-e-Ahmadiyyat and read the Life of first two Khulfa

Age Group 12-13 & Age Group 14-15

Read and understand the life of Promised Messiah (as)

Read and Understand the life of Khulfa-e-Ahmadiyyat

Life of The Promised Messiah Ḥazrat Mirzā Ghulām Aḥmad^{as}

Family Background

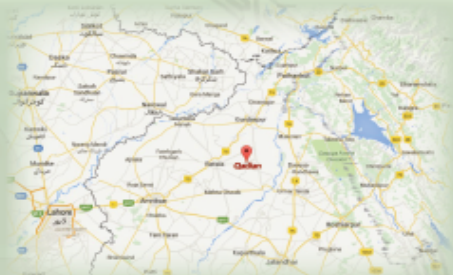
Ḥazrat Mirzā Ghulām Aḥmad^{as} of Qādiān, the Holy Founder of the Aḥmadīyya Muslim Jamā`at, belonged to a well-known Persian tribe named Burlās. Mirzā Gul Muḥammad (d. 1800 A.D.) was the great-grandfather of the Promised Messiah^{as}, and was known for his honesty and fear of God. Mirzā 'Atā Muḥammad (1814 A.D.) was the grandfather of the Promised Messiah^{as}, and Mirzā Ghulām Murtaḍā was the father and Chirāgh Bībī was the mother of the Promised Messiah^{as}. She was known for her hospitality and taking care of the poor. (Life of Aḥmad^{as}, p. 9-13, 33 & 68)



The Promised Messiah Hazrat Mirzā Ghulām Aḥmad ^{as}

Birth and Childhood

The Promised Messiah^{as} was born on Friday, February 13, 1835 (14 Shawwāl, 1250 A.H.), before sunrise in Qādiān, a small town in the province of Punjab, India. (Life of Aḥmad^{as}, p. 9-13, 33)



First Marriage and Extraordinary Religious Interest

When Ḥazrat Aḥmad^{as} was about 16 years of age he was married to Ḥurmat Bībī, the daughter of his maternal uncle, Mirzā Jamī'at Baig.. Two sons, Mirzā Sultan Aḥmad and Mirzā Faḍl Aḥmad, were born as a result of this marriage. (Life of Aḥmad^{as}, p. 38) Mirzā Faḍl Aḥmad died in the prime of his youth but Mirzā Sultan Aḥmad lived long and became an Aḥmadī later on at the hands of the second Successor to the Promised Messiah^{as}. The Promised Messiah^{as} treasured his privacy and spent most of his time in the prayer or used to absorb himself in the study of the Holy Qur'ān. His father was quite conscious of his son's great obsession with religion. He would normally remark to his friends, regarding his son, saying: "This son of mine is a "Masītar", which in Punjabi, one who spends most of this time

in a mosque saying prayer (Tadhkiratul Mahdī, p. 300). 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}) became and how devoted followers from far and wide were waiting on him. (Tadhkiratul Mahdī, part 2)

Check your understanding by answering the following questions.

- 1) What is the full name of the Promised Messiah^{as}?

- 2) Which Persian tribe did the Promised Messiah^{as} belong to?

- 3) What was the name of the mother of the Promised Messiah^{as}?

- 4) When and where was the Promised Messiah^{as} born?

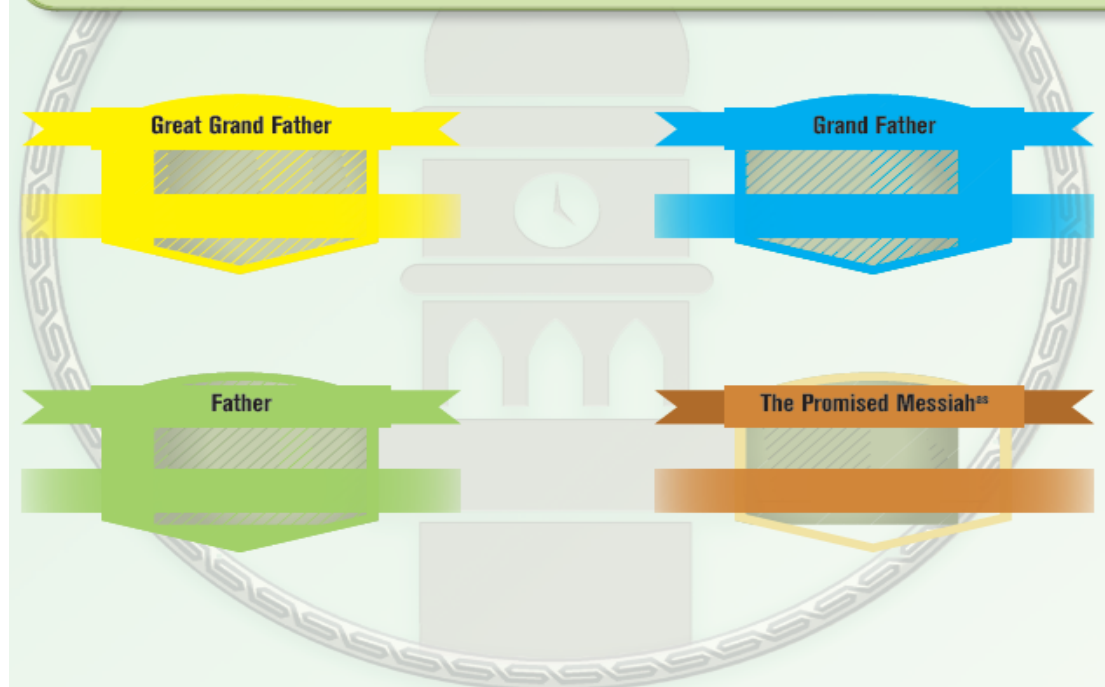
- 5) What was the name of the first wife of the Promised Messiah^{as}?

- 8) What were the names of Promised Messiah^{as}'s sons from his first marriage?

- 9) How did the Promised Messiah^{as} spend most of his time?

- 10) What name did his father give to the Promised Messiah^{as} and what does it mean?

Fill in the names of the immediate ancestors of the Promised Messiah^{as} below.



Meeting with the Holy Prophet Muḥammad^{sa} (1864 or 1865)

When the Promised Messiah^{as} was thirty to thirty-one years old, he saw the Holy Prophet Muḥammad^{sa} in a vision. The details of this vision shed light on the strong love he had for the Holy Prophet^{sa} that distinguished him from everyone else, and foretold of this remarkable spiritual future. (Life of Ḥazrat Mirzā Ghulām Aḥmad^{as}, p. 13)

A Job in Siālкот (1864- 1868)

The Promised Messiah^{as} had to work for the government (1864 to 1868) to respect the wishes of his father, but he had no liking towards a worldly career, and considered the short period of his employment to be a prison sentence. (Life of Ḥazrat Mirzā Ghulām Aḥmad^{as}, p. 14) While employed at Siālкот, he still managed to devote all his spare time to the study of the Holy Qur'ān and social work. He kept up his religious debates with the Christian missionaries in the area and did much to stop the rising wave of Christianity. He returned to Qādiān in 1868, following the wishes of his father, in view of his mother's illness. She passed away before he could reach Qādiān. (Tārikh Aḥmadīyyat Vol. 1, p. 101)

First Revelation and a Glorious Mission

After resigning his post at Sialkot, the Promised Messiah^{as} returned to Qadian and kept himself busy in the cause of the faith. In the year 1868, after hearing the views of Maulvī Muhammad Hussain regarding the point of contention, he refused to oppose him in an open public debate and firmly withstood the pressure brought on him by the Hanifite Muslims in favour of the debate. He declared that the verdict of the Holy Qur'an in all cases superseded the Traditions and the Sayings of the Holy Prophet^{as}. Therefore, the Hazrat said, there was no cause to argue and start the controversy. Allāh was very much pleased at the stand he had taken in that matter and as a reward gave him the following glad tidings:

"Thy God was pleased with this thy action and He shall bless thee greatly - so much so that kings shall seek blessings from thine garments."

(Life of Hazrat Mirzā Ghulām Aḥmad^{as} , p. 14,16)

Father's Demise and Promise of Divine Support

The Promised Messiah^{as}'s 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 support he was receiving from his father would come to an end and perhaps the days of poverty and pain would now come. Immediately he received another revelation from God:



Alaisa Allāhu bikāfin 'abdah

Is not Allāh sufficient for His servant?

(The Holy Qur'an 39:37)

This gave him a feeling of mental relief, as it became clear that now God would take care of all his needs and relieve him of his worries. (Life of Aḥmad^{as}, p. 65-67)

Check your understanding by answering the following questions.

- 1) What spiritual event took place in the life of Promised Messiah^{as} when he was 30-31 years old?

- 2) Which Persian tribe did the Promised Messiah^{as} belong to?

- 3) Why did the Promised Messiah^{as} took a job in Siālkot from 1864-1868?

- 4) When did the Promised Messiah^{as} return back from Siālkot and why?

- 5) Complete the words of the following revelation of the Promised Messiah^{as}: "God is very please this act of yours and He will bless you in great measure, so much so that even..."

- 6) What "act" did the above revelation refer to?

- 7) When did the Promised Messiah^{as}'s father pass away?

- 8) What revelation did the Promised Messiah^{as} receive after his father passed away?

The Lawsuit of Post Office (1877)

In 1877, a Christian advocate, Rulyā Rām sued the Promised Messiah^{as} in a court of law. The cause 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 lawyer 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 released of this charge. God had already shown him in a vision that Rulyā Rām had plotted a scheme to get him involved in this case and God foretold him that he will remain unharmed. (Life of Aḥmad^{as}, p. 83-84)



Publication of the Book: Barāhīn Aḥmadīyya (1880)

Barāhīn Aḥmadīyya (The Arguments of Aḥmadīyya) is a remarkable and scholarly book. The purpose of this great book was to guard Islām from the attacks of various religious movements (which included Christianity and two new movements, Āriya Samāj and Brahmū Samāj) and to defend Islām with convincing arguments. This great



book showed the expert defense of Islām by the Promised Messiah^{as} and proved the superiority of the Holy Qur'ān over other scriptures. He demonstrated the truth of the Holy Prophet Muḥammad^{sa} and explained the continuous need for revelation from Allāh for the progress of humanity. His arguments proved an effective weapon to defeat the enemies of Islām. (Hazrat Aḥmad^{as}, p. 24-25)

Revelation about being The Reformer (1882)

In 1882 A.D., he saw the Holy Prophet^{sa} in a vision and it was then that he received the first revelation from Allāh that he was appointed as a Mujaddid or a Reformer. (Tārikh Aḥmadīyyat Vol. 1, p. 199-200)

His Second Marriage (November 17, 1884)

According to Allāh's revelation, he married Ḥazrat Nuṣrat Jahān Begum^{ra}, daughter of Mīr Nasir Nawab of Delhi on November 17, 1884 A.D. (Life of Ḥazrat Mirzā Ghulām Aḥmad^{as}, p. 16)

Announcement of being a Reformer of the Age

In March 1885, he announced through a public advertisement sent to almost all famous religious leaders, scholars, that according to the revelation from Allāh he was the Reformer of the age and that his spiritual attributes were like the attributes of Ḥazrat ʿĪsā^{as}, son of Ḥazrat Mariyam^{as}. This advertisement also included an invitation to all of them to visit him in Qādiān and observe for themselves the Divine signs in favour of the truth of his claim. (Tārikh Aḥmadīyyat Vol. 1, p. 253-254)

Check your understanding by answering the following questions.

- 1) Why and when did Rulyā Rām sue the Promised Messiah^{as}?

- 2) What did the lawyer tell the Promised Messiah^{as} to do to avoid getting charged in the Post Office case? What did actually happen?

- 3) What is Barāhīn Aḥmadīyya and when was it first published?

- 4) When did the Promised Messiah^{as} receive the revelation about his appointment as a Mujaddid (Reformer)?

- 5) Who did the Promised Messiah^{as} marry in 1884?

- 6) What significant event took place in March 1885?

The Divine Sign of Red Drops (July 10, 1885)

On the 27th day of fasting, in the holy month of Ramaḍān, the Promised Messiah^{as} was lying down on his side in bed. A devoted companion Ḥazrat Maulvī ‘Abdullāh Sanaurī^{ra}, who was massaging his feet to comfort him, felt that the Promised Messiah^{as}’s body tremble 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} as well as on his clothes.

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. (Life of Aḥmad^{as}, p. 121-122)

The Sign of the Meteors (November 1885)

On the night of November 27th an unusual display of trailblazing meteors shooting in the sky appeared in accordance to earlier prophecies. This was a Divine sign in favour of the truth of the Promised Messiah^{as}. (Tārikh Aḥmadīyyat Vol. 1, p. 269-270)



Prophecy of Al-Muṣleḥ Mau‘ūd (Feb. 20th, 1886)

In January 1886, under Divine guidance, the Promised Messiah^{as} went to Hoshiārpur and spent 40 days and nights in a continuous state of worship of Allāh and prayers. On February 20th, 1886, after completing the 40 day period, he issued a public statement which included several prophecies. One of those prophecies stated the birth of a Promised Reformer.

