



*O my Lord, increase
me in knowledge.*
[20:115]

Second Edition

Tahir Academy Atfal & Nasirat Workbook Level 5 • Ages 13-14



National Tarbiyat Department USA

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Salutatory Abbreviations

- sa *Sallallahu 'Alaihi Wa Sallam (sal-lal-laa-hu 'a-lai-hi wa sal-lam)* – peace and blessings of Allah be upon him – whenever the Holy Prophet Muhammad is mentioned.
- as *'Alaihis-Salam* – peace be upon him – used for other prophets of Allah or the Promised Messiah^{as}.
- ra *Radiyallahu 'Anhu (ra-di-yal-laa-hu 'an-hu)* – may Allah be pleased with him – used with the names of companions of the Holy Prophet^{sa} or the companions of the Promised Messiah^{as}.
- rh *Rahimahullahu 'Alaihi (ra-hi-ma-hul-laa-hu 'a-lai-hi)* – may Allah have mercy on him – used for other holy personages.
- aba *Ayyadahullahu Ta'ala Bi-Nasrih-il-'Aziz (ay-ya-da-hul-laa-hu ta-'aa-laa bi-nas-ri-hil-'a-zeez)* – may Allah strengthen him with His Mighty help – used with the title of the present Khalifat-ul-Masih.

Reference Material Used

Basics of Religious Education – 5th Edition by Sheikh Abdul Hadi

Nasir Academy Workbook Level 2 and Level 3 by Ahmadiyya Children's Sunday School, Canada

MTA Al-Tarteel classes, <http://www.mta.tv/tarteel>

Al-Tarteel PDF files, <http://www.mta.tv/tarteel>

Prayers, Compiled by Hafiz Muzaffar Ahmad

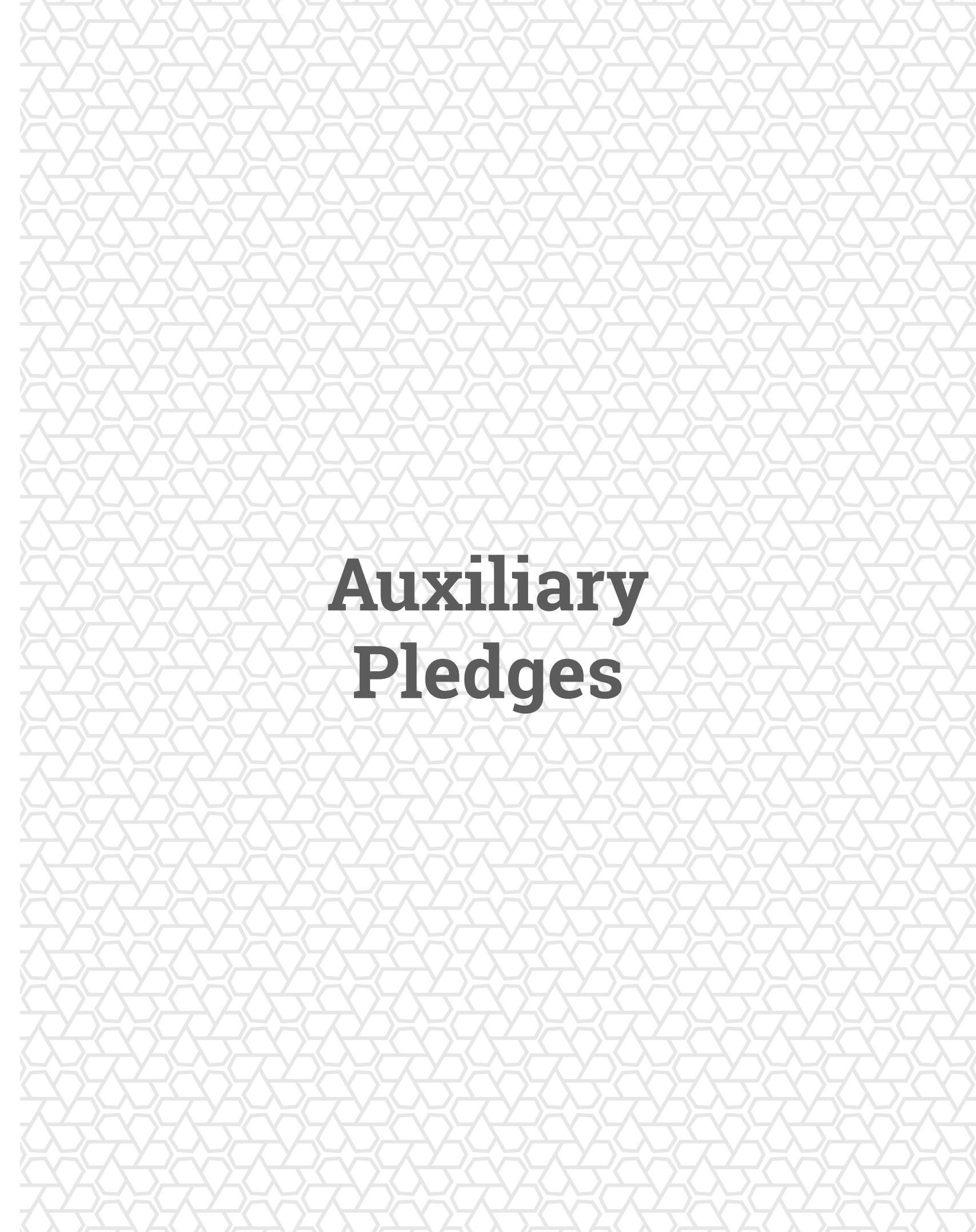
Points to Ponder by Mirzā Bashīruddīn Mahmud Ahmad

The Way of the Righteous by Syed Hasanat Ahmad

Review of Religion (article by Hafiz Muzaffar Ahmad)

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Auxiliary Pledges



Atfal Pledge

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

*ash-ha-du al-laa i-laa-ha il-lal-laa-hu wah-da-hoo laa sha-ree-ka la-hoo wa
ash-ha-du an-na mu-ham-ma-dan 'ab-du-hoo wa ra-soo-luh*

I bear witness that there is none worthy of worship except Allah. He is One and has no partner, and I bear witness that Muhammad^{sa} is His servant and Messenger.

I sincerely promise that I shall always be ready to serve my faith Islam, Jama'at Ahmadiyya Muslima, my nation, and my country. I shall always tell the truth, will not insult and abuse anybody, and I will try my best to obey all instructions given by Hadrat Khalifatul Masih. Insha'Allah.

Nasirat Pledge

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

*ash-ha-du al-laa i-laa-ha il-lal-laa-hu wah-da-hoo laa sha-ree-ka la-hoo wa
ash-ha-du an-na mu-ham-ma-dan 'ab-du-hoo wa ra-soo-luh*

I bear witness that there is none worthy of worship except Allah. He is One and has no partner, and I bear witness that Muhammad^{sa} is His servant and Messenger.

I solemnly promise that I shall always keep myself ready to serve my faith, my nation and my country. I shall always adhere to the truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat. Insha'Allah.

Parents' Resources

Did You Know?

Young kids learn a lot about how to act by watching their parents. The younger they are, the more cues they take from you.¹

Children, in general, do tend to grow up to be a lot like their parents. Social scientists and genetic researchers have identified many cycles that loop from one generation to the next. Children who live in homes where

parents smoke are more likely to become smokers. Parents who abuse drugs or alcohol are more likely to someday find their children do the same. Adults abused when they were children may indeed hurt their own children. And that is not all. Parents with low self-esteem raise children with the same affliction.²



Parenting Tip

It turns out that the folk wisdom, "Seeing is believing," holds truth after all. What kids see and believe, they become. Every day, parents build a legacy for their kids to inherit. Choose to be a parent who models family traits worth believing in and worth building upon. After all, what goes around comes around . . . unceasingly from one generation to the next.³

Do what you want your children to do when they grow up.

- If you respect your parents, they will respect you when they grow up.
- If you respect the authority of Allah, they will respect His authority. If you worship Him, they will worship Him.
- When speaking to someone else, model the way you would like your child to speak. Wait your turn to speak and hold two-way conversations.
- If you are trying to encourage your child to eat healthy foods, choose more nutritious meals and snacks for yourself.

¹kidshealth.org

^{2,3}<https://www.easternflorida.edu/community-resources/child-development-centers/parent-resource-library/documents/parents-powerful-role-models.pdf>

Islamic Guidance

Hadrat Mirza Tahir Ahmad^{rh} addressed parents specifically in a sermon and advised, "...help (children) acquire a noble character. Character is built in childhood. If it is delayed, then you have to work very hard. There is a saying: strike the iron while hot. Allah keeps the iron of childhood hot for a long time and whatever impressions you make on it while it is hot will stay on it forever. Hence this is the time for training. In this context remember that no matter how much verbal instructions parents may give to their child if their own conduct is not in accordance with what they teach then their children will pick up their weaknesses and discard their strengths. This is the law of interaction between two generations. Disregarding this law can ruin the nations and awareness of it can lead them towards progress. The law that governs the impact of one generation on the next is that children are quick at imitating the weaknesses of their parents and pay little attention to what they verbally tell them. If parents preach high morals to their children but are morally weak themselves, the child will pick up their weaknesses. Therefore, remember that in order to train these children you will have to train yourselves."⁴



⁴ Friday sermon, 9/8/1989

Pop Quiz

While out to dinner, a mother tells the cashier at a restaurant that her 12-year-old son is only 11, so she can get a discount at the buffet. The son looks at the mother, puzzled because he knows he is 12 and will be 13 soon. The mother continues to argue with the cashier, insisting that her son is 11. What do you think the son learns from watching this interaction?

- a) It is okay for parents to lie to get what they want but not children.
- b) It is acceptable to lie to save money.
- c) It is okay to lie because moral grounds shift situationally.

Pop Quiz Introspection

While Allah may forgive your sins and grant you children who inherit only the best of qualities, chances are they are going to pick up both your good and bad habits. It is easier for us to adopt mannerisms that we always see modeled before us. "Do as I say, and not as I do" is not a sound parenting strategy. Remember that what you may consider a minor infraction is setting the stage in your child's mind about what is acceptable.

It is unlikely that the child will learn that it is okay for parents only to "fudge the truth" and not for him/her. In their mind, all truths are now relative to the desired outcome, therefore choice "c" becomes the new moral ground.

Wonder Together

Use the following questions to encourage a dialog with your child during everyday conversations.

What parts of my personality are shared with my mother/father?

What are/were the best characteristics of my parents?

How can one show respect towards elders?

What does hypocrisy mean? What does the Holy Qur'an say about hypocrites?

What qualities am I most afraid of passing down to my children?

Read Together

The following titles are available on amibookstore.us and Jalsa bookstalls:

Stories from Early Ahmadiyyat by Rashid Ahmad Chaudhry

My Mother by Chaudhry Zafrullah Khan

The following titles are available from online retailers:

The Invisible String by Patrice Karst

The Giving Tree by Shel Silverstein

Part I



The Holy Qur'an

General Knowledge

The word Qur'an means 'often read' or 'often recited.' It is the collection of verbal revelations from Allah the Almighty, to the Holy Prophet Muhammad^{sa} through the angel Jibreel^{as}. It took **22 years and five months** to be revealed completely (13 years in Mecca and almost ten years in Medina).

Compilation of the Holy Qur'an

The Holy Prophet^{sa} used to memorize the revealed verses, and many of his companions committed them to memory. He had them written by other scribes. Companions would also write them down on leather, the bark of trees, or stone. The Holy Prophet^{sa} indicated the arrangement of verses and chapters according to divine guidance. The angel **Jibreel^{as}** rehearsed the Qur'an with the Holy Prophet^{sa} every Ramadan, confirming the content and its arrangement. The Qur'an was compiled in one volume during the time of **Hadrat Abu Bakr^{ra}**, the first Khalifa of the Holy Prophet Muhammad^{sa}. It was during the time of the third Khalifa, **Hadrat Uthman^{ra}**, that the first standard text of the Holy Qur'an was issued and copies were sent to different parts of the Muslim world. Two of the copies exist to date. The language of the Holy Qur'an is **Arabic**, but the translations of the Arabic text exist in almost every language.

Chapters and Verses of the Holy Qur'an

The Qur'an is divided into **114 surahs** or chapters. This division was based upon their subject matter and was decided by the authority of the Holy Prophet^{sa}. Each surah has a name given to it and is further divided into **aayaat** or verses. A reference to a verse in a specific chapter of the Qur'an is generally represented by two numbers separated by a colon ":". For example, the reference (29:49) means the 49th verse of the 29th chapter.

Divine Promise to Preserve the Holy Qur'an

The Holy Qur'an is the only book in the world to claim that its every word is the actual **word of God**. It also claims that Allah Himself will protect and preserve the Qur'an. No other religious scripture can claim to have its original text entirely preserved.

Etiquette of Reciting the Holy Qur'an

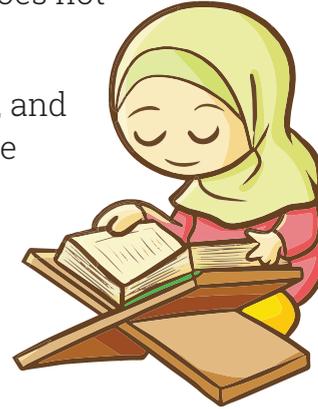
Before reciting the Holy Qur'an, **At'taawwudh**, "I seek refuge with Allah from Satan the rejected," should be recited (16:99). The first verse of every Surah,

except **Surah At-Taubah**, is Tasmiyah, "In the name of Allah, the Gracious, the Merciful."

Even when we recite from the middle of a chapter, we should recite At'ta-awwudh and Tasmiyah before the recitation. Surah At-Taubah is considered an extension of the previous surah, Al-Anfal and therefore, does not begin with Tasmiyah.

The Holy Qur'an should be recited with full concentration, and one should try to understand its meaning. This purifies the heart and helps in getting rid of immorality.

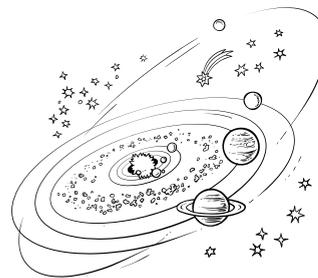
The Qur'an can be recited at any convenient time, but the best time is after **Fajr Prayer**. Allah says in the Holy Qur'an, "Verily the recitation of the Qur'an at dawn is especially acceptable to God." (17:79)

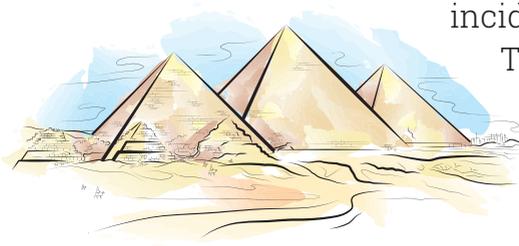


What is Written in the Qur'an?

There are thousands of people all over the world who have memorized the entire Qur'an, and there is a great reward for them. Every Muslim is encouraged to recite the Qur'an regularly and understand it. There are three broad categories of messages in the Holy Qur'an.

1. The Holy Qur'an gives us **instructions** for what we should and should not do. It contains laws and rules of conduct. These laws and codes of conduct help us to create harmonious and peaceful societies.
2. The Holy Qur'an speaks to us about the past. We learn the **history** of prophets such as Hadrat Adam^{as}, Hadrat Ibrahim^{as}, Hadrat Yusuf^{as}, Hadrat Dawud^{as}, Hadrat Sulaiman^{as}, Hadrat Isa^{as} and several others. We are given their accounts so that we learn from history and do not make the same mistakes made by nations before us.
3. There are **prophecies** about the future written in the Holy Qur'an. The Holy Qur'an contains many prophecies of the latter days, some of which have already been fulfilled. For example, it contains a prophecy about the time when quicker means of transport would be used. It also mentions the extensions of the earth, a prophecy that was fulfilled, in a way, when man set foot on the moon. It claims that all heavenly bodies revolve in different orbits. These facts have been proven now but were recorded in the Holy Qur'an 1400 years ago. Another prophecy in the Qur'an is about Pharaoh. It was revealed to the Holy Prophet^{sa} that when Pharaoh was drowned, his body was saved and was preserved so that it could serve as a sign for future generations. This





incident is only mentioned in the Holy Qur'an.

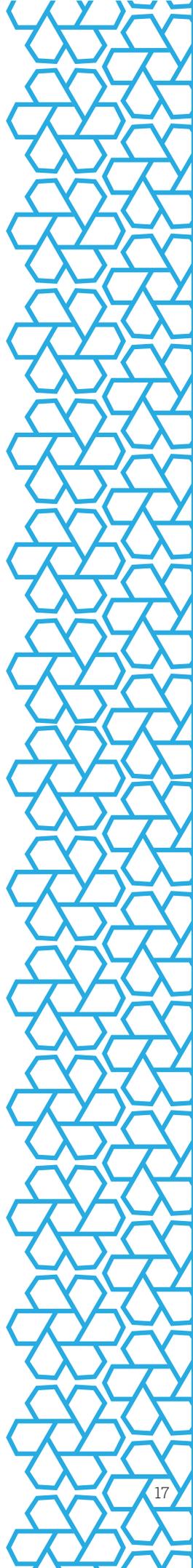
This prophecy came true in the previous century when the body of the Pharaoh was discovered and identified. This proved the fact that after he was drowned, his dead body was recovered, wrapped up, and preserved. Fulfillment of prophecies confirms the divine source of the Holy Qur'an and strengthens the faith of believers.

Here is a list of some other important messages written in the Qur'an:

- The Qur'an rejects the belief in more than one God. It teaches us that considering anything or anyone else as His partner or His equal is the worst sin.
- It explains the true concepts of the birth and death of Hadrat Isa^{as} (Jesus), and explains that Allah has no sons.
- The Holy Qur'an teaches us about the equality of mankind. Taqwa and good deeds are the only criteria of nearness to God. It tells us that no nation, tribe, or race is superior to another; they are just a means to identify people from one another.
- The Holy Qur'an teaches us that worship does not just mean the performing of Prayers, but also includes service to our fellow human beings.
- The Qur'an stresses simplicity, honesty and kindness.
- It commands us to be fair and just in the distribution of wealth through Zakat and charity.
- It discusses, in detail, the code of conduct in times of war and peace, as well as international relations and agreements.
- The Holy Qur'an forbids us from foods and substances that lead to irresponsible behavior and immoral conduct. Therefore, it has banned alcohol, gambling and eating the flesh of swine.

The Holy Qur'an is the word of God that contains a complete set of life rules and is the **final law** and **Shariah**. The messages in the Holy Qur'an will unfold to mankind throughout the ages, as it is a book for all times to come. In the words of the Promised Messiah^{as}:

"The Holy Qur'an is so glorious that none other can excel it in glory. It is "Hakam," the one whose judgment is ultimate; it is "Muhaimin," a compact collection of all guidance." (Ruhani Khaza'in, Vol 16: Khutba Ilhamiyya, p. 103)



Exercise 1.1: Choose the correct answer for each question.

The Holy Qur'an was revealed in:

- a. 2 years and 3 months
- b. 22 years and 5 months
- c. 18 years
- d. 40 years and 2 months

The Angel Mika'il^{as} brought down the verses of the Qur'an.

- TRUE
- FALSE

The Holy Qur'an was compiled into one book under:

- a. Hadrat Abu Bakr^{ra}
- b. Hadrat Umar^{ra}
- c. Hadrat Uthman^{ra}
- d. Hadrat Ali^{ra}

The Holy Qur'an is the final law or Shariah for:

- a. Muslims
- b. Muslims and Jews
- c. Muslims, Jews and Christians
- d. All of mankind

The Holy Qur'an teaches us:

- a. To share our wealth responsibly
- b. Equality of mankind
- c. Rules of war and peacetime
- d. All of the above

What is the best time for the recitation of the Holy Qur'an?

- a. At Fajr
- b. At Zuhr
- c. At Asr

The 53rd verse of Surah Al-Baqarah (Chapter 2 of the Holy Quran) would be referenced as 53:2.

- TRUE
- FALSE

There are 114 chapters or surahs in the Qur'an.

- TRUE
- FALSE

List three prophecies contained in the Holy Qur'an.

1. -----

2. -----

3. -----

Sajdah Tilawat

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

اللَّهُمَّ سَجَدَ لَكَ رُوحِي وَجَسَدِي وَجَنَانِي-

al-laa-hum-ma sa-ja-da la-ka roo-hee wa ja-sa-dee wa ja-naa-nee

Translation: O Allah, my spirit, my body and my heart prostrate before You.

(Tirmidhi--Fi Sujud-ul-Qur'an)

Exercise 1.2: Memorize the Arabic for the Sajdah Tilawat.

Exercise 1.3: Research how many sujood are contained in the Holy Qur'an. Try to see if you can figure out why there is a sajdah at the end of those verses.

Tajweed Rules: Qalqalah

Al-Tarteel Lesson #2

- <http://www.mta.tv/al-tarteel/al-tarteel-lesson-2>

Qalqalah means to shake, to jerk.

Huruf-e-Qalqalah means those letters which are pronounced with a jerking sound. These are:

ق ط ب ج د

For easy reference, you can remember the words

قُطْبُ جَدِّ

When pronounced, a Qalqalah letter must be mute either by an original 'sukoon' or by a conditional 'sukoon.'

Look at the following examples:

- لَا أُقْسِمُ بِهَذَا الْبَلَدِ
- لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ
- وَمَا أَذْرَائِكَ مَا الطَّارِقُ ○ النَّجْمُ الثَّاقِبُ
- إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ○ إِنَّهُ هُوَ يُبَدِّلُ وَيُعِيدُ

REMEMBER, that a word can *never* start with a Qalqalah.

Categories of Qalqalah

With regards to pronunciation, there are three categories, or degrees of Qalqalah:

1. Soft
2. Moderate
3. Strong

Qalqalah is pronounced **softly** when it is in the middle of a word. For example,

- سَنُقَرِّئُكَ فَلَا تَنسَى
- الَّذِي أَطَعَهُمْ مِّنْ جُوعٍ ۖ وَآمَنَهُمْ مِّنْ خَوْفٍ
- وَالْآخِرَةُ خَيْرٌ وَأَبْقَى
- إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
- وَرَأَيْتِ النَّاسَ يَخْلَعُونَ فِي دِينِ اللَّهِ أَلْوَابًا

Qalqalah is pronounced with a **moderate** jerking sound when any Qalqalah letter is present at the end of a word in 'Waqf' (pause) with or without 'sukoon'. For example,

وَالسَّمَاءِ وَالطَّارِقِ ۝
 وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝
 وَأَمْرَاتُهُ ۝ حَمَّالَةَ الْحَطَبِ ۝
 وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝
 وَالْيَوْمِ الْمَوْعُودِ ۝

Qalqalah is pronounced with a **strong** jerking sound when any Qalqalah letter with Tashdeed sign is present at the end of a word in 'Waqf' (pause). For example,

وَيَقْتُلُونَ النَّبِيْنَ بِغَيْرِ الْحَقِّ ۝
 وَلَعَذَابُ الْآخِرَةِ أَشَقُّ ۝
 تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝
 وَآذِنٌ فِي النَّاسِ بِالْحِجْرِ ۝

Tajweed Rules: Rule of Laam in Allah

Al-Tarteel Lesson #4

- <http://www.mta.tv/al-tarteel/al-tarteel-lesson-4>

Rule of Laam Mushaddad (Hardened Laam)

There are two kinds of Laam Mushaddad:

1. Laam Mushaddad in the divine name of Allah. Mushaddad Laam in the word ALLAH is called **Laam-ul-Jalalah**.

بِسْمِ اللَّهِ - بَلِ اللَّهُ - شَاءَ اللَّهُ - يُرِيدُ اللَّهُ -
اللَّهُمَّ مَالِكِ الْمُلْكِ

2. Laam Mushaddad other than the name of Allah:

خُلَّةٌ - الَّذِي - إِلَّا - حَلَّافٍ

Rule of Laam Jalalah

Pay attention to the **thick** and **thin** sounds of Laam

Laam-ul-Jalalah will be pronounced with a **thick** sound when it is preceded by a letter having **Fathah** or **Dhammah**.

إِنَّ اللَّهَ - حُدُودُ اللَّهِ - قَالُوا اللَّهُمَّ

Laam-ul-Jalalah will be pronounced with a **thin** sound when it is preceded by a letter having **Kasrah**.

بِسْمِ اللَّهِ - الْحَمْدُ لِلَّهِ - آفِي اللَّهِ

Enrichment: Holy Qur'an Research

Guidelines for Holy Qur'an Enrichment Section

- This section is **NOT** for testing purposes, but is designed to show that the Holy Qur'an is a living document that supports us in our every day life.
- The goal of these topics of discussion is exactly that: discussion! You may not agree on an answer, but the goal is a deeper understanding.
- Your classroom is a safe space and honest comments are welcome.
- Respect silence during discussions as this can be an indication of a deeper thought process.
- Sitting in a group style rather than a classroom style setting may help.
- Your teacher is there to help moderate your discussion. No questions are bad and if your teacher needs, they can refer to a murrabi to help obtain answers to your questions.
- Approximate timings of each section should help you stay on track.
Research: 15 minutes
Discuss: 20 minutes
Reflect: 5 minutes

To search up key words, use <https://www.alislam.org/Qur'an/app/>

Hint: Under the "Settings" tab, you can turn on the Five-Volume Commentary for better search results.

Exercise 1.4: Research

Use the Holy Qur'an app and search for the concepts of:

1. **Vanity**
2. **Modesty**
3. **Privacy**

Think about how these larger concepts in relation to social media, purdah, arrogance, and boasting. Then have a discussion based on the questions below.

Discuss

- How do you define social media and its purpose? Can you see how vanity, modesty, and privacy are impacted by our presence on social media?
- Define vanity and self-centeredness. Does social media make us more or less susceptible to these vices?¹
- Why do you think social media affects teen girls more than teen boys?²

Reflect

1. It is impossible to pretend that social media does not exist. However, the Holy Qur'an helps us identify the subtle indiscretions that lead down slippery slopes and greater sins.
2. Qur'anic injunctions teach us clearly about modesty and safeguarding our privacy and that of others. Keep these in mind as you find yourself scrolling through your feed and posting online. Remember, you're not just accountable for what you post but also for what you see and hear.
3. Remember the hadith, "Actions are judged by intentions." So be honest with yourself about what you hope to achieve when posting, whether on Snapchat, LinkedIn, or Instagram.

1 <https://www.theguardian.com/world/2016/mar/17/i-narcissist-vanity-social-media-and-the-human-condition>

2 <https://www.wsj.com/articles/facebook-knows-instagram-is-toxic-for-teen-girls-company-documents-show-11631620739>

Gossip

Exercise 1.5: Research

Use the Holy Qur'an app and search up the concepts of:

1. **Suspicious**
2. **Confer in secret**
3. **Deride (ridicule)**

Think about how these larger concepts shape your understanding of reputations, gossip, and how we form opinions about those around us. Then have a discussion based on the questions below.

Discuss

- Why do people enjoy gossiping so much? What sort of repercussions have you seen from the spreading of rumors from gossip in your school/friends?
- How would the world change if people became more aware of the impact of their own words?
- How would your conversations need to change in order to avoid the pitfalls of gossip, idle chit-chat, and rumors?