God foretold that a handsome and spiritually purified son will be born to the Promised Messiah^{as} who will be a sign of Allāh’s Mercy. Later on the 22nd of March, 1886, the Promised Messiah^{as} issued another public statement in which, according to the Divine revelation, he fixed the 9 year period in which the Promised Son would 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 Ḥazrat Mirzā Bashīruddīn Aḥmad^{ra} was born. (Life of Aḥmad^{as}, p. 140-122)

Check your understanding by answering the following questions.

- 1) Who was with the Promised Messiah^{as} when the sign of Red Drops took place?

- 2) Where did the "Red Drops" come from?

- 3) Explain the heavenly sign that appeared in November 1885 in favour of the truth of the Promised Messiah^{as}?

- 4) Where did the Promised Messiah^{as} go in January 1886 and for how many days?

- 5) When was the prophecy of Al-Muṣṭaleḥ Mau'ūd^{ra} (Promised Reformer) published?

- 6) In summary, what is the prophecy of Al-Muṣṭaleḥ Mau'ūd^{ra}?

- 7) How many years after this prophecy was the Promised Son to be born?

- 8) Who is Al-Muṣṭaleḥ Mau'ūd^{ra} and when was he born?

Children of the Promised Messiah^{as}

The Promised Messiah^{as} had 10 children with his second wife, Hazrat Nuşrat Jahān Begum Şāhibā^{ra}, about whom there were several Divine prophecies. Five of those children had long lives. Their names are:

- | | |
|---|--|
| | Hazrat Mirzā Bashīruddīn Mahmūd Aḥmad ^{ra} |
| 1 | He was born on January 12, 1889 and passed away between the night of November 7 and 8, 1965. |
| | Hazrat Mirzā Bashīr Aḥmad ^{ra} |
| 2 | He was born on April 20, 1893 and passed away on September 2, 1963. |
| | Hazrat Mirzā Sharīf Aḥmad ^{ra} |
| 3 | He was born on May 24, 1895 and passed away on December 26, 1961. |
| | Hazrat Syeda Nawāb Mubāraka Begum ^{ra} |
| 4 | She was born on March 2, 1897 and passed away on May 23, 1977. |
| | Hazrat Syeda Nawāb Amtul Hafeez ^{ra} |
| 5 | She was born on June 25, 1904 and passed away on May 6, 1987. |

(Tārīkh Aḥmadīyyat Vol. 1, p. 336, 478, 519, 586, Vol. 2, p. 348; Silsila Aḥmadīyya Vol. 2 p. 584, 599-600, 691, Vol. 3 p. 600; Dukht Kirām, p. 148)

First Initiation (Bai`at) - March 23, 1889

The first initiation ceremony took place on March 23, 1889 at the house of Hazrat Şūfī Aḥmad Jān Şāhib^{ra} in Ludhiāna. The first person to be initiated into Aḥmadīyyat was Hazrat Ḥakīm Maulānā Nūruddīn Şāhib^{ra} of Bhera, who later became the first Khalīfa of the Promised Messiah^{as}. (Hazrat Aḥmad^{as}, p. 27)

Claim of being Promised Messiah^{as} (end of 1890)

God clearly revealed to the Promised Messiah^{as} that:

- He in fact was the person fulfilling the prophecy of the Holy Prophet^{sa} according to which Hazrat `Īsā^{as} (Jesus, son of Mary) would appear in the latter days.
- The earlier Messiah, Hazrat `Īsā^{as} had died just like other prophets of God and would not physically reappear.

After this revelation, the Promised Messiah^{as} made a public announcement that he was divinely appointed as the Promised Messiah^{as} and that Jesus Christ^{as} who had died would not reappear physically as a Messiah. Allāh showed numerous heavenly signs to establish the truth of the claim of the Promised Messiah^{as}. The Lunar and Solar Eclipses are such signs. (Life of Aḥmad^{as}, p. 224-238)

Check your understanding by answering the following questions.

- 1) How many children did the Promised Messiah^{as} have who lived to an old age from his second wife?

- 2) Write the name of these children in the table below along with their date of birth and date of demise?

Name	Born on	Passed Away

- 3) When and where did the Promised Messiah^{as} take the first Bai`at?

- 4) Who was the first one to take Bai`at at the hand of the Promised Messiah^{as}?

- 5) What did Allāh reveal to the Promised Messiah^{as} in the year 1890 about his status?

- 6) What did the Promised Messiah^{as} announced to the public about Hazrat `Isā^{as}?

The Debate of Ludhiana (July 20, 1891)

This debate took place in Ludhiana between the Promised Messiah^{as} and Maulvī Muḥammad Ḥusain Batālvī. In this debate the Promised Messiah^{as} proved that the Holy Qur'ān took priority over Aḥadīth or sayings of the Holy Prophet^{sa} of Islām, but his opponent Maulvī Muḥammad Ḥusain Batālvī took the opposite view. However, he was clearly defeated in his contest with the Promised Messiah^{as}. The actual debate was in fact about the life and death of Ḥazrat 'Isā^{as} (Jesus Christ^{as}), but Maulvī Muḥammad Ḥusain Batālvī 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 Al-Haq Mubāḥisa Ludhiana. (Tārikh Aḥmadīyyat Vol. 1, p. 406-411)

A Divine Invitation & Decrees from 'Ulāmā'

Towards the end of the year 1891, the Promised Messiah^{as} invited all the religious leaders 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. 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 him in receiving divine favours to

prove their truth, then they secured a decree (fatwah) of disbelief from two hundred Maulvīs against the Promised Messiah^{as} which was in fact filled with abusive language. Maulvī Muḥammad Ḥusain Batālvī was the leader of this group of Maulvīs who produced this decree of disbelief. No decent person would find it possible to read such abusive language as is contained in this document. (Tārikh Aḥmadīyyat Vol. 1, p. 439; Life of Ḥazrat Mirzā Ghulām Aḥmad^{as} , p. 17-18)

Check your understanding by answering the following questions.

- 1) What key points did the Promised Messiah^{as} prove in the Ludhiana Debate?

- 2) What did the opponents of the Promised Messiah^{as} do when couldn't compete against him through arguments or prayers?

First Jalsa Sālāna (December 1891)

Under Divine direction, the Promised Messiah^{as} established the institution of an Annual Conference (Jalsa Salānā) in Qādiān. He selected December 27, 28 and 29 to be the period in which this Annual Conference will be held every year. The first Jalsa Salānā took place in Qādiān in the Aqṣā Mosque and seventy five people attended. (Tārikh Aḥmadīyyat Vol. 1, p. 440)

The Book Ā'īna Kamālāt Islām (February 1893)

This famous book of the Promised Messiah^{as} was published in February 1893. This book contains the miraculous virtues of Islām and a very convincing description of the beauty of the Holy Qur'ān. In addition to the publication of this book another important booklet called Barakātud-Du'ā', meaning The Blessings of Prayer, was also published on April 28 of the same year, 1893. This booklet contained a refutation of the misleading ideas of Sir Syed Aḥmad Khan regarding prayer. (Tārikh Aḥmadīyyat Vol. 1, p. 472, 481)

The Debate of Holy War (May - June 1893)

This debate took place from May 20 to June 5, 1893, between the Promised Messiah^{as} and the Christian Missionaries, Deputy 'Abdullāh Āthim and Dr. Martin Clark. The topic of this debate, known as Jang Muqaddas (i.e. Holy War), 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^{as} had a very strong impact on those who attended this debate. (Tārikh Aḥmadīyyat Vol. 1, p. 484)

The Eclipse of The Moon & The Sun

One of the prophecies of the Holy Prophet^{sa} about the coming of Imām Mahdī was that during the month of Ramaḍān a Lunar Eclipse will take place on the first night among the three possible nights (13th, 14th and 15th) of the Lunar Eclipse, which is the 13th. In addition, a 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 (Dār Qutnī, 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 signs in favour of the Promised Messiah^{as} throughout the world. (Tārikh Aḥmadīyyat Vol. 1, p. 501)

Check your understanding by answering the following questions.

- 1) When did the first Jalsa Sālāna take place and how many people participated in it?

- 2) What did the Promised Messiah^{as} discuss in the Book Āīna Kamālāt Islām?

- 3) Which book did the Promised Messiah^{as} write to refute the misleading ideas of Sir Syed Aḥmad Khan about prayer?

- 4) When did the Debate of Holy War take place?

5) What matter was discussed in the Debate of Holy War?

6) When did the Lunar Eclipse take place?

7) When did the Solar Eclipse take place?

8) What is the significance of these two eclipses and what did they prove?

Publication of Nūrul Qur'ān and Jesus In India

In 1895 the Promised Messiah^{as} surprised the Christian and Muslim world alike by revealing that Ḥazrat ʿĪsā^{as} was buried in the city of Sīnagar in Kashmir, India, at the location called Khanyar. The Promised Messiah^{as} gave a detailed discussion of this whole episode in his book, "Jesus in India".

Later in April 1899, he gave a historical account of the life and times of Ḥazrat ʿĪsā^{as} in his book called Jesus in India. 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. (Tārikh Aḥmadīyyat Vol. 1, p. 500-502, 531 & Jesus in India, p. V)

Journey To Dera Baba Nanak (December 30, 1895)

The Promised Messiah^{as}, accompanied by some of his devoted companions, went to Dera Baba Nanak for the purpose of research and exploration. After a great deal of effort he was successful in discovering the famous gown of Hazrat Baba Nanakth.

It was a pleasantly shocking revelation to all who viewed this gown to see that verses from the Holy Qur'ān were written all over this gown. This was in fact the realization of a vision of the Promised Messiah^{as} that he had in the year 1876. In that vision, In those dreams, Hazrat Baba Nanakth had told him that he in fact believed in the faith of Islām. (Tārikh Ahmadiyyat Vol. 1, p. 532)

Invitation to Mubāhila (Prayer Duel)

When the 'Ulāmā' produced a decree of disbelief against the Promised Messiah^{as} in 1892, the Promised Messiah^{as} responded to it by inviting the opponent leaders of religious groups to a prayer duel with him, but at that time no Maulvī took up the challenge. Now the Promised Messiah^{as} issued a public notice inviting various leaders of religious groups and Šūfis to enter into a prayer duel with the Promised Messiah^{as}. He included the names of all the prominent religious leaders and Šūfis in this invitation. In response to this invitation to a prayer duel, Hazrat Khwāja Ghulām Farīd, 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 him. (Tārikh Ahmadiyyat Vol. 1, p. 547-552)

The World Religions Conference (December 1896)

This convention took place from 26th to 28th December 1896 in the hall of Islāmīa 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 that was circulated among all the speakers of this convention.

On December 21st, 1896, a few days before the convention began, 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 Ḥazrat Maulvī Abdul Karīm Siālkotī^{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 29th of December. After the convention, the review of its program that was published in a 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 Ḥazrat Maulvī 'Abdul Karīm^{ra}, was indeed regarded as

superior to every other lecture. God's revelation, which had been widely publicized a few days before this convention, came clearly true. This essay was later published with the title of The Philosophy of the Teachings of Islām. It is a great introduction to Islām for non-Aḥmadīs, as well as for Aḥmadīs to renew and refresh their faith. (Philosophy of Teachings of Islam, p. xv-xxv)

Check your understanding by answering the following questions.

- 1) What did the Promised Messiah^{as} discuss in his book Nūrul Qur'ān?

- 2) When did the Promised Messiah^{as} write Jesus in India and why?

- 3) Why did the Promised Messiah^{as} travel to Dera Baba Nanak?

- 4) What was inscribed on the famous cloak of Guru Baba Nanak?

- 5) What was the faith of the Founder of Sikhism, Hazrat Baba Nanak?

- 6) How did the Promised Messiah^{as} respond when the `Ulāmā' issued a decree (fatwa) of disbelief against him in 1892?

- 7) Name a Šūfī (saint) who confirmed the truth of the Promised Messiah^{as}?

- 8) When did the World Religions Conference take place?

- 9) What did God reveal to the Promised Messiah^{as} a few days before the World Religions Conference?

10) Who presented the essay written by the Promised Messiah^{as} at this conference?

11) What is the name of this essays written by the Promised Messiah^{as}?

12) How was this essays received by the audience and the other public?

Prophecy of Lekhrām's Death (March 6, 1897)

A famous Ārya leader Pandit Lekhrām, who was known for using abusive language against the Holy Prophet Muḥammad^{sa}, was killed by an unknown killer on March 6th, 1897 at 7.00 p.m.

He died exactly according to 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 Lekhrām was to happen as a punishment due to his abusive language against the Holy Prophet^{sa} of Islām, on the day after 'Īdul Aḍḥiyya within a six year term starting from the date of February 20, 1893. (Tārikh Aḥmadīyyat Vol. 1, p. 590-591 & Life of Aḥmad^{as}, p. 518-521)

Court 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 take revenge of 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 commission of Gurdaspur who was heading that court released the Promised Messiah^{as} of all charges that were raised against him. A man named 'Abdul Ḥamīd, 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, who is Ḥazrat 'Īsā^{as}, due to a conspiracy of the Jews of his time. However, the magistrate Pilate found him not guilty of any charges that were leveled against him. But the magistrate was afraid of the Jews. So he gave his orders to put Ḥazrat 'Īsā^{as} on the cross. But in contrast, the magistrate in the case against the Promised Messiah^{as}, whose name was Capt. Douglas, a Deputy Commissioner, was greatly inclined to do justice. Therefore, he disregarded the opinion and feelings of Christian Missionaries, who were of the same religion as 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 Aḥmadīyyat. (Tārikh Aḥmadīyyat Vol. 1, p. 620, 632-633)

The Prophecy of the Plague (February 6, 1898)

On February 6, 1898, the Promised Messiah^{as} publicized his prophecy through a public advertisement stating that a plague was going to spread in Punjab. The prophecy was based on one of his visions.

One must remember that at that time, a 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 Hoshiārpur fell victim to the plague and this epidemic started to spread in other areas as well. (Life of Aḥmad^{as}, p. 588-589)

Khuṭbah Ilhāmiyyah (April 11, 1900)

This sermon was revealed to the Promised Messiah^{as} by Allāh. According to Divine direction, the Promised Messiah^{as} delivered this sermon in Arabic at Masjid Aqṣā. The Promised Messiah^{as} was given special strength and power to express himself in Arabic. It was Divine revelation that gave him this extraordinary power to speak in Arabic. The sermon was a matchless scholarly feat. It was published as a book under the title Khuṭbah Ilhāmiyyah or The Revealed Sermon on October 17, 1902. (Ruhani Khaza'in Vol. 16, p. V-VI)

I'jāzul Masīḥ (February 20, 1901)

This famous book of the Promised Messiah^{as} contains a commentary on the first chapter of the Holy Qur'ān, Sūrāh Al-Fātiḥah. This commentary is written in the Arabic language and consists of such deep meanings and uses and such refined Arabic language that those who appreciate the Arabic language acknowledge that it is impossible to write such an eloquent Arabic commentary of Sūrāh Al-Fātiḥah without clear guidance from God. The Promised Messiah^{as} invited every religious scholar, including the Pīr of Golra Sharīf, Mehr 'Alī Shah, to write a commentary in response to the one written by the Promised Messiah^{as}. But nobody came forward to compete with him in writing a commentary in Arabic language. (Tārikh Aḥmadīyyat Vol. 2, p. 167-171)

Check your understanding by answering the following questions.

1) Who was Pandit Lekhrām?

2) What did Allāh reveal to the Promised Messiah^{as} about Pandit Lekhrām?

3) Why did Dr. Henry Martin Clark register a case against the Promised Messiah^{as} for attempted murder?

4) How was this case similar to the case registered against Ḥazrat `Isā^{as}? How was the outcome of this case different?

5) What prophecy did the Promised Messiah^{as} publish in 1898 and what was it based on?

6) How did the opponent respond to this prophecy?

7) What is Khuṭbah Ilhāmīyyah?

8) What is contained in the book I`jāzul Masīh?

Naming the Muslim Aḥmadīyya Sect (1901)

During the census of 1901, some followers of the Promised Messiah^{as} inquired him about what name they should enter in the census (for their religious affiliation). After consulting with some companions, the Promised Messiah^{as} named his community Musalman Firqah Aḥmadi (i.e. Aḥmadi Muslim Sect) and explained through a public statement the reason for choosing this name. (Tadhkiratul Mahdi, p. 146-147)

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 himself as a Muḥaddith (renewer of the faith), instead of a Prophet, because he believed in the commonly accepted definition of a Prophet at that time. In 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 Islām. So, to reform the existing beliefs regarding prophethood and to make a clarification of his own stand in this matter the Promised

Messiah^{as} published this statement. After its publication, he always referred to himself as "Nabī" (Prophet) or "Rasūl" (Messenger). However, he made it clear that his prophethood was in complete obedience to the prophethood of the Holy Prophet Muḥammad^{sa}, and being a true follower of Islām he had not brought any new Law but will revive the message of the Holy Qur'ān. (Tārikh Aḥmadīyyat Vol. 2, p. 184-191)

Sign of Plague (1901- 1902)

We have noticed earlier that the Promised Messiah^{as} prophesied the spread of a plague on February 6, 1898. When people started dying of the plague in India, the Promised Messiah^{as} invited people on March 17, 1901, to turn to God. However, his opponents increased in their ridicule and laughing at this prophecy. Then God revealed His displeasure and in 1902, the plague had become such an epidemic that people were dying in the streets like dogs.

The Promised Messiah^{as} wrote a book on October 5, 1902, while the plague was raging. This book was entitled Kashfī Nūḥ or Noah's Ark. The Promised Messiah^{as} declared in this book that, according to revelation from God, it is not necessary for a true Aḥmadī to get himself immunized as a preventive measure against the plague. The Divine revelation from God was:

"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 are the true believers of Aḥmadīyyat. It was a great Divine sign that during the time of this terrible epidemic of the plague and without the protection of any preventive immunization, there was hardly any case of an Aḥmadī dying of the plague. This fact had a tremendous effect on others and hundreds of people became Aḥmadī in a short period of time by witnessing this sign of Divine protection. (Tārikh Aḥmadīyyat Vol. 2, p. 215-219)

Check your understanding by answering the following questions.

- 1) Under what name did the Promised Messiah^{as} register his community in 1901?

- 2) In which year did plague become an epidemic?

- 3) What promise of protection did Allāh give to the Promised Messiah^{as}?

- 4) What did the Promised Messiah^{as} declare in his book Kashfī Nūḥ (Noah's Ark)?

The Martyrdom of Ḥazrat Šāḥibzāda Syed 'Abdul Latīf^{ra} (July 14, 1903)

Ḥazrat Šāḥibzāda 'Abdul Latīf^{ra} was the 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 Aḥmadīyyat. The Promised Messiah^{as} gave a detailed description of this violent act in his book, Tadhkiratush-Shahādāt.

He wrote:

"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 incident of stoning to death took place, a terrible epidemic of cholera broke out in Kabul, and not only did those people die who were responsible for this stoning to death, but several thousand other citizens of Kabul also died of cholera. (Tārikh Aḥmadīyyat Vol. 2, p. 311-324)

The Revelation about Japan and Korea (1904)

In 1894 after the war between Japan and China, Japan was not able to occupy Korea due to Russian and Western intervention. In 1904, Japan declared war on Russia. The war had not yet started when the Promised Messiah received the following revelation:

”ایک مشرقی طاقت اور کوریا کی نازک حالت“

Aik Mashraqī Ṭāqat Aur Korea kī Nāzuk Ḥālat

Japan defeated Russia even though Japan was comparatively a small country. Japan then occupied Korea and became a great Eastern Power. In this manner, this revelation of the Promised Messiah^{as} was fulfilled with amazing accuracy. (Tārikh Aḥmadīyyat Vol. 2, p. 347-348)

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, Barāhīn Aḥmadīyya. 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 is in reference to this great disaster: “Even the mighty Czar would find himself in miserable condition, when that hour will approach.” It seems that 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 Czar of Russia had a miserable fate, as prophesied by the Promised Messiah^{as}. (Tārikh Aḥmadīyyat Vol. 2, p. 382-388)

Al-Waṣīyyat 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 entitled Al-Waṣīyyat (The Will) to advise the Jamā`at. The scheme of Bahishtī Maqbara (Heavenly Graveyard) was also laid out in this booklet. (Tārikh Aḥmadīyyat Vol. 2, p. 435-460)

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 American newspapers as well. Dr. Dowie reacted by calling the Promised Messiah^{as} by the abusive name of "the silly Muḥammadan 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 only need to stamp them under my foot."

The Promised Messiah^{as} prayed for Allāh'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 charge of financial misconduct and other irregularities. Dr. Dowie's end came when he died on March 9th, 1907 in a state of humiliation. His humiliating death 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 that Dr. Dowie's miserable death is a clear sign of the truth of the Holy Prophet^{sa} of Islām. The American newspapers also acknowledged the fact that the prophecy of the Promised Messiah^{as} came true. (Tārikh Aḥmadīyyat Vol. 2, p. 241-251)

Check your understanding by answering the following questions.

- 1) Who was Ḥazrat Šāḥibzāda 'Abdul Latīf^{ra} and why was he martyred?

- 2) What happened in Kabul after Ḥazrat Šāḥibzāda 'Abdul Latīf^{ra} was martyred?

- 3) How was Promised Messiah^{as}'s revelation about Korea fulfilled?

- 4) What did the Promised Messiah^{as} prophecy about Czar of Russia in an Urdu couplet?

- 5) Which blessed scheme did the Promised Messiah^{as} explain in his book Al-Waṣiyyat (The Will)?

- 6) Who was Dr. Alexander Dowie and what did the Promised Messiah^{as} prophecy about him?

Revelations About his Demise (1908)

The Promised Messiah^{as} arrived in Lahore on April 29, 1908, as wished by his wife. On May 9, 1908 he had another revelation:

“Departure. Indeed time of departure has come”

This revelation informed him that the hour of his demise was near. (Tārikh Aḥmadīyyat Vol. 2, p. 539-540)

Paighām Ṣulāḥ (May 25, 1908)

In response to a suggestion by some people that he should give a public lecture, the Promised Messiah^{as} started writing an essay entitled Paighām Ṣulāḥ (A Message of Reconciliation). The purpose of writing on this topic was to bring about peace between the Hindus and the Muslims of India. During the writing of this essay, on May 20, 1908, another revelation from Allāh came to the Promised Messiah^{as}: “Departure, again a departure. The death is very close now.” But he continued to work, completed his manuscript and handed it over for publication on the afternoon of May 25, 1908. After the ‘Aṣr prayer the Promised Messiah^{as} delivered a short speech on the death of Ḥazrat ‘Īsā^{as} and then started out on his daily walk. (Life of Ḥazrat Mirzā Ghulām Aḥmad^{as}, p. 30-31 & Tārikh Aḥmadīyyat Vol. 2, p. 539-540)

Demise of The Promised Messiah^{as} (May 26, 1908)

The Promised Messiah^{as} became seriously ill and fell frequently unconscious during the night of May 25th, 1908. Early in the morning he asked, "Is it prayer time?" Someone beside his bed replied, "Yes Huzoor, 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 said "O God, my beloved God." By 10 a.m. his condition became critical and half an hour later he passed away on May 26th, 1908. May Allāh bless our beloved Imām and may Allāh continue to spread his message throughout the world. Amīn!

His age, at the time of his death was 74 years according to the solar calendar and 76 years according to the lunar calendar and this was in keeping with one of his revelations from God.

May Allāh bless the Promised Messiah^{as} whose pure teachings and pure guidelines brought about such a spiritual revolution which is still continuing to spread in all parts of the world through Aḥmadīyyat, and no power on earth will ever be able to block its onward march. Inshā'Allāh. (Tārikh Aḥmadīyyat Vol. 2, p. 540-542)

Check your understanding by answering the following questions.

- 1) What revelation did the Promised Messiah^{as} receive informing him that the time of his death was near?

- 2) What was the purpose of writing the essay entitle Paighām Sulah (A Message of Reconciliation)?

- 3) When did the Promised Messiah^{as} fell ill?

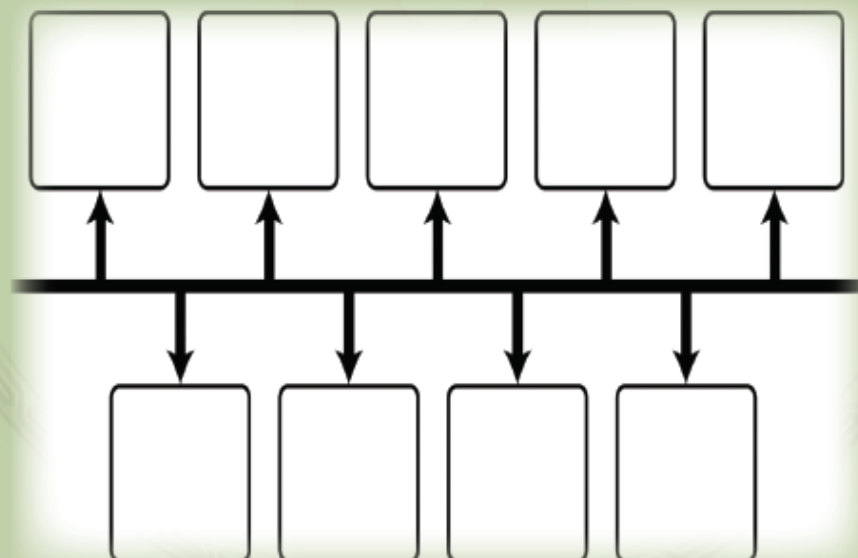
- 4) While he was ill, what did the Promised Messiah^{as} inquire about early in the morning?

5) What were the last words of the Promised Messiah^{as} before he passed away?

6) On what day and what time did the Promised Messiah^{as} depart from this world?

Assignment: Create a Time line

Review the brief life sketch of the Promised Messiah^{as} presented in this chapter. Your task is to create a colorful and visual time line showing all major events from the life of the Promised Messiah^{as}. Include pictures and visuals to make your presentation interesting but don't draw any picture or sketch to represent the Promised Messiah^{as} or any other religious personalities. It is suggested that you glue together a couple of plain pages when creating your time line.