Reflect

1. Think about how click bait works. It is meant to pique your curiosity and cause you to click on something that is likely harmful or useless. Learn to identify the real-life "click-baits" in your life.
2. While back-biting may seem like a passing, harmless comment, its effects are far-reaching. Misunderstanding, fights, and a lower standard of your own morality are all at stake in the long term.
3. Words matter. While most people think gossip is just harmless talk, they should remember the words of the Holy Prophet^{sa}: "Whoever can guarantee me they will watch over what is between their jaw bones (tongues) and their (private parts), I will guarantee them paradise."¹

¹ <https://sunnah.com/bukhari:6474>)

Promoting a Simpler Life

Exercise 1.6: Research

Use the Holy Qur'an app and search the concepts of:

1. **Extravagance**
2. **Miserliness**

Think about how these larger concepts effect the way people covet luxury, make purchases, and the concept of retail "therapy". Then have a discussion based on the questions below.

Discuss

- What are some examples of extravagant spending you have seen?
- What thought process lies behind extravagant spending? Why do we covet things which we can not afford?
- Does Islam wish for its followers to be miserly or extravagant?

Reflect

1. Think about this: Forty-nine percent of Americans say emotions have caused them to spend more than they can reasonably afford. Younger adults are more likely to say they overspend due to emotions than older adults.¹
2. The urge to make more and more money and covet more and more things comes about when one tries to emulate what others have. Extravagance leads the way into a life of ostentatious (showing off) and pride.
3. The Islamic way of spending is "And those who, when they spend, are neither extravagant nor stingy, but adopt a moderate position in the middle."²

1 <https://www.nerdwallet.com/article/credit-cards/credit-card-debt-stigma-2017>

2 The Holy Qur'an 25:68

Blessings of the Holy Qur'an

Exercise 1.7: Research

Use the Holy Qur'an app and search up the concepts of:

1. **Qur'an**
2. **Guidance**
3. **Book**
4. **Recite**

Think about these larger concepts in relation to daily recitation of the Holy Qur'an, using it as a guidebook, and what personal topics of interest may be contained within it for you. Then have a discussion based on the questions below.

Discuss

- What are the benefits of reciting/reading the Holy Qur'an? Name a few.
- Do you find the Holy Qur'an at odds with science? Why or why not?
- Does the Qur'an encourage its readers to be critical thinkers? In other words, are you asked to reflect and relate to its contents by God?

Reflect

1. Hadrat Muhammad^{sa} said, "The most honorable people in his ummah are those who memorize the Qur'an". Remember that the Holy Prophet^{sa} himself was the first to memorize the verses as they were revealed. A noble sunnah to follow, indeed!
2. The Holy Qur'an not only supports learning and philosophy, it draws attention to the natural sciences in support and illustration of spiritual truths. This emphasizes the relationship between nature and spiritual truth.
3. The Holy Qur'an being the very word of God is alive, and dynamic like the universe, and the guidance that it provides keeps pace with the changing pattern of human life. Keep this in mind when you are looking for direction or answers. Your answers may be in the Book!



Salat and Prayers

Quranic Surahs

Surah Al-Baqarah (Verses 9-17)

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

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, and they deceive none but themselves; only they perceive it not.

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

12. And when it is said to them: 'Create not disorder on 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.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَ
بِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ②

يُخَدِعُونَ اللَّهَ وَ الَّذِينَ آمَنُوا ③ وَ مَا
يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَ مَا يَشْعُرُونَ ④

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ⑤
وَ لَهُمْ عَذَابٌ أَلِيمٌ ⑥ بِمَا كَانُوا
يَكْذِبُونَ ⑦

وَ إِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ ⑧
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ⑨

إِنَّا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَ لَكِن لَّا
يَشْعُرُونَ ⑩

وَ إِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ
قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ⑪
إِنَّا إِنَّهُمْ هُمُ السُّفَهَاءُ وَ لَكِن لَّا يَعْلَمُونَ ⑫

15. And when they meet those who believe, they say: 'We believe,' but when they are alone with their ringleaders, they say: 'We are certainly with you; we are only mocking.'

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۗ وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ ۗ قَالُوا إِنَّا مَعَكُمْ ۗ
 إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٥﴾

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

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدَّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٦﴾

17. These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ ۗ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٧﴾

Surah Al-Baqarah is the longest chapter of the Holy Qur'an, and it was revealed in Medina. In these verses, Allah talks about a group of people who are hypocrites (people who pretend, lie or deceive). The hypocrites say that they believe in Allah, the Day of the Judgment, and the truth of Islam, but they do not. They only join the group of believers for their political and social benefits.

As we know, faith is based upon truth and sincerity, and Allah knows what is in the hearts of men. We cannot hide anything from Him. Allah tells us that those people whose hearts are suffering from the disease of hypocrisy do not behave as they should. They try to create disorder by spreading rumors against each other or encouraging non-Muslims to fight against Muslims and then blaming Muslims for that disorder.

When the believers ask the hypocrites to be sincere in their faith, they say that the believers are fools who are wasting their lives and properties. Allah gives chances for hypocrites to reform themselves but unfortunately, they do not change, and instead they grow in their transgression. Hypocrites and their leaders reject Allah's guidance and choose the path of error repeatedly. This rejection brings them misery and suffering.

Exercise 2.1: Memorize the Arabic and translation of these verses of Surah Al-Baqarah.



Ayat-ul-Kursi (Surah Al-Baqarah, v. 256)

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

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ
 لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ
 لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ
 مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ
 يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ
 وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا
 بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ
 وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ
 وَهُوَ الْعَلِيُّ الْعَظِيمُ ②

Commentary of Ayat-ul-Kursi

This verse is known as **Ayat-ul-Kursi**, meaning throne or a chair. It beautifully describes the unity of God and His great attributes. The Holy Prophet^{sa} is reported to have said that the Ayat-ul-Kursi is the loftiest verse of the Holy Qur'an (*Sahih Muslim*).

This verse answers the question of whether or not God exists. It tells us that the world is not without a Master. The destinies of its people are controlled by a Being Whose power is limitless, Whose knowledge knows no bounds, Who is Ever Vigilant, Ever Watchful, in Whose Hands are the entire resources of the heavens and the earth.

Allah knows the secrets of men's hearts as His knowledge is unlimited while knowledge of others is limited; hence there can be no intercession except by His permission, for He alone knows who is deserving of it. In short, Allah has control of the heavens and earth.

Exercise 2.2: Memorize the Ayat-ul-Kursi with translation.

Exercise 2.3: Answer the questions below.

What does 'Kursi' mean?

What question does this verse answer?

Exercise 2.4: Word Search



BELONGS ENCOMPASS SUSTAINING PERMISSION KNOWLEDGE
HEAVENS SLUMBER INTERCEDE LIVING PLEASURES ALLAH
GREAT BURDEN LIVING HIGH EARTH

Translation of Surah Al-Falaq

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

Say, I seek refuge in the Lord of the dawn,

From the evil of that which He has created,

And from the evil of darkness when it overspreads,

And from the evil of those who blow upon the knots of mutual relationships to undo them,

And from the evil of the envier when he envies.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ②
 مِنْ شَرِّ مَا خَلَقَ ③
 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ④
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ⑤
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑥

Exercise 2.5: Memorize the translation of Surah Al-Falaq.

Exercise 2.6: Unscramble the words from the translation of this surah.

- | | | | |
|----------------|-------|------------------|-------|
| 1. uegrfe | _____ | 6. matluu | _____ |
| 2. wnda | _____ | 7. nphotelsisair | _____ |
| 3. leiv | _____ | 8. lwob | _____ |
| 4. andesrks | _____ | 9. ynev | _____ |
| 5. poesvsrdaer | _____ | 10. stonk | _____ |

Exercise 2.7: Using the translation above, circle True or False for the statements below.

We should ask Allah to protect us from jealous people.	True	False
Good and evil both exist in the world.	True	False
Falaq means the dawn.	True	False
A breakdown of relationships can occur through misunderstandings, and so we should pray that Allah protect our relationships.	True	False

Exercise 2.8: Fill in the blanks using the words in the word bank.

113 SIX THE LORD OF THE DAWN
GOOD EVIL ALLAH

Including Tasmiyah, Surah Al-Falaq has _____ verses.

In this surah, when seeking Allah's help we call Him by His attribute,
_____.

In this surah, we are warned that _____ and _____ live together in this world.

Only _____ can protect us from all types of evil.

Surah Al-Falaq is chapter number _____ of the Holy Qur'an.

Exercise 2.9: Discuss the translation of Surah Al-Falaq in class and answer the questions below.

What does the word refuge mean?

- a. Shelter or protection
- b. Courtesy or honor

What kind of harm or evil does this surah talk about?

- a. Doubt, fear, misunderstanding
- b. Wars and social inequity

How can we save ourselves from the harm mentioned in this surah?

- a. By looking for Allah's protection
- b. By saving money

Translation of Surah An-Nās

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

Say, 'I seek refuge in the Lord of mankind,

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ②

'The King of mankind,

مَلِكِ النَّاسِ ③

'The God of mankind,

إِلَهِ النَّاسِ ④

'From the evil whisperings of the sneaking whisperer;

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ⑤

'Who whispers into the hearts of men,

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ⑥

'From among jinn and men.'

مِنَ الْجِنَّةِ وَالنَّاسِ ⑦

Exercise 2.10: Memorize the translation of Surah An-Nās.

Exercise 2.11: Unscramble the words from the translation of this surah.

- | | | | |
|----------------|-------|--------------|-------|
| 1. uegrfe | _____ | 6. kisnange | _____ |
| 2. drlo | _____ | 7. eashrt | _____ |
| 3. ngik | _____ | 8. nnji | _____ |
| 4. kdinma | _____ | 9. cirusaog | _____ |
| 5. wringpesshi | _____ | 10. eclmirfu | _____ |

Funeral Prayer

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا
 وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنثَانَا۔
 اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْإِسْلَامِ ط
 وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط
 اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ۔

Al-laa-hum-magh-fir li-hay-yi-naa wa may-yi-ti-naa wa shaa-hi-di-naa wa ghaa-'i-bi-naa wa sa-ghee-ri-naa wa ka-bee-ri-naa wa dha-ka-ri-naa wa un-thaa-naa.

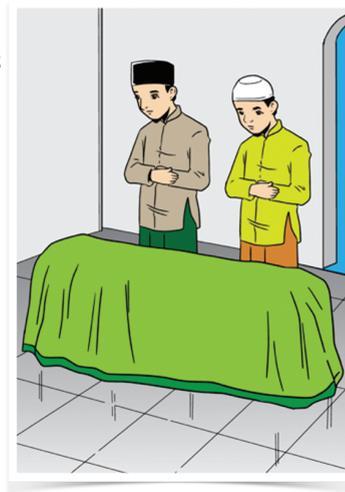
Al-laa-hum-ma man ah-yai-ta-hoo min-naa fa-ah-yi-hee 'a-lal-is-laam wa man ta-waf-fai-ta-hoo min-naa fa-ta-waf-fa-hoo 'a-lal-eemaan. Al-laa-hum-ma laa tah-rim-naa aj-ra-hoo wa laa taf-tin-naa ba'-dah.

Translation: O Allah! Forgive our living ones and our deceased ones; and those of us who are present and those of us who are absent; and our young ones and our old ones; and our males and our females.

O Allah! Those of us whom You grant life, keep them firm on Islam; and those of us whom You cause to die, cause them to die in faith. Deprive us not, O Allah, of the benefits relating to him (the deceased) and subject us not to trials after him.

When a Muslim passes away, other Muslims must offer his or her funeral prayer. After bathing, the body is wrapped in clean, white sheets, known as a **shroud**. For men, **three** sheets are used. One for the lower half of the body, one for the upper half, and one large sheet which covers the body from head to toe. For women, **two additional** pieces of cloth are used; one to cover the chest and one to cover the head. The body is then carried to the place where the Janazah (funeral) Prayer is to be performed. The funeral Prayer is held in the open or in a place built for that purpose called **Janazah Gah**. It can also be held in any mosque.

Those who are present for the funeral service should arrange themselves in rows behind the Imam. The rows should be **odd** in number, if possible since this was the sunnah of the Holy Prophet^{sa}. The Imam stands in the center of the first row, with the body resting in front of him. The position of the dead body should be such that the right side of the body should be towards the Ka`bah.



1. The Imam commences the Prayer by saying—"Allahu Akbar" (Allah is the Greatest) loudly.
2. The followers silently repeat the Takbir, and the Imam recites Thana and Surah Al-Fatihah silently.
3. He then says "Allahu Akbar" for the second time, without raising his hands.
4. Then, the whole congregation recites Durud Sharif silently.
5. The Imam says "Allahu Akbar" for the third time. This is when the funeral prayer is recited by everyone silently.

In the case of a deceased male or female child, the preceding prayer is replaced by:

Male child

اللَّهُمَّ اجْعَلْهُ لَنَا سَلْفًا وَفَرَطًا وَذُخْرًا وَأَجْرًا وَشَافِعًا وَمُشَفَّعًا

*Al-laa-hum-maj-'al-hu la-naa sa-la-fan wa fa-ra-tan wa dhukh-ran wa aj-ran
wa shaa-fi-'an wa mu-shuf-fa'aa*

Translation: O Allah! Make him for us a forerunner and a source of comfort, a treasure and a reward, and make him as a pleader and accept his pleading.

Female child

اللَّهُمَّ اجْعَلْهَا لَنَا سَلْفًا وَفَرَطًا وَذُخْرًا وَشَافِعَةً وَمُشَفَّعَةً

*Al-laa-hum-maj-'al-haa la-naa sa-la-fan wa fa-ra-tan wa dhukh-ran wa aj-ran
wa shaa-fi-'a-tan wa mu-shaf-fa-'ah*

Translation: O Allah! Make her for us a forerunner and a source of comfort, a treasure and a reward, and make her as a pleader and accept her pleading.

6. The Imam then says "Allahu Akbar" for the fourth time and turning his face towards the right, says "As-Salamu Alaikum wa Rahmatullah," and turning

his face towards the left repeats the same to mark the end of the Prayer.

Remember that there are no **Ruku** or **Sajdah** in the funeral Prayer. The body is then buried in the cemetery. Those who can, should accompany the funeral procession to the cemetery and remain there until the body has been buried.

Exercise 2.12: Memorize the funeral prayer in Arabic.

Exercise 2.13: Fill in the blanks.

1. After bathing, the body of the deceased is wrapped in clean white sheets, known as a _____.
2. The funeral Prayer is held in the _____ or in a place built for that purpose called a _____.
3. For the funeral Prayer, the body is placed in _____ of the Imam.
4. Everyone recites Durud Sharif when the Imam says Allahu Akbar for the _____ time.
5. O Allah! Forgive our _____ and our _____; and those of us who are _____ and those of us who are _____; and our _____ and our old ones; and our _____ and our _____.
6. O Allah! Those of us whom You grant _____, keep them firm on _____; and those of us whom You cause to _____, cause them to die in _____.
7. There are _____ rukus and _____ sajdahs in the funeral Prayer.

Prayers

Seeking Allah's Protection

يَا حَفِيظُ يَا عَزِيْزُ يَا رَفِيْقُ-

Yaa ha-fee-zu yaa `a-zee-zu yaa ra-feeq

Translation: O Protector! O Mighty! O Kind God! (I seek Your protection, Your support and Your friendship). (Tadhkirah)

Exercise 2.14: Memorize this prayer of the Promised Messiah^{as} that asks for Allah's protection and its translation.

Achieving Allah's Blessings

رَبِّ اِنِّي لِمَا اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ

Rab-bi 'in-nee li-maa an-zal-ta i-lay-ya min khair-in fa-qeer

Translation: My Lord, a beggar I am in need of whatever good Thou bestows on me. (28:25)

The Holy Qur'an says that Allah, the All-Knowing, knows what is good for us. This prayer teaches us to leave everything to Allah and ask Him to provide us with whatever He thinks is best for us. Sometimes we become sad when our prayers are seemingly not accepted. Perhaps it is in Allah's plan not to accept the prayer in the way we want, not because we are not pious, but because He knows that it is not good for us. So, we should always be happy with whatever Allah decides. The Promised Messiah^{as} gives an example of this very dilemma. He states that if a child wanted to place his hand in the fire, a mother would let the child cry, but she would never let him put his hand in the fire because she knows that it would hurt him. Similarly, we may be praying for something that we think is good for us, but Allah knows if it actually is good for us or not, and because of this knowledge, He chooses to either accept or not accept our prayers.



Exercise 2.15: Memorize the prayer to achieve Allah's blessings and its translation.

Exercise 2.16: Unscramble the words related to this prayer.

HLALA -----

OGOD -----

DEEN -----

DLOR -----

LEBSGINS -----

RBEAGG -----

DEVIOPR -----

YPARER -----

ERWHTAVE -----



Basics of Islam

Hadith

Against Backbiting

الْغَيْبَةُ أَشَدُّ مِنَ الْقَتْلِ-

Al-ghee-ba-tu a-shad-du mi-nal-qatl

Translation: 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. Treating other people with integrity and respect is a sign of a believer. It is not permissible for a Muslim to spread rumors, gossip or engage in backbiting of another person.

In the Holy Qur'an, Allah says,

"O ye who believe! Avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor backbite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly, you would loath it. And fear Allah, surely, Allah is Oft-Returning with compassion and is Merciful." (49:13)

In our daily life, backbiting and gossip remain the main causes of the destruction of personal relationships. They destroy friendships and families and fuel mistrust among community members. Islam guides us on how to deal with our human tendency towards gossip and backbiting.

This is how we can avoid backbiting:

- Keep in mind that Allah sees and knows everything.
- Nobody is perfect; we all are lacking in some way.
- Recognize that Satan seeks to fuel doubt and mistrust among believers.
- Speak well or keep quiet. The Prophet Muhammad^{sa} said, "One can greatly beautify himself with two habits-good manners and lengthy silence." On another occasion, he said, "Let the one who believes in Allah and the Hereafter utter good words or let him be silent."
- If you hear a rumor about someone's misfortune, strive for compassion rather than continuing the gossip. Remind others not to gossip, and if they



don't listen, walk away.

- Avoid prying into others' affairs, as this fuels gossip, misinformation and creates a climate of mistrust.
- Allow grace for the mistakes of others. If a person does something that you think is wrong somehow, try to look at the situation from their perspective. By being empathetic, you will be less likely to harbor or spread negativity.
- Ask Allah for His forgiveness for any mistakes you make, and then seek the forgiveness of the person you hurt.

Exercise 3.1: Memorize the hadith against backbiting and its translation.

Persistence in Prayers

تَرْكُ الدُّعَاءِ مَعْصِيَةٌ

Tar-kud-du-`aa-i ma`-si-yah

Translation: It is a sin to abandon praying.

Persistence means continuously doing something, even when it appears to be useless or difficult. Abandon means to leave or stop doing something. This hadith tells us that Allah always hears our prayers. Sometimes when we pray for things, which are not suitable for us, Allah decides not to accept our requests. You may think at such a point that Allah has not heard you and has denied you your prayer. However, this far from the truth. When Allah denies a prayer, it may be because He knows that there will be some adverse consequences of what we are asking.

Therefore, even when we feel hopeless, and it seems that Allah is not listening we must not stop praying. If we stop, that means we think Allah does not know what is good for us. It means that we think we know better than Allah.

Ceaseless prayers demonstrate our trust in Allah. Remaining steadfast in prayers also give us the chance to become closer to Allah and ask Him for His help in everything. Allah protects us from evil, and we also become stronger and prosperous in our lives.



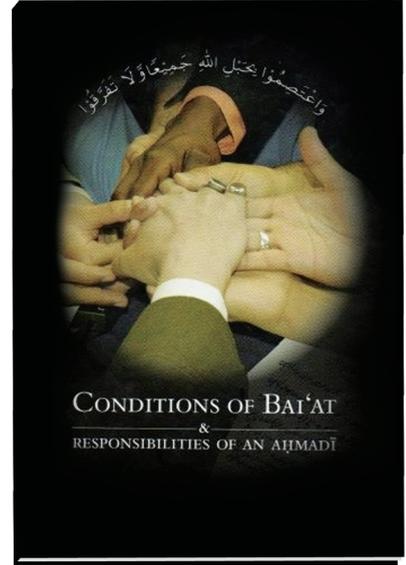
Exercise 3.2: Memorize the hadith about persistence in prayers and its translation.

Conditions of Bai'at and Responsibilities of an Ahmadi

Note: Please have students read the actual course book "Conditions of Bai'at and Responsibilities of an Ahmadi" for full understanding of the concepts. The online book can be found here: <https://www.alislam.org/library/books/Conditions-of-Baiat-Responsibilities-of-Ahmadi.pdf>

Introduction

When the Promised Messiah^{as} claimed that he was the awaited messiah, he invited all righteous souls to join him. He then published the **ten conditions of Bai'at** for all who wished to pledge their allegiance to him and the revival of Islam.



Exercise 3.3: Answer the questions below with reference to the passages in the book. Page numbers from the course book are provided.

What is the literal meaning of the word "Bai'at"? (page 4)

Why did the Promised Messiah^{as} wait to begin taking the Bai'at of those who wished to follow him? (pages 8-10)

Where and when did the first Bai'at take place? (page 12)

Who was the first person to take the Bai'at at the hands of the Promised Messiah^{as}? (page 12)

Condition 1

That he/she shall abstain from Shirk (association of any partner with God) right up to the day of his/her death.

Condition 2

That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they might be.

Exercise 3.4: Answer the questions with reference to the passages in the book. Page numbers from the course book are provided.

What is Shirk? (page 17)

- a. Associating partners with Allah
- b. An unforgiveable sin
- c. Being proud & showing off
- d. All of the above

Identify and define the nine sins mentioned in Condition #2? (page 21)

1.	6.
2.	7.
3.	8.
4.	9.
5.	

What is Ghadd Basar? (page 29)

- a. An intention of modesty
- b. Keeping the eyes cast down
- c. Carrying yourself with a pure intent
- d. All of the above

Discuss: Why is modesty prescribed for both men and women?

Tarbiyat Topics

Love of Allah

Allah is the Creator of the universe. He showers countless blessings on us: good health, loving parents, delicious food, and so many more. Unfortunately, we take these blessings for granted and don't thank Allah enough for His favors.



When we love someone, we try to do everything in our power to make them happy and avoid all those things which will destroy our relationship. Allah created us to worship Him. We should all ask Allah to grant us His love. Love of God is willingness to sacrifice everything for His sake.

In the Holy Qur'an Allah says:

“Say, if you love Allah, then follow me (The Holy Prophet^{sa}), then Allah will love you and forgive you your sins. And Allah is the Most Forgiving and The Merciful.” (3:32)

This verse teaches us that true and burning love of God and the Holy Prophet^{sa} results in a meeting between God and man. He who loves God and the Holy Prophet^{sa} is beloved of God. True love of God, therefore, is a sign of truth and sincerity.

In a Persian poem, the Promised Messiah^{as} beautifully summarizes the emotion and feeling of a true lover and supplicant of Allah.

*Do not mention kings to me,
For I have placed my hopes at another threshold.
The Lord God, Who has granted life to the universe,
He is the Originator, the Creator, the Sustainer.
The Generous, All-Powerful, Reliever of problems,
The Merciful, the Compassionate, Who fulfills all needs.
(Ruhani Khaza'in, Vol. 12, p. 149)*

This is how we can practice our love for Allah:

- Worship Allah alone
- Ponder upon the blessings of Allah

- Read the Holy Qur'an and reflect on its teachings
- Perform acts which bring us closer to Allah
- Stay away from sins and ask Allah for His forgiveness
- Reflect on the beautiful names of Allah
- Follow the Sunnah of the Holy Prophet^{sa}

Exercise 3.5: Complete the short answer questions below.

Why do we need to love Allah?

How can we acquire the love of Allah?

Find and discuss a hadith related to this topic.

Loyalty to Country

“Love for one’s nation is a part of faith.”

(Sakhawi; Safinat-ul-Bihar)

Islam requires every Muslim to be loyal to his country – regardless of the ruler’s faith. The Holy Qur’an states, “O ye who believe, obey Allah and obey the Prophet and obey those in authority from among you” (4:60).



In Islam, therefore, loyalty first belongs to God and obedience to other authority being derived from Him. A sovereign may demand obedience from his constituency because he is responsible for them. Obedience to such a sovereign fall under obedience to God. Prophet Muhammad^{sa} declared,

“Whoso obeys the ruler obeys me, and whoso disobeys the ruler disobeys me” (Muslim); “Listen to and obey your ruler, even if you [despise him]” (Bukhari).

In the light of the ahadith mentioned above, the definition and true meaning of love and loyalty, is the fulfilment of one’s pledges at every level and under all circumstances, regardless of difficulty. This is the true standard of faithfulness required by Islam.

This is how we can practice love for our country:

- Loyalty to one’s nation is an integral part of the Atfal and Nasirat pledges. Children must always be ready to serve their country and nation in every way possible.
- Follow all the laws of the country.
- Never participate in any activity which hurts our country.
- Remember Allah has forbidden all forms of treachery or rebellion, whether they are against one’s country or government, because this threatens the peace and security of the nation.
- Do not protest if you don’t agree with government, instead write or talk to lawmakers to resolve the situation peacefully.
- Choose the best possible leaders for your country.

In Chapter 4, verse 59 of the Holy Qur’an, Allah has commanded that a person should only hand over trust to those who are entitled, and that when judging between people, he should make his decision with justice and honesty. Thus, loyalty to one’s nation requires that the power of the government should be given to those who are truly entitled to it, so that the nation can progress and come to stand at the forefront amongst the nations of the world.

Speaking about the importance of loyalty and love for one’s nation Hadrat Mirza Masroor Ahmad^{aba} said, “Ahmadi Muslims must desire and work towards

the betterment of the country in which they live in. They must always adhere to and respect the local laws. Whenever a country requires a sacrifice, Ahmadi Muslims will always be ready to bear such sacrifice for the sake of their nation.”

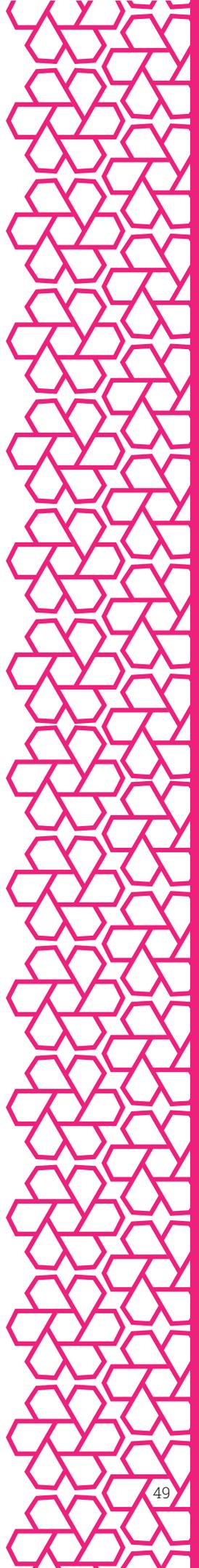
Exercise 3.6: Write in short answers to the questions below.

Why does Islam stress on love for one’s nation?

How can we express our love for our nation?

What instructions are given in the Holy Qur’an regarding choosing a leader?

What should we do if we disagree with our government?



Tarbiyat Stories

Delhi is Still Far Away

Kings do not matter to the ones who have found God.