Khulafā of The Promised Messiah^{as}

Qudrat Thānīa (Second Manifestation)

The successor of the Promised Messiah^{as} is called "Khalīfatul-Masīḥ," which means "Khalīfa to the Promised Messiah." The Promised Messiah^{as} mentioned the establishment of this Khilāfat in his book Al-Waṣīyyat.

Ḥuzoor^{as} wrote:

"You should therefore neither grieve over what I have told you (that the hour of my demise is near) nor should you be heart-broken, for it is mandatory that you see God's second manifestation. The coming of that manifestation is a lot better for you because it is eternal, whose succession will not terminate till the end of days. When I go, Allāh will send to you the second manifestation and it will stay with you forever. (Al- Waṣīyyat, pg. 6-7)

The Institution of Khilāfat in Jamā`at Aḥmadīyya is that second manifestation which will stay with us forever, provided we "believe and do good works" as demanded by Allāh.

The Election of Khalīfatul-Masīḥ

Islāmic teaching regarding appointment and status of a Khalīfah is that the office of Khilāfat can under no circumstances be inherited. Rather, Khilāfat is a holy trust that is entrusted to a pious member of the Jamā`at through election.

The Khalīfatul-Masīḥ (successor to the Promised Messiah and Mahdī^{as}) is elected to the office by voting of the members of the Electoral College, which was established for this purpose by Ḥazrat Muṣleḥ Mau'ūd, Mirzā Bashīruddīn Mahmūd Aḥmad, Khalīfatul-Masīḥ II^{ra}. During the election of the Khalīfa, names are proposed and seconded by the members of the Electoral College, and then they vote for the proposed names by raising their hands.

Differences from Worldly Elections

There is absolutely no campaigning allowed by anyone for this position. There is also no campaigning among the voting members to influence the vote of others. The votes are cast openly.

Aḥmadī Muslims firmly believe that it is Allāh who selects the Khalīfah as He did in the Khilāfat Rāshidah, because whenever an election of the Khalīfa occurs, the hearts and minds of the electors are all turned towards the same person.

Since we believe Allāh appoints a Khalīfa, once elected, the Khalīfa stays in that office for his life. It is when a Khalīfa passes away that the next Khalīfa is elected. After taking Bai`at from the community, the new Khalīfa then leads the funeral prayers of the demised Khalīfa and the burial proceeds.



What is Bai`at?

A Bai`at is a pledge of allegiance, which people take on the hand of a Prophet or a Khalīfa to acknowledge his divinely appointed status and to promise their complete submission and obedience to him.

When a Khalīfa has been elected, every man, woman, and child of the community must render complete and utter obedience to him, and reaffirm their Bai`at (allegiance) to him.



Status of Khalīfatul-Masīḥ

The Khalīfa to the Promised Messiah^{as} is the worldwide Head of the Aḥmadīyya Muslim Community. The presence of the Khalīfa is a great blessing from Allāh for the Jamā`at. He is the spiritual leader of every Aḥmadī, towards whom every member looks for guidance.

Whenever, a Khalīfa makes a plan or proposes a scheme/program for the community, he does so with Allāh's Guidance and Assistance. He is

concerned for the welfare of every member of the community. Believing that Allāh's special favour is with His chosen Khalīfa, we write to Ḥuzoor (our Khalīfa), requesting prayers for our daily lives.

Qudrat Thānīa means the second appearance (coming). Before the death of the Promised Messiah^{as}, he told the community that there would be a chain of Godly appointed successors who would continue his work.

These successors are called Khalīfatul-Masīḥ, the successors of the Promised Messiah^{as}. They are the head of the Aḥmadiyya Jamā'at, which is called the Aḥmadiyya Movement in Islām.

Check your understanding by answering the following questions.

1) What title is given to the successors of the Promised Messiah^{as}?

2) In which book did the Promised Messiah^{as} mention the establishment of Khilāfat after him?

3) What do we need to do to continue to receive blessings from Khilāfat?

4) How is a Khalīfa appointed in our Jamā'at?

5) How is the process of electing a Khalīfa in our Jamā`at different from worldly elections?

6) In reality who selects and appoints a Khalīfa?

7) What is meant by the term Bai`at?

8) Why should one write to Ḥuzoor for prayers?

9) What is meant by the term Qudrat Thānīa?

Khulafā of Promised Messiah^{as}

The names of the Khulafā of the Promised Messiah^{as} are:

1. Ḥazrat Ḥakīm Maulānā Nūruddīn^{ra}
2. Ḥazrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra}
3. Ḥazrat Mirzā Nāṣir Aḥmad^{rh}
4. Ḥazrat Mirzā Tahir Aḥmad^{rh}
5. Ḥazrat Mirzā Masroor Aḥmad^{aa}

Ḥazrat Ḥāfiẓ Ḥakīm Maulānā Nūruddīn^{ra}



Ḥazrat Khalīfatul-Masīḥ I^{ra}

May 27, 1908 – March 13, 1914 (6 years)

Birth and Family Background

Ḥazrat Ḥakīm Maulānā Nūruddīn^{ra} was the first successor of the Promised Messiah^{as}. He was born in 1842 at Bhera, Punjab (now a part of Pakistan). He was the 34th in direct male lineal descent from Hazrat 'Umar^{ra}, second Successor of the Holy Prophet of Islam^{sa}. His father's name was Ḥāfiẓ Ghulām Rasūl and his mother's name was Nūr Bakht. His family had a great love for the Holy Qur'ān that he also inherited. (Ḥatyāt Nūr, p. 1)

Education

He learned the Holy Qur'ān from his mother and received his general education from public schools. In 1858, he entered a Normal School (for teaching diploma) in Rawalpindi. His academic record was so excellent that he became the headmaster of one school for four years. He traveled all over India to gain knowledge. At the age of 25 he went to Makkah and Madīnah to perform Ḥajj and study Ḥadīth. He was a learned scholar of Qur'ānic studies, languages and natural medicine. (Ḥatyāt Nūr, p. 1, 8)

Appointed as Royal Physician

After coming back to India, he established a school of Qur'ānic studies and also started a clinic of natural medicine. God had given him

miraculous healing power and his prayers were abundantly accepted. The Mahārājah of Kashmir appointed him as his court physician after hearing of his fame.

Bai`at

Soon after hearing of Ḥazrat Mirzā Ghulām Aḥmad^{as}, he went to see him in Qādiān and he recognized the truth at the very first sight of the Promised Messiah^{as}. He became the most devoted companion of the Promised Messiah^{as} and was the first person to take Bai`at on March 23, 1889.

Moved Permanently to Qādiān

He stayed in Kashmir until 1892 and then returned to his hometown of Bhera. He started the construction of a large clinic there, but when the Promised Messiah^{as} asked him to make Qādiān his permanent home, he stayed and never even thought of returning to Bhera.

He established a clinic in Qādiān in which he provided free treatment to the poor. He taught the Holy Qur`ān and Aḥadīth to the children of the Promised Messiah^{as} and to hundreds of other students. He served as a teacher of Arabic in the college in Qadian. He was also appointed the President of the Ṣadr Anjuman Aḥmadiyya, Qādiān. He wrote in the Al-Ḥakam and Al-Badr newspapers.

Period of Khilāfat

After the sad demise of the Promised Messiah^{as}, he was elected as the

first Khalīfa on May 27th, 1908.

Some of the important events of his Khilāfat are as follows:

- Consolidation of the System of Khilāfat.
- Baitul Māl or the Treasury was set up in the early times of his Khilāfat.
- Madrassa Aḥmadiyya, a school of religious education was founded on March 1, 1909.
- On March 5, 1910 he laid the foundation stone of Masjid Nūr.
- In 1911, Majlis Ansārullāh was established by Ḥazrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra}.
- Foundation stone of Ta`līm ul Islām High School building was laid in 1910.
- Publication of the newspaper Al-Faḍl was started on June 18, 1913.
- First missionary was Chaudhary Fateh Muhammad Sial who was sent to Europe.
-

Demise

In January 1914, he fell seriously ill but his religious activities were not interrupted, particularly his Dars Qur`ān. He passed away on March 13, 1914 while he was saying his prayer, at the age of 73.

Check your understanding by answering the following questions.

- 1) What is the name of the first Khalīfa of the Promised Messiah^{as}?

- 2) Where and when was he born?

- 3) Where did he travel to gain knowledge?

- 4) What did he do after returning back to India from his travels to Makkah and Madīnah?

- 5) Who appointed him as his court physician?

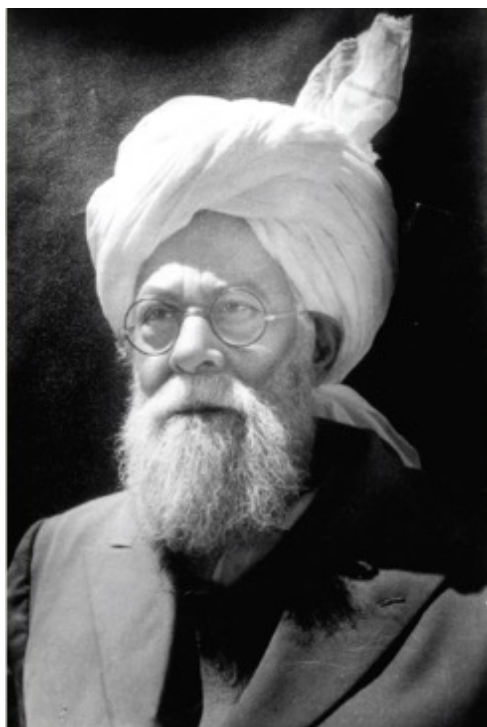
- 6) When did Ḥazrat Ḥakīm Maulānā Nūruddīn^{ra} take Bai`at at the hand of the Promised Messiah^{as}?

- 7) When did he go back to his hometown of Bhera?

- 8) State some major milestones that were reached during his Khilāfat?

- 9) When did Ḥazrat Khalīfatul-Masīḥ I^{ra} pass away?

Hazrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra}



Hazrat Khalīfatul-Masīḥ II^{ra}

March 14, 1914 – November 8, 1965 (52 years)

Hazrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra} was the second successor of the Promised Messiah^{as}.

Birth of Al-Muṣleḥ Mau'ūd^{ra}

He was the Promised Son of the Promised Messiah^{as} whose birth was foretold by God Almighty. As a result of that grand prophecy regarding Muṣleḥ Mau'ūd, he was born on January 12, 1889. That prophecy was published three years earlier on February 20, 1886, in which Allāh gave him the glad tidings of the birth of a pure son within a period of nine years, who would be extremely intelligent and highly learned, and whose fame would spread to the ends of the earth and nations would be blessed through him.

Education

He received his primary education in a school of Qādiān and later in the Ta'limul Islām School. He could not do well in his studies due to his persistent ill health. He learned the translation of the Holy Qur'ān and Aḥadīth from Hazrat Maulānā Nūruddīn^{ra}. He began his independent study of religion, history, literature and various other subjects and developed into a great scholar and had mastery over many subjects.

First Revelation

He received his first revelation in 1905 when he was only sixteen years old. An angel taught him the commentary of Sūrāh Fātiḥah when he was 18 years of age. From then onward, he was gifted with an unusual knowledge of the commentary of the Holy Qur'ān.

Anjuman Ansārullāh

In 1911, he founded Majlis Ansārullāh, an auxiliary organization of men of age 40 and above in Aḥmadīyya Jamā'at. In 1912, he performed the pilgrimage to Makkah. In 1913, he started the publication of Al-Faḍl newspaper of the Jamā'at.

Period of Khilāfat

He was elected as Khalīfatul-Masīḥ II after the demise of Khalīfatul-Masīḥ Ist when he was only 25 years old. About 2,000 Aḥmadīs present at that occasion took Bai'at at his hands. There was a small but influential group of opponents within the community, who did not perform the Bai'at. They tried to put an end to the system of Khilāfat but the followers of the young Khalīfatul-Masīḥ grew rapidly, whereas his opponents were reduced to an insignificant group (Lahorī Jamā'at).

Achievements

His period of Khilāfat was full of exceptionally great achievements that

demonstrated Divine help. Some highlights of his achievements are as follows:

- The first Majlis Shūra (Consultative Body) Session of his Khilāfat took place in 1914 to formulate a worldwide Tablīgh Plan. In 1922, Majlis Shūra was established for the first time, as a permanent advisory body to the Khalīfa.
- On December 1915, the commentary of the first part of the Holy Qur'ān was published.
- In 1919, various departments (Nazārat) were setup to streamline the working of Ṣadr Anjuman Aḥmadīyya (main administrative body of the Jamā'at).
- Jāmi'a Aḥmadīyya, an elite institution for training and producing qualified Muslim missionaries was inaugurated in 1928.
- His elder brother Ḥazrat Mirzā Sultan Aḥmad^{as} took Bai'at at his hands and became the fourth Aḥmadī son of the Promised Messiah^{as}, fulfilling the part of the prophecy regarding Muṣṭafā Mau'ūd that He will convert three into four.
- He wrote a large number of books, including ten volumes of the Tafsīr Kabīr, the detailed commentary of the Holy Qur'ān.
- Many new Aḥmadīyya missions were opened in a number of foreign countries. The Fazl Mosque was founded on October 19, 1924.
- Taḥrīk Jadīd was initiated in 1934 to further promote the missionary work in foreign countries. As a result of this scheme, various foreign missions were opened and mosques were built.

- The rapidly growing community was divided into different age groups to ensure better training of all Jamā`at members: Lajna Imā'illāh, Nāsirātul-Aḥmadīyya, Atfālul-Aḥmadīyya, Khuddāmul Aḥmadīyya and Majlis Ansārullāh.
- In January 1944, he claimed for the first time that he was the 'Promised Son' as mentioned in the prophecy regarding Muṣleḥ Mau'ūd. The claim was based on Divine revelations and dreams.
- In 1947 Ḥazrat Khalīfatul-Masīḥ II^{ra} migrated to Pakistan along with the Jamā`at members. He laid the foundation of the new headquarter at Rabwah in 1948.
- In 1957 Waqf Jadīd was initiated to expand missionary work to educate and impart religious training to rural population inside Pakistan
- Tafsīr Sagheer, the short commentary of the Holy Qur'ān was completed in 1957.

Demise

On March 10, 1954, he survived an attempt on his life, but he was seriously wounded in his neck. His condition gradually worsened over a period of seven years after that. He passed away at the age of 77 on November 8, 1965.

Check your understanding by answering the following questions.

- 1) What is the name of the second Khalīfa of the Promised Messiah^{as}?

- 2) When and where was he born?

- 3) Which prophecy was fulfilled with his birth?

- 4) Where did Ḥazrat Khalīfatul-Masīḥ II^{ra} receive his initial education?

- 5) Who taught him the translation of Holy Qur'ān and Aḥādīth?

6) Who taught him the commentary of Sūrāh Al-Fātihah?

7) How did his secular education come to an end?

8) When did he go to Makkah for pilgrimage?

9) What is the name of the publication that he started in 1913?

10) When was Ḥazrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra} elected as Khalīfatul-Masīḥ II and how old was he at that time?

11) When was Majlis Shūra established as a permanent advisory body to the Khalīfa?

12) What system was setup to streamline the working of Ṣadr Anjuman Aḥmadīyya?

13) Name the institution that was established in 1928 for training and education of Muslim missionaries?

14) What is the name of the mosque that was founded on October 19, 1924 in London?

15) What is Taḥrīk Jadīd? When and why was it established?

16) What is Waqf Jadīd? When and why was it established?

17) Name the 5 auxiliary organizations that Ḥazrat Khalīfatul-Masīḥ II^{ra} established for better training of all Jamā`at members.

1) _____

2) _____

3) _____

4) _____

5) _____

18) When did Ḥazrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra} claim to be Al-Muṣṭaḥ Mau'ūd (Promised Reformer) and what was this claim based on?

19) When did Ḥazrat Khalīfatul-Masīḥ II^{ra} pass away and how old was he at that time?

Hazrat Hāfiẓ Mirzā Nāṣir Aḥmad^{rh}



Hazrat Khalīfatul-Masīḥ III^{rh}

Nov. 9, 1965 – June 9, 1982 (17 years)

Birth and Family Background

Hazrat Mirzā Nāṣir Aḥmad^{rh}, the third Khalīfa of the Promised Messiah^{as} was born on November 16, 1909. He was the grandson of the Promised Messiah^{as} and the son of Khalīfatul-Masīḥ II^{ra}. (Hazrat Mirzā Nāṣir Aḥmad^{rh}, p. 7)

Education

He was 12 years and 5 months old, when he completed the memorization of the Holy Qur'ān (i.e. he became Hāfiẓ). He obtained the degree of Maulvī Fāḍil (Religious Scholar) from the Punjab University (Hazrat Mirzā Nāṣir Aḥmad^{rh}, p. 7). He obtained a Masters degree from Oxford University (England). (Hayāt Nāṣir, Vol. 1, p. 96)

Responsibilities before becoming Khalīfa

Soon after his return from higher studies, he started serving as a professor and then became a Principal of Jāmi`a Aḥmadīyya at Qadiān, Lahore, and then at Rabwah (1939-1965). (Hayāt Nāṣir, Vol. 1, p. 117, 118 & 120) He also served as Ṣadr Majlis Khuddāmūl Aḥmadīyya (1939-1949) and

then as Şadr Majlis Ansārullāh (1954-1965) and later as Şadr of Şadr Anjuman Aḥmadīyya, main administrative body of the Jamā`at (1955-1965). (Ḥazrat Mirzā Nāşir Aḥmadth, p. 7-8)

When Ḥazrat Khalīfatul-Masīḥ II^{ra} passed away, Ḥazrat Mirzā Nāşir Aḥmadth was elected as the third successor of the Promised Messiah^{as}.

Achievements after becoming Khalīfa

Some of the main features of his Khilāfat are:

- Established the scheme Faḍl `Umar Foundation (December 1965) in the memory of Ḥazrat Faḍl `Umar, Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfatul-Masīḥ II^{ra}, to promote research, education, missionary work and economic welfare of the Jamā`at.
- Nuşrat Jahān Scheme (June 1970) was announced for the establishment of hospitals and schools in West Africa for the service of humanity and without any profit.
- Centenary Jubilee Scheme was announced to mark not only 100 years of the existence of the Aḥmadīyya Muslim Jamā`at but also to plan an intensive program for the spread of Islām.
- Waqf `Arḍī Scheme was announced in 1966 for Aḥmadī Muslims to volunteer for at least two weeks for the teaching of the Holy Qur`ān and religious training of local Aḥmadīs.
- Majlis Mūşīyān / Mūşīyāt was instituted in 1966.

- He announced the golden Islāmic motto, "Love for all Hatred for None", when he laid the foundation of Masjid Basharat, Spain.

(Ḥazrat Mirzā Nāşir Aḥmadth, p. 9-10)

Riots of 1974

In 1974 riots against Aḥmadīs broke out backed by the government of Pakistan. During that critical period, Aḥmadīs under the Khalīfa's guidance faced all kinds of hardships with patience and endurance. (Ḥazrat Mirzā Nāşir Aḥmadth, p. 9)

Demise

After a short illness he passed away on June 9, 1982. (Ḥazrat Mirzā Nāşir Aḥmadth, p. 8-9)

Check your understanding by answering the following questions.

1) What is the name of the third Khalīfa of the Promised Messiah^{as}?

2) When and where was he born?

3) How was he related to the Promised Messiah^{as}?

4) How old was he when he completed memorization of the Holy Qur'ān?

5) What responsibilities was he assigned before being elected as Khalīfatul-Masīḥ?

6) When and why was Faḍl `Umar Foundation established?

7) What was the purpose of Nuṣrat Jahān Scheme?

8) What is the Waqf `Arḍī Scheme?

9) What is the significance of the year 1974 in the history of Aḥmadiyyat?

10) When did Ḥazrat Khalīfatul-Masīḥ IIIth pass away and how old was he at that time?

Hazrat Mirzā Tahir Aḥmad^{rh}



Hazrat Khalīfatul-Masīḥ IV^{rh}

June 10, 1982 – April 19, 2003 (21 years)

Birth and Family Background

He was born in Qādiān on December 18, 1928. He was the grandson of the Promised Messiah^{as} and the son of Khalīfatul-Masīḥ II^{ra}.

Education

He obtained his high school education in 1944 at Ta'limul Islām High School, Qādiān and then his higher secondary education from Government College Lahore. He obtained the degree Shahid (Religious Scholar) from Jāmi'a Aḥmadīyya, Rabwah. He obtained some higher education in the School of Oriental Studies, London University.

Responsibilities before becoming Khalīfa

He served as Nāẓim Irshād of Waqf Jadīd and also as Şadr Majlis Khuddāmul Aḥmadīyya (1966-1969) and as a Director of Faḍl `Umar Foundation and later as Şadr Majlis Ansārullāh (1979-1982).

Hazrat Mirzā Tahir Aḥmad^{rh} was elected as Khalīfatul-Masīḥ IV on June 10, 1982.

Achievements after becoming Khalīfa

His achievements are as follows:

- He launched a number of schemes to mobilize Jamā`at's efforts for the worldwide spread of Islām.
- The Waqf Jadīd Extension in 1985 was announced and extended to all countries of the world.
- Da`wat Illallāh scheme was launched meaning "calling to the path of Allāh."
- Waqf Nau Scheme (1987) was announced to urge Aḥmadī families to dedicate their newborn children to serve the Jamā`at.
- He migrated to England on April 29, 1984 to safeguard the institution of Khilāfat. His migration opened a new era in the history of the Jamā`at.
- The Centenary Celebrations were held in all parts of the world to mark the completion of the first century of Aḥmadīyyat.
- In 1991, Ḥuzoor^{rh} went to Qādiān to attend the 100th Jalsa Sālāna. It was a historic event because after 1947, it was the first visit of any Khalīfa to Qādiān.
- The blessed system of Muslim Television Aḥmadīyya (MTA) was started.
- He inaugurated Masjid Baitul Islām in Toronto, Canada, on October 16, 1992. On this occasion it was the first time that a Friday Sermon was transmitted live to all continents of the world.
- On October 1994, he inaugurated Masjid Baitur Raḥmān in Maryland, USA and the Jamā`at's first satellite station.

- In April 1996, 24-hour worldwide MTA service was started.
- Ḥuzoor^{rh} delivered numerous lectures at renowned institutes, wrote many books and held very informative sessions of Majālis Irfān.
- The International Bai`at Ceremony was telecast all over the world and allowed Aḥmadīs all over the world to pledge their loyalty to their Khalīfa simultaneously.

Demise

He passed away on April 19, 2003, and thus, this dynamic era of Khilāfat came to an end.

(A Brief History of Ahmadiyya Muslim Community for Ahmadi Children & Tahir Number: A Commemorative Edition of Tariq UK)

Check your understanding by answering the following questions.

- 1) What is the name of the fourth Khalīfa of the Promised Messiah^{as}?

- 2) When and where was he born?

- 3) How was he related to the Promised Messiah^{as}?

- 4) What responsibilities was he assigned before being elected as Khalīfatul-Masīḥ?

- 5) When was Ḥazrat Mirzā Tahir Aḥmadth elected as Khalīfatul-Masīḥ IV?

- 6) What is Waqf Nau Scheme?

- 7) When and why did he migrate to England?

- 8) What is the significance of his visit to Qādiān in 1991?

- 9) When was Masjid Baitul Islām in Toronto inaugurated?

- 10) When did MTA start its 24-hour service?

- 11) When did Ḥazrat Khalīfatul-Masīḥ IVth pass away and how old was he at that time?

Hazrat Mirzā Masroor Aḥmad^{aa}



Hazrat Khalīfatul-Masīḥ V^{aa} April 22, 2003 to date

Birth and Family Background

Hazrat Mirzā Masroor Aḥmad^{aa} was born on 15 September, 1950 in Rabwah, Pakistan. He is the son of Hazrat Mirzā Mansoor Aḥmad, the grandson of Hazrat Mirzā Sharīf Aḥmad^{ra} and the great-grandson of the Promised Messiah^{as}. He is also the maternal grandson of Hazrat Khalīfatul-Masīḥ II^{ra}.

Education

He received his primary education from Ta'limul Islām High School, Rabwah and obtained his Bachelors Degree from Ta'limul Islām College, Rabwah. In 1976, he earned his Masters of Science degree in Agricultural Economics from the Agricultural University, Faisalabad, Pakistan.

Appointment in Ghana

He became a Mūsī at the young age of 17. In 1977, he became Wāqif Zindagī (devoted his life) to the service of the Jamā`at and proceeded to Ghana under the Nuṣrat Jahān Scheme.

He was the founding principal of the Aḥmadīyya Secondary School, Salaga, Ghana for two years and later he served as the principal of

another school in the central region of Ghana for four years.

Ḥazrat Mirzā Masroor Aḥmad^{as} was appointed manager of the Aḥmadīyya Agricultural Farm in Depali, in the northern region of Ghana for two years. He also conducted successful experiments of growing wheat in Ghana. The first successful experiment of planting, growing and nurturing wheat as an economic crop in Ghana was exhibited at an international trade fair and the results were submitted to the Ministry of Agriculture of Ghana. Successive Presidents of Ghana have commended the Aḥmadīyya Muslim community for the highly successful experiments.

Returned to Pakistan

He went back to Pakistan in 1985 and was appointed as Wakīlul Māl (Department In-Charge of Financial Affairs). After his return to Pakistan he also served in Majlis Khuddāmul Aḥmadīyya in various capacities such as Muḥtamim Şehat Jismānī (Physical Health), Muḥtamim Tajnīd (Census), Muḥtamim Majlis Bairūn (External Chapters), and Nā'ib Şadr (Vice President). Later in Anşārullāh, he also served as Qā'id Zahānat (Intellect), Qā'id Şehat Jismānī (Physical Health), and Qā'id Ta'limul Qur'ān (Qur'ānic Education).