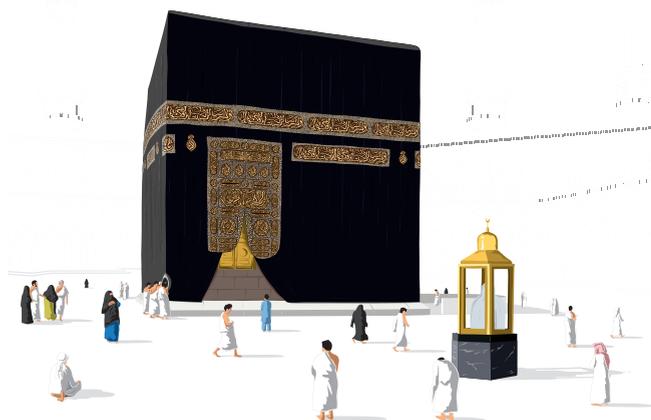
Prophets, though, are at quite a different level— even their servants and slaves achieve such a status that kings are rendered insignificant before them. Nizam-ud-Din Auliya, a saint from Delhi, was the sage of many saints. Through him, enlightenment spread far and wide in India. A king of the Tughlaq Dynasty ruled India at that time. An action of Nizam-ud-Din Auliya annoyed the king. The king was about to embark on a journey. So, he said that he would punish Nizam-ud-Din Auliya after his return from journey. This news worried the followers of Nizam-ud-Din Auliya. Their worries increased as the king started his journey back to Delhi. They suggested that an effort for conciliation should be undertaken before the king arrives back. Nizam-ud-Din Auliya responded, “All is in the hands of God. I cannot do much. God will act as He wills.” When the king had proceeded further, the followers became even more alarmed. They told him again that now there is only a very short distance to cover. He replied, “Do not worry, Delhi is still far away.” Finally, the king reached very close to Delhi. It has been a tradition of the Muslim kings not to enter the city at night. As a matter of fact, it was the tradition of the Revered Prophet, may peace and blessings of Allah be upon him, and the kings acted upon it. Therefore, as the king arrived near the city, he stayed outside the city, and an announcement was made that the king planned to enter the city the following day. The anxious followers again said that the king was about to enter the city. He responded again, “Delhi is still far away.” As the daylight spread, his devout followers became extremely worried about the wrath of the king on arrival in the city. But instead the news came that the king had suddenly died in some accident. So, the king’s body entered the city in his place. Therefore, even the kings are insignificant against the beloved ones of Allah. Only those find true happiness who have a relationship with the Almighty.

Exercise 3.7: What is the lesson learned from this story?

The Cobbler's Hajj

A man named Abd-Allah lived in Mecca and had the honor of performing the pilgrimage. After the Hajj was over, one night he had a dream in which he saw two angels speaking to each other.

The first angel asked, "How many pilgrims have come this year?" The second angel replied, "Six hundred thousand." The first angel then asked, "How many have had their hajj accepted?" The second angel replied, "Not a single one."



When Abd-Allah heard this, he was filled with fear and began to tremble. "What?" he cried, "all these people have come from so far; from distant ends of the earth and with great pain and weariness from every deep ravine, traversing wide deserts and all their labour is in vain?"

Abd-Allah asked, "Who is this person?". The angel said, "There is a cobbler in Damascus called Ali ibn Mowaffaq. He did not come to the pilgrimage, but his Hajj has been accepted and all of his sins have been forgiven".

Upon hearing this, Abd-Allah woke up and thought he must go to Damascus and visit this man. So he traveled far from Mecca to the Syrian capital of Damascus. Once there, he searched the city looking for this man, whose pilgrimage Allah had accepted without even traveling to Mecca.

When he finally found the man named Ali ibn Mowaffaq, Abd-Allah asked him, "What work do you do?". Ali replied, "I cobble shoes". When Abd-Allah heard this, he went on to relay his dream to this man. He was desperate to know what this man had done to have gained Allah's acceptance without having even left his city.

The man went on to relay his story. He said, "For thirty long years, I have longed to go for Hajj. I had saved up three hundred and fifty dirhams from cobbling shoes all year long. This year, I had resolved that I would finally make my pilgrimage to Mecca. One day, my wife smelled some meat being cooked by our next door neighbor and asked if I would go to our neighbor's house and ask for some of their delicious smelling food. I went and knocked on my neighbor's door and explained that my wife was craving whatever she was cooking".

“The woman hesitated at first and then broke down into tears. She was so embarrassed as she explained why she could not share her cooked meat with us. You see, her children had been starving for three days as they had nothing to eat in their house. In her desperation, she saw a donkey lying dead in the street and brought it home and cooked it to feed her children. The meat was permissible for her because of her unfortunate circumstance, but would not have been halal for me or my wife”. He continued, “My heart seemed to have caught on fire when I heard her story and saw her tears. I took out the three hundred and fifty dirhams and gave them to her right away. I told her, ‘Spend this money on your children, as this is my Hajj’”.

Abd-Allah was moved by this man’s story and declared, “The angels then spoke truly in my dream and the Heavenly King was true in His judgment”.

Discussion Question

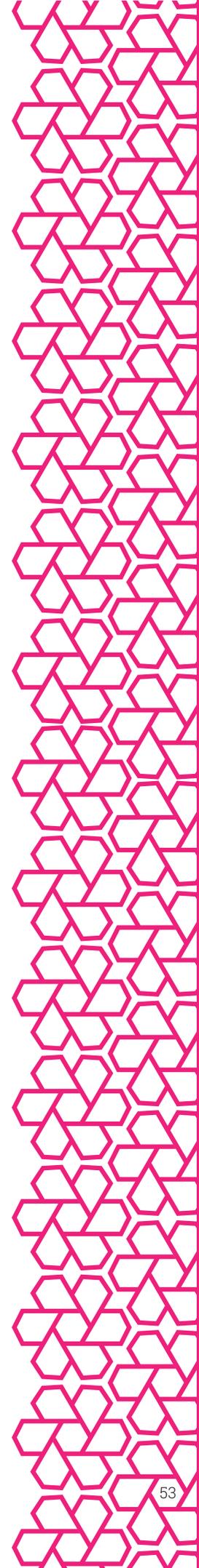
- Consider this quote, “When helping the poor, leave the camera at home”. Why is humility the most important part of sacrifice?
- Why are intentions critical in our faith?
- Can we be sure that our good deeds are accepted and how does this affect the path of a true believer?

Exercise 3.8: What is the lesson learned from this story?

Debate

Hadrat Hakeem Maulana Nur-ud-Din^{ra} used to say that he had a teacher named Maulawi Rahmatullah, who moved to Medina later in his life. Maulawi Rahmatullah was very pious and eminently devout, but he did not have much knowledge about the religion of Christianity. Once, a debate was arranged between him and Christians. His opponent was a clever and knowledgeable person while Maulawi Rahmatullah knew only the Qur'an and hadith. Being wise and intelligent, he said, "If I present Qur'an and hadith, my opponent will say, 'I do not believe in them.' My argument should be acceptable to my opponent too, but I am not aware of any." Finally, he said, "Why should we seek help from people and instead let us pray as we do not have much of a choice but to pray to God." He then occupied himself in prayer. At about eleven o'clock at night, someone knocked at his door. He opened the door. A man in a robe entered and said, "Tomorrow you are debating with that priest, I am also a priest, but, with regards to the unity of God, I consider you in the right. Therefore, I want you to note down some references because it is possible that you may not be aware of them." The mysterious priest dictated all the references to Maulawi Rahmatullah. When the debate took place the next day, the opposing priest was amazed by what was taking place in the debate that Maulawi Rahmatullah did not know any references, but he was citing Greek books at some place and Hebrew books at another, and he was also presenting English extracts. He was citing the unity of God from the Bible. In short, Maulawi Rahmatullah debated excellently and the opposing priest was defeated squarely. The stranger showed up in the same manner every night, dictated the citations, and in the morning, Maulawi Rahmatullah presented them forcefully. When a person stands up to do a good deed, Allah Himself moves the hearts of people, and people start supporting and aiding him.

Exercise 3.9: What is the lesson learned from this story?



Old Lady's Wish

The Qur'an is the greatest wealth. How can a true Muslim like to see his home without this wealth? Hadrat Hakeem Maulana Nur-ud-Din^{ra} used to relate that there was an elderly lady who was very pious. He used to visit her from time to time. Once he asked her, "Dear Lady, tell me if you need anything. I will get it for you." She said, "Son, I am in quite a comfort. I do not need anything." He used to say that he insisted, "You must need something." But each time she said, "I am comfortable. Every peace is here. There is no inconvenience." Then she elaborated, "We are a son and a mother only. Allah sends us two loaves of bread, morning and evening. I eat one and my son eats the other. We go to sleep on the same bed because we have only one blanket. When my side gets cold, I ask him to change side and he complies. So, that side too becomes warm. After a short while, when his side gets cold, he asks me to change my side, and I change my side, and he becomes comfortable. Therefore, we do not need anything." He used to relate that when he asked her persistently, "Please, let me know if you need anything." She said, "Due to my advanced age, my eyesight has become weak, and I cannot read comfortably the copy of the Qur'an I have because of the small writing. So, if you must give me something, give me a copy of the Qur'an printed in large font so that I may read it easily." For a believer, the greatest bounty is the Holy Qur'an.



Exercise 3.10: What is the lesson learned from this story?

A Knock at the Door

The sign of a true friend is that he is ready to sacrifice everything for his friend and beloved. Imagine a beloved and a friend who is not only a beloved and a friend but also is the Creator, the Master, and the Lord.

A famous story states that a young man was in the habit of wasting his father's wealth on his friends all the time. He always had a gathering of flatterers and they wasted money day and night.

His father always told him, "They are flattering and selfish young men. They do not have real love for you. Do not destroy your wealth on them." But the young man never accepted his father's advice and responded, "They are my true friends."

The father said, "How come you have gathered so many friends around while I have been able to find only one close friend? How come there is a large gathering of friends around you all of the time?"

A long time passed, and the young man did not accept his father's advice. One day, the father said, "If you do not trust me then conduct a trial and test your friends, then you will know how many real friends you have."

The son asked, "How may I test my friends?". His father replied, "Go to every friend's home, and tell them that your father has evicted you from his house and has taken away your access to the property. Ask them to provide you with some money so that you may arrange some source of livelihood."

When he went to his friends' homes and told them that his father had evicted him, one sent a message out through a servant that he was sick and regretted that he could not meet him at that time. Some excused saying that they had the money but had given it to someone else just that day.

The young man returned home empty handed and said to his father that what his father had been saying was proven true; no one helped him.

The father said, "Let me show you my friend now."

The father took his son to the wilderness, and outside the town he reached a house, knocked on the door, and called out. There was a query from inside, "Who is it?"



The father announced his own name. The voice from the house said, "Okay."

Then there was silence without a response for half an hour.

The son said, "Your friend has proven to be like my friends."

The father said, "Do not be impatient; you will know soon why he has taken so long to come out."

A few minutes later, the father's friend came out holding his wife's hand. He had his scabbard fastened to his waist and had a sword in the other hand.

As he came out, he said, "Forgive me my friend, you came at midnight and I have been delayed since you knocked at the door. I assumed that your coming at midnight has some purpose in it. I thought, maybe you are in trouble and you have come to me for help. On this thought, I picked up my sword because that is what I would use to help you. Then I thought that although you are a billionaire, even billionaires can have financial problems and need any penny they can get. I had collected four to five hundred dollars penny by penny throughout my life and had buried them. I dug the ground and extracted that bag. I was further delayed on thinking that maybe your wife is not well and there may be some need to tend to her, so I awoke my wife and brought her with me. All these three things are at your disposal. How can we be of help?"

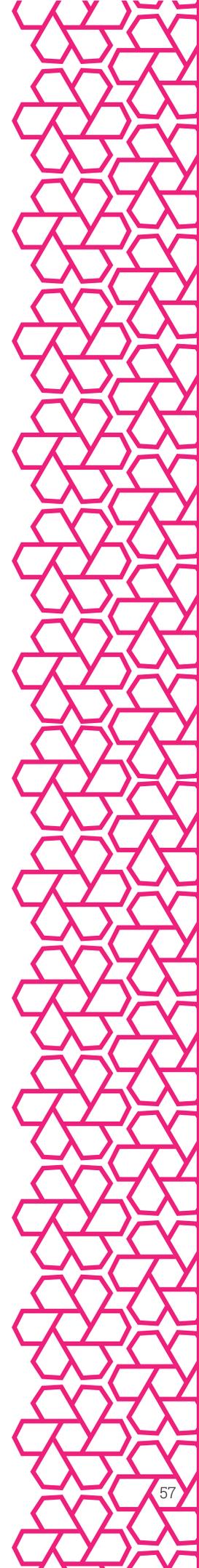
He said to his son, "Such ones are the friends."

This example bears a lesson in it: If a man's friend can be like this, then how should a friend of God be?

Discussion Questions:

- Which is better? A friend who plays with you everyday but isn't willing to help you when you really need or the one who you interact with less often, but is always there when needed?
- One of Allah's names is Al-Wali, The Best Friend. Why do you think that is? In what ways does Allah show His friendship to mankind?

Exercise 3.11: What is the lesson learned from this story?





History of Islam

Life of Promised Messiah^{as} – Part I

Family Background

Hadrat Mirza Ghulam Ahmad of Qadian^{as}, the Founder of the Ahmadiyya Muslim Jamaat, belonged to a well-known Persian clan named Barlaas. Mirza Hadi Baig was the ancestor who migrated from his hometown Samarkand (Khurasan), in A.D. 1530, to India, along with two hundred of his companions that included his relatives and staff. He was a nobleman, a scholar and a saintly figure. India was then under the rule of the Moghul emperor named Babar.

Mirza Hadi Baig selected an unpopulated area, seventy miles northeast of Lahore, to settle down with his clan. He founded a town which he named Islampur. Over time, the name Islampur went through a series of changes and came to be called Islampur Qadi Maajhi, then simply Qadi Maajhi, and then Qadi, and finally it became known as **Qadian**.

Mirza Gul Muhammad was the great-grandfather of the Promised Messiah^{as} and was known for his honesty and God-fearing personality. Mirza Ata Muhammad was the grandfather of the Promised Messiah^{as}. **Mirza Ghulam Murtaza** was his father's name while his mother's name was **Chiragh Bibi**. She was known for her hospitality and care of the poor.

Birth and Childhood (February 13, 1835)

The Promised Messiah^{as} was born on February 13, 1835 (14 Shawwal, A.H. 1250), before sunrise. He was born with a twin sister who did not survive. His twin birth fulfilled a prophecy recorded in Islamic literature for centuries that Mahdi Mau`ud (the Promised Reformer) will be born as a twin (Fusus al-Hikam by Muhy-id-Din Ibn Arabi).

The Promised Messiah^{as}, as a child, was not fond of frolicking around aimlessly and did not take part in the mischief of his playmates. His elementary education was given to him at home by three different tutors, one after another.



First Marriage and Unusual Religious Interest

His first marriage, at the age of fifteen years, was arranged with his first maternal cousin **Hurmat Bibi** (daughter of his maternal uncle, Mirza Jamaat Baig). Two sons, Mirza Sultan Ahmad and Mirza Fazal Ahmad, were born as a result of this marriage. Mirza Fazal Ahmad died in the prime of his youth. However, Mirza Sultan Ahmad lived long enough to eventually become an Ahmadi at the hands of his younger brother, Hadrat Khalifat-ul-Masih II^{ra} (Muslih Mau'ud). His entering the fold of Ahmadiyyat fulfilled the part of the prophecy regarding Muslih Mau'ud - He will cause three to become four. Hadrat Mirza Ghulam Ahmad^{as} had three other sons from his second marriage and Mirza Sultan Ahmad, at first, did not accept Ahmadiyyat. His acceptance of Bai'at at the hands of his elder brother, Hadrat Muslih Mau'ud^{ra}, turned the fourth brother to be the same as the other three. Hence, the three became four.

Hadrat Mirza Ghulam Ahmad^{as} cherished his privacy and spent most of his time in prayers or immersed in the study of the Holy Qur'an. His father was quite conscious of his son's great preoccupation with religion. Regarding his son, he would usually remark to his friends, "This son of mine is a 'masetar' (In Punjabi; One who spends most of his time in a mosque, saying prayers). He does not 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 renowned his son (the Promised Messiah^{as}) had become and how devoted followers from far and wide were waiting on him. (Tadhkirat-ul-Mahdi, part 2)

A Vision of the Holy Prophet^{sa} (1864 or 1865)

When he was thirty or thirty-one years old, he saw the Holy Prophet Muhammad^{sa} in a vision. The details of this vision shed light on the strong ties of his love for the Holy Prophet^{sa} that distinguished him from everyone else and foretold of his remarkable spiritual future.

A Job in Sialkot (1864-1868)

Hadrat Mirza Ghulam Ahmad^{as} had to work for the government (from 1864 to 1868) to respect the wishes of his father, but he was not inclined towards a worldly career, and considered the short period of his employment to be a "prison sentence."

While employed at Sialkot, he still managed to devote all his spare time to the study of the Holy Qur'an and social work. He kept up his religious debates with the Christian missionaries in the area and did much to stem the rising tide of Christianity.

He returned to Qadian in 1868, following his father's wishes, given his mother's illness. She passed away before he could reach Qadian.

Exercise 4.1: Answer the questions below.

The Promised Messiah^{as}'s fathers name was:

- a. Mirza Ghulam Murtaza
- b. Mirza Sharif Ahmad
- c. Mirza Sultan Ahmad
- d. Mirza Gul Muhammad

The Promised Messiah^{as}'s mother's name was:

- a. Hurmat Bibi
- b. Chiragh Bibi
- c. Burlas
- d. Qadi Majhi

The Promised Messiah ^{as} was born with a twin sister.	True	False
The Promised Messiah ^{as} was educated at home by tutors rather than going to a school.	True	False
The Promised Messiah ^{as} loved to play, was loud, and very mischievous as a child.	True	False

What is the date of the Promised Messiah^{as}'s birth?

How old was the Promised Messiah^{as} when he was first married?

- a. 25
- b. 15
- c. 35
- d. 40

What does the word "maseetar" mean?

- a. One who is in trouble
- b. One who spends most of his time in a mosque
- c. One who does not go to the mosque
- d. None of the above

What was the name of the Promised Messiah^{as}'s first wife?

The Holy Prophet^{sa} appeared in a dream to the Promised Messiah^{as} when he was 45 years old. True False

The Promised Messiah^{as} debated with Christian missionaries who were spreading Christianity in India. True False

Why did the Promised Messiah^{as} take a job in Sialkot?

- a. To make more money
- b. Because he got a good job
- c. To respect his father's wishes
- d. To preach about the message of Islam

Why did the Promised Messiah^{as} return to Qadian in 1868?

- a. His grandmother was ill and dying
- b. His mother was ill and dying
- c. His health was not well
- d. He did not want to work anymore

First Revelation and a Glorious Mission (1868 or 1869)

In 1868 or 1869, the Promised Messiah^{as} refused to be drawn into a religious debate against Maulawi Muhammad Hussain Batalvi because he did not want to debate somebody just for the sake of debating.

He was not interested in seeking fame in this way. He preferred to win the approval and pleasure of Allah, rather than submit to the pressure of people who wanted him to get involved in that debate against Maulawi Muhammad Hussain Batalvi. The Promised Messiah^{as} held the correct view that the Holy Qur'an has the top priority, and the sayings of the Holy Prophet^{sa} (Hadith) hold priority after that.

God was very pleased with his righteous conduct. That night, the Promised Messiah^{as} received a revelation in Urdu - translated as:

'God is very pleased with this act of yours, and He will bless you in great measure – so much so that even Kings will seek blessings from your clothing.'

Father's Death and Promise of Divine Support

His father passed away in June 1876 after sunset. The same day at noon, he received a revelation in which God Almighty told him of his father's death.

In this condition of grief, he thought for a while that the financial resources associated with his father would come to an end and, perhaps, the days of poverty and pain would now prevail. Immediately, he received another revelation from God:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ط

Alaisallaahu bikaafin abdahoo

Translation: Is Allah not sufficient for His servant

This gave him a feeling of relief and peace of mind as it was now clear that God would take care of all his needs.

The Case of Post Office (1877)

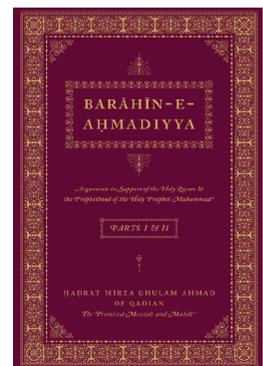
In 1877, a Christian advocate, Ralia Ram, sued the Promised Messiah^{as} in a court of law. The pretext of this case was that the Promised Messiah^{as} had unknowingly placed a letter inside a parcel that he had mailed. He did not know that it was against the law to place a letter inside a parcel.

Although the lawyers advised the Promised Messiah^{as} to tell a lie and state that he had not put the letter inside the packet, he remained firm and told the truth. It was due to the blessing of God and the strength of truth that the Promised Messiah^{as} was acquitted of this charge. In a vision, God had already shown him that Ralia Ram had conspired to get him involved in this case. Allah foretold the Promised Messiah^{as} that he will remain unharmed.

Publication of his First Book – Barahin-e-Ahmadiyya (1880)

Barahin-e-Ahmadiyya (which means “The Ahmadiyya Arguments”) is a remarkable and scholarly book whose first two volumes were published in 1880. Volume 3 was published in 1882 and Volume 4 in 1884.

The purpose of this great book was to repel the attacks on Islam by various religious movements (which included Christianity, and two new movements, Arya Samaj and Brahman Samaj) and to defend Islam with convincing arguments.



This great book showed the expert defense of Islam by the Promised Messiah^{as} and proved the superiority of the Holy Qur'an over other scriptures. He demonstrated the truth of the Holy Prophet Muhammad^{sa} and explained the need for revelation from God to continue for humanity. His arguments proved an effective weapon to defeat the enemies of Islam.

First Revelation about His Appointment as a Reformer (1882)

In 1882, he saw the Holy Prophet Muhammad^{sa} in a vision and it was then that he received the first revelation from God that he was appointed **Mujaddid**, or a Reformer.

His Second Marriage (November 17, 1884)

According to God's revelations, he married **Hadrat Sayyida Nusrat Jahan^{ra}**, daughter of Mir Nasir Nawab of Delhi, on Nov. 17, 1884.

Exercise 4.2: Answer the questions below.

The Promised Messiah^{as} refused to debate with this man for the sake of debate:

- Pandit Lekh Ram
- Muhammad Hussain Batalvi
- Mirza Sultan Ahmad

In the first revelation, the Promised Messiah^{as} was told that these people would seek blessings from his clothing:

- Queens
- Kings
- Muslims

Translate the revelation below:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ط

What was the name of the man who sued the Promised Messiah^{as} in the Post Office case?

What was the name of the Promised Messiah^{as}'s first book?

- Masih Hindustan Mein—Jesus in India
- Barahin-e-Ahmadiyya—The Ahmadiyya Arguments
- Fath-e-Islam—The Victory of Islam

Mujaddid means:

- a. A redeemer
- b. A reformer
- c. A khalifa
- d. A messiah

Who did the Promised Messiah^{as} see in a dream telling him that he was appointed a Reformer by Allah?

- a. Hadrat Adam^{as}
- b. The Holy Prophet^{sa}
- c. Angel Jibreel^{as}

What was the name of the Promised Messiah^{as}'s second wife?

- a. Hadrat Sayyida Nusrat Jahan^{ra}
- b. Hurmat Bibi
- c. Chiragh Bibi
- d. He was only married once

The Promised Messiah ^{as} was worried about how he would support himself when his father passed away.	True	False
The Promised Messiah ^{as} wrote his first book to defend Islam against the Christians and Hindus who were attacking the religion.	True	False
The appointment as Mujaddid or Reformer was in the year 1882.	True	False

Announcement of being the Reformer of the Age (March 1885)

In March 1885, he announced through a public advertisement, sent to almost all the renowned religious leaders, scholars, and kings of the world that according to the revelation from God, he was the **Reformer of the age** and that his spiritual attributes were like the attributes of Jesus Christ^{as}, son of Mary. This advertisement also included an invitation to all of them to visit him in Qadian and observe for themselves the divine signs in favor of the truth of his proclamation.

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

On the 27th day of fasting, in the sacred month of Ramadan, the Promised Messiah^{as} was lying down, on his side, in the bed. A devoted companion, Hadrat Maulawi Abdullah Sanauri^{ra}, who was massaging his feet to comfort him, felt

that the Promised Messiah^{as}'s body trembled a little (as he was seeing a dream). Right at that moment, the companion noticed a few fresh red drops had somehow appeared on the ankle of the Promised Messiah^{as} as well as on his clothes.

Later on, the Promised Messiah^{as} relayed to Hadrat Maulawi Abdullah Sanauri^{ra} what he saw in the dream. He also explained that it is a strange phenomenon that incidents which occur during dreams 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 eminence.

The Sign of the Meteors (November 1885)

On the night of the 27th of November, 1885, there was an unusual display of trailblazing meteors in the sky. Their appearance was yet another fulfillment of an earlier prophecy indicating the arrival of the Messiah. These meteors were a divine sign in favor of the truth of the Promised Messiah^{as}.

Journey to Hoshiarpur and Prophecy Regarding Muslih Mau'ud (February 20, 1886)

In January 1886, under divine guidance, the Promised Messiah^{as} went to **Hoshiarpur** and spent **40 days and nights** in a continuous state of worship of God and prayers. On February 20, 1886, after the conclusion of the 40-day period, he issued a public statement that included several prophecies. One of those prophecies concerned the **birth of a Promised Reformer**, or Muslih Mau'ud. God foretold that a handsome and spiritually purified son would be born to the Promised Messiah^{as} who will be a sign of God's mercy. (Tabligh-e-Risalat, Vol. 1)

Later, on the 22nd of March 1886, the Promised Messiah^{as} issued another public statement in which, according to divine revelation, he fixed a nine-year period in which that 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 **Hadrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}** was born. The Promised Messiah^{as} and his second wife, Hadrat Sayyida Nusrat Jahan^{ra}, had ten children in total and out of them, five survived to live long lives.

Exercise 4.3: Fill in the blanks using information from the text above.

In March of _____ Hadrat Mirza Ghulam Ahmad^{as} published an advertisement proclaiming that he was the _____ of the age.

One of the divine signs that was shown to the Promised Messiah^{as} and his companion Hadrat Maulawi Abdullah Sanauri^{ra} was the appearance of _____ on the Promised Messiah^{as}'s clothes.

Another sign was the unusual appearance of _____ in the sky in November of 1885.

The Promised Messiah^{as} spent 40 days in the city of _____ under divine guidance to pray.

The Promised Messiah^{as} and his second wife, Hadrat Sayyida Nusrat Jahan^{ra} had _____ children and out of them, _____ survived and lived long lives.

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

The first initiation, or **Bai`at**, ceremony took place at the house of Hadrat Sufi Munshi Ahmad Jan^{ra} at **Ludhiana**. The first person to be initiated into Ahmadiyyat was **Hadrat Maulana Nur-ud-Din^{ra}** of Bhera.

Claim of Being the Promised Messiah - 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 Jesus^{as}, son of Mary, was to appear in the latter days. It was also made clear that the earlier Messiah, Jesus Christ^{as}, had died just like other prophets of God and would not physically reappear. This was why the Promised Messiah^{as} made a public announcement about the fact that:

1. He was divinely appointed as the Promised Messiah^{as} and,
2. Jesus Christ^{as} was a prophet and had died like other human beings before him. He would not return to earth in his physical form.

To make these proclamations, the Promised Messiah^{as} published two small booklets called '**Fath-e-Islam**' (Victory of Islam) and '**Taudih-i-Maram**' (Elucidation of Objectives) in 1891. The publication of these two booklets started a campaign of bitter opposition against the Promised Messiah^{as} throughout India.