In 1994, he was appointed as Nāẓir Ta'lim (Director of Education). On December 10, 1997, Ḥazrat Mirzā Tahir Aḥmadth appointed Ḥazrat Mirzā Masroor Aḥmad^{as} as Nāẓir A'lā (Chief Executive Director) of Şadr Anjuman Aḥmadīyya, Pakistan and Local Amīr. He served at these posts until being

elected as the fifth Khalīfatul-Masīḥ^{as}.

Ḥazrat Mirzā Masroor Aḥmad^{as} was elected as the fifth successor of the Promised Messiah^{as} on April 22, 2003.

Achievements after becoming Khalīfa

Since being elected Khalīfa, His Holiness has led a worldwide campaign to convey the peaceful message of Islām, through all forms of print and digital media. Under his leadership, national branches of the Aḥmadīyya Muslim Community have launched campaigns that reflect the true and peaceful teachings of Islām. Aḥmadī Muslims the world over are engaged in grassroots efforts to distribute millions of 'Peace' leaflets to Muslims and non-Muslims alike, host interfaith and peace symposia, and present exhibitions of The Holy Qur'ān, to present its true and noble message. These campaigns have received worldwide media coverage and demonstrate that Islām champions peace, loyalty to one's country of residence and service to humanity.

Check your understanding by answering the following questions.

1) What is the name of the fifth Khalīfa of the Promised Messiah^{as}?

2) When and where was he born?

3) How is he related to the Promised Messiah^{as}?

4) When did he become a Mūṣī?

5) Where was he appointed after becoming Wāqif Zindagī?

6) When did he return back to Pakistan?

7) What responsibilities were assigned to him in the following years?

1985 _____

1994 _____

1997 _____

8) When was Ḥazrat Mirzā Masroor Aḥmad^{ra} elected as Khalīfatul-Masīḥ V?

Check your understanding by answering the following questions.

1) The word "Qudrat Thānia" means the first manifestation.	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False
2) The successors of the Promised Messiah ^{as} are called Khalīfatul-Masīḥ	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False
3) The Promised Messiah ^{as} is a Khalīfa to the Holy Prophet ^{sa} .	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False
4) A Bai`at can only be taken on the hand of a Prophet	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False
5) The Promised Messiah ^{as} mentioned the establishment of Khilāfat in his book Al-Waṣīyyat	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False
6) Each Khalīfatul-Masīḥ is appointed by the previous Khalīfa.	<input checked="" type="checkbox"/> True <input checked="" type="checkbox"/> False

Check your understanding by answering the following questions.

1) What is meant by the term Khalīfatul-Masīḥ?

2) Name the five Khulafā of the Promised Messiah^{as} in order.

1) _____

2) _____

3) _____

4) _____

5) _____

- 3) Match each period of Khilāfat to the correct name of the Khalifa.

_____	Ḥazrat Ḥakīm Maulānā Nūruddīn ^{ra}	A. June 10, 1982 – April 19, 2003 (21 years)
_____	Ḥazrat Mirzā Bashīruddīn Maḥmūd Aḥmad ^{ra}	B. April 22, 2003 to date
_____	Ḥazrat Mirzā Nāṣir Aḥmad th	C. March 14, 1914 – November 8, 1965 (52 years)
_____	Ḥazrat Mirzā Tahir Aḥmad th	D. May 27, 1908 – March 13, 1914 (6 years)
_____	Ḥazrat Mirzā Masroor Aḥmad ^{aa}	D. Nov. 9, 1965 – June 9, 1982 (17 years)

- 4) Match the major schemes and events listed below to the correct period of Khilāfat.
- A) First Khilāfat B) Second Khilāfat C) Third Khilāfat
D) Fourth Khilāfat E) Fifth Khilāfat

Scheme	Period of Khilāfat
Al-Fazl published	
Baitul Islām Mosque inaugurated	
Da`wat Illallāh Scheme	
First foreign mission established	
Jāmi`a Aḥmadīyya formed	
Majlis Shūra established	
Nazārat System set up	
Taḥrīk Jadīd Scheme	
Waqf `Arqī Scheme	
Waqf Nau Scheme	

5) Match the major schemes and events listed below to the correct period of Khilāfat.

- A) First Khilāfat B) Second Khilāfat C) Third Khilāfat
D) Fourth Khilāfat E) Fifth Khilāfat

Scheme	Period of Khilāfat
Auxiliary Organizations formed	
Centenary Jubilee Scheme	
Fazl Mosque built in London	
First International Bai`at Ceremony	
Madrassa Ahmadiyya founded	
MTA launched	
Nuṣrat Jahān Scheme	
Waqf Jadīd Scheme	
Ta'limul Islām High School established	
Waqf Nau Scheme	

Check your understanding by answering the following questions.

- 1) What title is given to the successors of the Promised Messiah^{as}?

- 2) In which book did the Promised Messiah^{as} mention the establishment of Khilāfat after him?

- 3) What do we need to do to continue to receive blessings from Khilāfat?

- 4) How is a Khalīfa appointed in our Jamā`at?

5) How is the process of electing a Khalīfa in our Jamā`at different from worldly elections?

6) In reality who selects and appoints a Khalīfa?

7) What is meant by the term Bai`at?

8) Why do we write to Ḥuzoor^{aa} for prayers?

9) What is meant by the term Qudrat Thānīa?

PART D

“Hifz-e-Quran & Aahdith”

Age Group 7-8 (Memorise Following)

- 1- Surah Al Baqarah verses 1-7
- 2- Surah Al Falaq , Surah Al Feel , Surah An Nasr , Surah Ikhlaas
- 3- Memorise Aahdith 1-4 with translation

Age Group 9-11 (Memorise Following)

- 1- Surah Al Baqarah Verses 1- 10
- 2- All Suarah of Age group 7-8
- 3- Surah Al Qadr , Surah Al Lahab , Surah Al Quraish, Surah Al Maa’oon
- 4- Memorise Aahdith 1-7 with translation

Age Group 12-13 (Memorise Following)

- 1- Surah Al Baqarah verses 1-12
- 2- All Surahs of age group 7-8 & 9-11
- 3- Surah Al Al Mulk , Surah Al Inshiraah, Surah At Teen, Surah Al Qariaa’h
- 4- Memorise all Aahdith with translation.

Age Group 14-15 (Memorise Following)

Memorise all selected surahs and Aahdith with translation and commentary

Al-Baqarah

2:1-17

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

2. Alif, Laam, Meem*

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

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

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.

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

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

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.

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*.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]

الْـم [٢]

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

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ
قَبْلِكَ ۚ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ [٥]
أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۚ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ [٦]

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ
تَنذِرْهُمْ لَا يُؤْمِنُونَ [٤]

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

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

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

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

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

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.

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

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

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ [١٣]

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

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۖ وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُنَ [١٥] ۗ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ [١٦]

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ ۖ فَمَا رَبَحَتِ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ [١٧]

Aal-Imraan, 3:26-28

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.

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

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ ۚ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن 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 مَن تَشَاءُ بِغَيْرِ حِسَابٍ [٢٨]

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;

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.

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ [١٩١]

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا

خَلَقْتَ هَذَا بَاطِلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ [١٩٢]

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ [١٩٣]

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

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

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 ۖ نُسْقِيكُم مِّمَّا فِي بُطُونِهِ 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 يَتَوَفَّكُمْ ۖ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُصْرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ [٧١]

Al-Ahzaab, 33:71-74

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

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.

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*.

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.

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

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

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

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

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 عَلَى كُلِّ شَيْءٍ قَدِيرٌ [٢]

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

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ، مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ ، فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ [٤]

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

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]

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ [٢]

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ [٣]

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ [٤]

تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ [٥]

فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ [٦]

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 ?
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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]

وَالسَّمَاءِ وَالطَّارِقِ [٢]

وَمَا أَدْرَاكَ مَا الطَّارِقُ [٣]

النَّجْمُ الثَّاقِبُ [٤]

إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ [٥]

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ [٦]

خُلِقَ مِنْ مَّاءٍ ذَافِقٍ [٧]

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]

وَأَكِيدُ كَيْدًا [١٧]

فَمَهْلُ الْكَافِرِينَ أَهْلُهُمْ رُويْدًا [١٨]

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.
7. We shall teach thee *the Qur'an* and thou shalt not forget *it*,
8. Except as what Allah wills. Surely, He knows *what is* manifest and what is hidden.
9. And We shall provide thee with *every* facility.
10. So keep on admonishing *people*. Surely, admonition is, indeed, profitable.
11. He who fears will heed;
12. But the most wretched will turn aside from it,
13. He who will enter the great Fire.
14. Then he will neither die therein nor live.
15. Verily, he, indeed, will prosper who purifies himself,
16. And remembers the name of his Lord and offer Prayers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى [٢]
الَّذِي خَلَقَ فَسُوَّى [٣]
وَالَّذِي قَدَّرَ فَهَدَى [٣]
وَالَّذِي أَخْرَجَ الْمَرْعَى [٥]
فَجَعَلَهُ غُثَاءً أَحْوَى [٦]
سَنَقِرُكَ فَلَا تَنْسَى [٤]
إِلَّا مَا شَاءَ اللَّهُ ، إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى [٨]
وَنُيَسِّرُكَ لِلْيُسْرَى [٩]
فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى [١٠]
سَيَذَكِّرُ مَنْ يَخْشَى [١١]
وَيَتَجَنَّبُهَا الْأَشْقَى [١٢]
الَّذِي يَصْلَى النَّارَ الْكُبْرَى [١٣]
ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى [١٣]
قَدْ أَفْلَحَ مَنْ تَزَكَّى [١٥]
وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى [١٦]

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]
وَالضُّحَى [٢]
وَاللَّيْلِ إِذَا سَجَى [٣]
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى [٤]
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى [٥]
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى [٦]
أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى [٧]
وَوَجَدَكَ ضَالًّا فَهَدَى [٨]
وَوَجَدَكَ عَائِلًا فَأَغْنَى [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 عَنْكَ 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,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
وَالْجِبِّ وَالزَّيْتُونِ [٢]
وَطُورِ سَيْنَاءَ [٣]
وَهَذَا الْبَلَدِ الْأَمِينِ [٤]
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ [٥]
ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ [٦]

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 ?

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 الْمَلَكَةِ وَالرُّوحِ 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 تُخْبِرُكَ أَخْبَارُهَا [٥]
 بَأَنَّ رَبَّكَ أَوْحَى لَهَا [٦]
 يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا 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 أَذْرَكَ 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 أَذْرَكَ 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]
الْهَكُمُ التَّكَاثُرُ [٢]
حَتَّى 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.
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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ [٢]
إِلَّذِي جَمَعَ مَالًا وَعَدَّدَهُ [٣]
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ [٤]
كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ [٥]
وَمَا أَذْرَكَ مَا الْحُطَمَةُ [٦]
نَارُ اللَّهِ الْمَوْقَدَةُ [٧]
الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ [٨]
إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ [٩]
فِي عَمَدٍ مُمَدَّدَةٍ [١٠]

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]
لَا يَلْفُ قُرَيْشٍ [٢]
إِلْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ [٣]
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ [٤]
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ، وَأَمَّنَّهُمْ مِنْ خَوْفٍ [٥]

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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ [٢]
فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ [٣]
وَلَا يَحْصُ عَلَى طَعَامِ الْمَسْكِينِ [٤]
فَوَيْلٌ لِلْمُصَلِّينَ [٥]
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ [٦]
الَّذِينَ هُمْ يُرَاءُونَ [٧]
وَيَمْنَعُونَ الْمَاعُونَ [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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
إِنَّمَا أَعْطَيْتَكَ الْكَوْثَرَ [٢]
فَصَلِّ لِرَبِّكَ وَانْحَرْ [٣]
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ [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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
قُلْ يَا أَيُّهَا الْكَافِرُونَ [٢]
لَا أَعْبُدُ مَا تَعْبُدُونَ [٣]
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ [٤]
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ [٥]
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ [٦]
لَكُمْ دِينُكُمْ وَلِيَ دِينِ [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]
وَأَمْرَأَتُهُ ، 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 يَكُنْ لَهُ 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 en-

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]

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*

Standard Works of Ahadith	There is a large number of books on <i>Hadith</i> , but six of these are considered very reliable and treated as standard works. These are known as <i>Sihhaah Sittah</i> (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 <i>Sihhaah Sittah</i> (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 .

1. Motive

نیت

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Deeds are judged by motives.

اعمال کا دارومدار نیتوں پر ہے

2. Mercy

رحم

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

One who does not show mercy will not be shown mercy.

جو شخص دوسروں پر رحم نہیں کرتا اس پر بھی رحم نہیں کیا جائے گا

3. Taqwa (Fear of God)

تقویٰ

The best provision for the journey
(to the Hereafter) is Taqwa (Fear of
God).