The Debate of Ludhiana - July 20, 1891

This debate took place in Ludhiana between the Promised Messiah^{as} and Maulawi Muhammad Hussain Batalvi. In this debate, the Promised Messiah^{as} proved that the **Holy Qur'an** took priority over the Hadith or sayings of the Holy Prophet^{sa}. However, his opponent, Maulawi Muhammad Hussain Batalvi took the view that ahadith could supersede what is written in the Holy Qur'an if there were some confusion. However, the Promised Messiah^{as} defeated Batalvi in this debate.

The actual debate was about the life and death of Jesus Christ^{as}, but Maulawi Muhammad Hussain Batalvi was ill-prepared to argue this topic, which led to his great humiliation. The Promised Messiah^{as} recorded the detail of this debate in an important book called 'Izala Auham.'

A Divine Invitation and a Decree of Disbelief from the Ulema

Towards the end of 1891, the Promised Messiah^{as} invited all the religious divines and scholars to compete with him in receiving favors from God in selected matters. History has shown that God favors only that person who is truthful in his claim; it was a competition to see who was God's chosen one.

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 favors to prove their truth. This defeat led the so-called scholars to secure a decree (fatwah) of disbelief from two hundred Maulawis against the Promised Messiah^{as}, filled with abusive language.

Batalvi was the leader of this group of Maulawis who produced this decree of disbelief. No decent person would find it possible to read the abusive language contained in this document.

First Annual Convention— Jalsa Salana - December 1891

Under divine direction, the Promised Messiah^{as}, established the Annual Convention (**Jalsa Salana**) in Qadian. He selected 27th, 28th and 29th of December of every year to be the period in which this Annual Convention would convene. The first Jalsa Salana, attended by seventy-five people, took place in Aqsa Mosque in Qadian.

The Book, A'ina-e-Kamalat-e-Islam (Mirror for the Excellence of Islam) - February 1893

This famous book of the Promised Messiah^{as} was published in February 1893. This book contains the miraculous virtues of Islam and a very convincing description of the beauty of the Holy Qur'an.

In addition to the publication of this book, another important booklet called Barakat-ud-Du'a (The Blessings of Prayer) was published on April 28th of the same year. This booklet contained a refutation of the misleading ideas of Sir Sayyid Ahmad Khan, an Islamic philosopher of that time, regarding prayer.

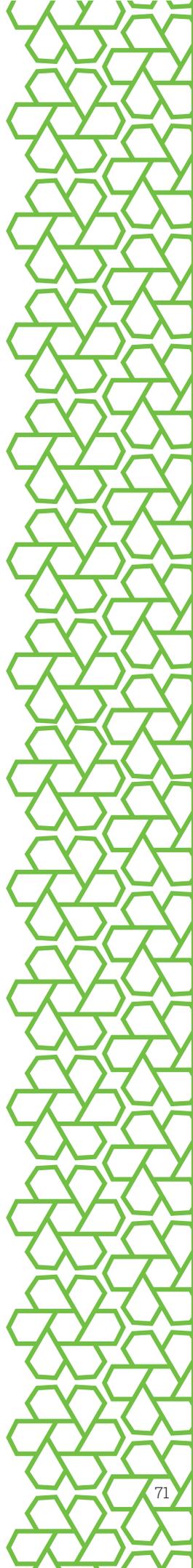
The Debate of Jang-e-Muqaddas (Holy War) - May-June 1893

This debate took place from May 20 to June 5, 1893, between the Promised Messiah^{as} and two Christian Missionaries, Deputy Abdullah Atham and Dr. Martin Clark. The topic of this debate was the claim of modern Christianity that Jesus Christ^{as} was God. The Promised Messiah^{as} defeated the Christian missionaries in the field of arguments, and this clear victory of the Promised Messiah^{as} had a very strong impact on those who attended this debate.

Exercise 4.4: Write short answers for the questions below.

Who was the first man to take Bai'at at the hands of the Promised Messiah^{as}? Where and when did this take place?

What two booklets did the Promised Messiah^{as} publish in 1891? What was the message contained in these books?



What was the topic that Maulawi Muhammad Hussain Batalvi and the Promised Messiah^{as} debated? Who won this debate?

What topic of modern Christianity was debated during the debate of Jang-e-Muqaddas?

When and where was the first Jalsa (convention)? How many people attended?

Part II



The Holy Qur'an

Learning and teaching the Holy Qur'an is a source of great blessings. The Holy Prophet^{sa} said, "The best of you is the one who learns the Holy Qur'an and then teaches it to others". (Bukhari, Kitab Faza'il-ul-Qur'an)

Tajweed Rules: Ghunna

Al-Tarteel Lesson #10

- <http://www.mta.tv/al-tarteel/al-tarteel-lesson-10>

What is Noon Saakin?

- A letter with a sukoon is called **saakin**. Noon saakin is the letter noon with a sukoon (jazam).
- Noon Saakin may appear either in between letters of a word or at the end of a word

Examples:

أَنْعَمْتَ - أَنْزَلَ - مِنْهُمْ - كُنْتُمْ
مَنْ - مِنْ - إِنَّ - كُنْ

What is Tanween?

- Double strokes over or under a letter are called **Tanween**.

سَوَاءٌ - رَغَدًا - عَيْنٍ

- Tanween can never appear in the middle of a word. It is always at the end of a word.
- Noon Saakin and Tanween have different shapes, but they sound the same. They both produce a nasal sound.

Special Rules Concerning Noon Saakin and Tanween

There are two kinds of nasal sounds:

1. Clear and short nasal sound of about one second.
2. Sustained, concealed and prolonged nasal sound of about two seconds.

However, there are specific places where Noon Saakin and Tanween do not

produce nasal sound at all.

No Nasal Sound: When a Noon Saakin or Tanween is followed by Raa Mushaddad (رّ) or Laam Mushaddad (لّ). For example,

مِنْ رَبِّهِمْ ، مُحَمَّدٌ رَّسُولُ اللَّهِ
هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

More Practice for Noon Saakin & Tanween

هُدًى لِلْمُتَّقِينَ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
وَيُلْ لِكُلِّ هُمْزَةٍ لُّمَزَةٌ
فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ
إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

Tajweed Rules: Ikhfa

Al-Tarteel Lesson #23

- <http://www.mta.tv/al-tarteel/al-tarteel-lesson-23>

What is the rule of Ikhfa of Noon Saakin and Tanween?

If any of the following 15 letters appear after Noon Saakin or Tanween,

ت ث ج د ذ ز س ش
ص ض ط ظ ف ق ك

then the Noon Saakin or Tanween will be pronounced with a light nasal sound (ghunna) and prolonged for about two seconds or counts.

Examples from the Holy Qur'an

كُنْتُمْ . اُنْتِى . اَنْجَيْنٰكُمْ . اَنْدَاآ . مُنْذِرٌ

اَنْزَلَ . نَنْسَخُ . اَنْشَاْنَا . فَاَنْصُرْنَا

مَنْصُورٍ . اِنْطَلِقُوا . اُنْظُرْ

يَنْقَلِبُ . مِنْكُمْ

اَنْ تَكُوْنَ . مِنْ ثَمَرَةٍ . مَنْ جَاءَ . مِنْ دُوْنِهِ

مَنْ ذَالَّذِي . مَنْ زَكَّاهَا . مِنْ سَجِّيلٍ

مِنْ شَرٍّ . مِنْ صِيَاٍ . مَنْ ضَلَّ . مِنْ طُوْرٍ

مِنْ ظُهُورِهَا . مِنْ فِرْعَوْنَ . مِنْ قَبِيْلِكَ

اِنْ كُنْتَ

Tajweed Rules: Idgham e yarmaloon

Al-Tarteel Lesson #21

- <https://www.alislam.org/v/4137.html>
- PDF files for this lesson:
<https://www.alislam.org/quran/tarteel/Al-Tarteel-Lesson-21.pdf>

What is the meaning of Idgham?

- Assimilation
- Blending
- Joining

There are two kinds of Idgham

- Idgham-Billa-Ghunna (Assimilation without nasal sound)
- Idgham-Bil-Ghunna (Assimilation with nasal sound)

Idgham-Billa-Ghunna has been practiced in Part 1 on page 58.

Idgham-Bil-Ghunna (Assimilation with nasal sound)

If the first word ends either with a Saakin Noon or with a Tanween and the next word starts with any of the following letters (ن - م - و - ي) then assimilation will take place with a long nasal sound.

You can use this mnemonic to help you remember these letters:

ي - و - م - ن
يُومِن

Examples of Noon Saakin or Tanween Examples of Noon Saakin or Tanween

followed by the letter ي

مَنْ يَقُولُ -
مُنَادِيًا يُنَادِي -
أَنْ يُؤْصَلَ -

followed by the letter و

ظَلُمْتُ وَرَعْدًا وَبَرْقًا -
مِنْ وَرَأْيِهِمْ -
وَوَالِدٍ وَمَا وَلَدَ -

Examples of Noon Saakin or Tanween Examples of Noon Saakin or Tanween

followed by the letter م

هُدًى مِّن رَّبِّهِمْ
 أَزْوَاجٍ مُّطَهَّرَةٍ
 مِّن مَّسَدٍ

followed by the letter ن

رَسُولًا نَّبِيًّا
 وَمَالَهُمْ مِّن نُّصْرِينَ
 يَوْمَئِذٍ نَّاعِمَةٌ

Remember these words

The following word contains all the six letters of Idgham (blending with or without a nasal sound):

يَزْمَلُونَ

Assimilation without a nasal sound is with the letters:

ل ر

Assimilation with a nasal sound is with the letters:

يومن

Enrichment: Holy Qur'an Research

Guidelines for Holy Qur'an Enrichment Section

- This section is **not** for testing purposes, but is designed to show that the Holy Qur'an is a living document that supports us in our every day life.
- The goal of these topics of discussion is exactly that: discussion! You may not agree on an answer, but the goal is a deeper understanding.
- Your classroom is a safe space and honest comments are welcome.
- Respect silence during discussions as this can be an indication of a deeper thought process.
- Sitting in a group style rather than a classroom style setting may help.
- Your teacher is there to help moderate your discussion. No questions are bad and if your teacher needs, they can refer to a murrabi to help obtain answers to your questions.
- Approximate timings of each section should help you stay on track.
 - Research: 15 minutes
 - Discuss: 20 minutes
 - Reflect: 5 minutes

To search up key words, use <https://www.alislam.org/Our'an/app/>

Hint: Under the "Settings" tab, you can turn on the Five-Volume Commentary for better search results.

Gender Preference

Exercise 1.8: Research

Use the Holy Qur'an app and search up the concepts of:

1. **Gender**
2. **'Sons and daughters'**

Think about these concepts in relation to wanting sons or daughters. Then have a discussion based on the questions below.

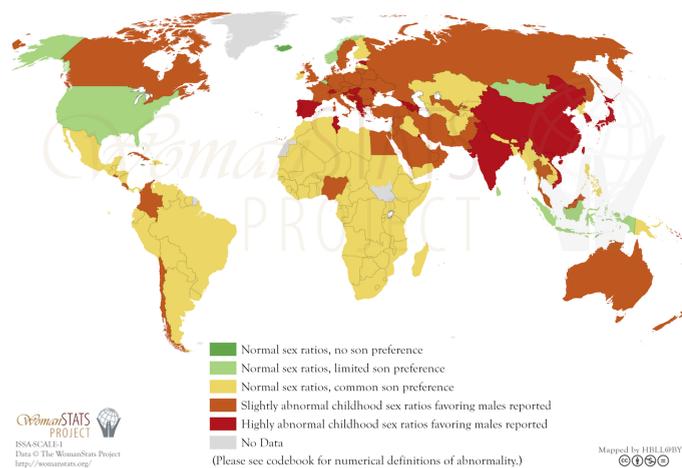
Discuss

- Can you identify cultures where having a boy-child is preferred over a girl-child?¹
- Who is primarily "blamed" for having a daughter, the mother or the father?
- What does the Holy Qur'an say about the equality of men and women?

Reflect

1. Scientifically, a male's chromosome determines if the child will be a girl or a boy. Therefore, holding a mother responsible for the birth of a daughter is biologically incorrect, to say the least.
2. According to Qur'an, it is Allah the Almighty who "creates what He pleases." Therefore, in His infinite wisdom, Allah bestows sons and daughters on whomever He wishes.
3. We should value and love sons and daughters equally and never blame the mother for the gender of a newborn.

Son Preference and Sex Ratios
Scaled 2011



1 <https://www.theatlantic.com/national/archive/2011/06/twice-many-americans-prefer-have-sons/352166/>

Exercise 1.9: Research

Use the Holy Qur'an app and search up the concepts of:

1. Prayers
2. Salat
3. Supplication

Supplication means the action of asking or begging for something earnestly or humbly. Think about these concepts in relation to communicating with Allah. Then have a discussion based on the questions below.

Discuss

- What is the point of Prayer (salat)? Is it different from du'a?
- How can we increase the chances that Allah accepts our Prayers?
- Is it possible to be a good Muslim without offering Prayers?

Reflect

1. Prayer, in essence, means a relationship of mutual attraction between a righteous person and his Lord. This means that God's grace first draws a person towards Himself, and then, through the magnetism of the person's sincerity, God draws closer to him.¹
2. Salat is not just postures and words. The essence of Salat is to communicate with Allah and to plead, beg, and humble ourselves in front of Him.
3. Remember that all relationships require mutual interest. So if you expect God to show up for you, remember to show up for Salat.

1 *Blessings of Prayer*, Hadrat Mirza Ghulam Ahmad^{as}

Purdah: For Men and Women

Exercise 1.10: Research

Use the Holy Qur'an app and search the concepts of:

1. **Restrain eyes**
2. **Head-coverings**

Think about how these larger concepts shape the way we interact with the opposite gender, protect our own sense of modesty, as well as the modesty of others while on-line.

Discuss

- What does the Qur'an say about purdah for men and women?
- What vices could be eliminated if our society began to act upon this commandment of the Holy Qur'an?
- We spend a lot of time on-line. How would the guidance of purdah apply to watching videos on YouTube or looking at photos on social media?

Reflect

1. While purdah is often seen as a women's issue, it is important to note that the commandment of purdah is given to men first, then women.
2. The spirit and practice of Ghadd Basr or lowering one's gaze is essential to the practice of purdah. A physical covering or separation mean very little if the essence of modesty is missing.
3. Allah reminds us that our ears, eyes, and heart will all bear witness to our actions and intentions. Keep this in mind when you are browsing the Internet or interacting on-line.

Exercise 1.11: Research

Use the Holy Qur'an app and search the concepts of:

1. **Tribes**
2. **Best people**
3. **False pride**

Think about how these larger concepts shape the way we perceive and judge others based on their physical qualities, and the growing isolation of communities. Then have a discussion based on the questions below.

Discuss

- Which race is the best? Which people are considered best in Allah's eyes? Why?
- What will happen if America followed the Qur'anic teaching about race relations?
- Do you think this problem exists within us? What to do about it?

Reflect

1. Thinking of your own race as better than another is rooted in self-pride. In Islam, no group of people is considered better than anyone based on their origin or ethnicity. Instead, true superiority in Allah's eyes comes only from righteousness.
2. Racism still exists. Fifty six percent of all adults in America say being black-hurts people's ability to get ahead at least a little, and fifty-one percent say the same about being Hispanic. In contrast, 59% say being white helps people's ability to get ahead.¹
3. The Holy Prophet^{sa} stated: "All mankind is from Adam and Eve. There is no superiority of an Arab over a non-Arab nor a non-Arab, neither white skin over black skin, nor black skin over white except by piety and good action."²

1 <https://www.pewresearch.org/social-trends/2019/04/09/race-in-america-2019/>

2 (Masnad Ahmad Bin Humal)



Salat and Prayers

Quranic Surahs

Surah Al-Zilzāl

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

When the earth is shaken, with her
violent shaking,

And the earth throws up her burdens,

And man says, 'What is the matter
with her?'

On that day will she tell her news,

For, thy Lord will have commanded
her.

On that day will men issue forth in
scattered groups that they may be
shown the results of their works.

Then whoso does an atom's weight
of good will see it,

And whoso does an atom's weight of
evil will also see it.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۝۲

وَ اَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ۝۳

وَ قَالَ الْاِنْسَانُ مَا لَهَا ۝۴

یَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۝۵

بِاَنَّ رَبَّكَ اَوْحٰی لَهَا ۝۶

یَوْمَئِذٍ یَّصْدُرُ النَّاسُ اَشْتَاتًا ۝۷

لِّیُرَوْا اَعْمَالَهُمْ ۝۸

فَمَنْ یَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَیْرًا یَّرَهُ ۝۹

وَ مَنْ یَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا یَّرَهُ ۝۱۰

Commentary of Surah Al-Zilzāl

Surah Al-Zilzāl talks about the many ways in which the earth will change in the days of the Promised Messiah^{as} and Mahdi. Allah tells us that not only will the earth be affected physically by violent earthquakes and catastrophes, but the commotion will be both internal and external.

The ripping open of the earth can signify three meanings. First, that there will be an expulsion of mineral wealth from underneath the earth. Second, there will be an extended release of all kinds of scientific, geological, and archeological information. Finally, people will revolt against the oppression of their rulers and will shed the burden of subjection.



In this surah, the scattered groups refer to the various groups that individuals will create to protect their agendas. Political, social, and economic interests will cause people to organize themselves into unions, cartels, and syndicates (lobbyists). The last two verses are a simultaneous message to those who do good and those who commit evil that nothing is hidden from Allah.

Exercise 2.17: Memorize the Arabic for Surah Al-Zilzāl.

Exercise 2.18: Answer the following questions.

In Surah Al-Zilzāl, what kinds of natural phenomenon does Allah tell us about during the days of the messiah?

What does the phrase “the earth throws up her burdens mean”?

In the verse “On that day she will tell her news,” who does ‘she’ refer to?

Surah Al-Qāri'ah

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

The great Calamity!

الْقَارِعَةُ ۝۲

What is the great Calamity?

مَا الْقَارِعَةُ ۝۳

And what should make thee know
what the great Calamity is?

وَمَا آذْرَكَ مَا الْقَارِعَةُ ۝۴

The day when mankind will be like
scattered moths,

یَوْمَ یَكُونُ النَّاسُ كَالْفَرَاشِ
الْمَبْثُوثِ ۝۵

And the mountains will be like
carded wool.

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝۶

Then, as for him whose scales are
heavy,

فَأَمَّا مَنْ ثَقَلَتْ مَوَازِينُهُ ۝۷

He will have a pleasant life.

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۝۸

But as for him whose scales are light,

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝۹

Hell will be his nursing mother.

فَأُمُّهُ هَاوِيَةٌ ۝۱۰

And what should make thee know
what that is?

وَمَا آذْرَكَ مَا هِيَ ۝۱۱

It is a burning Fire.

نَارٌ حَامِيَةٌ ۝۱۲

Commentary of Surah Al-Qāri'ah

Surah Al-Qari'ah is the 101st chapter of the Holy Qur'an and has 12 verses. This surah was revealed in the early years of prophethood in Mecca. It gives a brief but very clear description of the tremendous convulsions and catastrophic upheavals that will shake the foundation of the world in the Latter Days. The surah can equally apply to the Day of Judgment, a day of calamity for the disbelievers.

The descriptions of carded or shredded wool and scattered moths are meant to emphasize the dreadfulness of that calamity. There is an indication that people will not be able to find refuge anywhere. The surah explains that those whose scales of good deeds are heavy will continue to have a good life.

The concept of Hell is touched upon in the last few verses. The connection of sinful people with Hell will be like that of a baby with its mother in the sense that just as an embryo goes through various stages of development from the time it is conceived to the time it is a full-fledged human being, so too will the guilty people pass through different stages of spiritual punishment, until their souls are completely cleansed, and they will receive a sort of rebirth. Therefore, the purpose of Hell is to make the wicked repent their sins and to reform themselves. It is not a place of eternal punishment, but rather the Islamic concept of Hell is that of a penitentiary.

calamity: *noun* - an event causing great and often sudden damage or distress; a disaster.

refuge: *noun* - a condition of being safe or sheltered from pursuit, danger, or trouble.

penitentiary: *noun* - a prison for those convicted of serious crimes, but with Latin roots in the words 'repentance' it signals towards a punishment which is meant to reform

Exercise 2.19: Memorize the Arabic of Surah Al-Qāri'ah.

Translation of Surah Al-Ikhlās

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

Say, He is Allah, the One.

Allah, the Independent and Besought of all.

He begets not, nor is He begotten;

And there is none like unto Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 قُلْ هُوَ اللَّهُ أَحَدٌ ②
 اللَّهُ الصَّمَدُ ③
 لَمْ يَلِدْ ④ وَ لَمْ يُولَدْ ④
 وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ⑤

Exercise 2.20: Memorize the translation of Surah Al-Ikhlās.

Exercise 2.21: Find keywords from the translation of this surah in the word search below.

K	V	P	H	B	W	W	G	E	C	H	Y	H	W	U
H	N	E	T	T	O	G	E	B	O	G	C	G	C	X
I	E	N	T	N	E	D	N	E	P	E	D	N	I	F
P	T	K	D	B	S	X	H	K	M	A	T	J	P	U
S	W	Q	H	Y	N	A	S	K	S	T	E	G	E	B
V	Y	O	I	L	R	P	W	A	W	T	U	K	H	I
U	Q	R	C	Z	K	D	A	T	Y	B	X	T	N	L
O	R	I	N	S	E	L	T	H	N	U	K	T	W	G
K	P	C	Z	I	H	E	J	O	P	S	O	H	T	S
V	H	M	P	K	Q	O	N	T	H	E	I	G	U	V
U	D	C	I	E	V	E	G	O	A	H	P	U	A	B
L	F	B	M	H	P	F	B	M	L	D	G	O	M	I
E	M	G	N	I	K	H	Q	J	L	L	W	S	D	L
A	K	Q	A	Q	F	E	K	E	A	E	O	E	O	S
J	T	X	H	Z	M	Z	D	R	H	G	P	B	E	L

- IKHLAS
- BEGETS
- INDEPENDENT
- BESOUGHT
- ONE
- SAY
- BEGOTTEN
- NONE
- ALLAH

Translation of Surah Al-Lahab

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

Perished be the two hands of Abu
Lahab, and he will perish.

His wealth and what he has earned
shall avail him not.

Soon shall he enter into a blazing
fire;

And his wife too, who goes about
slandering.

Round her neck shall be a halter of
twisted palm-fibre.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

تَبَّتْ یَدَا اَبِی لَهَبٍ وَ تَبَّ ۝۲

مَا اَغْنٰی عَنْهُ مَالُهُ وَ مَا كَسَبَ ۝۳

سَیَصْلٰی نَارًا ذَاتَ لَهَبٍ ۝۴

وَ اَمْرَاَتُهُ حَمَّالَةَ الْحَطَبِ ۝۵

فِیْ جِیْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝۶

Exercise 2.22: Memorize the translation of Surah Al-Lahab.

Translation of Surah An-Nasr

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

When the help of Allah comes, and
the victory,

And thou seest men entering the
religion of Allah in troops,

Glorify thy Lord, with His praise,
and seek forgiveness of Him.

Surely, He is Oft-Returning with
compassion.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱
اِذَا جَآءَ نَصْرُ اللّٰهِ وَ الْفَتْحُ ۝۲
وَ رَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِیْ دِیْنِ
اللّٰهِ اَفْوَاجًا ۝۳
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ اسْتَغْفِرْهُ ۝۴
كَانَ تَوَّابًا ۝۵

Exercise 2.23: Memorize the translation of Surah An-Nasr.

Exercise 2.24: Place the verses of Surah An-Nasr in order.

-----And thou seest men entering the religion of Allah in troops,

-----Glorify thy Lord, with His praise, and seek forgiveness of Him. Surely, He is Oft-Returning with compassion.

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

-----When the help of Allah comes, and the victory,



Prayers

For Allah's Mercy

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا ^{سَكْتَهُ} وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَسِرِينَ ○

Rab-ba-naa za-lam-naa an-fu-sa-naa wa il-lam tagh-fir la-naa wa tar-ham-naa la-na-koo-nan-na mi-nal khaa-si-reen

Translation: 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)

Allah is Gracious, provides for us, and forgives us despite our shortcomings. Human beings are not perfect. Only Allah is a Perfect being. That is why we admit to our weaknesses in this prayer and ask Allah for His forgiveness. If Allah forgives us and has mercy on us, we can overcome all our limitations with His Help. However, if we manage to lose Allah's Mercy and Allah's Forgiveness, we become those unfortunate people who have lost priority in God's eyes. We do not want to lose Allah's love and mercy. We want to remain among His beloved people, and this prayer reminds us to admit our weaknesses and ask for forgiveness.

Exercise 2.25: Memorize the prayer for Allah's mercy and its translation.

Exercise 2.26: Fill in the blanks for the translation of this prayer.

O our _____, we have _____ ourselves; and if Thou
_____ us not and have not _____ on us, we shall
_____ be of the _____.

For Mercy and Forgiveness

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

Rab-bigh-fir war-ham wa an-ta khai-rur-raa-hi-meen

Translation: My Lord, forgive and have mercy and Thou art the Best of those who show mercy. (23:119)

Allah is Gracious, and He loves us more than we can understand. He provides for us even before we ask Him. As humans, we cannot be perfect, and therefore we do make mistakes. The Holy Qur'an has taught us to ask for forgiveness for our mistakes from our Creator, the All-Merciful and All-Forgiving Allah.

Exercise 2.27: Memorize the prayer for mercy and forgiveness and its translation.

Exercise 2.28: Fill in the blanks for the translation of this prayer.

And say, My _____, forgive and have _____
and Thou art the _____ of those who _____
_____.





Basics of Islam

Hadith

A Muslim is a Mirror

الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ-

al-mu'-mi-nu mir-aa-tul-mu'-min

Translation: A believer is a mirror of a believer.

(Abu Dawud, Kitab al-Adab)

A mirror always provides the truest image of a person. It does not distort the image, and it gives an honest and unbiased representation. If there is something wrong, it shows that in due proportion. It does not exaggerate or belittle the weakness or strengths found in the object or person it is reflecting. Similarly, we should not disclose the weaknesses of others. We should not present them in a biased or unfair manner. We must refrain from disgracing or mocking others about their shortcomings. We can only advise others politely if we wish to correct them in any way. We should not disclose the weaknesses of others, as this is unhelpful and often is hurtful. Abu Huraira^{ra} reported that the Holy Prophet^{sa} said,



الْمُؤْمِنُ مِرْآةُ أَخِيهِ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكْفُ عَلَيْهِ
ضَيْعَتَهُ، وَيَحُوطُهُ مِنْ وَرَائِهِ -

Translation: A believer is the brother of another believer. He protects him against loss and defends him behind his back.

Exercise 3.12: Memorize the Arabic and translation of this hadith.

Criteria of a True Muslim

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدَيْهِ-

Al-mus-li-mu man sa-li-mal mus-li-moo-na mil-li-saa-ni-hee wa ya-di-hee

Translation: A (true) Muslim is he who keeps protected other Muslims from his tongue and hands.

(Bukhari, Kitab-ul-Iman)

Muslims are followers of Islam, which is a religion that teaches peace. A true follower of Islam demonstrates peace in their words and their actions. The Holy Prophet^{sa} taught us that we must embody the principles of peace and harmony through all our actions. In this hadith, we are taught that the safety of all others depends on how we carry ourselves. We must keep our hands and words occupied in caring and peaceful actions and not use them to hurt others. We should never attack anyone physically or verbally. Verbal attacks can include unjustly accusing someone, using harsh language, or speaking ill of them behind their backs.

Exercise 3.13: Memorize the hadith about the criteria of a true Muslim and its translation.

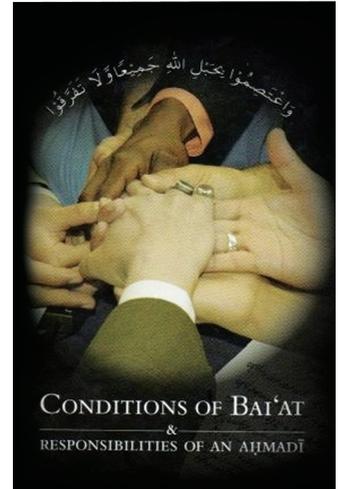
Exercise 3.14: In your own words, talk about what it means to protect other Muslims from your tongue? Give examples, if possible.

Conditions of Bai'at and Responsibilities of an Ahmadi

Note: Please have students read the actual course book "Conditions of Bai'at and Responsibilities of an Ahmadi" for full understanding of the concepts. The online book can be found here: <https://www.alislam.org/library/books/Conditions-of-Baiat-Responsibilities-of-Ahmadi.pdf>

Condition 3

That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet^{sa}; and shall try his/her best to be regular in offering the Tahajjud (pre-dawn Nawaafil prayers) and invoking Durud (blessings) on the Holy Prophet^{sa}; that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.



Exercise 3.15: Answer the questions with reference to the third condition of Bai'at.

What is the 3rd condition of Bai'at about?

- a. Associating partners with Allah
- b. Trespasses of the eye
- c. Salat
- d. All of the above

What is istighfar? (page 66)

Condition 4

That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue, nor by his/her hands nor by any other means.

Exercise 3.16: Answer the questions with reference to the passages in the book. Page numbers from the course book, *Conditions of Bai'at and Responsibilities of an Ahmadi*, are provided.

How can you cause harm to another with your tongue?

Read the incident of Hadrat Husain^{ra} on page 78 of the course book. What verse did the slave quote?

- a. Surah Al 'Imran, verse 135
- b. Surah Al-Baqarah, verse 135
- c. Chapter 135

Read the hadith on page 84 of the course book. Where does anger come from and what is a suggested method of dissipating anger?

Condition 5

That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trial; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

Exercise 3.17: Answer the questions with reference to passages in the book *Conditions of Bai'at and Responsibilities of an Ahmadi*. Page numbers from the course book are provided where applicable.

Define the word decree.

What is the importance of trials in the life of a believer? (page 95 of the course book)

Exercise 3.18: Keep the 5th condition in mind and research the history of Had-rat Sahibzada Abd-ul-Latif. (page 100 of the course book)

Tarbiyat Topics

Patience in Everyday Life

We often hear the saying, "Patience is a Virtue". But what is patience? Patience means that we remain steadfast through any sort of trials. Another meaning of patience is to exercise our courage to avoid evil and follow Allah's commandments. Sometimes in life, we face difficulties and hardships, and it seems like these problems will never end, and that we don't have the strength to face such times. It is important to know that difficult times are a part of life, and that Allah has blessed us with the capacity to deal with all sorts of troubling situations. We should pray to Allah to give us the strength to deal with such times with patience and courage. In the Holy Qur'an Allah says,

"O ye who believe! Seek help with patience and prayer; surely, Allah is with the steadfast." (2:154)

The Holy Prophet^{sa} said, "Real patience is at the first stroke of a calamity."

To practice patience in our daily life, we need to:

- Become closer to Allah.
- Ask Allah for forgiveness.
- Ask Allah for help.
- Be mindful of our prayers.
- Forgive others.
- Be firm in our faith.
- Be patient in order to earn the companionship of Allah.

It is important to remember that victory is not possible without patience and Allah's Help. During difficult times, remember to recite the following prayer.



وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ○

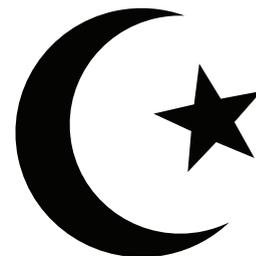
Translation: And remember Job when he cried to his Lord, saying, 'Affliction has touched me, and Thou art the Most Merciful of all who show mercy. [21:84]

Exercise 3.19: Think about a time in your life when you were in trouble and needed Allah's help. Were you patient and prayerful? If not, what did you do to handle the problem?

Why I Believe in Islam

The central principle of all religions is the existence of God, and man's relationship with Him. Islam claims that the Creator of this universe is a living God and that He reveals Himself to His creatures in this age in the same way He revealed Himself in the past.

The word Islam is derived from the Arabic word "salima" which means peace, purity, submission and obedience. So, the word Islam means the path of those who are obedient to Allah and who establish peace with Him and His creatures. Followers of Islam are called Muslims.



There are many reasons to believe in Islam:

- Islam provides faith with the certainty of knowledge that satisfies one's intellect and compels it to admit to the need for religion.
- Islam does not base itself upon the experience of people who have passed away but invites everybody to a personal experience of that which it teaches and guarantees.
- Islam teaches us that no conflict exists between the Word of God (religion) and the Work of God (science). It does not ask us to ignore the laws of nature and to believe in things which are contrary to them.
- Islam does not seek to crush one's natural desires but guides them along the right channels.
- Islam instructs those endowed with strength to help the oppressed and the weak.
- Islam teaches us not to take responsibility for ourselves and also to take on the responsibility of dealing fairly with others.
- Islam draws attention to the rights of parents and the duties which children owe to their parents.
- Islam has laid special stress upon the education and upbringing of girls. The Holy Prophet^{sa} has said, "A person who brings his daughter up well and gives her a good upbringing and education, thereby earns paradise."
- Islam instructs the wealthy to look after the needs of the poor.
- Islam instructs the poor not to look with envy upon that which has been given to other people, rather to work hard with the talents God has bestowed upon them.
- Islam insists upon fair authority of all human beings, including the rulers and the ruled masses. It says to the rulers, that the authority vested in them is not their private property but is a trust. Those in power should discharge the obligations of that trust to the utmost, as upright and honest people, and should carry on governance in consultation with the people. To the ruled, Islam gives the power of choice to choose their leaders wisely. This is a gift from God and should, therefore, be used carefully. The masses should invest only in candidates who deserve and earn the authority to govern. After vesting this authority in them, they should be given full cooperation.

We should not rebel against our chosen leaders, because in doing so, we inadvertently demolish our democracies.

- Islam teaches that no nation should transgress against another nation nor should one state transgress against another. Nations and states should cooperate with each other to advance the interests of all humanity. It forbids some nations and states and individuals from uniting with each other to conspire against other nations and states or individuals. On the other hand, it teaches that nations and states and individuals should covenant with each other to restrain each other from aggression and to cooperate with each other in advancing those that are weaker.



DO NOT BLAME ISLAM.
• BUT BLAME ME •

In short, Islam provides conditions of peace and comfort for all those who may wish to tread a path prescribed by it.

Exercise 3.20: Answer the short questions below.

What is the central principle of all religions?

What does the word Islam mean?

Why do we believe in Islam?

Why does Islam instruct the wealthy to look after the needs of the poor?

What happens if nations transgress against each other?

Exercise 3.21: Fill in the blanks using information in the topic above.

Islam claims that the _____ of this universe is a
_____ God.

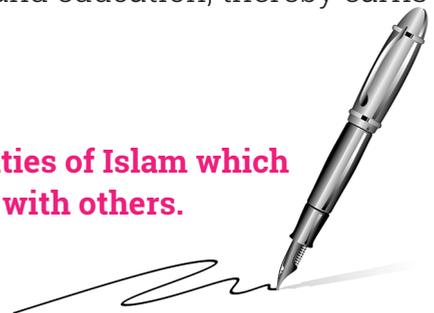
The word Islam is derived from the _____ word
“ _____ ” which means peace.

Islam says no conflict can exist between the _____ of God
(religion) and the _____ of God (science).

Islam draws attention to the _____ of parents and the
_____ which children _____ to their parents.

Holy Prophet^{sa} has said, “A person who brings his _____ up well
and gives her a good _____ and education, thereby earns
_____.”

Exercise 3.22: Write a short essay about the qualities of Islam which speak to you the most. Share your essay in class with others.



Guidance in the Holy Qur'an

The Muslims believe that God speaks to His chosen servants through revelation. It is through this process, spiritual knowledge and wisdom is given to man by God. The knowledge received through revelation is the most true form of learning.

Revelation can be of many kinds. It may comprise of ordinances, laws and injunctions. It may be prophetic in nature and bring knowledge of future events, bring great insights into matters of material or spiritual nature, convey God's goodwill, pleasure and love; or it may be the medium of God's warning, displeasure and rebuke.

The nature of revelation varies according to circumstances and the spiritual station of the recipient. Muslims believe that of all revelations and divine communications, the most complete, the most perfect and the most comprehensive is the Holy Qur'an.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢٠٣﴾

Translation: This is a perfect Book; there is no doubt in it; it is a guidance for the righteous. (2:3)

The Qur'an is the Holy Book or the Scriptures of the Muslims. It lays down for them the law and commandments, codes for their social and moral behavior and contains a comprehensive religious philosophy. It is the ultimate source of the Islamic law and a complete guidance for the Muslims. Besides its proper name, the Qur'an is also known by the following names:

Al-Huda – The Guide

Al-Haqq – The Truth

Al-Tanzil – The Revelation

Al-Bayan – The Explanation

Al-Nur – The Light

Al-Hikmat – The Wisdom

هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ -

Translation: A guidance for mankind with clear proofs of guidance and discrimination. (2:186)

This means that the Holy Qur'an has three qualities.

1. It guides people to the knowledge of the faith that had disappeared.
2. It sets forth the details of such knowledge as had been briefly stated.
3. It sets forth the decisive word concerning matters over which differences had arisen and thus, distinguishes between truth and falsehood.

The Qur'an is the only revealed book whose delivery or message is absolutely

unrestricted. Whereas all other holy books were meant for specific times and specific peoples, the Qur'an is meant for all times and all peoples.

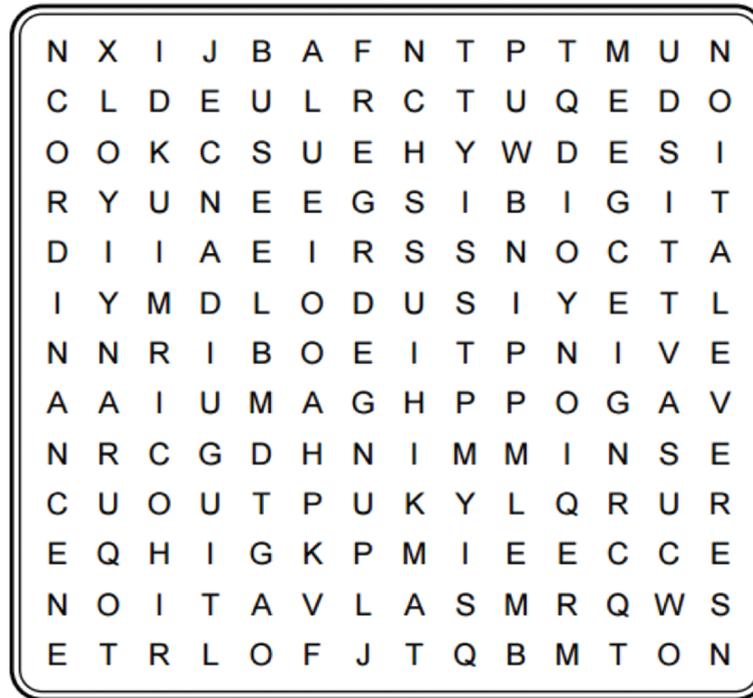
Regarding the Holy Qur'an, the Promised Messiah^{as} said, "Remember the Holy Qur'an is a fountainhead of real blessings and a source of salvation. Those who do not practice on the Qur'an, it is their own fault. One group among those who do not practice Quranic injunctions are those who do not have any faith in it. They do not consider it to be Word of God. These people remain very remote. However, how regrettable and astonishing it is if those who believe that it is Word of God and is a healing formula of salvation do not practice on it. Many among them have not even read it in their entire lives. Thus, the example of people who are negligent and careless about Word of God is like a person who knows that such and such spring is extremely pure and sweet and fresh and its water is an elixir and heals many ailments, he has certain knowledge of this yet, in spite of this knowledge and in spite of being thirsty and embroiled in many ailments he does not go near it. How unfortunate and ignorant of him. He should have drunk from this spring and having satiated from its delicious and healing water cherished it. Yet, despite being aware of this, he is as distant from it as an unaware person."

The Promised Messiah^{as} wrote in his book, "The Qur'an has opened the ways of true and perfect salvation and all the rest is its reflection. Therefore, study the Qur'an with care and hold it very dear with a love that you have not for anything else. As God has said to me, 'All good is contained in the Qur'an'."
(Kashti-i-Nuh)



Exercise 3.23: Solve the puzzle and review the key concepts in the search words.

- GUIDANCE
- ORDINANCE
- HIKMAT
- SALVATION
- WISDOM
- REVELATION
- SCRIPTURES
- BLESSINGS
- HUDA
- LIGHT
- INSIGHT
- QUR'AN



Exercise 3.24: Research and find five more names of the Holy Qur'an, not mentioned in this lesson.

1. _____
2. _____
3. _____
4. _____
5. _____

Tarbiyat Stories

A Blind Boy

A blind boy sat on the steps of a building with a hat by his feet. He held up a sign that said, "I am blind, please help." There were only a few coins in the hat. A man was walking by. He took a few coins from his pocket and dropped them into the hat. He then took the sign, turned it around, and wrote some words. He put the sign back so that everyone who walked by would see the new words.

Soon the hat began to fill up. A lot more people were giving money to the blind boy. That afternoon the man who had changed the sign came to see how things were. The boy recognized his footsteps and asked, "Were you the one who changed my sign this morning? What did you write?"

The man said, "I only wrote the truth. I said what you said but in a different way." The man had written: "Today is a beautiful day and I cannot see it."

Do you think the first sign and the second sign were saying the same thing? Of course, both signs told people the boy was blind. But the first sign simply said the boy was blind. The second sign told people they were so lucky that they were not blind. Should we be surprised that the second sign was more effective?

Discussion Questions

- How can a poor child, living in the streets of a poor country, be better than the one living in a rich house of a very rich country?
- Think of two children, one who has everything and one who does not. Can we tell which of them is more favored in the eyes of Allah?
- Can you name some blessings which may be more important than material blessings?



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Exercise 3.25: What is the lesson learned from this story?

Who Will Save You Now?

There was a small community that lived in an isolated area. Weak and defenseless, the people of this community lived in fear and anxiety, because they were being relentlessly attacked by a gang of bandits. Can you imagine how scary it would be to live in constant fear and of such unfair and cruel bandits? Like wild animals, they recognized no code of ethics besides their own hunger and desires. Anyone they could conquer was fair game.

The head of state decided to take it upon himself to lead his forces into the area and punish the ones who were spreading terror and violating the peace and security of this area. News of this move spread quickly and soon the bandits knew that the authorities were coming after them in force. The bandits were compelled to flee the area and seek refuge in the surrounding mountains. They hid among the highest peaks they could find, hoping to save themselves. They knew that being at the top of the mountain was risky, but they hoped to at least be able to scope out the forces that were being sent against them.

When the forces arrived, they found that the bandits had abandoned the area and taken up positions on a nearby mountain to survey the situation from a safe vantage point. Without the threat of immediate danger, the leader of the armed force let down his guard and took a moment to rest under the shade of some trees. Exhausted, he soon drifted off to sleep.



One of the bandits was watching this with interest, and said to himself, "This is an excellent opportunity to subdue the leader while he is sleeping. Then no one will stand in our way."

Exercising the utmost stealth, he climbed down from the mountain and snuck across to where the leader was sleeping. As he approached the tree, he noticed the leader's sword beside him. He looked left and right to make sure that no one else was around. Being the thief that he was, he quickly snatched up the sword and then pointed it in the leader's face.

The bandit sneered and exclaimed, "Who will save you now?"

The leader woke up to these words and saw the bandit standing, threateningly above his head, sword in hand. He realized immediately that the glowering

bandit had disarmed him and was threatening to kill him. Imagine what you would do in such a situation?

The leader kept his composure, straightened himself up and looked at his attacker calmly. After listening patiently to the bandit's threats he answered, "Allah."

The bandit felt a shudder go through his body and down his arm. He dropped the sword. Quick as it fell, the leader snatched it up and came upon the bandit with it, repeating the same question that the bandit had asked him moments before, "Who will save YOU now?"

The bandit replied in terror, "No one!" The leader asked, "Why do you not say Allah?" Even in this terrifying situation, the leader was trying to teach this man that Allah is the only Savior. In keeping with his noble character, the leader pardoned this man and said to him, "Very well, you can go free."

When the man returned to his tribe, he told them the whole incident and praised this leader whose mercy and forgiveness were beyond belief. This led him and his tribe to accept Islam.

So, who was this great leader whose faith in Allah saved him then and always? He was none other than Muhammad, the Prophet of God, peace and blessings of Allah be upon him.

Discussion Questions

- Can you see how Allah changes the hearts and minds of people in impossible situations?
- Think of this story and others where Allah makes the impossible possible. Relate it back to the Quranic verse, "He says, Be and it is"?

Exercise 3.26: What is the lesson learned from this story?

A Pretend Dinner

A man who was traveling ended up in the city of Medina. He found his way to the mosque where the Holy Prophet^{sa} was sitting and told him that he was hungry. The Holy Prophet^{sa} sent somebody to his own house to find out if there was any food available to feed this hungry man. Unfortunately, the answer came back that there was nothing but water in the house. So, the Holy Prophet^{sa} asked the other companions if anyone would take this man to their house and feed him as he was a traveler. One of the companions agreed and took this traveler to his house.

When they entered, the companion asked his wife if there was enough food to feed their guest. She replied that there was only a little bit and it would hardly be enough to feed their children. The companion thought quickly and told his wife not to feed the children and instead lull them to sleep. After the children were asleep, she prepared what little food they had in the house and invited their guest to the dining area. As soon as they sat down, the companion put out all the lights so that the room was dark enough that the guest could not see his hosts.



The guest was offered the food and began eating. The companion and his wife pretended to eat and made sounds as if they were swallowing the food. The guest felt happy that his hosts were enjoying the meal with him, so he kept eating until he was completely full. Little did he know that they were only pretending to eat so that he would be comfortable. They wanted their guest to have his fill and not to be worried about leaving any for the hosts.

The next morning the guest and the companion went back to the mosque. The Holy Prophet^{sa} called over his companion and said to him that God in heaven smiled over what you did last night. Although it must have been so hard to suppress their own desire and need, by making this sacrifice, the companion and his family had won God's pleasure and love.

Discussion Questions

- What is the importance of treating your guests with respect?
- How will the guest feel about such a situation when they find out about sacrifices made by the host?
- Why is Allah happy when He sees someone doing something good that no one else can see?

Exercise 3.27: What is the lesson learned from this story?

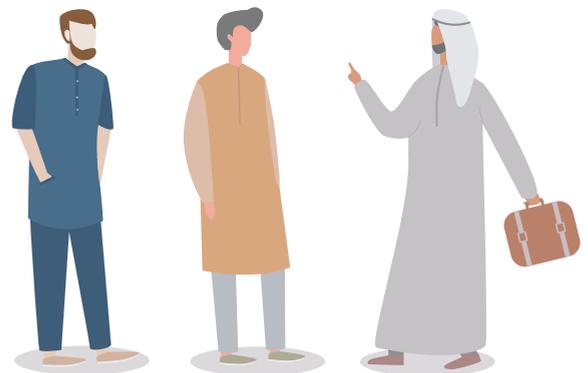
Donation in the Dark

A noble elderly man was in urgent need of \$10,000. When he expressed his need to a group of his friends, they all listened and hoped and prayed that his needs would be met. It was a large sum, and no one seemed able to help. Later that day, one of the men in this group came back to the elderly man and gave him a bag full of \$10,000.

The next day, the elderly man, out of his gratefulness, began to praise the man who had given him the large sum of money. He did so in front of a large gathering of other men. The man who donated the money was also present in that gathering. When he heard everyone else praising him and looking at him with wonder and surprise, he got up and politely asked for that money to be returned to him. He expressed that he may have made a mistake in giving the elderly man such a large sum of money.

When everyone in the gathering heard this request, the praises turned into condemnation and criticism. The people accused this man of just showing off his wealth. They thought he was making excuses just to get his money back.

Later that day, the same man took a bag full of \$10,000 and walked the dark streets to get to the elderly nobleman's house. Hiding under the night sky, he knocked on the nobleman's door. When he was let into the house, the man explained that he only wanted to help for the sake of God and not for the praises of the other men in the



gathering today. He asked the elder to promise that he would not mention this money to anyone else. After handing over his donation, he quietly left the elderly man's home.

Hearing this, the elder man began to weep as he thought about how people would continue to insult this person for as long he lived. They would continue to deride him and slander him, not knowing what the truth was. However, the man who donated his money said he was not worried. Why? He believed that his respect and honor was only in the happiness of Allah and not of the people.



Discussion Questions

- How can you keep your intentions pure when donating for a good cause?
- It may be necessary to announce your good deeds in some exceptional cases, please discuss when and why that may be needed?

Exercise 3.28: What is the lesson learned from this story?

Why Have You Forsaken Me?

Over 2000 years ago, a child was born in the city of Bethlehem, near present day Jerusalem. He grew up to become a great prophet of God, who started calling his fellow human beings to oneness of God. Some wicked people of the town claimed that he was spreading falsehood about God. They hatched a plot by inciting the governor of the Roman Empire to punish him to death for claiming to be a prophet of God. In those times, the Roman Empire was a mighty force and they ruled a big part of the world. The governor of the region had tremendous power over the fate of the people. He was powerful but under pressure from the clergy, and fearing rioting in his city, he reluctantly agreed to crucify an innocent man.

In those times, people who committed serious crimes were punished to death slowly and publicly by putting them on the cross. Their hands were nailed on both sides of the cross and their legs were nailed to the post. They would also put a thorny crown on their heads to cause more pain. It was decided by the top leaders of that time that this holy man will be put on the cross to show everyone that he was an imposter and not a real prophet. He would be nailed to a cross along with two other thieves who were given the same punishment.

Before he was taken to the cross, this holy man of God spent a night alone in a jail cell knowing what was to come the next day. He prayed to Allah, "My God, my God, why hast thou forsaken me?" Meaning, "My God, My God, why have you abandoned me?" In this hour of painful waiting, this holy man reaches out to God for help. Being a man of faith, he was not afraid of dying, but he was afraid of a shameful death because that would indicate to people that he was not a real messiah and that God was not on his side. He knew that only God can save him for this disgrace. Of course, God would never let a prophet of His, die a painful or shameful death.

The next day, all three men were placed on the cross. Usually, criminals were left on the crosses for days. However, according to God's plans, these three men were taken off the cross in a matter of three or four hours and it was assumed that all must have died by this time. The legs of the other two criminals were broken by the soldiers, but not of this holy man. He appeared to have passed away to onlookers, but in reality, he had only fainted. Before leaving, one of the guards pierces an arrow in his ribs to ensure his death. He thought he was dead but when he pierced his body, blood gushed out which was actually a sign of his life.

The guards left and handed over the presumed dead body to his friends and family. His family quickly realized that he was alive so they took him to a cave, where they kept him for three days, treated his wounds and were able to

successfully revive him, just as God had willed. He was then able to leave the area to continue his journey as a prophet of God.

Before leaving, he met a few of his disciples who could not believe that he was still alive. He then left the region to preach oneness of God in other parts of the world.

You may have figured out by now that this holy man was Hadrat Isa^{as}, also known as Jesus in non-Muslim world. He was saved by God because only He is the ultimate Savior, Who gave us life, Who causes us to die and Who will resurrect us in the next life.

Discussion Questions

- Can you relate a story about how Allah saved you or your parents from an impossible situation? Ask your elders, you may learn a lot!
- Talk about how God can be seen when the best doctors give up on a patient but the patient continues to recover and live a normal life for years after their rejection.
- Can you see God when you think about soldiers who may have been severely injured in a war but can continue to live a meaningful life?

Exercise 3.29: What is the lesson learned from this story?





History of Islam

Life of the Promised Messiah^{as} – Part II

The Grand Heavenly Signs of the Eclipse of the Moon (March 21,1894); and the Sun (April 6, 1894)

One of the prophecies of the Holy Prophet^{sa} about the coming of Imam Mahdi was that during the month of Ramadan, a lunar eclipse would take place on the first night among the three possible nights (13th, 14th and 15th). A solar eclipse would take place on the middle day among the three possible days (27th, 28th and 29th). (Dar-Qutni, p. 100)



These grand heavenly signs were fulfilled in 1894 in the Eastern hemisphere of the earth and in 1895 the same divine sign was fulfilled in the Western hemisphere of the earth. The lunar eclipse occurred on the 13th of Ramadan while the solar eclipse occurred on the 28th of Ramadan. In this way, God displayed His remarkable sign in favor of the Promised Messiah^{as} throughout the world.

Exercise 4.5: Write a short answer for the question below.

What were the heavenly signs in favor of the Promised Messiah^{as}?

Journey to Dera Baba Nanak - Dec. 30, 1895

The Promised Messiah^{as}, accompanied by some of his devoted companions, went to Dera Baba Nanak for research and exploration. After a great deal of effort, he successfully discovered the famous gown of **Hadrat Baba Nanak**. It was a pleasant, but shocking revelation to all who viewed this gown to see that verses from the Holy Qur'an were written all over it. This discovery was the realization of two dreams which the Promised Messiah^{as} had seen in 1872.

In those dreams, Hadrat Baba Nanak had told the Promised Messiah^{as} that he believed in the faith of Islam.

Invitation to Mubahala (Prayer Duel), and the Confirmation of his Truth by Hadrat Khawaja Ghulam Farid of Chacharan Sharif - March 1896

When the Ulema instituted 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. However, at that time no Maulawi took up the challenge. Then, the Promised Messiah^{as} issued a public notice inviting the leaders of various religious groups and Sufis to enter a prayer duel with him. He entered the names of all the prominent religious leaders and Sufis in this invitation. In response to this invitation to a prayer duel, **Hadrat Khawaja Ghulam Farid**, who was a saint, wrote a letter to the Promised Messiah^{as} in Arabic, in which he confirmed the truth of the claim of the Promised Messiah^{as}, and expressed his great respect for the Promised Messiah^{as}.

The Convention of Great Religions - December 1896

In December 1896, this convention took place from the 26th to the 28th in Islamia College, Lahore. It 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, were prepared in response to a questionnaire consisting of five questions that had been circulated among all the speakers a few days before the convention took place.

On December 21, 1896, a few days before the convention, God Almighty revealed to the Promised Messiah^{as} that the essay written by him for this lecture would be superior to every other lecture. This essay was called "Philosophy of the Teachings of Islam."

When Hadrat Maulawi Abdul Karim Sialkoti^{ra} started to read out this essay written by the Promised Messiah^{as}, the audience of this convention showed their excitement and appreciation by loud cheers. It was on the unanimous demand of the audience, who wanted to ensure that the essay of the Promised Messiah^{as} was read out completely, that the convention had to be extended for another day, and it concluded on December 29th.

After the convention, the review of its proceedings that was published in the contemporary popular press, along with the opinion of people in general, made it clear that the essay written by the Promised Messiah^{as} and read out

by Hadrat Maulawi Abdul Karim Sialkoti^{ra}, was indeed regarded as superior to every other lecture. Thus, God's revelation, which had been widely publicized a few days before this convention began, came manifestly true.

Exercise 4.6: Write short answers for the questions below.

What is the significance of the gown of Hadrat Baba Nanak?