خَيْرُ الزَّادِ التَّقْوَىٰ

بہترین زادہ تقویٰ ہے

4. Remembrance of Allah

ذکرِ الہی

أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ

The best remembrance (of Allah) is
(the Kalima) "There is no god but Allah"
and the best prayer is "all praise
belongs to Allah"

بہترین ذکر کلمہ توحید ہے یعنی اس بات کا اقرار کرنا کہ اللہ

کے سوا کوئی معبود نہیں اور بہترین دعا الحمد للہ ہے

5. Urging to do good

نیک کی تلقین

الدُّالُّ عَلَى الْخَيْرِ كَفَاعِلُهُ

One who urges to good, gets the reward like a doer.

نیک کی تلقین کرنے والا نیک کرنے والے کی طرح اجر پاتا ہے

6. Importance of Truth

سچائی کی اہمیت

الصِّدْقُ يُنْجِي وَالْكَذِبُ يُهْلِكُ

Truth saves, falsehood destroys.

سچائی بچاتی ہے اور جھوٹ تباہ کرتا ہے

7. A little but sufficient

قلیل مگر کافی

Ma qalla wa kafa 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).

مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَالْهَىٰ

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 الجھ 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: ۷۱)

8. Think before you speak

بولنے سے پہلے تولو

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 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).

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 بہر حال بہتر ہے۔ پھر کلام اگر مختصر اور انداز کلام نرم ہو تو کلام میں موجود ممکنہ خامیوں کے بد اثرات کو کافی حد تک کم کیا جاسکتا 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)

9. Against Hearsay

سنی سنائی بات

Laisal khabaru kal mu'aaianati

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).

لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ

سنی سنائی 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 (الخجرات: 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۔ (الخجرات: ۱۳)

10. Kindness to younger ones and respect for elders

چھوٹوں پر شفقت اور بڑوں کا احترام

*Mallam yarham sagheera-naa wa
lam ya`rif haqqa kabeeri-naa fa-
laila minmaa*

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)

According to this *Hadith*: our elders must
treat their younger ones 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 se-
nior persons or groups: this may be in rela-
tion 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 valu-
able 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')

مَنْ لَمْ 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)

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 واجب 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 مانتی 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: ۱۳)

اگر ہم سب اس سنہری اصول کو مد نظر رکھیں تو دنیا میں ہر مقام ہر طبقائی
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)

11. Abuse is a sin

گالی دینا گناہ ہے

Sibaab-ul muslimi fusooqun

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

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.

سَبَابُ الْمُسْلِمِ فُسُوقٌ۔

مسلمان کا گالی دینا بہت بڑا گناہ ہے۔ (بخاری)

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، پر نسبت مارنے پیٹنے کے۔ حدیث نمبر ۲۲ میں اپنے غصہ پر قابو رکھنے 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 جواباً 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 نتیجہ میں کوئی اسے گالیاں دے۔

12. Against backbitin

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 مِنْ 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 (الْحُجُرَات: ۱۳) غیبت کرنے سے منع فرماتا ہے اور غیبت کرنے کو اتنا ہی مکروہ قرار دیتا ہے جتنا کہ اپنے مردہ بھائی کا گوشت کھانا۔ ظاہر ہے کہ کوئی بھی شخص ایسا گھناؤنا کام نہیں کر سکتا۔

13. Persistence in Prayers

دعا میں مداومت

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

It is a sin to abandon praying.

تَرْكُ الدُّعَاءِ مَعْصِيَةٌ

دُعا کرنا چھوڑ دینا گناہ ہے۔

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."

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 گزار رہے۔

14. Criteria of a true Muslim

حقیقی مسلمان کی نشانی

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.

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ۔

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

کسی دوسرے مسلمان 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. Repentance from Sins

*Attaa- 'ibu minaz-zambi ka-mallaa
zamba lahoo*

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).

گناہ سے توبہ

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 الزہد)

قرآن کریم (البقرة: ۱۶۰) 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)

PART E

Prayers

1. Quranic Prayers

Age Group 7-8 – Prayers 1-5

Age Group 9-11 – Prayers 1-10

Age Group 12-13 – All Prayers

Age Group 14-15 – All Prayers

2. Prayers of the Holy Prophet

Age Group 7-8 – Prayers 1-5

Age Group 9-11 – Prayers 1-10

Age Group 12-13 – All Prayers

Age Group 14-15 – All Prayers

3. Prayers of the Promised Messiah

Age Group 14-15 – All Prayers

Quranic Prayers

1. For Steadfastness and Allah's Help

*Rabba-naa afrigh `alainaa
sabran-wa thabbit aq-
daamanaa wan-surnaa `alal
qaamil 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 وَثَبِّتْ أَقْدَامَنَا وَ
انْصُرْنَا 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۔ طلب 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 أَنْفُسَنَا ۖ وَإِنْ لَّمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۝

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 گھانا 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 child-
less, 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
الرَّاحِمِينَ ۝

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۔ تمت بالخیر کی دُعا

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا
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 last-
ing torment (25:66)

۷۔ دائمی جہنم سے بچنے کی دُعا

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۚ إِنَّ
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*

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)

۸۔ اہل و عیال کے حق میں دُعا

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ
أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝

اے ہمارے رب ہمیں اپنے جیون ساتھیوں اور اپنی اولاد سے
آنکھوں کی ٹھنڈک عطا کر اور ہمیں متقیوں کا امام بنادے۔
(الفرقان: ۷۵)

۹۔ سواری کرنے کی دُعا

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 Forgiv-
ing, Merciful. (11:42)

بِسْمِ اللّٰهِ مَجْرَهَا وَمُرسَهَا إِنَّ رَبِّي
لَغَفُورٌ رَّحِيمٌ ۝

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 رَبَّيْنِي صَغِيرًا ۝

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 زِدْنِي 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 `uqda-
tanm-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 under-
stand my speech. (20:26-29)

۱۲۔ دعوتِ الی اللہ میں کامیابی کی دُعا

رَبِّ اشْرَحْ لِي صَدْرِي ۝ وَيسِّرْ لِي
أَمْرِي ۝ وَاحْلُلْ 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)

Prayers of Holy Prophet SA

1. On Waking Up

*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)

۱۔ نیند سے بیداری کی دُعا

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَاَنَا 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 موقع 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 vicious things

۲۔ بیت الخلاء جانے کی دُعا

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبْکَ مِنَ الْخُبْثِ
وَ الْخَبَاِیْثِ۔

اے اللہ! میں تیری پناہ مانگتا ہوں ہر قسم کی (روحانی و جسمانی) پلیدیوں سے اور تکلیفوں سے۔

If we are not regularly relieved of the waste produced, as a result of the process of digestion, 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.

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 ممکنہ 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
adhaba `annil-adhaa wa
`aafaa-nee*

(a) All praise belongs to Allah
Who saved me from harm
and has kept me in good health.

(b) *BismiLlahi ghufraa-naka*

(b) O Allah! In Thy name I seek
Thy forgiving relief.

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.

۳۔ بیت الخلاء سے فراغت کی دعائیں

(۱) **اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَنْهَبَ عَنِّي الْاَذٰى
وَ عَافَانِيْ-**

سب تعریفیں اللہ کے لئے ہیں جس نے دور کیا مجھ سے تکلیف کو
اور مجھے صحت عطا کی۔

(ب) **بِسْمِ اللّٰهِ غُفْرَانَكَ-**

اے اللہ میں تیرے نام کے ساتھ تیری بخشش کا طلب گار
ہوں۔

ہمارا انتظام 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

*BismiLlaahi wa `alaa baraka-
tiLlah-i*

In the name of Allah and with
the blessings of Allah (I start
eating)

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)

۴۔ کھانا شروع کرنے کی دُعا

بِسْمِ اللّٰهِ وَ عَلٰی بَرَکَۃِ اللّٰهِ۔

اللہ کے نام کے ساتھ اور اللہ کی برکت کے ساتھ میں (کھانا
شروع کرتا / کرتی ہوں)۔

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 منداثرات مرتب ہو سکتے ہیں۔ (اسلامی اصول کی
فلاسیفی 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

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَ سَقَانَا وَ
جَعَلَنَا مِنَ الْمُسْلِمِيْنَ

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 ہو گئی۔

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 اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَ لَا حَوْلَ
وَ لَا قُوَّةَ إِلَّا بِاللّٰهِ

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.

۷۔ گھر میں داخل ہونے کی دُعا

اللّٰهُمَّ اِنِّیْ اَسْئَلُكَ خَیْرَ الْمَوَلِیْجِ وَ خَیْرَ
الْمَخْرَجِ بِسْمِ اللّٰهِ وَ لَجْنَا وَ عَلَى اللّٰهِ
رَبِّنَا 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 رب 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۔

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.

۸۔ رات کو سونے کے وقت کی دُعا

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰى۔

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 آپکا ہے کہ نیند کی حالت دراصل موت کی حالت کے مشابہ 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 Prophet^{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 عَلٰى
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 رحمت 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
فرا یاد کرتے ہیں کہ ہماری عبادت کو قبول فرمالے اور ہم سے راضی
ہو جائے۔

10. On Leaving a Mosque

۱۰۔ مسجد سے باہر نکلنے کی دعا

*BismiLlah-issa-laatu wassa-
laamu `alaa rasool-iLlahi
Allahum magh-fir-lee
dhunoobee waftah-lee ab-
waaba fadlika*

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)

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)

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.

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 (الجمعة: ۱۱) فرماتا ہے کہ جب
نماز (جمعہ) سے تم فارغ ہو جاؤ تو اپنے اپنے کاموں میں لگ جاؤ اور
کاروبار زندگی میں محو ہو کر 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 غذا لے کر جا رہے ہیں، اسی طرح ہمیں جسمانی
غذا بھی اپنے فضل کے نتیجے میں عطا فرما۔

11. On Beginning the Fast

۱۱۔ روزہ رکھنے کی دعا

*Wa bisaumi ghadin-nawaitu
min shahri ramadaana*

وَبَصَوْمِ غَدٍ نَّوَيْتُ مِنْ شَهْرِ رَمَضَانَ۔

I intend to keep this morning's
fast, in the month of Ramadan

میں ماہ رمضان میں صبح کے وقت روزہ رکھنے کی نیت کرتا /
کرتی ہوں۔

We have already learnt a saying of the Holy Prophet^ﷺ of Islam that: "Actions are to be judged by their underlying motives." Keeping fast is

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.

چونکہ حدیث ہے کہ اعمال کا دار و مدار نیتوں پر ہے اس لیے روزہ رکھنے جیسا اہم عمل بغیر نیت کے نہیں ہو سکتا۔ دراصل یہ تقویٰ اور نیت

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

۱۲۔ روزہ افطار کرنے کی دُعا

*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 pro-
vided 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.

اَللّٰهُمَّ اِنِّیْ لَکَ صُمْتُ وَ بِکَ اَمَنْتُ وَ
عَلَیْکَ تَوَكَّلْتُ وَ عَلٰی رِزْقِکَ 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 بجز 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۔

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-llyyu ishfinee

(۱) بِسْمِ اللّٰهِ الْكَافِي۔ بِسْمِ اللّٰهِ
الشَّافِي۔ بِسْمِ اللّٰهِ الْغَفُورِ الرَّحِيمِ
بِسْمِ اللّٰهِ الْبَرِّ الْكَرِيمِ۔ يَا حَفِیْظُ يَا
عَزِیْزُ يَا رَفِیْقُ يَا وَلِیُّ اِشْفِنِی۔

(I seek help) in the name of
Allah, the Sufficient. In the
name of Allah, the Healer. In
the name of Allah, the All For-
giving, 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

(O Allah!) Grant me recovery
(from illness) and have mercy
on me. (Tadhkirah)

(ب) اِشْفِنِی مِنْ لَّدُنْكَ وَ اَرْحَمْنِی۔

(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 -
تریاق 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 اِنِّیْ مَغْلُوْبٌ 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 أَسْتَغِيْثُ

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 `azezu 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 حَقَّائِقَ 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 ۲۵۳)

PART F

“Qasidah & Poems”

All Atfal should memorise the selected couplets of Qasidah and Poems

What is Qaṣīdah

Qaṣīdah is the poem written by Hazrat Masīḥ Mau'ūd^{as} in praise of Holy Prophet (Peace and blessings of Allah be upon him). There are 70 couplets in this Qaṣīdah, couplets 11 to 20 are being presented here

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 الْعِرْقَانِ**

اے	چشمہ	فیض	اللہ	اور	عرقان
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اے اللہ تعالیٰ کے فیض اور عرقان کے چشمہ (زواں)!

يَسْغَى إِلَيْكَ الْخَلْقُ كَالظَّمَانِ

دوڑتے ہیں	آپ کی طرف	لوگ (خلق)	کی طرح	پیاسے
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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 الزُّمُرُ بِأَكْبَازِ

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	حسن	اور	احسان
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اے ملک حسن و احسان کے آفتاب

نَوَّرْتَ وَجْهَ الْبَرِّ وَالْعُمَرَاءِ

آپ نے روشن کر دیا	چہرہ	خفگی (جنگل)	اور	آبادی
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آپ نے خفگی اور آبادی کے (بہنے والوں) کو اپنے (نور ہدایت) سے منور کر دیا۔

4 **قَوْمٌ رَأَوْكَ وَأُمَّةٌ قَدْ أُخْبِرَتْ**

قوم	آپ کو دیکھا	اور	جماعت	وہیک	خبر دی گئی
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آپ کو قوم نے دیکھا اور ایک جماعت نے یقیناً اس چاند (آپ) کے متعلق (خبر) خبر لی!