Who was Hadrat Khawaja Ghulam Farid, and what did he write in his letter to the Promised Messiah^{as}?

Prophecy Regarding the Death of Pandit Lekh Ram - March 6, 1897

A famous Arya leader, Pundit Lekh Ram, who was notorious for using abusive language against the Holy Prophet Muhammad^{sa}, was killed by an unknown assassin on the 6th of March 1897 at 6:00 p.m, one day after Eid.

His death came about in complete accord with the prophecy of the Promised Messiah^{as}, which he published on February 20, 1893. In this prophecy, God had revealed to the Promised Messiah^{as} that the death of Pandit Lekh Ram was to occur as a punishment due to his abusive language against the Holy Prophet^{sa}. The prophecy also stated that Pandit Lekh Ram would die a day after Eid-ul-Adha within a six-year term starting from the date of February 20, 1893.

Decision of the Case of Attempted Murder - August 23, 1897

A **false case** of attempted murder was registered in a court of law, against the Promised Messiah^{as}, by the Christian missionary Dr. Henry Clark, to avenge his defeat at the hands of the Promised Messiah^{as} in an earlier debate, known

as the “Debate of the Holy War” (Jang-e-Muqqadas). However, the Deputy Commissioner of Gurdaspur, who was heading that Court, clearly acquitted the Promised Messiah^{as} of all charges filed against him. A man named Abdul Hameed bore false witness and was exposed as a perjurer. Since the whole case rested upon his testimony, no charges could be brought against the Promised Messiah^{as}.

An interesting parallel in history was the false case brought against the earlier Messiah: Jesus Christ^{as}, due to a conspiracy of the Jews of his time. Pontius Pilate found Jesus Christ^{as} innocent of all charges that were filed against him. However, Pilate was afraid of the Jews. So, he gave his orders to put Jesus Christ^{as} on the cross.

In contrast, the Magistrate in the case of the Promised Messiah^{as}, **Captain Douglas**, was very inclined to carry out justice. In order to be fair, he had to disregard the opinions and feelings of the Christian missionaries, who were of the same religion as he was. Douglas ultimately acquitted the Promised Messiah^{as} of all false charges. By doing so, the Magistrate Captain Douglas became a significant figure in the history of Ahmadiyyat.

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 the plague would spread in Punjab. The prophecy was based on one of his visions.

At that time, the plague was not reported anywhere in Punjab. Therefore, the opponents of the Promised Messiah^{as} ridiculed him and laughed at this prophecy. However, during the next winter, the cities of Jalandhar and Hoshiarpur fell prey to the plague, and this epidemic started to claim victims in other areas as well.

Publication of Masih Hindustan Main - Jesus in India - April 1899

In 1899, the Promised Messiah^{as} surprised the Christian and Muslim world alike by revealing that Jesus Christ^{as} was buried in the city of Srinagar in Kashmir, India, at the location called Khaniyar. The Promised Messiah^{as} gave a detailed discussion of this whole episode in his book, *Masih Hindustan Mein (Jesus in India)*, published in April 1899, which also included a historical account of the life and times of Jesus Christ^{as}. This book proved to be the fulfillment of an essential part of the divine mission of the Promised Messiah^{as}, which was to **break the false doctrine of the cross**. This mission of the Messiah shattering the cross was prophecized in earlier times through the Hadith of the Holy Prophet^{sa}. By explaining how Allah saved Jesus^{as} from an undignified death on

the cross and his subsequent natural death in Kashmir many years later, the Promised Messiah^{as} was able to overturn the Christian doctrine that Jesus^{as} was raised from the cross in some supernatural manner because he was the literal son of God. In this way, the Promised Messiah^{as} broke the doctrine of the cross.

Exercise 4.7: Write short answers for the questions below.

What doctrine of Christianity is proven wrong in the book, Jesus in India?

Who was Pandit Lekh Ram, and what was the significance of his death?

What similarity is there between Hadrat Isa^{as} (Jesus) and the Promised Messiah^{as}, regarding the false case? How does this parallel further prove the claim of the Promised Messiah^{as}?

The Revealed Sermon on Eid-ul-Adha – Khutbah Ihamiyya - April 11, 1900

This sermon was revealed to the Promised Messiah^{as} by God, and according to divine direction, the Promised Messiah^{as} gave this sermon in Arabic in

Aqsa Mosque. The Promised Messiah^{as} was given special strength and power to express himself in Arabic. It was divine revelation which gave him this extraordinary power to speak in Arabic. The sermon was a matchless scholarly feat. It was published under the title “**Khutba Ilhamiyya**” (The Revealed Sermon) on October 17, 1902.

Exercise 4.8: Write a short answer for the question below.

What is the significance of Khutbah Ilhamiyya?

Ijaz-ul-Masih - February 20, 1901

This famous book of the Promised Messiah^{as} contains commentary on the first chapter of the Holy Qur’an, **Surah Al-Fatihah**. This commentary is written in Arabic and consists of deep meanings and uses such refined Arabic. Those who appreciate the language openly acknowledge that it is impossible to write such an eloquent commentary of Surah Al-Fatihah without clear guidance from God. The Promised Messiah^{as} invited every religious scholar, including the Pir of Golra Sharif, Mehr Ali Shah, to write a commentary in response to his. However, nobody came forward to compete with the Promised Messiah^{as} in writing the Arabic commentary.

Naming the ‘Muslim Ahmadiyya Sect’ - 1901

In the population census of 1901, the Promised Messiah^{as} registered his community under the name **Musalman Firqah Ahmadiyya** or the Muslim Ahmadiyya Sect and explained through a public statement the reason for choosing this name.

The Statement and Title ‘Clarification of an Error’ - Nov. 5, 1901

In 1901, the Promised Messiah^{as} clarified that those Ahmadis who denied his being a prophet of God were mistaken. He explained that in the Divine revelations he had received, words such as ‘Messenger,’ ‘Apostle,’ and ‘Prophet’ appeared not once but hundreds of times. Even in Barahin-e-Ahmadiyya, which was published 22 years before his clarification in 1901, these words

appeared in no small number.

The Promised Messiah^{as} explained that the definition of prophethood, popular among the Muslims of the time, was wrong. So, to reform the existing beliefs regarding prophethood and to clarify his own stand on this topic, the Promised Messiah^{as} published a statement titled, "Aik Ghalti ka Izala" or Clarification of an Error. It clarified that his prophethood was not in any way independent of the Holy Prophet^{sa}, that he was **subordinate to the Holy Prophet Muhammad^{sa}**, and that he believed in the **Holy Qur'an as the last and final law of Allah**.

Sign of the Plague and Remarkable Progress of the Jamaat - 1901-1902

On the 6th of February 1898, the Promised Messiah^{as} had prophesized the spread of the plague. When people started dying of the plague in the country, then the Promised Messiah^{as} invited people on March 17, 1901, to turn to God. However, his opponents increased their ridicule and laughter at this prophecy. Then, God revealed His displeasure, and in 1902, the plague had become an epidemic that caused people to die in overwhelming numbers.

The Promised Messiah^{as} wrote a book on the 5th of October 1902, while the plague was raging. This book was entitled Kashti-i-Nuh (**Noah's Ark**). In his book, the Promised Messiah^{as} declared that, according to a revelation from God, a true Ahmadi did not need to get himself inoculated, as a preventive measure against the plague. The divine revelation said:

إِنِّي أُحَافِظُ كُلَّ مَنْ فِي الدَّارِ-

I will protect all those who are within your house.

The Promised Messiah^{as} explained that this divine promise included those who were within the physical boundary of his house and all those who were the true believers in Ahmadiyyat. It was a divine manifestation that there were no cases of Ahmadis dying of the plague during this terrible epidemic and that too, without the protection of any preventive inoculation. Having witnessed this sign of divine protection, hundreds of people came into the fold of Ahmadiyyat.

The Martyrdom of Hadrat Sahibzada Abd-ul-Latif^{ra} - July 14, 1903

Hadrat Sahibzada Abd-ul-Latif^{ra} was a prominent member of the court of the Ruler of Kabul in **Afghanistan**. He was stoned to death in a very barbaric manner, at the instigation of fanatic religious leaders, simply because he had accepted Ahmadiyyat. The Promised Messiah^{as} gave a detailed account of this violent act, in his book Tadhkirat-ush-Shahadatain.

He wrote in Urdu - translated below:

“O Land of Kabul! Bear witness, that a grave crime was committed upon thee. O unfortunate soil! You have fallen in the sight of God, because you are the venue of this great injustice.”

On the very next day, after this incident took place, a terrible epidemic of cholera broke out in Kabul, and not only several of those people died who were responsible for this stoning to death, but several thousand other citizens of Kabul also died of cholera.

The Revelation – ‘An Eastern Power, and the Critical Condition of Korea’ - 1904

When this revelation, ‘An Eastern power, and the critical condition of Korea,’ came to the Promised Messiah^{as}, Japan was not a very powerful country. In 1905, Japan and Russia went to war against each other to capture Korea. Japan defeated Russia, even though Japan was a comparatively smaller country. Japan then occupied Korea and emerged as a great Eastern power.

In this manner, this revelation of the Promised Messiah^{as} was fulfilled with amazing accuracy.

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 Barahin-e-Ahmadiyya. Towards the end of this poem, he gave a description of a “promised earthquake” (i.e., an event that would shake up the world). One verse of this poem, about this great disaster is:

“Even the mighty Czar would find himself in a 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 King of Russia (Czar) met with a miserable fate, as prophesized by the Promised Messiah^{as}.

Exercise 4.9: Write short answers for the questions below.

When did the Promised Messiah^{as} issue the first written statement of his status of prophethood?

In the divine revelation: "I will protect all those who are within your house," what is meant by 'house'?

Who was Hadrat Sahibzada Abd-ul-Latif^{ra}?

What happened in Kabul the day after Hadrat Sahibzada Abd-ul-Latif^{ra} was martyred?

Booklet 'Al-Wasiyyat' or 'The Will' - December 1905

Towards the end of 1905, repeated revelations from God came to the Promised Messiah^{as}, which informed him of his approaching death. Therefore, he wrote a booklet, Al-Wasiyyat (The Will), to advise the Jamaat. The scheme of the **Behishti Maqbarah** (Heavenly Graveyard) was also laid out in this booklet.

Dr. Dowie's Death - March 9, 1907

Dr. Alexander Dowie, an American, claimed to be a prophet of God in the latter part of 1899 or in early 1900. He soon became famous throughout the United States. The Promised Messiah^{as} invited him for a **prayer duel** twice – once in 1902 and then in 1903. These invitations were publicized by the U.S. newspapers as well. Dr. Dowie reacted by calling the Promised Messiah^{as} by the abusive name of 'the silly Muhammadan Messiah' (God forbid!) and said:

"... do you think that I will stoop so low as to accept the challenges thrown at

me from people who are as insignificant as flies or mosquitoes. If I decide to kill them, I will need to simply stomp them under my boot.”

The Promised Messiah^{as} prayed for Allah’s decision to come and punish the arrogant and abusive Dr. Dowie. In September 1905, he had a sudden attack of paralysis while he was addressing an audience. His followers soon revolted against him and dislodged him from his position under charges of financial misconduct and other irregularities.

Dr. Dowie’s end came when he died on the 9th of March 1907, in a state of humiliation. His humiliating end was prophesized two weeks before his death, by the Promised Messiah^{as}, in a statement entitled “Prophecy about a New Sign.” The Promised Messiah^{as} declared Dr. Dowie’s miserable death to be a clear sign of the truth of the Holy Prophet^{sa} of Islam. The U.S. newspapers also acknowledged the fact that the prophecy of the Promised Messiah^{as} came true.

Journey to Lahore and Revelations about Death - April 29, 1908

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

Departure, then departure. God will bear all the burden.

This revelation informed him that the hour of his death was near.

A Feast for the Dignitaries of Lahore - May 17, 1908

In keeping with the wishes of the Promised Messiah^{as}, a banquet was arranged for the dignitaries and leaders of public opinion, in Lahore. On the insistence of the guests, the Promised Messiah^{as} spoke for two hours, before the food was served, and gave a detailed account of his claims and teachings and provided convincing refutation of all the objections raised against him by the opponents of Ahmadiyyat.

Proposal for a Public Lecture and the Book, ‘Paigham-e-Sulh’ - May 25, 1908

In response to a suggestion by some people that he should give a public lecture, the Promised Messiah^{as} gave his approval and started to write an essay, entitled, Paigham-e-Sulh, (A Message of Reconciliation). Its objective was to bring about peace between the Hindus and the Muslims of India. During the writing of this essay, on May 20, 1908, the Promised Messiah^{as} received another Arabic revelation from God - translated as:

Departure, again a departure. Death is very close now.

Nevertheless, he continued working, completed his manuscript, and handed it over for publication on the afternoon of May 25, 1908. After the Asr prayer, the Promised Messiah^{as} delivered a short speech on the death of Jesus Christ^{as}, and then started out on his daily walk.

Demise of the Promised Messiah^{as} - May 26, 1908

The same evening, after performing his Maghrib and Isha prayers, the Promised Messiah^{as} went to bed at his usual time. At around eleven at night, he woke up feeling sick. He became seriously ill, frequently falling unconscious during the night. Early in the morning, he asked, 'Is it prayer time?' Someone beside his bed replied, 'Yes Hudur, it is'. He started praying but he fell unconscious in the middle of his Prayer. When he recovered a little, he repeated the same question, 'Is it Prayer time?' and, 'O God, my beloved God!' By 10 a.m., his condition became critical, and at 10:30 a.m., our beloved Imam, the Promised Messiah^{as}, passed away.

His age at the time of his death was a little over 73 years according to the solar calendar, and 75 years according to the lunar calendar, keeping with one of his revelations from God. May Allah bless the Promised Messiah^{as}, whose pure teachings brought about such a spiritual revolution which is continuing to spread throughout the world. No power on earth will ever be able to stop the spread of the message of Ahmadiyyat. In Sha Allah.

Exercise 4.10: Write short answers for the questions below.

Who was Dr. Dowie, and what was his false claim?

How was Dr. Dowie humiliated and proven false?

What booklet did the Promised Messiah^{as} write before passing away?

When did the Promised Messiah^{as} pass away?



Exercise 4.11: Match the key concepts from the life of the Promised Messiah^{as}.

Masih Hindustan Mein

A sikh leader whose gown had Qur'anic inscriptions written all over them

Baba Nanak

Aryan leader who was notorious for using abusive language against the Holy Prophet Muhammad^{sa}

Khwaja Ghulam Farid

A book in which the revelations regarding the Promised Messiah^{as}'s death were revealed

Al-Wassiyat

Instead of accepting a prayer duel with the Promised Messiah^{as}, he accepted the truth in a letter.

Alexander Dowie

A book with a detailed commentary of Surah Al-Fatihah

Ijaz-ul-Masih

An American false prophet

Pandit Lekh Ram

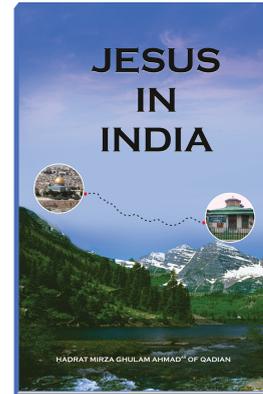
A book detailing a historical account of the life and times of Jesus Christ^{as}

Life and Death of Jesus^{as}

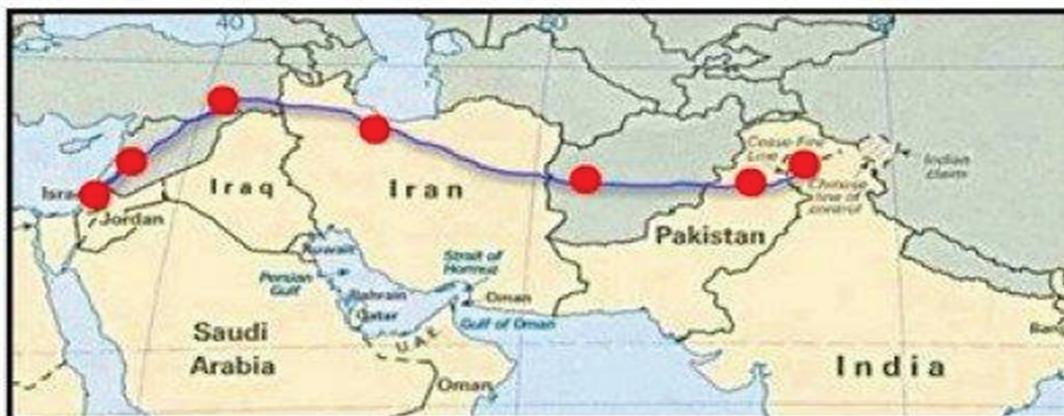
Note: This is only a summary of the book. Please refer to the course book, [Jesus in India](#), for full understanding of the concepts. PowerPoint slides are also available online at <https://www.alislam.org/library/books/jesus-in-india-slides/>

The book, *Jesus in India*, was written in 1899 by the founder of Ahmadiyya Muslim Jamaat, Hadrat Mirza Ghulam Ahmad^{as} of Qadian.

The book is about the **life of Prophet Jesus^{as}**, and his rescue by God from a painful and shameful death on the cross. Since Prophet Jesus^{as} was a man of God and not a false prophet, God would not have allowed him to die a disgraceful death. The book also details Jesus^{as}'s eventual journey to India in quest of the lost tribes of Israel, whom he was responsible for gathering under his fold. He had foretold of his duty to accomplish this task to his disciples.



According to the divinely guided research of the Promised Messiah^{as}, Jesus^{as} passed through Nasibus, Iran, Afghanistan and eventually reached Kashmir, India. Jesus^{as} made Kashmir his home, died there and lies buried in **Srinagar, Kashmir**.



Migration route of Prophet Jesus^{as} after his deliverance from the cross.

Ahmadi Muslims believe that **Jesus^{as} survived the crucifixion** because he was taken down from the cross in a state of unconsciousness – not death. There are several signs which point to the fact that Jesus^{as} did in fact, survive the crucifixion. Each point is explained in detail by the Promised Messiah^{as} in his book. Here is a brief summary of this evidence:

1. Sign of Jonah^{as}: Jesus^{as} foretold he would survive just like Jonah^{as} did.
2. Blood and Water: Gushed from the spear wound, a sign of a beating heart.
3. Prayer at Gethsemane: He prayed to be rescued from death on the cross.
4. Short Duration: Death on the cross is meant to take days, not hours.
5. Pilate's Plot: Having sympathy for Jesus^{as}, he planned to save him.
6. Healing Herbs: Used for healing the living – not embalming the dead.
7. Unbroken Legs: This would have prevented death by respiratory distress.
8. His Denial: Of being an apparition, baring his wounds he called for food.

Exercise 4.12: Choose the correct answer for the following questions.

Which statement appeals most to common sense?

- a. A human being dies and comes back to life after some number of days.
- b. A human being looks to be dead but he is unconscious.
- c. God replaces a person with his exact resemblance to save him and takes him to the skies and keeps him alive for thousands of years.

Why did Jesus^{as} make the journey to the east?

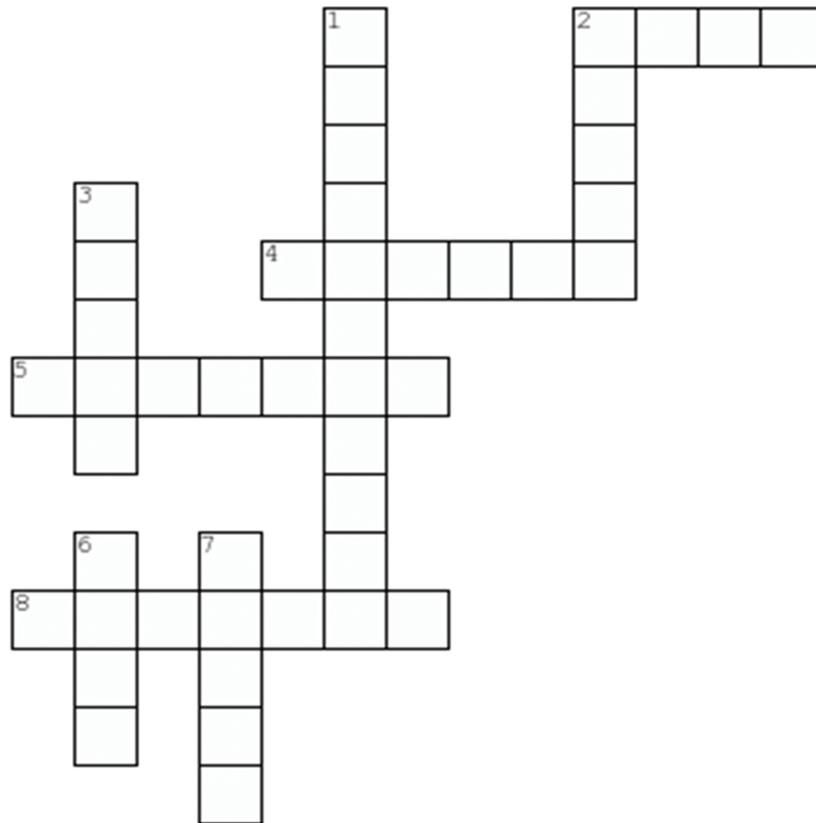
- a. He wanted to escape the western society.
- b. He was in search of the lost tribes of Israel.
- c. He was now a resurrected soul and could go anywhere.

In order to show his disciples that he was, in fact, alive Jesus^{as} denied being an apparition and even asked for food to eat to prove his humanity.

TRUE

FALSE

Exercise 4.13: Use the vocabulary from the summary of Jesus in India to complete the crossword puzzle below.



Across

- 2. Jesus^{as} asked his disciples for this to prove he was alive.
- 4. Pontius _____
- 5. Final resting place of Jesus^{as}
- 8. Marham-e-Isa was a _____ balm applied to the body of Jesus^{as} to heal his wounds.

Down

- 1. Jesus^{as} survived this
- 2. Jesus^{as} was not a _____ prophet.
- 3. Author of Jesus in India
- 6. These were left unbroken by the Roman guards.
- 7. Gushed from the side of Jesus^{as}, showing he still had a beating heart



Enrichment Material

Attributes of Allah

Al-Jaleel الْجَلِيلُ	The Lord of Majesty	Allah is Awe-Inspiring. He is all things Supreme and Majestic.
Al-Kareem الْكَرِيمُ	The Noble	Allah is kind, unselfish and His Generous essence is valued and honored by those who rely on Him for their existence. He gives before we are deserving of His generous nobility.
Ar-Raqeeb الرَّقِيبُ	The Watchful	Allah is attentive and vigilant to all His creation. He notices everything and nothing can escape His protective regard.
Al-Mujeeb الْمُجِيبُ	The Answerer of Prayers	Allah does not just hear us, but He answers and responds to us. He is ever ready to acknowledge and grant us His blessings when we call on Him.
Al-Waasi' الْوَاسِعُ	The Bountiful	Allah's existence is boundless, and everything is in His embrace. His essence is inexhaustible and there are no limits to His Bounty.
Al-Hakeem الْحَكِيمُ	The Wise	Allah possesses perfect Wisdom and is free from error or misjudgment. His Wisdom is evident in the perfection of His creation, none of which has been created in vain.

Al-Wadood الْوَدُودُ	The Loving	Allah is full of love for His obedient servants and no one deserves our love more than He. He is the source of all love and kindness that is observed in our world.
Al-Majeed الْمَجِيدُ	The Glorious	Allah is all glory and majesty. All nobility, honor, and admiration belong to Him.
Al-Baa'ith الْبَاعِثُ	The Raiser (of the dead)	Allah has the power to raise the dead again. He will raise all souls on the Day of Judgment. He can rouse us from both sleep and death.
Ash-Shaheed الشَّهِيدُ	The Witness, The Observer	Allah is ever-present and He observes everything in creation. Nothing can be hidden from Him and so He witnesses the seen and the unseen.
Al-Haqq الْحَقُّ	The Truth, The True	Allah is the One who sends forth all truth and all reality. He is the One who truly exists because all else is finite, while He is infinite.
Al-Wakeel الْوَكِيلُ	The Guardian	Allah is the Caretaker and Guardian of all things. We entrust all of our affairs to Allah because He is the One in ultimate control.
Al-Qawiyy الْقَوِيُّ	The Powerful	Allah has the power to move mountains and oceans. His power prevails over all creation and is inexhaustible.
Al-Mateen الْمَتِينُ	The Strong	Allah's strength is enduring. It does not experience hardship or weariness. His Strength gives His believers absolute certainty in His existence.

Enrichment Material

<p>Al-Waliyy الْوَالِيُّ</p>	<p>The Best Friend, The Protector</p>	<p>Allah is loving towards His creation and part of His love is to guide and protect them. He is an ally to those who befriend Him.</p>
<p>Al-Hameed الْحَمِيدُ</p>	<p>The Praiseworthy</p>	<p>Allah is worthy of all our reverence for all His actions, statements, attributes, and decree. His praise is due in all circumstances.</p>
<p>Al-Muhsee الْمُحْصِي</p>	<p>He Who Keeps Count</p>	<p>Allah is the One who enumerates all actions and thoughts and words. He can testify to all things, seen and unseen, small or large because He can account for everything.</p>
<p>Al-Mubdi' الْمُبْدِي</p>	<p>The Originator (of life), The Beginner</p>	<p>Allah began all creation and He alone can bestow life. He created everything out of nothing, so He is the Originator of all.</p>
<p>Al-Mu'eed الْمُعِيدُ</p>	<p>The Repeater of Life</p>	<p>Allah has the power to raise us up again when our life in this world has ended. Just like when it seems a tree will never be green again during winter, He gives us another life.</p>
<p>Al-Muhyee الْمُحْيِي</p>	<p>The Giver of Life</p>	<p>Everything we know to be alive is alive only because Allah has given it life. Nothing can live without His Blessing of Life.</p>
<p>Al-Mumeet الْمُمِيتُ</p>	<p>The Taker of Life (The Controller of the Cause of Death)</p>	<p>Just like Allah is the only one who can grant life, so He is also the only one who can take life away. Everything that has been given life by Him, will die when He wills.</p>

<p>Al-Hayy</p> <p>الْحَيُّ</p>	<p>The Living</p>	<p>Allah never dies and Allah is without a beginning or end. This is how all life comes from Him. Allah talks, speaks, and hears us now and for all times to come.</p>
<p>Al-Qayyoom</p> <p>الْقَيُّومُ</p>	<p>The Self-Subsisting and All Sustaining</p>	<p>Allah does not need support or help from anyone or anything, but He can support the entire universe.</p>
<p>Al-Waajid</p> <p>الْوَاجِدُ</p>	<p>The Finder</p>	<p>When we are lost, we can call on Allah, who will always find us when we need Him. He finds His people and sets them on the path to success.</p>

Additional Coursework

The following content is being listed here to include items from the Waqf-e-Nau syllabus. This material can be covered by parents at home.

Holy Qur'an

- Surah Al-Anam vv. 96-110
- Surah Al-Ra'd vv. 9-14
- Surah Al-Nahl vv. 67-71
- Surah Bani-Isra'il vv. 79-85
- Surah Al-Ha-Mim-Sajdah vv. 31 to 36
- Translation of parts 3 and 4 of the Holy Qur'an

Salat & Prayers

Learn the following prayers:

- To obtain love of Allah
- On entering a washroom
- On leaving a washroom

Basics of Islam

Learn the following Ahadith in Arabic with translation:

- "One who deceives us is not from us."
- "The chief of the people is one who serves them."
- "False vouch (swear) makes houses deserted."
- "One who is not thankful to people, is not thankful to Allah."
- "One who urges others to do good, gets the reward like a doer."
- "The promise of a believer is as certain as a thing in the hand."
- "The man who takes back his gift is like the one who licks his own vomit."
- "A person who sincerely repents for his sins becomes like one who has never sinned."
- "Save yourself from hell, even if it be by giving a fragment of a date (as sadqah)."
- "This world is a prison for the righteous person and heaven for a non-believer."
- "It is not permissible for a Muslim to sever relations with another Muslim brother for more than three days."

History

Read the following books:

- Sirat Hadrat Masih Maud^{as}
- Forty Gems of Beauty (First twenty Ahadith)

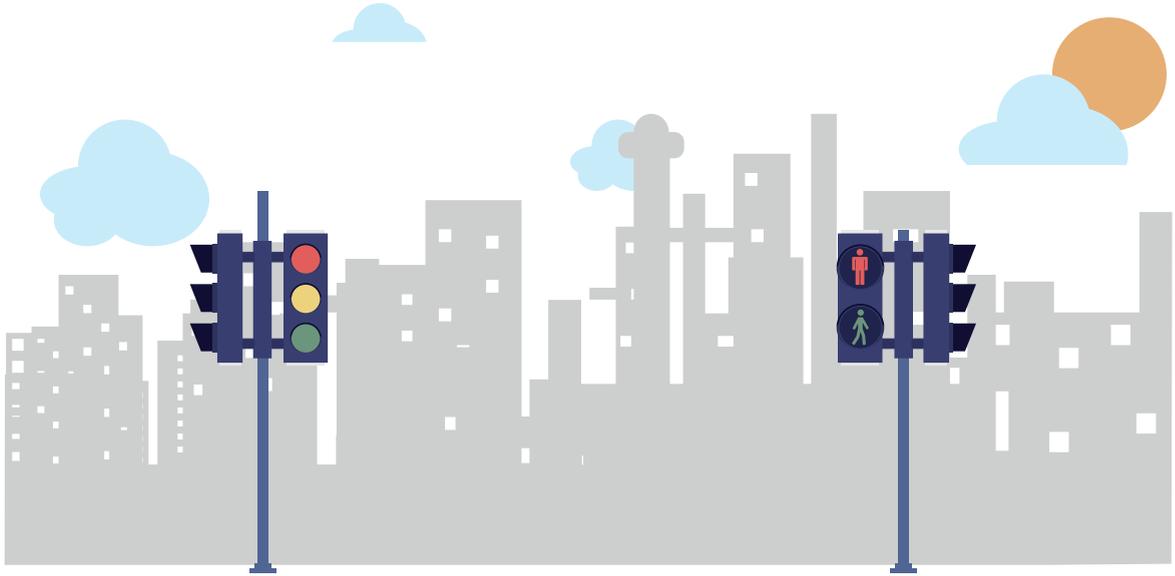
Learn the following revelations of the Promised Messiah^{as}:

- "I will spread thy message to the corners of the earth."
- "People will flock to you from every trodden path."
- "Milk has flowed down from the heavens, save it."
- "Do not place your trust in mortal life."
- "Our Lord is the Mighty One who can fix that which is broken. He can frustrate elaborate plans. None can encompass His wisdom."

Poetry

- Meine Appney Piyaron Ki Nisbat
- Jamal-o-husne Qur'an Nure Janey Har Musalman Hai
- Wo Peshwa Humara
- Muhammad Per Humari Jan Fida Hai
- Ten couplets of Qaseedah

Rumuz-i-Auqaf -The Qur'anic Stop Signs



**One MUST
stop at
these signs**

○

ط

م



**One should
pause at
these signs**

سكتنه

وقفه

قف



**One may OR
may not stop at
these signs**

ص

ج

و



**One should
NOT stop at
these signs**

لا

ز

ق

صله

Answer Key

Part I

Exercise 1.1: Choose the correct answer for each question.

The Holy Qur'an was revealed in:

b. 22 years and 5 months

The Holy Qur'an was compiled into one book under:

a. Hadrat Abu Bakr^{ra}

The Holy Qur'an teaches us:

d. All of the above

The 53rd verse of Surah Al-Baqarah would be referenced as 53:2 since Surah Al-Baqarah is the second chapter.

FALSE

The Angel Mika'il brought down the verses of the Qur'an:

FALSE

The Holy Qur'an is the final law or Shariah for:

d. All of mankind

What is the best time for the recitation of the Holy Qur'an?

a. At Fajr

There are 114 chapters or surahs in the Qur'an.

TRUE

List three prophecies contained in the Holy Qur'an.

1. The Holy Qur'an prophesied about a time when a quicker means of transport would be used.
2. It also prophesied about the extensions of the earth, a prophecy that was fulfilled, in a way when man set his foot on the moon.
3. Another prophecy in the Qur'an is about Pharaoh. It was revealed to the Holy Prophet^{sa} that when Pharaoh was drowned, his body was saved and was preserved so that it may serve as a sign for future generations.

Exercise 2.3: Answer the questions below.

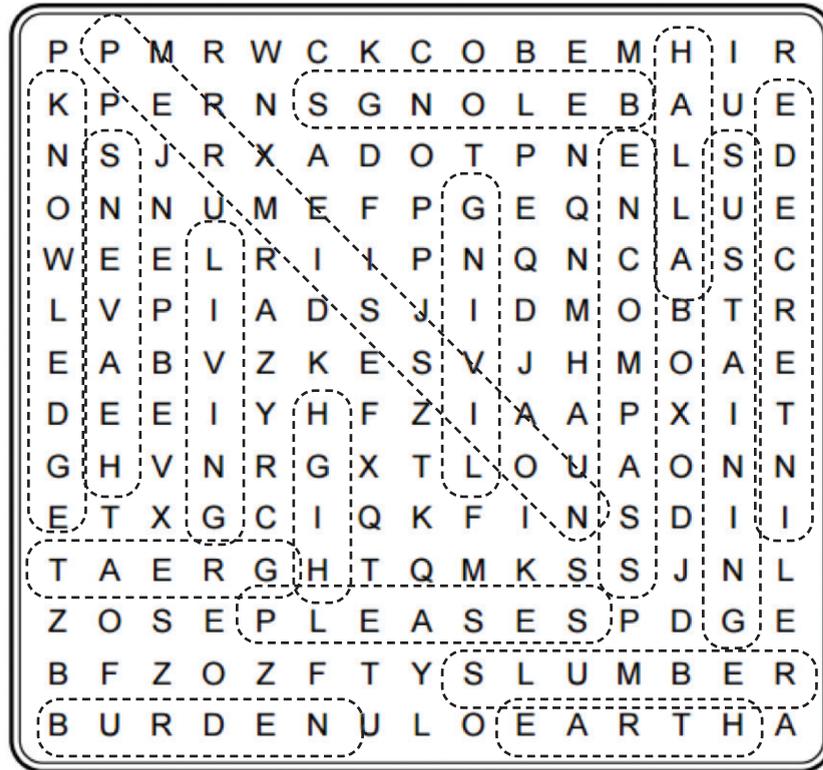
What does 'Kursi' mean?

It means throne or a chair.

What question does this verse answer?

This verse beautifully describes the unity of God and His great attributes.

Exercise 2.4: Word Search



Exercise 2.6: Unscramble the words from the translation of this surah.

- | | |
|-----------------------------------|---------------------------------------|
| 1. uegrfe refuge | 6. matluu mutual |
| 2. wnda dawn | 7. nphotelsisair relationships |
| 3. leiv evil | 8. lwob blow |
| 4. andesrks darkness | 9. ynev envy |
| 5. poesvsrdaer overspreads | 10. stonk knots |

Exercise 2.7: Choose True or False for the statements below.

- | | | |
|---|---------------------------------------|-----------------------------|
| We should ask Allah to protect us from jealous people. | <input checked="" type="radio"/> True | <input type="radio"/> False |
| Good and evil both exist in the world. | <input checked="" type="radio"/> True | <input type="radio"/> False |
| Falaq means the dawn. | <input checked="" type="radio"/> True | <input type="radio"/> False |
| A breakdown of relationships can occur through misunderstandings, and so we should pray that Allah protect our relationships. | <input checked="" type="radio"/> True | <input type="radio"/> False |

Exercise 2.8: Fill in the blanks using the words in the word bank.

Including Tasmiyah, Surah Al-Falaq has __ **six** __ verses.

Surah Al-Falaq was revealed in the city of __ **Medina** __.

In this surah, when seeking Allah's help we call Him by His attribute, __ **the Lord of the Dawn** __.

In this surah, we are warned that __ **good** __ and __ **evil** __ live together in this world.

Only __ **Allah** __ can protect us from all types of evil.

Surah Al-Falaq is chapter number ___ **113** ___ of the Holy Qur'an.

Exercise 2.9: Complete the following questions.

What does the word refuge mean?

a. Shelter or protection

What kind of harm or evil does this surah talk about?

a. Doubt, fear, misunderstanding

How can we save ourselves from the harm mentioned in this surah?

a. By looking for Allah's protection

Exercise 2.11: Unscramble the words from the translation of this surah.

11. uegrfe **refuge**

16. kisnange **sneaking**

12. drlo **lord**

17. eashrt **hearts**

13. ngik **king**

18. nnji **jinn**

14. kdinma **mankind**

19. cirusaog **gracious**

15. wringpesshi **whispering**

20. eclmirfu **merciful**

Exercise 2.13: Fill in the blanks.

1. After bathing, the body of the deceased is wrapped in clean white sheets, which is known as a __ **shroud** __.
2. The funeral Prayer is held in the __ **open** __ or in a place built for that purpose called __ **Janazah Gah** __.
3. For the funeral Prayer, the body is placed __ **in front** __ of the Imam.

4. Everyone recites Durud when Imam says Allahu Akbar for the __ **second** __ time.
5. Allah! Forgive our __ **living ones** __ and our __ **deceased ones** __; and those of us who are __ **present** __ and those of who are __ **absent** __; and our __ **young ones** __ and old ones; and our __ **males** __ and our __ **females** __.
6. Allah! Those of us whom You __ **grant life** __, keep them firm on __ **Islam** __; and those of us whom You __ **cause to die** __, cause them to die in __ **faith** __.
7. There are __ **no (zero)** __ rukus and __ **no (zero)** __ sajdah in funeral prayer.

Exercise 2.16: Unscramble the words related to this prayer.

HLALA	HALAL
OGOD	GOOD
DEEN	NEED
DLOR	LORD
LEBSGINS	BLESSINGS
RBEAGG	BEGGAR
DEVIOPR	PROVIDE
YPARER	PRAYER
ERWHTAVE	WHATEVER

Exercise 3.3: Answer the questions below with reference to the passages in the book. Page numbers from the course book are provided.

What is the literal meaning of the word “Bai’at”? (page 4)

Bai’at means to sell oneself.

Why did the Promised Messiah^{as} wait to begin taking the Bai’at of those who wished to follow him? (pages 8-10)

His heartfelt desire was that only such blessed people whose nature was firmly established on fidelity should join this blessed Jama’at. Therefore, he waited for an occasion that should distinguish between those who were faithful and those who were hypocrites.

Where and when did the first Bai’at take place? (page 12)

The first Bai’at took place on March 23, 1889 at the house of Hadrat Sufi Ahmad Jan Sahib^{ra} located in Mahalla Jadid.

Who was the first person to take the Bai’at at the hands of the Promised Messiah^{as}? (page 12)

The first person to take the Bai’at was Hadrat Maulana Nooruddin^{ra}.

Exercise 3.4: Answer the questions with reference to the passages in the book. Page numbers from the course book are provided.

What is Shirk? (page 17)

d. All of the above

What are the nine sins mentioned in Condition #2? (page 21)

- 1. falsehood**
- 2. fornication**
- 3. adultery**
- 4. trespasses of the eye**
- 5. debauchery**
- 6. dissipation**
- 7. cruelty**
- 8. dishonesty**
- 9. mischief and rebellion**

What is Ghadd Basar?

d. All of the above

Exercise 3.7: What is the lesson learned from this story?

- Those who put their faith in the power of Allah, do not fear any other power. Righteous people, who place their trust in Him, can easily rely on him when they are put in difficult circumstances.
- Those who are close to Allah, find Him to be their closest ally and Protector.
- Those in power should never forget that Allah is Al-Maalik, The King and Al-Aziz, The Mighty. There are no limits to His strength, and nothing is hard for Him to do. Allah decides everyone's destiny and not even a king can compete with Allah's power.

Exercise 3.8: What is the lesson learned from this story?

- We may be very pleased with ourselves after doing a good deed, but ultimately it is up to Allah whether He accepts that deed or not.
- It is quite possible that despite our best efforts, there is some shortcoming on our end which makes our sacrifice unacceptable to God.
- It is also quite possible that God accepts the intentions of our heart, when they come from a place of worship and sacrifice.

Exercise 3.9: What is the lesson learned from this story?

- It is possible for Allah to create the precise circumstances needed to influence many people by providing divine help.
- When we find ourselves in a difficult situation, rather than relying on people, we should turn to God and pray to Him to help us find a solution. He alone can change the viewpoints of those we address.
- Allah can send help in ways that we could never imagine as He alone has

full control of all resources. These resources could be human or natural conditions.

Exercise 3.10: What is the lesson learned from this story?

- The Holy Qur'an is the 'Word of Allah' and the true wealth of a Muslim. It is the ultimate source of guidance that not only teaches the perfect belief, but also how to put it into practice.
- Material wealth is not the biggest goal of believers. Instead, they focus on increasing their faith, leading righteous lives, and always trying to have a connection with Allah.

Exercise 3.11: What is the lesson learned from this story?

- A friend in need is a friend indeed. True friends lookout for each other and are ready to help at any moment. They are not selfish, rather they are generous and have genuine concern for each other's needs.
- We should knock at "Allah's door" by praying because no friend can help us more than the most powerful friend of all. Allah is Al-Wali, the Best of Friends, and he needs nothing from us, and at the same time, He provides us with all the help we need.
- Sometimes our prayers may take a very long time for acceptance and it may make us worry but like a true friend, Allah will come to our help with all His power.

Exercise 4.1: Choose the best answer from the questions below.

The Promised Messiah^{as}'s fathers name was:

a. Mirza Ghulam Murtaza

The Promised Messiah^{as}'s mother's name was:

b. Chiragh Bibi

The Promised Messiah ^{as} was born with a twin sister.	<input checked="" type="radio"/> True	<input type="radio"/> False
The Promised Messiah ^{as} was educated at home by tutors rather than going to a school.	<input checked="" type="radio"/> True	<input type="radio"/> False
The Promised Messiah ^{as} loved to play, was loud, and very mischievous as a child.	<input type="radio"/> True	<input checked="" type="radio"/> False

What is the date of the Promised Messiah^{as}'s birth?

The Promised Messiah^{as} was born on February 13, 1835.

How old was the Promised Messiah^{as} when he was first married?

b. 15

What does the word “maseetar” mean?

b. One who spends most of his time in a mosque.

What was the name of the Promised Messiah^{as}'s first wife?

Hurmat Bibi

The Holy Prophet^{sa} appeared in a dream to the Promised Messiah^{as} when he was 45 years old.

True

False

The Promised Messiah^{as} debated with Christian missionaries who were spreading Christianity in India.

True

False

Why did the Promised Messiah^{as} take a job in Sialkot?

c. To respect his father's wishes

Why did the Promised Messiah^{as} return to Qadian in 1868?

b. His mother was ill and dying

Exercise 4.2: Choose the best answer from the questions below.

The Promised Messiah^{as} refused to debate with this man for the sake of debate:

b. Muhammad Hussain Batalvi

In the first revelation, the Promised Messiah^{as} was told that these people would seek blessings from his clothing:

b. Kings

Translate the revelation below:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ط

Is Allah not sufficient for His servant?

What was the name of the man who sued the Promised Messiah^{as} in the Post Office case?

Ralia Ram

What was the name of the Promised Messiah^{as}'s first book?

b. Barahin-e-Ahmadiyya—The Ahmadiyya Arguments

Mujaddid means:

b. A reformer

Who did the Promised Messiah^{as} see in a dream telling him that he was appointed a Reformer by Allah?

b. The Holy Prophet^{sa}

What was the name of the Promised Messiah^{as}'s second wife?

a. Hadrat Sayyeda Nusrat Jahan^{ra}

The Promised Messiah^{as} was worried about how he would support himself when his father passed away. True False

The Promised Messiah^{as} wrote his first book to defend Islam against the Christians and Hindus who were attacking the religion. True False

This appointment as Mujaddid or Reformer was in the year 1882. True False

Exercise 4.3: Fill in the blanks using information from the text above.

In March of __ **1885** __ Hadrat Mirza Ghulam Ahmad^{as} published an advertisement proclaiming that he was the __ **Reformer** __ of the Age.

One of the divine signs that was shown to the Promised Messiah^{as} and his companion Hadrat Maulawi Abdullah Sanauri^{ra} was the appearance of __ **red drops** __ on the Promised Messiah^{as}'s clothes.

Another sign was the unusual appearance of __ **trailblazing meteors** __ in the sky in November of 1885.

The Promised Messiah^{as} spent 40 days in the city of __ **Hoshiarpur** __ under Divine Guidance to pray.

The Promised Messiah^{as} and his second wife, Hadrat Sayyida Nusrat Jahan^{ra} had __ **ten** __ children and out of them, __ **five** __ survived and lived long lives.

Exercise 4.4: Write in short answers for the questions below.

Who was the first man to take Bai'at at the hands of the Promised Messiah^{as}? Where and when did this take place?

The first person to take Bai'at was Hadrat Maulana Nooruddin^{ra}. The first Bai'at ceremony took place at the house of Hadrat Soofi Munshi Ahmad Jan^{ra} at Ludhiana on March 23, 1889.

What two booklets did the Promised Messiah^{as} publish in 1891? What was the message contained in these books?

The Promised Messiah^{as} published two small booklets called 'Fath-e-Islam' and 'Taudih-i-Maram' in the year 1891. The message in these booklets was that he was divinely appointed as the Promised Messiah and Jesus Christ was a prophet and had died as other human beings before him.

What were the topics that Maulawi Muhammad Hussain Batalvi and the Promised Messiah^{as} debated? Who won this debate?

In this debate, the Promised Messiah^{as} proved that the Holy Qur'an took priority over the Hadith or sayings of the Holy Prophet^{sa}, but his opponent Maulawi Muhammad Hussain Batalvi took the view that Hadith could supersede what is written in the Holy Qur'an if there was some confusion. However, Batalvi was clearly defeated in this contest with the Promised Messiah^{as}.

What topic of modern Christianity was debated during the Jang-e-Muqaddas?

The topic of this debate was the claim of modern Christianity that Jesus Christ was God.

When and where was the first Jalsa (convention)? How many people attended?

First Annual Convention or Jalsa Salana was held in December 1891. Promised Messiahas selected 27th, 28th and 29th of December of every year to be the period in which this Annual Convention would convene. The first Jalsa Salana took place in Qadian in the Aqsa Mosque and was attended by seventy- five people.

Part II

Exercise 2.18: Answer the following questions.

In Surah Al-Zilzāl, what kinds of natural phenomenon does Allah tell us about during the days of the messiah?

Surah Al-Zilzāl talks about the many ways in which the earth will change in the days of the Promised Messiah and Mahdi. Allah tells us that the earth will be affected physically by violent earthquakes and catastrophes.

What does the phrase "the earth throws up her burdens mean"?

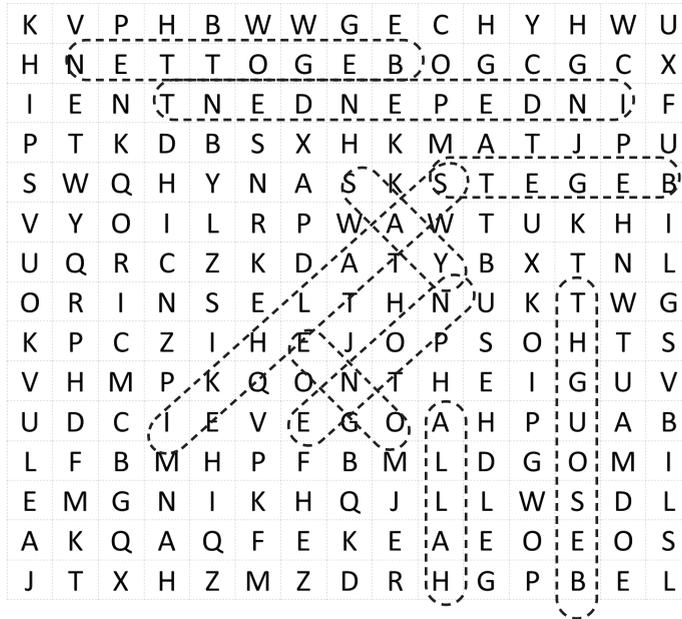
The phrase "the earth throws up her burden" can signify three meanings. One, that there will be an expulsion of mineral wealth from underneath the earth. Second, there will be a vast release of all kinds of scientific, geological and

archeological information. Finally, people will revolt against the oppression of their rulers and will shed the burden of subjection.

“On that day will she tell her news”. Who is being referred to as ‘she’?

The earth

Exercise 2.21: Find the keywords from the translation of this surah in the word search below.



Exercise 2.24: Place the verses of Surah Al-Nasr in order.

__ 3__ And thou seest men entering the religion of Allah in troops,

__ 4__ Glorify thy Lord, with His praise, and seek forgiveness of Him. Surely, He is Oft-Returning with compassion.

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

__ 2__ When the help of Allah comes, and the victory,

Exercise 2.26: Fill in the blanks for the translation of this prayer.

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**__.

Exercise 2.28: Fill in the blanks for the translation of this prayer.

And Say, My __ **Lord** __, forgive and have __ **mercy** __ and Thou art the __ **best** __ of those who __ **show mercy** __.

Exercise 3.14: In your own words, talk about what it means to protect other Muslims from your tongue? Give examples, if possible.

Protecting other Muslims from our tongues means NOT unjustly accusing someone, NOT using harsh language, and NOT speaking ill of others behind their backs.

Exercise 3.15: Answer the questions with reference to the third condition of Bai'at.

What is the 3rd condition of Bai'at about?

c. Salat

What is istighfar?

Istighfar means to ask forgiveness for one's sins.

Exercise 3.16: Answer the questions with reference to the passages in the book. Page numbers from the course book are provided.

Discuss how can you cause harm to another with your tongue?

We can harm others with our tongues by doing many wrong things such as unjustly accusing someone, using harsh language, or speaking ill of them behind their backs.

Read the incident of Hadrat Husain^{ra} on page 78 of the course book. What verse did the slave quote?

a. Surah Al 'Imran, verse 135

Read the hadith on page 84 of the course book. Where does anger come from and what is a suggested method of dissipating anger?

Anger comes from Satan. One method of dissipating anger is to perform ablution (wudu). Another way is that if you are angry while standing up, then sit down. If you still feel angry, then lie down.

Exercise 3.17: Answer the questions with reference to passages in the book. Page numbers from the course book are provided where applicable.

Define the word decree.

Divine decree means that Allah has decided about something to happen at a certain time and it will happen at that time. We believe that Allah is the only one who has control over everything in the universe. He has power to do anything that He wants. When Allah decides that something will happen, it always happens, even if it looks impossible to us.

What is the importance of trials in the life of a believer?

If a believer goes through a trial in life and he is steadfast and patient and prays to Allah, then Allah rewards him for his steadfastness and he can gain closeness to Allah.

Exercise 3.20: Answer the short questions below.

What is the central principle of all religions?

The central principle of all religions is the existence of God, and man's relationship with Him.

What does Islam mean?

The word Islam is derived from the Arabic word "salima" which means peace, purity, submission and obedience

Why do we believe in Islam?

There are many reasons. Please refer to text in the "Why I Believe in Islam" section.

Why does Islam instruct the wealthy to look after the needs of the poor?

We have to fulfill Huququllah and Huqooq-ul-Ibad. Looking after the needs of the needy is Huqooq-ul-Ibad (Rights of Mankind).

What happens if nations transgress against each other?

It can lead to war, disorder, and lack of peace in society.

Exercise 3.21: Fill in the blanks using information in the topic above.

Islam claims that the __ **creator** __ of this universe is a __ **living** __ God.

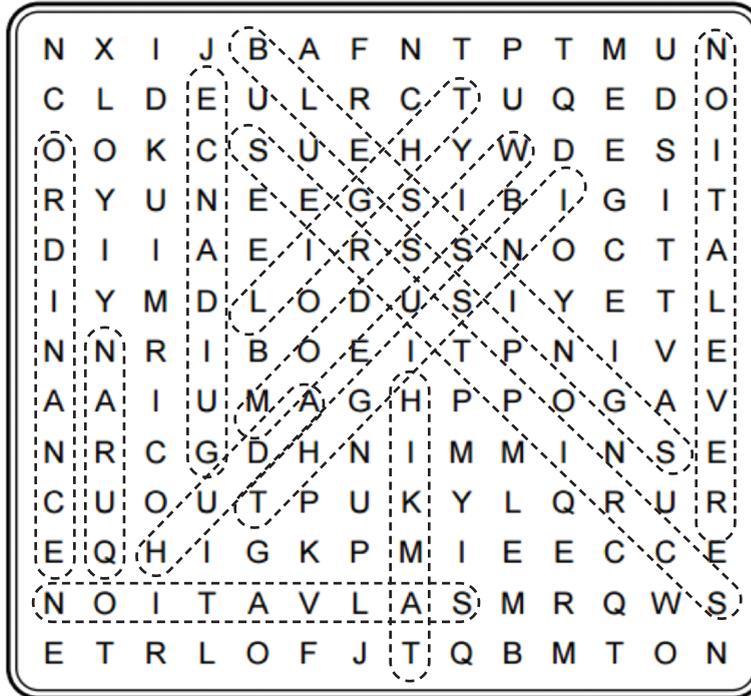
The word Islam is derived from the __ **Arabic** __ word " __ **salima** __ " which means peace.

Islam says no conflict can exist between the __ **word** __ of God (religion) and the __ **work** __ of God (science).

Islam draws attention to the __ **rights** __ of parents and the __ **duties** __ which children __ **owe** __ to their parents.

Holy Prophet^{sa} has said, “A person who brings his __ **daughter** __ up well and gives her a good __ **upbringing** __ education, thereby earns __ **paradise** ___.”

Exercise 3.23: Solve the puzzle and review the key concepts in the search words.



Exercise 3.24: Five additional names of the Holy Qur'an.

Answers can be found at <https://www.alislam.org/library/books/Essence-of-the-Holy-Quran.pdf> on page xiv.

Exercise 3.25: What is the lesson learned from this story?

- When we compare our blessings with those who are less fortunate than we are, it makes us realize how truly blessed we are.
- It is important that we remind ourselves of the small blessings which we often take for granted when we see others who have not been favored in the same ways.
- Thinking and speaking positively will influence people in a stronger way than thinking and speaking negatively.

Exercise 3.26: What is the lesson learned from this story?

- Always have faith in Allah because He alone can give us strength at the time of need. He can change the course of the inevitable.
- The Holy Prophet^{sa} had absolute faith in the power of Allah and he taught us that we can have a similar connection with Allah.

Exercise 3.27: What is the lesson learned from this story?

- Taking care of a guest is an honor and should be treated as such.
- We should always be watchful over the needs of others as they may be much greater than our own.
- All good deeds are appreciated by Allah, especially those where we give others precedence over ourselves.

Exercise 3.28: What is the lesson learned from this story?

- When doing good deeds or donating for good causes, always do them for the sake of Allah. It is hypocritical if you do a good deed to show off to others as Allah does not like those who do good deeds for show.