مِنْ ذَلِكَ الْبَدْرِ الَّذِي أَضْبَانِي

سے	یہ	چاند (پھر بدلتا)	جس نے	مجھے اپنا فریضہ بنایا ہے
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جس نے مجھے اپنا دیوانہ اور فریضہ بنالیا ہے!

Tarāna of Atfāl

Written by Hazrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra}

مری رات دن بس یہی اک صدا ہے کہ اس عالم کون کا اک خدا ہے

*Merī rāt din bas yehī ik ṣadā hai,
Kai is 'ālamei-kaun kā ik Khudā hai.*

The only call which I make, day and night is that there is a Creator of this Universe.

اُسی نے ہے پیدا کیا اس جہاں کو ستاروں کو سورج کو اور آسمان کو

*Usī nai hai paidā kiya is jahān ko
Sitāroṅ ko sūraj ko aur āsmān ko*

He is the One who created this world, the stars, the sun, and the skies.

وہ ہے ایک اُس کا نہیں کوئی ہمسرہ وہ مالک ہے سب کا وہ حاکم ہے سب پر

*Woh hai aik uskā nahīn ko'ī hamsar
Woh Mālik hai sab kā wau Hākīm hai sab per*

He is alone and He has no partner. He is the Owner and Ruler of everything.

نہ ہے باپ اُس کا نہ ہے کوئی بیٹا ہمیشہ سے ہے اور ہمیشہ رہے گا

*Nah hai bāp uskā na hai ko'ī baitā
Hamaishā say hay aur hamaishā rahaigā*

He Has no father, nor any son, He has always existed, and shall remain forever.

نہیں اُس کو حاجت کوئی بیویوں کی ضرورت نہیں اُس کو کچھ ساتھیوں کی

*Nahīn usko hājat ko'ī bīwiyoṅ kī
Zarūrat nahīn usko kuchh sāthiyoṅ kī*

He has no need for any wives, He has no use for any helpers.

ہر اک چیز پر اُس کو قدرت ہے حاصل ہر اک کام کی اُس کو طاقت ہے حاصل

*Har ik chīz par usko qudrat hai hāsil
Har ik kām ki usko tāqat hai hāsil*

He holds power over everything, He has the strength for every task.

Poem

The Promised Messiah^{as}

جمال و حُسنِ قرآن نورِ جانِ ہر مسلمان ہے

Jamālo ḥusne Qur'ān nūre jāne har musalmān hai

The grace and beauty of the Qur'ān is the light and life of every Muslim

قمر ہے چاند اوروں کا ہمارا چاند قرآن ہے

Qamar hai chānd oroñ kā hamārā chānd Qur' āñ hai

The moon is the beloved of others, Our beloved is the Qur'ān.

نظیر اُس کی نہیں جتنی نظر میں ، فکر کر دیکھا

Nazīr uski nahī jamtī naẓar meīñ fiqr kar deikhā

I searched everywhere, Its peer could not be found;

بھلا کیونکر نہ ہو یکتا کلامِ پاک رحماں ہے

Bhalā kiūñkar na ho yaktā, Kalāme Pāk Raihmān hai

Why, after all, should it not be unique: It is the Holy Word of the Gracious Lord.

بہارِ جاوداں پیدا ہے اُس کی ہر عبارت میں

Bahāre jāwedān paidā hai uskī har `ibārat meīñ

Every word in it is a living And everlasting spring;

نہ وہ خوبیِ چمن میں ہے نہ اُس سا کوئی بُستاں ہے

Nah wo khobī chaman meīñ hai na us sā ko'ī bustān hai

No orchard has such quality, Nor is there a garden like it.

کلامِ پاکِ یزداں کا کوئی ثانی نہیں ہر گز

Kalāme Pāke Yazdān kā ko'ī sānī nahīn hargiz

The Word of the Gracious God Has no equal;

اگر لؤلؤئے عماں ہے وگر لعلِ بدخشاں ہے

Agar lūlū'e ammān hai wagar la'le badakhshān hai

Be it a pearl from Ummān, Or a ruby from Badakhshān

Salutatory Abbreviations

sa - Sallallāhu ‘alaihi wa ālihī wa sallam means “May Peace and blessings of Allāh be upon him and his progeny”. Used whenever the Holy Prophet’s^{sa} name is written and pronounced

as - ‘Alaihis Salām means “Peace be upon him”.

ra - Raḍīallāhu ‘anhu (followed after a male name) means “May Allāh be pleased with him”. Used with the name of a companion of the Holy Prophet^{sa} or Ḥazrat Masīḥ Mau’ūd^{as}

ra Raḍīallāhu ‘anhā (followed after a female name) means “May Allāh be pleased with her”. Used with the name of a female companion of the Holy Prophet^{sa} or Ḥazrat Masīḥ Mau’ūd^{as}

rh - Raḥimahullāhu Ta’ālā means “May Allāh have mercy upon him”. Used after the names of deceased pious Muslims who are not companions.

aa - Ayyadahullāhu Ta’ālā bi-naṣrihil ‘azīz means “May Allāh be his Helper”. Used with the title of current Khalīfatul-Masīḥ

PART F

“Friday Sermons & Reading Book”

Friday Sermons: November – December (watch and understand)

Reading Book: (All Atfal must read and completed this book before National Ijtema)

“Our Teaching” (Download from below link)

<https://www.alislam.org/library/books/OurTeaching.pdf>

Instructions

All age group Atfal must watch all Friday sermons of Hazoor-e-Anwar (May Allah be his helper) including selected Friday sermons for Quiz

Quiz: (on National Ijtema)

QUIZ will be happening from the selected Friday Sermons and form this Syllabus

PART G

“Miscellaneous”

Criteria for BEST Tifl of the YEAR

ESSAY Writing Competition

Daily Self-Assessment Chart

Atfal Calendar

National Ijtema Syllabus

Criteria for the best Tifal of the year

(a) Mandatory Criteria

- 1- Must complete whole yearly Talimi & Tarbiyati syllabus
- 2- Must be regular in 5 times daily prayer (Bring Signed Self-Assessment Chart)
- 3- Must attend all assessments
- 4- Must Appear in **Markazi EXAM*** (on National Ijtema)
Note: we will assess him from his Age Group Syllabus
- 5- Must watch and listen Huzur's Friday Sermon (We might ask some basic questions from recent Friday sermons and nominated Friday sermons)
- 6- Must attend 80% Ijlas-e-Aam (General meeting) of Majlis
- 7- Nominated Tifal must be an "Atfal Amila member and aware of his department's responsibilities.

Nominated atfal will be selected from whole region. Maximum names should be based on 1/40 of regional Tajneed. (Example: if NSW tajneed is 120 = 3 names can be nominated)

(b) Assessment Criteria

- 1- Nominated Atfal must attend National ijtema. (selected from Region)
- 2- There will be assessment either written or oral (Nazmeen Atfal have to inform us earlier).
- 3- First part of assessment will be based on mandatory criteria (either nominated atfal fulfil that criteria or not) if he does he will qualify for next part.
- 4- If Tifl (Child) has qualified for pre-assessment, then he will be eligible for final assessment.
- 5- Assessment would be completely from yearly syllabus.

IF TIE BETWEEN TWO(2) OR MORE ATFAL THEN FOLLOWING CRITERIA (ADDITIONAL POINTS WOULD BE CONSIDER AFTER THE ASSESSMENT)

- 6- In case of TIE between more than one atfal, we will consider participation of tifl and his result in ijtema competition and participation other yearly activities such as Essay writing etc. Sadr sb Majlis Khuddamul Ahmadiyya & Muhtamim Atfal will make the final decision in that case.
- 7- Tifl will get 10 points if he gets first position in each ijtema competition, 5 points for 2nd position and 3 points for 3rd position and bonus points for participation in other activities.

- 8- All points will be added and the best tiftl will be decided for “THE BEST TIFL OF AUSTRALIA”
- 9- If Sadr sb & Muhtamim Atfal sb find TIE between more than one (1) extraordinary atfal then “AWARD will be shared” between two.

***What Is Markazi Exam:**

(This is completely separate than other competitions – only for nominated atfal will be eligible)

- Panel of Judges will assess all nominated Atfal on National Ijtema (Duration 15min-30min) from his age group syllabus.
- This assessment (Verbal) will have 50% weight in total and remaining 30% will be from Prayer Chart and 20% from other majlis and above-mentioned criteria.

We will check the Date of Birth of all nominated Atfal from tajneed provided by Nazmeen Atfal then based on that tajneed database we will assess nominated atfal from their age group syllabus.

ESSAY Writing

TOPIC# 1

“Bullying is a SIN”

Submission Deadline: April, 2018

Note: Write in your own words using Quranic verses and Aahdith

TOPIC # 2

“Importance of Friday Sermons of Khalifatul Massiah(May Allah be his helper)”

Submission Deadline: July, 2018

Note: Write in your own words using Quranic verses and Aahdith

Instructions:

- 500-700 Words for Mayar-i-Sagheer, 700-1000 words for Mayar-i-Kabir.
- All essays must be typed and submitted online to National Markaz.
- Tifl’s full name, Mayar, age (in years & months), and Majlis name must be submitted with the essay.
- The research essay must be written by the Tifl but parents or other elders are encouraged to proofread the essay to correct any mistakes and to suggest any improvements. All ideas must be properly cited. A list of all references from the Holy Qur’ān, Hadīth, Jamā’at literature, relevant scientific or other reputable sources must be provided at the end.
- Atfal should use following as source of reference
 - Holy Quran
 - Ahadith
 - Books of Promised Messiah AS
 - Alislam.org
- Atfal are requested to research through various Jamati resources e.g. Huzur’s (aba) Friday Sermon, Various keynote addresses and speeches, Jamati Books,
- Atfal are encouraged to write essay in their own words.
- Discourage the use of Copy/Paste from Web.
- This essay writing will contribute towards the scoring of “Outstanding Tifl Award”, which will be awarded on Annual National Ijtema.

Self-Assessment Chart (NAMAZ + Recitation of the Holy Quran and Friday sermons of Hazoor-e-Anwar (May Allah be his Helper)

Monthly Self Assessment Chart												Month Nov'17		Filled this form daily (Yes / NO)	
SMAPLE ONLY- How to fill this form	Day 1		Day 2		Day 3		Day 4		Day 5		Day 6				
	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran			
	5	yes	5	yes	5	yes	5	yes	5	yes	5	yes			
	Day 7		Day 8		Day 9		Day 10		Day 11		Day 12				
	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran			
	5	yes	5	yes	5	yes	5	yes	5	yes	5	yes			
	Day 13		Day 14		Day 15		Day 16		Day 17		Day 18				
	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran			
	5	yes	5	yes	5	yes	5	yes	5	yes	5	yes			
	Day 19		Day 20		Day 21		Day 22		Day 23		Day 24				
	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran			
	5	yes	5	yes	5	yes	5	yes	5	yes	5	yes			
	Day 25		Day 26		Day 27		Day 29		Day 30		Day 31				
	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran			
	5	yes	5	yes	5	yes	5	yes	5	yes	5	yes			
	Live Friday Sermon1		Live Friday Sermon2		Live Friday Sermon3		Live Friday Sermon4		Live Friday Sermon5		Masroor Classes				
	Watch	Read	Watch	Read	Watch	Read	Watch	Read	Watch	Read	Missed	Attend			
	Yes	No	Yes	yes	NO	Yes	Watch	YES	YES	YES	1 out of 4	3 out of 4			
	Parent's/Guardian's Signature				Nazim Atfal Siganature				Qaid Majlis signature						
	Every Month				Every Month				Every Month						

Monthly Self Assessment Chart												Month _____		Filled this form daily (Yes / NO)	
Day 1		Day 2		Day 3		Day 4		Day 5		Day 6					
Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran				
Day 7		Day 8		Day 9		Day 10		Day 11		Day 12					
Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran				
Day 13		Day 14		Day 15		Day 16		Day 17		Day 18					
Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran				
Day 19		Day 20		Day 21		Day 22		Day 23		Day 24					
Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran				
Day 25		Day 26		Day 27		Day 29		Day 30		Day 31					
Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran				
Live Friday Sermon1		Live Friday Sermon2		Live Friday Sermon3		Live Friday Sermon4		Live Friday Sermon5		Masroor Classes					
Watch	Read	Watch	Read	Watch	Read	Watch	Read	Watch	Read	Missed	Attend				
Parent's/Guardian's Signature				Nazim Atfal Siganature				Qaid Majlis signature							

Monthly Self Assessment Chart				Month _____		Filled this form daily (Yes / NO)					
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Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran
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Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran
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Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran
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Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran
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Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran	Namaz	Holy Quran
Live Friday Sermon1		Live Friday Sermon2		Live Friday Sermon3		Live Friday Sermon4		Live Friday Sermon5		Masroor Classes	
Watch	Read	Watch	Read	Watch	Read	Watch	Read	Watch	Read	Missed	Attend
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