Exercise 3.29: What is the lesson learned from this story?

- Allah is our Creator, Protector, and Master. Only He decides when and how we are born and only He decides when and how we will die.
- Only Allah can save us from impossible situations.
- Allah is the only one who can help, when every worldly option fails.

Exercise 4.5: Write in a short answer for the question below.

What were the heavenly signs in favor of the Promised Messiah^{as}? Have such heavenly signs ever been presented for any other prophet?

The heavenly signs were that during the month of Ramadan, lunar eclipse will take place on the first night among the three possible nights (13th, 14th and 15th) of lunar eclipse, which is the 13th; and Solar Eclipse will take place on the middle day among the three possible days (27th, 28th and 29th) of solar eclipse, which is the 28th.

Exercise 4.6: Write in short answers for the questions below.

What is the significance of the gown of Hadrat Baba Nanak?

The verses from the Holy Qur'an are written all over the gown of Hadrat Baba Nanak. This was the realization of two dreams of the Promised Messiah^{as} which he had in the year 1872. In those dreams Hadrat Baba Nanak had told him that, he in fact believed in the faith of Islam.

Who was Hadrat Khawaja Ghulam Farid, and what did he write in his letter to the Promised Messiah^{as}?

Hadrat Khawaja Ghulam Fareed was a saint. He 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.

Exercise 4.7: Write in short answers for the questions below.

What doctrine of Christianity is proven wrong in the book, *Jesus in India*?

Jesus in India disproves the Christian doctrine that Jesus^{as} was raised from the Cross in some supernatural manner because he was the literal son of God. The Promised Messiah^{as} explained how Allah saved Jesus^{as} from an undignified death on the Cross and he had a natural death in Kashmir many years later. In this way, the Promised Messiah^{as} broke the doctrine of the Cross.

Who was Pandit Lekh Ram, and what was the significance of his death?

Pundit Lekh Ram was a famous Arya leader. He was notorious for using abusive language against the Holy Prophet Muhammad^{sa}. His death came about as a fulfilment of a prophecy of the Promised Messiah^{as}. In this prophecy, God had revealed to the Promised Messiah^{as} that the death of Pandit Lekh Ram was to occur, as a punishment due to his abusive language against the Holy Prophet^{sa} of Islam.

What similarity is there between Hadrat Isa^{as} (Jesus) and the Promised Messiah^{as}, regarding the false case? How does this parallel further prove the claim of the Promised Messiah^{as}?

False cases of attempted murder were registered against both the Promised Messiah^{as} and Hadrat Isa^{as}.

Exercise 4.8: Write in short answers for the questions below.

What is the significance of Khutbah Ilhamiyyah?

This sermon was revealed to the Promised Messiah by Allah. The Promised Messiah gave this sermon in Arabic language. It was divine revelation which gave him this extraordinary power to speak in Arabic.

Exercise 4.9: Complete the questions below.

When did the Promised Messiah^{as} issue the first written statement of his status of prophethood?

In 1901, the Promised Messiah^{as} issued the first written statement of his status of prophethood. The title of this statement was "Aik Ghalti ka Izala" or Clarification of an Error.

In the divine revelation: "I will protect all those who are within your house," what is meant by house?

The Promised Messiah^{as} explained that this Divine revelation included not only

those who were within the physical boundary of his house, but also all those who were the true believers in Ahmadiyyat

Who was Hadrat Sahibzada Abd-ul-Latif^{ra}?

Hadrat Sahibzada Abd-ul-Latif^{ra} was a prominent member of the court of the Ruler of Kabul in Afghanistan. He was stoned to death in a very barbaric manner, at the instigation of fanatic religious leaders, simply because he had accepted Ahmadiyyat.

What happened in Kabul the day after Hadrat Sahibzada Abd-ul-Latif^{ra} was martyred?

On the very next day after this incident took place, a terrible epidemic of cholera broke out in Kabul, and not only several of those people died who were responsible for this stoning to death, but several thousand other citizens of Kabul also died of cholera.

Exercise 4.10: Complete the following questions.

Who was Dr. Dowie, and what was his false claim?

Dr. Alexander Dowie was an American from Zion. He claimed to be a prophet of God.

How was Dr. Dowie humiliated and proven false?

Dr. Dowie had a sudden attack of paralysis while he was addressing an audience. His followers soon revolted against him and dislodged him from his position under charges of financial misconduct and other irregularities. His claim was proven false when he died on 9th March 1907, in a state of humiliation.

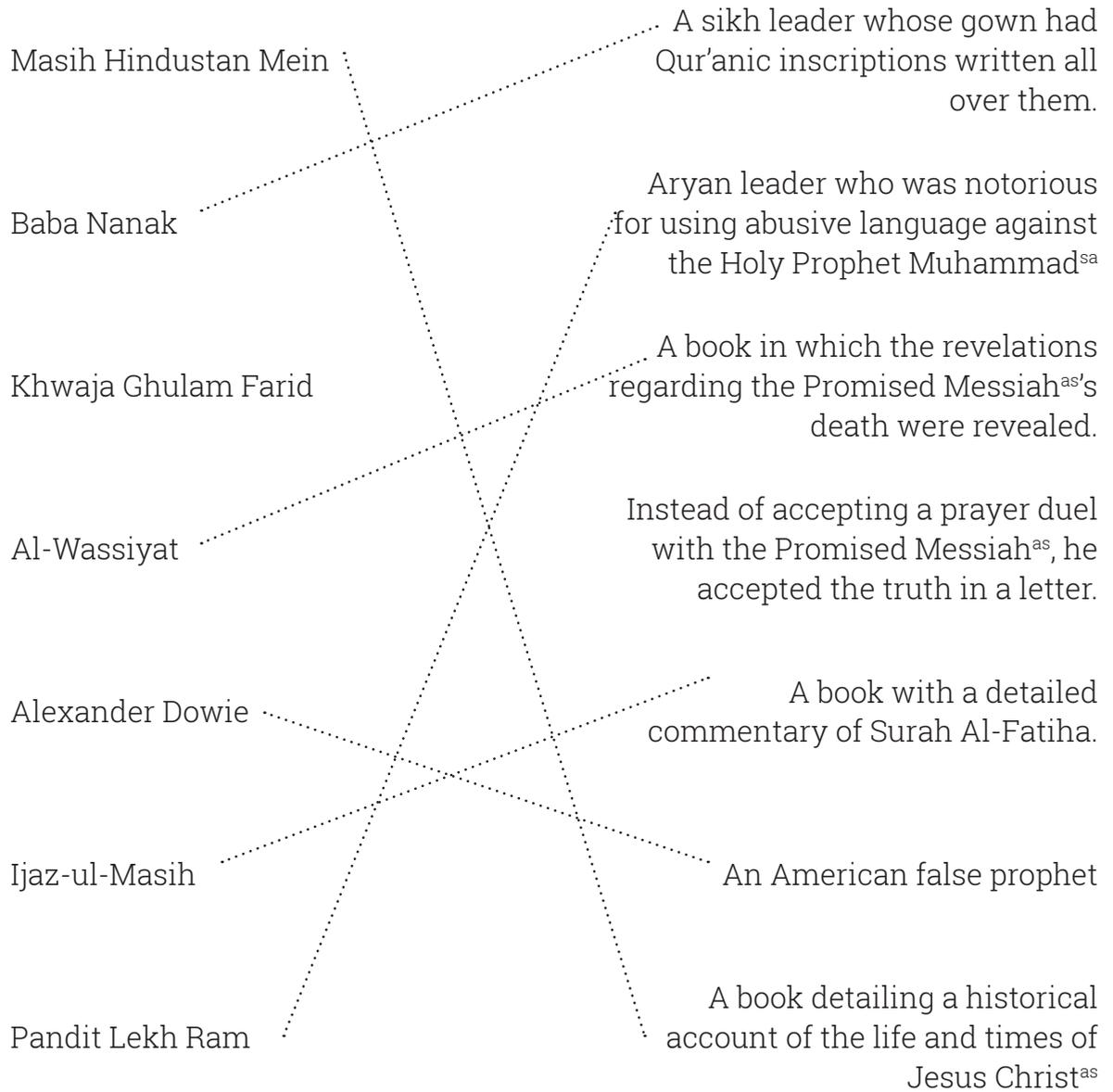
What booklet did the Promised Messiah^{as} write before passing away?

Paigham-e-Sulh, (A Message of Reconciliation)

When did the Promised Messiah^{as} pass away?

May 26, 1908

Exercise 4.11: Match the key concepts from the life of the Promised Messiah^{as}.



Exercise 4.12: Choose the correct answers for the following questions.

Which statement appeals most to common sense?

b. A human being looks to be dead but he is unconscious.

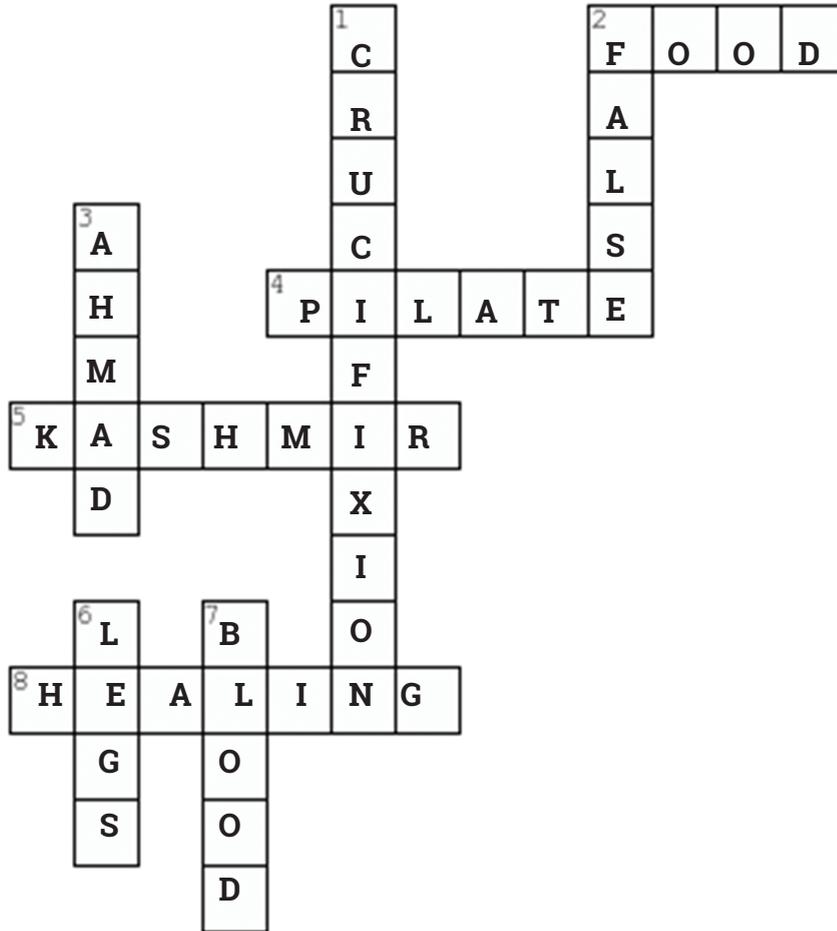
Why did Jesus^{as} make the journey to the east?

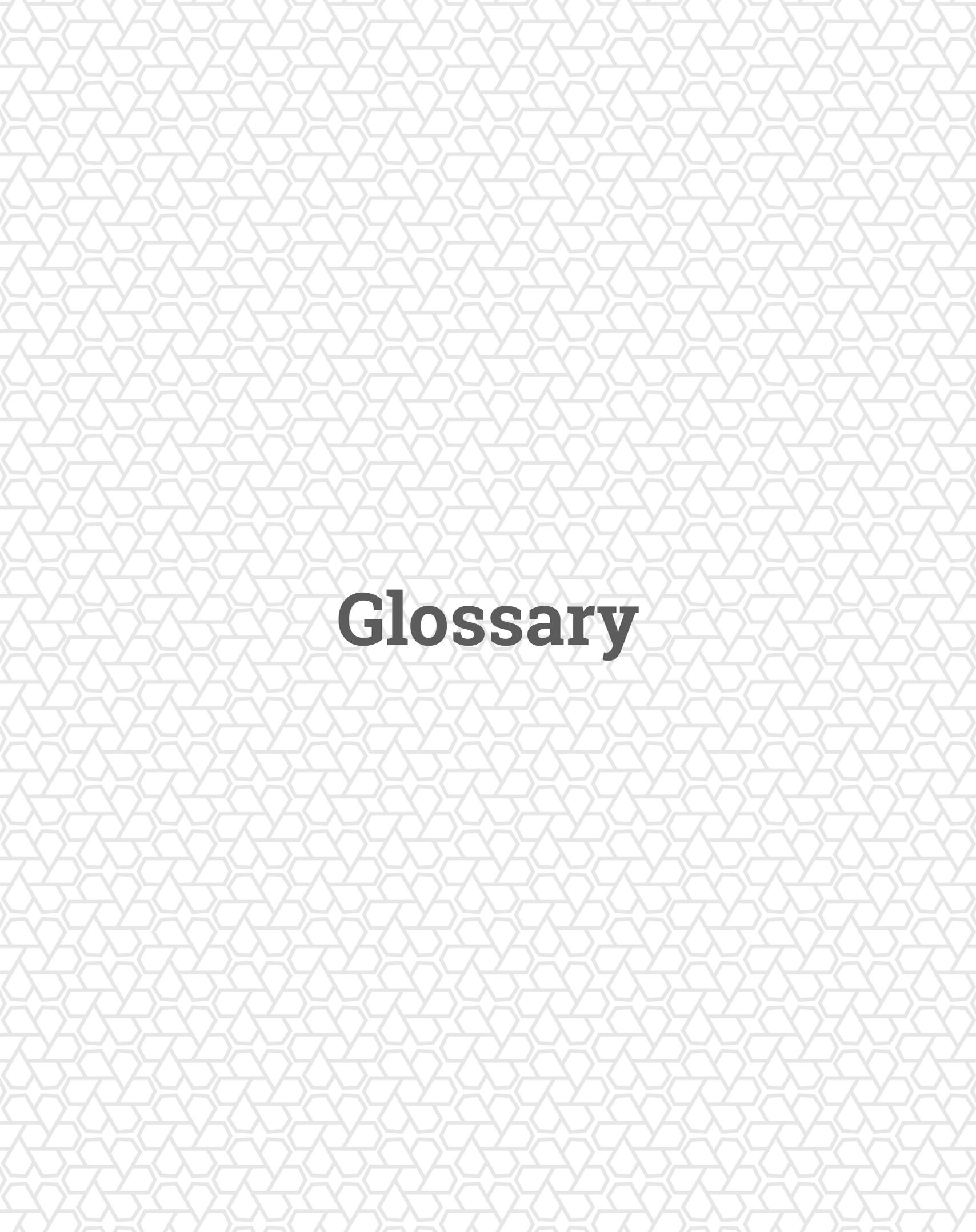
b. He was in search of the lost tribes of Israel.

In order to show his disciples that he was in fact, alive, Jesus^{as} denied being an apparition and even asked for food to eat to prove his humanity.

TRUE

Exercise 4.13: Use the vocabulary from the summary of Jesus^{as} in India to complete the crossword puzzle below.





Glossary

Abū Bakr ابوبكر : The first successor to the Holy Prophet, Muhammad, peace and blessings of Allah be on him.

Abū Dāwūd ابو داود : A collection of Ahadīth. The compiler of this collection.

Aḥādīth احاديث : Plural of ḥadīth.

Aḥmad, Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd (1889-1965) حضرت مرزا بشير الدين محمود احمد : Second successor (1914-1965) to the Promised Messiah, peace be on him.

Aḥmad, Ḥaḍrat Mirzā Ghulām (1835-1908) حضرت مرزا غلام احمد : peace be on him: The Promised Messiah. Claimed to be the Second Advent of Jesus.

Aḥmad, Ḥaḍrat Mirzā Masroor (1950-...) حضرت مرزا مسرور احمد : may Allah strengthen him with His mighty support: Fifth successor (2003-...) to the Promised Messiah (peace be on him).

Aḥmad, Ḥaḍrat Mirzā Nāṣir (1909-1982) حضرت مرزا ناصر احمد : Allah's mercy be on him: Third successor (1965-1982) to the Promised Messiah, peace be on him.

Aḥmad, Ḥaḍrat Mirzā Ṭāhīr (1928-2003) حضرت مرزا طاہر احمد : Allah's mercy be on him: Fourth successor (1982-2003) to the Promised Messiah, peace be on him.

'Alaihis-Salām عليه السلام : may peace be on him.

'Alī ibn Abī Ṭālib على ابن ابي طالب : The fourth successor to the Holy Prophet, Muhammad, his cousin and son-in-law.

Allāh الله : The one and only God.

Allahu Akbar الله اكبر : Allah is the Greatest

Amīr, Ameer امير : Commander, Head. National head of the Aḥmadiyyah Community.

'Aṣr عصر : Late afternoon formal Islamic worship

As-Salāmu 'Alaikum Wa Raḥmatullāh اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ : Peace be with you and blessings of Allāh.

Aṭfāl اطفال : children. Plural of Ṭifl. Members of Majlis Aṭfāl-ul-Aḥmadiyya.

Ayat-ul-Kursi (pronounced as aa-ya-tul-kur-see): Surah Al Baqarah, v. 256

Bai'at بَيْعَت : pledge of initiation, covenant of association. Entering the pledge of allegiance with the Aḥmadiyya Khilāfat. pledging of allegiance.

Brahman برہمن : Hindu priest. Member of Hindu elite class.

Bukhārī بخاری : The most reliable source of the sayings of the Holy Prophet Muḥammad, peace and blessings of Allāh be on him.

Ḍammah ضمہ : a pronunciation sign equivalent to the sound of o or u in English.

Durūd, Durood, Darūd, Darood درود : blessings, benediction, salutation. ṣalāt al-an-Nabiyy. Prayer for the Holy Prophet of Islam.

Eid عيد : See 'Īd

Eid-ul-Adha : See 'Īd-ul-Adha

Eid-ul-Fitr : See 'Īd-ul-Fitr

Fajr فجر : The dawn-to-sunrise Islamic formal worship.

Faṭḥa فَتْحَة : a pronunciation sign on a letter indicating a sound similar to that added by a in English.

Fath-e-Islam : Victory of Islam

Ghadd Basar: lowering of eyes

Ḥadīth حديث : Saying of the Holy Prophet Muḥammad, ṣallallāhu ‘alaihi wa sallam. a verified account of a statement or action of the Prophet Muhammad. Plural Aḥādīth.

Ḥaḍrat حضرت [**Hadhrat, Hazrat**]: His Holiness

Ḥikmah حكمة : wisdom, foresight

Ḥikmat حكمة : wisdom, foresight, practice of medicine

Ḥuḍūr [Ḥudhūr, Ḥuzūr, Huzoor] حضور : His Honor, His Holiness, Your Honor, Your Holiness. In Urdu, it is spelled Ḥaḍūr [Ḥaḍoor, Ḥadhūr, Ḥadhoor, Ḥazūr, Ḥazoor].

Ḥuzūr, Huzoor حضور: see Ḥuḍūr

‘Īd عيد : Muslim religious celebration, festival. Eid.

‘Īdul-Aḍḥā عيد الاضحى : Festival of sacrifices

‘Īd-ul-Fiṭr, ‘Īd al-Fiṭr عيد الفطر: Celebration at the end of Ramaḍān.

‘Īd mubarak عيد مبارك : Felicitation of ‘Īd.

Iftār افطار : breaking the Islamic formal fast at sunset

Iftārī افطاری : eating to break Islamic formal fast.

In Shā’ Allāh, in shā’allāh ان شاء الله : God willing. The term In Sha Allah, consists of three Arabic words, In ان, Sha شا and الله Allah.

Islām اسلام : submission. Name of the religion introduced by Muḥammad, may peace and blessings of Allah be on him, in A.D. 610.

istighfār استغفار : seeking forgiveness from Allah

Jalsa Salāna جلسہ سالانہ : Annual Convention

Jamā’at, Jamā’ah جماعت : Community, Organization. community of believers.

Janazah: funeral

Janaza Gah: funeral venue

Kashti-i-Nūḥ: Noah’s Ark. A booklet by Ḥaḍrat Mirzā Ghulām Aḥmad (1835-1908), the Promised Messiah, may peace be upon him.

Khalīfah, khalīfa خَلِيفَة : Vicegerent. Successor. Also calif, caliph, kalif, kaliph, khalif.

Khalīfatul-Masīḥ, Khalīfat-ul-Masīḥ خَلِيفَةُ الْمَسِيح : Successor to Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian (1835-1908), the Promised Messiah, may peace be upon him.

khutbah, khutba خُطْبَة : Address. (Friday) sermon.

Khutba Ilhamiyya: revealed sermon

Kitab-ul-Adab: Book of manners.

Kitab Fada’il-ul-Qur’an: Book on the Excellences of the Quran

Kitab-ul-Iman: Book about Belief

Masih Hindustan Mein : Jesus in India - April 1899

Maulawī مؤلوی : Muslim priest, Muslim divine.

- Mubahala** مِبَاهِلَة: Prayer duel.
- Muḥaddath** مُحَدَّث : recipient of word of God
- Muḥaddith** مُحَدِّث : compiler-scholars or editors of ḥadīth
- Muḥaddiththīn** مُحَدِّثِينَ: plural of Muḥaddith
- Muhaimin**: dominant. a compact collection of all guidance
- Muhājir** مهاجر : immigrant
- Muhājirīn** مهاجرين :immigrants. Muhājirūn.
- Muhājirūn**: see Muhājirīn مهاجرين
- mujaddid** مُجَدِّد :rejuvenator, religious reformer
- Musalman Firqah Ahmadiyya**: Muslim Ahmadiyya Sect
- Muslim** مسلم : A follower of the religion of Islam. A book of Ḥadīth, second in the six most authentic compilations.
- Nabi**: prophet
- Nāsirāt** ناصرات : helpers (feminine). A member of Majlis Nasirat-ul-Ahmadiyya, association of young Ahmadi girls.
- Nizāmuddīn Auliya** نظام الدين اولياء : A Muslim saint who lived in India A.D. 1238-1328.
- Paigham-e-Sulh**: message of peace
- Panda** پانڈا : A Hindu priest.
- Qadi** قاضي : judge
- Qur’ān, Quran, Koran** قُرْآن : recitation, a book most read. The Holy Book revealed to Muḥammad, ṣallallāhu ‘alaihi wa sallam, in Arabic over 23 years.
- Radiyallahu ‘Anhu (ra-di-yal-laa-hu ‘an-hu)** : may Allah be pleased with him – used with the names of companions of the Holy Prophets or the Promised Messiahas.
- Rahimahullahu ‘Alaihi (ra-hi-ma-hul-laa-hu ‘a-lai-hi)** : may Allah have mercy on him – used for other holy personages.
- Ramaḍān (Ramadhān, Ramazān, Ramzān)** رَمَضَانَ : Islamic lunar month ascribed for prescribed fasting.
- Rasūl, Rasool** رسول : messenger, prophet, (pl. rusul)
- Rūḥānī Khazā’in** روحانی خزانہ : Spiritual treasures. Collection of the writings of the Promised Messiah, peace be on him.
- Rukū** ركوع : bowing (in Islamic prescribed worship)
- Şaḥibzādah**: صاحب زاده Son of a respected person. Respected gentleman.
- Şaḥibzādī**: صاحب زادی Daughter of a respected person. Respected lady.
- ṣaḥīḥ** صَحِيح : correct
- Şalāt** صَلَاة : Formal Prayer offered according to a prescribed procedure. Thus, Şalātut-Tahajjud, Şalātul-Fajr, Şalātuz-Zuhr, Şalātul-‘Asr, Şalātul-Maghrib, Şalātul-‘Ishā.
- şalāt ‘al-Nabiyy**: Durūd
- ṣallallāhu ‘alaihi wa sallam** صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : peace and blessings of Allah be on him.

ṣallallāhu ‘alaihi wa sallam (sal-lal-laa-hu ‘a-lai-hi wa sal-lam) صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: peace and blessings of Allah be on him, whenever the Holy Prophet Muhammad is mentioned.

Shahīd شَهِيد : Martyr; also, witness

Sharādh: Festival. Food given to their priests by Hindus for the dead.

Sharī‘ah, Shari‘at شَرِيعَة: waterhole, approach to waterhole, (Islamic) jurisprudence, divine law, code, law. ‘ibādah (ritual worship); mu‘amalāt (transactions and contracts); ādāb (moral behavior and manners); i‘tiqādāt (beliefs); and ‘uqūbāt (punishment)

Shirk شِرْك : Association of aught as partner in person and attributes to God.

Sunnah سُنَّة: practice of the Holy Prophet Muḥammad, ṣallallāhu ‘alaihi wa sallam. normative teaching of the prophet.

Sūrah سُورَة: A chapter of the Holy Qur‘ān. There are 114 Sūrahs (chapters)—of various lengths—in the Holy Qur‘ān.

Tanween: Double strokes over or under a letter.

Taqwā تَقْوَى : righteousness.

tarbiyat, tarbiyah تَرْبِيَة: training

tilāwat تِلَاوَة: recitation.

Tirmidhī تَرْمِذِي : Tirmidhi’s collection of Ahadith.

‘ulamā عُلَمَاء : (religious) scholars. religious scholars. Plural of ‘ālim, a (religious) scholar. {ulema}. ‘Ulama is already a plural so it will be wrong to add an s to it (‘ulamas) to make its plural.

‘ulema علماء: see ‘ulamā

‘Umar ibn al-Khaṭṭāb عُمَرُ بْنُ الْخَطَّابِ : The second successor to the Holy Prophet (peace and blessings of Allāh be on him)

Uthmān (Osman, Usman, Othman) عُثْمَانُ : Third successor to the Holy Prophet Muhammad, sallallahu alaihi wa sallam.

waṣīyyat وَصِيَّة : will

Zakāt, Zakah زَكَاة : Prescribed alms. legal alms.

Zuhr ظُهْر : Afternoon Prayer.

Righteous Offspring Who Pray Will Benefit You In the Hereafter

The Promised Messiah^{as} states:

“One needs to invest into the Afterlife. I am always surprised as to why people desire to have children. Who knows what will happen with them? How will they turn out? If your children are righteous, then they can benefit you in this world. If they are such children who pray and whose prayers are heard, then they will benefit you in the Afterlife. Most people don't think about why they have this desire to have children. And those who do, limit their thoughts to that their children will become their heirs to their wealth and will become someone big in this world. One should always be asking for God's Grace. When he will do so, he will find God to be extremely Merciful and Gracious. One should refine his intentions... The fact of the matter is that man has many plans and aspirations for the future. If he will align his desires and pleasures with the pleasure of God, God Himself will fulfill his desires.”

(Malfoozat Vol 4 pg 295)



Tahir Academy USA

Home of Atfal and Nasirat

In 2016, the religious education syllabi for Atfal and Nasirat were unified under the guidance of Hadrat Khalifat-ul-Masih al-Khamis (may Allah strengthen his hands). This workbook series was developed as a foundational resource for that syllabus by Iqbal Rana, Mehtab Alladin, Naila Ahmad, Saira Chaudhry, and Sameea Safi. JazakAllah Ahsanul Jaza to Asim Ansari, Hafiz Imran Ahmad, Murabi Tariq Naseem, and all other volunteers who provided additional support to this project. The team is grateful to Na'ib Amir and Missionary In-Charge, Azhar Haneef and Nai'b Amir and National Tarbiyat Secretary, Faheem Younus for their review and guidance.

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